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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. 21.]

HALIFAX. WEDNESDAY, SEPTEMBER 20, 1882. WINNIPEG.

[One Dollar and a Half a Year.]

## THE FINANCIAL QUESTION IN THE CHURCH.

The article entitled "Another Aspect of the Financial Question in the Church," by Mr. Samuel Wagner, in the July number of *The American Church Review*, is in part a reply to the late Rev. Dr. Craik.

Here the argument is, that by Divine ordinance, the money requisite for the support of the Church should be secured by methods which may be called taxation, and which are in fact adopted in the administration of a State. This, as a general proposition, we gladly concede, for it is the foundation of the whole argument of the Free Church advocate. But, what shall be taxed? That is the permanent question. The only Divine ordinance on this subject ever given to man, taxed man's possessions and man's income. All national, State, and municipal laws of taxation do the same, in one form or another. But a pew-rent does not tax a man's means or income; on the contrary, it distinctly taxes the privileges of worship. Let us look at this more closely. God's ordinance of the tithe declares that a tenth part of all that a man receives from the fruits of the land, from his labor, and from the income of his possessions, shall be yielded up. That is taxation pure and simple. But can Dr. Craik show us any instance where, by Divine ordinance, a tax has been imposed upon God's worship, or any other of the privileges He has vouchsafed to man? On the contrary, was not one of the very objects of the tithe to make sure that the inestimable privileges of worship should certainly be made available to all. Or, let us look at it as we see it in the family and in the State. Would it ever occur to any father of a household to impose a tax upon each chair at the family table, or to a national, State or municipal government to impose an annual tax upon a certain number of citizens for the exclusive privilege of crossing the public street or entering the public buildings? What would be thought of a system of taxation by which a city should raise a revenue for maintaining a park by renting out to certain individuals the exclusive right to drive over its roads, walk upon its paths, or occupy its rustic seats? Taxing the privileges of occupying seats in churches is therefore not legitimate taxation according to either Divine or human methods, but is simply the bargaining for a privilege in favor of one person to the exclusion of another.

Here is an old bachelor worth five millions—perhaps more. How much pew-rent is he to pay? Is he to be examined as to his income, and made to pay a proper proportion of it, or is he to pay the same as his next-door neighbor, who works very hard to support his large family, all of whom happen to be very fond of coming to church? Who is to decide this difficult and very delicate question? Or, if once decided, by what human device can be extracted from him in the form of pew-rent a sum of money representing his proper share, in proportion to his wealth, of the money needed to support the Church? Give him one of the largest and best situated pews in the church, and he could be charged no higher price per annum for it than any one else would be willing to pay for the same pew, or than other pews equally eligible would command. It is very clear that, under any system of pew rents, a price must be set upon each pew, and each one must be rented

to any one willing, to pay the price. For if no price were put upon the pews, but a rental charged in each case according to the means of the tenant or occupant, that would be a complete abandonment of the whole system; for the tax would then be upon the individual, according to his ability, and not upon the seats in the church, which is precisely the doctrine of the advocates of free churches.

If pew rents are to be retained, it unquestionably does rest upon the advocates of that system to show that this human invention is better than God's law, and to demonstrate to the people of the enlightened nineteenth century, that a device which was forced upon the Church in the dark days of Puritanism, and which, like some other Puritan notions, has clung to it with more or less tenacity ever since, is an improvement upon God's own ordinance, established from the beginning and unalterable for all time.

## THE WORLD WITHOUT THE GOSPEL.

Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the centre of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was altogether and universally unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all pagandom there was not a hospital, asylum, alms house, or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader to assassinate his opponents was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the populace to witness the shows at which men were compelled to kill one another, to be tormented by wild beasts, or otherwise "butchered to make a Roman holiday." In every province paganism enacted the same cold blooded cruelties—oppression and robbery ruled supreme; murder went rampaging and red over all the earth.

The church came, and the light penetrated this darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch piled up in great heaps, and slowly burnt to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, temperance, mercy, transparent truthfulness, exulting hope, and white winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified and reformed all men, for its first principle is the freedom of the human will, and

there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of light be extinguished—what would we come to! I need not answer this question; the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. People have and ought to have no special desire to follow that terrible example of guilt and misery. —*Judge Black, in North American Review.*

## THE EGYPT OF PROPHECY.

PERHAPS some of your readers may be interested in being reminded that Egypt can never become an independent kingdom with its own monarch; for it is written in Ezekiel xxix. 15—"It shall be the basest of the kingdoms;" and in Ezekiel xxx. 13—"And there shall be no more a prince of the land of Egypt." It is now a great deal above 2,000 years since this prophecy was first delivered; and what likelihood or appearance was there that the Egyptians should for so many ages bow under a foreign yoke, and never in all that time be able to recover their liberties and have a prince of their own to reign over them? In Egypt the human mind had made some of its earliest and most auspicious efforts. It was long the general opinion that there the laws of society had been discovered, and the fountains of science opened. Unquestionably that ingenious people were very early distinguished by an ardent spirit of enterprise and a peculiar happiness of invention. The stupendous monuments of art which lie scattered over the banks of the Nile attest the vastness of their designs and extent of their power. The earliest professors of literature, and the first founders of civil polity in Europe, and in the more western provinces of Asia, travelled into Egypt, and there acquired a knowledge of the fundamental principles of science and government. Egypt was possessed likewise of natural advantages which could seldom fail. Its situation was singularly calculated to defend it against the attacks of foreign invaders, whilst its uncommon fruitfulness promised to secure the country which it enriched from poverty, baseness, and subjection. Yet, after a long course of grandeur, and in contradiction to its natural advantages, Ezekiel pronounced that "the kingdom should be the basest of kingdoms," and "that there should be no more a prince in the land of Egypt." As is the prophecy so is the event; for not long afterwards Egypt was conquered by the Babylonians, and after the Babylonians by the Persians, and after the Persians it became subject to the Macedonians, and after the Macedonians to the Romans, and after the Romans to the Saracens, and then to the Mamelukes, and now it is a province of the Ottoman Empire. (See *Notes to Holy Bible*, S. P. C. K.)—*Cor. London Guardian.*

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

**SHELburne.**—Mrs. Parkinson, wife of Rev. Mr. Parkinson (late Curate of Shelburne), died at the parsonage yesterday morning, 10th Sept., after a long and painful illness. The remains were forwarded to Liverpool, N. S., this morning (11th inst.) As the funeral left the parsonage the bell of Christ Church, Shelburne, was tolled as a mark of respect for the dead, and sympathy for the living. Mrs. Parkinson was greatly beloved by all classes of people in the community, and Mr. Parkinson carries with him to his new parish (Port Medway) the heartfelt sympathy and best wishes of his former parishioners. The Rev. E. M. Welsh (who is Mr. Parkinson's successor) arrived here Aug. 8th, and as Mr. Parkinson found it impossible to vacate the parsonage, Mr. Wm. Muir kindly placed his house at Mr. Welsh's disposal, until such time as he should be able to move into the parsonage.

The annual Sunday School picnic was held on Wednesday, 6th inst. The children were rowed across the harbour to the grounds called the "Barracks," where they spent a most enjoyable day. The amusements, games, etc., were superintended by Mr. B. W. R. Tayler, our popular Lay Reader. And it is hardly necessary for me to say that they were quite successful.

**Sandy Point.**—The foundations of the new Church at Sandy Point have been laid for some time. We hope to have the frame up and boarded in this autumn, ready for service next summer. The people of Sandy Point are never backward in any good work. And when their church is completed it will be a lasting monument of their zeal for Christ and His Church. We are quite busy preparing for our Bishop's visit. He will hold Confirmations in this Parish on the 14th and 15th of October. The Rector (Rev. Dr. White) has a large Confirmation class in Shelburne, and classes have been organized at Sandy Point and Church Over.

**COLE HARBOR.**—The picnic held at Cole Harbor on Wednesday, 30th August, in aid of St. Andrew's Church (English), under the management of Rev. W. L. Currie, was a grand success. The day was charming, and everyone seemed to thoroughly enjoy themselves. The sum of \$130 was realized, which will materially aid in painting and renovating the Church.

**Halifax—Kentville.**—The Bishop of the Diocese consecrated the new chancel of this Church on Sunday morning last. The building has been lately removed to a better site, and a handsome new chancel 25 by 18 feet added. The plans were very kindly given, gratuitously, by Hurd Peters, Esq., of St. John, N. B., architect of the Mission Chapel. The roof is a very handsome one, finished with diagonal boarding. On either side of the chancel are vestry and organ chamber, both spacious. The latter opens to the body of the Church, and is filled in with a richly carved screen. The altar, a beautiful piece of work, has the proper elevation of seven steps from nave to footpace. On Sunday morning the Church was crowded to see the Consecration service. The Rector and Wardens met the Bishop, preceded by the Curate of the Parish, Rev. G. J. D. Peters, bearing the pastoral staff, with the petition for consecration. The usual service then followed. At the Holy Communion His Lordship was celebrant, the Rector Gospeller, Rev. F. H. Axford Epistoler, and the Curate server. The address of the Bishop was most earnest and moving. Great praise is due to Mr. Ruggles for his earnestness and perseverance, as well as business faculty. It is through him altogether that the change has been brought about. Under the chancel is a comfortable room for the Sunday School.

**Wolfville—St. John's Church.**—A Confirmation was held in this Church on Sunday afternoon, Sept. 10th, when sixteen persons received the rite of laying on of hands. Of these five adults were from the sects. The Church was handsomely decorated, the chief feature being a Gothic screen of

moss, flowers and ferns at the entrance of the chancel. This was surmounted with a large floral cross, having on either side crimson banners, with the sentences in straw, "Be a good soldier," "Under His banner." The font was decked with moss and flowers, with a cross of white blossoms above. There were also four bouquets on the table. The choir rendered Wesley's "Magnificat and Nunc Dimittis," and the hymns very well and heartily. The stirring hymn, "Faith of our Fathers," was sung as a recessional. The Bishop spoke with much power and effect on the Sacrament of Baptism, and the Holy Rite he had just administered. The Church was packed to its utmost capacity. In the evening the Curate, Rev. Mr. Peters, said farewell to his people. The Parish being unable to support two clergymen he is obliged to leave. He takes with him the good wishes of his late flock, as well as many substantial tokens of affection and good will.

**ALBION MINES.**—The Committee on repair of the Church, (viz. Rector, Wardens, and Delegates,) have removed the doors from the pews; the effect is excellent. Mr. McQuarrie is repairing the exterior, prior to its receiving three coats of much needed paint at the hands of Mr. Turner.

The Rector has been so happy as to meet with a clergyman (Rev. Fred. J. J. Smith) to take charge of the Parish during his winter's absence.

The proposed "Retreat" in Windsor has been put off, since the arrangements necessary for holding it cannot be made at present.

**HALIFAX—St. George's.**—Immediately after the induction of the new Rector of St. George's, Rev. F. Partridge, a movement was set on foot for the removal of the organ loft hitherto occupying the east end of the Church and completely filling the chancel, and throwing open and suitably fitting up the chancel in accordance with modern requirements. A Parish meeting was held, at which plans and estimates were submitted by a Committee of the Vestry, and which were unanimously adopted; the Rector promising to raise the necessary funds himself. A contract was then entered into with Messrs. Jordan & Pidler, both members of Saint George's congregation, to finish the work for \$945. The alterations included the building of two wings, one for an organ chamber, the other for a vestry. On Tuesday, Sept. 5th, the Lord Bishop of the Diocese consecrated the chancel with its new furniture. The choir of St. George's, which is trained by the Rector, was kindly assisted by the choirs of St. Luke's Cathedral and St. Paul's Church. The music at the morning service and Holy Communion was Dykes in F; the anthem *Gounod's* "Send out the Light." The singing was very good and steady and showed much pains in its preparation. The preacher was Rev. F. R. Murray, Rector of St. Luke's, the Bishop having previously given an address on the Consecration. Great credit is due to the architect, Mr. F. H. Crocker, who has admirably succeeded in carrying out in the restored chancel the general design of the Church. The builders also deserve a word of praise, especially for their bold and successful feat of lowering and putting in position the large organ bodily as it stood. The painting, which is in excellent taste, was done by the Messrs. Cutlip. A bright future lies before this Church, if the vigour already infused into the Parish be only sustained. The parishioners have nobly supported their new Rector in his plans for the good of the Parish, and the improvements in the Church are out of debt. The Guild is now in good working order, and numbers about sixty members, each of whom has some prescribed work to do for the Master's cause.

