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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. 13.]

HALIFAX, N. S., WEDNESDAY, JULY 12, 1882.

[One Dollar a Year.]

ONE HINDRANCE TO THE INCREASE OF THE MINISTRY.

In his address before the last Annual Convention of the Church, in Central Pennsylvania, Bishop Howe discussed at length the many reasons for the slight increase of candidates for the Ministry which is so generally deplored. In the course of his remarks he spoke as follows:

"One forbidding aspect of ministerial life which deters, I doubt not, many earnest young men from devoting themselves to the service of the Church, is the unreasonable demand which is often made by some exacting people, of those who minister in holy things, that they shall possess every gift and grace which ever adorns the human character. And this requisition for super-eminent talent, scholarship, oratory, tact, and worth, is perhaps most frequently pressed by persons in those small congregations, among whom, for lack of other practical and useful employment, there is time for much critical observation of one another, and especially of the minister, whose profession and different social habits render him an object of particular notice. Strange that people will not receive as an axiom, "There is none perfect, no, not one." Few parishes are so conditioned and constituted throughout of such elements that the ministers in charge of them have their ideals fully realized. Something remains to be wished for, even in cases in which they appreciate their pastors, and do the best they can for their comfort. If there be not the mutual concession between minister and people, that perfection is not to be looked for—that some delinquencies will appear and must be tolerated, the pastoral relation cannot long continue, and will not be happy or largely profitable while it lasts.

"Every parish has a right to require that its rector shall be an upright and godly man, and that whatever powers he possesses shall be devoted to his holy calling; but that he is not as wise, as eloquent, or as popular in manners as his parishioners desire, affords them no pretext for such a demonstration as shall force his hasty resignation. If a minister has goodness, and earnestness, and common sense, he possesses the qualifications which will insure success, provided he be seconded by the prayers and co-operation of his people; and (counting in the Providence of God as one of the factors of parochial prosperity) they will not ordinarily profit by the change, who shift off a godly devoted man for the chance of a more brilliant one.

WEIGHTY WORDS.

The greatest problems in the field of history centre in the person and life of Christ. Who He was, what He was, how and why He came to be so, are questions which have not lost and will not lose their interest for us and for mankind. For the problems that centre in Jesus have this peculiarity—they are not individual, but general—concern not a person, but the world. How we are to judge Him is not simply a curious point for historical criticism, but a vital matter for a religion. Jesus Christ is the most powerful spiritual force for good that ever operated for good on and in humanity. He is to-day what He has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence

and hope to the bad; of moral strength to the morally weak; of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In Him the Christian ages have even seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity; and their faith has glorified His sufferings into a sacrifice by the Creator for the creature, His death into an atonement for human sin. No other life has done such work, no other person been made to bear such transcendent and mysterious meanings. It is impossible to touch Jesus without touching millions of hearts now living or yet to live. He is, whatever else He may be as a world's imperishable wonder, a world's everlasting problem; as a pre-eminent object of human faith, a pre-eminent subject of human thought.—Fairbairn.

DENOMINATIONAL CHANGES.

DENOMINATIONAL changes are going on all the time, and the last statistics of the Protestant Episcopal Church show some suggestive changes in the past two years. During this time sixty-five clergymen of other denominations have been ordained to the priesthood in that Church. Of this number, thirteen were Congregational, eleven Presbyterians, one a Lutheran, two Second Adventists, seventeen Methodists, twelve Baptists, three Universalists, one a Unitarian, one a Reformed Episcopalian, one a Moravian, and one a Hebrew Rabbi. The *Chicago News* quotes this, and concludes that "the Episcopal Church must pay better salaries than the others," an inference not at all warranted, and which is every way conspicuously inexact. The *Northwestern Christian Advocate*, commenting on the same facts, says that "The worst symptoms suggested by these facts is Protestant Episcopal decline of spiritual power," and it adds: "When a Church ceases to provide its own clerical sons, and must accept almost at once sixty-five ministers from sister Churches, it shows that something is radically wrong." Here again, the cart is put right in front of the horse; for the secession to the Episcopal Church is not made to supply that Church for its own shortcomings, but rather these seceding Presbyterians, Congregationalists and Methodists, etc., who are dissatisfied with their own denomination—why, we will not undertake to say, though we might guess. But if fifty Presbyterian clergymen were to renounce Calvinism and join the Methodist ministry, would the *Northwestern* say "the worst symptom suggested by this fact is Methodist decline of spiritual power?" We imagine that in such an event it and all its brother "Advocates," its bishops and other clergy, and the vociferous laity, would hold a jubilee over such a "symptom," and go beside themselves for joy, while praying for more of the same sort. On the principle that the *Northwestern* lays down when an army deserts to the enemy, it is evidence that the enemy is declining in power because it needs the reinforcements! The cart still remains before the horse.—*Christian at Work* (Presbyterian).

SEASONABLE WORDS.

A Lent pastoral issued by the bishop of the diocese of Southern Ohio, was read in the churches on Sunday, March 6th.

On the "demoralizing and un-Christian methods in so-called Church-work" the pastoral has the following: "The church social, which has in view the promotion of Christian fellowship and unity of feeling in the church's work, 'is good and to the use of edifying.' It may and should be sanctified by prayer, and the Master's presence realized, as at the oft-quoted wedding feast of Cana, where 'He manifested forth His glory, and His disciples believed on His.' But when the church social degenerates into a dancing party, and 'the world, the flesh, and the devil,' which Christians have promised to renounce, are employed in the name of religion to attract young people and make a church popular, I affirm that it dishonors the cause of Christ, dissipates spirituality, destroys the moral influence of a church in any community, and is justly condemned by the world itself.

"The practice of raising for church purposes by means of socials, fairs, and other entertainments I positively object to, because it supersedes and tends to destroy that principle of charity or love which is fundamental to pure and undefiled religion. You must admit, in the language of our collect, that 'all our doings without charity are nothing worth.' It is the 'very bond of peace and of all virtues, without which whosoever liveth is counted dead before God.' Every member of a church is presumed to have it, and is bound to give and help for the love of Christ and His cause. If he will give for some paltry pleasure that which he will not give directly for Christ's sake, he is no living member to the Church, and adds no real strength to it. Every device which offers to Christian people an equivalent for their money is a compromise with selfishness. It fosters and encourages a principle which is contracting and deadly to a church's prosperity.

"The remedy for the evil must be found in a resolute adoption of the principle that all money shall be raised by direct appeals to the hearts and consciences of the people, and no work undertaken nor expenditures allowed which cannot be paid for by free-will offerings. In this way only can we hope to educate the people up to the Christian idea of giving, and keep unpolluted the fountains of our Church life."

It is a very common thing for ministers to decline churches that are offered to them, with much larger salaries than they are receiving, because they are unwilling to give up a work in which they have become interested. While I write these words, I have in my mind the names of three of our own West Virginia clergy, as cases in point; one of them although receiving less than five hundred dollars has declined a charge which offered him \$1,000; another though receiving less than \$800, has declined a call which promised him \$1,200, and still another, receiving now about \$600, has declined the offer of \$900 in another field. There are others that might be mentioned. I write these things because I want our people to realize that it is no small privilege for them to have among them a man of God, appointed to minister to them in holy things, in this dear church of ours. It is a great privilege, and one which may be lost unless they try to guard and keep it.—*Bishop Peterkin*.

News from the Home Field.

DIocese OF FREDERICTON.

NOTICE.—The clergymen of the Diocese of Fredericton are particularly requested to notify their parishioners, that Dr. Spencer, the Vice-President of King's College, Windsor, will visit as far as possible their respective parishes for the purpose of making a personal canvass for the endowment of that College. Since the Synod has unanimously accepted King's College as the Divinity School for the Diocese of Fredericton, the request that notice shall be given, is made with the permission of the Most Reverend the Metropolitan.

ST. JOHN.—In our advertising columns will be found the notice of a Musical Festival, to be held on the 19th and 20th by the St. John Oratorio Society to which we call particular attention. It is no small undertaking, even in a large city, to produce such an Oratorio as *Elijah*, and we admire the courage shown by the musical people of St. John. The vocal and Instrumental Concert on the following evening promises to be a rare musical treat of a different class. It appears that no trouble and expense has been spared to make the enterprise a success. We do not know who it was that said: "An oratorio by one of the great masters well performed, is more effective and beneficial than stacks of sermons," but we believe it is true and hope that the performance of the St. John Society of *Elijah* will prove it.

(Continued on page 4.)

DIocese OF QUEBEC.

(From our own correspondents.)

SHERBROOKE.—At the earnest request of the governing body of Bishop's College School, Lennoxville, the Rev. Isaac Brock has accepted the responsible position of Rector of Bishop's College School, and has consequently resigned his position here, and is to move to Lennoxville in September next. Mr. Brock will, no doubt, be sorry to leave Sherbrooke, after a residence here of over 9 years, but the position of Rector of Bishop's College School seems like a call of duty to a field of work for which he is well adapted. He will be greatly missed here, where he has done a faithful and successful work.

UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.—At the Annual Convocation of the Faculties of Divinity, Arts and Law held on Wednesday the 28th June, the following Degrees were conferred: LL. M. (ad eundem)—R. T. Heneker (Laval). M. A.—T. A. Young, B. A., A. H. Judge, B. A., Rev. F. M. Webster. B. A. (ad eundem)—C. Raynes (McGill). B. A. with Honours—Wm. Morris and R. F. Morris. B. A.—G. M. Thompson, F. D. Robertson, W. C. Bernard, W. Lyster, G. F. Cooke, F. W. Ritchie. L. S. T.—Rev. J. S. Sykes. The following are the Class Lists and Prize List:—

Class Lists.—Mathematical Honours: 2nd Class, W. Morris; Classical Honours: 1st Class, R. F. Morris. Ordinary Degree: 1st Class, M. G. Thomson; 3rd Class, F. D. Robertson, W. C. Bernard, W. Lyster, G. F. Cooke, F. W. Ritchie, R. L. Macfarlane. Second Year: 1st Class, H. J. H. Petry; 2nd Class, W. Worthington, A. B. Stevenson, F. E. Meredith, J. W. Alexander, G. M. Hall, W. Bowen, J. Eames. First Year: 1st Class, G. A. Smith; 3rd Class, W. H. Nightingale, P. S. Mesny, J. A. Shaw. Passed for Matriculation: G. H. Fooks, J. B. Pyke.

Prize List.—The Prince of Wales medal, Mr. R. F. Morris; the General Nicolls Scholarship, Mr. W. Morris; the Chancellor's prizes, Mr. R. F. Morris; the Hon. G. Ouimet's prize for French, Mr. Meredith; the Principal's prizes (for English literature), Mr. Lyster and Mr. Petry; Professor Roe's prize (for Hebrew), Mr. Smith and Mr. Fooke; Professor Read's prize (for moral Philosophy), Mr. Petry; the Haensel prize (for reading the Liturgy), Dr. Judge; the Mackie prize (for an English essay), Mr. Petry; The S. P. G. Jubilee Scholarship, Mr. Thompson; First prize in the Divinity Class, Dr. Judge; Second prize in the

Divinity Class, Dr. Scott; Third year prize: Advanced Mathematics, Mr. W. Morris; Third year prize: Ordinary Mathematics, Mr. Thompson; Third year prize: Classics, Mr. R. F. Morris; Third year prize: Divinity, Mr. Thompson; Second year prize: Mathematics, Mr. Worthington; Second year prize: Classics, Mr. Petry; Second year prize: Divinity, Mr. Petry; First year prize: Mathematics, Mr. Smith; First year prize: Classics, Mr. Smith; Preparatory year prize, Mr. Fooks.

DIocese OF TORONTO.

SYNOD NOTES.

(From our own Correspondent.)

You will be glad to know that the Constitution of the Church of England Temperance Society, of the Diocese of Toronto, presented for adoption by Rev. Mr. Rainsford, and seconded by the Rev. Mr. Pearson, was unanimously adopted. Many good and forcible things were said during the debate, notably one by Rev. Mr. Lewis, that he, (a teetotaler) had never stood at the grave of a drunkard feeling that his (Mr. Lewis's) example had had anything to do with the unfortunate man's ruin. The most important subject brought before the Synod was the New Constitution which was presented for confirmation. The Old Constitution had certainly many a blemish, and had it been simply amended there would have been no opposition. But, instead of this, a thoroughly new one was prepared and presented to the Synod in 1879. So unfavorable was its reception, however, that it was sent back to the Committee and by them considerably changed; so much so, indeed, that it passed the Synod in 1880. The following year it was adopted, and, no doubt, would have been confirmed this year but that just before its adoption, certain changes were made very suddenly, without due time for reflection, the nature of which changes having since become very apparent, has just led to its being rejected. The two chief objections to it were that it tended to centralization—to place the whole government of the Diocese in the hands of the Bishop with a few clergy and laity, and the Hon. Edward Blake's pet scheme of the representation of minorities. With how little favor these features were received is evident from the fact, that instead of a majority of two-thirds for the proposed constitution, the clerical vote stood nineteen yeas to sixty-six nays. This, of course, settled the matter; but the Bishop had the Lay vote taken, and it stood thirty-three yeas, twenty-seven nays, and six lost votes; and this, too, when many parishes (owing to the political elections) had no lay representatives present. A large number who voted nay did so with extreme reluctance, as the constitution had the unqualified approbation of the Bishop, whose impartiality and administrative ability and zeal we all esteem very highly; but they dreaded doing anything that would give those in authority an opportunity of being despotic. They have no fear of their present Father in God; but they could not tell how soon he might be succeeded by one of a very different stamp, and so (hard as it was to do so) they thought it better to reject the Free Constitution altogether though it had many excellencies. These notes would be fuller but on the third day of the Synod I was called home to attend the funeral of a parishioner.

