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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. 22.]

HALIFAX. WEDNESDAY, SEPTEMBER 27, 1882. WINNIPEG.

[One Dollar and a Half a Year.]

THE ASSUMPTIONS OF MODERN SCEPTICISM.

The scepticism of all ages, and especially that which parades itself before the public to-day, is made up largely of assumptions. Its defenders deceive the world by first deceiving themselves. We do not charge them with hypocrisy or with dishonest motives. Their worst sin, like that of the earlier Phariseism, is blindness.

We call attention to two of its assumptions, and we select these two, not because they are the chief or the most illogical, but because they are the ones most likely to deceive the unthinking, and to work harm in any country like this, where men are wont to follow the opinions of others.

I. The first of these assumptions is that the Church created the doctrines which she professes and teaches. Scepticism asserts that these doctrines are the product of human thinking; that the "shaping spirit of a credulous imagination fashioned them from nothing, or developed them out of a series of ordinary events." This we deny. The postulate which scepticism asks the world to accept, and on the ground of which the Church is advised to modify its teachings, is an unproved hypothesis, a bold and glaring assumption.

Until it has been shown just how this natural creation or evolution of a supernatural belief took place, scepticism has no rational ground on which to stand. Those who profess to desire that Christianity should adapt itself to the present condition of thought and to the demands of "modern culture," ask the Church to drop, gracefully and quietly, its belief in miracles, the incarnation and resurrection of Christ, and in the Pentecostal gift of the Holy Ghost, and thus to rid its creed of all preternatural mysteries. After this has been done, it is claimed, all that is essential in Christianity will still remain.

Much of the world's current literature abounds in advice of this sort. It constitutes the burden of most of the religious teaching which is furnished by some secular newspapers. But the chemist is not asked to give up his particular beliefs.—The political economist is permitted to hold, unchallenged, certain principles pertaining to his science. The astronomer can continue to assert what he alone surely knows, and can clearly prove.

Christians believe in a supernatural system, in a spiritual world, in a divine economy, and in a heaven which lies beyond the telescope's range, but which "God hath revealed by His Spirit." This belief rests upon the basis of fact. When scepticism demands that Christians resign or modify that belief, it is, in reality, though probably not consciously, asking that they shall give up either altogether, or in part, that over which they have no control. The Church cannot deny her faith before it has been disproved. Every clearly ascertained fact is rooted beyond the power of man to disturb it. Men can indeed change what plainly lies within their assigned jurisdiction. They can, for example, amend the civil constitution which they have framed; but they cannot repeal the laws of nature; nor can they make the facts in the revelation of Jesus Christ other than what they are. The Church is the child, and not the parent of the Gospel. It is, therefore, just as absurd to talk of casting aside its ancestral faith, as it would be for a boy to deny that he is the son of his mother.

II. Another assumption of scepticism is that the majority of thinking men are coming over to its side; and that, if the Church expects to retain any

portion of her influence in human society, she must conform her teachings to the dictates of this "progressive spirit." Such advice is, likewise, based upon the merest hypothesis—the blindest kind of a guess. No statistics on this point have as yet been collected. Christianity and civilization are linked together. Wherever the light of the gospel has spread, and is now shining, there are progress and culture. The overwhelming majority of Christians believe in the literal truthfulness of the Nicene Creed, and accept, without question, the supernatural facts to which that Creed bears witness. The proportion of those who have rejected the divine mission of Christ is one in ten thousand. It is, therefore, but a manifestation of ignorant bluster, or of culpable blindness, when this or that misbeliever says that the orthodox believers are in the minority.

But even if they were, that fact would, of itself, furnish no reasonable warrant for the Church changing its faith. The reality of that faith does not depend upon popular suffrage. It was not voted into existence; and nobody, not even the whole world, can vote it out of existence. If Columbus had conformed his belief to the opinions of the age in which he lived, he never would have set sail for the West.

If the men who rail at the Church, because of its persistent clinging to the faith first delivered, and who lament what they call its "narrowness," will open their eyes and extend their vision beyond the little corner which they inhabit, they will find that genuine catholicity is synonymous with a belief in the supernatural character of Christianity. All teaching to the contrary is but the fringe of a misty assumption.

We therefore, advise them to examine carefully the evidence, which has, for nearly two thousand years, commended Christianity as a supernatural religion to the reason, as well as to the faith of the world's wisest, most profound and "best cultured" people.

And we warn the public not to be deceived by any mere assumption which scepticism may happen to display. The Church does not fear investigation concerning the credibility of its claim.—*The Churchman.*

MINOR CHURCH OFFICES.

We have pointed out many times, and quite recently in commenting on the success of the Salvation Army, that a very large part of the success of Dissent with a certain stratum of the population is due to the considerable number of petty posts it creates for distribution amongst the members of each society, so as to indulge to the uttermost feasible extent the craving of most men for some measure of authority to wield, and for exercising influence within their own immediate sphere of action.

It was the rule in the Church of England, till within living memory, to confine the minor office-bearers practically to the Churchwardens, the schoolmaster or mistress, the parish clerk, and the sexton; while it was not usual for two or even three of these posts to be filled by a single person. The earliest improvements on this condition of things were the enlistment of Sunday school teachers and the institution of district visitors. The spread and popularity of musical services in parish churches led to the enrolment of choirs in a multitude of places, but this change does not represent advance

so much as recovery, for the village orchestra was a familiar feature in our grandfathers' time, and was unwisely swept away in favor of an organ, or later, a harmonium, played by a single performer, usually the school-mistress or one of the ladies of the parsonage. There has been thus very little scope provided for such as desired to be actively employed, and not merely passively acquiescent, members of the Church. It seemed as if there were nothing for them to do, or at any rate that the clergy of the Church were inclined to throw cold water upon offers of service, if not actually to resent them as the outcome of conceited officiousness. The snubbed and rejected postulant saw that friends and acquaintances of his own, with no greater aptitude for work of an ecclesiastical kind than he felt in himself, were eagerly welcomed by the Dissenting organization to which they happened to belong, and were provided with work which gave scope to their energies, and satisfied their modest ambition to be of some recognized use in the cause of religion. And the result was in too many cases that men of this stamp transferred their allegiance where it was thought of some value, or sank into cold and disaffected membership, as unprofitable as open hostility towards the society which had refused to utilize them.

The Catholic Revival has made further breaches in the old system of isolation, for the guilds and confraternities it has multiplied over the country provide outlets for the longing after association and office which are permanent factors in the minds of active and intelligent men.—*Church Times.*

SUCCESSION AND THE EPISCOPATE.

"As we believe the flowers of the field to be, each in its line, the legitimate successors of the originals, as they bloomed first from the Creator's hand, although we are quite unable to trace the succession back to the miraculous beginning; as we are sure that the line of believers has never failed in happy succession, back to the Disciples who first sat at the Master's feet, although we are entirely unable to trace the line through the centuries gone by; as we know the Bible to be a true copy of a copy of another copy still, back to the inspired pen of Moses and Matthew, although we are equally unable to trace the lineal succession; so we are certain, that the present Bishops or Apostles, are the rightful successors of Apostles who succeeded others, in unbroken chains, back to the hands of the adorable Master." (Rev. F. S. Mine's "Presbyterian Looking for the Church," 300.)

"Recollecting the exceeding care taken by the Primitive Church that the Ordination of the Bishops should not be done in a corner, (see Apost. Canons I.), it seems very unlikely that there should be any invalid Episcopal Ordination; and it certainly seems strange that any ordained Priest should seek to lower his high office, by suggesting doubts as to the reality and soundness of that link, which binds him in a mystical tie to the Apostles themselves, and so upward to the Saviour." (Bishop Nixon, Lectures on Catechism, 351.)

"As, breathing the breath of natural life into the first man, God gave him, by a single act, a power thenceforward physically transmissive through the whole immense series of the human race, so, with evident allusion to that act, breathing on the Apostles the Holy Ghost, our Saviour conferred, once for all, a spiritual power, analogously transmissive, to innumerable, spiritual successors." (Rev. Archer Butler's Sermons, I. 439.)

News from the Home Field.

DIocese OF NOVA SCOTIA.

THE BISHOP recommends the use of the following form of thanksgiving on Sunday, October 1st, in all Churches where no special Thanksgivings were offered yesterday, for the marvellous success vouchsafed to the British forces and the speedy termination of the war in Egypt.

Monday, Sept. 25.

To be said after the General Thanksgiving.

O Lord God Almighty, in whose hand is power and might, which none can resist, we yield Thee praise and thanksgiving for Thy great mercy in preserving our country from the miseries of protracted warfare, and for the great success which Thou hast vouchsafed to the forces of our Queen both by land and by sea. To Thy great goodness and Thy protection we ascribe the marvellous preservation of those engaged in battle and the small number of the slain in our Army; and, we beseech Thee, to comfort and support the bereaved and to heal and restore the wounded, and so to continue Thy mercies to our Queen and her Dominions, that all the world may know that Thou art our Saviour and Mighty Deliverer; through Jesus Christ our Lord. Amen.

NEW ROSS.—After so much unusually bright and lovely weather as we had last month, we became anxious lest rain might come at length on its closing day chosen from the opening of the year. However, August departed as she came, radiant and smiling, and leaving pleasant memories for us in this woodland retreat. Our third annual Sunday School Picnic took place on the 31st, and was a signal success. From 10 o'clock a. m. visitors began to arrive, and availed themselves of dinner served for them after 11.30 o'clock. The Sunday School Service was sung at 1 o'clock p. m., fully 104 members of the Sunday School going in double file with their banner to the parsonage grounds, while the Missionary played a march. Besides tea for all these, a second table was set in the picnic building for visitors at 5.30. During the p. m. people swarmed around Miss Rebecca Keddy's ample and inviting refreshment stand, and a lively business was done. Our hearty thanks are also due to Mr. Beardsley, of Berwick, for his kind and energetic assistance in this department. The evening amusements in the picnic building were well attended, and the receipts larger than expected. The modest sum of \$101.41 was realized, and used in defrayment of expense of new seats in our church and also of insurance on church and parsonage.

AMHERST DEANERY.—The Chapter of this Rural Deanery met on the 26th Sept. at Maitland. Present—Revs. V. E. Harris, E. H. Ball, J. A. Kaulbach, Dr. Bowman, the Rector (Mr. Jamison), and Rev. D. C. Moore; the last named, as senior, acted for the Rural Dean, who was unable to attend. All the clergy present took part in the services at Five Mile River and the Village. Mr. Harris preached an excellent sermon at the former place, and Mr. Ball one equally good at the latter. The congregations were wonderfully good for a week-day in harvest time. The communicants at Five Mile River were 31, beside the clergy, and everything went to show the effect of hard, steady and judicious work on the part of the clergyman, especially the beauty and appointments of the two churches visited. The hospitality at the Rectory, Hon. A. M. Cochran, Messrs. Murphy and Mrs. Barbrick was heartily appreciated by the visitors. The next meeting is to be held on St. Andrew's Day at Parrsboro.'

DIocese OF FREDERICTON.

DERBY.—The usual triennial Confirmation was held in this Mission Aug. 8th, when Bishop Kingdon visited it for the first time. He was met at Derby Station on the afternoon of the 8th by the Rector and driven to the Rectory where his Lordship remained over night, driving to Blackville, 15 miles distant, next morning. The weather was very rainy and disagreeable and the roads heavy in

consequence of a storm that had raged the night before, preventing quite a number of the candidates from being present at the Confirmation to be held here, so that, instead of 13 as was confidently expected, only 6 were presented. The congregation, however, was pretty good; and after lunch at Mrs. T. W. Underhill's, the Bishop returned to Derby with promising weather and every expectation of a more successful gathering in the evening, when the Confirmation at St. Peter's was to be held. Here again, however, it was found that the rain in the early part of the day by softening the roads had kept back many of the candidates who had to walk some distance to be present. Notwithstanding this hindrance, however, the number confirmed—nine—was greater than usual here, and the congregation was excellent. On the following morning his Lordship returned to Derby Station whence he proceeded to Chatham to spend a day with Dean Forsyth. The confirmation being over, the ladies of the Derby congregation immediately took measures for holding an Apron Fair and Tea, for which they had been making preparation during a part of the summer. It was, accordingly, held on 1st inst., and notwithstanding some heavy showers which considerably disorganized the tables, a large body of people assembled and the handsome sum of \$145 was realized clear of all expenses. This will be spent in improving the Rectory premises.