## DIOCESE OF FREDERICTON.

**NEWCASTLE.**—The first annual sale in connection with "The Young Women's Guild of St. Andrew," took place in the Masonic Hall, on Wednesday, the 6th inst. The day was all that could be desired, and nothing could exceed the taste displayed by the Ladies in the arraying of the large Hall, so well suited in every way for such an occasion. The

sale table was abundantly loaded with useful and fancy articles, quite a large assortment of things having been collected together considering The Guild was only inaugurated in February last, and one could not but feel that good and faithful work had been done to produce such results in so short a time. But few articles remained over when the bazaar closed. A large refreshment table, as well as the ice cream department, did good execution throughout the day, and were largely patronized. Tea was served at an early hour to accommodate visitors from a distance, and the ladies were kept busy for a long time in attending to the many who came to partake of the good things set before them. The proceeds amounted in all to about \$230 from which a certain amount has to be deducted for necessary expenses. The net proceeds are to be devoted to the debt upon the Sunday School House, which at the present amounts to \$921. The members of the Guild are certainly to be congratulated on the result of their first sale, and have every encouragement in the good work in which they are engaged. The devotion of a certain portion of their time in direct work for God and his Church. Where church work is carried on in this spirit—in a quiet, unostentatious way it is impossible to estimate the amount of good that may be accomplished, nor the source of strength such a Guild is to the Rector's hands!

**KINGSTON.**—On Sunday, Sept. 10th, the Rt. Rev. the Bishop Coadjutor held a Confirmation at the Parish Church of Kingston, when thirty-four were confirmed and there were one hundred and fifty-one communicants. Of these last, many who had ceased to be residents of the Parish had come back for the day, from St. John and elsewhere, to shew their attachment to the old Church. The day and the scene were alike beautiful. The Church stands on high ground, surrounded on all sides by higher hills, reminding one of the Psalmist's words, "The hills stand about Jerusalem;" and here it has stood for nearly 100 years, having been built in 1788. It is said that the loyalists chose this lofty site for their place of settlement because they arrived during a freshet, when the surrounding country was submerged. The consequence is that railroads come not near to Kingston, and that the honour and emolument of being the shire-town, which it possessed for many years, has been transferred from it to Hampton. Nevertheless Kingston is still almost, if not quite, the largest country parish in the Diocese in Church population, and ought by this time to be preparing to walk without the leading strings of the Board of Home Missions.

On Sunday afternoon, the Coadjutor-Bishop preached at St. James' Church, on the River St. John. The interior of this Church displays a very remarkable ecclesiastical arrangement, but at the same time bears evidence of thoroughly faithful work on the part of the builders of some forty years ago, and also of reverent care now on the part of the gentleman who acts so efficiently as Church Warden, Sexton and Choir Leader. The Rev. D. J. Wetmore assisted the Rector in the Services.

On Wednesday, Sept. 13th, the Coadjutor Bishop, though suffering under a sharp attack of feverish cold and neuralgia, went from Fredericton to Prince William Station by train, and thence drove to Magaguadavic, where he confirmed thirteen candidates. In the evening he preached at Magundy Church on the Collect for the week. On Thursday morning he held a Confirmation at the Parish Church of Prince William, which is beautifully situated on the river bank. Here four were confirmed, and fourteen received the Holy Eucharist.

**FREDERICTON.**—The Anniversary of the Consecration of the Cathedral was observed by appropriate services on the Twelfth Sunday after Trinity. The Metropolitan preached at the morning and evening services. He spoke of the many changes that had occurred both in the choir and congregation, the many members who had passed away, and of the warm friendship and support of some who had at first opposed his work. The beautiful anthem, "Peace be within Thy walls," was sung at the conclusion of the evening service.

On the following Wednesday, the Sunday School children of the Parish of Fredericton, accompanied

by their teachers and friends, went on an excursion by train as far as Fredericton Junction. The party numbered over five hundred, and filled six cars. The picnic was held on the beautiful grounds of Mr. J. H. Miller. Before sitting down to a plentiful repast the children, led by the clergy of the Cathedral and Parish Church, sang the Festival Hymn, beginning with

"God Eternal, mighty King,  
Unto Thee our praise we bring."

The rest of the day was spent in sports and games, which the committee had taken every pains to render attractive. All seemed pleased, more especially the successful competitors; and many a pretty prize was held up with triumphant delight by some little hand, as the happy throng were conveyed homeward.

SPRINGFIELD.—A handsome East window, executed by Messrs. Wailes & Strong, of Newcastle, has lately been placed in the Parish Church at Springfield by Mr. James Kellier as a memorial of his father and mother. It is in two lights, one representing the Sower of the Seed in our Lord's Parable, and the other Christ as the Good Shepherd. The colouring is rich and tasteful, and the windows add much to the beauty and fitness of the Church.

FREDERICTON.—A meeting of ladies interested in the Girls' Friendly Society was held at the Rectory last Monday (September 11th), when a Branch was organized in connection with the "Girls' Friendly Society of America." The Rector, Rev. G. Roberts, has kindly undertaken to hold an evening Bible Class for the benefit of the Associates and Members of the Fredericton Branch. At present we have only five Associates and twelve members, but hope soon to increase our number. Any inquiries for information will be answered by Miss M. Jacobs, Branch Secretary.

**DIOCESE OF MONTREAL.**

[From our own correspondents.]

MONTREAL.—The Rev. W. L. Mills, late Rector of St. John's, entered on his important duties as Minister of Trinity Church in this city on the 13th Sunday after Trinity. Mr. Mills is a good preacher, and a most diligent Parish Priest, qualities which augur well for his success in the difficult position which he is now called to fill.

THE Vestry of St. Martin's Church have appointed a Committee to select a Rector in succession to Canon Dumoulin, now Rector of St. James' Cathedral, Toronto. Several names have been mentioned in connection with the vacancy, including Canon Norman, Archdeacon Evans, and the Rev. J. G. Baylis.

THE REV. J. F. RENAUD, at present assistant to Dean Baldwin at the Cathedral, has been elected to the Rectory of St. John's, but he has not yet signified his acceptance of the post.

HIS LORDSHIP officiated in Waterloo on Sunday, 3rd morning and evening, and at Frost Village in the afternoon. On Monday morning he met a few of the neighboring clergy at the Rectory, and on the same day preached in South Stukely. Here he met the Church Wardens and others relative to the sustentation of the clergyman.

On Wednesday, 6th Sept., the Brome County Clerical Association met in Knowlton. The sitting was short, as the members present were few. A fair week-day congregation assembled for Matins in the Parish Church as also for the Holy Communion, wherein the Rector was assisted by the Rev. Mr. Garland, of South Stukely.

THE REV. CANON CARMICHAEL will enter upon his new charge about 1st October.

THE VEN. ARCHDEACON EVANS has been rusticated at "Old Orchard Beach." Services have, in his absence, been taken by some of his clerical friends.

KNOWLTON.—A very successful Church picnic was held recently on the shores of Brome Lake under the direction of the recently-appointed Rector, the Rev. S. C. Thicke. The choirs of the adjoining Missions of Iron Hill and Brome Corner participated in the musical exercises, which were executed with much taste and skill. Addresses were delivered by Mr. W. Robinson, (Lay Reader in charge of Iron Hill), Mr. H. S. Foster and others.

ST. ARMAND WEST.—A very successful Harvest Home

Festival was held at Pigeon Hill, in this Parish, on the 30th ult. The Incumbent (Rev. H. D. Bridge) was assisted in the services by the Revs. Canon Davidson and H. W. Nye, the latter preaching the sermon. The church decorations were greatly admired for their beauty and artistic arrangement. A sumptuous dinner was provided by the ladies, which, with the collection in church, produced the handsome sum of \$95. Mr. Bridge has won the hearty love and respect of his people by his earnest and successful efforts to infuse new life into this venerable, but somewhat easy-going, old Parish.

**DIOCESE OF ONTARIO.**

[From our own correspondent.]

OTTAWA.—Much disappointment is felt in Ottawa by the numerous subscribers to the CHURCH GUARDIAN in the non-arrival of their papers of Wednesday, the 6th September. Not a single copy, so far as your correspondent can learn, has reached the city, and as a consequence the letter-carriers are fairly pestered in all directions with enquiries as to the reason.

The Sunday School of Christ Church has just enjoyed a red-letter day. It held its annual picnic on Saturday, the 9th September, in a pleasantly situated grove at Britannia, a favourite little watering place, a few miles out of the city. A better day could not be got for an excursion. The teachers and scholars, with several friends—a goodly and happy party—numbering 320, left the Chaudiere Union Station at 9.30 a. m. by special train. An unusual amount of interest was manifested by members of the congregation in the success of this picnic, which must have been very encouraging to those who had the management of it. Refreshments and amusements were provided for the young people, and every thing made to tend towards a day of joy and gladness to all present. What appeared to be the most amusing feature was a sack-race, got up by Dr. Wicksteed for small money prizes given by that gentleman. Owing to a delay in the express train, the special train chartered by the picnickers did not arrive in the city till about 8.30 p. m.

KINGSTON.—The Diocesan Committees have just completed their labours. The following comparative statement of the finances for the years 1880-81, 1881-82, was distributed among the members of the Mission Board:

	1880-81	1881-82.
Sept. 1—		
By balance overdrawn.....	\$4,630.88	\$3,340.12
Aug. 31—		
By paid grants to missions.....	7,871.25	6,992.39
By paid Bishop of Algoma.....	400.00	350.00
By paid pensions.....	200.00	500.00
"    expenses, etc.....	500.80	754.76
	\$13,602.93	\$11,937.27

To collection received—		
Whitsunday.....	\$ 677.00	\$ 512.04
Advent.....	723.73	591.92
Missionary meetings.....	1,181.80	1,938.94
Parochial.....	4,766.08	4,968.67
Special.....	360.02	197.86
To interest from Watkin's bequest..	360.00	
To transferred from Sustentation Fund.....	1,600.00	1,968.02
	\$10,262.81	\$10,118.66

By balance overdrawn.....	\$ 3,340.12	\$ 1,818.61
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**Communications.**

The Secretary read the following communications: Of the Rev. G. J. Low, of Carleton Place, stating that since the building of the car works of the C. P. R. at Carleton Place a large influx of population had taken place. He therefore desired to cast off Innisville, and throw out suggestions as to their arrangements rendered necessary by the change. He was satisfied the congregation at Carleton Place would provide for his support. A letter was enclosed from Rev. Mr. Gwilym, missionary at Lanark, concurring in the scheme.

On motion of the Rev. J. W. Burke, B. A., it was carried that the proposal of Rev. G. J. Low, in reference to the separation of Innisville from his mission of Carleton Place be adopted, and that Innisville be attached to Lanark mission. Further, that Mr. Gwilym's proposal be adopted and that St. Stephen's be retained by him, the other station of Maberly and Rokeby be relinquished and be attached to another new mission to be formed by the Bishop. All the foregoing arrangements are to be subject to the approval of the Bishop.

On motion of Canon White it was resolved that \$200 be granted to the reconstructed mission of Lanark and \$400 to the new mission of Rokeby.

Of Rev. A. F. Echlin, suggesting a rearrangement of the mission of Friezell's Mills being added to the mission in place of Nortport.

On motion of Rural Dean Baker it was resolved that the station of Kingsford be added to the mission of

Shannonville, and that of Hinch to the mission of Selby, and that permission be given to the Rev. Mr. Echlin to give up the station of Northport, in the county of Prince Edward.

Of Rev. S. McMorine, B. A., stating that at a meeting of the Deanery of Carleton Place, held a few days ago, the Rev. E. W. Beaven, M. A., who held the missionary meeting at Bell's Corners and Richmond last winter, had stated that the money then collected had been stolen out of a drawer in his class room—all except a few dollars. The amount collected was:

Bell's Corners.....	\$7.18
Goulburn.....	8.13
Hazeldean.....	10.86
Goulburn (Orange Hall).....	2.43
Richmond.....	5.33
Marlborough.....	2.73

Total..... \$36.66

The rev. gentleman thought the respective congregations should get credit for the amounts contributed by them.

The matter excited considerable discussion. Ultimately, on motion of Mr. Walken, it was resolved that the collections be credited to the above parishes and debited to the convener, the Rev. Mr. Beaven.

Rev. A. J. Harvey, missionary at Rankin, asking for a share in the grant of \$300 recently made to the mission of Beachburgh and suggesting a reconstruction of his mission.

BELLEVILLE.—The readers of the CHURCH GUARDIAN will be pleased to learn that the Rev. Dr. Clarke, Rector of Christ Church, is gradually recovering from his recent illness. The Rev. J. Halliwell, of the Mission of Hillier, has been assisting the reverend gentleman in the services and preaching for him in Christ Church.

BROCKVILLE.—The Rev. E. P. Crawford, M. A., Rector of Trinity Church, celebrated Divine Service in the open air, at the volunteer's camp, on Sunday, the 10th September. The musical portions of the service were conducted by Mrs. Crawford and some of the members of the choir of Trinity Church. The total strength of the volunteers in camp at Brockville is 770.

BATH.—On Saturday, the 9th day of September, the Bishop of Ontario visited St. John's Church, Bath, for the purpose of administering the Apostolic Rite of Confirmation. A fair congregation assembled at 10.30 a. m., when seven candidates renewed the vows that were made for them at their baptism. The Bishop gave one of his earnest and touching addresses, and urged upon the newly confirmed and the congregation present to become "co-workers together with God" in the matter of their own salvation.