DIocese OF MONTREAL.

(From our own Correspondent.)

On his return from his July appointments, the Bishop will leave Montreal on Saturday, August 5th, for his annual visitation to St. Andrew's, Lachute, Mille Isles, Arundel, and other places in that portion of the diocese.

MONTREAL.—The Rev. W. L. Mills, of St. John's P. Q., has accepted the position of Rector of Trinity Church, Montreal.

SOREL.—The Rev. C. J. Machin has been appointed to the charge of Sorrel, vacant by the removal of the Rev. Alfred Boreham to Franklin.

The Synod met for business on the 27th ult., having been adjourned from the 23rd, in order to allow the members an opportunity of witnessing

and participating in the consecration of the Rev. Dr. Sullivan as Bishop of Algoma.

We shall give a full synopsis of the proceedings next week, meanwhile we give below an account of the consecration service and Bishop Coxe's sermon.

The consecration of the Rev. Edward Sullivan, D.D., D.C.L., as Missionary Bishop of Algoma took place in St. George's Church 29th ult., the festival of St. Peter, Apostle and Martyr. The ceremony was preceded by Morning Prayer, conducted by Rev. Dr. Warren, of the Diocese of Pennsylvania, Rev. Canon Curran and the Rev. J. G. Baylis, B.D. The congregation consisted not only of the leading members of St. George's Church, but of a large number of personal friends and admirers of the Bishop-Elect, together with a large representation from other Christian bodies. The visiting clergy were numerous. The musical portion of the consecration service was in every way admirable.

The procession entered the Church at 11 o'clock, the choir singing the 100th Psalm, and passed down the centre aisle in the following order:—

Divinity Students.

Deacons.

Priests.

The Bishop elect walking alone.

Bishop of Western New York and Chaplain. Bishop of Quebec and Chaplain.

Bishop of Huron and Chaplain. Bishop of Montreal and Chaplain.

Bishop of Toronto and Chaplain. Bishop of Ontario and Chaplain.

Chaplains of the Bishop elect.

As the procession reached the centre of the Church they opened column, allowing the Bishops to pass through, and the clergy followed in the order of seniority. The Bishops took their places within the Communion rail, the Bishop elect being seated without the Communion rail. The Bishops, Chaplains and the clergy generally took seats reserved for them in the body of the Church.

The order of the service was as follows: Ante-Communion.....By the Bishop of Ontario. Epistle..... " Bishop of Quebec. Gospel..... " Bishop of Huron. Nicene Creed..... " Bishop of Ontario.

Hymn 179.

The sermon was delivered by the Right Reverend the Bishop of Western New York. He selected as his text, the words, "The Everlasting Gospel," from the 6th verse of the 14th chapter of Revelations, and with great eloquence and impressiveness the preacher referred to St. Peter, whose Festival that day was, and of his confession of Jesus as the "Rock of Ages," out of which he was hewn, and on which he was built.

(Continued on page 10.)

DIocese OF RUPERT'S LAND.

(Editorial Correspondence.)

WINNIPEG.—The Rev. S. P. Matheson, B. D., Deputy Head Master of the Boys School, was installed to the Canonry of St. John's Cathedral attached to the Professorship of Exegetical Theology in St. John's College, on the 10th June. The services took place in the Cathedral. Archdeacon Pinkham as Senior Canon in residence, in the absence of the Dean, having read the mandate from the Bishop, took the newly appointed Canon by the hand, and placed him in the stall assigned to him as Canon of the Cathedral. This Canonry is in the gift of the Church Missionary Society. His Lordship the Metropolitan preached the sermon. In the evening the Rev. Canon Matheson preached from the words "He that winneth souls is wise."

The Metropolitan intends to shortly begin a visitation of the C. M. S. Missions in the Diocese. A large part of the travelling will be by canoe, and will be of a very arduous nature.

The elections for the Board of Diocesan Missions is now in progress. It is conducted on a somewhat novel plan. The Board consists of the members of the Executive Committee (ex officio) and five clergymen and five laymen elected as follows: A printed list is furnished of all persons in the Diocese subscribing \$2.00 and over. For \$2.00 a person (male or female) has one vote, and one

additional for every five dollars. These votes are then cast for five clergymen and five laymen on the list, or a less number, and the voter sends in his or her choice in writing to the Secretary, and those receiving the highest number of votes are elected. As a large number of women subscribe, to a great extent the election is decided by them.

EMERSON.—A fine toned manual organ from Bolton & Co., Montreal, has been placed in St. Luke's Church, Rev. C. J. Brenton, Missionary. The organ will be opened with a recital next month by Dr. Maclagan, of Winnipeg.

PORTAGE LA PRAIRIE.—A rectory is to be built in this Mission.

WINNIPEG.—A number of glass windows have been received for Holy Trinity Church, some of which are very fine. An oratorio society is about to be formed in Winnipeg. Copies of the oratorios of "Elijah," "Messiah" and other great works have been ordered, and as the musical talent in the city is of a very high order, all lovers of good music will be delighted by the performances of the compositions of the great masters.

CONVOCATION OF THE UNIVERSITY OF MANITOBA. We were present on the 21st, in the Court House, at the conferring of degrees on the successful students in the University Examinations. As is well known, Manitoba has the separate school system. The University of Manitoba is on the model of the University of London. There is no professorship in the University, but its functions are limited to the examining of candidates for degrees in the several faculties, or for certificates of honor, and to the granting of such degrees and certificates. At present three colleges are in connection with the University—St. John's College (Church of England), St. Boniface College (Roman Catholic), and Manitoba College (Presbyterian.) To this Wesley College (Methodist) will soon be added. The Most Rev. the Bishop of Rupert's Land is the Chancellor, and the Hon. Joseph Royal, M. P., D. C. L., Vice-Chancellor. Each incorporated College confers its own degrees in Divinity. The chair was occupied by the Chancellor, who wore his scarlet robes, and among others present were Hon. Jos. Royal, Vice-Chancellor, the Professors in St. John's, St. Boniface and Manitoba Colleges, Ven. Archdeacons Cowley and Pinkham and others. The report of the late Examinations was then read, from which it appeared that St. John's College students had taken a large proportion of the honors. The Governor-General's silver medal was awarded to J. MacKay, of St. John's College, for Classical Honors, and the bronze medal for the previous examination to J. A. Machray for first-class in Classics, Mathematics and Botany. Twelve graduates of other colleges were admitted to *ad eundem* degrees. Among them were Rev. H. T. Leslie, of Trinity College, Toronto, and R. Shafner, Acadia College, N. S.

DIOCESE OF SASKATCHEWAN.

The winter Divinity Term of Emmanuel College closed on the 28th April. Examinations on the various subjects of study were held in writing daily during the previous fortnight. Two valuable prizes, the gift of Lieut.-Governor Laird, were presented—the one to the Rev. E. Matheson, the other to Mr. J. F. Pritchard for proficiency in theological studies.

One of the native students, a Sioux Indian, son-in-law of "White Cap," the Sioux chief, was publicly baptized by the bishop, in St. Mary's Church, Prince Albert, on Sunday, 30th April. His wife was baptized on the following day. He has been appointed to teach the children of "White Cap's" band, at their reserve, during the summer, and will return to the college for further instruction next winter.

Another native student of Emmanuel College, Mr. David Stranger, a Cree Indian, was ordained deacon by the bishop, in St. Mary's Church, on Sunday, 7th May. He has had experience for many years as interpreter and native helper in

Indian missions, and for the last two years has been a student of the college. He is licensed as a missionary to the Cree Indians, in the district north of Carlton.

Another student of the college will probably be ordained deacon in the course of the summer, with the view of opening a new mission in the Cypress Hills district.

The Bishop is holding a series of confirmations. He will be at Stanley Mission, English River, about three hundred miles north-east of Prince Albert, on 11th June. The journey will be made in an open boat by the rivers and lakes. He will be accompanied by his chaplain, the Rev. Canon Mackay.

The first meeting of the Synod of the Diocese of Saskatchewan will be held on Thursday, 31st August, in the hall of Emmanuel College. Soon after this the Bishop will go to England to endeavor to procure means for carrying on and extending the work of Emmanuel College. As he cannot conveniently be away from the diocese for more than a few months in the present state of rapid change, consequent on the formation of new settlements, he will not probably, on this visit, be able to obtain more than a portion of the funds really needful to secure the permanent success of the institution.

DIOCESE OF NOVA SCOTIA.

The Board of Foreign Missions would ask the Clergy and others to transmit offerings for Algona, S. P. G. and all other Funds, direct to the Secretary in Halifax, the Rev. Jno. D. H. Browne.

AMHERST RURAL DEANERY.—The next meeting of the Chapter of this Deanery will be held at Maitland on Wednesday, August 9th.

J. A. KAULBACH, Secy.

Truro, July 10th, 1882.

DIOCESAN SYNOD.

The sixteenth session of the Synod, began with morning service and celebration at 10 o'clock, on Tuesday, 4th inst.

The Bishop was celebrant, assisted by the Ven. the Archdeacon, and Canons Townshend and Maynard. A large number of the clergy and Lay Delegates were present. The Bishop announced that the Synod would meet for business at 2.30 p. m.; and at the hour named the business of the Session began. The Rev. J. D. H. Browne was unanimously elected clerical secretary. Sixty-seven of the clergy, and fifty of the Laity, were present at roll call. A committee on credentials was appointed, and, awaiting their report, the Bishop delivered his address. His Lordship began by referring to the familiar faces which had passed away from earth since last Synod, notably the late Rector of St. Luke's, the Rev. John Abbott, and also Rev. Wm. Godfrey, Rev. H. P. Almon, and Rev. W. S. Gray. The Bishop next referred to the changes from removals, and by the addition of new men into the Diocese to fill the vacant places, mentioning especially the Rev. F. Partridge, the new Rector of St. George's, and the Rev. F. R. Murray, the new Rector of St. Luke's.

Eight have been lost by removals, and four by death; while two have been received into the diocese, and nine Deacons and ten Priests ordained. 1231 have been confirmed, and the number would have been much larger had not the clergy asked to have the Spring Confirmations postponed until after meeting of Synod. Reference at length was made to King's College, and an earnest appeal made for its maintenance. The condition of the Funds of the Diocese, and the smallness of the salaries of the clergy, were dwelt upon, and the hope expressed that the Laity would make greater efforts to improve the condition of those who minister to them in holy things.

The report of the Board of Home Missions was read showing \$4,125 received during the year. Also the report of the Widow's and Orphan's Fund whose income for the year was stated to have been \$3134.03. Rev. Canon Townshend gave notice that he would move a resolution with reference to the condition of the B. H. M., and the small number of subscribers to that Fund, and ask for a committee to enquire into the matter and to make sug-

gestions how it may be improved. Rev. J. D. H. Browne gave notice of motion to have the Synod meet at intervals at places other than Halifax. Also that on one evening of session Synod should constitute itself "A committee of the whole on the state of the Church," to consider its condition and to devise means for promoting its interests. Rev. F. Partridge gave notice of motion for the appointment of a Committee on Sunday Schools. The report of the Church Endowment Fund Committee and the Committee on Credentials were read, and the Synod adjourned.

(To be continued.)

EXERCISES OF KING'S COLLEGE.—(Concluded.)

At 12 o'clock His Lordship the Bishop, the Rev. the President, the Rev. Dr. Hill, Dr. Almon, Henry Pryor, Esq., D. C. L.; Professor Lawson of Dalhousie; the Faculty of the University, and other gentlemen ascended the platform for the Convocation ceremonies.

