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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. 25.]

HALIFAX.

WEDNESDAY, OCTOBER 18, 1882.

WINNIPEG. [One Dollar and a Half a Year.

FORMS.

Our Presbyterian friends are finding out that a religion without form is a decadent religion; that if there is life and beauty and power in any religious life or character, they must array themselves in forms. Let us think of it for a moment. Nature and religion coincide and mutually illustrate each other; so that whatever is contrary to the analogy of the former, has no foundation in the latter. It is a powerful argument for any tenet that it falls in with the course of nature—and as powerful an argument against it—that it is at variance with that course. As life refines, deepens and strengthens, it flows along in forms. The forms of cultivated society are numerous and elegant; of uncultivated, rude and few. They are implied in the improvement and embellishment of our social existence. As civilization advances they are multiplied; when it retrogrades they are diminished. Now, not only does a close analogy exist between our daily and religious life, but they run into each other, and are, in many respects, the same. Hence, the argument for forms has its basis in the life, and so, in the common sense of men; and if it would be unreasonable to do away with the common forms of politeness because many rest in them alone, without possessing that kindness and feeling of which they are the moulds and types, not less unreasonable would it be to undervalue and reject the forms of religion because many use them who have little or no claim to the deep glowing spirit of the Christian life.

If we look at the development of intellectual life, we reach the same conclusion. As it progresses, it clothes itself in the complex and constantly recurring forms of grammar, rhetoric, logic, etc. Among the sciences, mathematics, abounds in forms and symbols. Among the professions, law is a striking example; and literature is but an outpouring of the soul and heart in suitable forms. Forms, therefore, are essential in unfolding and perfecting our intellectual life; and since this bears a close analogy to our religious life—is, in a certain sense, one with it—we may infer the same respecting the latter.

Look at the world around us. Its hidden life is always working in and displaying itself through material forms. God reveals Himself by them. His eternal power and God-head are seen, being understood by the things that are made. All around us, nature is full of types and symbols of His goodness, and glory, and power. Her forms are blessings. In them, He comes; through them, He purifies and strengthens. How can we deny her impressive teaching—that the soul rises to its Heavenly Father through forms, and is blessed in them? Is the instruction of the Church different from hers? Do they not harmonize? Do they not bear the marks of the same divine original? Surely they do. They advance along the same line towards the Infinite. What conflicts with the one, is at variance with the other. Consistency calls upon us either to hold fast to forms, or to abandon the wonderful ritual of nature—that glorious service which, morning and evening, recurs in her gorgeous temple; where the incense rises from countless flower-censers waving over her teeming breast; where the same lessons of the stones, and the trees, and the stars are constantly read; where the same chants of leafy woods, breathing airs, painted birds, murmuring streams, and swelling ocean with its deep diapason, unceas-

ingly charm with melodies, infinitely deep, and sweet as those of the angel choirs.—*From the Chimes.*

DARWINISM AT A DISCOUNT.

The prospects of Mr. Darwin's theory of the ascent of man from the ape, and the gradual procession of the higher species of animals from the lower, are decidedly discouraging to the author of the theory. Not a few of the eminent scientists, who at first seem to regard this ancestry of man with a great degree of veneration, have latterly lost much of their reverence for the ape theory, and show a marked unwillingness to acknowledge the family relationship, while the absurd theory is receiving heavy blows from outsiders who were never ashamed to call God their Father.

A late London paper has an interesting report of a paper recently read before the Victoria (Philosophical) Institute, upon "Breaks in the Continuity of Mammalian Life at Certain Geological Periods Fatal to the Darwinian Theory of Evolution," by Mr. T. K. Callard, F. G. S., which is spoken of as throwing much light on the subject of the comparatively recent origin of man, and being among the most important contributions to the philosophical and scientific disquisitions of the Institute. An important discussion followed, in which a number of eminent scientists participated, and which was altogether favorable to the position taken by the author of the paper. The well-known geologist and paleontologist, E. Charlesworth, remarked in the progress of the discussion, "that while the theory of evolution, according to Darwin, gets rid of many difficulties, it at the same time raises a large number."

The author has been hunting in Mr. Darwin's own preserves, or in those of his brothers, the geologists, and shows, as the result of his investigations, that in the geological history of the past, the links necessary to establish the theory of evolution by gradual development, are utterly wanting, while, on the other hand, all scientific history brings us up to the point of the sudden development, or, in other words, the actual creation of man.—*New York Observer.*

CHRISTIANITY VS. ATHEISM.

The Bishop of Manchester, in one of his recent Addresses, drew this striking contrast between the demands on men's faith in regard to Christianity and Atheism. He said:

He would admit that Christianity had its difficulties, and there were points on which they might desire that the revelation had been fuller and more clear; but those things were ordered for them by One whom they believed to be wiser and whom they knew to be stronger than themselves. There was sufficient light for a man to walk by who did not deliberately choose darkness, and he was not going to try to escape from those small difficulties by plunging into and accepting the infinitely greater difficulties and perplexities of the creed of atheism. To call upon him to believe that this wonderful universe, with its varied courses and wonderful controlling mechanism, these worlds upon worlds in space, until he was lost and his mind and brain became dazed in the contemplation of them—to ask him to believe that all these things came by chance, and that he himself, with all the

wonderful faculties with which God had endowed every human being, was developed by protoplasm from a germ without any designing providence of God governing him, was asking him to believe what to his mind was absurd and impossible. And so because there were difficulties in his faith which he could not explain, he was not going to accept the infinitely greater difficulties of the creed of atheism, for it did not make the theory of life easier, but a thousand times more difficult to say there was no God, no Christ, no Holy Spirit, no soul, no life beyond.

SUPREMACY OF THE POPE.

If you want to put the claim of the Supremacy of the Pope to a test, ask for historical Proof, such as would be accepted in a matter of secular history, or by a court in any law-suit about succession to a peerage, (1) that St. Peter was ever Bishop of Rome; (2) that he conveyed his special privilege to the Bishops of Rome exclusively, as his successors; (3) that no such irregularities have ever taken place in elections to the Papacy as to break the line of Petrine succession, supposing it to have ever existed at all. Remember, the whole Roman position is staked on the demonstrable truth of these three matters; but if they be true, some proof must be forthcoming. Remember also that a mere statement made by some one three hundred years later than any alleged event is no proof of it, unless he be expressly quoting contemporary documents. And if you do obtain this proof, kindly communicate it to us, for we do not find it. Do not let yourself be drawn away to any side-issues, but keep fast to the three main points as above. Any attempt to avoid them, or to put you off with something else, is a confession that there is no case.

DERIVATION OF THE WORD "CANON."

If we go back into the early history and practice of all religions, we find that thousands of years before the invention of printing, the priests of Greece and Rome, as well as those of Babylon and Assyria, and of the Druids—perhaps more ancient than the former, and quite as ancient as the latter—chanted or sang the laws and ordinances of the faith, the better by the means of rhythm, and perhaps of rhyme, to impress them upon the memory of the people. With this clue we find that a *canon* is a *chant*, a law, a maxim, a precept, promulgated in the temples by the priests, intoning them in solemn recitation or chant, as is now done in the Cathedral service, and that the root of the word is the Celtic *can*, to sing, to rehearse, and *sona* (*shona*, pronounced *hona*) fortunate, happy, holy, whence *can-on* or *cauhon*, a holy song. The word *canon* in secular music seems to be derivable from the same root, as well as the Italian *canzone* and the French *chanson*.—*Mr. Walford's Antiquarian Magazine.*

THERE are not less than six millions Moslems in Europe, while the number in the whole world is estimated at about one hundred and seventy-five millions, so that not far from one-eighth of the population of our globe acknowledge the false Prophet. At the great Mohammedan Missionary University at Cairo, in Egypt, there are at this day ten thousand students under training, ready to go to any part of the world to teach the doctrines of Islam.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

LOWER STEWIAKKE.—On Thursday, the 28th ult., a very successful Sunday School Festival was held on the parsonage grounds, and was attended by nearly all the children and many others residing in the village and the parts adjoining. The day was a charming one, the grounds pleasant and well suited for the purpose with its green lawns and old shady pines; the good things for the table were in abundance, and it was well that they were, as the appetites of all present were remarkably good. The swinging and games were enjoyed to the utmost, and at the close there was some singing led by Mr. Joyce, our Choir Master, and a short address by the pastor, followed by the National Anthem. I may add that about three weeks previous to this a very enjoyable picnic was held on the banks of the Shubenacadie, at Dutch Settlement, in which the children of that place belonging to St. George's congregation, with their parents and others, participated.

DIGBY.—His Lordship the Bishop of Nova Scotia arrived in Digby on Friday afternoon, the 6th inst., having left Halifax in the morning. On Saturday morning, accompanied by Rev. John Ambrose, Rector of the Parish, his Lordship proceeded to Sandy Cove, on Digby Neck, 20 miles distant, where at 11 o'clock a.m. Matins were conducted by the Rector of Digby, immediately after which, in an interesting address on the state of Digby Neck Mission, the Bishop expressed much regret that a small but attached congregation of Church people should be deprived of the services of a clergyman for so large a proportion of the year, owing not only to a want of clergymen in this Diocese, but also to a deficiency in the Home Mission Fund, to which—here as elsewhere—he earnestly exhorted all to contribute to the best of their ability. It required, he said, some time to educate Church people in the colonies up to the fulfilment of this duty, accustomed as they had been since the first settlement of the country to missionary assistance from England, whilst their neighbors of other denominations were obliged to maintain their religious reorganizations without external aid. But although the English grants to the Church in the Dominion of Canada were being very rapidly withdrawn and would very soon terminate, he felt sure that true-hearted Churchmen would more and more prove their warm attachment to the Church of their forefathers by constantly increasing liberality in their contributions. The Bishop next feelingly addressed the candidates for Confirmation (four males and three females, including some of the leading people of the place), and administered to them the Apostolic Rite of Laying On of Hands. Here, as in other churches on this occasion, he showed that now, even as in Apostolic times, mankind are beset by the same temptations, struggling with the same fallen nature, bound by the same baptismal responsibilities, and, needing the same assistance of the Holy Spirit, may be sure of the same Divine help if, coming to God as did the primitive Christians in repentance and faith, they received the outward token of that promised assistance, for then "they laid their hands on them, and they received the Holy Ghost." Miraculous signs, it is true, proved to a Jewish and heathen world that the Holy Ghost was given with the Laying On of Hands, but so also did miraculous signs follow those that believed. Those were withdrawn when the necessity for such proofs ceased, and a Christian may now be a true believer and may now be sanctified without the power of working miracles for the satisfaction of the superstitious or the worldly. At the celebration of the Holy Eucharist which followed the sermon (by the Bishop), all the newly confirmed communicated, as well as two others of the congregation, some of the remaining communicants of the place being unavoidably absent. The Bishop was much pleased with the zealous labors of the Catechist, Mr. F. F. Sherman, of King's College, Windsor, who had so well bestowed a portion of his summer vacation on the work of the Church in Sandy Cove, where a Confirmation had not taken place previously for more than twenty years. His Lordship was also much gratified by the care bestowed on the Sunday School by Miss

Isabella Moorhouse and her assistants, as also with the neat condition of the church and the graveyard, now enclosed with a good wire fence by the few zealous parishioners.

TERRENCE BAY.—During the last week a special effort has been put forward, in the above place, to create a greater interest in Church work. The population consists of about 400 people including children, of which 200, or thereabouts, are Roman Catholics. The Church work is carried on, under the Colonial and Continental Church Society. The Missionary, Mr. Spencer held a service for outsiders on Wednesday night, at the north-east side of the Bay. A crowded house was the result of kind invitations, and marked attention was paid to the service by all present. On Thursday night a temperance lecture was given by the missionary in the Society's School House, subject "Alcoholic drinks and their effects upon humanity." The room was packed to excess, and many could not enter at all. On Friday night a service was held in the Church and there were present 150, a collection was taken on behalf of the School. One of the residents undertook, on Saturday, to go around the place and gather subscriptions towards the purchase of a horse for the Missionary, as that he could go among them more frequently, a good amount was subscribed. From appearance a new interest is aroused and has shown itself by the people feeling their pockets. We trust there will be an increased life in Church work, and that much good work will be done.

DIOCESE OF FREDERICTON.