**DIOCESE OF QUEBEC.**

[From our own correspondent.]

QUEBEC.—St. Matthew's Church.—On Tuesday, the 13th inst., at ten in the morning, a very impressive service was held at St. Matthew's Church in the City of Quebec, on the occasion of the dedication of the new pulpit, reredos and altar-cloth, presented to this sacred edifice. There were present His Lordship the Bishop of Quebec, the Rev. G. V. Housman, M. A.; Rev. Charles Hamilton, M. A.; Rev. G. G. Nicolls, M. A.; Rev. J. Simpson, M. A.; Rev. M. M. Fothergill and Rev. E. A. W. King.

The dedication was preceded by a confirmation service by the Lord Bishop, at which five young people received the "laying on of hands."

Subsequently the clergy and chorists left their seats in the chancel and proceeded to arrange themselves around the new pulpit, singing meanwhile the hymn "Lord Thy Word Abideth." At its conclusion a short lesson was read and appropriate dedicatory prayers offered by His Lordship. The clergy and choir returned to the chancel, singing the hymn "We love the place, O God," where the same order of service was gone through before the reredos and altar cloth. The dedicatory service having thus been concluded was followed by the celebration of the Holy Communion, after which the solemn service was brought to a close by the pronouncing of the benediction by His Lordship the Bishop, the clergy and the choir immediately after leaving the church, singing to Gregorian chant the "Nunc Dimittis."

The services, which were choral, were well rendered by the choir under the able direction of Mr. J. D. Martin, organist of the church, who, at the offertory, played with great effect a "Pastoral" by Kullach, and for the concluding voluntary Handel's "Hallelujah chorus" with truly artistic merit.



## DIOCESE OF QUEBEC.

(From our own correspondents.)

**THREE RIVERS.**—The Rev. E. C. Parkin has been holding fortnightly services at Riviere du Loup and St. Leon Springs. The services at the Springs have been much appreciated, many feeling the advantage of having some religious influence cast upon the waters of busy life at a summer resort for invalids. Some of our American brethren have kindly referred to these services in an American periodical with words of gratitude.

**SHERBROOKE—St. Peter's Church.**—A special meeting of this Church was held in the Church Hall, on Monday, 4th inst., for the purpose of taking action respecting the resignation of the Rector, the Rev. C. P. Reid, and to elect a board of concurrence to receive nominations by the Bishop of the Diocese to the vacant Rectorship. A fair number were in attendance, and organized by the appointment of Mr. Robert N. Hall as Chairman, and Mr. Wm. Farwell as Secretary.

The Secretary read a letter from the Bishop to the Wardens, informing them that the Rector had tendered his resignation which he had accepted, and requesting them to call a meeting of the congregation to elect a board of concurrence. On motion by R. W. Heneker, seconded by Lt. Col. Bowen, the following resolution was unanimously passed:

*Resolved*, "That we, members of the congregation of St. Peter's Church, have received with deep emotion the intelligence that our beloved pastor, the Rev. Dr. Reid, has felt constrained to place his resignation as Rector of this Church and Parish in the hands of the Lord Bishop of the Diocese. We appreciate thoroughly the motives which have influenced him in his desire to be relieved from the great responsibility necessarily attendant on the ministrations of the Church in a city growing so rapidly as Sherbrooke, and although we have his assurance that he intends still to live amongst us and to render aid in whatever way his services may prove acceptable to his successor and beneficial to the people, yet we cannot but feel that it is the severance of a tie of more than twenty-eight years striding, a tie formed by continued and constant care and service on his part, and of loving trust and affection on the part of the congregation. During this time the middle aged have grown old, the young middle aged, and whilst numbers have been born and brought into the Church by Holy Baptism, not a few have been consoled by Dr. Reid's tender and Christian ministrations. Our only hope is that in his retirement from the active work of the Christian ministry, he may find a foretaste of that rest which can be only completely realized in the eternal Kingdom of our Father. His name will always remain and be esteemed in Sherbrooke as a standard of Christian life, an example to be followed by both clergy and people.

"We desire now to record our sense of his great services and devotion during the whole of his ministry amongst us."

The Rev. Dr. Reid, who was present, was greatly affected during the reading of the resolution, and in thanking the meeting for this expression of their feelings, he said he had always endeavored to do his duty to the best of his ability, and he hoped his ministry here in Sherbrooke had been productive of some good results. He assured the meeting of his continued warm sympathy with his congregation, and hoped a successor would be secured who would give general satisfaction and advance the work of the Church in this city.

Remarks were made by Mr. L. E. Morris and others, after which, on motion, the salary of the new Rector was fixed, and a board of concurrence elected, consisting of the following gentlemen, viz: Lt. Col. Bowen, R. N. Hall, R. D. Morkill, H. D. Lawrence, R. W. Heneker, E. T. Brooks, R. D. Morkill, Jr., L. E. Morris, and Wm. Farwell.

The question of altering the system of leasing pews, and leasing sittings instead, was brought up for consideration, but it was ruled that this meeting had not the authority to deal with this question.

After the benediction the meeting adjourned.

## Province of Rupert's Land.

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

## DIOCESE OF RUPERT'S LAND.

(Editorial Correspondence.)

**MEETING OF THE DIOCESAN MISSION BOARD.**—A meeting of the Mission Board was held in Winnipeg on the 31st August. Present—The Metropolitan in the chair; Ven. Archdeacon Pinkham, Secretary; Revs. Rural Dean Fortin, Canon Matheson, S. Pritchard, E. S. W. Pentreath, A. E. Cowley; Hon. Sheriff Inkster, Hon. W. Tait; Messrs. W. Leggo, Howell, Whitchee, and Murdock. The Committee appointed last meeting reported as follows:—

"My Lord and Gentlemen:

"Your Committee appointed at the last meeting to consider the question of providing means for building parsonages for new settlements beg leave to recommend:—

"1. That a fund for the building of churches and parsonages be raised, amounting to \$100,000, to be called 'The Bishop Machray Building Fund.'

"2. That subscriptions to this fund be made in four equal annual payments, extending over a period of four years, the first payment to be made within a month after signature.

"3. That all monies contributed to this fund be administered by the Diocesan Mission Board, who shall have power to make loans on real estate, mortgage for the building of churches and parsonages, on such terms as to the said trustees may seem desirable.

"4. Besides contributions it is recommended that gifts of land be secured when possible.

"On behalf of the Committee,

"W. CYPRIAN PINKHAM,

"Convener.

"Winnipeg, Aug. 30th, 1882."

The consideration of the report was deferred for one week. Letters were read from the Secretaries of the C. M. S. and S. P. G., and various other clergymen. On motion of the Archdeacon, seconded by Rev. Mr. Pritchard, the Rev. J. J. Morton was recommended for appointment to Birtle. On motion of Rural Dean Fortin, seconded by Rev. E. S. W. Pentreath, the Rev. C. A. Gollmer, of England, was recommended for appointment to Minnedosa, and the Rev. P. T. Rowe to Regina, the contemplated capital of the new Province. A new grant from the S. P. G. of £100 for 1882 and the same for 1883 was given to this latter place. The announcement of the receipt of \$400 from the Diocese of Quebec, making \$1000 for this year from that Diocese for our missions, was received with expressions of surprise and gratitude. The Missionary Diocese of Quebec deserves the thanks of the Church for her generosity. *O si sic omnes!* The meeting adjourned for one week. At a previous meeting of the Executive Committee the sum of £200 sterling was given from the S. P. C. K. block grant in aid of the building of churches towards the new church in Brandon. The Rev. Jas. Boyden expects to have it opened in a month.

**PERSONAL.**—The Rev. W. Hinde, of Huron, the Provost of Trinity College, Toronto, and Rev. J. P. Lewis, of Grace Church, Toronto, have returned from their Western trip and are now in the city.

## CANONS ON RURAL DEANERIES.—(CONTINUED.)

## VI.—On Rural Deanery Chapters.

On the determining of the bounds of a Rural Deanery by the Bishop the clergy within the district holding the license of the Bishop shall form the Rural Deanery Chapter.

The Bishop may from time to time alter the limits of a Rural Deanery.

The Cathedral of St. John's shall form a separate Deanery under its Dean and may have attached to it as a Deanery such parishes or missions as are worked by the Cathedral or Cathedral Mission as the Bishop may think proper.

The Chapter shall be called by the Rural Dean at pleasure or at the written request of a majority of the members of the Chapter.

It shall be the duty of the Chapter:

(a) To consider questions submitted to it by the Bishop:

(b) To consult generally for the spiritual benefit of the Rural Deanery and for the interest of the Church in it;

(c) To have all new settlements within its limits visited, and information obtained respecting Church families or individual churchmen, and as far as possible to arrange for a supply of services and to see to the formation of Sunday School associations from time to time, in any district where there is no missionary, and to report through the rural dean to the mission board on all such subjects.

## Appendix.

(d) To consider questions submitted by the Rural Dean, and to arrange for assisting him in any visits to the parishes or missions in connection with Synod assessments or other object.

(e) To consider what would be of advantage to be brought before a Rural Deanery meeting;

(f) To assist in carrying out the wishes of the Synod, and especially in securing throughout the Rural Deanery the efficient working of the arrangements for the Mission Fund;

(g) To form a Rural Deanery Library for books of reference for the clergy.

## VII.—On Rural Deanery Meetings.

In any Rural Deanery the following persons may be called together by the Rural Dean with the Rural Deanery Chapter, and shall form a body called the Rural Deanery Meeting:

All clergy in the Rural Deanery, holding the license of his bishop, the church wardens, and the lay representatives of any parish or mission within the Rural Deanery, all lay readers holding the license of the bishop, and residing or officiating regularly in any parish or mission in the Rural Deanery; and any other clergy or laity specially invited before such meeting, by a vote of the Rural Deanery Chapter.

The Rural Deanery Meeting shall be presided over by the Rural Dean, or in his absence by one of the Rural Deanery elected by the meeting.

Their duty shall be to consider any questions submitted to them by the Bishop, Archdeacon, Mission Board, or Rural Deanery Chapter; or any questions proposed by any of themselves and generally to consult for the spiritual welfare of the district or the interests of the Church.

The Rural Dean shall have the power of suspending or dissolving the meeting at his pleasure.

There may be combined meetings of the Rural Deanery meetings in an Archdeaconry at the request of the Bishop or Archdeacon, with the approval of the Bishop of the Diocese.

## DIOCESE OF ALGOMA.

## MR. CROMPTON'S REPORT.—(Continued.)

"Only last week a neighbour of ours about four miles away, wished to have a steer calf of my sons. The bargain was made. I do not know in exactly what proportions; I only know that *five turkeys* formed the chief part of the payment. This country needs an outlet for its productions, and then there may be some hope for us; but even then the settlers will require from five to seven years to place themselves upon such a footing for necessities as will make them feel safe.

"But not only have I my *home* experience, but I have the knowledge of a parson who travels over and visits, more or less, some 2,000 square miles of this country, going from shanty to shanty, and at their own stove-sides (we have no fire-places) hearing and seeing the daily life of the settlers.

"I would I could say more than I have done to make the brethren in England faintly realise the necessity there is for increased and greater exertions made by themselves, that their self-same settlers should be certain of the meals of grace.

"The great majority of them, really about two-thirds, come from England. No matter what brought them, they are here, and we must take the world as we find it. And it is not the least remarkable feature in my experience as travelling clergyman to find many who, by their own confession, must have been totally indifferent to Church and church-going at 'home,' are here the most desirous of the services of their Church.

"It is the *children* I think about the most, and

I would ask those at home who have all the ministrations of their Church, to which and in which their children are initiated, are they willing to accept the awful responsibility of those who 'cause one of these little ones to go wrong? And we cause them to go wrong, if we, by careless indifference, do not use our endeavours to see that they are provided with the means of learning to go right. When at 'home' I have often heard expressions of indifference, now I know what the action means.

"On November 1st, the circumstance of my horse casting a shoe caused me to go home in a contrary direction to the one I had intended. I stopped at the rising town of Huntsville to feed, and I had not sat down before two Church members came to tell me of a sad accident in Fairy Lake, near there, A father and mother with their four children had been swamped by a sudden squall. The parents and two children were saved with the greatest difficulty, two children were drowned. The father was then waiting to see me, to ask if I would bury the one child whose body was recovered, he being a Churchman. I went to see the man. After a few words, I said, 'I suppose baby (it was three years old) was baptised! My God, my God, no, sir was the man's reply, as tears streamed down his face, which he foolishly tried to hide; 'we lived so far in the bush, and I did not know where to find a clergyman.' What could I say to comfort sorrow like this? I buried his child, without of course making any allusion to it as baptised and I determined to embody the incident in my report to S. P. G.; and if there is one father or mother who can read and picture that scene without feeling it to their very heart's core, I do not wish to know it, for I should not care to own such an one for sister or brother: and whatever parents there are who feel what I have written, they will do their utmost that such cases may not occur.