The President's address came first. He began by making mention of those members of the University who had died during the year. The first name was that of the Rev. Mr. Godfrey, who had labored for many years in the parish of Clements-port, and had been a faithful servant of the Church. The Rev. Walter Gray of Annapolis was also among the departed. He then touched on the early death of Wm. Allison, Windsor, who had been so successful a student while at college. Proceeding, he said that he would pass by the burning questions in connection with the University and more particularly address himself to the graduating class, who were now going out into the world to win, he trusted, positions of responsibility and honor, and to add their names to the long catalogue of the graduates of King's who had distinguished themselves in every walk of life. The President continued his address to some length. After the President's admirable remarks, the names of the prizemen for the year were read out, and the gentlemen called up to receive their prizes, which were as follows:—The Cogswell Divinity Prize—Mr. W. J. Lockyer. The Binney Exhibition, Mr. M. Rattenbury; the President's prize for English Rhymed Heroic verse, Mr. B. W. Roger Taylor; the Cogswell Cricket prize, Mr. J. W. Calder; the Almon-welsford prize, Mr. C. A. Saunders; the Aikins Historical prize, Rev. T. F. Draper, B. A.; the Gen. Williams, prize, in Mineralogy, Mr. H. T. Parlee; the Gen. Williams prize, in Modern Languages, Mr. H. P. Jones; the Stevenaon Scholarship, Mr. P. R. Dodwell; the 1st year Divinity prize, Mr. A. T. Tucker.

Academy Prizes:—Senior Alumni prize, Master Almon; Junior Alumni prize, Master C. Hensley; Alumni prize, for modern languages, Master Almon; English prizes, Masters Hensley and Barr. Latin prize, Masters Macdonald and Stamer; Greek prize, Master Allison; Mathematical prize, Master Stayner. The prizes won by the students of the College, were delivered by the Rev. the President, those won by the pupils of the Academy were delivered by Mr. W. C. Silver. After the distribution of prizes, Mr. Taylor was called upon the platform to read his prize poem, the subject of which was "Louisburg." Mr. J. R. DeWolf Cowie read an able valedictory in behalf of the graduating class of 1882. Degrees were conferred on the following gentlemen: Rev. C. E. Willets, M. A., Cantab, the degree of D. C. L., *honoris causa*. Edwin D. Hearn, Esq., B. A., Coll. Reg. Vind., the degree of M. A., *in absentia*. Rev. V. E. Harris, B. A., Coll. Reg. Vind., the degree of M. A. Rev. G. Osborne Troop, B. A., Coll. Reg. Vind., the degree of M. A. *in absentia*. Kenneth C. Hind, Esq., Coll. Reg. Vind., the degree of M. A. *in absentia*. Rev. J. Lowry, Coll. Reg. Vind., the degree of B. A. The graduating class for this year are: Mr. J. R. DeWolf Cowie, St. John N. B.; Mr. Henry T. Parlee, Florenceville, N. B. Mr. George R. Martell; Mainadieu, C. B.; Mr. S. Wiggins, Windsor, N. S. The matriculants for the present year are: Mr. Morton Rattenbury, Charlottetown, P. E. I.; Mr. H. H. Beers, Georgetown, P. E. I.; Mr. A. Dimock, Windsor, N. S.; Mr. J. H. Hunt, Charlottetown, P. E. I.; Mr. C. E. A. Simonds, Sussex, N. B.; Mr. C. Swabey, Charlottetown, P. E. I.; Mr. J. Weatherby, Charlottetown, P. E. I.

After the degrees were conferred the Rev. Canon

Brigstock, M. A., (Oxon.), Rector of Trinity Church, St. John, spoke kindly and warmly of King's College, and expressed his willingness to assist in every way in advancing its interests.

After the conclusion of Canon Brigstocke's remarks his Lordship the Bishop made an admirable speech; eloquent, and forcible, his words cheered and awoke an echo in many hearts.

His Lordship's speech being the last, the Convocation closed with "God Save the Queen."

After Convocation the Governors of the College entertained their guests at a sumptuous lunch in Convocation Hall, after which the Fœnicia of 1882 and the Academic year of 1881-2 came to a close.

DIOCESE OF FREDERICTON.

The annual missionary meeting of the Diocesan Boards of Missions was held on Monday evening, July 3, in Trinity Church school-room. There were present on the platform His Lordship the Bishop; Rt. Rev. Dr. Kingdon, Bishop Coadjutor; Rev. Canon Brigstocke, Rev. Canon DeVeber, Rev. G. M. Armstrong, Rev. G. G. Roberts, T. W. Daniel, Esq., T. Barclay Robinson, Esq., and Rev. Canon Ketchum. The meeting was opened with the singing of the 292 hymn:—

"Lord, her watch Thy Church is keeping;
When shall earth Thy rule obey."

After which the Rev. Canon Brigstocke offered prayer. Admirable and most stirring addresses were delivered by the Lord Bishop, Rev. G. M. Armstrong and Rev. J. R. Campbell. The Bishop in his address speaking of Algoma said he did not think it was fair to ask the clergymen to pay the \$300 assessed upon this diocese to support the new missionary Bishop of Algoma, as they had much to do already. He proposed that some of the able laymen in the diocese should agree to give each a certain proportion of this sum total. The sum of £1,000 stg. had been promised for this mission under certain conditions. He had also written to every bishop in Canada asking them to give \$100 each for this purpose, and he had so far heard from all but one. Thus the thing was set going and there was really no saying where it would end. He thought that they should not let this work go back. There would of course be other clergy to support in Algoma, as the district was growing in population. When they saw how the message of God was being spread among the heathen, with such good results that they were coming in in thousands, they should bestir themselves to action.

The Rev. G. M. Armstrong, gave some interesting statistics in regard to the proportion of heathens and religious beliefs to the population of the world. He spoke of the vast amount of work done in advancing the Church of England in America. One hundred years ago there was not a Bishop of our Church outside of Great Britain. Now, we have 65 in the United States, 17 in the northern part of America, 7 in the West Indies and Falkland Islands, and in Australia 12. The Society for the Propagation of the Gospel had accomplished much for the Church in the States just as they had done here, and he dilated upon the good work and Christian advancement brought about in New Zealand by missionary effort aided by this Society. The work of the Society in India, Burmah, China, North Africa and South Africa, were dilated upon and, the truly Christian and self-sacrificing spirit of the Bishops in these places eulogized. In the Islands of Madagascar and Mauritius a noble work was being carried on, and the Bishop's report of the work was most interesting. In Palestine and Persia there was much being performed among God's ancient people, the Jews. In concluding, he hoped that the people would arouse to a deeper interest in the missionary work, which should not only begin at home but should go abroad.

The Rev. J. R. Campbell, said the North West Territory was receiving a large flood of emigration with every passing month. Many of these were our own countrymen and of our faith, and the question was, should we not look after their spiritual welfare. He pointed out in one or two instances where the church had been remiss in not looking out for the religious interests of the people, and lost them, as they would gladly have stopped in the church which they loved had that church sent some

one to minister them. They were religious people as a rule and embraced the church which ministered to their spiritual wants. Should we allow history to be again repeated in our North West?

A collection was taken up.

Hymn No. 293—

"O Spirit of the Living God,
In all the fulness of Thy grace,"

was then sung, after which His Lordship pronounced the benediction and the meeting was brought to an end.

DIOCESAN CHURCH SOCIETY.

General Committee of D. C. S. met in Trinity School-room at 10.30 a.m. on Tuesday; a good number of clergy and lay delegates were present. The Lord Bishop in the chair. Opening prayers were said by the Secretary, Rev. Canon Ketchum. Names of clergy and lay delegates were called; a large number were found to be present. When the name of Rev. Mr. Davenport was called, Rev. Canon DeVeber asked a question of the chair with reference to his position in the Society, and whether he was duly licensed according to the intention of the Constitution. The Bishop declined to rule that he was. Mr. DeVeber then protested against his taking his seat, and asked that his protest be entered on the minutes.

Secretary read reports from various parishes, which contained a good deal of interesting information. Dorchester sends an enlarged subscription list, over \$200, and also becomes self-supporting. Fredericton sends increased subscription, \$1,215. Grand Manan has a new church, which cost over \$2,000, and in addition to expenses connected with building, sends increased subscriptions. Moncton, total for Church purposes \$1,800, also two purses were presented to Rector during year, one of \$100 and another on leaving of \$152. Mr. Hansen reports encouragingly from New Denmark. Sussex becomes self-supporting, \$400 subscribed for chime of bells. Sackville contribution \$61, and \$250 paid off Rectory debt during year. In St. Mary's, York County, a stained glass window has been put in Church in memory of late Dr. Gregory, by some of his patients. Chatham reported lively interest in Church matters; anticipates an increase of \$70 in contributions. Carleton promises \$150. Westfield reports contributions at least \$100, for all purposes over \$1,000. Richmond contributes \$150. St. Andrew's more than \$250. St. Mark's, St. John, about \$400. Trinity, do., upwards of \$500. St. James', do., \$100. St. Paul's, do., \$225.25. St. John Baptist, do., \$500. Burton, over \$100. The others, with very few exceptions, report no falling off from last year. In the statistical report Secretary announced a large increase in number of communicants.

(To be continued.)

SYNOD OF FREDERICTON.

The Synod opened in Trinity Church school room on Wednesday, July 5, at 9.30 a.m., the Lord Bishop of the Diocese in the chair, with the Bishop Coadjutor to his right. After prayers, His Lordship said that as the office of Secretary was vacant he had personally given the necessary legal notice calling the Synod together. He then read Rev. Mr. Partridge's letter of resignation, and called on the Synod either to elect a temporary or permanent Secretary.

Canon Brigstocke moved that Rev. O. S. Nownham be appointed temporary Secretary, and that a committee of two be chosen to whom be referred the credentials of delegates, &c., to be reported on as soon as possible. Carried.

Canon Brigstocke and Mr. T. B. Robinson were named as said committee. After some time the committee reported and the roll was called, showing sixty-five clergy and sixty of the laity present.

After roll call Rev. Canon DeVeber rose to a point of order. He wished to protest against the Rev. J. M. Davenport, of the Mission Chapel of St. John Baptist, being permitted to sit in the Synod. He said he did not do so from any unworthy motives; if he was duly qualified he would accept it cheerfully; if not, it was his duty to have it ascertained. It is well known that that clergyman held the Bishop's license to officiate in a Mission Chapel in St. Paul's parish: He had protest-

ed against such license, but His Lordship had, in the discharge of his duty, no doubt, issued the license. Having sufficient grounds to doubt the validity of the license, he raised the point if such clergyman is duly licensed in St. Paul's parish, and as such entitled to a seat.

The Bishop read the rules to show that all duly licensed clergymen should have seats in the Synod. He was entitled to give that license to Mr. Davenport. He did not consider that the Synod's duty was to question the Bishop's licenses. This question about licensing had occurred in five other cases in this diocese, and where protests had been made by the Rector of the Parish, the Bishop thought in all these cases the Church would be less injured by granting licenses than by driving these people out to places of dissent. In Carleton and Shediac, it was against the protests of the Rector. Application was made to the legislature in some cases and the legislature gave new parish bounds, but did not touch the Bishop's power to issue licenses. He wished to act with the Synod in all things possible, but in this case felt it his duty to preserve all his rights.

After remarks from several of the members the Synod adjourned.

Afternoon Session.—The Synod resumed business at 2.30 p. m., and immediately the discussion on Canon DeVeber's point of order was resumed by Mr. Almon, who declared that at the proper time he would move a resolution on the subject.

The Rev. L. O. Hoyt moved that the Synod proceed to the election of a Secretary. Carried.

Canon Medley was elected by a large majority. Canon Medley thanked the Synod for the honor conferred on him.

On motion of Canon Brigstocke, the standing order was suspended, and Rev. W. A. Holbrook, of Boston, invited to a seat in the Synod.

On motion of Rev. Mr. Hoyt, Rev. Henry Jones, of Maine, was also invited to a seat.

The Bishop, in welcoming the visitors, said he was happy to receive representatives of the Church in the United States, which he held so dear. He was glad to welcome Mr. Holbrook, because he was to be placed in charge of the important Parish of Trinity, while the Rector visited his native land to seek rest after much overwork. He welcomed Mr. Jones as a representative of Maine, who worked close to us and often with us.

The two visitors briefly returned thanks.

The chair appointed the following members of the Lay Board of Discipline:—

E. B. Chandler, W. Carman, Capt. Powys, G. A. Blair, G. R. Parkin, W. M. Jarvis, G. S. Grimmer, R. T. Clinch, C. W. Weldon, Judge Wilkinson, G. W. Whitney, E. B. Chandler.

The following were chosen by ballot:

Board of Domestic Missions.—Rev. Canon Brigstocke, Rev. Canon Ketchum, Rev. Canon Medley, Mr. W. M. Jarvis, Mr. T. B. Robinson, Mr. G. H. Lee.

Foreign Missions.—The Lord Bishop, the Bishop Coadjutor, ex officio; Rev. G. G. Roberts, Rev. G. M. Armstrong, Rev. L. G. Stevens, Mr. T. W. Daniel, Mr. C. H. Fairweather, Mr. E. J. Wetmore.

The Bishop, by request of the Bishop of Nova Scotia, laid before the Synod the grave necessities of Windsor College, caused by the withdrawal of legislative support. Some \$40,000 would be required. The Bishop of Nova Scotia wished this Synod to make Windsor the college of the two Provinces.