BLACKVILLE.—On Thursday, 14th inst., the people of Blackville being stirred up to zeal and good works by our success in Derby, held a picnic to raise money for repairing the windows and painting the exterior of their Church. This was, on the whole, a very successful affair, and the large sum of \$200 was taken. This of course will be much reduced by the expenses of carrying it on, but a very good margin of profit will still be left when all debts are paid. It must also be stated to the credit of the Blackville congregation that early in the season the sum of \$60 was raised by private subscription to procure much needed furniture for their Church. They have done all this in addition to paying their portion of the clergyman's salary and contributing liberally to the general funds of D. C. S., and much credit is reflected thereby upon the few zealous labourers among them who never tire of working for their beloved Zion.

GAGETOWN.—On the 12th inst., we held gala-day in Gagetown. The willing workers of the Guild of St. John's Church had their fancy sale in the Temperance Hall, in aid of the fund for building a Guild Hall and Sunday School house, and added to it upwards of a hundred dollars. The weather was lovely, and a party of our Churchpeople contributed to the amusements of the day by a yachting excursion on our noble river. On the 19th inst., our highly esteemed Dean, the Rev. Canon Medley favored us with a visit, and delivered an admirable lecture on "The Progress of Civilization," reminding us that we of the busy nineteenth century were only carrying on the work bequeathed to us by past ages; and then, touching both lights and shades with a bold hand he claimed something more than reprobation for the old monks of pre-Reformation days, many of whom diversified their lives of prayer by works undertaken for the love of God and good of man, so that their

"—talent had not lain
Unwrapped in a napkin, and all in vain."

DIocese OF QUEBEC.

[From our own Correspondent.]

QUEBEC.—St. Matthew's Church.—This Church and congregation have been greatly blessed by the presence amongst them of a spirit to offer willingly to the Lord out of that which He hath given to them. This month witnesses the active preparation for or the actual dedication of several offerings which may fairly be described as the best of their several kinds, such as offerings to God and His service, ought invariably to be. On 24th September Mr. Arthur Judge, the eldest son of one of the families in the congregation, is to be admitted to the Order of Deacons, thus offering himself to God's service. On 12th September five young persons solemnly gave themselves in the Rite of Confirma-

tion to live henceforth not to themselves but unto God. On the same day the Bishop dedicated the beautiful stone pulpit which has been erected in loving memory of the Rev. George Hamilton by his father. On the same occasion an Alabaster reredos of excellent workmanship, given by three sisters in affectionate memory of Mr. William Evans Price, was also dedicated. And yet further, a rich white altar cloth for the Festival of our Blessed Redeemer, given by a member of the congregation, was in the same service offered to God for the use of His Sanctuary. Besides this goodly list of rare and costly offerings, the tower and spire are being completed by efforts which are costing not a few in the congregation some measure of self-denial. A brief description of the several material offerings in this list, and of the service of their dedication, may prove interesting to your readers: The pulpit is of "Oolitic freestone," known in England as Painswick stone. Its general outline is circular, symbolizing the perfection and eternity of the Godhead. Its base and substructure are massive and solid, to indicate the firm and immovable rock on which Christianity, the Church's faith and teaching, rests. The superstructure is rich in ornamentation and very perfect in its minutest detail, symbolizing the beauty and perfection of the Graces of the Christian life. A slab of polished alabaster runs round the top of the pulpit and surmounts the perforated arches which spring from clusters of marble columns, three in each cluster, bound together in the centre by a band of oolitic stone. These columns are of very beautiful variegated marbles, contributed by Italy, Egypt, Spain, California and England. Between the arches are niches with curved canopies, in which will shortly be placed alabaster statues of the three great preachers, St. John the Baptist, St. Peter and St. Paul. The carving, in its sharpness and depth and general excellence, does great credit to the skill and painstaking care of a Quebec artist, Mr. F. Morgan, of the firm of F. & J. Morgan. The work was done at Cheltenham, in England, where Mr. Morgan made his home last winter. The reredos has been admirably executed by Messrs. Earp, of London, England. The five windows in the apsidal chancel being placed low in the wall have ruled the form of the reredos, which, though long and low, is well proportioned. It consists of a central panel, in which is shown in strong relief "the last supper." Each of the thirteen figures is carved in clear, distinct and striking form. At each end of this central panel is a niche with a rich canopy resting on marble columns. In one stands St. Matthew, the Patron Saint of the Church; in the other Nathaniel. On the top of the second, which is in a deep recess, stands a cross, and beneath it the Pelican feeding her young with blood from her own breast. The altar cloth is of white damask silk covered with leaves and flowers embroidered with rare skill and care. It is divided into three panels, each bearing in its centre a shield with a monogram. In and out amongst the leaves and roses are carried scrolls bearing the following words: "Him that overcometh will I make a pillar in the Temple of my God, and He shall no more go out; His servants shall serve Him. They shall see His face, and His name shall be in their foreheads. I will write upon Him of my God and the name of the city of my God." The service of dedication followed the Confirmation. The Bishop, preceded by the clergy and choir, left the chancel, singing a hymn, and gathered round about the pulpit. A brief lesson was then read by one of the clergy, and the prayer of dedication was said by the Bishop. The procession, forming again in the same order, returned to the chancel singing an appropriate hymn. Another short lesson (Heb. xiii. 10-16) was then read and followed by the prayer dedicating the reredos and altar cloth, and asking God's blessing on the donors and their families. The Collect for St. Matthew's Day and the last Collect but one in the Burial Office, with the blessing, closed this part of the service. After another hymn the celebration of the Holy Eucharist was proceeded with, the offertory being devoted to the Mothers' and Daughters' meetings in the parish. It may be added that the service afforded very general satisfaction, and was heartily joined in by all present. The prayers used for the dedication were from an old office of the Irish Church, kindly furnished by Rev. Edmund Wood, of Montreal.

DIOCESE OF MONTREAL.

[From our own Correspondents.]

MR. ROBINSON, Lay Reader at Iron Hill, was recently presented with a purse and a large Illustrated Family Bible as a token of the appreciation in which he is held.

KNOWLTON.—The Rector has the church opened on two mornings of the week for services. So far they have been favorably attended. At one of the services, sometimes at both, a short address, exposition or reading is given. We are glad to see that there is a prospect of the Academy in this place having its connection with the Church made more prominent. The property had in public opinion ceased to be considered as connected with the Church at all, but enquiry has elicited that the property was given on the explicit and distinct understanding that it was to be a Church school, the donor expressing his belief that the day would come when it would be found to be a second Eton. If ever we are to have a Bishop of the Eastern Townships, Lennoxville will have its University; and such schools as this and that called the Missisquoi High School, as well also the Academy in St. Johns, must be looked after as prospective feeders to that University. We understand that on the last mentioned school the Church has some claim, but what it is the Church people are not well aware. Would it not be well to see that the claim does not lapse?

MONTREAL.—The "Wesley Congregational Church," Rev. J. Roy, pastor, has collapsed. This church was inaugurated not long ago as having in itself all the elements of success. It was to be a church abreast of the age, with a simple Creed, or one merely negative, a cultured minister in the pulpit, wealthy and liberal-minded people in the pews prepared to support their favourite and self-chosen preacher to the fullest extent; yet with all this it has had to succumb. True, it is said overwhelming debt is the cause, but the undertaking of building such a house of preaching was on the supposition that the congregation would certainly pay its way. But it has not. The house is now open and ready for some wealthy layman or erratic preacher to buy or rent. Not far from this same building is another place of worship where presides one who is striving to usher in another phase of Protestantism, which, we believe, will be found not long hence advertized and calling, as it were, "Who'll buy?"

DIOCESE OF HURON.

[From our own Correspondent.]

ANOTHER of the senior clergy of this Diocese has passed away in the person of Rev. Canon Caulfield. The whole of his ministry was fulfilled in the Western part of Ontario, in that portion now included in the Diocese of Huron, both before and after its separation from the Diocese of Toronto. He was ordained in Ireland, but shortly after left for Canada, and was immediately appointed by the Bishop of Toronto to the Mission of Benford, where he remained five years. He then was appointed Rector of Trinity Church, St. Thomas, which parish he held for 22 years. His next and last parish was that of All Saints', Windsor, which he filled from 1874 to a few months ago, when compelled by failing health to retire. Dr. Caulfield was repeatedly elected a member of the Standing and other Committees in this Diocese, and for many years was a member of the Provincial Synod. He was highly esteemed for his genial and social qualities, and will be greatly missed by a large circle of friends, as well as in the Synods of the Church, Diocesan and Provincial, in whose work he manifested a deep interest and took an active part.

WOODSTOCK.—St. Paul's Church, East Woodstock, was re-opened for service on Sunday last, after having been closed for some weeks for repairs. The interior of the church has been much improved and embellished. Among the improvements is a memorial window to the memory of the late Rector of Woodstock, the Rev. Canon Betteridge. Two immense congregations filled the church, when the Incumbent, Rev. Mr. Hastings, was assisted by

Rev. Canon Innes, of London, who preached on both occasions.

DELAWARE.—A new church will be commenced next spring; probable cost \$3,000—\$2,300 of which is already subscribed. The present church is one of the oldest in this Diocese.

SIMCOE.—The new Trinity Church is progressing rapidly. The church is built of red brick and sandstone, and will seat about 700. It is expected that the church will be open for Divine Service by the middle of October.

ST. THOMAS EAST.—This portion of the Parish of Trinity Church, of which Rev. G. G. Ballard is Rector, has been set apart for a separate mission. Rev. S. L. Smith has been appointed first Incumbent. As the population of St. Thomas is about 8,000, and is rapidly increasing, there is abundant room for a second parish.

DIOCESE OF ONTARIO.

[From our own correspondent.]

WOLFE ISLAND.—The Bishop of the Diocese administered the rite of Confirmation at Trinity Church on Sunday morning, the 10th September. The Bishop was assisted by the Rev. F. W. Kirkpatrick, M.A., Rector of Saint James' Church, Kingston. The candidates were presented by the Rector, the Rev. J. Goffrey, B.A. There were twenty-eight candidates—ten males and eighteen females. The Bishop gave an excellent address to those who were confirmed, and made a few practical remarks on the duties which they had undertaken as members of the Church. The Holy Communion was partaken of by the candidates and by several of the congregation, after which the Bishop pronounced the Benediction.

NAPANEE.—The congregation of the Church of Saint Mary Magdalene was placed in a very unpleasant predicament on the evening of Sunday, the 3rd September. On assembling at the church they were surprised to find the edifice in a state of total darkness, caused by some disarrangement of the machinery at the gas works. Coal oil lamps had to be improvised, but the light was very imperfect, the great mass of the congregation being in a state of semi-darkness, no provision having been made by the architect for any such contingency. The pulpit was pressed into the service as a lamp holder, and the venerable Archdeacon Jones had to preach the sermon from a lower level, the pulpit and lectern being rendered useless for the purpose intended. Bibles, Prayer-books and Hymn-books were a superfluity as far as the congregation was concerned, and were it not for the religious training of the Church of England in the services of the Church, the entire beautiful Evening Service would have been without a response.

OTTAWA.—The formal opening of the new organ at St. Alban's Church took place on Sunday, the 17th September. The event was looked forward to with considerable interest, and attracted many strangers in addition to the regular congregation. There were three services during the day. The Bishop of the Diocese was present and assisted at Morning Prayer, the Rev. E. P. Crawford, M.A., Rector of Trinity Church, Brockville, preaching a short but able sermon. The Rev. E. A. W. Hanington, of New Edinburgh, preached in the afternoon at the Litany Service, and the Rev. D. F. Bogart, B.A., of Selby, after Evening Prayer. Mr. J. W. F. Harrison, the talented organist of Christ Church, presided at the organ at Morning Prayer and during the Litany Service. At Evening Prayer the rendering of the musical portions of the Service was carefully watched over, as the organ was "ciphering" after so much playing during the day. Mr. J. C. Stewart, a member of Christ Church congregation, presided at the organ, and the service was bright, lively and devotional. Indeed, the music at all the services was well rendered, and showed evidence of careful practice. Much of the success of the opening is attributable to the excellent work of Mr. Stewart in his careful training of the men's and boys' voices, and certainly no more rapid advance could have been made in so short a time

than those now show. Some of the boys' voices were delightfully fresh, sympathetic, clear and ringing. The new organ has a beautiful tone, but is generally considered much too large for the little church. It is expected that the organist recently engaged in England will arrive in about three weeks. Strangers were heard to remark on the want of proper ventilation of the church and on its neglected appearance externally.