"On Monday, October 24th, I went seven miles into the bush, out of the usual track, to baptise two children for a man. He had heard that a parson came that near, and he thought I would not mind coming. He is a communicant, and I marked the very sorrowful way in which he said, 'I have had no chance of communion now for four years.' His joy was correspondingly great when told there would (D. V.) be celebration in the church at Magnettewan on Sunday, November 13th.

Sunday, October 2nd, was a very cold and stormy one. Just as I was going to service in Magnettewan church at 2 P. M., I was told by the churchwarden that some parents were coming a great distance to have their children baptised. Knowing that the lake (Seeche) was exceedingly rough, I waited half an hour; but as I had another service ten miles away at 7 P. M. I could wait no longer. We had a goodly congregation of about fifty, and a hearty service. We were leaving the church, when we saw people coming along, waving their handkerchiefs: it proved to be the parents and their friends. I asked those of the congregation who were about to go to turn back. I baptised the two little ones, and I do not think one of us noticed that the eager father was in his shirt sleeves, nor did he appear to feel it; he had rowed thirteen miles down the lake, in real danger. And the smile and sparkle of his manly eyes when thanking me for my kindness, made me care very little about the ten mile journey; and yet that was no joke, as it takes (except in winter) at least one hour and a half to get over three of the miles.

"But I knew my congregation would be waiting, so I hurried over the first seven miles. I got to Midlothian with eight minutes to spare. No time so much as to eat, but just to wash my hands and go in to service. I had about sixty-seven adults at service, eight of whom had come eight and four thirteen miles. Ah! it was a sight to see, after the second lesson, some twenty-two children stand before me to say their catechism and be questioned, proud of their work and eager to show me they had been doing their best to learn. A little over two years ago these same little ones had no church to go to, nay, had never seen a building to give them an idea as to what a church was like."

(To be Continued.)

CAMEOS OF BRITISH CHURCH HISTORY.

CHAPTER IV.—(Concluded.)

In the fortifications in the cities the Roman legions were quartered, among whom we find in the reign of Marcus Aurelius Antoninus, the flower of the Quadi and the Marcomanni youth, as during the rule of Probus a considerable body of Vandals were probably stationed in Cambridgeshire—a great contrast to the provinces of Rome in her decline, when, as the learned historian of her Decline and Fall narrates, "the strength of the frontiers, which had always consisted in arms rather than in fortifications, was insensibly undermined, and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians, who soon discovered the decline of the Roman Empire." Under Claudius three of such military forces were stationed partly in the north to guard against the unconquered Britons of Caledonia, and partly in the west to watch over the tribes which still remained half subdued. One of the earlier British towns, which had borne the name of Carose or Carleon, "after the invasion of the Romans lost its first name and was called the City of Legions, from the Roman legions which used to take up their winter quarters in it." Another, "Eboracum, on the Irus, was called Sexta," according to Richard of Cirencester, "from being the station of the sixth legion, termed the Victorious." Hence we find, as Dr. Giles notes, that when the Romans obtained a footing in the island they directed all their operations, according to their practice, by military principles. Says Tacitus: "Dominandi cupido cunctis affectibus flagrantior est,"—"the lust of ruling is more ardent than all other desires"—and this was eminently true of the Romans, especially with regard to their military operations. They civilized, indeed, as they conquered, but conquest was their principal object. As each tribe was successively subdued they fortified such primary posts as were best adapted to support their future operations, established secondary posts to secure their communications, and connected the whole by military ways. After their power was firmly established and their lines of communication completed, the same necessity did not exist in keeping up such an armed force: they therefore lessened the number of their garrisons and thus avoided too great a division of their army, three legions being deemed sufficient to check any insurrection in the Decline of the Empire.

The towns were generally small and built square or oblong, bounded by lines as straight as the shape of the ground permitted. Temples raised to their various deities would naturally be built. "Tacitus describing the revolt of the Iceni, repeatedly mentions the Temple of Camalodunum," which some have endeavored to prove to be the present Castle of Colchester. "An inscription found at Chichester records that the Guild or college of workmen built a temple to Neptune and Minerva." Other remains have been found in other parts of the kingdom. These afterwards formed the site of Christian Churches, as in the case of St. Peter's, Cornhill, London, the original prototype being, according to tradition, founded in the year 108, a very curious ancient monument being preserved in the vestry bearing an inscription to that effect. "Where the great preachers of a reformed Christianity thundered forth their denunciations against a Papal Rome, there at Paul's Cross many evidences of a heathen Rome have been disinterred."

Says Gibbon: "The spirit of improvement had passed the Alps and been felt even in the woods of Britain, which were gradually cleared away to open a free space for convenient and elegant habitations. York was the seat of government; London was already enriched by commerce, and Bath was celebrated for the salutary effects of its medicinal waters." Then, as now, villas were built partially of brick or stone, partially of timber, on the slopes of the hills or on the outskirts of the cities, showing by the remains which the antiquary and the archaeologist reconstruct a refinement equal to modern times. The remains of one not far removed from the old Roman road known as Stone Street prove it to have been of considerable extent. Here at Bignor, near Chichester, in Sussex, are to be seen Mosaic pavements and painted walls of bold and elegant designs, such as the seasons, gladiatorial games, and Cupids, their colors still fresh, and

whose chemical composition, according to Sir Humphrey Davy, is similar to that employed in the baths of Titus at Rome and the buildings at Pompeii. It appears to have been the residence of a man of wealth; its spacious courts (more than a hundred feet square), its atrium and basilica, its baths, colonnades and gardens all pointing to the fact. "Within the house itself, the hall with its central fountain preserved the southern type of domestic building that the Roman builders brought from their summer land, as the furnace which heated the floor of the banqueting room behind showed the ingenuity with which they accommodated themselves to the needs of a sterner climate.

Traces of former magnificence are frequently unearthed in London—the Roman Augusta—or in the river on which it is built. Far below its present streets have been found rich tessellated pavements, coins, broken pottery, and waxen tablets, while small silver and bronze images have rewarded the searcher in the bed of the Thames. The historian narrates how Agricola incited the Britons to build houses, temples and market-places, which last must have been a novelty to the aborigines. These, together with galleries, baths and banqueting-houses (from which we still procure fragments of amphoræ and other vessels), Tacitus expressly states the Romans assisted in building. A bathroom is in course of being excavated in the village of Wingham. Enough is unearthed to show that its walls were covered with black and white tesserae and its floor paved.

"The ruins speak that sometime  
It was a worldly building."

for two other chambers, ornamented in the same way, and a part of the hypocaust or hot-house with the hot air passages have also been uncovered.

Nor were amusements forgotten in the land of their adoption. Ruins of the amphitheatre in which to hold their games have been discovered from time to time; as "the hunting scenes, the scenes of bear-spear and stag chasing, which they have graven on the surface of their work lift for us a corner of the veil that shrouds the life of Roman Britain."

The cemeteries of the wealthier classes are a mine of wealth to the antiquary. "It is from these tombs," writes Dr. Green, "that the relics of Roman life preserved at York have mostly been drawn—fragments of the fine Samian ware brought for rich citizens' use from the continent, curious egg-shell pottery, vases and cups from a woman's toilet case, sepulchral figures of soldiers and citizens and the like." The poorer class appear to have received little attention in their sepulture.

"... though mean and mighty  
Together have one dust, yet Reverence  
(That angel of the world) doth make distinction  
Of place 'twixt high and low."

while the confusion in which their bones have been discovered prove the carelessness with which they were buried. And yet "princes die like the meanest of their servants," to use the words of Bishop Taylor at the funeral of the Countess of Carbery, "and everything finds a grave and a tomb"; and thus it is that we should be unable to distinguish between the graves of the wealthier and poorer classes were it not for the ornaments they contain. "The very tomb itself dies by the bigness of its pompousness and luxury,

"Pluribus potentia pondera saxo  
Quæ cinerum vis distribuita labor."

and becomes as friable and uncombined dust as the ashes of the sinner or the saint that lay under it and is now forgotten in his bed of darkness."

Numerous potteries employed the artisans in the manufacture of wine-jars or drinking-vessels, as chalk workers hewed out of the pits the carbonate of lime which was exported to Zealand. The sailor worked at the ladies' light sandal or pegged the heavier sole of the sterner sex. The carpenter sawed, pierced holes with his auger, or gouged the oak; the weaver plied the busy hobbins, while the merchant recorded his sales on the wooden tablets with his bone or wooden stylus.

From the foregoing remarks it is evident that Britain was well known to the Romans and that from the time of her subjugation to the time of the withdrawal of her legions there was constant communication between the Eternal City and the Island of Albion.

## Notes of the Week.

The decisive battle has been fought in Egypt and a glorious victory has crowned the British arms. To General Wolseley belongs the praise of having planned with much deliberation and forethought the operations which were made effective by a skilful and brilliant action. The victorious troops after the battle of Tel El Kebir at once pressed on and entered Cairo, which declared itself for the Khedive; and Arabi Pasha having surrendered himself a prisoner, the war may be considered virtually over. On Friday General Wolseley was able to send the following despatch from Cairo to the War Office:—"The war is over. Send no more men from England. Midshipman DeChair is safe. I have been received here with open arms by all classes. Soldiers are glad to return to their homes. Our cavalry did extremely well in the long forced march yesterday. Arabi and Toulba Pasha are both confined in our guard rooms. I will now change my base from Ismailia to Alexandria. The health and spirits of the troops are excellent."

Thus, let us hope, the fighting is ended. It now remains for the diplomatists to settle the grave questions which must arise; and we have at Constantinople Lord Dufferin, who has shown himself in every way competent to protect English interests in that field. Egypt must henceforth recognize at least a quasi English Protectorate, seeing that an enormous debt is due England and Englishmen, besides other claims even more significant and valuable. With just and equitable laws, great as have been the Egyptian losses sustained by the war—over \$350,000,000 worth of crops alone having been destroyed—Egypt may hope, owing to the marvellous fertility of her soil and the patient, willing industry of her people, in a few years to completely overcome her losses and enter upon a much more prosperous regime. That enlarged English interests now still more largely demand English intervention must greatly conduce to the permanent benefit of the country and its people.

A conference of Chinese merchants has been held in London, at which were present all of the London merchants of that nationality, and others from Manchester, Leeds, Liverpool, Birmingham and San Francisco. The anti-Chinese legislation enacted by the government of the United States was freely and calmly discussed, and a resolution was passed expressing regret at such action. Immigration of Chinese to England and Cyprus was strongly recommended. A resolution was passed condemning the opium trade as the greatest curse of China, and expressing the hope that the British authorities would endeavor to put a stop to the traffic, as opium had been first introduced to China by English traders.

We very much regret to learn by the English papers that Prince Leopold is again very ill, and that the illness from which he is suffering is so serious as to prevent his Royal Highness from fulfilling the engagements which he had made for the next few weeks, and has caused the Queen to postpone the removal of the Court to Balmoral.

Prince Leopold, our readers need not be told, is the scholar Prince of the Royal Family. Possessing pure and cultivated tastes and refined as well as religious feelings, his Royal Highness takes great interest in science and the fine arts, and especially in the advancement of institutions of Christian education and Philanthropy. It was understood a few years ago that Prince Leopold had a strong desire to enter the ministry of the Church, but that

his royal mother considered that for State reasons such a course was not advisable.

Cetewayo, the ex-Zulu king, has had his kingdom (or a part of it) restored to him, and has started upon his return trip. Before the king left England the Rev. A. C. MacLaglen, formerly a missionary in Zululand, presented him with a handsome Bible printed in the Zulu language, also seven copies of the Book of Common Prayer in Zulu, given for that purpose by the Society for Promoting Christian Knowledge. Cetewayo seemed much gratified at the gift, and remarked that this was the first Bible that had been presented to him since he had been in that country. A Prayer-book was also given to each of the chiefs and to every member of the suite, whereat one of the latter remarked, "It is high time we had something of this kind to read." Let us fervently hope that the restored black king, when he returns to rule his black subjects, will show more respect for the missionaries and their work than the white usurper John Dunn has done.

The Council of the Royal Geographical Society have decided upon equipping an expedition to Eastern Africa for the exploration of the snow-capped mountains, Kenia and Kilimanjaro, and the country between them and the eastern shores of the Victoria Nyanza. Mr. Joseph Thomson is to be the commander, and, according to present arrangements, he will leave England for Zanzibar to organize his party early in the ensuing year.

Much anxiety was felt for the Vice Regal Party, which telegrams had reported as having met with an accident of a serious nature near San Francisco by the colliding of trains. Fortunately, what might have been very serious proved but trifling. The following are the particulars: The special train having on board the Governor General, Princess and party when at Porta Costa received the signal to go on. Reaching a curve a quarter of a mile from the ferry, while the train was moving about six miles an hour, the yard engine came round the curve with a rush. Both engines were reversed and the engineers and firemen jumped. The collision was violent, and the special engine was badly damaged. The Princess at the time of the collision was making her toilet, and was thrown down, but received no injury beyond a most trifling bruise. The party sailed the next day on H.M.S. "Cosmos" for Victoria, B.C.