Mr. T. B. Robinson, as delegate from St. Paul's Church, presented a memorial on the subject of the Mission Chapel, and a warm and lengthy discussion ensued. After much discussion the whole subject was referred to a committee.

Mr. W. M. Jarvis moved that the following gentlemen compose the committee:—Rev. Canon Brigstocke, Rev. Canon Medley, Rev. Canon Ketchum, C. W. Weldon, G. S. Grimmer, E. B. Chandler, G. R. Parker, W. M. Jarvis. The complexion of this committee elicited further discussion, but eventually the names were accepted by a very large majority.

The Synod adjourned till 10 o'clock, a.m., Thursday.

(To be continued.)

Useful Information.

HALL'S VEGETABLE SICHIAN HAIR-RENEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair-Rewener has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world.

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AYER'S CATHARTIC PILLS are the best of the purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by Physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pill that medical science can devise. Being purely vegetable no harm can arise from their use. In intrinsic value and curative powers no other Pills can be compared with them, and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are specially adapted to the needs of the digestive apparatus derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitutions, where a mild, but effectual cathartic is required.

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DEAR SIR,—It gives me great pleasure to be able to inform you that since I have been under your treatment my health has greatly improved, and I am entirely free from pain. For years I have suffered, and although several of the best physicians have treated me, they have, none of them, been able to cure or give me relief. Thanking you for your kind attention, I remain, dear sir, yours truly,

MARY JANE HOLT.

HERRING COVE, April 8, 1882.

DR. BENNET, 119 Hollis St., Halifax.

DEAR SIR,—My wife who has been ill for about three years and attended by the best physicians without receiving the least benefit therefrom, but since wearing your Pads, she is quite well. With deepest gratitude and with the view of benefiting others I remain, yours obediently,

JOHN KEATING.

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Yours truly,
H. P. DOANE,

Methodist Minister, Dartmouth, N. S.
June 12th, 1882.

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When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult; and it is in this case that Cod Liver Oil, when the sufferer can retain it, is of special advantage; and PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves every one to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this is by the early use of PUTTNER'S EMULSION.

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Plans, specifications, &c., will be ready for examination (at the places previously mentioned) on SATURDAY, THE FIFTEENTH DAY OF JULY NEXT.

By Order,
A. P. BRADLEY,
Secretary.

Dept. of Railways and Canals,
Ottawa, 20th June, 1882.

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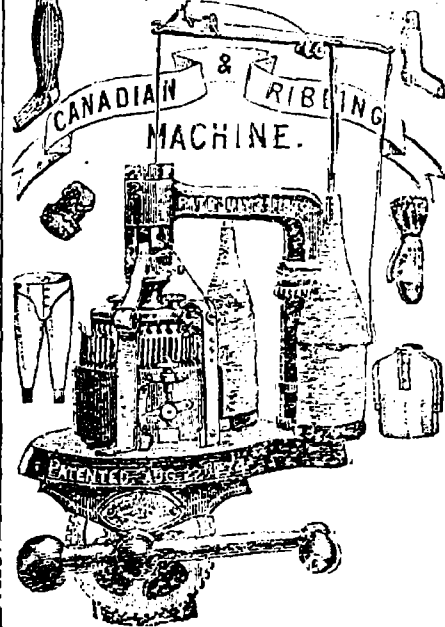
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KALAMAZOO, MICH., Feb. 2, 1880.

I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums, and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness, I shall continue to recommend them—something I have never before done with my other patent medicine. J. J. BARCOCK, M.D.

There is every probability that the company running steamboats on the Rhine will shortly attempt to light both shores of the river ahead by means of the electric light for the benefit of sight-seers traveling at night.

That Husband of mine is three times the man he was before he began using "Wells' Health Renewer." \$1. Druggists.

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* Write to Mrs. Lydia E. Pinkham, Lynn Mass., for names of ladies cured of female weakness by taking her Vegetable Compound.

Count Geza Zichy, the one-armed Hungarian pianist, has accepted an invitation from the Prince of Wales to appear in several concerts in London during the forthcoming season. The Count, who is now in his 32d year, lost his right arm when a boy by an accident, but his musical performances on the piano-forte with his left hand only are truly wonderful. He performs only for charitable purposes, and he has earned and distributed \$80,000 during the last two years.

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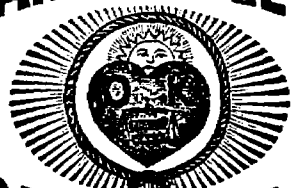
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It has also local editors and correspondents in every Diocese of the Dominion, and includes among its editorial contributors some of the ablest and best-known Churchmen of Canada.

A half-dollar of 1797 was sold recently in Baltimore for \$50, a silver dollar of 1794 for \$55, a half-dime of 1794, \$3.50, and a copper cent of 1793, \$8.75.

There are in use in foreign countries 80,000 of Edison's electric lamps, and he will soon make them in New York at the rate of 1,000 a day. He is experimenting with an electric railway three miles long, and hopes for success.

In the Peabody Buildings in London, built upon sanitary principles, the deaths during sixteen years have been at the rate of 16 7-10 per thousand per annum. In the crowded buildings, the ratio is stated to be 30 or 40 to 1,000.

The population of the principal cities of Italy is, according to the returns of the last census, as follows: Naples, 493,115; Milan, 321,839; Rome, 300,467; Turin, 252,832; Palermo, 244,971; Genoa, 179,515; Florence, 169,001; Venice, 132,826; Messina, 126,497; Bologna, 123,274; Catania, 100,417.

At Pau, in the lower Pyrenees, is the Sebastian collection of old masters. There are 800 pictures, and Raphael, Titian, Murillo Velasquez, and many other artists of world-wide celebrity should attract the attention of tourists to this mountain hamlet. They belong in Spain, and were brought to Pau in disturbed times for safe keeping.

A writer in *Land and Water* describes an attempt made in 1870 on a grand scale at the instance of the Khedive to plant mulberry trees in the Daira, with a view to the creation of a great silk culture in Egypt. Everything favored it, but after a few years the 130,000 trees imported were neglected and then destroyed. "No matter," says the writer, "what the Turk builds or plants, he never repairs or nourishes it."

[The central idea of the Weekly System of raising revenues for the support of our Churches, authorized by the Bible, and recommended by the Bishops of the Canadian Dioceses at the Synod Meetings, is, that the way for God's stewards to find their burden light, is to bear them at regular intervals. Churches adopting this system are finding their aggregate receipts largely increased, not by calling on their liberal supporters to pay more, but by increasing the number of their supporters].

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Family Department.

"NOW I SEE."

JOHN IX., 25.

"Now I see!" But not the parting
Of the melting earth and sky,
Not a vision dread and startling,
Forcing one despairing cry.
But I see the solemn saying,
All have sinned, and all must die;
Holy precepts disobeying,
Guilty all the world must lie.
Bending, silenced, to the dust;
Now I see that God is just.

"Now I see!" But not the glory,
Not the face of Him I love,
Not the full and burning story
Of the mysteries above.
But I see what God hath spoken
How His well beloved Son
Kept the laws which man hath broken,
Died for sins which man hath done;
Dying, rising, throned above!
"Now I see" that God is Love.

HAVERGAL.

CLAIRE.

A TALE.

(Written for the Church Guardian).

By T. M. B.

(Continued.)

For a moment Claire looked at him in silence and even her lips were white, as she repeated after him, "to America. Felix, you are not going—you are not going to take Marthe altogether from me? Tell me what you mean?" "It is true, Mademoiselle," replied Felix, still in that cold, constrained voice, "I am acting for the best, not without having prayed for guidance. You know what France is now. I am constrained to leave it for a while, for Marthe's sake. America is the land of hope and promise for the future; there what I had dreamed for our unhappy country has become a reality. There liberty, true liberty, has taken root and will live and flourish, and what I learn there, I may at a future day, turn to account in France. Alas! such as I have been but dreamers, I hope to be an actor yet." Felix spoke now with warmth and passion, but he did not look at Claire, and Claire was silent, a feeling of desolation had crept into her heart, and seemed to chill her whole being. Her hands clasped each other, and she bowed her head with a pathetic sadness. A few heavy tears slowly gathered and fell from her half-closed eyes. Felix turned at last, at her prolonged silence. He could have fallen on his knees and kissed the border of her garment for those tears, but his self-control was not to be overcome even by Claire's emotion. Yet his voice was broken as he said: "Mademoiselle, I need not tell you how Marthe and I will grieve at parting from you, or that, could we in any way have served you further, we should not have left you. But you and I know well that *Monsieur le Comte* will neither require nor desire our presence any longer. God has granted my prayer," he went on reverently, "he has suffered me in some small measure to atone for my father's treachery. He has enabled me to aid your escape." Still no word from Claire. "I want to tell you that to the last day of my life I shall never cease to pray for your welfare. Should the time ever come, when you might need protection, it would be the best happiness that I shall ever know, to serve you. It will not be many years I trust before our exile, yours and ours, will be over. We may meet again in happier days; meanwhile," and he laid a folded paper near her, "I leave you an address, which will find us in Boston. You will write to Marthe, will you not? and tell us where you are, and how you fare in England?" "Yes, I will write," said Claire, she too had made a painful effort to be calm. "I am very foolish Felix, but you must remember that Marthe has been almost my second self, and that I shall be very lonely in this new life which, as

yet, I cannot even picture to myself; my father has given me such a vague idea of what is before us. Felix, you are going so far away, I have little hope that we shall meet again. I want to thank you for your goodness to us, but I can find no words to tell you what I feel. God will reward you, Felix." How fair and sad she looked. Felix did not dare to trust himself any longer in her presence. "Marthe will be with you very soon," he said, as he rose to go, "she could not herself tell you of our departure, poor Marthe, she is almost heart-broken. I shall see you again, Mademoiselle, we shall be at the wharf by sunrise to wish you God speed, but I could not let you go without *this* farewell." She too rose, and they stood side by side for a moment, which each ever afterwards remembered, so full was it of pain, and yet of some mysterious happiness.

Again Claire held out her hand, and this time—was it not their farewell?—Felix held it for one little moment, with a passionate, despairing pressure, then, dropping it suddenly, he turned away. When he was gone Claire sat as one in a dream. What was this confused tumult of pain—this that was not only the regret of parting from the young companion of her whole life, but a yearning longing to hear once more the voice which had just bidden her farewell, and after sunrise to-morrow should she hear it ever again? Twilight was closing in when the door opened, and Marthe entered, her eyes swollen with weeping. Without a word the two girls clasped each other, Marthe sobbing out her grief on Claire's shoulder. They sat together until night had fallen and the stars, one by one, came faintly out in the misty blue of the autumn sky. The voices of the sailors had ceased, and in the silence the distant whisper of the waves was just audible, a sad, low whisper of the happy years of youth that lay behind them, and of the dim future in which their paths were to lie so far apart. "You will have Felix with you always," said Claire, after a while, "and you will be everything to each other, while I—I can be so little to my father, can add so little to his happiness. It seems as though I had no power to soothe him or gladden his life." "Do not say that," said Marthe, fondly; "how could *Monsieur le Comte* help loving and being proud of you; ah, Claire, beyond everything I want to believe that you will be happy! How I shall crave for tidings of you, *ma bien aimee*. Tell me," she asked anxiously, after a while, "do you think that the Marquis de Saumar is in England? I cannot get rid of the idea, foolish though it may be, that what I feared may yet come to pass." "Silly child," said Claire, with a little, sad laugh, "is this a time for my father to think of an alliance for his daughter? even supposing those old fears of yours to have been well founded? but let me tell you for your comfort that I would sooner beg my bread than be the wife of the Marquis de Saumar. If my father could indeed indulge such an ambition for his daughter, he will have to discover that there is a limit to my obedience, but it is idle to speak of what only exists in your imagination."

"Have you ever mentioned this foolish fancy of yours to Felix?" "Never." "Then, as you love me, never do. I should not like Felix to think of it even as a possibility."

They were sitting with clasped hands in the dark room, just touched with a ray of moonlight, when the Count entered. He had somewhat recovered his ordinary tone of mind, and the prospect of being soon established in surroundings somewhat congenial to his tastes and habits restored him in a measure to his ordinary cheerful grace of manner.

"What! sitting here like a couple of conspirators," he said, almost gaily, "light! light! Claire! we have had enough of disguises and secrecy for a while. And so, *Mademoiselle*," he said, graciously to Marthe, "you also are about to undertake a voyage, one compared to which ours will be but a *bagatelle*. I wish you all happiness, all success. Your brother is a young man of courage and talent and has proved himself faithful. When the day comes, as come it will speedily, when we shall have our feet upon the necks of the *canaille*, who have pillaged and tried to destroy us, I shall show you both that I know how to reward integrity—the more remarkable in your case, considering the stock from which you sprung. But, by the way," con-

tinued the Count, conscious that the conclusion of his little speech could not be altogether agreeable, "your mother was a very superior woman, I believe—was she not a *flammeuse*? and quite a beauty in her younger days, I think. *Pardi*, she left her children not without a legacy." And he lightly tapped Marthe's cheek with his slender fingers. The girl blushed deeply, but not with pleasure at the implied compliment, rather she felt, as Felix had long ago, the old Dutch spirit of stubborn independence, hot within her. "Monsieur le Comte is very good," she replied, in a voice strangely like that of Felix, Claire thought, "but we neither desire nor should accept any reward. We have but done our duty." And with a stately little courtesy to the Count, and a loving look at Claire, she was gone.