KINGSTON.—On Sunday, the 17th September, special thanksgiving services were held at Saint George's Cathedral for the splendid victory achieved by the British troops in Egypt. After Morning Prayer the Rev. Canon Fergie, B.D., of Queen's College, Canterbury, Vicar of Ince and Canon of Liverpool Cathedral, preached the sermon. On ascending the pulpit he stated that he had come at the invitation of the Dean to address them on the words of Revelations iii. 1: "I know thy works, that thou hast had a name, that thou livest and art dead"; but that, finding from the special thanksgiving which had been offered and the special praises which had been sung for the glorious victory recently achieved by our brave soldiers in Egypt, he had felt himself constrained, and trusted by Divine guidance, to deviate from his intention and to address them on a subject more in harmony with the glorious event which they were commemorating. He then proceeded to address the congregation, without the slightest premeditation or preparation, a sermon bearing upon the welfare of a Christian soldier, from 1 Timothy vi. 12, "Fight the good fight of faith," in which he made frequent allusions to the events of the Egyptian campaign. The sermon was a very able one. The reverend gentleman was the guest of Mr. William Burroughs, of Mozart Place. He left on the following day (Monday) for Niagara Falls, thence to Chicago, the White Mountains, Boston, etc., before returning to Liverpool, *via* Quebec.

TRENTON.—The Rev. H. G. Parker, assistant minister at St. George's Church, has been presented with an address and purse of money by members of the congregation as an expression of their appreciation of his kindness in undertaking the services at the church during the absence of the Rector, the Rev. Canon Bleasdel, D.C.L., and congratulating him upon his restoration to health.

NAPANEE.—The annual Harvest Thanksgiving Festival of the Church of St. Mary Magdalene was held on Thursday, the 14th September. It is regretted that, owing to a severe storm, it was not very successful. The result was disappointing.

HARROWSMITH.—The congregation of St. Paul's Church held its annual harvest picnic at Maco's Point, on the shore of Lake Sydenham. The day selected was beautifully fine, with an almost cloudless sky from dawn to dewy eve, and was most propitious for the event, which, thanks to the committee of management, was a great success. It was thoroughly enjoyed by all, both old and young.

DIOCESE OF ALGOMA.

THE Treasurer of the Diocese of Algoma has much pleasure in acknowledging receipt of \$6.00 from "L," Halifax, towards the Steam Yacht Fund.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Rev. Mr. Parker, late of Trinity College, Toronto, has entered on his duties in connexion with the Boys' School. Ven. Archdeacon M'Donald, of the Diocese of Athabasca, is expected in Winnipeg with his family this fall. It will take him six months steady travelling to reach here from his distant Mission.

The quarterly meeting of the Council of the University of Manitoba was held in the Education Offices on Thursday, the 7th inst. The following members were present:—His Lordship the Bishop of Rupert's Land, Chancellor; Hon. James Royal, M. P., Vice Chancellor; Mr. T. A. Bernier, Registrar; His Grace the Archbishop of St. Boniface; Ven. Archdeacon Pinkham; Rev. Dr. Lavoie; Rev. Canon Matheson; Rev. Prof. Bryce; Rev. Prof. Cherrier, Rev. Prof. Clouthier; Rev. D. M. Gordon; Rev. C. B. Pitblado; Hon. A. C. Riviere.

DIOCESE OF TORONTO.

[From our own correspondents.]

PERSONAL.—The Rector of Cavan, Rev. Rural Dean Allen, Millbrook, is at present on his return home from a three months' visit to England and the Continent. It is his first trip across the Atlantic since he emigrated a mere youth. He has been Rector of Cavan for more than a quarter of a century. Two of his sons are in the ministry.

THORN HILL AND RICHMOND HILL.—The Incumbent of this Parish, Rev. Robert Shanklin, is shortly to leave for a position in Florida. Your correspondent has not heard whether Mr. Shanklin goes for the benefit of his health or to remain permanently. He enters on his new duties about the 1st proximo.

COBOURG.—St. Peter's Church here, it is currently reported, is about to lose its Curate, the Rev. Wm. Reiner, formerly of the Diocese of Huron. He has had charge of the Church during the absence of the Rector in Europe since last winter. Mr. Reiner is a scholarly man, and a desirable accession to our clerical ranks.

TORONTO.—*All Saints.*—A Curate has been temporarily appointed to this Church—Rev. Mr. Beaubien. His history is rather singular. Born a Roman Catholic, he has joined several of the denominations in turn. He subsequently connected himself with the Church, and was ordained Deacon, serving under Dr. Dix, of Trinity Church, New York, for a period of nearly ten years. Owing to some unexplained causes he left New York, and was just about to unite with the Catholic Apostolic Church when he came under the influence of one of our clergy who remonstrated with him successfully. Mr. Beaubien is considered an excellent preacher.

TORONTO.—*The Sisterhood.*—The Right Rev. Dr. Seymour, Bishop of Springfield, Illinois, arrived in Toronto on the 15th inst. He addressed large audiences on "Woman's work in the Church" in three of the churches the following Sunday. His Lordship has been much interested in Sisterhoods in the United States, and in consequence of this he was requested to visit Toronto by the promoters of the Sisterhood about to be established here. Over \$12,000 has been subscribed in furtherance of this object, and ladies are now in training. A convalescent home, a *cresche*, a home for female immigrants, a staff of nurses, for out-patients are to be in connection with it. Dr. Seymour's visit is certain to further the work greatly. The Bishop of Tennessee spoke in favour of it in July last. A committee of earnest clergymen and godly laymen have the matter in hand, and are projecting a clergy house also in one of the missions adjoining the city. Both schemes are practicable and highly useful—the Sisterhood pre-eminently so.

GRACE CHURCH, TORONTO, is figuring prominently in the papers just now. The cause is not hard to seek. Freed from its financial difficulties some years ago by the so-called evangelical party, it has been since kept closely under their control, and has been used solely for party purposes. A little over two years ago the Rev. J. P. Lewis, formerly a Methodist, was appointed Rector. Under his regime the church has prospered exceedingly, and all appeared satisfactory until a few months ago. The church was enlarged, the Sunday School was growing greatly, and a new Curate, also a convert from Methodism, was appointed. But now some of its leading members, Mr. W. H. Howland being the ringleader, accuse the Rector of Ritualism and everything that is bad, simply because he is a fair man and not a party hack. Recognizing the evils of disunion, Mr. Lewis refuses to associate himself with the P. E. Divinity School, obstinately persists in circulating the Institute Leaflets in his Sunday School instead of the International Series of Lessons, and wears the surplice at his Wednesday evening service. This is the head and front of his offending; and for this he is to be persecuted and, if possible, starved out by those "charitable" evangelicals. However, Mr. Lewis is strong and sensible. Beloved and respected by his congregation, he will readily overcome the opposition of Howland

and his party, and be the stronger for the battle in the end.

THE CATHEDRAL.—The new Rector, Rev. J. P. Dumoulin, enters on his duties October the 1st. The Rectory is now being overhauled and certain improvements are being made in it so as to render it more comfortable and convenient. One of the Curates, Rev. Mr. Greene, is enjoying his vacation this month on the Island. Another, Rev. W. S. Rainsford, is in Wyoming Territory in search of "pastures new" with his rod and gun. A Mr. Osborne, of Prince Edward Island, takes Mr. Greene's duty this month. He is an eloquent and effective preacher.

PALGRAVE.—On Wednesday, 13th, a new Church, that of St. Alban the Martyr, was opened for Divine Service; and being quite free from debt, was consecrated by the Bishop of the Diocese. The Incumbent, Rev. W. F. Swallow, is certainly to be congratulated on being the first clergyman who has ever succeeded in doing anything of any consequence at this station. He found many difficulties in the way; but his unvarying kindness, uncompromising Churchmanship, and, above all, his complete devotion to the duties of his sacred calling, have overcome every obstacle; and now the Church's Services, instead of being held in a wretched hall over a driving-shed, will be conducted in a very pretty little white brick Church, fully provided with every requisite, except a font for Holy Baptism, which, it is hoped, will soon be supplied. Beside the Consecration, the Services consisted of Matins to the end of the Collect, and a celebration of the Holy Communion, the former being taken by Rev. A. Fletcher, B. A., and the latter by the Bishop, assisted by Rev. W. W. Bates, B. A., who also read the sentence of Consecration, and preached a sermon from the words—"The Mountain was full of horses and chariots of fire round about Elisha." Notwithstanding that Wednesday was the farmer's great day at the Toronto exhibition, the building was crowded with a devout and attentive congregation. The responding was admirable, and the musical part of the services something quite superior to what is generally heard in the rural parts of the Diocese. This, however, did not surprise those who are acquainted with Mr. Swallow's musical ability, especially as he himself took the place of organist. The *Sanctus* was to a setting of his own composition, of a very effective character; the hymns—"The Church's one Foundation," "We love the place, O God," "Blessed City, Heavenly Salem," "Pleasant are Thy courts above," and also, "And now, O Father, mindful of the love," were all sung with due attention to the marks of expression in the revised edition of Hymns Ancient and Modern, from which they were taken. The anthem was—"O, Rest in the Lord," and was delightfully rendered by Miss Nellie Robinson. The altar linen was exquisite, and had just been procured at a very moderate cost from the Churchwomen's Mission Aid Society, of Toronto, which in many ways is doing an admirable work for the Church in this Diocese. After the Services in the Church, the Churchyard was also consecrated; and then large numbers repaired to a grove hard-by to enjoy the delights of a picnic. Here cricket, croquet, swinging, dancing, etc., were engaged in until about half-past four, when all went away fully persuaded that they had enjoyed themselves much better, and had done much more good than they could have done amid the crowd and the bustle at the exhibition. This was the Lord Bishop's first visit to Palgrave, and he quite won the hearts of all by his kindness and urbanity. He had come from Toronto in the morning, some fifty miles; in the evening, went by rail about twenty miles; and then had before him a drive, after dark, of some fifteen miles over an exceedingly rough road, in order to Consecrate on Holy Cross Day a Church in Morro, Rev. Mr. Morley's Mission. But his Lordship never thinks any hardship too severe for him to undergo in the discharge of his Episcopal duties. What's more, his work, combined with his inflexible impartiality, is beginning to tell, as is evident in the new vigor and energy with which the clergy are working; and better than all, in the dying out of that wretched, bitter, rancorous, party spirit with which for too long the Church in this Diocese had been all but paralyzed.

DIOCESE OF ALGOMA.

MR. CROMPTON'S REPORT—(Continued.)

"Burlis Falls is a rising village, situated in the centre of a very thickly settled up country. It is the last station I have opened up. I have been enabled to secure the most prominent site in the neighbourhood (chosen by our Bishop,) and there I am erecting my sixteenth church. I only commenced my regular ministrations at Burlis Falls last March, and I have a morning congregation of over fifty men, most of whom come from two to four miles to service.

"The other Sunday a man came to me after service to tell me how glad he was that he could once more get to his loved Church's services—he had walked seven miles to service the first chance he had had for four years.

"Somehow it has got abroad that I have organized the Mission at Magnetawan, and am therefore at liberty to open up other places. In consequence, I am now overwhelmed with applications that I will go here, there, and everywhere.

"On Sunday, October 9th, I set off after dark to go a few miles on a certain road, so as to make the next day's journey shorter for my horse on the Monday. I had not been housed twenty minutes, when I heard some one inquiring for me. A man was introduced, who had walked six miles purposely to see me. He said he and his friends had heard I was to stay there that night, and at once he was deputed to come and see if I would go, if only occasionally, and give them a service, especially Baptism and the Supper of the Lord, for there are eighteen communicants. I consented, if a week-day would do.

"The man had no sooner gained this, than he told me of another settlement seven miles in another direction, where there was quite a body of Church people, who also would gratefully welcome me: significantly adding, 'You cannot take your horse there.' I sent that man home rejoicing, and he left me at 9:30 P.M. without a care or a thought of his dreary six mile tramp, or that his life would be in positive danger if his lantern had chanced to go out.

"My lay reader and churchwarden at Emsdale told me at my last visit there had been two men from quite opposite directions, the one eighteen, the other twenty three miles, to his house, to ask him if I could be persuaded to go their way. The other warden, Mr. Morton, told me he had actually promised me, so soon as sleighing began at Sand Lake, about thirty-six miles to the east of Emsdale.

"I have consented; and now see a totally fresh country thus spread out before me, at least forty miles by thirty miles, well settled; people living there now for upwards of four years, and no parson has yet been amongst them.

"I ask, oh how earnestly I ask, for help that I may go amongst these people and build them places of worship, in which they can worship decently and in order. I can say no more; I do not like speaking of myself, but may be excused mentioning that worry and anxiety of mind caused by the calls, made upon me, and the exertions I have made to meet these calls, have seriously affected me physically. Once I fainted, and fell out of my buck-board when travelling; three times the same has occurred when seated in my chair, albeit I am not, and never was of the fainting sort.