H. M. S. "Phoenix," which left Gaspé on Tuesday morning for Halifax, went ashore during a heavy gale that night at East Point, the extreme eastern terminus of Prince Edward Island, and has since become a total loss, the storm of Thursday night having caused her to break up. Her stores have all been landed. The "Phoenix" was commissioned on the 20th of April, 1880, at Davenport to be stationed on the North American coast. She was a screw steamer, built of wood, 1130 tons, carried six guns, and was commanded by Commodore H. H. Grenfell. Fortunately, such an accident to H. M. warships on this station is of extremely rare occurrence.

The British team have gained a signal victory over their American opponents in the International Shooting Match at the Creedmoor Range, New York, which came off last week. The total scores made were: 1st day—British, 1062; American, 1043. 2nd day—British, 913; American, 762. 3rd day—The Americans declined to shoot at 900 yards; the British made 487. At the 1000 yards the score was, British, 436; American, 226. The

British also led at the 200 and 300 yards. The total British was 4039, and the American 3088.

What will no doubt prove an important outlet for Canadian beef is the recent formation in England of the Canadian Fresh Meat Importation Company (limited), intending to discriminate in favor of Canadian in preference to American or United States raised cattle. The directors, in the course of their prospectus, say that the importation of American meat to England has now become an extensive and permanent business, but has hitherto failed to break through the barrier of high prices, by which the great majority of the people are so entirely and unfairly deprived of the necessary supply of animal food. They say further that Canadian cattle are of excellent breed, carefully pastured, much more uniform in character, and certainly superior in quality to the great majority of American beasts, and can be shipped in the carcass in much better condition. The contract provides for the supply to this Company of beef, mutton, veal and lamb, in carcass, of stipulated weight and quality, properly killed, dressed, cooled, clothed and delivered free on board at an average price of fourpence per lb., and for the maximum shipment to be 250 tons per month, with freight, insurance, land carriage, &c., the cost in England will average fivepence per lb. The contract is made with a responsible party in Canada, and the fulfilment of its terms will be secured by substantial guarantees. It extends over five years at the quoted fixed price, and is renewable upon exceedingly advantageous terms. There is no reason whatever why the supply cannot be simply inexhaustible, and why Canada should not compete successfully for the large and rapidly increasing demands of the mother land.

Dr. Lamb has received the report of the microscopic experts who examined Guiteau's brain. While declining to express an opinion, he would say that the position taken by Dr. Godding that Guiteau was insane would be materially supported by the report. He did not believe the report would cause a change of opinion as to Guiteau's sanity to any great extent, but that the medical faculty must draw its own conclusions.

The jury in the trial of the Star Route frauds in Washington came into Court on Monday week, after having had the case under consideration since Saturday noon, and announced that they were unable to agree. Grave charges of bribery are made against members of the jury. Thus ends in all probability what may well be considered a very sad example of the miscarriage of Justice in the neighboring Republic.

Sir James Alderson, M.D., F.R.S., physician extraordinary to the Queen, is dead.

A monster hotel is about to be erected in Winnipeg, to cost \$500,000.

Intelligence has been received of the death of Dr. Pusey, which occurred at Oxford on Saturday, at a very advanced age.

If we are to judge from the statements of such an unprejudiced man as Professor Haughton, of Dublin, who has been recently in Canada, himself a Home Ruler, the condition of Ireland has much improved since the passage of the Prevention of Crimes Act, and he seems to think that the vast majority of the Irish people are most anxious to see peace and prosperity take the place of the recent lawlessness. Mr. Trevelyan, the Chief Secretary, is of the same opinion, as is shown by a recent

utterance of his in response to an address from the Corporation of Belfast. He is reported to have said:—"My own firm belief is that there is a great majority of people in the disturbed parts of Ireland who are thankful for the prevention of Crimes Act, and for the protection which, if strictly and firmly worked—and strictly and firmly worked it shall be—it will in the long run afford to them and to their families. The fixed policy of the present Irish Government is to draw a deep line between what is criminal and what is political. With political writings and speeches and resolutions at public meetings we do not care to concern ourselves, but against crime and outrages we have proclaimed and we will continue to wage an undying and unrelenting war."

The annual report of the Minister of the Interior (Sir John A. Macdonald) was presented to the Dominion Parliament during the last session. The returns from the land agencies in Manitoba and the North-West Territory show that the number of acres disposed of for homesteads, pre-emptions, and by ordinary sales during 1881 amounted to 1,057,519. This is exclusive of the land sold by the Hudson's Bay Company, the Canadian Pacific Railway Company, and by other corporations, and it does not include the many settlers who have established themselves on lands which have not yet been surveyed. Satisfactory progress is being made by the Survey Department, 9,000,000 acres having been laid out into townships and subdivided into sections and quarter sections during the year.

No doubt the present year will show an enormous increase in the number of acres disposed of under the heads named above, the emigration into the country having been so very much larger than that of any previous year.

An unforeseen consequence of cutting the Suez Canal has been the intrusion of sharks in large numbers into the Mediterranean Sea, with terrible resulting havoc among the smaller edible fish. Formerly a shark was almost a curiosity in the Mediterranean, and there was no choicer or better stocked fishing ground in the world. The fishermen of the Provincial coast supplied the cities of France with the best of piscatorial food, and in never-failing abundance; but they now have difficulty in furnishing half the quantity that they then obtained with ease.

There is a good deal of illusion about the rise of the Nile. It seems to be thought that for a few weeks the delta and the valley of the Nile are a lake, and then that they are a muddy swamp. The water of the Nile flows into canals; from thence it is pumped every morning, as long as the rise lasts into small rills, which permeate the fields, which are thus irrigated every morning. The water evaporates every day, leaving in the evening dry mud. Thus, except in some low-lying districts, there never is an expanse of water or mud.

At the recent Liberal Conservative meeting in Toronto Sir Leonard Tilley announced that the surplus for the year past, including land sales, was seven and a half millions of dollars.

The British Government will have to handle the question of damages to the Suez Canal Company, by reason of the canal having been made a base of operation.

Feathers, ribbons, velvet can all be colored to match that new hat by using the Diamond Dyes. 10 cents for any color.

By the Ninth Annual Report of the Church Mission to Deaf-mutes, it appears that the receipts for the year were \$5,432.92. The society was incorporated in 1872, but services for deaf-mutes have been sustained in St. Anne's Church for twenty years. There is a Home for Aged and Infirm Deaf-mutes in this city, and it is proposed, when \$30,000 are secured, to purchase a farm to which the Home will be removed, and to establish an Industrial Department for the unfortunate and erring, with a chapel in common. The fund for this purpose now amounts to \$6,958.67. The Twelfth Sunday after Trinity is coming to be set apart for collections for this mission, and most appropriately, for it may be called Ephphatha Sunday.—*New York Guardian.*

Mrs. Harriet Buswell, of Lincoln, Ill., who died recently, left her entire estate, worth about \$8,000, to the poor widows of that city. She was the widow of a railroad conductor and agent at that place.

**Baptisms.**

MURRAY.—At Stellarton, Sept. 11th, John Robert Murray, an orphan, aged 5 months, brought by his grandparents from Westville.

PIRIE.—At Beacour Station, St. Julie, P. Q., on Sunday, 3rd September, Charles Edwin, son of Alexander and Isabella Pirie, and grandson of David Johnson, Esq., of same place.

HOWELL.—On the Twelfth Sunday after Trinity, in St. Stephen's Church, Montreal, by the Rev. H. W. Nye, Rector of Bedford, Ernest George Nye, son of Edwin J. Howell, and Sophia his wife, of Brooklyn, N. Y.

**Marriages.**

HENDERSON—IRVING.—At the residence of Arthur Irving, Esq., father of the bride, on the 16th inst., by the Rev. T. W. Johnston, Rector of St. John's Church, Crapaud, Kenneth Henderson, Esq., M. D., of Clyde River, to Miss Annie Callbeck Irving, of Cape Traverse.

DUNSFORD—McDONALD.—Also by the same, in St. John's Church, Mr. George Dunsford, of Dunsford Mills, and Miss Jane Irena McDonald, of Crapaud.

**Deaths.**

JONES.—On the 31st ult., at Pugwash, Joseph Jones, late Station Master, Thomson, I. C. R., aged 62 years. The deceased was one of the most active, careful and obliging officers in the employ of the Intercolonial, and the esteem in which he was held was palpably evident by the unusually large concourse of people who followed his remains to their final resting place on Sunday afternoon.

PARKINSON.—At Shelburne, September 10th, 1882, Sunday morning, Clara Darron, the dearly loved wife of the Rev. John K. S. Parkinson, Jesu Mercy!

BARTLETT.—August 26th, at East Boston Mass., of Typhoid Fever, in the 47th year of his age, John Hill Bartlett, eldest son of the late Mr. L. H. Bartlett, of Keegan, and nephew of the late Rev. James Bartlett, of Annapolis.

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and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs),  
directly over the Church of England Institute.

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

## VERY TRUE.

AFTER quoting our remarks about our paper and  
the change of price from a dollar to a dollar  
and a half, the *Christian Messenger*, speaking  
of our very large circulation of 6,000 weekly,  
says:—

"Publishing a newspaper means a large amount of ex-  
penditure of large sums of money. Prompt paying sub-  
scribers are a necessity. Unless payments, and sufficient to  
pay the costs, are insisted on, the larger the number of sub-  
scribers the sooner it must die."

That is just it. PROMPT PAYING SUBSCRIBERS ARE  
A NECESSITY. UNLESS PAYMENTS, AND SUFFICIENT  
TO PAY THE COSTS, ARE INSISTED UPON, THE  
LARGER THE NUMBER OF SUBSCRIBERS THE SOONER  
IT MUST DIE.

Will our friends please make a note of this?

## AN EXPLANATION WANTED.

THE *Dominion Churchman* having taken no  
notice of the following, which we first published  
a month ago, we presume it has escaped the  
attention of the proprietor of that paper and so  
insert it again, and hope to have, what the nature of  
the case requires, a prompt and satisfactory  
reply.

Our attention has been called to the following  
business item in a prominent column of the  
*Dominion Churchman*:—

"The *Dominion Churchman* is the organ of the Church  
of England in Canada, and is an excellent medium for ad-  
vertising—being a family paper, and by far the most exten-  
sively circulated Church journal in the Dominion."

We pass over the questionable title, "the organ  
of the Church of England in Canada," and have to  
do with the latter part of the notice, viz.: the  
claim that it is "by far the most extensively cir-  
culated Church journal in the Dominion."

We would not wilfully deceive our advertising  
patrons, nor do we wish to do a wrong to our con-  
temporary, and so, as we claim to have "DOUBLE  
THE CIRCULATION OF ANY OTHER CHURCH PAPER  
IN CANADA," a claim based upon the authoritative  
statement in *Geo. P. Rowell & Co.'s Advertising  
Directory* for 1882, we owe it to ourselves and to  
the public to make good our claim or retract it. We  
therefore publish below the sworn affidavit of our  
printers, which places our circulation for the three  
months last past at over 6,000 papers weekly, and if  
our contemporary has a circulation "far more ex-  
tensive" than this let him do as we have done,  
give the figures under oath, and so prove his posi-  
tion, and we will cheerfully withdraw our claim,

and publicly apologize for having done him an  
injustice:—

I, GEO. W. BAILLIE, of the City and County of  
Halifax, in the Province of Nova Scotia, do solemnly  
declare that the firm of GEO. W. BAILLIE & Co.,  
Printers, 161 Hollis Street, have caused to be  
printed for the REV. JOHN D. H. BROWNE more  
than SIX THOUSAND copies of each issue of the  
CHURCH GUARDIAN, weekly, for three months past;  
and I make this solemn declaration conscientiously,  
believing the same to be true, and by virtue of the  
Act passed in the 37th year of Her Majesty's  
Reign, intituled "An Act for the Suppression of  
Voluntary and Extra Judicial Oaths."

GEO. W. BAILLIE.

Solemnly declared before me this 18th day of  
August, 1882.

W. H. WISWELL,

Clerk of the Municipality  
of the County of Halifax.

## SUNDAY SCHOOLS.

### No. III.

IN the last paper the subject was the aids to be  
given to the Sunday School by the Parochial  
Clergy. Before proceeding to discuss the attitude  
of the Synod as the Church's Executive and Legis-  
lative Body towards them, it may be well to point  
out how the cause may be helped by the Clergy in  
Council.

For evil or for good, and probably more for  
good than evil, we have perpetuated in the Church  
of this Continent the system of Rural Deaneries.  
And if in the past history of the Church here it  
may be hard to see what useful part these organi-  
zations have played, except to bring the clergy to-  
gether to greet each other and to eat a dinner, it  
is expedient that we remember that we have a  
machinery ready to our hand which may be made  
productive of very much good. In some of our  
Rural Deaneries there have been, through the in-  
cessant attempts of younger and more zealous men,  
more work and effort undertaken by the clergy in  
Chapter assembled.\* Choral Associations, Sunday  
School Associations and the like have of late years  
sprung into being, much to the advantage of the  
Church in country districts. Should this agency  
once become instinct with life and do vigorous  
work, the results to the Church would be marked.