The sea stretched cold and grey in the first misty light of morning. Wind and tide favoured the vessels about to set sail from the Flemish shore. The farewell had been spoken. The Count and his daughter stood on the deck of the brigantine, bound for Dover, while Felix and Marthe, leaning against the rail on the deck of the larger westward bound vessel, looked their last, it might be, at the fair, sad face so dear to them both. Still, as the distance increased between them, Claire and Marthe waved their handkerchiefs in signal of farewell, while Felix stood motionless and speechless in the intensity of his grief. Claire, still straining her eyes to distinguish the familiar forms, saw Marthe at last turn towards her brother, as though seeking comfort in his presence. "Yes, he will comfort her with his love and care," she whispered to herself, "they will be everything to each other." Could she not find a like solace in her father? nay could she not find happiness in loving and living for him without asking for much love in return? and her generous and noble heart felt a pang of self-reproach in the consciousness that she had not given all that a daughter should.

The Count meanwhile had watched the farewell between the Duvals and his daughter, with a half smile of cynical amusement. He had himself parted from them very graciously, with best wishes for their future, and assurances of his good will. Yet it was with a feeling of relief, which he did not take the trouble to account for to himself, that he watched the distance between the vessels grow wider and wider. Might not these Duvals have proved an obstacle in the way of his plans for Claire? At all events, their friendship was an anomaly; friendship should only exist between equals, and this led the Count's mind to dwell for a while with the bitterness of wrath upon his personal wrongs, and the hideous perils which he had escaped. Then, by a natural transition, to the future which, thanks to Claire's existence, was to be rendered supportable until such time as things righted themselves, and the *canaille* once more lay prostrate under their master's feet. Cheered by these hopes for the future, the Count made some arrangements for his daughter's comfort, and after chatting pleasantly with her for a while, stretched himself upon a mattress on deck and, covered with a plaid, succeeded in wooing a slumber, which should beguile the tediousness of the voyage to England, that land of peace and safety to so many homeless and hunted fugitives.

(To be continued.)

The most dangerous consequence of a coolness or uncharitableness between pastor and congregation, is when the people neglect their duties to God and their own souls. The pastor is entitled to the kindness and forbearance of his parishioners, without which his path will be one of thorns. Forbearance and charity are twin words to be practised by priest and people.

"He that converted a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins;" and those who support the watchman over Zion shall share in the reward of his work and labor of love.

Church discipline used to produce humiliation and repentance; now-a-days it starts defiance, under the theory that it is an insult.

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directly over the Church of England Institute.

THE PASTORAL RELATION.

The subject treated below by Bishop Huntington is one which must force itself more and more upon the attention of the Church people of Canada, and of the Lower Provinces in particular. Every succeeding year finds the S. P. G. and other English grants, which formerly were our most important sources of revenue, growing smaller and smaller, and soon we must expect to be thrown altogether on our own resources. Whether the laity realize it or not now, they will soon become painfully aware of the fact that the clergy are very inadequately paid by finding their parishes vacant and none to fill them. We are confident that unless the laity contribute more liberally, more in keeping with their improved condition and with the improved condition of the whole country, than they have heretofore done, in the course of a few years there will be a majority of the parishes vacant, or else filled by a class of men very much inferior in many respects to our present clergy. It stands to reason that (except in rare cases) it will be simply impossible to induce men of any ability and independence of character to enter a profession in which they are charged "to forsake and set aside all worldly cares and studies" while the paltry pittance (we speak advisedly) they receive scarcely enables them to sustain life. It cannot be expected that men who have felt a call to enter the ministry will remain in a Diocese which offers them but little even for their present wants, and assures them of nothing for old age or for educating their children, while in other Dioceses and other lands a good living is to be had and provision made for superannuation when old age unfits them for the active, arduous duties of the clerical life.

The laity ought not to be indifferent to the wants of the clergy and to their present very unsatisfactory and trying condition. In all our parishes every effort should be put forth to raise the stipends of the clergy to something better than a junior clerkship in a retail city shop—than a boy's pay—so that their minister's mind may not be harassed with the worries and cares how the immediate wants of his family are to be provided for. Of course the clergy themselves would rather suffer—and too often do suffer—than appear as beggars before their people; but the laity ought not to allow such a state of things to continue, which, if not soon changed, will ultimately bring disgrace and ruin upon our beloved Church.

The world is too fond of sneering at the ministry when it hears of a man who has resigned a charge

to accept another with a larger salary, but it forgets or overlooks such cases—by no means so rare—as that recently exhibited when Dr. Sullivan refused \$8,000 in Chicago to remain in Montreal at \$5,000, or when the same gentleman accepted the very arduous and responsible See of Algoma with a less salary than he was getting as the rector of a Montreal city church, with all the comforts and advantages of city life; or when Canon Carmichael, of Hamilton, preferred to remain at his post with a salary of \$3,000 than to go to New York at \$10,000 a year. Such cases (not so prominent, of course), we say, are not rare, we could name many in every Diocese with which we are acquainted. But suppose that no such case existed—is it fair, is it generous, for the laity (who can consult their own interests in every act of their lives, who have full liberty to engage in every venture which may improve their worldly state) to criticize with a sneer men who, with a family growing up around them, see no way to clothe, feed and educate them, or who look forward in a few years to old age creeping on and no provision for a time when, perhaps, people may want a younger man, or when the physical or mental powers may need a rest?

Bishop Huntington's address touches upon these points in a way which our laity would do well to ponder. He says:—

Reflecting alone, as I do very often, on our condition as a spiritual family, questioning with myself what in my own place I can do or say to fulfil more perfectly my duty towards you all, I direct my thoughts successively, one by one, to all the clergy and all the congregations. How many of these brethren are quite handy in their ministry? How many are serving with a tolerably satisfactory degree of freedom, contentment and joy? How many regard themselves as "settled" in their work, shepherds abiding with their flocks, as having homes with their people amidst personal ties, which grow and strengthen from year to year, with no apprehension of impending disturbance, no forebodings of change, no anxious watching of a cloud, which may spread and darken till peace is gone? How many are studying the lists of vacant rectorships reported from one Diocese or another, and more or less privately asking what they have to offer; or counting the months that must pass, before the burden of narrowing means, increasing debt, bitter opposition, unfriendly criticism, benumbing apathy or coldness, or petty but ceaseless annoyance, will become intolerable, and have to be thrown off from desperation? How many can face fearlessly their domestic anniversaries, or greet the new-born life given by God in the house, with a sense of future security? How many have to take up and go over again and again with the wife of worn but uncomplaining spirit, that sore problem of household economy which no arithmetic has terms to solve—how to make one dollar in the hand do the business of two in the market? Directly across the path of their devoutest effort to accomplish their work as ambassadors and stewards of Christ, how many find obstacles laid by men or women in their religious charge, who manage, by some inexplicable feat of conscience, to unite a lively interest in the affairs of the Church with a persistent hindering of all that the Church exists on the earth to teach and to do?

I might alter the point of view, and count the restless or dissatisfied congregations watching their Rectors with a corresponding solicitude; some of them afraid that a call from a richer or larger or more cultivated or more attractively situated parish will rob them of a trusted and beloved pastor; some of them—or at least not a few godly worshippers and disciples in them—pained by inexcusable pastoral neglect, or grieved to see proofs too plain that the heart and tastes of the minister are actually more in his professional ambition, his style, his income, his literary luxuries, or his social relations, or his field sports, than in the cure of souls; some of them shocked by his faults of temper or judgment or self-will; and others, having no real fault to find, strangely considering whether there might not

be, in some other parish, somewhere, a clergyman that would afford them more entertainment, or put more pew rents into the treasury.

It is not very easy to conceive by what marvelous agility of either his moral or his mental nature a "Messenger, Watchman, Steward," so beset and so tormented, can obey that more than half inspired exhortation of the Office of Ordination to the Priesthood, where he is directed, for the sake of "the ripeness and perfectness of age in Christ" of all those committed to his charge, to "forsake and set aside all worldly care and studies," and to "apply himself wholly to this one thing." "As much as ye may," the Ordinal says; but how much in such conditions, "may" he? Can he "feed and provide for the Lord's family," as he ought, if everlasting uncertainty is to distract him as to how and where, doing his best, he is to feed and provide for his own family?

THE ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

It may be well to direct the attention, especially of our readers among the laity, to the fact that the four Dioceses in the Province of Manitoba and the North-West Territories, known as the Dioceses of Rupert's Land, Moosonee, Saskatchewan and Athabasca, form a separate Ecclesiastical Province, called the Province of Rupert's Land, under the Presidency of a Metropolitan, the present Bishop of Rupert's Land, the Archbishop of Canterbury being the Primate. The Constitution of the Provincial Synod is very similar to that of the Province of Canada. We note the following points of difference: The clerical and lay delegates consist of not more than seven of each order. Unless three Bishops of the Province are present at the meeting of the Synod, and unless three Dioceses are represented in the House of Delegates, all acts of that meeting are provisional, and have no force in any Diocese, unless they are accepted by the Diocesan Synod. The Synod meets on the second Wednesday in August every fourth year, the next meeting being in 1883. In case of a vacancy in the Episcopate of Rupert's Land or Saskatchewan, the selection of the new Bishops rests with the Archbishop of Canterbury, until there shall be, at least, twelve clergymen in the Diocese supported either by endowment or by their congregations, in which case the Bishop shall be elected by the Diocesan Synod, subject to the election being confirmed by the House of Bishops. In the case of Moosonee and Athabasca, as long as the Bishops are supported by the Church Missionary Society, the selection of the new Bishops rests with the Society.

The Diocese of Rupert's Land is the Metropolitan See, during the tenure of office of the present Bishop, and as long as the Bishop of Rupert's Land is appointed by the Archbishop of Canterbury. This is subject to revision by the Provincial Synod as soon as Rupert's Land elects its own Bishop. With the consent of the Bishop of the Diocese, the Provincial Synod may sub-divide any of the existing Dioceses. The Bishop may choose which portion he will retain, and the Archbishop of Canterbury appoints the new Bishop, unless within the limits of the new Diocese there are twelve clergymen supported by endowment or by their congregations. Application may be made by any Bishop for an Assistant on the ground of age or infirmity. If the Provincial Synod grant the application the Assistant Bishop is appointed under the same conditions as those laid down for Diocesan Bishops. He has the right of successor, provided that in the case of Rupert's Land so long as it continues to be the Metropolitan See, the

Assistant Bishop must be elected by the House of Bishops, and has no right of succession. Assistant Bishops have seats in the Upper House, but only vote in the absence of the Bishop of the Diocese.

We have thus outlined the principal points of difference, and we think the statement will be of interest to our readers, clerical and lay.

CAMEOS OF BRITISH CHURCH HISTORY.*

(Written for the Church Guardian.)

BY THE REV. B. T. H. MAYCOCK.

CHAPTER III.—Continued.

The birthplace of Druidism must be placed on the plain of Shinar, by the side of that daring edifice which the unsubdued pride of man sought to raise up to heaven, but which only furnished a new occasion for the manifestation of God's omnipotence and entire control over His creatures. As the branch of the Japhetic family which formed the Celtic tribes moved westwards and northwards from the original seat of the human race, its members carried with them the social institutions and the traditional faith of the patriarchs; both of which became gradually corrupted—the former into the system of clanship and vassalage, the latter into the superstition of the Druids; both of which connect the British plains and hills, in spiritual and social relationship, with the valley of the Euphrates, and the patriarch Noah.

Philosophy assists us in our researches as to the migrations of tribes or nations. I point with a certain amount of precision to the great generations who have long passed away at some prehistoric period, yet left their marks indelibly printed on the countries through which they passed. Thus we are able to trace the successions of that portion of the family of Japheth, known by the name of the Celts or Kelts. The immigration of this mighty flood, which swelled as it inundated the various countries over which it passed, was forced onward by the succeeding deluges of the Romance, Teutonic and Slavonic peoples, till at length it was driven forward into the far western extremities of Europe. In their turn, the Celts were divided into the Gaelic branch, and the Cymric; the former now represented by the Erse of Ireland, the Gaelic of the Scotch Highlands, and the Manx of the Isle of Man: as the latter were traced in the Welsh, and the Armorians of Brittany. The further the stream from the fountain head, the less clear the waters, is a recognized law: and thus it is not to be expected that the Divine truth which was taught by Noah in his capacity of "preacher of righteousness" would be held equally pure by his descendants; still many ages would elapse before the primitive creed would be tinctured by a foreign admixture. It is probable that this ancient faith was held by the inhabitants of the British Islands for a longer period than the other countries through which the Celts passed, by means of the ministrations of the Druids; for from the pages of the Roman general we learn that young men from the continent "who desired to gain a more accurate knowledge of that system, generally proceed thither for the purpose of studying it." Its principal seats in Britain were Anglesea and Iona, although as many as forty "universities" imparted their instruction to these students.