WOODSTOCK.—The Bishop-Coadjutor being unable from illness to fulfil his engagement to visit this parish, the Metropolitan undertook the pleasant duty. On Tuesday, the 26th, eight persons were confirmed in the lately consecrated church at Jacksonville, and Holy Communion was celebrated, twenty-four remaining to partake of the Bread of Life. Appropriate hymns were sung during the Service both of Confirmation and Holy Communion. The Metropolitan preached from 1st Epistle of St. John, 3rd chapter—"Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is." The congregation showed the utmost attention and reverence during the whole service. After lunch,—provided by the well known hospitality of the people of this part of the Mission,—the portion of the burial ground appropriated to members of the Church of England was consecrated, suitable hymns being sung and an address delivered by the Metropolitan full of instruction and consolation in view of those mysteries of which death and burial remind us. Great credit is due to the members of the Church here for their earnest efforts to complete a most Churchlike and pleasing building, in which all the seats are free. The Rector of Woodstock and the Revs. W. LeB. Fowler and J. P. Flewelling took part in this interesting service. The following morning the Metropolitan confirmed eighteen persons in Christ Church, the Parish Church of Woodstock, situated about three miles below the town. The same clergy took part in the service. A devout congregation filled the little church, and a large number communicated. The Metropolitan delivered an expressive extemporaneous address from the 8th verse of the 124th Psalm—"Our help is in the name of the Lord, who hath made heaven and earth." After service the Metropolitan, clergy and others enjoyed the kind hospitality of the Rector and Mrs. Neales. The progress of the new Church of St. Luke is most creditable to the parishioners. The edifice when completed will be a great ornament to the town, and the internal arrangements such as will be gratifying to all who are privileged to worship within its walls. Several memorial windows are either promised or in contemplation. It is pleasant to hear that the subscriptions have been paid up monthly, and that the well-directed prudence and foresight of the Vestry had secured a considerable sum by way of insurance against fire, which was promptly paid, and enabled them to overcome the disastrous consequences of the great fire which destroyed their church buildings and their school-house.

OAK BAY.—St. David's Church has just been repaired and repainted, roof coated with fire-proof paint, choir seats put in, font moved to proper place, south side of main entrance, and various other improvements made.

DIOCESE OF MONTREAL.

(From our own correspondents.)

MISSION OF THORNE.—The annual Harvest Home Festival was held at Thorne West, in this Mission, on the 3rd inst. The Incumbent was assisted in the services by the Revs. W. H. Naylor, B. A., T. Motherwell, B. A., J. A. Newnham, B.A., Rev. T. Motherwell preaching the sermon. Alas! there were no church decorations, as our Church people in this part of this young, but living Mission, have been unable hitherto to provide themselves with a suitable building for the worship of Almighty God. In consequence, the services were conducted in a beautiful grove. A sumptuous dinner was provided by the ladies of the entire Mission. The proceeds, amounting to \$57, are to be applied to repair the parsonage. A feature of this Harvest Home, which deserves notice, and one which added much to the solemnity of the services, was the baptism of a fine baby boy, son of the Incumbent.

MONTREAL.—The induction of the Rev. James Carmichael, M. A., as Rector of St. George's Church, Montreal, took place, as previously announced, on Sunday, October 1st, the Seventeenth Sunday after Trinity. The service began at 11 a.m. with an opening hymn—"All people that on earth do dwell," Venite 78; Morning Prayer to the end of the Third Collect; *Te Deum*, Hopkins in G; Proper Psalms—84, 118; *Benedictus*, Cooke in G; Proper Lessons—Isaiah lii., 2 Corinthians v. Then followed a hymn—"The Church's one foundation." The Church Wardens then declared the election of the Rev. James Carmichael, M. A., to the Rectorship, and that the Bishop had approved of the election. Then the Rector-elect standing by the Bishop, the Bishop turning to him said: We, by Divine permission, Bishop of this Diocese of Montreal, do by these presents constitute and appoint you, the Reverend James Carmichael, Master of Arts, in whose learning and sound doctrine we do fully confide, to the office of Rector in this St. George's Church and Parish, hereby conferring upon you full power to perform every act of ministerial function as such Rector among the people committed unto you, so long as you continue in communion with us and comply with the Rubrics and Canons of your Church, and with such lawful directions as you shall at any time receive from us. And, as Rector of this Church and Parish, you are faithfully to feed that portion of the Flock of Christ which is now entrusted to you, not as a man-pleaser, but as continually bearing in mind that in the great and important work of winning souls to Christ you are accountable to us, and above all, to the Chief Shepherd and Bishop of the Church. The Church Wardens, presenting the newly-inducted Rector with the keys of the Church, said: In the name and on behalf of this St. George's Church and Parish, we, the Wardens, do receive and acknowledge you, the Reverend James Carmichael, as Minister and Rector, and in token thereof we give into your hands the keys of the Church. The Rector replied: I receive these keys of the House of God, at your hands, as the pledges of my institution and of your acceptance of me as your appointed Minister and Rector. And I, on my part, do promise, by God's help, to be a faithful Shepherd over you. In the name of the Father, and of the Son, and of the Holy Ghost. The Bishop, presenting the books of the Church, said: Receive these books, and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the Church. And be thou, in all things, a pattern to the Flock committed to thy care. Let us pray. Then followed four prayers ordered for such occasions. Afterwards, hymn, "My God and is Thy table spread," was sung. Then followed the Ante-Communion; Kyrie, Hodges in F.; Gloria, Plain Song; Hymn, "Praise the Lord, ye Heavens adore him." At the proper time the Bishop ascended

the pulpit and preached a most able and appropriate sermon, making personal allusions which his Lordship's former connection with the church and the newly-inducted Rector made particularly suggestive. After the sermon the Service for the Holy Communion was proceeded with, and a very large number joined their new Rector and their Bishop in the Sacred Feast. At the evening service, at 7 p. m., the hymn before service was "Old Hundredth;" then followed Evening Prayer as appointed; a hymn, "Alleluia sing to Jesus," after the Third Collect; a hymn, "O, what the glory," before the sermon; and the sermon was delivered by the Rev. James Carmichael, M. A., Rector, and a very able and impressive one it was, all that the occasion required, and the well known character and abilities of the preacher led the congregation to expect. A hymn, "Onward, Christian soldiers," was then sung, and the service concluded with Collect and Benediction. Postlude, Rink in C.

DIOCESE OF NIAGARA.

[From our own correspondent.]

CONGRESS OR CONFERENCE.—A meeting of Committee, convened by the Bishop of the Diocese, has been held to consider the feasibility of a Conference to be held in this Diocese. As burning questions, like nettles, lose their sting when firmly grasped, we conceive that a conference of clergy and laity on the subjects of the day can have no other but a beneficial effect on all concerned. We hope that the Committee will bring the matter to a practical issue.

VACANCIES.—The Mission of Arthur and the Parish of Georgetown are waiting appointments thereto.

HARVEST FESTIVALS.—Bright Thanksgiving Services have been held during the past week at Christ Church, W. Flamboro' (Rev. Thomas Geoghegan), and at Bartonville (Rev. C. E. Whitcombe). The early celebrations of the Holy Communion were in each case eagerly attended, and the Rev. Rural Dean MacKenzie, of Brantford, preached in each parish, and also at a Thanksgiving Service held in the Parish of Waterdown (Rev. J. Francis). At the Harvest Thanksgiving Service at the Cathedral, Hamilton, Rev. O. J. Booth (St. Catharines) was the preacher, and the liberal offering of \$250 was laid upon the altar.

PERSONAL.—Rev. Rural Dean Osler, Rector of Dundas, who left for England in the spring on leave of absence, is daily expected back in Canada.—We are rejoiced to learn that Rev. D. J. F. McLeod, who has been ministering as *locum tenens* for Canon Worrell, of Oakville, is recovering from his very severe illness.

MISSIONARY MEETINGS.—It is a growing custom in this Diocese to hold the annual Missionary Meetings in the fall of the year instead of in the winter, as is also the plan of confining the addresses to one Missioner instead of dividing them into a number of short speeches.

S. P. C. K. BOOKS.—Many of the clergy have complained that heretofore there has been no Depository for cheap Prayer Books, Hymn Books, and Sunday School Libraries within the Diocese. We are glad to learn that R. Duncan, Bookseller, Hamilton, has a large stock of these on hand, and purposes increasing it in accordance with the demand.

DIOCESE OF TORONTO.

[From our own Correspondent.]

YORKVILLE.—Harvest Thanksgiving Services were held in Christ Church, Deer Park, on Thursday, Oct. 5th, at 8 o'clock p. m. The Church was tastefully decorated for the occasion, and the musical portion of the services was exceedingly well rendered, the choir of S. Matthias' Church, Toronto, assisting.

PALGRAVE.—A grant of £25 was made to the new Church here, by the S. P. C. K. Readers of the GUARDIAN will recall the account of the open-

ing services in a recent number. This was the only grant received in 1881 by the entire Diocese of Toronto. Montreal received towards the erection of new churches in the same period £130; Ontario £220; Huron £120; Algoma £210; Nova Scotia £160; Niagara £80, and Fredericton £65.

TORONTO.—Church of the Ascension.—Rev. H. C. Baldwin was inducted as Rector on Sunday, Oct. 1st. The Bishop was represented by Dr. Scudding. The Rector preached a sermon with special reference to his induction, alluding to the office and work of a Christian minister, and taking as the basis of his theme I Cor. iv. 1, 2. An Endowment of \$30,000 was recently handed over to this Church, one of its members, Mr. J. B. Smith, having donated this handsome legacy at his death. Would that the Canadian Church had more of such faithful sons!

PETERBOROUGH.—St. John's.—All Saints' Day has been fixed as the occasion of opening this Church after its renovation and enlargement. A choir of over twenty voices is now in training under the leadership of Professor Ewing. November the 1st will be a gala day in Peterborough, and many of the surrounding clergy are expected to take part in the opening services.

ABANDONED.—It seems the city Rectors have abandoned the idea of a suit against the Rector of St. James' Cathedral for a division of the surplus funds of the Rectory. The necessary litigation will be carried on in the name of the Synod by the Rectory Lands Committee. This is as it should be; the clergy are of course claimants under the act of legislation, but it is the Synod which should compel the self-appointed Cathedral trustees to disgorge the plunder. It seems a most disgraceful and contemptible act for a rich and prosperous congregation to seek to retain for a still longer period than they have done, monies which are, and were, intended for the welfare and progress of the Church throughout the entire city.

OTONABEE.—The Curate in charge of this proposed Mission has removed his headquarters from Graystock to Keene as more central and convenient. New stations at outlying points have been taken up recently.

IRISH SOCIETY.—The Rev. Mr. Bell, deputation from the Irish Society, is to visit Cobourg and Port Hope on the 12th and 13th of October. At a later period in the month he is to plead the cause of the Society in Toronto.

TORONTO.—St. Bartholomew's.—There has been formed in connection with this Church in the east of the city a Teachers' Association whose present membership is twenty. The members propose to meet monthly, but if they are really anxious to further the work of the Sunday School and advance the interests and welfare of their scholars a weekly meeting is indispensable.

ASHBURNHAM.—S. Luke's.—Sept. the 29th was observed in this Parish as a day of general thanksgiving for the abundant harvest. The Church was very handsomely and beautifully decorated with festoons of grain and flowers, while offerings of fruit and vegetables, etc., were lavishly displayed at various points. Holy Communion was celebrated at 10 o'clock, the number present being about thirty. From five o'clock tea was served in the Town Hall and it was a pronounced success, the attendance being much larger than heretofore. At 8 o'clock Evensong was said in Church, the Incumbent reading prayers, Rev. C. H. Marsh the lessons, and the sermon was preached by the Rev. John Farncomb from S. Luke xii. 21. The net proceeds of the day, which are for the Parsonage Fund, amounted to about \$75.

DIOCESE OF ONTARIO.

[From our own correspondent.]

OTTAWA.—The Bishop of Ontario has received a letter from England from Captain Pim, in which he states that it is believed that the Prince of Wales will be elected President of the British Association

for the Advancement of Science for the coming year, in which event it is more than probable His Royal Highness will accompany the Association in its proposed visit to Montreal, where the annual meeting is to be held (D. V.) in 1884. If he should do so, he will see great changes since the time of his last visit, and will be able to reach the Great North-West by an all rail route.

ON Sunday, the 1st October, the Bishop of the Diocese opened the new Sunday School of the Church of Saint John the Evangelist. A short service was held, after which addresses were delivered by the Bishop, the Rev. James Bogart, and by the Rector, the Rev. Henry Pollard, M. A. The Bishop congratulated the teachers and scholars on moving into more commodious premises, and hoped they would increase in zeal and earnestness in the Master's work. There was a good attendance, and all seemed well pleased with their new quarters. The Sunday School has hitherto met in the Church, but as this did not afford sufficient accommodation, it was decided to procure a separate building for its exclusive use. This has been secured in the second and third flats of brick building on Sussex street, immediately in rear of the Church, with an entrance on Mackenzie Avenue. The first flat is commodious and well lighted, and will be used as a general lecture room. The upper flat is divided into three rooms, two of which will be occupied by the various classes, while the third will be appropriated to the library.

THE REV. JAMES A. BELL, M. A., Rector of Banagher, Diocese of Meath, Ireland, has been at Ottawa to plead the claims of the Irish Society, established in 1818, for promoting the Scriptural education and religious instruction of the Irish speaking population, chiefly through the medium of their own language. On Sunday, the 1st Oct., Mr. Bell preached at the Church of St. John the Evangelist, and again at Christ Church after Evening Prayer. He alluded to the work of the Society and urged its claims, with much eloquence, upon both congregations. The reverend gentleman is a nephew of the late Dr. Adamson, Chaplain to the Senate, and a first cousin to our esteemed fellow citizen, Mr. James Adamson, Chief Clerk to the Senate.