There might be then in every Rural Deanery in  
each Diocese a Deanery Sunday School Associ-  
ation. Of course, of this the Dean would naturally  
be the President. The Constitution would be a  
very simple thing. It would simply name and de-  
fine the Society and its objects: provide for the  
election of its officers, the formation of bye-laws,  
and the terms of membership. All the clergy and  
Sunday School teachers in the Deanery would be  
*ex officio* members. Honorary members would  
consist of those who, while not feeling themselves  
capable of taking an active part in the Sunday  
School Association would still be willing to con-  
tribute not less than \$1 a year to its support. A  
secretary should be chosen, whose duty it would  
be, acting under the instruction of an Executive  
Committee, to make every arrangement for the  
public meetings of the Association; for meetings of  
teachers for mutual counsel and experience, for  
model lessons, for the reading of papers on points  
of Sunday School interest; and who should be a  
delegate from the Deanery Associations to the  
Synod Committee, of which we will speak here-  
after. There are many benefits arising from such  
an Association.

1st. The clergy would be more bound together.  
By periodically comparing the methods and results  
of their Sunday School work, they would be led to  
see their own deficiencies and to take every legiti-

mate means of supplying them. The teachers would  
learn that they have a distinct mission in the  
Church; they would feel themselves of more con-  
sequence, their interest would be greater, and their  
stores of varied experience would be at the service  
of the clergy, many of whom are sorely in need of  
something of the kind. If the Sunday School  
teachers could to any extent be composed of ladies  
and gentlemen who are engaged in tuition, it would  
be a great boon to the Sunday School. They not  
only can teach their own classes, but they are most  
useful in serving as models for the less apt of the  
teachers, who will gladly learn from anyone really  
competent to teach. The great fault with Sunday  
School teachers appears to be this, that as yet  
they have hardly realized their vocation. They  
have not yet seen, as a body, that their office is one  
that requires much patient preparation, much  
thought, much self-denial, much prayer. The  
regular meetings of the Rural-decanal Sunday School  
Association would tend to raise the teachers' ideal  
of their work, besides showing them by its practical  
papers and addresses what are the best and most  
successful methods of carrying it on. The Rural  
Deaneries could do no better work for the Church  
than to immediately inaugurate a Sunday School  
Association in each. It could very easily be done.  
The Dean would call the attention of the clergy of  
the Deanery to the subject, and ask for a discussion  
of it at the next meeting. After discussion a com-  
mittee could be appointed with power to act,  
which should summon, by authority of the Deanery  
in Chapter assembled, a meeting of clergy and  
Superintendents, at which a constitution could be  
adopted and the organization set on foot. The  
future developments of the matter will be con-  
sidered in the next paper.

\*On the other hand, it is a shame that it should be so, but  
in the large and important city of Halifax there is no Rural-  
decanal Association, no authorized means of calling the  
clergy together for mutual advice and co-operation, and no  
chance of concerted work. Is it a wonder that the clergy  
of that city stand aloof from each other, and that the work  
of the Church is languishing?

## UNCHRISTIAN CRITICISM.

We have heard such general complaints from  
Baptists as well as from members of other Christian  
bodies lamenting the low spiritual condition of their  
people that we were scarcely prepared to have our  
remarks and those of our correspondent made use  
of to condemn—what do our readers suppose?—  
Infant Baptism! Yes, it is really so. Our con-  
temporary the *Christian Messenger*, after referring  
to the remarks of our correspondent on "Some  
thoughts and facts on some neglected aspects of  
Pastoral work," says:—

"The only satisfactory conclusion to which we could come  
was, that there is an error committed in the first reception  
of the people into membership. This is, as we believe,  
radically defective. The Church of England receives its  
people into membership in their infancy, without their con-  
sent or any personal profession of faith, repentance or con-  
version to God made on their part. The subsequent early  
teaching, if any is given, on the subject is that by infant  
baptism, so called, the child was made a member of Christ,  
a child of God and an inheritor of the Kingdom of Heaven.  
With this, we believe, 'many are able to quiet their con-  
sciences' and so fail to 'open their grief' to their 'spiritual  
guide and teacher,' and live on regarding religion as nothing  
more than morality and forms. This, we believe, is largely  
the cause of the 'lack of spirituality,' as the editor of the  
GUARDIAN terms it."

But how, then, can our contemporary account  
for the low state of religion which, if even he can-  
not discover, or the candid minds among his co-re-

ligionists were not willing to acknowledge, is too painfully apparent to be denied among Baptists?

What connection there can be between Infant Baptism, when the child was made "a member of Christ, a child of God and an inheritor of the Kingdom of Heaven," and the neglect to open their grief to their spiritual guide when of mature age, we are at a loss to understand. Rather it is plain that Infant Baptism suggests in after years the duty of living as God's children, having been adopted as such in tender childhood through the great mercy and free love of God. Certainly the Church so expects her children to act and so rules, and it has been because they have been surrounded by those who make light of the glorious heritage which was assured to the child by Baptism, if the subsequent life is lived aright, that Church people have neglected to comply with the terms of membership provided for their after growth in grace.

It seems to us a very regrettable thing that the editor of the *Messenger* should feel disposed to make capital out of honest efforts on the part of any Christians to improve the spiritual condition of their people. It displays, we only hope, an imperfect idea of the Christian development to be found among Baptists. Any efforts to inculcate and promote a better life, a higher Christian life, made by any body of Christians within themselves, if not approved of as the best mode, should at least command the respect and sympathy of all who profess Christ's name. When the Baptists have no sins to deplore, and no coldness and indifference to lament, it will be time enough for the *Messenger* to cast a stone at the Church of England, or sneer at efforts to improve the spiritual condition of her members.

MISTAKES OF SCIENTIFIC MEN.

WE cheerfully give a place to Mr. Poole's letter under the above caption which will be found on page ten, and in reply have first to say that the article complained of was not an editorial but a clipping, and published as selected matter. As to the article itself we think the writer, whoever he may be, would be quite willing to accept what Mr. Poole says, as there seems to be no disagreement in the main between them. No doubt he had in view principally scientific writers described by our correspondent "who outdarwin Darwin, who have taken science as a profession, and who desire notoriety at any cost, truth or no truth," and that this is a large class, there can be little doubt—the largest and the noisiest; and it cannot be denied that this class is not unknown among those who claim to be theologians, as Mr. Poole points out, although we think his reference to Balaam's ass an unfortunate one.

After all, we cannot see that our correspondent has denied any statement made by the writer in the article under consideration. Indeed there can be no denial for "facts are facts," and the mistakes which were alluded to are matters of common knowledge. If Mr. Poole will take the trouble to re-read the article he will find that there is really nothing to refute in it. It is not sweeping, it is particular in its statements, and its particulars are well known facts. The writer does not deny any well-established scientific truths, nor does he seek to disparage the discoverers of those truths, but what he evidently wishes to do is to put people on their guard against placing too much confidence in the utterance of any scientist, be his position what it may, until the scientific world are at one in admitting the statement to be beyond doubt a truth; and in

making this warning he is sustained by the mistakes and misconceptions which he has so well pointed out.

CHURCH SUPPORT.

OUR correspondent, whose letter elsewhere in this number condemns the too prevalent practice of engaging in entertainments, concerts, bazaars etc., for Church purposes, will find very many who deeply sympathize with his remarks, and who deplore equally with himself the extent to which the evil has been carried. Our personal religion must be dwarfed until we learn to give as a religious duty freely as God has prospered us to the maintenance of His Church at home and abroad.

By raising funds for Church purposes in the way our correspondent points out, the true idea of Christian giving has been lost sight of, and men and women have been supporting their Parish as they would sustain any human organization, as the whim or their likes and dislikes prompted them, sometimes perhaps giving liberally, sometimes giving little or nothing.

When the higher view is taken of our responsibilities and duties, when a proper recognition of God as the Author and Giver of all good things is felt, we may hope to find the things complained of no longer known among Christian people.

OUR readers will be glad to read what the Ven. Archdeacon Lindsay, as Chairman of the Central Board of Foreign Missions, has to say upon the subject in another column.

SOME THOUGHTS AND FACTS ON SOME NEGLECTED ASPECTS OF PASTORAL WORK.

CHAPTER I.

*Ex parte pro vulgari sollicitudine scribens, delecting of nature of private but usual pastoral intercourse, showing especially the various points which let us more may talk.*

(Continued.)

BISHOP OXENDEN.

The late Metropolitan of Canada, of a very different school from the eloquent Prebendary quoted, yet, Low Churchman as he is, he was at the less very urgently insists upon the great importance of the various aspects of the Pastoral intercourse between Priest and people, the neglect of which is regretted.

"And here let me put in a further word of advice. Besides receiving thankfully the truths which your minister proclaims to you in public, you should look upon him as your *Counsellor in all spiritual matters*. It is written, 'The Priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts.' (Mal. ii. 7.) Then go to him in all your difficulties; fly to him for advice; open your heart to him; tell him of all that perplexes you. Many things which he has set before you from the pulpit he may be able to unfold to you more fully in private. And if there should be anything, either in God's word or in God's dealings with you, which causes you some little anxiety, he may be able to throw such further light upon it as may greatly relieve your mind. Regard him, in short, as the messenger of God to you, and as the spiritual physician who can administer healing medicines to your soul."—*The Pathway of Safety*, p. 35.

"How often it happens that among our flock there is here and there one desiring to have a few words of private conversation with us. And if we do not throw ourselves in his way he will not have the courage to make a formal application to us. He may be longing for a word or two of instruction, or advice, or encouragement from us; and it is by

a ministerial call that such an opportunity is often happily afforded. It is thus, in the secrecy and stillness of pastoral intercourse, the poor man fully feels that his sorrows, his cares, his burdened conscience, his doubts, his highest concerns, are a matter of a deep interest to his minister, as are those of the rich and noble."—*Pastoral Office*, p. 180.

"There is a special visiting which seems to have a still more pressing claim on the attention of the clergyman. If we know, for instance, of any parishioner being in an *awakened and inquiring state*, it is important to go at once and give him a helping hand. He needs counsel and direction; and a little well directed advice may speed him on his way, and steer him through many difficulties which beset him in his course. Many a one in this state has lapsed into dissent or fallen back into carelessness from lack of advice and guidance just at this critical moment. Again, we hear of another *growing cold*, who 'did run well.' Possibly a word in season may recall him. He may need warning or encouraging and this may be for the saving of his soul. We may find another *perplexed with difficulties*. He has either taken a wrong view of some passage in God's Word, or has misunderstood some statement made in the pulpit, and his mind is harassed by it. Now, half an hour's private conversation with a person in this state may do much to correct mistakes, to convey instruction, to relieve solicitude, and to settle doubts. In such cases it is desirable that the spiritual guide, whilst he speaks with all faithfulness, should also use great tenderness. This will inspire confidence. The heart, which was shut up within itself, will now be thrown open. Difficulties which have long perhaps existed will be freely spoken of, and the poor soul that has mourned and struggled in secret will find unspeakable relief in discovering that there is one human friend at least who can sympathize with it."—*Pastoral Office*, 185.

BRIDGES

*On the Christian Ministry.*

I now adduce some forcible extracts from this old, well-known and valuable book.

"We must therefore make it our constant aim to advance to nearer contact and closer interest with them, winning their hearts as the way to win their soul—living among them in the interchange of those kindly offices, which (as Bishop Gibson admirably observed) are the means of endearing ministers to their people, and of opening a passage into their hearts for spiritual instruction of all sorts. It is thus combining the office of Minister and pastor that Elliot 'was indeed' (as we often hear it said) 'the father of his people.' Bishop Bridges, in his intercourse with them, he was fully engaged himself to them, and became acquainted with the extent of their knowledge of Bible things, with their trials and difficulties, with their joys and sorrows. He was in this manner enabled to act as their instructor, counsellor, and comforter. A congregation thus used to see their minister in private is like a family listening to a father's instruction. When, after the example of our Great High Priest, we are 'touched with the feeling of their infirmities,' and tenderly enter into the details of their several trials, a mutual sympathy is excited; their confidence is encouraged; they readily apply for more personal counsel and consolation than can be given from the pulpit; and they bring to us their cases, doubts, and perplexities, that we may make them our own. Indeed how else can we mould our ministerial counsel in the endearing form of brotherly sympathy, so as to be ready to say—'Who is weak, and I am not weak?' In what other way can we ascertain the real state of religion among us, its progress or decline, the drawbacks, or the means of advancement or the besetting temptations of our people, so as to provide them 'with the armour of righteousness on the right hand and on the left?' The character of this pastoral intercourse may be defined to be a conciliating, close, affectionate, and spiritual contact with our people, combining the dignity with the condescension and humility of our office—as the messengers of the Lord of Hosts; and yet their servants for Jesus sake." This character will at once invite confidence, and repress familiarity. We may thus, without sinking our dignity, clothe it in the garb of a friend; enter-

ing (not with prying curiosity, but with kindly interest) into their circumstances of family difficulty, their temporal wants, habits of living, and connections (if among the poor) with their masters and neighbours. Prudent advice may here be given to the heads of families on the management of their expenses, the education and government of their children, family worship and instruction and whatever else makes up their little world. Christian instruction may be grafted upon these particulars, such as could not enter into our pulpit ministrations with sufficient distinctness for practical utility."—*Christian Ministry*, p. 356.