The Druids appear to have taught the existence of one God, to whom they gave the name of *Iu*, *Dia*, *I's*, *Dhi*, or *Dhu*: the former being the Welsh (British), the latter the Gaelic forms of His soubriquet, with which has been compared the Hebrew *Jah* and *Jahve*. In Scotland, another name was applied to the Supreme Being, namely *Be' al*, which antiquarians affirm to be a contraction of *Be' ail*—"the life of everything," or "the source of all beings;" as in Ireland He was known as *Bel* or *Baal* names which connect his worship with that of the Phœnician deity, which bore the same title, and also, what is more to the purpose, with the Babylonian deity *Belus*, who was adored in the tower of Babel. "What renders this affinity more striking is, that the Phœnicians regarded their *Baal* also as the formative or quickening principle in nature, and that both they and the Druids iden-

tified this, their Supreme Deity, with the sun. Among the latter, the sun was also called *Urian*, which is explained as signifying 'the essence of fire,' and was applied to the orb of day as the symbol of the Supreme Deity."

Their practice of worshipping undergroves of trees has already been spoken of, as also the immense structures which they raised. Around the *crannoch* or altar, a circle of stones was placed, surrounding an area of from twenty to thirty yards in diameter. There by the murmuring stream, or under the shadow of the consecrated groves, were the mystic rites of the Druidic religion practised. Cæsar records they taught "that unless the life of man be given for the life of man, due propitiation is not made to the deity" an evident allusion to the Divine *lex talionis*; that any man or beast which slew him that bore the image of God, should surely be put to death. Strabo and Cæsar state that human victims were offered in sacrifice, the innocent and the guilty alike, while the

"—Druids struck the well hung hags they bore
With fingers deeply dyed in human gore;
And, while the victim slowly bled to death,
Upon the rolling chords rung out his dying breath."

The earlier historian adds that animals were burned with the men and women which formed their offerings, although they were sometimes shot with arrows, or slain with the sword, when from the quivering of their muscles, the priests made their auguries. Well may Calypso say:

"Insatiate are ye gods, past all that beg."

"It may be added," as Dr. Alexander truly remarks, "that the offering of human victims is characteristic of that whole class of ancient idolatries with which Druidism stands associated. The worshippers of the sun have in all countries, and in all ages, stained his altar with human blood," although the fire-worshippers of Persia may be an exception.

Two festivals were observed with special honours: the *Be' llin*, or fire of God, which was commemorated at the beginning of May, the commencement of their New Year; and the *Samh' in* or fire of peace, which was held on All Hallow E'en. Traces of both festivals have existed for hundreds of years both in Scotland and Ireland, while the names of places where formerly the solar rites were solemnized, still point out these memorials of a by-gone generation of men. Besides these greater festivals, the Druids observed with due solemnity the moon when at her full, and especially her sixth day, when they sought the oaks for the mistletoe. A bes-relic was discovered several years ago at Autun, in France, representing a Gallic Druid holding in his right hand a crescent resembling the moon at this age, "which," says Montfaucon, "agrees so exactly with that religious care of the Druids not to celebrate the ceremony of the mistletoe except on the sixth day of the moon, that I think it cannot be doubted but that this crescent, which is of the size of the moon at that age, respects that rite of the Druids." The mistletoe "they call by a word in their own language, which signifies 'heal all,'" says Pliny; "and having made solemn preparation for feasting and sacrifice under the tree, they drive thither two milk-white bulls, whose horns are then for the first time bound. The priest then ascends the tree, robed in white, and cuts it with a golden sickle. It is caught in a white mantle, after which they proceed to slay the victims, at the same time praying that God would render His gift prosperous to those to whom He had given it."

To recapitulate what was said before, the Druid taught the radical distinction between right and wrong—

"The intuitive decision of a bright
And thorough edged intellect to part
Error from crime";

the moral responsibility of man—

"Most delicately, hour by hour,
He canvased human mysteries,"

including the immortality of the soul; and feeling

"There's somewhat in the world amiss
Shall be unscathed by-and-bye,"

he further taught a future state of rewards and punishments. Of their ethical teaching a valuable specimen is preserved in the Triads. From them we gather that his views of moral rectitude were on the whole just, and that he held and inculcated many very noble and valuable principles of conduct. Diogenes Laertius confirms the views the

Triads give of the instructions the priests gave the people. "The Druids," he says, "utter their philosophy in enigmatical sentences (teaching the laity), to reverence the gods, to do nothing evil, and to practice manly courage." Hence "the impression left by a dispassionate examination of the remains of its theology, which have descended to us in the ancient British tongue—namely, that it was a highly moral, elevating and beneficent religion; a superstructure not unworthy the principles on which it assumed to be built, and by which it offered itself to be judged, 'The truth against the world' (*Y Gwir erbyn y Byn*)."

The Greeks or Romans did not believe more in the existence of the happy fields of Elysium or the gloomy realms of Tartarus than the followers of the Druids were persuaded of the existence of *Flath-innis*—"the Isle of the Brave"—and of *Ifurin*, or "Isle of the Cold Climate," their notions of suffering being connected with intense cold. The advantage, however, was on the side of the follower of Druidism, for the doctrines of the future life were brought to bear upon his mind as a solemn reality, and his life coincided with his belief. The half belief of the Romans had little effect in moulding their conduct; and the rewards of virtue and the punishment of vice after this life were ridiculed by many of their writers. Valerius Maximus speaks of their being so confident in their belief of a future state that they loaned money to each other to be repaid when they reached the Island of the Brave. "I should call them fools," he adds, "were it not that the stolid Pythagoras believed the same as these men in brews."

(To be continued.)

Correspondence.

THE MONTREAL DIOCESAN COLLEGE.

(Continued.)

[To the Editor of the Church Guardian.]

SIR,—If the pre-eminently responsible position of an educator of the future pastors of the Church may be appointed by an irresponsible company of men, who may not be either members or communicants of the Church of England, and may be brought from any quarter; if the Principal and Professors of a Church Theological College asking the sympathy and co-operation of the Christian and benevolent need not any of them hold orders in the Church of England; if in the appointment of any or all of the entire College staff neither Episcopal license, clerical qualification or clerical suffrage is provided for, but literally *provided against* (and this none can deny)—then a state of affairs is divulged having no parallel in any institution pretending to Episcopal regime; nor can a counterpart be found in any Diocesan or Parochial organization in the Mother Church of England or elsewhere.

But I have followed the singular elaborations of "H." much further than I intended. He challenges not *one* fact of the indictment as gathered in my former communication from Legislative Act of Incorporation and deliberately framed Constitution. He virtually pleads guilty of all that was charged, but seeks for extenuations from all imaginable quarters and abstruse disquisitions. With him I might feel disposed to break a lance and expose no little sophistry, but the question itself is entirely foreign to such a course and is capable of ranging on the lower level of propriety, consistency and ordinary worldly prudence and wisdom. At the present stage of the existence of the College, and with a "de facto" stewardship, the object of every true member of the Church will be to support and strengthen it. It is not asking too much, if it is to gather around it the hearty co-operation and affection of clergy and people, that it be placed on an unquestionable basis, consistent with the genius of Episcopacy and guarded by the defences which every human institution requires. Pledgers for "trust" without legal obligations do not deceive many in the common concerns of life, and where innocently admitted, bring many sorry sequels.

"The Trust which triumphs over the Law" is that which hesitates not to grant every safeguard under the consciousness that the law of the spirit will cheerfully outrun the law of the letter. We

would specially commend this kind of trust to "H." and his allies. "Cease, Philip, to try to govern the world" was Luther's wise advice to a friend. "Trust" the Apostolic character of the Church of England; "trust" the Clerical body who have been sent forth in the Master's name; "trust" the body of the faithful, not as *usurpers*, but as co-workers, co-labourers and fellow-helpers in the Vineyard of Christ's Church. This principle will grant the head of the Diocese a distinctive voice in the appointment of Principal and Professors, and in the course of instruction; it will equalize the clerical and lay representatives, and if faith be still weak, it will render consent of all three components necessary before binding the corporation as a whole. This principle will recognize the wisdom and equity which shone so signally on the founders of this Church of Canada, in which the privileges of the laity are so aboundingly concealed, in which moreover by the formal consent of Bishops, Clergy and Laity; its external existence, "the order, discipline and good government," affecting "all persons of whatever order or clique, bearing office therein," are fully and completely merged in Synods, proving that in every rightful sense, the Synod is, as to external representation, the Diocese, nothing less, nothing more. "H." has sustained my statement that "the Theological College in its cognomen of Diocesan" is not all it seems. The Church at large and every unprejudiced Churchman will, I think, reaffirm that, while "much has been done, much more remains to do;" and perhaps "H." may be persuaded to believe that "Churchman," with many others, would join at this stage of its history to make the College realize in all fulness, a possible future of not only a Diocesan, but a Dominion character, upon a basis honourable to all, and reflecting in purest rays—Apostolic Order, Scriptural Truth and the Reformed and Primitive Church of England. So mote it be.

CHURCHMAN.

DIOCESE OF MONTREAL.

(Continued from page 2.)

"Very fittingly" said the Bishop "had the occasion been chosen for this day's work, for was not Peter's confession in substance the everlasting gospel. He uttered it first at Philippi and was blessed for its utterance, and he proclaimed it afresh and published it anew to advance the work for which a successor of the apostles was about to be ordained and consecrated under the invocation of the Holy Ghost.

Now St. Peter told them how to make his distinction proportionably their own. The rock was Christ and he who confessed that rock in faith and love was also 'a stone.' Christ the living rock was the magnetic faculty and to be built on Him was to be ourselves magnetic and in turn capable of magnetizing others. This seemed to be the beauty of the figure and such was the Apostle's paraphrase of his own beautiful name. The English Church was the Church against which the gates of hell were never to prevail, and its gospel and Peter's confession were alike everlasting. The Church was not to fall and its gospel was to be preached to all nations. Their charter for the missionary work in which they took part on that occasion was pledged by the Father to his well-beloved Son. "Ask of Me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." He would not attempt to say to what period in history the text belonged. It foreshadowed the degeneracy of the Christian Church, and showed that its subsequent corruptions were not unforeseen by its Master. No church had had her credentials so thoroughly examined as this apostolic Church, and no succession of bishops had such demonstrated authority as resided with the bishops of the Church of England. When he stood in the venerable cathedrals of the Mother Church or walked among the cloisters of her ancient universities, it was impossible for words to do justice to the emotions which overwhelmed him; and when he stood in the pulpit of one of her colonial churches he felt a greater proof of the mission and character and power of the Church of England. The text seemed

to him to pledge divine interposition at a certain period in the history of the mission church, which he would not attempt now to identify, but it seemed to him they were in a position to ask, "Supposing that crisis to have come now, has the Church of which we are members and ministers any part in this glorious mission? He believed she had the noblest part, and he was overwhelmed with a sense of what God had raised up their Church to be. He was confronted with the idea that in order to make them the willing masters of the everlasting gospel, imbued with the primitive spirit, they must first share in divers persecutions. God had lifted up the church to a wonderful position for power and influence, and he would undoubtedly send her a baptism of love, though it might be in the form of fire before he made her successful in her mission. The right rev. gentleman then reviewed the history of the Church of England from its foundation, and contrasted its aggressive career with that of the French Church, which came so near being the sister church of the Episcopalian Church, but which had been restrained by schism and the subtleties of the Schoolmen. The Church of England had simply a minimum of scholastic thought, reduced to form, and that which had been regarded as a misfortune had been its greatest blessing, by rendering the faith comprehensive, and enabling it to stretch forth throughout the whole world. The Church of England was never meant to be insular, but to be the Church of Greater Britain and the gift of nations. The colonial church of the Dominion was the one the Almighty had marked out for a great and glorious effort, which he trusted their brethren of the United States would be identified with. This great Church of the Dominion, for such she was even in her weakness, had a great work before it, and they had nothing to do but to be faithful to their trust. He desired to conclude by saying a few words to his beloved brother about to enter upon his Apostolic mission to Algoma, inspired by the deepest sympathy and at the same time by the profoundest affection on his being called to that office if God Almighty had given him the grace to count all things as lost for the glory of His name. He rejoiced in these sacrifices for Christ. Did any one offer to dissuade the mother who sent forth her son to fight the battles of the king and made a sacrifice for her country? should they then make none for Him who was King of Kings and Lord of Lords. Again was it a great thing that the Church should ask her sons to go a little deeper into Canada and proclaim the Gospel to the heathen? Was it a great thing that their beloved pastor should go forth and endure those hardships for the cause of Christ, which the business men braved for the extension of commerce. They should rather congratulate him upon his glorious mission. It was a glorious thing in this world to know one's mission, and to go forth with intrepidity to do it. He, therefore, congratulated his beloved brother upon being able to follow the glorious Apostles. It seemed but yesterday that his right rev. brother of this Church invited him to assist in the consecration of the first Bishop of Algoma, Bishop Fauquier. How bright, how brief that noble mission, and how rich in beautiful work. He prayed Almighty God might grant a longer ministry to the Bishop elect than was permitted to him who died first Bishop of Algoma. Might the Spirit of all truth help him who was about to receive the apostolic gift, and might the fiery tongue of Pentecost be his in preaching the everlasting Gospel."