THE REV. RUPERT COCHRANE, M. A., Rector of Langton, a small village near York, England, has also been visiting the Capital. He assisted at the services at Christ Church on Sunday morning, the 1st October, after which he preached from the words, "How long have I to live." 2nd Samuel xix. 34. In the evening he assisted at St. Alban's Church, and after Evening Prayer preached from St. Matthew ix. 21—"If I may but touch His garment, I shall be whole." Mr. Cochrane impressed his hearers at once with the idea of great intellectual ability and of refined cultured taste, and the impression of many who heard him was that they had not heard such fine sermons for a great length of time. Those who had the privilege of hearing both sermons were better pleased with that of the evening. The sermon at Christ Church was a sad one. The reverend gentleman, who is accompanied by his wife and daughter, is making a tour through Canada and the United States.

GLOUCESTER.—The Mission of Gloucester has lost the services of the Rev. Herbert Patton, who has resigned the incumbency for the purpose of making a six months' tour through England. His friends at Billing's Bridge, and throughout the Mission generally, are sorry to lose him. The Mission is now vacant.

DIOCESE OF HURON.

[From our own Correspondent.]

REV. W. F. CAMPBELL has been appointed Travelling Missionary Agent of the Diocese for another year by the Standing Committee.

THE LORD BISHOP has made the following appointments: Rev. J. W. P. Smith, of London, and Rev. A. C. Hill, of Strathroy, to be Honorary Canons of the Cathedral of the Holy Trinity; Rev. J. B. Richardson, M.A., to be one of his Examining

Chaplains; Rev. Mr. Gollmer, late of England, to be Assistant Minister at the Chapter House; and Rev. R. J. Uniacke, late of the Chapter House, to be Missionary at Chesley and parts adjacent, in the County of Bruce.

DIOCESAN SYNOD.—THIRD DAY.

After routine business, "The amendments to the Canon on Discipline, as prepared by the Special Committee appointed by the Standing Committee, for submission to the Synod," were considered. Sections 2, 3, 4, were those which were most discussed, and the second and third sections finally passed in the following form:—

2. The clerical members of the Standing Committee shall be the Committee of Discipline for the purposes of this Canon:

3. Every Clergyman shall be liable to trial for any crime or immorality, or for any scandalous or disorderly conduct, or for publishing or circulating, or for causing to be published or circulated, documents, whether anonymous or otherwise, calculated to defame or injure the Church in this Diocese or elsewhere, or unjustly reflecting upon the character of its duly constituted authorities, or for teaching or maintaining doctrines contrary to the teaching of Holy Scripture, as set forth in the Liturgy and Articles of the Church of England, such teaching or maintaining being by way of writing, or printing, or preaching, or teaching, or circulating books containing such unsound doctrine; for holding service in any other Clergyman's Church or Parish without his consent; for irregularity or indecorum in the performance of Divine offices; for contumacious or disrespectful conduct towards the Bishop; for the introduction of innovations and novelties in the performance of Divine worship; for schism or separating himself from the communion of the Church; for discontinuing the exercise of the Ministry without lawful cause; for exercising any lay profession or occupation inconsistent with his sacred calling; for living in the habitual disuse of public worship, or of the Holy Communion; or who may otherwise act in a way inconsistent with his position as a Clergyman; or who becomes from any cause unfit or unable to discharge the duties of his office, or whose usefulness in any Parish appears to be gone, or for the violation of the Constitution or Canons of this Diocese.

During the discussion of Clause 4, Rev. J. T. Wright, who had persistently obstructed the passage of the preceding clauses, drew attention to the fact, there was not a quorum of the laity present. On a count being made the laity were found to lack about 30 of the required number, viz., 58.

His Lordship regretted this exceedingly. He heartily sympathized with those who had spent their time and money in coming to the meeting, and had it wasted this way. It was, of course, too late for Mr. Wright to retreat now, but his Lordship hoped that the rev. gentleman would make it the subject of earnest prayer and endeavor in future to avoid interrupting and delaying the business of the Synod. He would like the Synod, and especially the lay brethren, to state the most immediate day at which they could make it convenient to attend.

Mr. Imlach suggested that the Synod adjourn until this evening, and the Bishop call a meeting at half-past 7 o'clock. He was sure the lay delegates who heard of the difficulty would rally round their Bishop.

His Lordship then announced that a meeting would be held at half-past 7 o'clock in the evening, and requested the gentlemen present to endeavor to get a large attendance.

On re-assembling in the evening,

His Lordship felt much gratitude to the large gathering which had assembled, but was sorry to say that they still lacked ten laymen to make up the proper number. He would be very sorry to say anything offensive to the most fastidious person, but he deeply regretted that one wearing the livery of the servants of Christ had been the means of putting the Synod to this great inconvenience. He also believed that in Parliament twenty formed a quorum.

Mr. Dymond—In the English Parliament 40 forms a quorum; twenty at Ottawa, and fifteen at Toronto.

His Lordship continued—This would be a lesson to all to be found ever at their posts. It would also

direct their attention to the necessity for making some change in this respect in the constitution.

Suggestions were made that the Synod adjourn to some definite time, but the legality of this course was called in question.

Ven. Archdeacon Marsh suggested that they form themselves into a Committee and go on with the consideration of the Canon, which could be confirmed at next meeting.

The Bishop said he did not favor this course, although the expediency of it was plain. The legality of it might be open to question.

Rev. Rural Dean Cooper would prefer to use strenuous efforts to get a quorum of laymen tomorrow (Friday.) If the telegraph wires were used they might easily make up the deficiency, and if those present would pledge themselves to be present in the morning the difficulty might be got over.

His Lordship acted on this suggestion.

The Secretary announced that fifty laymen were present, and only eight more were needed, and on the question being put they unanimously promised to attend in the morning, and voted for a session at that time.

In reply to a question as to the largest number of laymen present during this session, the Clerical Secretary said seventy-two.

His Lordship thanked the laymen heartily for this proof of their zeal.

Rev. Mr. Mackenzie suggested that the clergy pledge themselves in the same manner.

His Lordship—I take that for granted.

Mr. Mackenzie—My Lord, inasmuch as the whole trouble was caused by a clergyman, I believe the clergy owe an apology to the laity, which will be best conveyed by the carrying out of my suggestion. (Applause.)

The question was then put and answered in the affirmative.

It was decided to meet at the usual hour Friday morning.

The greatest excitement was manifested during the whole proceedings.

DIocese OF ALGOMA.

NEEPIGON MISSION, LAKE SUPERIOR.

This mission which derives its name from the lake near which it is situated is about fifty miles from any white settler, and can only be approached by means of birch-bark canoes which must be carried at intervals on the shoulders of Indians over the rough, rocky portages which lie along the beautiful Neepigon river. Here a little Indian village has been formed called "Negwinenang" after the deceased son of Oshkopekeda the Chief.

His Lordship, the Bishop of Algoma, accompanied by the Rev. E. F. Wilson the Commissary, arrived late on Saturday evening, Sept. 9th, in their little birch-bark canoe and were received by the Indians with great exultation, firing of guns, beating of drums, and every possible token of gratitude and joy. Over the path leading from the lake to the Church and Mission-house an arch was tastefully made, decked with wild flowers and evergreen; and over the arch a blue sheet was extended containing the following touching sentence composed by the Indians themselves: "Ne-minwandahmin ketchemakedawekoonia tabgwishing omah Negwinenang conje owh Jesus" (we are glad that the big black coat has arrived here in Negwinenang for the sake of Jesus). In front of this arch all the Indians had assembled and welcomed the Bishop with their "Boozhoo! Boozhoo!" (How do you do! How do you do!)

His Lordship then addressed them in simple words of tenderness and affection, assuring them of his good will towards them and of his deep interest in their spiritual and temporal welfare; that it made him exceedingly happy that they should feel and understand that he came to see them, not for his own sake but for the sake of Jesus.

Morning service commenced on Sunday at 11 o'clock. The responses were distinct, the singing sweet and harmonious, and all were solemnly impressed with the sacred worship of the day. Four children were baptized; and the Indians were all agreeably surprised to find that the Bishop could already read the service in the Indian tongue and thus intelligibly administer that sacred rite. His

Lordship took his text from Matt. x. 33, and beautifully taught by illustration what the carrying of a Cross for Jesus means. That all who are true Christians have a Cross to carry, whether it be sickness, poverty, reproach or shame. That it would be well for all to examine themselves and see if they were carrying a Cross for the sake of that Saviour, because all who love Him must deny themselves and suffer for His sake. They listened most attentively and felt deeply affected by the kind, gentle, earnest words that were spoken, and after service many of the Indians were heard to say, "Onisheshin ekedoowinun" (the sayings are good).

Evening service was held at 5 o'clock, when the rite of Confirmation was administered to eight persons who had previously given satisfactory proof of their sincerity and requisite qualifications. They also partook of the Sacrament of the Lord's Supper, and thus for the first time in this wild, isolated region these poor Indians who but three years ago were living in the darkness and error of paganism had their souls strengthened and refreshed with His spiritual, heavenly food.

On Monday evening at about 4 o'clock all the Indians in the village assembled near the Mission-house, having received some pork, flour, tea, and other little things prepared to feast in their usual way. Their baking pans were stones, their spoons made of birch-bark, their cups old black camp-kettles, of knives there were two or three, of forks, plates and dishes there were none. Before the feast the men danced a war dance. After the feast the women with sharp sweet voices sang a plaintive war-song.

On Tuesday at 3 o'clock a meeting was held in the little log Church. It was opened with singing and prayer. The Rev. E. F. Wilson recited briefly the history of the Mission and the very providential way in which it was first started, referring also to the patience and perseverance of the Indians in waiting thirty years for a "Shaugonish Makedawekonia" (a clergyman of the English Church).

The Rev. R. Renison (Missionary in charge) gave a summary of the apparent improvements that had been made during the past year. Houses had been built, land cleared, gardens made, and a very considerable quantity of potatoes and other vegetables raised. Almost all the Indians in the Mission could read fairly the Indian N. T. and Hymn book. Some could write, and all respond at the morning and evening services.

The Bishop next having thanked Mr. Wilson for the brief yet very interesting account that he had given concerning the opening of the Mission, and having expressed his entire satisfaction with the progress the Indians had made, advised them to appreciate the golden opportunities that were now afforded them, to do all that they could to help and cheer the Missionary in his arduous work; that all might be Missionaries by encouraging some of their scattered brethren to come and settle down near the Mission and enter the fold of Christ, and thus trying to do good for others would only strengthen and comfort themselves.

His Lordship then promised to send the Indian women beads, and proposed that they should be employed through the winter at bead-work, little toy canoes and baskets made from birch-bark and the quills of the porcupine. That if permitted to visit them again next summer, he would receive from them whatever quantity of these they could produce, and that each woman would be remunerated according to her work. This proposal was gladly received by the women with a loud "Kagat nin-kushketoon!" "Kagat nin-kushketoon!" (I am able! I am able!)

On Wednesday morning, at 9 o'clock, his Lordship joined together in Holy Matrimony, Joseph Esquimau and Annie Oshkopekeda. After the ceremony the Indians accompanied the Bishop and Mr. Wilson to the dock, and as the canoe moved slowly from the shore, guns were fired, hats and hands were waved, until they were no longer visible. His Lordship arrived at Red Rock late on Thursday evening, was hospitably received by Newton Flenagan, Esq., Manager of the Hudson Bay Post. Left very early on Friday morning in a birch-bark canoe, reached Silver Island next day at noon, and from thence was conveyed in a tug to Prince Arthur's Landing.

Paragraphic.

Dean Close has written to the *Record* denouncing in the strongest terms "the Army self-named 'Salvation.'"

The Standing Committee of the diocese of Connecticut have recommended for orders a late Methodist minister, J. B. Shephard.

The Holy Synod of the Russian Church has recently adopted a resolution to authorize a translation of the Bible and a portion of the Liturgy into Livonian, and also into Estonian.

The church of Portbury, in the diocese of Bath and Wells, was re-opened recently by the Bishop of the diocese. Its restoration has extended over thirteen years, and has cost £33,000.

The *Morning Post* states that as England and Germany appear to be unable to agree upon the appointment of a Protestant Bishop of Jerusalem, it is expected that the see will be abolished.

Upwards of 1,700 men employed at Dr. Siemens' Steel Works, Swansea, are on a strike, in order to resist Sunday labor, which the employers contend is necessary to enable them to compete with continental manufacturers.

The general impression that immersion is the exclusive mode of baptism in the Greek Church would seem to be erroneous, if we may trust the testimony of a native Greek. Pouring is quite as common, and this mode or that is not looked upon as essential.

There are some amusing features of the crusade being carried on in France against religion, notable in the matter of selecting books for the public libraries. For instance, an official censor struck out of a list "Robinson Crusoe," as being "too religious in its tendency."

Soon after the Rev. Dr. Lord tendered his resignation as rector of Christ church, Cooperstown, N. Y., which the vestry were unwilling to accept, there was quietly settled upon him for life an income of \$2,000 a year, by a wealthy parishioner and devoted personal friend.

Mr. Walter C. Jones, who recently gave \$360,000 to the Church Missionary Society of England for their work in Japan and China, nine years ago made a thank-offering of \$100,000 for the recovery of a beloved son from sickness, and four years ago gave \$175,000 to found the India Native Church Missionary Fund.