(To be continued.)

## Correspondence.

### LAY HELP.

(To the Editor of the Church Guardian.)

SIR,—In all the discussions relative to licensed or ordained readers, or even permanent deacons, taken from among the people and appointed to minister to some congregations where help is needed in the missions where they reside, it seems to me that this fact is lost sight of: *the people will not have them.* They want regular clergy or none at all. They care not for one of their neighbours, for one with whom they trade or with whom, perhaps, they labour, to rise and preach on Sunday to them; they will not in any usual numbers attend the ministrations of such. This the clergy have already found, and I believe it is that reason more than anything else that has rendered the canon on the Permanent Diaconate inoperative. Allusion is often made to the institution of local preachers among the Methodists. Doubtless that institution did a great deal for Methodism in England, but the reason of its success there is probably more a social one than ecclesiastical or religious. In this country my observation in town and country leads me to say that "local preachers" are not popular even among the Methodists. Where any of their "fields" or "circuits" or parts thereof are left to "locals," there you will find Methodism dying. It does not strengthen at least by its "locals," as their lay preachers are elliptically called. "Oh, it is only a 'local' we have to day," is an expression I have frequently heard, and heard uttered contemptuously, or at least not very respectfully. I can understand their success in England or anywhere else where the clergy keep themselves apart and aloof from the people, where they have thought more of their birth and breeding as gentlemen than of their "calling and election" as priests of the Most High God. In such places the "masses" will flock around one who can bring religion home to them in tones and words that show sympathy with and an understanding of their wants and ways. Why is it that in the Province of Ontario the Church, notwithstanding her prestige, her priority in the land, her culture and her endowments, has lost, while Methodism and other "isms" have gained? May not the cause be found in this, that with the Upper Canada clergy there has been a "stand-off-I-am better than you" attitude in their ministrations among the people? Is it not that they have been prone to receive a wealthy parishioner through the front door and relegated the poorer to the back one and the kitchen? Think you not that these people who find the Rector or Incumbent sending them to the back door, and who, when by chance, trade or friendship they find themselves introduced to the Methodist preacher through his front door and, it may be, into his parlor, will not be considerably influenced in his favor and towards his teaching by this act alone? I know they are—I do not think it. Back stair influence we, the clergy, do not like in the administration of affairs, ecclesiastical or political, neither do our poorer or humbler parishioners like the "back door" policy in favour in some parishes in the West.

Wm. Ross Brown.

Diocese of Montreal.

### MISTAKES OF SCIENTIFIC MEN.

(To the Editor of the Church Guardian.)

SIR,—“When you have a poor cause, abuse your adversary,” is said to be a legal maxim. Does it explain the animus shown in your article under the above heading, August 30th, wherein you use the

terms “sickening pretence,” “self-conceit?” Are you ready to quote from your own reading *ipsissima verba* of recognized authorities among scientific men that call for such animadversion? Have you stopped to distinguish between the data they offer as facts, proved they believe by careful observation, and the deductions drawn from the facts offered? Have you kept in mind that there are writers who out-darwin Darwin, who have taken up science as a profession, and who desire notoriety at any cost, truth or no truth? And have you distinguished their brayings from the deductions or suggested inferences of conscientious seekers after knowledge? Have you forgotten that there have been men who have similarly taken up religion and made the Church a profession for a livelihood or to gain notoriety? If there have been changes in the course of years in the deductions of scientific men, have there not been changes also in religious forms and practices say since the days of St. Juniper? What is the object of your editorial? Do you wish your readers to believe that the modest study of science should be discarded because the pathway has not been traversed in straight lines, and to ignore the misdirected zeal of some votaries that have at times swerved aside the course of true religious belief.

If you can lay bare weak points in some “scientific” conclusion, cannot they be matched by the ignorant assumption on the part of teachers nominally Christian? *e. g.* those who point to the shells on Ararat as proof positive of the universality of the deluge, or who in second-hand stage tones thunder out, “He who believes not that Balaam’s ass spoke *with man’s voice* is no Christian, and can never hope for eternal life.”

Would it not be better if religious papers adopted a more moderate tone, advised rather caution in acceptance or rejection of the dicta of modern science, than by the very violence of their denunciations, make it seem that they feared for the very ground of their belief. Man may and does unintentionally err at times when forming deductions based on incomplete data, but science must be the handmaid to true religion, and only the bigot and fanatic can fear the most searching enquiry into nature’s laws.

Yours truly, H. S. POOTE.

### CENTRAL BOARD OF FOREIGN MISSIONS.

(To the Editor of the Church Guardian.)

SIR,—An enquiry was made in your paper as to what was being done by the Central Board of Domestic and Foreign Missions. As regards the Central Board of Foreign Missions, we can report that we have suggested a plan for work and have entered into a great deal of correspondence with the different dioceses. We have proposed India as the sphere of work. There the great heathen religions of the world are represented in large numbers; there we are under the protection of our own empire, and there we are training missionaries better fitted for reaching those eastern populations than Europeans. We proposed that the four Dioceses not receiving aid from the S.P.G. should send their contributions through the Central Board to the Metropolitan of India, to be employed as the Church authorities advise, and that reports should be sent to us of their mission work; and that the four Dioceses receiving aid from the S.P.G. should send their contributions through the Central Board to the S.P.G., to be applied by them to their work in India, concerning which also we should receive reports—these reports to be circulated through the Province.

In the Protestant Episcopal Church the Dioceses send their contributions to the Central Board, and the fund is administered by it. In the Church of England it is done by societies. Hitherto in Canada the Dioceses receiving aid from the S.P.G. have sent contributions to it, although many parishes have taken special objects in the mission field. The Dioceses not receiving aid from the S.P.G. have applied their money for foreign missions variously; some include in foreign missions Algoma and the North West.

The Central Board is awaiting the action of the Dioceses. The Foreign Mission work of the Church is most important to its every interest, whether of the Diocese, of the Parish or of the newest Mission.

It appeals to people in our poorest Missions to make every effort to help themselves that the mis-

sion fund of the Church may extend as far as possible; it appeals to the richest Parish and says: “Restrain as much as possible your expenses, that you may do great things in the evangelization of the world”; to the Diocese it says: “Frame all your plans to take part in the work of the Great Catholic Church. There are many of our Missions in which if one-tenth of the income of its members was given they would be self-sustaining”; and the same rule applied to our wealthy city churches would yield a large revenue for the great mission field, and would awaken new life in the Church. We hope that the mind of the Church may be so instructed on the mission work of the world that at the next meeting of the Provincial Synod a more united and decided action may be taken.

Yours truly,

R. LINDSAY,

Chairman of the Central Board  
of Foreign Missions.

### RELIGIOUS ENTERTAINMENTS, ETC.

(To the Editor of the Church Guardian.)

SIR,—There must be something exceedingly defective in our organization when we are obliged to keep the life in our churches by public entertainments, teas, concerts, oyster suppers, &c. We can scarcely take up a paper without seeing the announcement of some entertainment about to take place for religious purposes, which purposes, in nine cases out of ten, mean supplementing the clergyman’s salary and saving the pockets of Church members by gathering the stray cents of those who do not belong to us—schismatics, infidels or heretics. It is not difficult to select cases where an expenditure of *five-sixths* of the proceeds have been devoted to accommodation, hands, supper, etc., and *one-sixth* for the “good object” for which the affair was promoted. The moral to be drawn from this is one directly opposed to the Scripture rule of giving. Self-denial is one of the great Christian obligations, but here we find a whole community willing to throw themselves into a “get up” ostensibly to benefit religion when it is virtually to satisfy the craving after excitement and the gratification of self-indulgence; and we are gradually drifting from “bad to worse”; we are not only recognizing these entertainments as part of Church machinery, but we are making provision for their permanency by the erection of churches with basement rooms or church halls, devoted exclusively to attractive gatherings to add to the pecuniary resources of the religious community.

There are many good Church people who not only countenance this state of things but ally themselves to it because it adds to the “funds.” But, after all, is it not educating our young people in questionable methods for collecting offerings for God’s Church, and extinguishing that true spirit which should actuate us in all our charities—a love for its object, a self-denial to enable us to afford our help, a laying up in store upon the first day of the week? No one will gainsay the importance of teaching our people the solemn obligation which rests upon them to contribute towards the maintenance of their religion and the true motive for giving. St. Paul’s Epistles furnish the broad principle which should actuate Christians in their gifts. They are Christ’s disciples, children, followers, worshippers, beneficiaries of His outpoured love, and that love should make them give to His service freely, gladly, generously; and that is the spirit we should inculcate in our children.

Unless a great effort is put forth by the clergy to check this growing evil, aided by the efforts of devout members of the Church, we can scarcely look forward to obtaining that stability and firmness in Church principles for which we daily pray, or to a generation to follow us, which will or can appreciate the motive of giving from love. If the principle which actuated King David in his offerings were to furnish the Church’s needs now—not to offer unto God that which costs us nothing—we might entertain just apprehensions as to the Church’s future. But we have ourselves to blame; we too readily acquiesce in any proposition which is calculated to meet the pecuniary demands upon our congregations, and seldom weigh the evil results which must follow a departure from the Bible rule of giving. And yet with these facts constantly

before us we read day by day in our religious papers graphic accounts of the whole affair, whatever phase it may have taken, with a congratulatory clause upon the netted proceeds. If any line could be drawn as to the character of the amusements prescribed, there might appear some opening for toleration, i. e., for *some objects*, but no line can be drawn, once in the track of pleasure and no one can answer for the ending; objectionable features will display themselves over which neither pastor nor committee can exercise a restraining influence.

Humbly wishing that this communication may induce the clergy and communicants of our Church to give the subject their serious consideration.

HONOVS.

## Family Department.

### KNOWING AND TEACHING.

BY A. A. PROCTER.

I think if thou couldst know,  
O soul that will complain,  
What lies concealed below  
Our burden and our pain,  
How just our anguish brings  
Nearer those longed for things  
We seek for now in vain—  
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,  
With thy dim mortal sight,  
How meanings, dark to thee,  
Are shadows hiding light.  
Truth's efforts crossed and vexed,  
Life's purpose, all perplexed—  
If thou couldst see them right,  
I think that they would seem all clear, and wise, and bright.

And yet thou canst not know,  
And yet thou canst not see;  
Wisdom and sight are slow  
In poor humanity.  
If thou couldst trust, poor soul!  
In Him who rules the whole,  
Thou wouldst find peace and rest,  
Wisdom and sight are well, but trust is best.

### THOUGHTS FOR EIGHTEENTH SUNDAY AFTER TRINITY.

XVI.

"And Jesus said unto her, Weep not."

There is no scene in our Saviour's life on earth more familiar to us, none that draws Him closer to our human hearts, than this which to-day's Gospel brings before us: the raising of the widow's son. Do we not see it all—the sad procession, the forlorn mother, bereft of her only son, bowed down with woe, and the "people of the city" expressing by their presence the sympathy which so great a sorrow must evoke? But in the intensity of her lonely anguish the mourner can derive no comfort from their commiseration; the one cry of her stricken heart is for her child, her only son, so soon to be hidden from her sight forever!

But what voice is that speaking in the midst of her desolation? What tone of tenderest pity and of wondrous authority breaks in upon the midnight of her grief, like a shaft of light piercing the darkness? "Weep not," it says; and here is One who can not only feel ineffable compassion, but who can heal the broken heart and make it shout for joy.

In how few words the marvellous story is told us—the fact itself briefly and barely—but it is enough to make us bow in lowliest adoration before Him who is at once our human Brother and Very God of Very God. "Weep not," says the voice of heavenly consolation, and the same voice bids the dead arise. He who in the beginning breathed the breath of life into His creatures recalls the living soul which had left its tenement of clay.

"And He delivered him to his mother." O Man of sorrows and acquainted with grief, what sorrows hast Thou lightened, what griefs assuaged! Thou homeless One! how hast Thou brightened homes made desolate!

He is as near us in our sorrows now as He was to the desolate woman to whom He said "Weep not." He says to us in infinite love and pity, "Weep not"—weep not as those who have no hope over your dead, for they shall be restored to you forever; weep not over your earthly griefs and disappointments; they shall be made good to you a thousand fold hereafter. Have faith in God and you will have no cause to weep.