The remaining portion of the service was as follows:—Presentation of the Bishop elect by the Bishops of Quebec and Huron. Record of Election—read by the Rev. Canon Norman. Administration of Oath of Canonical Obedience to the Metropolitan. Litany—by Venerable Archdeacon Jones. Questions to Bishop elect as in the Consecration Service.

The Bishop elect having retired and put on the rest of the Episcopal Habit, and returned accompanied by the presenting Bishops, the choir sang the "Veni Creator Spiritus."

Consecration. Offertory for Algoma. Church Militant Prayer—by the Bishop of Ontario. Short Exhortation and Confession—by the Bishop of Montreal. Celebrant at Holy Communion—the

Bishop of Ontario. Distribution of Elements—by the Bishops of Western New York, Quebec, Huron and Montreal.

After the Benediction, the "Nunc Dimittis" was sung, and the procession returned in reverse order to the school house.

DR. HATCH, in his recent Bampton Lectures, has pointed out that the secret of the success of the early Church lay in her general aggressiveness; that the whole Church was a ministry, every member pledged in virtue of his membership to spread the truth. Whenever the Church stands in those old paths she is sure to conquer.

Births.

DICKEY—On the 25th inst., at 66 Garry Street, Winnipeg, the wife of Jas. A. Dickey, Government Inspector of Canadian Pacific Railway, of a daughter.

Baptism.

JOURNEY—On June 21st., at St. George's Church, Carleton, by the Reverend the Rector, Annie Maud Journeay, daughter of Lindley Murray and Elizabeth Journeay, of Yarmouth, N. S.

Marriages.

HOWE—HARRIS—At St. Paul's Church, Maccan, on Sunday, July 2nd, by the Rev. E. H. Ball, William A. Howe, of the Parish of Dorchester, N. B., to Similie Ann Harriss, of Lower Maccan, N. S.

MCPHERSON—DICKENSON—At the residence of the bride's father, Dickensons Settlement, on the 4th May, 1882, by the Rev. Thomas Martin, Mr. Adam McPherson, to Miss Elizabeth G., daughter of Mr. Ezra Dickenson, all of Canterbury, Y. C.

FISLEY—CONROY—At Grace Church, Newton, Mass., on the 21st ult., by the Rev. G. W. Shinn. Robert Finley, to Bessie, youngest daughter of the late Mr. John Conroy, both of St. John.

ARMSTRONG—MILLAR—At the residence of the bride's father, on the 14th ult., by the Rev. Canon DeVeber, Mr. E. J. Armstrong, to Helen A., fourth daughter of Mr. Joseph Millar, all of St. John.

BURNHAM—CRAWFORD—At St. John (Stone) Church, on the 14th ult., by the Rev. O. S. Newnam, Archibald Gray Burnham, of Andover, Victoria Co., to Florence Louise, daughter of Mr. Moses Crawford, of St. John.

CREWE—ARCHER—On the 19th inst., at St. John's, Paddington, by the Rev. W. H. Green, Henry, only son of the late Colonel Wiloughby Crewe, Madras Staff Corps, to Marcella, daughter of the late Rev. W. J. B. Archer, Vicar of Churchill, Somerset, England.

COPE—DENNISON—At St. Luke's Church, Annapolis, on the 27th ult., by the Rev. James J. Ritchie, Rector, Albert J. Cope, Barrister-at-law, Digby, to Lizzie, youngest daughter of James A. Demaison, Esq., Judge of Probate, of same place.

Deaths.

HENRY—At Antigonish, 30th ult., in the 62nd year of his age, Robert Henry, brother of Judge Henry, of the Supreme Court of Canada. In life he was highly respected, in death he was deeply regretted.

WIGGINS—In Boston, on the 1st March, 1882, Henrietta, sixth daughter of S. Patterson, Esquire, J. P., N. B., and daughter of the late A. J. Wiggins, aged 20 years, leaving a large circle of relatives and friends to mourn their loss, but they mourn not as those without hope, for she died trusting in Jesus. Her remains were brought from Boston and interred in the Public Burial Ground at Canterbury Station, N. B., the funeral services having been held in the Parish Church at Canterbury, and a sermon preached by Rev. Thomas Hartin.

GRANT—At Benton, N. B., on the 28th April, 1882, accidentally killed there by a wood cutter, Angus, eldest son of Adam and Emma Grant, of McAdam Junction, in the 15th year of his age, leaving a large circle of relatives and friends to mourn their loss. His remains were interred in the Public Burial Ground at Canterbury Station, the funeral services having been held in the Parish Church there.

GRAHAM—At his father's residence, Skiff Lake Settlement, Canterbury, N. B., on the 13th May, 1882, after a lingering illness, which he bore with Christian resignation to the Divine Will, Absalom A., eldest son of George and Elizabeth Graham, aged 28 years, leaving a large circle of friends to mourn their loss. He died trusting in Jesus. St. Thomas' Church, where the funeral services were held, was well filled on the sad occasion. The funeral procession was a large one. His remains were interred in the Burial Ground near the said Church. The obsequies were conducted, and a sermon preached by the Rev. Thomas Hartin.

MORAN—At his residence, Hartin Settlement, Canterbury, N. B., on the 14th May, 1882, Peter Moran, aged 60 years, leaving a sorrowing wife and several children, relatives and friends to mourn their loss. His remains were interred in the Burial Ground near St. Thomas' Church, Skiff Lake Settlement, the funeral services having been held in the said Church there.

WRIGHT—At his father's residence, Carroll Ridge Settlement, Canterbury, N. B., on the 22d May, 1882, Frederick S., eldest son of Hiram and Mabel Wright, in the 14th year of his age, leaving a large circle of relatives and friends to mourn their loss.

News from Abroad.

ENGLAND.

It is probable that the Revised Version of the Old Testament will be published during the year 1883.

Sir George J. Elvey has resigned his appointment as organist to St. George's, Windsor, which he owed to William IV., nearly half a century ago.

The Dean of Gloucester has been dangerously ill at his deanery, but is since reported very much better. Dean Law is in his eighty-fifth year.

The Bishop of Manchester lately confirmed at St. George's, Bolton, 646 candidates from nine parishes, being the largest number he has ever confirmed at one time.

Miss Mary Russell, of Bath, has bequeathed £105,000 to the London Diocesan Home Mission, for the extension of Church of England operations in the Metropolis.

The consecration of the Ven. Alfred B'omfield, Archdeacon of Essex, as Bishop Suffragan in the diocese of St. Alban's, took place on the 24th ult. at the Cathedral Church, St. Alban's Abbey.

The *Clerical World* states that Dr. Wilberforce will make the seventh abstaining English prelate; the others are the Bishops of Exeter, Gloucester and Bristol, Rochester, Durham, Dover and Bedford.

Bishop Horden now on a visit in England from his missionary charge in "the great lone land" at the North of Canada, has succeeded in raising £6,750 towards a mission Clergy Endowment Fund. The S. P. C. K. have added to this £750. Thus the work he superintends will gain additional labourers.

The Princesses Louise, Victoria and Maud of Wales have enrolled themselves members of the Humane Society established in connection with *Little Folks*. The association already numbers nearly twelve thousand officers and members, and a large number of children are daily joining its ranks.

We have authority for stating that the Queen has peremptorily refused the Bishop of Lichfield the assistance of a Suffragan. The Bishop of Lichfield is scarcely popular at Court, owing to his Church principles. On the other hand the Bishop of St. Albans, who has Court influence, has been allowed a Suffragan, although he has only a small diocese under his oversight.—*John Bull*.

The Rev. Blythe Hurst, Ph. D., vicar of Colliery, near Gateshead, who in his youth worked as a blacksmith, died recently at the advanced age of eighty-eight years. He was ordained by Bishop Maltby in 1852, and presented by the same Right Rev. prelate to Colliery in 1854. He was the author of a pamphlet against socialism with the title of *Christianity no Priestcraft*.

The Derby Church Congress is to be accompanied by the usual Exhibition of Ecclesiastical Art, and the Skating Rink has been engaged for the purpose. The Exhibition will be held from October 2nd to 7th. Attached to the building in which the Exhibition will be held is a large hall, capable of holding 1,200 persons, which the committee have engaged for the use of the various Church Societies.

The *Church Times* says the most painful feature in the debate on the Sister's Marriage Bill was the support given to Lord Dalhousie by the Prince of Wales and his brothers, all of whom voted or paired for the second reading, thereby reducing the majority to four—132 to 128. In times past royal families everywhere—our own amongst the rest—showed themselves sadly indifferent to the sanctity of matrimony; and now, when juster views prevail as to the non-existence of any power in princes to dispense with the laws of God, one might have hoped that their Royal Highnesses would have felt they owed a great expiation for the sins of their forefathers, and would, at any rate, have abstained from any patronage or attempts to break down the sacred barriers of family life.

The *Dean of Peterborough* has written to the *Daily Telegraph* and other papers to correct a statement to the effect that he had announced his intention of holding outdoor public services on the Market-place, Peterborough, on Sunday evenings. Dean Perowne says—"What happened was this. The Young Men's Christian Association were anxious that a combined effort should be made on the part of the clergy and the Nonconformist ministers of Peterborough to bring the Gospel by means of outdoor services to persons who now frequent no place of worship. In such an effort I said I would gladly bear my part, and that if it were organized in the way proposed I would take one of the services. But I have made no announcement on the subject. I was not influenced in my decision by the success of the outdoor demonstrations of the Salvationists. I was influenced simply by the desire to encourage what seemed to me to be a good work. I regret to say that the attempt to make the movement a combined movement has failed, and I am therefore unable to take part in it."

The arrangements for the *Church Congress*, which is to be held at Derby on the 3rd of October and the three following days, are making satisfactory progress. The Subjects Committee has nearly completed its labours, and it is expected that the list of invited readers and speakers upon the subjects already announced will be ready for publication in the course of two or three weeks. A special feature of the Church Congress this year will be a smaller list of invited readers, and, in consequence, longer time allowed for open debate. Among those who have accepted invitations to read or speak, are the names of the Bishops of Liverpool, Bedford, Ballarat, and Victoria, Mr. Beresford Hope, M.P., Sir Bartle Frere, Earl Nelson, the Rev. the Earl of Mulgrave, the Dean of Wells, Mr. Stanley Leighton, M.P., Mr. Cecil Raikes, M.P., Mr. Albert Grey, M.P., Mr. Wilbraham Egerton, M.P., Dr. W. G. F. Phillimore, and Mr. Salt, M.P. The Building Committee has under consideration a plan for a more convenient arrangement of the platform and seats in the Drill Hall, where the large meetings are to be held.

UNITED STATES.

In the Diocese of Michigan, the Episcopal Endowment is rapidly approaching the proposed amount of *one hundred thousand dollars*.

The sum of \$10,000 has been raised for the completion of the Holy Trinity Church in Paris, by the Rector, the Rev. John B. Morgan, during his visit to America.

The steeple of St. Paul's Cathedral, Indianapolis, was blown down on the evening of June 25th. It fell through the roof, damaging the church several thousand dollars. A number of other buildings were damaged.

Last year, the New York Flower and Fruit Mission received from 157 towns sufficient supplies to provide 151,000 bouquets, which were distributed among 120 public institutions, besides factories and public schools.

Northern Texas, one of the youngest of our missionary jurisdictions, reports as the statistics of the past year: Baptisms, 295; confirmations, 106; offerings, \$14,616.63. The value of the Church property is nearly \$100,000.

The next Church Congress will be held in Richmond, Va., on Oct. 24 and the three following days. This is the first time the annual session has been held below Mason and Dixon's line. Two former Congresses were held at Cincinnati and Philadelphia.

"I have heard a story of a parrot," said Rev. Phillips Brooks at the Congregational Club, "who retained a certain language after the whole tribe which had spoken that language had utterly gone out of existence and become extinct. So it is possible that a creed which had been the living language of the living Church should some day or other become nothing but the words of some parrot, repeated over and over again, with the meaning all departed from it. One dreads that, even more than the wilfulness which turns aside from the creed that still expresses the real truth of God as given to us."