"I ought perhaps to mention that all our sites are secured to the Bishop of the diocese and his successors by deed, so that the property belongs absolutely to the Church, and cannot be alienated. I never spend one penny until this is secure. Owing to the distance I am now from supplies, it costs much more to erect one of my places. Now a log church cannot be put into order under 60%, and a lumber one, which is far the best, for less than 80%. I want to go forth into this new district in the coming winter prepared to plant at the very least four of these small centres of devotion. I daresay my report is somewhat different to the usual style. But I have not attempted to put on any style, simply telling you just how things are. Not that I have written all I could; but I have stated ample to stir up the hearts of all who love the Lord Jesus, and desire to show that love by obeying His command, Gather up the fragments, that nothing be lost.'

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

CHAPTER I.

Extracts from various well-known writers, treating of the nature of private individual pastoral intercourse, showing especially the various forms such intercourse may take.

(Continued.)

BRIDGES

On the need of individual private dealing with the varied classes of a Parish.

"The Pastoral work is the personal application of the pulpit ministry to the proper individualities of our people looking upon them severally, as having a distinct and separate claim upon our attention, cares, and anxiety, urging each of them, as far as possible, to the concerns of eternity, and commending to their hearts a suitable exhibition and offer of Salvation. For this purpose we must acquaint ourselves with their situation, habits, character, state of heart, peculiar wants and difficulties, that we may 'give to each' of them a portion in due season.' The Pastor unites in himself the offices of Watchman and Evangelist. He 'watches for souls' lest a root of bitterness should spring up, to the trouble and defilement of the Church, lest un-Christian tempers should mar the Christian profession, lest a lukewarm spirit should paralyze Christian exertion, or a spirit of contention hinder Christian love. All need his superintendence. The indolent are slumbering, the self-dependent are falling back, the zealous are under the influence of spiritual pride, the earnest are becoming self-righteous, the regular formal. Then there is the inquirer asking for direction, the tempter and perplexed looking for support, the afflicted longing for the cheering consolation of the Gospel, the convinced sinner from the slight healing of his wound settling in a delusive peace, the professor 'having a name that he lives but he is dead.' These are cases that cannot, in all their minute and diversified forms, be fully treated in the pulpit. It is therefore in his pastoral character that the Minister 'watches for souls as one that must give account.—P. 348.

BRIDGES

On the various classes who need private spiritual treatment.

"The form of pastoral intercourse admits of considerable variation. . . Let them be alone with us in the presence of God. The delicacy and weakness of early impressions need this intimate intercourse. The awakening enquirer, filled, and often confounded, with the engrossing subject, want a guide, a confidential counsellor, a tender and experienced friend. He must be taken aside and made to feel himself the object of exclusive solicitude. Others again, in a hesitating suspense, need this tender confidence to have their convictions cherished, re-touched, deepened and directed more immediately to the Saviour, as the charm that dispels the allurements, and as the power that breaks the chains that still hold them to the world. The serious, humble and perplexed through the same medium, 'open their grief, and receive the benefit of ghostly counsel and advice.' In these confidential communications affectionate catechetical enquiry will be the best means of eliciting the disclosure of individual perplexities, and thus of obtaining the most valuable materials for a more suitable adaptation of our instruction"—*Christian Ministry*, p. 362.

ADVICE OF BISHOP HALL.

This devout and learned Bishop died in the year 1658. He was a voluminous writer, and was one of the most formidable opponents of the Roman Church. He was quoted by the Archbishop of Canterbury, at the Croydon Congress, as the typical representative *Low Churchman*.

"Who but the successors of the legal Priesthood are proper to judge of the uncleanness of the soul? whether an act be sinful, or in what degree it is such; what grounds are sufficient for the comfortable assurance of repentance, of forgiveness; what

courses are fitted to avoid the danger of relapses; who is so like to know, so meet to judge, as our teachers? would we in those cases consult often with our spiritual guides, and depend upon their faithful advices and well grounded absolutions, it were safer, it were happier for us. O the dangerous extremity of our wisdom! Our hoodwinked progenitors would have no eyes but in the heads of their ghostly fathers; we think ourselves so quick sighted that we pity the blindness of our able teachers; none but ourselves are fit to judge of our own leprosy."—*Contemplations*, p. 504, S. P. C. K. Ed.

THE TESTIMONY OF ROBT. NELSON.

This learned and pious layman lived about 50 years later than Bishop Hall. His devotional books are well known and very highly valued. How distinct and weighty are his words on this matter! how little regarded, how sorely needed by Church-people in these days!—

"Often consult with your spiritual guide. We are all apt to be too partial to ourselves, and are too presumptuous when we lean too much to our own understandings. Besides, the guidance of our pastor is one of the means God affords for our improvement, and his assistance is very necessary to preserve us from being imposed upon. Let him be acquainted with the state of the soul, with those temptations and difficulties that assault thee, with those doubts that oppress thee, with the sin that does most easily beset thee, and with those frailties that most frequently overcome thee. Let him know the posture of thy mind in thy devotions; how thou employest thy time; when at leisure; and when busy; how thou governest thy family; how thou dischargest thy calling; and how frequently thy mind is refreshed with devout thoughts."—*The Practice of True Devotion*, p. 62, S. P. C. K. Ed.

EASTERN CUSTOMS AND BIBLE TEXTS.

BY REV. RICHMOND SHREVE, M.A.

No. II.

In our last paper we had at its conclusion just bidden our hospitable entertainer farewell and started upon our second journey of scarce 20 miles. Being gentlemen of leisure if not of means we were in no hurry to make long distances in any one day while the weather favored us, and as it was now the dry season we felt no anxiety on that score.

While we are slowly joggling along in the cooling air we will draw upon the stock of information afterwards acquired and speak for a moment of these "dry" and "rainy" seasons. Speaking briefly, the "dry" might be called summer and the "rainy" winter. The dry season is literally deserving of its name, as really no rain whatever falls, but at times the dews are heavy upon the higher lands, as the nights are quite cold. During this season the winds are not only high but spring up with terrible suddenness, so as to destroy property and sometimes take life. Such a "great wind" it was which was the instrument of destruction in the case of Job's house (i. 19; xxx. 22; xxxvii. 9; see also Isa. xvii. 13; xl. 24). Happily in all our experience we were not overtaken by any such storm, though the dust was often very thick and heavy as it was blown in clouds, filling our eyes and penetrating the smallest crevices of our baggage. Towards the early part of what we would call autumn the soil becomes so parched and thirsty, the cisterns empty, the grass—a little remaining foliage—so shrivelled and almost brown, that we can easily understand, when remembering how at this season all Nature, animate and inanimate, looks forward with longing to the return of the rainy season; we can easily understand the justness of the wise man's comparison in Prov. xvi. 15 (see also St. James v. 7.) If during this dry season any quantity of rain should fall, it would produce a feeling little short of consternation, which makes that scene with Samuel and the Israelites, with whom God was displeased, an exceedingly striking one, as recorded in 1 Samuel xii. 17. The wet season begins about the first of November and continues for some four months of heavy rains, with only short intervals of fine

weather. At longer intervals rain still continues to fall as late as the last of March, but it is after this very rare.

By the time, however, that we have finished these meditations we are well out of the village and fairly started on our ride. Later on in the afternoon the apparently half careless manner of our chief guide became suddenly more serious, and he gazed earnestly at a cloud of dust rising in the distance ahead of us. All our guides now were looking at it with him, and from a certain set look which came over their faces we concluded that the cause of the dust gave rise to no welcome thoughts in the minds of these fellows. They, as by common impulse, looked towards a wooded knoll at some little distance to our right, and after a hurried and even excited colloquy they began to hurry the baggage horses and their own towards this wood at the most rapid pace they could manage, the sheik calling upon us to follow. As we succeeded in gaining cover the cloud of dust was considerably nearer the point we had left, and we soon saw one solitary horseman urging his horse at its utmost speed, as though his business was a matter of life and death. Every care was taken that we should not be seen and that our animals should in no way betray us. As this rider passed us and continued his journey the scowls on the faces of our guides only deepened, and when he was well out of hearing the sheik clapped his hands forcibly together, looking towards the retreating figure, and muttered something very like a curse; while one of the more demonstrative of the guides gathered up a handful of dust and stones and cast it after the horseman. This last action was easily understood by us to mean condemnation, and at once reminded us of Simeon's conduct towards David when he thought him scorn of his power (2 Sam. xvi. 13), and also of the feeling exhibited in the same way by the Jews towards St. Paul, recorded in Acts xxii. 23—an action which becomes very expressive when read in connection with their cry (ver. 23): "Away with such a fellow from the earth, for it is not fit that he should live." We admit that it was later on in the evening, and only when we had put our heads together after tea, that we understood the action of the sheik to be also an expression of strong dislike. He had clapped his hands smartly together so that they made a report as they met. When we talked the matter over in the evening we remembered that in Samuel ii. 15 and Job xxvii. 23 this clapping of the hands is mentioned as done in scorn and condemnation, while in other passages, as in 2 Kings xi. 12 and Psalm xlvii. 1, the expression really is "Clap your hand," not hands. This action is one of joy and expressive of pleasure, and is made with the fingers of one hand being placed rapidly but softly against the lips.

This difference, reached after some debate amongst ourselves, enabled us to explain these texts which otherwise seemed somewhat contradictory—at least in spirit.

But who was the swift traveller? Oh, he was the messenger of the Governor of the Province, and he was taking some message either to some distant official or perhaps to be transmitted to "headquarters." Our guides told us all this as we were being hurried from the road, and as he swept by us with a speed practiced by no other traveller the plaint of poor stricken Job (ix. 25) flashed upon our minds: "My days are swifter than a post; they flee away, they see no good." Whenever the people can avoid one of these messengers they do so, as in many ways these "Chappers," as they are called, can exercise absolute tyranny, and none dare resent their acts or refuse their demands. They may claim a horse if their own is wearied; they may and do claim food or whatever is needed, and apply the lash lustily if their demands are not complied with with a quickness that pleases them. It was, no doubt, to these messengers our Lord referred in St. Matt. v. 41: "And whosoever shall compel thee to go a mile, go with him twain"—as, for example, if a guide were needed by one of these messengers who was not very familiar with the country through which he was passing. We were able conscientiously to satisfy ourselves that we had not shirked obedience to this command, because when we were hurried into concealment we were altogether ignorant of what was approaching.

(To be continued.)

Notes of the Week.

Montreal has done itself honor while honoring the distinguished Commander-in-Chief of the victorious British Army in Egypt by the splendid public meeting of Saturday week, a public meeting called for the purpose of congratulating General Wolseley and the British forces under him on the great victory of Tel-el-Kebir, and which a contemporary says "old citizens say was the most orderly and enthusiastic held in Montreal for fifty years." Hundreds were turned away for want of even standing room. The Mayor presided, and resolutions in accordance with the object of the meeting were moved and supported by the Rev. Dr. Stevenson, the Hon. L. S. Huntington, Mr. Thos. White, M. P., the Hon. Louis Beaubien, the Hon. Thomas Ryan, Mr. M. H. Gault, M. P., Mr. J. J. Curran, Q. C., M. P., the Hon. D. A. Smith, the Hon. Judge Ramsay, Lieut.-Col. Dyde, Mr. Henry Bulmer and Mr. J. R. Dougall. The speeches were all good but Dr. Stevenson's was particularly eloquent and appropriate. General Wolseley was for a time a citizen of Montreal.

And now once more we learn that the unhappy Czar's coronation must be postponed, this time it is said until next year.

The telegrams announce that the last position in Egypt has been taken, and that the last rebel has surrendered. The war at the close may well be termed, short, sharp, and decisive.

At one of the Jewish synagogues in Manchester on Saturday, Sept. 2nd, the minister in his sermon made special allusion to the illness of the Archbishop of Canterbury, calling upon the congregation to offer earnest prayers for his recovery. He spoke of his Grace as a noble prince of the Church, who like the English prelates in general was distinguished for maintaining true religious liberty.

We regret to learn that the Exhibition building at Sydney, New South Wales, with all its contents, has been destroyed by fire.

Last week's storm and continuous rain have done immense damage to the late Spring crops in Ontario. Thousands of bushels of oats have been rendered worthless. In Quebec and the Lower Provinces much harm has also been done.

There may be and doubtless is good in Trades Unions and kindred societies, but their connection with strikes makes their evils prominent and shows that they can be made most dangerous both to the prosperity of the state as well of individuals. A sad example of this phase of their history is the strike among the workmen of Pennsylvania which extended itself even beyond the limits of one state into others, causing immense loss to the manufacturers as well as much suffering and loss to the men. After having lasted for nearly four months at a loss to the men of between eight millions and ten millions of dollars, the demands which led to the strike have been withdrawn and the men resume work at the old wages which they refused to accept in June last.