The Italian courts have decided adversely the claims of the heirs of Pius IX. for fifteen million lire, which they alleged was due them from the Italian Government. Under the Papal guarantees this money was granted to Pius IX. by Italy, but he always refused to accept it. Now the courts declare that the money was granted to Pius as Pope, and not as a private individual, and that his heirs have no legal claim upon it.

Late English papers announce that a movement is about to be set on foot by the women of England in opposition to the Deceased Wife's Sister's Bill; and that 20,000 copies of an appeal to Englishwomen, with form of petition, will be issued with the October number of *Our Work*. Persons desirous of helping forward this important movement are earnestly requested without delay to communi-

cate with Mrs. Plows, Hon. Sec., Barnham, Thotford, Norfolk.

What the London *Times'* correspondent calls "The Great Catholic Congress," began on Monday, September 11, at Frankfort-on-the-Main. It is rendered specially important, he says, by the presence of the most prominent leaders of the party. A letter from the Pope conveying the apostolic benediction to the Assembly was read. Fifty letters of salutation have also been received from archbishops, bishops, and other prelates. The number of persons present was 700.

The *New York Times* has just undertaken a new religious census—one of the Sunday Schools of all the denominations except the Roman Catholics. The total number of scholars in 1872 was 87,985, and this year 118,608, an increase of 34 per cent. The Church had 20,053 in 1872, and 27,630 in 1882, or an increase of 38 per cent. The only denomination which comes at all near her is the Presbyterian, whose numbers were 19,934 and 25,478, or an increase of 28 per cent.

The Bishop of Truro, preaching in Kenwyn Church, Truro, recently referred to the work of the Salvation Army. The organization, he said, should not be neglected, because it supplied a deficiency; and he trusted that the enthusiasm of the Salvation Army would shame the Church into more enthusiasm. He had attended some of the meetings of the 'Army,' and though the good taste of many of them might revolt at some things they did, yet he thought there were many lessons that might be learnt from them.

The Bishop of Manchester took part in the ceremony of laying the foundation stone of the new church at Oswaldtwistle, near Accrington, recently. The church is to cost about £6,000, and will accommodate 800 worshippers. The Bishop, addressing a public meeting, said he did not go as far as some people and say that the Church had signally failed with the working classes, because such was not the case. The working classes were attending the church in large numbers, but there was yet room for improvement, and that was a problem for the Church of England to solve.

The Welsh clergy are no drones. A full morning service in Welsh, followed immediately by another in English, with a like double service in the evening, and the usual early and afternoon services and Sunday schools, would seem to make up a day's work almost beyond the strength of any single man. As a consequence, perhaps of this activity, the Church would seem to be regaining its hold on the people of Wales, a country which has been for a long while a stronghold of dissent. The Dissenters are so much divided and sub-divided as in some cases to have turned their steel against one another.

SUBORDINATION OF THE CHURCH TO THE WORLD.—In a letter to the *Prescott Reporter* Mr. F. R. Ridgway says:—If careful inquiry be made, it will, I believe, be found that there is in the parish a widely-spread and deeply-rooted feeling that the Church has made the more ornamental parishioners, and those deemed the most important from a worldly point of view, the chief objects of her attention and consideration; and that the people generally think themselves neglected and uncared for. And if the people

think the Church does not care for them, there is surely nothing very wonderful in their not caring for the Church.

Mr. Spurgeon, at a meeting of the Baptist Union at Cambridge, said, "It is a remarkable fact that ministers of the Gospel are not able to live on much less than other people (laughter). They cannot make a shilling go so far as other people can make a sovereign. Some of them try very hard but they do not succeed. A member once said to a minister who wanted a little more salary as his family increased, 'I did not know that you preached for money.' 'No, I don't,' said the minister. 'I thought you preached for souls.' 'So I do; but I could not live on souls'—(laughter)—'and if I could, it would take a good many the size of yours to make a meal'."

Rev. Allen Whitworth, of St. John's Hammersmith, calls attention to a serious change of front which Mr. Booth has just made. At first he professed to leave those whom he converted to the Church, or other existing religious societies; but in his recent paper in the *Contemporary Review* he says:—"Instead of refusing to complete our organization, we strive to perfect it more and more, making it, however step by step more exacting on all who join, so as to exclude all but real soldiers, leaving to the Churches all who wish mere Church-life. 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, to visit churches only as corps by invitation." The "Army" has therefore become as much a sect as any of the "denominations."

The London correspondent of the *Manchester Guardian*, referring to Mr. Penham's appointment, says:—"Although by no means unexampled, it is a rare occurrence for the son of a working man to attain to eminence in the ranks of the English clergy, and it is, therefore, worthy of record that Mr. Penham, who has, after holding several important country benefices, been appointed by the Primate to the rectory of St. Edmund King and Martyr, Lombard Street, has literally sprung from the people. He was educated in the national school of the village of Westmeon, Hants, and was taught Greek and Latin by the Rector. Archdeacon Bayley, in accordance with whose wish he afterwards went to St. Mark's College, Chelsea, and was trained for a schoolmaster. After four years' work in a National school, he became tutor to the son of Sir Thomas Sebright, and having gone through the theological course at King's College, London, he was ordained. Promotion rapidly followed."

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Notes of the Week.

Lord Dufferin is kept employed in assisting his Government to establish upon a satisfactory basis the future management of Egyptian affairs. The Sultan is beginning to grow uneasy at the continued presence of British troops in Egypt, and the London *Times* Constantinople special says: "Lord Dufferin, in reply to the Porte's letter in relation to the withdrawal of the British troops from Egypt, says a portion of the British forces has already left Egypt, and the Government desires the remainder shall follow as soon as possible. England made great sacrifices to pacify the country and must take measures to ensure the permanency of the pacification. The temporary presence of a certain number of British troops will be necessary." To suppose that England would deliberately withdraw her power and presence from Egypt without establishing a rule and system which will bring back peace to the land and confidence to the Egyptian bondholders, is only worthy of the Grand Turk. That the Khedive and his principal Egyptian advisers are quite willing to follow the instructions of England we have every reason to believe. A recent telegram says: "Said Pasha has made two conditions for his remaining in office; first, that the Minister shall be responsible for the working of his own department; second, that the Austro-German alliance shall be abandoned, and a good understanding with England and France on the Eastern question be re-established." And that England will act with magnanimity, prudence and unselfishness, the European powers seem fully to accept.

The public trial of Arabi Pasha, the leader of the Rebellion, began on Monday. As a prisoner he is in the hands of the Khedive who seems to have treated him with harshness and undue severity amounting to cruelty. He is indicted on three counts—first, for instigating massacres; second, for directing the burning of Alexandria; third, for abusing the flag of truce. It was sometime before Riaz Pasha would allow English counsel to defend the prisoner, but Sir Edward Malet advocated it strongly, and contended that the delay in granting the application would seriously prejudice the case. These representations had the desired effect. The prisoner has undergone a severe private examination, and Cairo despatches say it is understood that he ably defended himself, denying complicity in the massacres and in the burning of Alexandria. He boldly vindicated his conduct as the leader of the national party. He said that when he reached Cairo after his defeat at Tel-el-Kebir and found the inhabitants unwilling to continue the struggle he immediately bowed to their will and surrendered.

The condition of Ireland, although much better than a few months ago, is still unsettled and unsatisfactory. Lawlessness still exists, and agrarian outrages are too common. In a speech made by Davitt, in Wexford, on Sunday week, he upheld the Land League, and denounced landlordism as the cause of crime and disorder. The *United Ireland* announces that the prospectus of an Irish banking company is in circulation. The proposed capital of the company is £1,000,000 sterling, and one of its objects among others is to enable tenant farmers to buy up the land, and become owners of the soil. Owing to the alarming increase of pauperism in the south of Ireland the Dublin Union has taken the lead in a proposal to send 1,000 able bodied men and women to Canada.

The Landlords of Ireland are not alone in having to submit to a reduction in rents. It is said that many landlords in England have to be content with less than one-half the rent they formerly obtained, and in some cases the land is lying idle, as tenants are not willing to assume the risk on any terms. In Scotland the depression is almost as bad, and a farm near Forfar which thirty years ago was let at \$2500 has recently been rented at \$1850, and another on the same estate which formerly let at \$2240 has been let at \$1420, while rather than submit to the necessary reduction in rent, Mr. W. G. Baxter, M. P., has taken into his own hands a large farm on his estate in Forfarshire. This state of things is largely due to the bad harvests of the

past few years. In Canada and the United States the condition is altogether different. In Canada particularly, the crops are said to be, generally speaking, the best ever garnered, and as the farmers generally are their own landlords, peace and good will, with plenty, cause contentment and prosperity.

Although we thought that the experience gained in the Afghan war might have necessitated for the protection of the British soldiers a more cruel treatment of the enemy than in ordinary warfare, we felt sure that the charge made against our troops in Egypt of having butchered the enemy's wounded could not be proved. We are glad to find that the London *Times* publishes a letter from Major-General Sir Henry Havelock Allen, flatly denying the report that English soldiers had slaughtered wounded Egyptians, and giving a perfectly satisfactory explanation of the so-called plundering of Gen. Havelock Allen's baggage.

Our readers will doubtless remember the noble gifts of that prince of philanthropists, George Peabody, the American and Great London banker, to the poor of London, amounting in the aggregate to two and a half millions of dollars, to be expended in building workingmen's houses. The fund has grown until it is now nearly four millions of dollars, so that the trustees, Lord Derby, the United States Minister, and Sir Stafford Northcote are not hampered by want of funds. They have already built two thousand seven hundred and eighty-seven separate dwellings, which were occupied last year by eleven thousand four hundred and fifty-nine persons, the net gains from rents were almost \$150,000. The policy is to charge a reasonable rent for the houses, which are in great demand. There are more than three thousand applicants for the 432 dwellings which were opened last year. The income derived is to be applied from time to time to the construction of new buildings of the same kind. A striking fact, in connection with those already in use, is that the death rate in those buildings was last year 4.98 per thousand below the London average, and London is one of the healthiest cities in the world.

The Mormon question may yet lead to serious troubles in the neighboring Republic. Although a law was passed by Congress condemning the system and declaring it to be a punishable offence, it still exists, defiant, and determined on resistance. As an evidence of the prevailing feeling in Salt Lake city the United States papers publish the proceedings of a Mormon Conference recently held to discuss the condition of affairs. They say it was largely attended and that the talk was more bitter than usual. Mr. Cannon said that "no power on earth nor in hell could check or prevent the onward march of the kingdom of God. He did not feel defiant, that he must obey the Lord and be faithful to his commands, whatever penalties man might inflict." President Taylor said: "Any man or set of men who curtail or deprive us of our constitutional rights are tyrants and oppressors. We intend to lawfully contend for our rights inch by inch." Recruits from Europe are continually adding to their numbers, and their wealth and influence are increasing very rapidly. Not only the religious press but the secular papers are urging on the Government a determined carrying out of the law, but the evil having grown to such proportions it is a very serious and difficult thing to do, and from present appearances a conflict between the Government and the Mormon authorities cannot be far distant.

On Tuesday, Oct. 25, the great bi-centennial celebration of the founding of Philadelphia will begin. The celebration will last four days and will be on a most extensive scale; 25,000 men are expected to be in line in the opening procession and 1,000 in the military display of Friday; 300,000 or 400,000 strangers are expected in the city and the expense of the festivities is estimated at \$90,000. Philadelphia has grown to be one of the largest and finest cities in the world. In the magnificence and number of its public buildings and churches, and its well laid out streets and avenues and public parks, it is excelled by no

city in the United States. And beyond all else the Christian character of its citizens, and the philanthropic institutions which they have erected and endowed, place it in an enviable and honored position.

What seems to the lay mind an extraordinary decision and one which will seriously affect tradesmen, has recently been given by Mr. Justice Galt at Ottawa. It was with reference to the liability of husbands for debts contracted in their names by their wives. The learned Judge ruled that the husband in the case before him having in the presence of a witness in his own house forbidden his wife to buy anything on credit in his name, and the purchases having been made subsequently, the wife's authority was extinguished by the *private* direction which had been given her, in the manner stated above, by her husband, even though it was not communicated to the plaintiff, and that the husband had freed himself from all liabilities incurred by his wife. Two cases were brought forward by the Judge to sustain his ruling, both of them English, the last of the two having occurred about two years ago. The English Court decided that "where a wife is living with her husband and the law presumes that she has his authority to bind him by her contract for articles suitable to the station which he permits her to assume in society; but that this presumption may be rebutted by showing that this implied authority has been countermanded. And if a man *privately* forbids his wife to pledge his credit *even though the tradesman has no knowledge of the fact*, the husband cannot be made liable for goods furnished after such private revocation of the wife's authority." A more unfortunate and mischievous law we venture to say could not be well devised, and it becomes a special grievance when we consider how arbitrarily the law takes from a woman all that was hers when she marries, and places it entirely under the control of the husband.