During the recent Virginia Convention, Rev. T. W. Cain, (colored) asked for \$100 to aid in procuring a Rectory; he got \$195. For Rev. Mr. Russell (colored) \$100 was made up in two minutes by the watch to buy a horse; and for the same brother \$100 was raised in five minutes to help on his Church building.

The Church throughout the world will mourn the loss of one who has been for nearly sixty years engaged in his noble work, we allude to the not unexpected demise of the patriarch of our Sister Church Mission in Greece—the Rev. John H. Hill, D. D. LL. D.—who has occupied his post at Athens for not far short of the time named.

Recently, the Rev. I. H. Tuttle, D. D., Rector of St. Luke's, New York, gave in a sermon the statistics of his work since he entered upon it in 1850. In round numbers 2,550 persons had been baptized; 1,100 confirmed; nearly all becoming communicants; 1,055 marriages had been celebrated. The offerings have amounted to \$125,000.

It is a singular fact that the most prominent clergymen in the Diocese of Long Island were originally clergymen in other ecclesiastical bodies. Bishop Littlejohn, Dr. Schenck, of St. Ann's; Mr. Morgan, of St. Luke's, and Mr. Darlington, of Christ, were Presbyterians. Dr. Hall, of Holy Trinity; Mr. Partridge, of Christ (E.D.); Bishop Faulkner; Mr. Beers, of Grace, and Mr. Harris, of Calvary, were Congregationalists. Mr. Washburn, of St. Mary's, and Mr. Morgan, of St. Ann's, were Reformed Episcopalians; and Mr. Roche, of St. Mary's, and Mr. Tibbals, of St. Peter's, were Methodists.

FOREIGN.

By the efforts of Signor Bercelli the rear of the Pantheon at Rome has been cleared from incumbrance. The buildings that abutted upon it have been purchased, and it is now hoped that some obscurities as to the object of the building may be cleared up.

There is in the British Museum an original Servian charter of 1395, appended to which by strands of white and red silk is a wax impression of the great seal of Stephen Dotsicka, King of Servia and Bosnia. It resembles the seal of Richard II. of England.

The Archaeological Society of Athens proposes to buy and excavate the ancient shrine of Apollo at Delphi, now Kastri, if the Greek Government will compensate the villagers for any damages they may sustain. The same society is about to establish a museum at Schimatari, the Tanagre of Boeotia.

It is very difficult to arrive at the truth in regard to Munkacsy's "Christ before Pilate." It is now denied that it has been bought either for the Luxembourg or for the gallery at Buda-Pesth, his native country. It is to be exhibited in London, Berlin, and St. Petersburg, and it is possible that it may be brought to America.

It is determined that an American School of Art Antiquities and Literature be established at Athens to be sustained by ten of our colleges, each of which will successively furnish a professor. The work of the students will be confined to philology, archaeology, and history, and the results will be published at intervals.

The Assyrian discoverer, Mr. Rassam, recently uncovered a large building near Bagdad, containing several chambers, some paved with brick and stone, and one had a floor of asphalt. Many inscriptions were found on the building, and in one of the rooms records were brought to light inscribed on nearly ten thousand tablets. They are on their way to England where they will be deciphered.

On Sunday week, at Potsdam (says a telegram), a chair having been placed on the lawn for the aged Emperor, the Crown Prince stepped on his right, Prince William to his left, and into his arms was deposited a soft cushion of white satin, from which a pleasing infant face peeped out of folds of lace and muslin and a vast amount of silk ribbons. This group, representing an Emperor with three lineal descendants all born to the throne, was taken by a photographer; and on the day of the baptism the first copies were presented to Prince Frederic William's Royal sponsors.

A SERMON.

Preached by the REV. CANON DART, M. A., D. C. L.,
at the Evensong of King's College, 29th June,
1882.

(Continued.)

"Speak to the earth and it shall teach thee; and the fishes of the sea shall declare unto thee: Who knoweth not in all these that the hand of the Lord hath wrought this?"—Job xii. 8, 9.

Many such instances could be given did time permit, but we will pass on to glance at the work of a great scientist of our day, whose writings were once thought to be entirely hostile to revealed religion. That he was deserving of respect as a most patient collector of facts, and original reasoner upon them, seems to be beyond question, but it is possible to separate his facts from his interpretation of them. Scientific truth is one thing; philosophic speculation is another. Many scientific men of equal eminence dispute Darwin's conclusions, even so far as to reject the theory enunciated in the *Origin of Species* "as a puerile hypothesis." But let his speculations be worth what they may, Darwin himself did not deny (at least in the *Origin of Species*) that the hand of the Lord had wrought the wonders he observed in the earth and amongst the fishes of the sea. He thus speaks in the conclusion of his book on the *Origin of Species*: "From the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows: There is grandeur in this view of life having been originally breathed by the Creator into a few forms, or into one." The grandeur of the view may not be so apparent to us as it was to Mr. Darwin. Whether it be true or erroneous is a question to be settled by scientists, and Churchmen (as such) can look on the discussion with perfect equanimity. When Darwin was carried to his resting place in Westminster Abbey, two of our soundest theologians, one in St. Paul's Cathedral, and the other in the Abbey, spoke with appreciation of his labours, and discussed the relations which the hypothesis that is identified with his name bears to Christianity. It may be worth while to listen to a few of their words, for they show the attitude assumed by true Churchmen towards physical science. "The principle of selection," says Canon Barry, "was by no means alien to the Christian religion, but it was selection exercised under the Divine intelligence. And to man was accorded the privilege of free will which enabled him to be a fellow-worker with God in the great scheme of Providence." Canon Liddon speaks as follows: "When the books on the *Origin of Species* and the *Descent of Man* first appeared they were regarded by many religious men as containing a theory necessarily hostile to religion. A closer study has greatly modified such impressions. It is seen that whether the creative activity of God is manifested through catastrophes, as the phrase goes or in progressive evolution, it is still His creative activity. The evolutionary process, supposing it to exist, must have had a beginning; who began it? It must have had material to work with. Who furnished it? It is itself a law or system of laws; who enacted them? Even suppose the theory represents absolute truth, and is not merely a provisional way of looking at things, incidental to the present state of knowledge, these great questions are just as little to be decided by physical science now as they were when Moses wrote the Pentateuch, but there are apparently three important gaps in the evolutionary sequence which it is well to bear in mind. There is the great gap, between the highest animal instinct, and the reflective, self-measuring, self-analysing thought of man. There is the greater between life and the most organized matter. Of this gap between vegetable and animal life, Principal Dawson observes, "it can only be filled up by an appeal to our ignorance." "There is the greatest gap of all" continues Canon Liddon, "between matter and nothing." At those three points, as far as we can see, the Creative Will, must have intervened otherwise than by way of evolution out of existing materials. to create mind, to create life, to create matter. But beyond all question, it is our business to respect in Science as in other things, every clearly ascertained

report of the senses, for every such report represents a fact, and a fact is sacred as having its place in the Temple of Universal Truth."

Just so; there may be rivalry and antagonism amongst the seekers after truths in different departments, but there is no discordance amongst the truths themselves. When scientists parade their speculation (often hastily enunciated) as indubitable truths; when they go out of their way to convey insinuations against, or to speak contemptuously of, other departments of knowledge, it may be hard to refrain from retorting in similar language. Nor is the difficulty confined to students of theology and to firm believers in Revelation. When Carlyle denounced the favorite speculations of the day as the "Gospel of Dirt," he spoke with the natural indignation of one who was deeply conscious that there was a world of mind as well as a world of matter against what appeared to him to be a sordid and false materialism. No doubt it is difficult for a Christian sometimes to preserve his equanimity in the presence of speculations that profess to be based upon scientific facts, but are evidently prompted less by a love of science than by hostility to revealed truth. Eminence in physical science is not an absolute safeguard against the use of self-contradictory language and the assumption of unscientific hypotheses. We commend, and are thankful for, the patient investigation of the secrets of Nature, but the explorer (even when not wrongly biased) may be at fault in the interpretation of his facts. It is sometimes said or implied that this is only the case with theology; that it is not the case with the natural sciences; that whilst there is confusion and error in the former, all is certainty in the latter. This, however, is scarcely true. It would be more correct to say that in the natural sciences, as in others, theories have been and are often mistaken for facts, and that the progress of every science has been marked by errors of speculation. With reference to the very hypothesis we have been looking at, on which so much has been built as upon an absolute certainty, Mr. Huxley says, "I adopt it, subject to the production of proof," which, as he admits, is not producible. And Prof. Tyndall allows that it may undergo considerable modification.

A history of inductive sciences is just a history of erroneous interpretations, each displacing the one preceding it, and destined to be displaced by another as more facts come to light after more elaborate investigation. Nor are scientists any more than other men exempt from bias in favour of their own theories or of the traditions they have received. History tells us how the old scientists who concealed their ignorance under the sonorous phrase, "Nature abhors a vacuum," abhorred Toricelli for suggesting the laws of atmospheric pressure. It tells us again of the opposition Harvey encountered from physiologists when he taught the circulation of the blood. It tells us that the emission theory of light preceded the undulatory theory, and, to take but one more instance, that theories of electricity have had to be continually modified or abandoned.

A word in conclusion. Religion is the link which binds together all the various forms of intellectual activity. It supplies them with common motives and gives them vigor which nothing else can supply. Most of the leading scientific investigators who are also practical teachers (Sedgwick, Agassiz, Frank Buckland, Phillips and Dawson amongst others), are expressly agreed in this, that if natural science be robbed of religious ideas it becomes barren and repulsive, its educational value decreases and it becomes even less efficient for practical research.

The student of theology is bound by the precepts of Scripture itself to respect investigations of truth in other departments of thought; and the student of history, or archaeology, or the natural sciences may be well assured that there is no inclination on the part of the true Churchman to undervalue pursuits of science—no disposition to reject clearly proven facts, however much they may conflict with received opinions. The essential unity of all kinds of truth is involved in the very idea of a University. Every honest, earnest seeker after truth is fulfilling in his measure the will of God; and though his face may be apparently turned from God, though he may not have found

the road to Damascus, yet by the answer he receives to his patient questioning of the earth and the fishes of the sea, he is ever revealing to man more clearly the will and purpose of the Creator. May those earnest enquirers who labor on with "toil of heart, and knees, and hands," with little thought of self, but with a burning love for Science (there are such men in the world), be led to see the invisible things of the Creator with ever increasing distinctness through the visible things He has made, and to know Him more perfectly than He can be known in Nature through the Revelation of His Word.

THOUGHTS FOR SIXTH SUNDAY AFTER TRINITY.

VI.

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

This must have seemed an hard saying to those who heard it fall from the Master's lips. How conscious must they have been that *their* righteousness, far from exceeding, fell far short of that of the Scribes and Pharisees. "Who then can be saved?" they might have cried, but Jesus goes on to show them how the righteousness which He demands from His followers is this higher righteousness, yet one to which the humblest, lowliest soul may attain. It is once more, as ever, the Law of Love which He inculcates, but awful is the warning which He utters to those who will not take His easy yoke upon them. Coming from the lips of Love itself, it has all the terrors of Divine justice. "Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing." Not as the Scribes and Pharisees, "going about to establish their own righteousness," but submitting themselves "unto the righteousness of God," they were to enter the Kingdom of God, and by faith here and hereafter in the fulness of fruition were to live as the subjects of the King of Kings.

In the hereafter of that kingdom there are prepared for those who love God such good things as pass man's understanding. . . . "The key to that kingdom is love, love to God and man," putting forth works, as the living tree puts forth fruit. Such love is the righteous of which Christ speaks which will exceed the righteousness of the Scribes and Pharisees, such love is the fulfilling of the law. We cannot of ourselves obtain it; it must be poured into our hearts from the source of love. And if we make *real* to ourselves that without it we cannot enter the kingdom of heaven, we shall seek it so earnestly, so passionately, that it *must* be ours—our Father will withhold no good gift from those who in faith implore it. Let us dwell earnestly upon the Master's words: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven."

BISHOP BEBEL, of Ohio, has repeatedly urged the clergy of his Diocese to preach annually a sermon on Episcopacy; and the recent Convention of the Diocese furthered the request by resolution, recommending the second Sunday in October as the day for such sermons. The Bishop emphasizes the statement that our Presiding Bishop of the Church in the United States is but the one hundredth and twentieth in a direct line of succession from St. John. Taken in connection with this the fact that St. Paul provides for the perpetuation of the succession explicitly for five generations from the personal authority of Christ Himself, where He bids St. Timothy commit the Gospel to faithful men who shall be able to teach others also (*i.e.*, 1, Christ; 2, St. Paul; 3, St. Timothy; 4, "faithful men;" 5, "others"); the fewness of the links necessary to the connection of our living ministry with the Founder of the Church may seem a fact of very tangible value. Of course we must admit that there may be, as is charged against the Eastern Church, a lifeless condition of spiritual things, together with an unquestioned succession. But purity of doctrine and zeal for work and progress being conceded, the Church, which has an orderly succession also, must seem to the inquirer to have the best warrant for claiming to be of the Apostles' fellowship.