A contemporary says the trade of Canada for the last fiscal year will be found to be largely in advance of the year previous. It will closely approach if not reach that of 1873 and 1874. Our exports are ten million dollars more than those of the years mentioned but the imports will not be quite so large. In 1874 our trade amounted to \$217,000,000. Afterwards it fell off until it

reached \$153,000,000. In 1880-1 it had risen again to \$203,600,000. The amount for 1881-2 will be in the vicinity of \$215,000,000. The volume of trade being so largely in our favor makes the announcement especially gratifying.

A despatch from Vienna dated Sept. 22 says the Tyrol floods have almost entirely destroyed the towns of Innechen, Sillein, Toblach and Welsberg. Houses are falling every hour at those places. The Emperor has ordered four detachments of pontoniers and engineers to be sent to the distressed province to repair the damages by the floods. Railways in several parts of the province will not be in running order for a month. The rain fall continues.

The garrison of Halifax it is reported is to be greatly reduced. Gradually the Imperial troops have been withdrawn from Canada, and it will be a fortunate day for the commercial prosperity of the Winter Port of the Dominion when its character is changed from being a great military depot and fortification and it assumes its proper place among the live wideawake business cities of Canada.

The United States Government proposes sending a party of scientific men to Capetown to observe the coming transit of Venus, and Professor Simon Newcomb, of the U. S. Nautical Almanac office, goes in charge of the party. Prof. Newcomb is a Canadian, having been born in Colchester County, Nova Scotia.

Dr Stone Wiggins, who has on several occasions made remarkable predictions regarding atmospheric disturbances, warns us that—"A great storm will strike this planet on the 9th of march next. It will first be felt in the northern Pacific and will cross the meridian of Ottawa at noon (5 o'clock p. m. London time) of Sunday, March 11th, 1883. No vessel smaller than a Cunarder will be able to live in this tempest. India, the south of Europe, England, and especially the North American continent, will be the theatre of its ravages, as well as the lowlands on the Atlantic will be submerged." Canadian weather prophets are becoming quite numerous, and we believe people have had reason to place confidence in their prognostications.

The city of Panama was visited by a terrible earthquake very early on the morning of the 7th instant. It lasted a minute. A terrible alarm pervaded the whole city. There were shrieks and cries as the inhabitants rushed into the streets in their night-clothes. At daylight it was found that a part of the front of the cathedral, the largest and finest building in Panama, situated on the Plaza del Cathedral, had fallen into the square. Many other buildings were destroyed or more or less injured. Several lives were lost. The upheaval is attributed to volcanic action in Central American as Izalco—a volcano of Salvador—has been active again. The damage done to property will probably amount to at least one million dollars. Walls all over the city must be taken down and rebuilt.

The largest individual sheep-owner in Texas is a woman, known all over the States as the "Widow Callahan." Her sheep, more than 50,000 in number, wander over the ranges of Uvalde and Bandera counties, in the south-western part of the State. Their grade is a cross between the hardy Mexican sheep and the Vermont merino. They are divided into flocks of 2,000 head each, with a "bossore" and two "pastoras" in charge of each

flock. At the spring and fall shearings, long trains of waggons transport the "widow's" wool to the market of San Antonio. Fifty thousand sheep is a large number but we believe large as it sinks into insignificance in comparison with the enormous flocks of Australia and New Zealand.

A prospectus has just been issued of "The Postal Telegraph Company," with a capital of \$21,000,000 in shares of \$100 each. The directors are leading men of New York and Boston. The objects of the company are to provide absolute certainty and quickness of transmission at cheap and uniform rates, doing any quantity of business without delay, including press news (at cheaper rates), at any time of day, without interfering with commercial business, to provide a method by which any two parties at distant points can communicate without the knowledge or intervention of any officer of the Company. The Company will issue stamps, like postage stamps, by which telegrams will be received through the post-offices, sent over the wires, and then delivered by mail at the other end. Trunk lines will be constructed from New York to San Francisco, and all other large American, Canadian and Mexican cities, connecting also with the cables. Cities and towns will be served by loop lines to avoid delay to through messages. The most interesting points in this prospectus are those which announce that the Company possesses and will work the patents of Leggo's automatic system and Gray's harmonic system. By the former, the exact handwriting of a message written at one end appears at the other. This dispenses, it is stated, with the services of operators, the transmitting being mechanical and automatic, and without error, and preventing fraud by forgery. By the harmonic system, a single wire can be used for eight separate messages at the same time, going in the same or opposite directions. The *Montreal Witness*, from which we take the above, says agents of the Company have been purchasing immense quantities of telegraph poles in Canada.

We are sorry to find that Dr. Norman Kerr in his crusade against alcohol has allowed himself to make use of language which will do much, we fear, to keep many aloof from the Temperance movement. No doubt he is a high authority and is very much in earnest, but as is the case with many who after many years of perhaps antagonism come to see a great evil, the judgment is apt to be warped and blinded by a too sudden awakening, so we think he has gone a step too far. However, while the evil of drunkenness exists with all its attendant curses and horrors it is difficult to keep back the use of strong language, and the Christian world has been all too slow in recognizing and dealing with the evil.

The remains of the late Rev. Dr. Pusey were buried in the cathedral at Oxford on Thursday. The funeral procession numbered 452. Rt. Hon. William E. Gladstone was one of the pall-bearers. Cardinal Newman walked beside the coffin. Very Rev. Henry G. Liddel dean of Christ Church, assisted by Canon Liddon, read the service, and Dr. F. F. Mackarness, Bishop of Oxford, pronounced the benediction. The flags of the city were at half mast. All the principal dignitaries of the university were present.

We have heard so very little about the movements of Stanley, the discoverer of Dr Livingstone, that he has been almost forgotten. Now, however, we learn that he is on his way to England, after

having penetrated hundreds of miles further into the heart of Africa than any white man before him. It is also said that he has established fifteen trading stations between Vivi and Roki, thus opening up a trade which must lead to the immediate advent of the traders religion, and, let us hope, to the rapid civilizing and christianizing of the country.

The Rev. Randall T. Davidson, the Archbishop of Canterbury's son-in-law and chaplain, had an interview with Cetywayo before he left England, on behalf of the Primate, in order to bespeak from him favourable consideration for the English and other missionaries in Zululand. The King it is said promised to allow them full liberty in their work.

The electric light is fast coming into practical use. The experiment of lighting sections of New York with Edison's incandescent electric lamp has been made successfully. Mr. Edison has laid eighteen miles of wire in pipes, and has placed sixteen thousand lamps in stores and offices. The work has been completed in about a third of this section, and five thousand lamps along six miles of wire were lighted for the first time a few weeks ago. "In all of these," says the correspondent of a contemporary, "the light was soft, perfectly steady, and seemed more evenly distributed than from gas burners, while it gave out only a fifteenth of the heat of gas. The expense will be a trifle less. The lamp circuits have a porcelain shade over an air-tight pear-shaped ground-glass globe four inches in diameter, in which is a carbon horse-shoe. All the subscribers express satisfaction with the experiment. Lights half a mile from the supply station burned as brightly as those in the station. When the work in the section is completed 22,000 lamps will be supplied from one station.

Details of the loss of the steamer "Asia," of the Great Northern Transit Co.'s Line, which left Collingwood on Wednesday evening last for French River and Sault Ste. Marie, convey the sad news that the loss of life is appalling. Almost one hundred persons, it is feared, have perished, and only two survivors. The Toronto Mail in speaking of the catastrophe says:—"The foundering of the 'Asia' and the destruction of her crew and passengers in the Georgian Bay is one of those calamities become so common of late as to be almost monotonous, but which, nevertheless, cause intense grief and indignation throughout the length and breadth of Canada. The excitement over the catastrophe in Toronto as elsewhere approaches the profound, and the demand for strict and prompt investigation is unanimous. People are beginning to enquire where all this is to end, or if those responsible will continue sacrificing precious lives to the greed of profit; for the impression prevails—rightly or wrongly—that if proper precaution were adopted these ever-recurring tragedies would be at all events less frequent.

The reception given the Governor General and the Princess Louise at Victoria, British Columbia, must have been gorgeous and most enthusiastic. The Vice-Regal party landed on the 20th, and were received by the Lieut-Governor and members of the Government. An address of welcome was

presented by the Lieut. Governor, and the party were afterwards escorted to the city by a numerous body of citizens, militia, marines, firemen, civic bodies and benevolent societies. St. Andrew's Society headed the procession. On arrival at the city Mayor Shakespear presented the freedom of the city. At the Chinese arch, an immense construction costing \$5,000 and profusely and richly decorated in form of a pagoda, 76 feet high, a celestial band played the welcoming march.

A Hampshire incumbent recently reported some of the blunders he had heard made in the marriage service by that class of persons who have to pick up the words as best they can by hearing them repeated by others. He said that in his own parish it was quite the fashion for the man, when giving the ring, to say to the woman: "With my body I thee wash up, and with all my hurdle goods I thee and thou." He said the women were generally better up in this part of the service than the men. One day, however, a bride startled him by promising, in what she supposed to be prayer-book language, to take her husband "to 'ave and to 'old from this day forth, for betterer horse, for richerer power, in siggerness health, to love cherries, and bay." What meaning this extraordinary vow could have conveyed to her own mind the Incumbent said it baffled him to conjecture.

BOARD OF FOREIGN MISSIONS.

Received September 20th from Rev. Canon Townshend, \$10.00, Algoma contribution from Amherst Parish.

Jno. D. H. Browne, Secy B. F. M., Dio N.S.

Baptisms.

DEVERNET.—In St. John's Church, Gagetown, on Friday, the 25th August, A. D., 1882, Helen Gertrude, daughter of Henry Du Vernet, Esq., and Priscilla his wife.

Marriages.

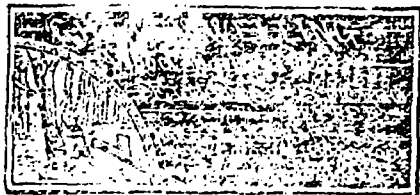
DORT—JAMISON.—At Pease Brook by Rev. W. J. Arnold, Sept. 6th, 1882, Ira Dort to Charity C. Jamison, both of Pease Brook.

BROWNING—McMULKIN.—At the residence of the father of the bride, on the 21st inst., by the Rev. James Neales, rector of the Parish, Mr. George Browning, of Fort Howe, St. John, to Miss Mary McMullin, of Gagetown, Queen's Co.

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THE SALVATION ARMY.

UNDER the above heading the *Contemporary Review* for August has three articles—one each by "General" Booth, Frances Power Cobbe, and Rev. Randall T. Davison respectively. From these several articles we learn of the principles, modes and success of the Salvation Army, and also of the dangers that threaten to destroy its usefulness and permanence. "General" Booth, its founder, states that it is by a plain preaching of an "old-fashioned Gospel" that they seek to bring the masses to a sense of their sinfulness and their need of a Saviour. "We have not," he says, "a particle of sympathy with those who would seek to tone down or in any way to adapt the Gospel of Christ to suit the fancy of the nineteenth century." What the "General" means by an "old-fashioned Gospel" the following sentence from his article will show. "We believe the three creeds of the Church with all our heart. We believe every word of the Communion Service, and we go about denouncing the wrath of God against sinners just as people must who really believe that all these things are true. We have often been reproached, in fact, because we dwell so much upon what are often called "dark" truths, instead of joining in the popular chorus of excuse for iniquity, and sweetness and love for everybody; but we believe the greatest possible kindness to a man who is doing wrong and going to hell is to tell him so in the plainest and most urgent language that can be used."

Before entering the army a public 'confession' is made, and then when received as a soldier an S is placed on the soldier's coat collar, and he is immediately set to work in selling 'the War Cry,' in visiting, or some other form of service; he is also required to abstain from the use of alcohol and tobacco.

The government of the army is absolutely military, and the "General" is invested with supreme and arbitrary powers, and it is also proposed that he shall appoint his own successor. This is stoutly defended by the "General," who speaks eloquently on the failure "of committees large and small after the models of the surrounding churches. But we found in all this no advantage and endless difficulty and trouble."

With evident delight "General" Booth dwells on the success of the Salvation Army "with its 320

corps, its 760 officers entirely employed in the work, its 6200 services every week, its audiences of thousands and tens of thousands, generally the largest gathered in any town it enters, and in most cases overtaking the capacity of the largest buildings that can be secured."

In answering the question "What will it grow to?" it is somewhat amusing to read the answer, "Never, I hope, into a sect," while "General" Booth is doing all he can to perfect a sectarian organization. The General is kind enough to leave to the churches "all who wish mere church life," and his conviction that the methods of the Army are all any Christian can need is shown when he says, "Instead of insisting upon attendance on any church, even for the Sacrament, we teach our people to spend all their leisure time with the Army."