The Montreal *Star* makes public an evil which it says has grown to such proportions that active measures should be put forth to suppress it. It refers to gambling on board ocean steamships. It says what at first was simply an amusement to while away the tedium of a long sea voyage, has degenerated into a regular system which has ruined many. Speaking of a recent trip, it says—"During the last passage inwards of one of our finest steamships, gambling was carried on to an extent that shocked the more sober-minded of the passengers. The smoking-room on deck was never without party, busily engaged in risking large sums at "poker," Napoleon, &c., &c., while the botling on the run of the vessel attained colossal proportions. One gentleman of this city lost one hundred pounds in this style of gambling alone. Another young man paid fifteen pounds for his initiation into the mysteries of "bluff." It declares that "the practice is carried to such an extent in the lines running from New York to Liverpool that numbers of young men have been rendered temporarily bankrupt, and forced to borrow money to continue their tour. It says that "recently on a voyage to Canada several young men leaving home for the first time, to seek their fortunes in the new world, fell easy and unsuspecting victims. Thoughtlessly squandering the coin given them to make a start with on another continent, they must have found themselves cramped for means when they landed," and it adds that "as excitement begets thirst, the demand for beverages, both malt and spirituous, was unceasing, and the wine bills of some reached appalling figures." We have here an alarming state of affairs, and the *Star* is to be warmly thanked for bringing it prominently into public notice. It is an old story—gambling and drinking go together, the excitement of the one leads to a craving for the other, and loss and ruin follow.

Sir Archibald Allan, as Chairman of the Committee appointed to consider whether the proposed tunnel between Dover and Calais would not endanger the safety of England, has reported unfavourably to the project, and the Committee's report is supported by still stronger objections to the project from General Wolseley and the Duke of Cambridge.

The Week.

Winnipeg wants the Dominion Exhibition in 1884.

Winnipeg erected \$4,500,000 worth of new buildings since 1st January last.

Winnipeg citizens have taken steps to organize a stock, mining and corn exchange.

A meeting of the Council of the "Royal Society" is to be held in Montreal this week.

A single lobster factory in Cape Breton has canned upwards of 50,000 lobsters this year.

At a sale of public railway lands in Winnipeg on the 1st inst., 20,480 acres were disposed of.

Hon. Mr. Mackenzie's old constituents have presented him with a cheque for \$5500.

It is rumored here that Hon. John O'Connor will be appointed Chief Justice of Manitoba.

The Prince Edward Island potato crop this year is estimated at over three million bushels.

Another vacancy in the Senate has been caused by the death of Hon. John Hamilton, of Kingston.

Mr. Adam Olive, Ex M. P., of Ingersoll, who died on Monday last was a native of St. John, N.B.

Montreal had a shock of earthquake last week, which was sufficient to arouse the citizens from their slumber.

The signal service, formerly under the Department of Public Works, has been transferred to the Department of Marine.

Letters patent have been issued to the Dominion Cattle Company, limited. The company has a capital stock of \$800,000.

The single scull race for the championship of Halifax Harbor was rowed on Thursday, and resulted in a victory for Hann.

The French Canadians of Montreal are taking steps to erect a \$100,000 hall, in which to hold their national celebration.

A seam of coal has been discovered near Leicester, Cumberland Co., N. S., on the property of J. A. Elliott of Pugwash. The seam promises well.

The Montreal customs officers have seized a quantity of machinery imported by the abattoir company from the United States at an under valuation.

Complaints have reached the Marine Department of certain steamships, which it is alleged have been carrying more passengers than their license permits.

A contract has been made by Mr. Drolet of Montreal with the French government for a large quantity of tamarac ties for government railways in France.

London, Ont., offers free water and an immunity from taxation for twenty years to the proposed rolling mills to be erected in Canada by American capitalists.

The death of Chief Justice Wood, of Manitoba, is announced. He was seized with a stroke of paralysis while on the bench from which he died in eight hours.

Mr. J. A. S. Mott, one of the proprietors of the St. John News, has been appointed Assistant Receiver General of the Finance Department of Winnipeg.

Capt. Scott, R. N., has arrived in Halifax, from Ottawa, having made a searching investigation into the loss of the steamship "Asia." The report has not yet been made public.

Under the authority of an Order in Council the contractors will commence to run a daily train on the Canadian Pacific Railway between Thunder Bay and Rat Portage at once.

A New Yorker was caught smuggling jewelry and diamonds inside his clothes, yesterday, at the Bonaventure station, Montreal. The goods were confiscated and the smuggler let off.

Chief Josiah Smith, of six nations of Indians, and President of the Tuskurora Agricultural Exhibition, invited Sir John McDonald to attend the Society's Exhibition, which was held last week.

Col. Moore will have charge of the barracks at St. John's, Quebec, which have just been handed over from the ordnance land branch of the Department of the Interior to the Department of Militia.

Wilmot, of Newcastle hatcheries, arrived in Ottawa last week from the Lake Superior district where he has been collecting products, fishing apparatus etc., for the Canada exhibit at the Grand International Fisheries Exhibition.

Customs officials at Montreal have seized about \$90,000 worth of machinery, imported there some time ago from Chicago for the Abattoir company, for being fraudulently entered in customs for duty 50 per cent. below actual value.

British Columbia exports for the quarter ending 30th September were nearly \$900,000, the heaviest known. The total pack of salmon for the season was two hundred and twenty thousand cases, valued at one million and a quarter dollars.

James Hall, ex-M. P. for East Peterborough, is dead. He was a resident of Halifax from 1829 to 1835, where he practiced his profession of Civil Engineer. During the last parliament, in which he accepted a seat, he was the father of the House.

It is estimated that the Pacific Railway Company have already expended about fourteen million dollars in that work. The company spent within the corporation limits of Winnipeg alone this year nearly half a million dollars in public buildings and railway sidings.

The Orangemen of Ontario are quite elated with the news that the "Prence Boys" of Derby had passed a resolution to the effect that Kingston, Canada, should be granted one of the great guns and a ball used at the siege of Derby by the Apprentice Boys in 1688.

Messrs. Rathburn, of Kingston, have this season shipped railway ties to the immense number of one million, two hundred thousand. This is equivalent to 48,000,000 superficial feet of lumber, or enough say to lay over 430 miles of railway. Their shipments of various kinds of lumber will probably exceed 100,000,000 feet.

From the Manitoba crop reports just published it appears that the average yield of wheat is 62 bushels, oats 44, barley 30, roots 250 to 500. During the past three months it is estimated that fifteen thousand persons entered the country. May and June are said to be the best months to select homesteads.

It is said that it is proposed to establish a station of the Canadian Signal Service at some commanding point on the shores of the St. Lawrence where each inward bound vessel may be signalled, the date of her arrival, if an ocean going vessel, to be cabled immediately to Great Britain.

WHY! Puttner's Syrup of Hypophosphites is the most reliable preparation for Coughs, Bronchitis, Asthma, Influenza, Chronic Catarrh, Consumption, Loss of Vigor, Want of Energy, Wasting, Scrofula, and Diseases of Women and Children, is because its effect is produced in a shorter period, and becomes more permanent, and not like many other medicines, that you require to continue them to keep up their effects. Ask your Druggist for PUTTNER'S SYRUP. It is not an Emulsion, and contains no Oil. Price Fifty Cents.

Marriages.

CHARTERS--LITTLER.—Oct. 7, at Trinity Church, Yarmouth, N. S., by the Rev. J. T. T. Moody, assisted by Rev. R. Shreve, Silas Crane Charters, of Memramcook, N. B., to Alice Binyay Littler, daughter of A. J. Wood, Esq.

LEWIS—GILLESPIE.—In Digby, on the 11th inst., by the Rev. John Ambrose, M. A., Mr. William A. Lewis, of Digby, to Miss Janet B. Gillespie, of East Walpole, Mass., U. S.

CURTIS—ASTLE.—In St. Peter's Church, Derby, on Wednesday, 11th inst., by Rev. A. F. Hiltz, Rector, Alexander Curtis, to Grace E. Astle, both of Blackville.

SMITH—BRITAIN.—On Wednesday evening, the 11th inst., at St. James' Church, by the Rev. Ronald E. Smith, brother of the groom, assisted by the Rev. William Armstrong and the Rev. D. B. Parther, Douglass A. Smith, of North Sydney, C. B., to Louisa Maude, second daughter of Robert Britain, Esq., of this city.

Deaths.

UNDERHILL.—At Blackville, Sept. 23, 1882, Mary A., beloved wife of British Nathaniel Underhill, in the 78th year of her age. Mrs. Underhill was a member of Trinity Church for over thirty years, and leaves a large number of relatives and friends to mourn her loss. Her end was peace. Blessed be the name of the Lord.

HARDY.—At Yarmouth, N. S., September 5, Mrs. Margery Hardy, in the 85th year of her age.

HORTON.—Oct. 1, after many months of suffering, Captain R. Smith Horton, in the fiftieth year of his age. An honest man, an affectionate husband and father, and a faithful member of the Church.

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

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BEAR IN MIND WHEN REMITTING THAT THE PRICE OF
THE CHURCH GUARDIAN IS NOW ONE DOLLAR AND A
HALF A YEAR, IN ADVANCE.

THE TWENTY-MINUTES-A-DAY WORKING SOCIETY.

We have made some allusions to this Society very recently, and now, at greater length, draw attention to its objects and warmly advocate its claims. And this we cannot do better than by publishing a letter from a lady who takes a prominent part in the work in England to a friend in Canada, who had requested particulars with reference to its history, aim and work.

The letter says:—"Almighty God has wonderfully prospered the Society, which continues to grow, notwithstanding we print no reports, and the only expense incurred in its working is in packing cases, packing and freight of boxes, etc., to New Zealand and Auckland. The rules are very simple—the members agree to work during twenty minutes a day (which may consist of two periods of ten minutes), making either articles of Church furniture, surplices, communion linen, etc., or useful articles of clothing for the Clergy and their families. Each lady has to find her own materials, and besides to subscribe two shillings a year, which is divided into two sums, and paid through the Bishops to a native and colonial Clergyman, as a small addition to his scanty stipend. Each member and helper is expected besides to pray daily for the Bishops and Clergy and for all members of our Working Society. Each member has also to give one book or more, to be sent to the Clergy. The helpers are ladies who cannot pledge themselves to work daily twenty minutes, but agree to work during two hours every week, taking the time just as suits themselves, so that they do work two hours in the course of each six days. Many knit stockings and socks, which are a valuable help to the Missionaries.

"Nothing that we send out to New Zealand is sold, all is given freely. I send all to the Bishops, and money I give to defray any expenses incurred by them in sending parcels up country. Many are the grateful letters I receive, and many of the Clergymen's wives and children have felt the benefit of our efforts: Occasionally we make and send out plain poor clothes to be given to the poor natives and their children attending the Sunday Schools, and sometimes a heap of school rewards. But our great aim has been to supply the Churches and Clergy, with all things needful, and besides we have

collected sufficient money from time to time to provide stone Fronts, silver Chalice, etc. But over and above all these visible tokens of our love and care for these far away workers, the knowledge of our daily intercessions has cheered the spirit of many; our united prayers have been wonderfully answered. We are a very widely scattered band, but three or four times a year they send me their work, which then gets packed and despatched to the Bishops. It is the perseverance in working and giving which has achieved so much, and this has been God's gift to us; and if you were to see the the piles of shirts, chemises, petticoats, vests, and childrens garments, etc., which pour in upon me, the outcome of the "Twenty Minutes" each day of work, you would feel stirred at once to start such a society. It is the regular steady industry for some minutes daily of a large number of persons, which has by God's blessing achieved such great results, assisting the needy inmates of many Parsonages, quietly and without published reports. A two shilling advertisement in a magazine, a five shillings one in another, and a friendly mention of our efforts in a third, quite sufficiently made the Society known, and one lady has told another, and so the members belonging to it have continually increased. Each lady being able to do the work at home, in her spare moments, I suppose has caused the plan to be popular. Two forms of prayers are issued to the members, but of course they are free to pray in their own words. As we incur no expense in printing, and refrain from publishing any accounts of distress which reach us, our parcels are more valued by those who receive them. The letters we receive from the Bishops, Clergy and others are copied and sent round by post privately from one to another. There is really nothing to tell about it, except that by such tiny efforts, many of the native Clergy and the Colonial have been greatly assisted, without the intervention of their neighbors. It has all been relieved through the Bishops, and so due respect for the feelings of the receivers has been maintained. Our gifts to the Churches has so beautified many, that worshippers in other have been stirred to do what they could for the adorning of the sanctuary. So good has grown, to Him be thanks and praise."

There are in most of our Parishes Ladies' Associations under various names engaged in working either for their own wants or for the larger needs of the dependent Missions, and perhaps in some cases contributing to Mission work outside their own Diocese, but we think this is the first attempt which has been made to embrace the whole of Canada in one Society for a common object. A printed paper, which has been kindly sent us by one of the foremost among the Society's promoters, says:—"The original promoters of the Twenty-Minutes-a-day Working Society for Missions would respectfully suggest to their co-workers that for the first few years, at least, the object of their work and prayers should be the Missionary Diocese of Algoma—and would further direct their attention to the following extract from a letter of the present Bishop of that Diocese, dated the day after his consecration:

"ST. GEORGE'S RECTORY,

"June 30th, 1882.