### ORIGIN OF LYTE'S HYMN, "ABIDE WITH ME."

About forty years ago, Wilson, in his "Notes Ambrosianæ," says: "Have you seen a little volume entitled 'Tales in verse,' by the Rev. H. F. Lyte, which seems to have reached a second edition? Now that is the right kind of religious poetry." And the Christian world has unanimously agreed that Wilson was right. No finer religious poetry has ever being given to the world, or poetry that was more uplifting in its every line, than that of the obscure country Rector—obscure while living, but famous since his death. He was born of gentle blood, at Kelso, in June, 1793, but, owing to narrow means, was compelled to struggle hard for his education. He graduated from his studies with honor, however, but settled down into a "dreary Irish curacy," where he toiled until compelled by ill-health to resign. He finally settled at Brixham, where he toiled for twenty years, under many a cloud of pastoral difficulty and discouragement. While here, he wrote the beautiful hymn which is known by all Christians of what ever denomination. It contains eight verses of which we quote two below. The first line will recall the whole:

Abide with me: fast falls the even tide.

This hymn was the poetic utterance of Lyte, written as the shadows of the dark valley were closing his labors on earth. Though he was, as he says, scarcely able to crawl, he made one more attempt to preach and administer the Holy Communion. "O brethren," said he, "I can speak feelingly, experimentally on this point: and I stand before you seasonably to-day as alive from the dead, if I may hope to impress it upon you, and induce you to prepare for that solemn hour which must come to all, by a timely acquaintance with, appreciation of, and a dependence on the death of Christ." Many tearful eyes witnessed the distribution of the sacred elements, as given out by one who was already standing with one foot in the grave. Having given, with his dying breath, a last adieu to his surrounding flock, he retired to his chamber, fully aware of his near approach to the end of time. As the evening of the sad day gathered its darkness, he handed to a near and dear relative this immortal hymn, with music accompanying, which he had prepared:

Abide with me: fast falls the eventide;  
The darkness deepens; Lord, with me abide:  
When other helpers fail, and comfort flees,  
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay on all around I see;  
O Thou who changes not, abide with me.

The Master did abide with him the few more days he spent on earth. His end is described as that of "the happy Christian poet, singing while entering the dark valley, pointing upwards, with smiling countenance, he whispered, 'Peace, joy!'"

### PERSONALITIES AND ILL. REPORTS.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Poor Burns wrote and did many foolish things, but he was wise when he wrote to a young friend:

"Aye, tell your story free, off-hand,  
When wif a bosom crony;  
But still keep something to yourself  
You'll scarcely tell to ony."

Do not needlessly report ill of others. There are times when we are compelled to say: "I do not think Bouncer a true and honest man." But when there is no need to express an opinion let poor

Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in men, God knows; but it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—*Dr. John Hall.*

CHRIST crucified may be said to be the Alpha and Omega of all the Bible. Not a promise is given, but it refers to Him, not a threatening is pronounced, but He is represented as a covert from the storm and a refuge for the guilty; not a prophecy is revealed, but the testimony of Jesus is the spirit of prophecy; not one mystic institution was ever ordained, not one bleeding bullock nor slaughtered lamb ever stained a Jewish altar, but was meant to represent a crucified Redeemer, as the Lamb of God, slain from the foundation of the world. All the lives of the patriarchs, filled with providences curious and instructive, manifest the fullness of His grace; and while we read with a pleasing surprise the tenderness of a forgiven Joseph to his returning brethren, the meekness of a Moses, the strength of a Samson, the patience of a Job, the wisdom of a Solomon, at once we see all their excellencies as faint emblems of Him in whom dwells all the fullness of the Godhead bodily—of Him who stands as the Creator of each inferior star while shining forth with His own native glories as the Sun of righteousness, He appears the only light of a benighted world; without this light, how great would our darkness be!—*Rowland Hill.*

In a sermon preached by the Rev. Canon Farrar in St. Margaret's Westminster, on "Temperance Sunday," the preacher, referring to the fact that it was only intemperance that could utterly quench the joy of parents over the young children whom God has given them and make parents worse than brutes to their little ones, made the following eloquent appeals; Oh fathers, oh mothers, you who are true men and women, true Englishmen, true Christians—you who have a heart to feel, and eyes to weep—you who hear God, you who would walk in the steps of your Saviour Christ—when you go home, when you gaze on the sweet innocent faces of the dear little children, the little boys and little maidens whom God has given you, register a vow in heaven that you will not, with cold sneers and callous conventionality, withhold your help and your influence from that cause of temperance—temperance furthered individually, socially, politically, for Christ's sake and the gospel's, which may save English children as well as English men and English women, which may save London, may save England, may save the world from being among its many miseries, made more miserable, needlessly miserable, preventibly miserable, by falling victims to this master curse of Satan.

A gentleman travelling in the northern part of Ireland heard the voices of children and stopped to listen. Finding the sound came from a small building used as a schoolhouse, he drew near; as the door was open he went in and listened to the words the boys were spelling. One little boy stood apart, looking very sad. "Why does that boy stand there?" asked the gentleman. "Oh he is a good for nothing!" replied the teacher. "There is nothing in him. He is the most stupid boy in the school." The gentleman was surprised at his answer. He saw the teacher was so stern and rough that the younger and more timid were nearly crushed. After a few words to them, placing his hand on the head of the little fellow who stood apart, he said; "One of these days you may be a fine scholar. Don't give up; try my boy—try." The boy's soul aroused. His sleeping mind awoke. A new purpose was formed. From that hour he became anxious to excel, and he did become a fine scholar. It was Dr. Adam Clarke. The secret of his success is worth knowing; "Don't give up; but try my boy—try."



Paragraphic.

Another noted Roman Catholic, in Rome itself, has become Protestant—Signor Catalano, Professor of Physical Science in the University at Rome.

Rev. Dr. H. J. Morton has been Rector of St. James' Church, Philadelphia, for fifty-two years. He succeeded Bishop White in the Rectorship of St. James', a parish which has had but two rectors in eighty-two years.

Ninety years ago the first English missionary offered himself, and now the whole number of foreign missionaries is 5,000, and they are leaders of a native host of 30,000 helpers of all kinds.

With money furnished by Mr. J. H. Shiff, a Hebrew banker, buildings capable of accommodating one thousand persons have been erected on Ward's Island as a temporary home for the Russian refugees.

The Oxford Diocesan Board of Education have examined for the first time the pupils of upper schools in the diocese in religious knowledge. Out of 129 boys and 109 girls examined, certificates were granted to 85 boys and 88 girls.

In the midst of ruined Alexandria, August 20th, with martial law still in force, and troops keeping order, there was service in the English Church. A strange contrast was the quiet, home-like interior of the Church, with the scene of wreck and confusion around.

The Duke of Albany has forwarded a cheque for £25 towards the fund for the restoration of the Parish Church of Queenborough, Isle of Sheppey, in commemoration of Queenborough being the first place at which the Duchess of Albany sailed on her exile.

A writer in the Advocate complains that the Methodist Sunday schools are not even held, that they excel in reciting orations or dialogues, or in getting up Christmas-trees, concerts, and picnics, but that repentance, belief, and conversion are but little thought of.

Mrs. Hammond, widow of the golly Captain Hammond, who fell in the Crimean war by the side of his friend, Hodley Vieux, has taken up her residence in Venice, Italy, and is maintaining a regular Sunday school and aiding generously in the work of Italian evangelization.

The restoration at Jerusalem, undertaken by order of the Sultan, is to be a restoration of the Great Mosque, and of the enclosure within which it stands, commonly called the Temple area. There are no ruins of Solomon's Temple existing, and the press should not confound the temple with the locality where it stood.

At a religious conference, a lady missionary reported that she had collected \$119.19; that her salary and her expenses for the time were \$70.75, leaving a balance to go to the treasury of \$48.84. If the forty-eight dollars is judiciously expended there is no good reason why the eighty-four cents should not reach the heathen all right.

Messrs. Hook & Hastings, the great organ builders of Boston, have, since the year came in, delivered fifty-three church organs of their build. Of this number thirteen were for Episcopal churches in New Hampshire, Vermont, Rhode Island, Connecticut, New Jersey, Pennsylvania, Virginia, South Carolina, Michigan, Wisconsin and Canada.

On Sunday afternoon, Aug. 13, as the Vicar of Macclesfield was about to pronounce the Benediction after the children's floral service, a brass chandelier, weighing about 50wt, fell from the roof. Fortunately no one was injured, although a few minutes before the accident the school superintendent was standing underneath. The chandelier was presented to the church in 1744 by the then mayor of the borough.

The will of the late Senator Hill, of Georgia, contains the following clause: "I now give and bequeath to my wife and children, that which some of them now possess, and which I assure them in full view of death, is far richer than gold and more to be desired than all human honors. God is a living God and Christ came into this world to save sinners. I beg them to have faith in Jesus, for by this faith alone can they be saved."

Three important boundary stones from Babylon have lately been added to the collection in the British Museum: one bears the name of Meli-Sikhu, a King of Babylon, who reigned twelve hundred years before Christ. Another, that of Nabu-Kainabii, who reigned five centuries later, while the third is of the time of Nebuchadnezzar, and is a memorial of the recovery of a piece of land from the Elamites and its restoration to the country of the Akkad.

The change of policy with regard to the Jews in Russia, as indicated by a recent circular of the Minister of the Interior, seems to have had the desired effect of stopping the enormous emigration, and is also bringing many emigrants back to their native country. A conveyance has been requested by the Jewish Committee of Education for a daily train to be formed, and the State to contribute to the cost of the train of 500000 persons.

The generous gift from Bishop Whittingham to the Diocese of Maryland contains over 15,000 volumes. During the past year much progress has been made by the zealous and efficient librarian, Miss Margaret Whittingham, in the orderly arrangement of the books and pamphlets, together with a huge mass of Church and literary papers. Nearly one hundred volumes of pamphlets have been found. Progress also has been made in the preparation of a full catalogue of the library.

At a meeting of the Church Missionary Society held at Scarborough last week, the Rev. G. Nicol, British Chaplain of the River Gambia Settlement, spoke of himself as a fruit of mission labour, and pointed out that whereas in 1830 there was not one native able to teach his brother, at the present time there were over fifty and a bishop. In his own little Church, built for two hundred and fifty, he had only two communicants at first and now there were eighty.

A writer in the New York Observer has been tabulating the Churches in New York, according to their denominations; his purpose being to prove that Protestant Christians outnumber Roman Catholics. We use the tables to show the pleasant fact, that the Protestant Episcopal Church has erected a larger number of places for worship than any other religious body: Protestant Episcopal, 81; Presbyterians, 65; Methodist Episcopal, 61; Roman Catholic, 58; the whole number being 489.

It seems a serious, though not unnatural, mistake, to deprecate all resig-

nations of colonial or missionary bishoprics, when, after substantial devotion of time and labor, activity begins to fail, and its failure to suggest, for the sake both of the Church and of the individual, retirement to some quieter work at home. Much of what is urged on the subject appears to argue forgetfulness of that solidarity of the whole Anglican Church in England and elsewhere, which it is of great consequence to recognize and to maintain.

The Advocate says: "Among nearly all the 'revised' local church creeds substituted for the old ones, which come to our notice, nothing is apt to be so remarkable about them as their apparent intellectual feebleness. Either there is a studious evasiveness, or else a manifest inability to discern just what are the essential elements in the Gospel of redemption through Christ."

The London World says: "The Rev. Farber L. Winslow, a son of the celebrated 'mad doctor,' is not in the habit of speaking smooth things to his flock, who constantly get well rated for their churlish and illiberal giving. One of their number has taken the scolding meekly, and placed anonymously £10,000 at his pastor's disposal for church extension at St. Leonard-on-Sea. In the neighboring town of Eastbourne the Bishop of Chichester has just consecrated a church, erected and endowed by Lady Victoria Wellesley, at a cost of £30,000."

St. Andrew's Church, Plymouth, England, goes back to 1130. Its walls are covered with tablets of every description, in Norman and the floor are 2000 ft. of ancient grave-stones, some of the names being entirely illegible. The tower contains a pair of bells, of which is struck a bell and Westminster chimes. The organ is furnished with fourteen tones, sacred and secular, so that the tones are changed every day for a fortnight. They play every four hours, and peal every quarter.

St. Peter's Church, Philadelphia, was opened for public worship in 1761, and it has preserved the sign of its venerable age. It was an offshoot of Christ Church, and for many years continued to be united to that parish. Among its rectors were Bishops White, Delancey and Olenchimer, and General Washington was once a regular worshipper in the church, while he lived in Philadelphia. The present rector is the Rev. Dr. Davies. To the visitor, St. Peter's and its churchyard are full of interest on account of the historical associations connected with it, and, like Independence Hall, in the same city, attracts many strangers.

The death is announced of the Rev. Edward Steere, Bishop of Central Africa. He was the son of a prominent English lawyer, and was born in 1828. He was educated at London University, where he received the doctorate, and a gold medal in 1847. After holding two curacies in England, Dr. Steere became Chaplain to Bishop Tozer in Central Africa, where he became the latter's successor in 1874, being consecrated in Westminster Abbey. The Bishop was the author of "Persecutions Under the Roman Empire," and of some essays on the "Being and Attributes of God." He also published handbooks of the Shamballa and Swabili languages, and translated the Gospel of St. Matthew and the Psalms into the latter tongue.



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