None can doubt the earnestness and sincerity of "General" and Mrs. Booth and their intense desire to reclaim and save the wretched inhabitants of the back slums of cities and that large class which all efforts have hitherto been ineffectual to any large extent to reach.

Frances Power Cobbe and Rev. R. T. Davidson both dwell on the extreme irreverence of the movement, and also regard the despotic power of the General as a source of weakness. The former says, "General Booth's authority more nearly resembles, I believe, that of a general of the Jesuits or the Franciscans than that of Sir Garnet Wolseley or Sir Evelyn Wood." And on this point the latter remarks, "It is understood, if not yet definitely enacted, that 'General' Booth is to be succeeded by his eldest son, already a prominent officer on his father's staff. If the system of arbitrary generalship is, judging by the experience of history, a dangerous one for the common good, the danger in the case of a religious organization is certainly not diminished by introducing the notion of hereditary rule. Unless it be in some of the smaller and more benighted Eastern Churches, where the Patriarch is necessarily succeeded by his nephew, I doubt whether an analogous system can be found in any religious community in the world."

The shocking irreverence of the Army as expressed in their hymns and in the addresses of their officers is pointed out by both these writers, and by them both condemned, as however it may seem to take at first it will need, as the novelty wears off, newer novelties and greater irreverence to sustain the interest. The permission of such irreverence can only be harmful, and as virtue can scarcely be said to exist where modesty is wanting, so religion cannot be deep or lasting where reverence is not insisted on as an important part of it.

To a well educated Churchman, however large his charity, a body which denies the existence of and necessity for a ministry instituted by Christ which has a mission to all men whether members of the Salvation Army or not, and which makes the chief sacrament of the Gospel a matter of indifference, or allows it to be paraded by being celebrated by women as it can be proved has been done on more than one occasion—is one with which he can have but little sympathy.

The Church of England has been slow to condemn a movement which has accomplished some good among the neglected classes, and also remembering the mistake made in her treatment of John Wesley and the Methodists does not wish, with the wisdom gained by experience, to repeat it in our day. Still the cases of the Methodists and the Salvation Army are not analogous. John Wesley was a clergyman of the Church of England and sought with profound reverence for the minis-

try and sacraments of Christ to found a society within the Church, and was only hindered from doing so by the want of sympathy and aid from the rulers of the Church at that time; but "General" Booth's army has been formed not only outside of the Church, but in many important respects in opposition to what we must regard as vital and fundamental principles. The subject is engaging the earnest attention of the Bishops and other leaders of the Church in England, and we may expect the adoption of a wise line of action from their patient deliberations.

Whatever room there may be among the uneducated masses of the great cities of England, there is, we think, but little room for them in Canada. An attempt has already been made in Toronto and elsewhere, but with but small results. This may be traced to two causes—first, our people are too generally educated to appreciate the addresses of the peculiar style of men who claim to represent the Salvation Army, and too reverent, let us hope, to join in singing hymns, of which this verse is a specimen.

"Elijah was a jolly old man,
And was carried up to heaven in a fiery van;
Let us every one be a jolly old man,
And be carried up to heaven in a fiery van."

And secondly, with our small population, and entire absence of anything like large or overcrowded cities, we have no class of people likely to be influenced by the Salvation Army, or none who are not reached by some existing organization.

We would commend the articles above named to any one who wishes for further information as to this last religious movement of the nineteenth century.

SUNDAY SCHOOLS.

No. IV.

FROM the Ruri-decanal Sunday Schools to the Central Associations in connection with the Synod, the step is reasonable and necessary. Ordinarily, the reverse proceeding would be adopted. But the Synods of the Church are conservative and caution, and take up no new methods until forced to do so by the advance of public opinion in the Church. Perhaps this is as it should be, but it is very slow work.

In some Dioceses, there has been formed a Committee of Synod, having in charge the work of Sunday Schools, and having the power to take such steps as they may deem it advisable to forward it. Supposing then, that there is such a Committee or Central Board, what steps can it adopt?

1. It can provide and authorize a uniform scheme of Lessons. This may be either compiled by the Committee, or adapted from some other source. Of these lessons a stock should be on hand in some central place from whence the leaflets could easily be obtained. With the leaflet for children's use, there should also be a Teacher's help of some kind. This is, as was hinted in a former paper, essential. Teachers must have it in some shape or form. If it is not given by the clergyman, it must be by the printed book or sheet.

2. It can authorize a Sunday School Hymnal, and keep copies on hand for sale. If the hymnal can be sold at a reduced rate, so much the better. In some Sunday Schools, probably in most, the teachers would buy one for themselves, and so would some of the scholars. The selection of a Sunday School Hymnal is of considerable importance. The words must be sound and Church-like,

and the melodies at the same time in good taste and effective. There are two most excellent Hymnals published. One is under the Editorship of the Bishop of Bedford, England, whose name is a guarantee of soundness in the faith and great powers of adaptation to varied spiritual conditions, and who has been supported in his editing by other honoured and able names. The other is edited in the United States by Rev. C. L. Hutchins, and is most admirable in every way. And it is probable that if either or both of these books could be kept in stock in some central bookstore in each Diocese, many copies would be gladly purchased for use in our Sunday Schools. Some of the clergy are of the opinion that it is unadvisable to use any other book in the Sunday School than that which is used in the Church. But the Sunday School Hymnal should include much more than the words and tunes of hymns. There should be opening and closing services, a form for children's services, a short choral service, and other provision for the musical and liturgical training of the children. The Church must in these days be prepared to adopt every wise and attractive means of holding and educating the young ones of her flock, and the power of music and hymnody to do this is one of her most powerful resources.

3. It can bring the Sunday Schools of the Diocese into connection with the Church of England Sunday School Institute. This is an organization with its head quarters in London. It was set on foot a few years ago by a small number of zealous Churchmen, and, like many other private ventures of faith for the good of the Church, has grown until now it extends its branches into every part of the world. Any Colonial Association of Sunday Schools can be affiliated to this Institute by the payment of about \$5 a year. This gives the affiliated body the benefit of members' discount on all the publications of the Society. This is of itself a very great boon and solves the question raised above of leaflets and teachers' help. For the Institute issues at a very cheap rate the scholars' lesson paper, and the volume for the use of the teacher. No Sunday School, therefore, however poor, need be without adequate means for carrying on successful teaching, if only they can be supplied regularly with these useful publications. A depot could be provided, which would be managed by the Diocese Committee, from which these books, maps, prints, etc., could be obtained. And by the Diocesan Association receiving the discount, and selling at published prices, enough would be made to pay expense of freight and duty.

4. But there is another very important office which the Diocesan Board can discharge, and that is the conducting of the annual examination of Sunday School Teachers. In June of every year examinations on subjects prescribed the year before are carried on by the Church of England Sunday School Institute both in England and the Colonies. About 250 centres have been already established. A Committee is formed, which might easily be the Diocesan Committee in each Diocese, who are authorized by the Institute to examine, and to whom the sealed papers are forwarded from London. Those teachers who obtain two-thirds of the maximum number of marks receive a certificate, which bears the signature of the Archbishops of Canterbury and York. In some of the Dioceses of the Dominion, the teachers have not only obtained certificates, but have been rated in the first-class. This is a real distinction for any teacher, and would prove a great stimulus to study and exertion, which would react most

favourably on the condition of our Sunday Schools. And the subjects of the Institute Examination could be made the basis of the Diocesan leaflets for the year, if there were a Diocesan Committee able and willing to undertake their preparation.

The Church would then have a central body, administrative and examining, which would have its Decanal branches in every part of the country. She would have teachers constantly stimulated to the efficient discharge of their duties, and suitably helped to accomplish their work. She would have the benefit of the experience and abilities of the best minds in the old country, which have been devoted for a lifetime to this particular work, and she would have life and vigour instead of stagnation and decay.

The next paper will deal with Children's Services.

CLERICAL CONFERENCE.

THE CHURCH GUARDIAN week before last contained an invitation to the Clergy of the Diocese of Nova Scotia and Fredericton to attend a Clerical Conference at St. John in October next. The Time-table, no doubt, sufficiently explains the nature and purpose of the Conference, and the names of most of those who have consented to read papers or to speak are sufficiently well known among us to warrant the expectation that the subjects proposed will be ably handled, and will be considered fully from every side. Some, however, will, no doubt, ask how this movement was inaugurated, and how it came under the direction of the present Committee of Management.

The *Church Congresses* which have been held annually for about twenty years in England, and for seven or eight years in the United States, have an effect on the Church in those countries so manifestly beneficial, in extending the knowledge of her principles and claims, in awakening the interest of her members, and in allaying the bitterness of party spirit, that a natural desire has arisen in many minds, and has been frequently expressed among us, that the Church in these Maritime Dioceses, through a like agency, might derive like benefits.

The subject has been mooted more than once in the CHURCH GUARDIAN, and especially in an able letter by one of the younger clergy of the Deanery of Fredericton, in which Deanery the matter was considered. At the close of the Session of Synod, held at Fredericton in July, 1881, a number of the clergy, including several from Nova Scotia, met in the Madras School Room, at the request of the Rector of the Parish, and discussed the question fully. The almost unanimous opinion seemed to be that we were not yet prepared for a *Church Congress*, but that a *Clerical Conference* for the Dioceses of Nova Scotia and Fredericton would be most useful to the clergy, and might pave the way for entering successfully on the larger undertaking at some future time. A Committee of four clergymen from each Diocese was therefore appointed to carry out the project—viz., the Revs. D. C. Moore, L. M. Wilkins, J. A. Kaulbach, and Richmond Shreve, of Nova Scotia; and the Rev. Canons Brigstocke, Medley and Partridge, and the Rev. G. G. Roberts, of Fredericton. The last named was chosen Chairman, and a meeting was subsequently held at St. John, after the way had been prepared by a good deal of correspondence. At this meeting the general outlines of the project were settled, the subjects decided upon, and the

writers and speakers chosen, so far as it was possible to do so without their individual consent. Then it was agreed that the three New Brunswick members, who could confer together with comparatively little difficulty, should constitute a Managing Committee to carry out what had been decided on. This they have done, the main burden, as usual, falling on the Secretary. The result remains to be seen after they have met and parted in October. May God bless and prosper the undertaking to His honour and glory, to the advancement of His Church among us, and to the mutual edification and comfort of the clergy who may be able to take part in it.

WHAT IT MEANS.

The *Presbyterian Witness* cynically says: "What does it mean? We read the following announcement in the CHURCH GUARDIAN:—'It is proposed to hold a 'Retreat' in Windsor for Clergy in New Brunswick and Nova Scotia and Divinity Students during the first week in October. It will be conducted by one of the 'Society of St. John the Evangelist.' Those wishing to attend will communicate at once with Archdeacon Gilpin, Halifax.' We think that the 'Retreat' is rather new to the Church of England. Would it not be better to 'Advance' upon the foe? General Wolsley said the other day that it was not according to the traditions of the Queen's soldiers to retreat before any number of Egyptians. Is it just the best possible thing for soldiers of Christ to 'Retreat' before their spiritual enemies?"

We are only too glad to enlighten our neighbour. A Retreat is a gathering of the clergy for a quiet day or two away from the distracting cares and railway speed of the busy outside world, for prayer, meditation and searching self examination. It has been said by some one that we are all too busy to think of ourselves in the hurry and bustle of our nineteenth century energy and life, and it is too true. It must be felt by every Christian minister that the exorbitant demands upon his time and thoughts have a corresponding effect upon his religious life, or at least that it makes very necessary a withdrawing for a little time at intervals from the work of life to engage in meditation and prayer and self-examination.

Lest our neighbour in his desire for controversy should find something further to sneer at in these efforts of the clergy of the Church to draw near more closely to their God, we commend to his attention the four Evangelists' accounts of our Blessed Lord's life while on earth. His was an active life. His was a perfect life, and with Him the work which He had to do must have been most real and most absorbing, and yet He withdrew Himself at intervals from the crowd. He went with His disciples apart into a desert place to pray, we are told, on more than one occasion, and in this, as in other things, He has set us an example that we should follow His steps.

THE Girls' Friendly Society, branches of which are now being formed in many places in Canada, is worthy of the especial support and encouragement of the ladies of the Church. In few words, its object is to bind in one Society ladies as Associates and girls and young women as members, for mutual help and assistance in leading pure and useful lives. In towns and cities particularly, where girls and young women are found in large numbers engaged in earning their own livelihood, this organization will be found most useful, keeping them true to their Church and faithful to their religious vows, and protecting them from the peculiar dangers of their position.

Our London Letter.

(From our own Correspondent.)