"The Twenty Minutes Society is an admirable utilization of the fragments of time to be found by any open-eyed, loving-hearted Church mother or housekeeper, even in the very busiest of family circles * * * and has accomplished wonders elsewhere. I hope the holy infection may spread from the Capital to the lower extremities of the body politic—and form a sacred network, binding the whole in one common cause and interest."

So that we have at once an object dear to the whole Canadian Church, and one which at this time especially appeals to all our hearts.

The following are the simple rules of the Canadian Society:—

1. To work twenty minutes a day or two hours a week, whichever is most convenient.
2. Each lady to furnish her own materials and make articles either for the Clergy and their families or for Church use, as communion linen, surplices, &c.
3. To contribute one book or more a year, not necessarily new.
4. To contribute fifty cents a year.
5. To pray daily for the Missionary Bishops and Clergy, and for the members of the Society.

Any further information will, we know, be freely and gladly given by Mrs. Ross, 188 Stewart Street, Ottawa.

FUNERAL SERMONS.

IN the desire to adapt the Church as they suppose, to the demands of the age, the practice of delivering a discourse at the time of celebrating the last rites of the Church over all that is mortal of some one gone to his rest, has become with some of our clergy in the rural parts of too frequent occurrence. Perhaps the uniform practice of the various Protestant bodies who surround the Church in most places in this country in large numbers has helped to lead the Church's ministers into the performance of this almost always trying and difficult task. Trying and difficult because the surviving relatives and friends of the deceased, no matter what the outward life of the departed may have been, always expect a warm eulogium to be delivered, and are greatly offended if a word should escape from the preacher's lips which to them would seem to reflect upon the character of the dead. That the denominations are becoming conscious of the evils in connection with this custom, we notice from the remarks, both editorially and from correspondents, which appear from time to time in their religious press. Recently, for example, the leading Methodist paper of Canada had the following very excellent article upon the subject, and as it emanates from those most given to the practice, and puts the subject plainly and forcibly, we prefer to substitute it for any further remarks which we should have otherwise made:—

It is almost a universal custom in country places to have a funeral sermon preached over every one who dies, young and old, saint and sinner. This practice is kept up, not in every case because the people have a special desire for it, but simply because it is customary.

The custom is certainly open to very serious objections, and many ministers will, from their experience, be able to testify concerning the serious evils which have resulted therefrom. What pastor has not felt the extreme difficulty of his position when called upon to preach a funeral sermon for a godless man in the presence of the family and friends of the deceased and the whole community?

On such an occasion it would certainly be unwise for the preacher to make personal allusions which would be offensive, or even to say all that he really thought and felt, but at the same time there is danger in the other direction. Our ministers preach in almost every sermon the necessity of a change of heart as a preparation for heaven. Now if, in speaking publicly concerning an unconverted man, any eulogistic sentiments are expressed which might be construed into meaning that the deceased was sure of salvation, does this not practically contradict and stultify all the teachings and exhortations of the pulpit on other occasions when the minister is urging sinners to repent?

The Baltimore *Episcopal Methodist* in referring to this question says: "It seems to us that any reference whatever to the dead only opens anew the fountains of grief and adds to the sorrow already too great; and especially so if the statements made are truthful; for the delinquencies of the

departed are only too well known to the sufferers; any public reference to them intensifies their suffering; while on the other hand the untruths that are often uttered on such occasions are a scandal to our religion, and give rise to the slur that he was 'preached into heaven by the minister.' And if character be referred to at all, any mere negative or partial statement is a hiding of the truth, and is thus far culpable."

It may be said, however, that funeral occasions give the minister the opportunity to preach to individuals which he cannot reach at any other time. Many who are not churchgoers, and many who are even openly profane and abandoned, will, from their respect to the departed, attend the funeral and listen to the sermon. On these occasions the preachers can warn and exhort those who seldom are touched by religious influences. This is one of the strongest arguments in favor of the funeral sermon custom; and, as the *Methodist* puts it, "if only the Gospel were preached, and if the people knew they were to expect nothing but that, then great profit might result from such interjected sermons."

Of course we admit that there are many good things to be said concerning funeral sermons when delivered on the proper occasions. It is eminently fitting and seemly that some pulpit reference should be made to the life and character of one who has been distinguished for piety or has occupied some prominent place in the Church. Many useful practical lessons, especially interesting and applicable to the young, may be enforced when speaking of the character of a man who has been pre-eminently useful and devoted. But let some distinction be made. Give not equal honor to the irreligious and the godly. It would be a good idea if the ministers of different denominations would agree together not to preach funeral sermons except in special cases where the deceased has proved himself worthy, by his life and conduct, of such a memorial. Very many serious difficulties and embarrassments might thus be obviated.

AN oversight of the proof-reader made us say in the article on Sunday Schools that "few things have such a prejudicial effect on the morals of the Sunday School as the occasional or frequent absence of a teacher from his class;" when the writer had no intention of speaking so strongly, having written *morale*, which our readers will please substitute for the stronger word.

CAMEOS OF BRITISH CHURCH HISTORY.

CHAPTER VI.

"IN JOURNEYING OFTEN."

"The City which thou seest no other deem
Than great and glorious Rome, queen of the Earth,
So far renowned, and with the spoils enriched
Of nations."

Paradise Regained, Bk. IV.

The shipwrecked crew glad of any shelter, were only too thankful to find a haven, even if it were but a precipitous, and to all appearances, sterile rock. The Punic or Phœnician dialect which the inhabitants of the island spoke, did not interfere with their hospitality, for though their speech was unintelligible, they did not fail to show great kindness to their unexpected guests, and thereby entertained at least three angels unawares, thus resembling the Father of the faithful. Benumbed with the cold, the Apostle gathered some sticks to replenish the fire, which they had made, when a viper concealed among the fuel fastened on his hand. By the "barbarians" this was considered an ill omen, and they did not fail to suppose him to be a murderer, who, though "he had escaped from the sea, vengeance suffered not to live." Flinging off the reptile into the fire, and neither swelling nor falling down dead, they changed their opinion, and concluded he must be a god come down in the likeness of sinful man: and though we are not told of the circumstance, it is probable a similar scene was enacted as that which took place at Lystra.

Soon after the Apostle was able to requite some of the kindness shown, by healing the father of the *Primus Melitensium*, or chief officer of Melita, who was suffering from dysentery and fever. Many others were likewise cured of disorders by the same hands. The winter of the year, 60, was slowly waning when an Alexandrian ship, named after the

twin sons of Zeus, the patron saints of the sailors, which had made a lengthened stay in the island, prepared for sailing into Italy.

Leaving the hospitable shores which had given such a warm welcome to the shipwrecked travellers, the Centurion with his prisoners once more set their face towards Rome. Entering the *Diocuri*, which was anchoring at Puteoli, they were wafted towards the haven where they would be. Scantily as the writer of the Acts depicts the scenes through which they passed, how would his artist's eye brighten at the beautiful Bay of Naples upon which they entered. Opposite the promontory of Minerva slept the Isle of Capri, peaceful and lovely under its veil of blue. Green and laughing with vineyards, rose Vesuvius in perfect symmetry from a sea and against a sky whose pure and brilliant tints are all that time and desolation have not stained or dimmed, forming an appropriate background to the scene; while from the promontory of Minerva to that of Misenum, imperial and patrician magnificence had covered the whole of the adjoining landscape of the bay with villas, gardens and vineyards. Sicily being in the course of the ship, her head was pointed towards its eastern coast, where lay, between a great and a little bay, its celebrated capital, Syracuse. A local tradition points to the Great Apostle as having here founded the first Sicilian Church. Three days were spent in this city, when the ship's course was turned northward, but meeting with adverse winds, they were obliged to tack, and by this means came to Rhegium at the southern entrance of the straits of Messina. The situation of this city is beautiful. Built on the shore of the Faro, it lies in a fruitful valley, with a background of soft tinted hills. Oranges, lemons, dates, mulberry and fig trees grow in profusion, and the well known hospitality of its inhabitants combines in attracting visitors. No time was lost however, for the next day the wind blowing favorably, they departed once more, and arrived at Puteoli, the great landing-place of travellers to Italy from the Levant. The city was in a flourishing condition when the Apostle landed, being adorned with

then temples, the most renowned of which was the temple of Jupiter Serapis, which still remains an object of interest to the traveller. The shores of the beautiful bay the *Sinus Puteolanus* were covered with splendid edifices, marine villas of the Roman Emperors, and temples of Diana, Venus, and Mercury, forming a rare scene of rich profusion. We can readily guess the Apostle's feelings as he approached a country given thus over to idolatry, and what a cheering sight it must have been to him to meet "brethren," who came with others of the city to welcome the corn-ship. Here St. Paul was hospitably received by his countrymen belonging to the Tyrian "station" in that city, and remained with them a week before he set out on his land journey.

We may be sure the Apostle did not fail in making known the truths of the Gospel during his stay. Leaving the ship, the centurion and his prisoners took to the "Queen of Roads," passing along through a country rich with historic and legendary lore. Here he was gladly welcomed by Christian friends, some of whom he met at Appii Forum, others subsequently at the Three Taverns, the former a small town situated on the Appian Way, about forty, the latter about thirty-three miles from the city where a generation or two before Horace embarked in the evening on the canal,

"*Differunt nautis, caupenibus atque malignis.*"

And now the signs of life on every side showed the Apostle he was nearing his journey's end. The road is thronged with

"Proctors, proconsuls to their provinces
Hasting, or on return, in robes of state;
Lictors, and rods, the ensigns of their power;
Legions and cohorts
Or embassies from regions far remote,
In various habits, on the Appian Road,"

and soon the last hill was mounted, and the Eternal City exposed to his view. Unlike the time Goethe entered it, when "the ghosts of the Cæsars still dwelt in their deserted palaces and walked about amid the shattered columns of the Forum," St. Paul saw it as did Honorius. His eyes fell on the temples which crowded the Forum in their yet inviolable majesty; everywhere is he dazzled and confounded with the blaze of their bronzed columns

and their roofs of gold and their statues which studded the skies, together with

"High towers, fair temples, goodly theatres,
Strong walls, rich porches, princely palaces,
Large streets, brave houses, sacred sepulchres,
Sure gates, sweet gardens, stately galleries,
Wrought with fair pillars and fine imageries;"

and a sigh would go up from the very depth of his heart as his spirit would be "stirred in him when he saw the city wholly given to idolatry."

At length his ardent longings to see his converts was to be satisfied.

From his epistle to the Church at Rome, it is evident that the Jewish and Gentile converts were at variance, particularly about the advantage the former possessed over his less favoured brother. The obligation to observe the Jewish law was evidently, too, one of the disputed points, which the Apostle was desirous of settling; as also the way in which both were justified. It will therefore readily be seen with what anxiety the Apostle looked forward, to seeing his converts "face to face;" his yearnings greater than Goethe's for the classical soil of Italy, or the fierce Goth at the head of his barbarian host; and when at last the mistress of the world, the Eternal City, lay before him, what throbbings of holy joy must his heart have felt as he passed along that road which had been the scene of so many events, although his had not been the prosperous journey for which he had prayed.

On their arrival, the centurion delivered up his prisoners to Burrhus Afranius, who was at this time prefect or captain of the guard, who courteously suffered St. Paul "to dwell by himself with the soldier" to whom he was chained, an indulgence probably due to the influence of Julius, or to the letters of Festus. Being a prisoner, it was impossible for him to visit the chief of the Jews; he therefore called them together and rehearsed to them the cause of his coming, that no false accusation might be likely to be set afloat by his fetters, or perhaps to calm the apprehensions of those who might have accidentally heard something prejudicial to him during his stay in Cæsarea. His hearers, however, quieted his apprehensions by affirming ignorance of the charges brought against him; neither did they know anything of the merits of the case, only that the Christians were held in universal odium, and expressing a wish for him to expound his views. This the Apostle readily undertook to do. And accordingly a day was set on which he persuaded them that the Messiah was indeed the very Christ, producing testimony to the fact from the Scriptures. The good seed soon resulted in a division among his hearers, some resembling that scattered by the wayside, though "others fell upon good ground and brought forth good fruit," the former leaving after an opposite and faithful quotation from the Evangelical Prophet by the Apostle. Two years—till the spring of the year 63—he lived with much freedom in his own hired house, where he received all, without distinction of nation, and preached unhindered the kingdom of God in the very seat of the Empire of the world.

Thus ends the history of St. Luke. "But St. Paul's career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by himself, which contribute some particulars to his external biography, and give us a far more precious insight into his convictions and sympathies." It was during his captivity, he wrote the letters addressed to Philemon, the Churches of Colosse, Ephesus, and Philippi. It was during this captivity that the runaway slave Onesimus was led to embrace the Gospel through the Apostle's instrumentality; as it was during this captivity that "the things which" befell him "tended rather to the furtherance than hindrance of the Glad tidings. So that" his "chains" became well known in the Name of Christ, throughout the whole Prætorium (or court of Cæsar) and to all the rest. And thus most of the brethren in the Lord rendered confident by "his chains," were "very much emboldened to speak the word fearlessly." And once more it was during this imprisonment that those who belonged to the house of Cæsar (probably slaves) were brought to the knowledge of the true God, by this illustrious prisoner in the cause of Christ.

THE LATE DR. PUSEY.