Again, after a long silence, I resume my old occupation; but what to write about I am at a loss. It is no use to discourse upon the war, which is uppermost in our thoughts here, because you receive the news concerning that as soon as we do ourselves, or nearly so; besides, by the time my letter reaches you, or certainly by the time it appears in print, which is generally a good while after you receive it, I imagine the war will be virtually over. I do not think it is going to be as serious a matter to put down the rebellion as some of our croakers think. My own impression is that one sharp and decisive battle will cause the Egyptians in a body to lay down their arms and yield submissively to our superior force.

Of course you have heard of the Primate's illness. Great relief is felt to-day at the announcement of his partial recovery. No man has had more severe illnesses than he; twice he has looked through the very gates of Death, but on every previous occasion his illness has seemed to be but the starting place for a newly energetic life. At 71 a full recovery to the vigour of early manhood cannot be expected for the Archbishop, and his friends have seen for some time past serious indications of failing strength. The last time he spoke in the House of Lords his Grace, always deliberate, but hitherto showing the deliberation of conscious strength, seemed to be moving slowly from sheer weakness. At the same time, it is hoped that he will be spared to the Church and the country for some time to come. The following story will show how it is he gets on so well with his clergy and is so beloved by them. I may preface it by saying that he has great regard for legality, but he has never, as e.g. Bishop of London, made his regard amount to superstition. One of his clergy, moaning over a deadly indifferent parish, and fired by Dean Stanley's example of putting lay preachers to address the people from the lectern in Westminster Abbey, went to the Archbishop and begged permission to follow so excellent an example. "Who objects?" said his Grace. "Nobody," was the reply. "Who is likely to object?" was the next question. "Nobody," was the answer again. "Then why do you come to me?" was the Archbishop's final question. The clergyman was about to explain, but he was interrupted by the smiling Archbishop, who said decidedly, "Now, my dear brother, that is surely enough. Say no more—ask no more; for if there should be an objection I should be your judge."

Last week we heard of the sudden death of the Bishop of Grahamstown, and now we hear of the removal of another African Bishop. Dr. Steere is dead. He was Bishop of Central Africa, and has laboured in that region for eight years. A philosopher, a profound theologian, a student of history, a reasoner of great power, his peculiar gifts seem to have been thrown away in Africa; but he mastered native languages, wrote hymns in them for the people to sing and prayers for them to pray. He was their poet and their novelist. Then he could turn his hand to nearly every work. He printed what he wrote; he built the house in which he printed; and he was a lawyer. He was emphatically a great Missionary Bishop.

The Salvation Army is still to the fore, and now we have Cardinal Manning giving it his blessing; not perhaps without a feeling that to welcome the new agency is to give a back-handed slap to the English Church. He declares that the Army has come because of the spiritual desolation of England. "In a population full of faith and religious life," he says in his article in the *Contemporary Review*, "such an organization could have no place." In England millions are living without faith and in a sin; but the mass of them, nevertheless, have a sort of belief in right and wrong and judgment to come, and unto the masses Wesley appealed; to them also William Booth appeals. Thereat the Cardinal-Archbishop rejoices because Christ is preached. "In a wilderness where there is no Shepherd any voice crying a fragment of the truth prepares the way for the perfect truth." The Cardinal has nine hopes and five fears about the Army. He hopes in it because it has no secrecy, offers no nostrum, and is open as the light in word and act;

because it is not a compromise, but holds to the old-fashioned Gospel and the three Creeds; because it teaches that sin is sin, and deals with the terrors of the Lord; because it holds that we ought to lay down our lives for the salvation of others; because, its organization being military, it appeals to the two principles of authority and obedience; because its officers are continually moved from place to place to prevent local and personal attachments; because its General receives no money from the Army; because it insists upon sacrifice and excludes drones; and, finally, because it is not a sect. On the other hand, he fears for it since it goes arrayed in the pomp and circumstance of war, and offers as an addition to the offence of truth the offence of needless provocation; because it speaks of complete regeneration in a moment, whereas sanctification is a progressive work; because it makes every pseudo-convert a judge of his own state, and insists upon immediate public confession of it, instead of inculcating humility and self-distrust, and orders every man to mark himself with a badge as "saved"; because of the excitement of emotional self-consciousness which ends in the flesh; and, finally, because it must either become a sect or melt away. There is a sixth cause of objection—the demoralization caused by reckless language on sacred subjects; the religious rowdiness of the Salvationists. "Low words generate low thoughts; words without reverence destroy the veneration of the human mind." Levity and coarseness in preaching, prayers and hymns, such as are to be found in the *War Cry*, and still more in the *Little Soldier*, provoke blasphemy. Summing up, the Cardinal says that his heart's desire and prayer is that they who give their lives to save their fellows may be rewarded with eternal life. It is really worth while to transcribe all this, for, notwithstanding all its caution and reserve, this estimate of the Salvation Army, while not avoiding what is reprehensible, and being absolutely just, is the most wide-hearted and charitable that has appeared—so largely charitable that one is actually astounded to find it signed by a Cardinal Archbishop of the Church of Rome.

Correspondence.

THE CHURCH IN HALIFAX.

(To the Editor of the Church Guardian.)

SIR,—Last week's GUARDIAN has a foot-note to the article headed "Sunday Schools" specially referring to the Church in Halifax, and says "that the work of the Church is languishing." Is it a fact, sir, that the work of the Church in Halifax is languishing? Are its members less zealous in Christian work than the members of other religious bodies? If we are to judge from what we see, then we must come to a different conclusion, for, financially, each of the city churches is in a good condition—at least the Easter reports show them to be so. The Sunday services are attended by large and, seemingly, devout and sincere congregations. The Cathedral is increasing in numbers; St. Paul's is as well attended; St. George's is rapidly being filled up; St. Mark's has a larger membership than ever it had, and Trinity Church has a congregation which increases every Sunday; and in connection with each church there is a good Sunday School. I fail to see, sir, that the Church in Halifax is in a languishing condition. Beside individual work among our Church members we have a young men's institute and an "alms house" entirely supported by us. And if you examine the subscription lists of other charitable and religious institutions you will find that the members of our Church do not stand least in their subscriptions or unhonoured among the members of those societies.

The work of the Church is the work of Christ, and I have yet to learn that Churchmen in Halifax are languishing in that work. With the object of the article I am not much interested, believing that the less "machinery" we have to work the Sunday School the better and more effective will be that work. All such institutions entail upon the members a lot of unnecessary work and demand time and money, which can be devoted to the immediate work of the Sunday School with better results. If each rector would impress upon his congregation its duty respecting the Sunday School everything

would be done which could reasonably be expected. That which the rector or his curates cannot do cannot be done by organizations such as you recommend.

I am yours, etc.,

A CHURCHMAN.

CHURCH CONFERENCES.

(To the Editor of the Church Guardian.)

DEAR SIR,—Having long felt the need of holding Church Conferences, and having advocated them in the columns of the CHURCH GUARDIAN and elsewhere, I am glad to find that a movement in that direction has at last been made. At the same time I regret to find that it is to be confined to the clergy. May I ask why the laity are to be excluded? We are constantly hearing about the indifference of the laity, and the great difficulty of getting them to take an active part in the Church's work, and it has always appeared to me that one way of overcoming this would be to get them to come forward and take part in discussions such as those proposed for the Conference to be held at St. John. Take, e.g., the question of "How to interest the people in the life and work of the Church." Would it not be well to let some of the intelligent laymen speak their mind upon it? If the above mentioned complaint be well founded, there must be some cause for it. And who so well qualified to make known the cause and suggest the remedy as the laity themselves? And further, would it not have been more courteous to have consulted the clergy, as a whole, with respect to time and even place of meeting? There has evidently been a good deal of correspondence carried on among the favoured few. Why confine it to the few when a circular in the CHURCH GUARDIAN would have reached all? I presume the leaders consulted all whose opinions they respected. But a very high authority says "Be courteous." I hope you will publish the papers, &c., so that all may have the benefit of the Conference.

Yours,

W. J. ANCIENT.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

(To the Editor of the Church Guardian.)

SIR,—"Churchman" must excuse me, but that cannot be an "accident" which is a matter "of necessity." "Churchman" said the Governors were "of necessity" neither members nor communicants. It appears from his last letter that he intended to say they were *not* "of necessity" either the one or the other; but to say "of necessity not so and so" is one thing, and to say "not of necessity so and so" is quite another. Consequently "Churchman" *did* represent that members and communicants were excluded, and necessarily excluded—another illustration of the unsatisfactory nature of such correspondence. The invitation to enter in is sincere; all efforts in the direction indicated will be met with consideration and sympathy. H.

A CHEERFUL GIVER.

"I was once attending a missionary meeting in Scotland," said a minister in making an address. "There it is the custom to take up the collection at the door, as the people go out. A poor woman, going out dropped a sovereign into the basket. The deacon who held the basket said:

"I'm sure you cannot afford to give so much as that?"

"O yes, I can," she cried.

"Do take it back," said the deacon.

"She replied: 'I must give it. I love to give for Jesus' sake.'

"Then the deacon said: 'Take it home to-night, and if, after thinking it over, you still wish to give it, you can send it in the morning.'

"In the morning I was sitting at breakfast with the deacon, when a little note came from this woman; but the note contained *two* sovereigns.

"'You won't take them?' I said to the deacon.

"'Of course I shall,' said he; 'I know that aged woman well. If I send them back, she will send *four* next time.'

"This indeed was 'loving to give.'—*Ex.*

Family Department.

A HYMN OF WORSHIP.

How pure the dawn and bright!
A thousand songs of waking joy arise;
And to the zenith, flooding all the skies,
Mounts the wide splendor of the light.
So rise my soul to God!

Filled are the curving brooks
With hastening streams and waters running bright,
Dancing and singing in the morning light,
Or gliding into grassy nooks.
So flows my life toward God.

I look for flowers to bloom
Along the margin of these streams; the skies
Of warmer May, with many a fond surprise
Of violets shall cheer my gloom.
Thus do I hope in God.

All nature turns her face
Toward the increasing sun and prays the fire
That kindles life, and bids the buds conspire
To clothe the earth with forms of grace.
Thus I aspire to God.

The day wanes to its close,
The drowsy herd turns homeward, and the wing
Of every bird is folded; vespers ring,
And weary hearts seek soft repose.
So rest, my heart, in God!

THOUGHTS FOR SEVENTEENTH SUNDAY
AFTER TRINITY.

XVII.

"Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

The religion, one of whose chief characteristics is *humility*, can never be an easy one to the human heart. Pride and the love of self are so hard to overcome that it can be only through the strength which is made perfect in weakness that we can hope to vanquish them. Yet they *must* be vanquished; we *must humble* ourselves "under the mighty hand of God if we would be "exalted in due time"; we must be "clothed with humility" now if hereafter we would wear a crown of glory that fadeth not away. And Jesus says, "Whosoever exalteth himself shall be abased"; and again, by the mouth of His servant St. Peter, "God resisteth the proud." These are awful words. He, THE RESISTLESS ONE, resisteth the proud! His hand is against them; and what is man that he should dare to exalt himself in that awful Presence, which is everywhere; that he should dare to treat with contempt his fellow-servant, his fellow-sinner?

Humility, the sister grace of charity! sweet and well pleasing in the sight of Him who humbled Himself even to the death of the Cross, that He might ransom us, that He might purchase us to be His forever. There is no virtue for the practise of which we have greater and more frequent opportunities. Our daily life offers us a constant field for it, as it offers us a thousand temptations to the opposite. To take "the lowest room" in our social intercourse with others, to learn to put ourselves aside, to think of others before ourselves, not to be *self-seekers*, to be lowly in our own eyes, not to think of our neighbours as they affect *ourselves* socially, and value and behave to them accordingly, but to feel towards them as children of a common father, looking for opportunities of good to those from whom we expect no worldly recompense. Thus in lowliness and meekness filling the place assigned us as members of the Church on earth, we shall, one day, hear the Blessed Voice of Him that bade us say—"Friend go up higher."

When we think of Him whose whole life on earth was one self-sacrifice,—of Him whom legions of angels might have surrounded with adoring service—without where to lay His head, the friend and companion of the poor and despised, Himself 'despised and rejected,' must we not think in shame and sorrow of our miserable self-exaltation, and will we not endeavour to fashion our-

selves after His Likeness now, that we may be with Him where He is hereafter?

UPSETTING MOSES.

Jim Manly began to talk.

"I say, deacon, Darwin's theory of evolution is a little hard on the first chapter of Genesis. Of course we don't know yet how it will turn out, but it looks a little as though they were going to upset Moses."

The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with a pause for thought between each enumeration. After a while Jim ventured to ask;

"Counting up your saw-logs, deacon, aren't you?"