It is a noteworthy fact that while the English Church papers, representing all shades of views, contain leading articles reflecting and commenting upon the life and character and influence of Dr. Pusey, they are written, with scarcely an exception, in a moderate and kindly tone, and all bear testimony to his blameless private life and his immense learning, and speak of the great loss which the Church and nation have sustained by his death. The *Record* and *Rock*, as was to have been expected, make allusions to what they consider the dangerous nature of his doctrinal teaching on some points, but are otherwise impartial in their remarks. The *English Churchman* says:—

"Dr. Pusey's long life and labours have been no unsuccessful effort to soften the sorrows and to lighten the burdens of our common humanity, to lift high and to carry forward the standard of the cross, and to advance the knowledge of the written Word of God by every aid that human learning, spiritual insight, and critical tact could supply to the late lamented Professor of Hebrew in the University of Oxford. . . . While his works teem with information and learning, the form of presentation was eminently unattractive, seldom lightened with brilliant gleams of fancy, never precise and pointed, often involved in construction, and almost always dull. His great works on 'Daniel' and the 'Minor Prophets' will long live in our language and literature as incomparably the best works on the subject, and it will be long indeed before the English nation and Church will cease to admire Dr. Pusey's vast learning, his untiring diligence, his sincere and self-sacrificing loyalty to the cause of religion, his sweet and gentle and simple manners, his generous and life-long charities to the poor."

The *Guardian*, after noting Dr. Pusey's labours as a professor and an author, refers to his association with the Tractarian Movement, "which has transformed the whole face, and, we might say, the entire prospects of the Church of England within the last century. Whilst he has never seemed altogether to lead the movement, he gave it, as Newman said from the first, 'a position and a name'; and has ever since imparted to the whole school a cohesion and a stability which, but for him, it must have lacked. The influential patriotic element was introduced, fostered and sustained to the last by him. It is very largely to him that we must now attribute our habit of referring, in ecclesiastical questions, to primitive practice and primitive authority. . . . Dr. Pusey's real success must be estimated by comparing the Church of England as she now is with what she was fifty years ago. 'Si monumentum quaeris circumspice.' Whilst his helpers have been neither few nor feeble, there is no one name that for length or constancy or effectiveness of service can be matched in the annals of this half century with his own."

EASTERN CUSTOMS AND BIBLE TEXTS.

BY REV. RICHMOND SHREVE, M.A.

No. II.—(Continued.)

The next day, leaving the highway, we were led across country towards the village which was our immediate destination, not only because this way was shorter, but also because it was safer for so small a party as ours. Thus it had happened in very early days that the highways were deserted, because of the unsettled state of the country,—referred to in the Song of Deborah (Judges v. 6.) As we reached this village the same remarkable offers of the hospitality which is universal throughout the settled portions of the country (see Job xxxi. 32, and St. Luke xi. 5-8), were here made to us, but as we had determined to remain for some days we decided to go at once to the *Inn*, which is to be found in every town and even in all villages except the smallest and most straggling. If at the mention of this word "Inn" you have

formed any impressions of it as a palatial structure, or some grand hotel, be good enough at once to dismiss them from your minds. This "*inn*" is situated at one side of the village separated from the ordinary dwelling houses. A wide gateway admits one into the court, where as a rule will be found one attendant. The season was not one when a large number of travellers were *en route*, and therefore we had our choice of *apartments*. Even so, were it not for a circumstance soon to be narrated, we would have again repeated our experience of a retreat into the mountains. Around the four sides of the court were rooms, with wide openings for doors; in fact the whole place was like a large verandah, partitioned off into smaller portions. Preceding parties had evidently allowed their horses to remain in the court-yard, but we had ours taken outside the court to a wretched looking shed at the rear, where however there was no food for them, until the guides had pulled some grass and shrubs. Even the Inn was bad enough for human shelter, but the stable was disgusting and pitiful! It was to the Inn or "receptacle for all comers" (pandokeion) that the Samaritan brought the wounded man (St. Luke x. 34) whom he had rescued in just such a road as the one we had left; the "host" was the single attendant who was in waiting! It was to the overcrowded Inn (katalumati) the place of untying, that is of beasts for rest, that the Holy Virgin and her Protector came for the registration at Bethlehem (St. Luke 2). The very word used here for Inn indicates that it was one of the more wretched sort,—the best is bad enough,—but "there was no room for these holy travellers, and they turned aside to the stable, doubtless every house in the village was already full, and here in this wretched shed was He born whose name was Jesus, who was none other than "Emmanuel, God with us." "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. ii. 7. A mere glance at a place probably very similar to that of His Birth was evidence of the deep truth of the statement, that from the very beginning of His earthly life in the flesh He humbled Himself."

The circumstance referred to which decided us to remain where we were for some days was this: On the very next day after our arrival a messenger came from the head man of a neighbouring town some few miles distant inviting the principal inhabitants of the village to be present at the marriage of his son (St. Matt. xxii. 2) which great event was to take place in the evening, or rather night, of a day yet more than a week distant. The people of these villages are not very busy at any season, save "seed time and harvest," and for the most part these invitations are almost eagerly accepted. The messenger returned to his master with the report that there were strangers lodging in the village, and he was at once sent back with an invitation to us, with the sheik, to be present. As eagerly as any of the villagers we consented, though with due reserve that eagerness was not allowed to be observed. Now, before the marriage was to take place there were some days to intervene, and I will not, perhaps, weary you overmuch if I record one or two matters which interested us in the interval, leaving others for a future recital should opportunity occur.

The first night we slept at the Inn, we were not very wakeful, being tired with our ride; but whenever we did wake, we heard the sound of dogs barking and snarling at no great distance from us. This was the case each night; but through the day we would see very few dogs—and certainly none about the houses,—but rather prowling about the outskirts of the village. We had only to see the miserable creatures to share the scorn and contempt which these people have always had for dogs, so unlike were they to the noble animals to be seen in our country. The truth was, no one owned them; during the day, they concealed themselves for the most part in mounds of earth outside the limits of the little town; but in the evening, or night, they would invariably return, prowl about the streets and lanes, fight over any piece of food, and "make night hideous" with their noise! Language of scorn could hardly be stronger than that of the Psalmist (59, 6 and 14) when he compares certain

sneaking foes to the midnight snarlers. Beside these nightly battles there were, as is the case the world over, little *difficulties*, sometimes exaggerated, occurring between human beings. We witnessed one day a wordy war going on between two young men, when they began, just as people do in the West as well as East—to "*abuse*" each other. But there was this remarkable about the matter.—Their invectives, though addressed to each other, were simple abuse of their parents: fathers, mothers, "*their sisters*, their cousins and their aunts."

This we found to be the invariable custom, a striking instance can be found in 1 *Sam.* xx., 30, where, of course, Saul thought only to vent his anger against Jonathan, and not to reproach his own wife personally. There was also —, but we had better pass on to this marriage, as the day of the ceremony has at last arrived.

(To be continued.)

BOOK NOTICES, &c.

MEMORIALS OF FRANCES RIDLEY HAVERGAL. London: Nisbet & Co. For sale at MacGregor & Knight's, Granville Street, Halifax. Price, 15 cents.

If the interest attaching to Frances Ridley Havergal as a poet and a woman possessed of varied and remarkable talents did not exist her life would still be one well worthy to be read and laid to heart, reflecting as it did to a degree truly extraordinary that deep and absorbing love of Christ which seemed the mainspring of her every action. Deeply interesting and touching is the account of the first stirring and gradual unfolding and strengthening of that great love which made her long with a passionate longing to dedicate every power of her mind and body to the service of the Master. Her conscientious nearness to Him, her perfect, joyous trust in His love, which at times transformed her earthly existence, so often chequered with sorrow and suffering, into a very foretaste of heaven, make her life "shine before men" with a beautiful radiance which may well lead some to cultivate the spiritual graces which she possessed. The very low price of these "Memorials" will bring the little book within the reach of all readers.

MISSIONARY LIFE AMONG THE CANNIBALS being the Life of the Rev. Jno. Geddie, D.D., first Missionary to the New Hebrides, with a history of the Nova Scotia Presbyterian Mission at that group, by the Rev. GEO. PATTERSON, D.D., Pictou, Halifax: MacGregor & Knight, Granville Street.

We have had this deeply interesting book before us for review for some time, hoping to find room for an extended notice, but the press of material on other topics prevents us giving anything like a satisfactory estimate of it.

We have in this volume the history of a noble life and of a most successful mission. To those who have read the lives of Bishops Selwyn and Patteson the book before us will prove of special interest, referring as it does so frequently to those honoured names, as well as describing a mission in close proximity to the islands where both Bishops labored, and where the faithful Patterson, like the Presbyterian Missionary from Nova Scotia (Rev. D. M. Gordon), died the martyr's death. The early life, education and subsequent preparation of the Missionary for his work are here dwelt upon at length, and in the most interesting and instructive manner, and show him to have been a deeply religious and humble man, and at the same time possessing that nerve and force of character in conjunction with great energy and good administrative abilities which combined made him specially adapted for so difficult and severe a work, and which in other hands would have proved a failure.

The Presbyterian Church of the Lower Provinces is indebted to Dr. Geddie more, perhaps, than it realizes for the active Missionary spirit which characterizes it, and which has contributed much, we are sure, to develop its work at home. Would that the Church of England in Canada could take up such a work and enjoy the blessings which would flow back upon herself from its growth and development. Where is the man who shall arouse us all to our duty as Dr. Geddie aroused the Presbyterians? May God raise up such a man, and that soon.

Family Department.

SOMETIME, SOMEWHERE.

UNANSWERED yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail; is hope departing.
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You *shall* have your desire sometime, somewhere.

Unanswered yet? though when thou hast presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps *your* part is not yet wholly done;
The work began when first your prayer was uttered,
And God *will finish* what He has begun,
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith *cannot* be unanswered;
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And trusts "it shall be done," sometime, somewhere.

—Robert Browning.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

"I wish the next two years were over, Mother! When Percy takes *his* place it will almost seem as though he were given back to us, and besides his dearest wish will be fulfilled."

The speaker was a girl of one or two and twenty with a refined, expressive face whose chief beauty lay in the large, clear eyes with their honest, direct gaze, and in the firm and yet tender curves of the mouth. The lady whom she addressed was still a very handsome woman, far handsomer than her daughter, with features exquisitely regular and a figure graceful and slender as a girl's. Both were dressed in the deepest mourning, the elder in widow's weeds.

"The time will pass quickly enough, Sybil. Youth is short enough without your wishing to shorten it, and besides it seems hard that the poor boy should have to take the cares and responsibilities of life upon himself so soon."

"Father was no older, when he was ordained, and if ever man was happy in his work he surely was; O, mother, mother, to think that we shall never see that dear face again!" and in a sudden passion of grief she covered her face with her hands and the tears rained from her eyes.

The Reverend Hugh Barrington, over whose grave the grass had not yet grown, had been for five and twenty years the Rector of the extensive Parish of Longmoor, in Westshire. It was a valuable living in a money point of view, possessing rich and extensive glebe lands, and with other sources of income, making it one of the prizes which, in the Church of England, are so unequally distributed. The Rectory was a handsome, almost imposing looking building of the pale-yellow sandstone, abounding in that county, and with which the red brick facings and the green tracery of climbing plants formed a pleasing contrast. The house stood above a broad terrace, bordered with luxuriant flowers, and from which a wide and velvety lawn sloped downward to the high-road, beyond which, behind a group of limes, the beautiful old church was partially visible. In the shadow of those grey walls which he had loved so well, the faithful priest and pastor of Longmoor now slept the long last sleep, his useful life ended, but little past its prime. His memory would long remain green among the people to whom he had ministered and to whom a thousand acts of tender

kindness had endeared him. The old folks shook their heads as they prophesied that they should never see his like again, and were only partially comforted by the reflection that Master Percy, as they still called their late Rector's only son, would, in a year or two hence, certainly succeed him in the living. "Ah, yes, Master Percy, he were a foine young man, sure, without a mean bone in 's body, but he weren't like th' passon!" How, indeed, could he quite fill the place of one who for a quarter of a century had been their 'guide and counsellor and friend?' *That* was a position which time alone could ensure him.

The living of Longmoor was in the gift of Squire Carruthers, one of the principal land owners of that end of Westshire, whose stately old mansion, surrounded by its noble park, was situated about a mile from the village. Mrs. Barrington was a distant cousin of the Squire's, and as the latter had been a college friend, though several years his senior, of the late Rector, it was a very natural result that on the death of the former incumbent the valuable living of Longmoor should have been presented to the young priest, then Vicar of an adjoining and inconsiderable Parish.

Very close had been the friendship between the two men, cemented by years of intimacy and a general agreement of disposition and interests, while the points of dissimilarity were of a kind which rendered each rather attractive to the other, the one seeming to supply what the other lacked. Squire Carruthers had lost his wife when their only daughter Nellie was in her feeble babyhood and John his only son a sturdy youngster of three or four. Mrs. Barrington had to a certain extent filled the mother's place with these two, and her own children and the young Carruthers had been brought up in such close companionship that they might well regard themselves almost as forming one family.

(To be Continued.)

THOUGHTS FOR TWENTIETH SUNDAY AFTER TRINITY.

XX.

"And he was speechless."

In *that* day there can be no excuse for duties left undone, for privileges despised or neglected. If the Judge condemn us, then we shall be **SPEECHLESS**. Patient, long-suffering *now*, ever pleading with us, ever opening the arms of His mercy to draw us to Himself, ever speaking of the many mansions which He has prepared for His children, ever bidding us to the Heavenly Feast, and offering as a marriage garment the spotless robe of His own Righteousness wherein we may appear as worthy guests. He whose love is so immeasurable now will then be the inexorable Judge; the day of grace will be past, and the sinner standing in that awful Presence will be self-condemned and speechless: for then will he remember with unutterable shame and woe how the call to repentance was unheeded, how the love of Christ awakened no response in his cold heart, how the earthly life engrossed every thought, every desire of his being, and the things of Heaven were to him as dreams and visions. Then will he remember how, day by day and hour by hour, opportunity had been given him of doing some good to his fellows, which the Lord of Love would have accepted as done even to Himself. Then will he remember how his whole life had been as a field wherein to sow good seed, which might have sprung up in eternal joys, but instead of which he must now reap a bitter and a deadly harvest. Speechless in the overwhelming consciousness of his folly and his guilt and of the immensity of his loss; speechless as he awaits the dreadful and final sentence of the Judge.

As we read the MASTER'S words about the man who had not on a wedding garment, and of the dreadful judgment which overlook him, do we not cry from our heart: "Jesus, heal me from my sins! strengthen me with Thy Spirit, guide me in the right way, fill me with faith and obedience, clothe me in the robe of Thy Righteousness, and at the last receive me to be with Thee forever!" We need not be speechless now! Unworthy though we be we still have access to the Throne of Grace,

and He is "more ready to hear than we to pray." And if we rightly seek Him now in humble reliance on His mercy, when that great day shall come we need not stand *speechless*, but may join in the great cry of the redeemed, "Behold, the Bridegroom cometh—go we out to meet Him."

A PRAYER which may be used upon entering the Church:

"O Lord, open Thou my lips to bless Thy Holy Name; cleanse also my heart from all vain wandering and evil thoughts; enlighten mine understanding and kindle mine affections, that worthily, attentively and devoutly I may be able to offer up my prayers and praises to Thee, and so be accounted worthy graciously to be heard in the presence of Thy Divine Majesty; through Jesus Christ our Lord. Amen."

After Service: "Whatsoever in this my worship I have done amiss in thought, word or deed, do Thou O Most Loving Father graciously pardon for the sake of the merits of the passion and death of Thy Son Jesus Christ our Lord. Amen."

Grace before Meat: "Bless us, O Lord, and these Thy gifts, of which, by Thy bounty, we are about to partake, through Jesus Christ our Lord. Amen."

After meat: We give Thee thanks, Almighty God, for these and all Thy benefits; through Jesus Christ our Lord. Amen.

I USED to hear, and I am not sure but I used to say, "Blessed is he who wants little." It is an ignorant saying. I have lived with those who wanted little, and it is pitiful. Rather would I say, "Blessed is he that wants much." Wanting implies life. It brings activity. It stirs the mind and makes the body subservient. It brings us together; and, by uniting our labors, our wants are supplied. Then new and higher wants come to develop a new and higher combination, and thus mankind rises out of the natural plane of brotherhood.—*Alice C. Fletcher.*

A lad in Boston, rather small for his years, works as an errand boy for four gentlemen who are in business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You will never amount to much; you can never do much business, you are too small."

"Well," said the little fellow, "small as I am, I can do something which none of you four men can do."

"And what is that?" said they.

"I can keep from swearing," said the boy.

A clergyman of Philadelphia was met last week by a woman who said:

"Tell me," said she, with a benignant smile, which did not, however, disguise the acidity of her question, "why you close your Church in the summer? Do not your parishioners require to be protected from the Evil One in the warm weather, as well as in the cold?"

"Oh! no," was the prompt response. "The Evil One never stays in town in July and August. He follows the rest of the world to the watering places."

Archbishop Loighton says: Fill the bushel with good wheat, and there will be no room for chaff and rubbish. Good principles and good habits must be early insisted upon. No dirt or dirty habits should be permitted. Give children time to play and something to play with. Give them also some work to do.

HAPPY the child who is suffered to be, and is content to be, what God meant it to be—a child while childhood lasts. Happy the parent who does not force artificial manners, precocious feelings, premature religion.

"THE Apostolical Succession is, like Christianity itself, and the Canon of Scripture, a matter of fact, conveyed to us by historical evidence."—*Stephen's Hist. Ch. of Scotland, IV. 625.*

WORKING AND WAITING.

WHEN the great mission of His life first dawned upon the mind of Jesus, He exclaimed to His astonished parents: "Wist ye not that I must be about my Father's business?" He seemed in eager haste to gird Himself for His work; and yet that impulse to work was followed by a long period of waiting. For the next eighteen years the Father's business was not active public work in the great world, but patient waiting in the workshop of Nazareth.

How eloquent is the interval of silence in the life of Jesus! How comfortable does it speak to those who are shut out from active work in the wider spheres of life! For many there seems to be no place for active service. They have to sit with folded hands, and often do they feel that life to them is an utter blank. They envy with a holy envy those to whom a larger work is given. They imagine that if their lives were otherwise ordered, they could be more useful. What a mistake! The Father's business is "exceeding broad," and the most retired and uneventful life becomes sublime when it is seen to be comprehended in God's great plan. To every child the All-Father assigns an appropriate work. The place which God appoints is the only one which we should desire to occupy; the work which God allots is the only one which we should desire to perform. The Father's business covers the whole of life.

To most, waiting is harder than working. Patience is a difficult virtue, and in this busy, overstrained age it is becoming somewhat scarce. Oft-times it is the best service that can be rendered. "For they also serve who only stand and wait." Away from the glare of the world in the privacy of home, waiting not in idleness, nor in disappointed pride, but in faithful performance of the small duties which come hour by hour, the soul's devotion to God is proved, its strength is nourished, and if a call comes to higher work it is not found wanting. "He that is faithful in that which is least, is faithful also in much."—*Rev. J. M. Campbell.*

HE WANTED A CHRISTIAN WIFE.

The late Judge James R. Curry, although raised under religious influence, became skeptical. He tells this interesting incident: I was what might be called a skeptic. Mr. Harrison, a noble, whole-souled man, whom I almost revered as a father, had a Christian wife, but was himself a confirmed deist, and soon found me out, and was not slow in endeavoring to instil into my mind his notions. He charged me, however, not to let his wife know that he was a deist, or that I was skeptical. I asked why, and he remarked, "If I was to marry a hundred times, I would marry only a pious woman." I said, "Why?" He replied, "If she is pious, it makes her a better wife, a better mother, a better mistress, a better neighbor. If she is poor, it enables her to bear adversity with patience and fortitude. If she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off." I asked him if he knew of any other error attended with so many advantages. His reply was evasive, and soon after, I determined to examine the subject for myself. And I often look back at that conversation as one of the most important incidents of my life. To this conversation, I attribute my determination to read the Bible carefully, and examine the evidences of the Christian religion for myself.

THE FORCE OF EXAMPLE.

There was no better man in all his neighborhood than was Mr. Joseph Harper, the father of the well-known publishers, Messrs. Harper and Brothers, of New York. But old Joe Harper was a great tobacco chewer. His love for the "weed" was known far and near, and nobody supposed he would ever give it up, as he was well advanced in years. One of his neighbors was a notorious drunkard. A friend took this neighbor to task one day for his habits, and entreated him to stop drinking. "Give up liquor?" said the man; "why, I could no more stop drinking than old Joe Harper

could give up tobacco." This conversation was reported to Mr. Harper. "He shall not get behind me with his rum; I will show him that old Joe Harper can give up tobacco." He thereupon threw the tobacco from his mouth, and never touched it again during his life.—*The Teacher.*

COMBATS OF THE OCEAN.

AMONG the extraordinary spectacles sometimes witnessed by those who "go down to the sea in ships," none are more impressive than a combat for the supremacy between the monsters of the deep. The battles of the sword fish and the whale are described as Homeric in grandeur.

The sword fish go in schools, like whales, and the attacks are regular sea fights. When the two troops meet, as soon as the sword fish have betrayed their presence by a few bounds in the air, the whales draw together and close up the ranks. The sword fish always endeavors to take the whale in the flank, either because its cruel instinct has revealed to it the defect in the carcass—for there exists near the brachial fins of the whale a spot where wounds are mortal—or because the flank presents a wider surface to its blow.

The sword fish recoils to secure a greater impetus. If the movement escapes the keen eye of his adversary, the whale is lost, for it receives the blow of the enemy and dies instantly. But, if the whale perceives the sword fish at the instance of the rush, by a spontaneous bound, it springs clear of the water its entire length, and falls on its flank with a crash that resounds for many leagues, and whitens the sea with boiling foam. The gigantic animal has only its tail for the defence. It tries to strike its enemy, and finishes him with a single blow. But, if the active sword fish avoid the fatal tail, the battle becomes more terrible. The aggressor springs from the water in his turn, falls upon the whale, and attempts, not to pierce, but to saw it with the teeth that garnish its weapon. The sea is stained with blood; the fury of the whale is boundless. The sword fish harasses him, strikes him on every side, kills him, and flies to other victories.

Oftentimes the sword fish has not time to avoid the fall of the whale, and contents itself with presenting its sharp saw to the flanks of the gigantic animal which is about to crush it. It then dies like Maccaus, smothered beneath the weight of the elephant of the ocean. Finally, the whale gives a few last bounds into the air, dragging its assassin in its flight, and perishes as it kills the monster of which it was the victim.

'IF I SHOULD DIE BEFORE I WAKE.'

"Mother, every night when I go to bed I say 'Now I lay me,' and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died. I asked nurse if Fanny died before she waked, and she said, 'Yes; she went to bed well and had a spasm in the night, and died before she knew anything at all.'" "Now, mamma," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"Oh, that means, mother, that I am just going to lie down in my bed, to sleep till morning."

"Well, then, as you lie down to sleep what prayer do you offer God?"

"I pray the Lord my soul to keep. I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died God did not take care of her that night and so she died." "Oh, no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take,' so you see God took little Fannie's soul to himself; and, when she awoke, she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me,' I want you to think in this way: Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to

God, ought I to ask him or expect him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that still I am the Lord's child; and I pray that he may take my soul to dwell with him."

"O mother! I will try and remember. Why, I used to say it slow and clasp my hands, and shut my eyes, and yet I did not think about it. Thank you, mother, dear. Please hear me to-night, when I go to say my prayers."

Ah, little children, are there not a great many, who like Rena, say their prayers without thinking what they mean—mere words without any meaning in them? God cannot listen to such prayers. They are not for Him unto whom all hearts are open, all desires known, and from whom no secrets are hid.

Think of what I have written about little Rena when you say, "Now I lay me," to-night; and pray that God may watch over you, waking and sleeping.

A NEGRO SCHOOL.

While a naval officer was inspecting one of the schools in the island of Barbados, containing two hundred negro boys and girls, a sign was made by one of the children, by holding up his hand, intimating that he wished to speak to the master.

On going up to the child, who was somewhat more than eight years of age, the master inquired what was the matter.

"Massa," he replied, with a look of horror and indignation, which the officer said he should never forget, and pointing to a little boy who sat beside him, "Massa, this boy does not believe in resurrection."

"This is very bad," said the master; "but do you, my little fellow," addressing the young informer, "believe in the resurrection yourself?"

"Yes, massa, I do."

"But can you prove it from the Bible?"

"Yes, massa. Jesus says, 'I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live'; and in another place, 'Because I live ye shall live also.'"

The master added:

"Can you prove it from the Old Testament also?"

"Yes; for Job says: 'I know that my Redeemer liveth, and that He shall stand at a latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.' And David says in one of his Psalms: 'I shall be satisfied when I awake with Thy likeness.'"

"But are you sure these passages are in the Bible? Here is a Bible, point them out to us."

The little fellow instantly found all the passages, and read them aloud.

SWIMMING TO CHURCH.

A little girl, named Nyangandi, who lived near the Ogowe River, West Africa, one Saturday came in her little canoe with two bunches of plantains to sell to the missionary.

When she was going away Mrs. Batchelor said to her, "Now you must not forget that to-morrow will be Sunday, and you have already promised to come every time."

"Yes," she said, "I will surely come if I am alive."

And so she did, but no one knew how she got there, until at the close of the service she told the girls that in the night her canoe had been stolen, and none of her friends would lend her one; but she had promised to come to church, and so she felt she must. How did she come? Well, she swam! The current was swift, and the river fully a third of a mile wide; but by swimming diagonally she succeeded in crossing the river.

If this little heathen girl, who knew only a little about the gospel, could take so much pains to keep her word and God's holy day, how much more should favored children keep the fourth and ninth commandments?—*Ex.*

A LITTLE girl asked her mother, "What kind of a bear is a consecrated cross eyed bear?" The mother replied that she had never heard of such an animal. The child insisted that they sang about it at the Sunday-school. "No," said the mother; "it is, 'A consecrated cross I bear.'"