"No," said the deacon, "I'll tell you. Your remark set me thinking. I was just counting up how many times in the course of human history somebody has upset Moses."

"First of all, two old jugglers named Jannes and Jambres undertook this but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought—Korah, Dathan, and Abiram—went at the job. They failed in the upsetting part, but they secured a bit of ranch for themselves, which they and their children have held in quiet possession until this day. Later on, a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years chained to a stump, and when he had served out his time he had changed his mind, and was a sadder and wiser man. His successor met with a still greater disaster, and in a similar attempt:

"Since that time there has been no end of persons who have tried to upset Moses. Some ancient heathen—Celsus and Porphyry and Julian the Apostate, and latterly these German critics and scientists, so-called, are at the same thing. Years ago, when I was in Boston, I heard of a meeting of free-thinkers at a place call Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there; three or four of them were women, all the rest men. And what do you think they were engaged in? 'The old enterprise of upsetting Moses.' And yet Moses has to-day in the synagogues of Boston more people that preach him than he ever had before."

"It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset and does not mind it. It always amuses me when I hear a fresh cry from some new quarter averring that some man whom nobody has ever before heard of has found out a sure way of doing what others have failed in. And now here comes Jim Manly, and Moses has to be upset again. Ah, well!" and the deacon sighed.

There was a roar of laughter that made the rafters of the old saw-mill ring, and all joined in except Jim.—*Altoona Tribune.*

A LABOUR OF LOVE.

A century ago, in the north of Europe, stood an old cathedral, upon the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. and ever after, year by year, upon the days when for a brief hour it was illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him at work in the shadow of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand had gone, his face upturned to this other marvelous face which he had wrought there, the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and

workmen from all parts of the cathedral came and looked upon that face, they said: "This is the grandest work of all; love wrought this!"

In the great cathedral of ages—the temple being builded for an habitation of God—we shall learn some time that love's work is the grandest of all.

TO YOUNG CHRISTIANS.

More than fifty years ago the late Dr. Bacon closed a sermon to young Christians with the following appeal, the spirit of which was grandly illustrated in his after life:—

"Would to God I could make you know what results are depending upon you; what interests of the Church and of a dying world are involved in your future character and efforts. When I look at the young Christians of this age, and reflect that they are soon to sustain the ancient glories of the Church of God—when I look abroad on the earth and see the crisis that is at hand—when I listen to the cries that come from every quarter of the world, summoning the people of God to new effort and more splendid exhibitions of piety—I seem to see the hoary generations that are passed rising up from their repose to watch over the young followers of Christ; I seem to hear the voices of blessed spirits from above cheering them on in the career of piety; I seem to see a world of misery, turning its imploring hands to them, and beseeching them to be worthy of their name, worthy of their privileges, worthy of their noble destiny; I seem to hear, I do hear God Himself speaking from the heavens, Ye have chosen the better part, be faithful unto death and I will give you crowns of life."

QUIET LIVES.

Christ's lowly, quiet workers, unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long as they toil they scatter little seeds of kindness about them; and to-morrow flowers of God spring up in the dusty streets of earth and along the hard path of toil on which their feet tread.

More than once in the Scripture the life of God's people in this world is compared in their influence to the dew. There may be other points of analogy, but specially note-worthy is the quiet manner in which dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of night, when men are sleeping, and when no man can witness its beautiful works. It covers the leaves with clusters of pearls. It steals into the bosoms of the flowers, and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and the tender herbs, and plants, and in the morning there is fresh beauty everywhere. The fields look greener, and the gardens are more fragrant, all life glows and sparkles with a new splendor.

And is there no lesson here as to the manner in which we should do good in this world? Should we not strive to have our influence felt rather than to be seen or heard? Should we not scatter blessings so silently and secretly that no one should know what hand dropped them?

"Look around about thee on the nations still sitting in the shadow of death, upon this nation, boastful and proud, and yet in spirit unsatisfied and ill at ease, asking only to be allowed to sleep, that the eternal realities of life and death may not be held before its eyes; angry with its own restless questioning, and angrier with the unmeaning babel of the responses which a hundred sects are bringing for their solution, Oh, I beseech you, remember that thou art ordained to be a witness of the resurrection—to teach man-kind by all agencies thou canst employ which the one illuminating and convincing Spirit will make successful, even this, just this—that God has given men eternal life, and that life is in His Son, whom He has raised from the dead.—*Bishop Dudley.*

"In all your prayers," says Bunyan, "forget not to thank the Lord for all His mercies."

Paragraphic

The Mansion-house collection in aid of the sufferers from the famine in Iceland already exceeds £1,100.

An anonymous donor has given a donation of £1,000 to the funds of the St. Andrew's Waterside Church Mission, Railway-place, Fenchurch street, to enable the committee to extend the work of the Mission amongst sailors and emigrants at Liverpool.

The Right Rev. Alfred Ollivant, D.D., Bishop of Llandaff, who was born at Manchester on August 16, 1798, has thus celebrated his eighty-fourth birthday. The venerable prelate was consecrated Bishop of Llandaff in 1849, in succession to Dr. Edward Copleston, and is the oldest Bishop on the Episcopal bench.

According to the Novoya Vremya, the Rev. H. Landsell, an English clergyman, who started several weeks ago from St Petersburg on a missionary tour in Siberia, was arrested and brought back, the police having taken the Bibles he distributed for Nihilist literature. After some considerable difficulty, however, the reverend gentleman got himself set free.

A meeting was held in the Jerusalem Chamber, Westminster, under the presidency of the Earl of Shaftesbury, to promote the establishment of a Hospice and Ophthalmic Dispensary at Jerusalem, under the auspices of the English branch of the Order of St. John of Jerusalem. The Sultan has graciously given a site in the city of Jerusalem to the Order for this purpose.

A committee has been formed for erecting a memorial to the poet Longfellow in Westminster Abbey. Mr. Francis Bennoch is the treasurer of the fund. The Dean of Wells, Sir John Lubbock, M.P., Mr. Henry Irving, Mr. W. M. Rossetti, Mr. George Augustus Sala, Mr. Frederick Locker, Mr. William Sawyer, and Mr. Moncure D. Conway have added their names to the committee.

On Saturday, the 19th inst., the corner stone of the new church for St. Thomas' mission, Chicago (colored), was formally laid. The land was paid for mainly by contributions from Chicago Church people. It cost \$4,000. The church, when finished, will have cost \$10,000, and will be the gift of Dr. Tolman Wheeler, well known for previous liberal donations to the Church in Chicago.

Mr. John F. Slater, of Norwich, Conn., has given \$100,000 for a fund to provide for the education of the Indians, in which the instruction of the mind in secular learning "shall be associated with training in just notions of morality toward God and man in the light of the Holy Scriptures." Chief Justice Waite, Rev. Phillips Brooks, D.D., and ex-President Hayes are members of the corporation to execute the trust.

Mr. Baring Gould represents the religious condition of Germany as not very encouraging. He says that of the 150,000 inhabitants of Hamburg only 3,000 attend worship, and there are only five parish churches. In Berlin there are 600,000 Protestants, but only 11,000 attend church on Sundays. The church attendance in Darmstadt is only three per cent. Throughout Germany only 14 out of 100 persons attend any kind of religious service.

Dr. Scrivener has in the press a new edition of his "Introduction to the New Testament," which will contain an account of all fresh additions to the materials for textual criticism down to the present date, including the recent researches of the Dean of Chichester. New information concerning the Egyptian versions will be contributed by the Bishop of Durham; and the chief alterations introduced into the received Greek text by the Revisers of the English New Testament will also be examined in their relation to the critical principles of Drs. Hort and Westcott.

At the Winchester Diocesan Conference, Canon Lee offered the following resolution:

"That the existence of party societies in the church is detrimental to her peace and usefulness."

Rev. W. H. Lucas moved to amend by inserting "That the existence of party societies in the church, which seek to limit by process of law the comprehensiveness of the National Church, is detrimental to her peace and usefulness."

The following is the height above the level of the sea of the ground on which the English cathedrals are built: Lichfield, 287 feet; Lincoln, 217 feet; Durham, 215 feet; Salisbury, 153 feet; Exeter, 129 feet; Winchester, 125 feet; St. Asaph's, 124 feet; Ripon, 114 feet; Chester, 88 feet; Worcester, 87 feet; Carlisle, 82 feet; Bangor, 68 feet; Bristol, 63 feet; London, 61 feet; Gloucester, and York, 57 feet; Chichester, 47 feet; Canterbury, 38 feet; Rochester, 33 feet; and Peterborough, 31 feet.

Mr. Jay and John Newton were one day conversing about the conversion of the heathen, when the latter pointedly observed, in answer to some remark, "My dear brother, I never doubted the possibility of the conversion of the heathen since God converted me." Another striking answer was made by a pious clergyman in reply to a question about the heathen: "If ever you get to heaven," said he, "I am sure you will see many there, or you will find a good reason why they are not there. 'Shall not the Judge of all the earth do right?'"

We understand that the incumbency of St. John, Miles Platting, Manchester, is not vacant, as stated in the House of Commons last week, for the 13th section of the Public Worship Regulation Act provides that a living shall become void three years "from the date of the issuing of the monition, or from the final determination of an appeal therefrom." It is three years since the monition was issued, but it will be some time before the three years from the determination of the appeal will have terminated; and even then the Bishop may, if he thinks fit, delay the voidance for three months.—Morning Post.

Among several interesting paintings lately uncovered during the excavations in a garden of Region VIII. at Pompeii, there was one the subject of which seems identical with the Judgment of Solomon. In this mural painting the figures are all pigmies. In the centre is a bench with three judges; kneeling at their feet, in an attitude of prayer, is a woman; farther towards the foreground is a butcher's table, and upon it a naked baby, which a man is preparing to kill with a large knife, while beside him stands a second woman with an indifferent air. Soldiers and people close the scene.

St. Johnland, a part of the noble work of the late Rev. Dr. Muhlenberg, is an estate of 565 acres, about forty-two miles from Brooklyn, on Long Island Sound. The buildings for its benevolent work are the Church of the Testimony of Jesus, centrally located; St. John's Inn; the Old Men's Home—three large houses connected by covered passages; the Boys' House; the Spencer-Wolfe Home for crippled, feeble and destitute girls; the Village Hall and Library; a printing office and stereotype foundry; the Fabbie home for apprentices, to which Mr. Vanderbilt had just added one for orphan girls at a cost of \$12,000. The main thought of this beneficent establishment is to help the worthy poor to help themselves.

Mr. W. H. Webb, late churchwarden of Hawarden Parish Church, at a recent meeting at Bournemouth, gave an interesting account of the way in which the people of Hawarden had recovered the freedom of their Church. After a parochial mission, the parishioners, at a largely attended meeting, had resolved that the Church ought to be free, and their rector, the Rev. Stephen Gladstone, and himself determined to have it so. Certainly, some few "swells" laid claim to seats, and were backed by letters from the Bishop of St. Asaph; but he strenuously refused to keep seats for anyone, and he carried a copy of the "Brawling Act" in his pocket for many Sundays, and let it be known that, if necessary, he should not hesitate to put it in force.

The erection of the monument of the late Prince Imperial is rapidly approaching completion on the green in front of the Royal Military Academy at Woolwich-common. The larger of the two blocks of polished granite which will form the pedestal, and on which the statue of the Prince will stand, will bear the following inscription:—

Napoleon, Prince Imperial. Born in Paris March 16, 1856. Killed fighting in South Africa June 1, 1879. Gentleman cadet Royal Military Academy from November 18, 1872, to February 16, 1875. Erected by upwards of 25,000 officers and men from all branches of her Majesty's forces.

The statue will be of bronze, and rather larger than life-size. The granite blocks will also bear four bronze eagles, four wreaths enclosing the letter "N," and surmounted by a crown and the motto of the Royal Artillery.

Mr. Colquhoun was lately entertained at a public dinner in Rangoon to celebrate the success of his journey through China, from Canton to British Burmah. He divided his journey into two parts—the first the Canton River, and the second the Yunnan River. The latter river is navigable by light draught steamers and forty miles of its upper portion are gorges and rapids. The evidences of former affluence are due to its important carrying trade, which is now fast decaying owing to the Mahomedan rebellion, which is driving the traffic to the Yangtse River, on account of the unfriendly attitude of the inhabitants. The mountainous plateau of Yunnan is about 6,000ft., and the ranges are 15,000ft. in the north, falling to 9,000ft. on the south. Opium, minerals, and tea are the main exports, and the imports are cotton from Laos and Bhamo, also English salt and piece goods from the latter. From Shumoo to Talifoo there are easy roads, fertile valleys, fine towns and villages.

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