

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The Church Guardian.

"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. 2.—No. 12.

THURSDAY, JULY 1, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

The death is announced of Dr. Aub, rabbi at Berlin, one of the most learned Talmudists of the day.

A PHILADELPHIA preacher announced, "Let us continue our worship by listening to a piece of sheet music performed by the operatic quartette, who have been secured regardless of expense."

FOUR colored clergymen of the Church are laboring in different parts of the Diocese of Tennessee, one of whom has made known the fact that Mr. Anderson Taylor, himself a colored man, had paid \$11,000 in one gift toward building a Church.

AT Athens, as in other parts of the continent of Europe, the Lord's day has been too much disregarded. It is pleasant to note that here, as elsewhere, there is an improvement in this respect. Lately 130 Athenian shopkeepers publicly announced their intention hereafter to close their establishments on Sunday.

E. P. WILLIAMS, a young colored man, is the census enumerator of the ninth ward of Bucyrus, Ohio. Several years ago Williams was run over by a train of cars and lost both arms, which were taken off near the shoulder. In the absence of hands to write with he has learned to write by holding a pen or pencil between his teeth, and is able in this way to produce a legible style of penmanship. He writes very rapidly, and in his work as enumerator takes an average of two hundred names a day.

A NUMBER of gold and silver coins, together with silver plate, have been found by some workmen in an old chimney shaft in Leicester-square. The plate, which was perfectly black, turned out to be of rare workmanship. Altogether there were twenty-two pieces, consisting of candelabra, centrepieces, vases, cruets, &c., and the weight is 293 ounces. The coins belong to several reigns, from Charles II.'s down, and are in a high state of preservation. The Treasury officials have taken possession of the articles.

THE crudities and absurdities of some prayers have been subjects of comment and ridicule again and again, and probably will be to the end of time. And yet they continue. A good brother recently prayed in public, "O Lord, if Thou rememberest what we told Thee last week, and another, by way of introducing himself and apologizing for troubling the Lord in his great extremity, prayed, "O Lord, I haven't asked anything of Thee for fifteen years, and if you'll hear me this time, I won't trouble you again for fifteen more."

THE speech of the Primate of Ireland at the opening of the General Synod of the Episcopal Church of Ireland referred to disestablishment. "It is now more than 10 years," he said, "since the decree went forth that severed the link which for seven centuries had united the Church of Ireland and the Crown of England. It devolved upon us, the members of the Church, to meet this calamity in a spirit that would show to the world that, though cast down, we were not destroyed. The task before us was one of great delicacy as well as of great difficulty. It affected the whole fabric of an ecclesiastical polity, and there were dangers to be encountered on every side. Our efforts were crowned with a measure of success that our opponents did not expect and our friends scarcely ventured to hope. May we now look back upon the past with complacency, and to the future with confidence that whatever is still wanting will in time be supplied, and that the zeal, energy and faithfulness of our clergy and people will be more and more apparent."

The number of churches and chapels in and around Cincinnati, Ohio, has doubled within the five years of Bishop Jagger's episcopate; while the clergy list of the whole diocese has increased by 30 per cent.

DURING the debate in the U. S. Senate on the sundry civil bill Mr. Morgan, of Alabama, stated that the cotton crop in the South this year would amount to 5,000,000 bales, valued at \$300,000,000, which is much the largest crop ever raised.

In removing the pews from old St. Ann's church, Brooklyn, the workmen found about \$20 in silver and copper. Among the coins was an English shilling of 1755 that had gone through a crevice in the floor, and also a gold dollar which had been worn as a chain.

FOURTEEN years ago, when Bishop Clarkson of the American Church went to Nobara and parts adjacent, they were four churches, seven clergy, and fewer than two hundred communicants in that extensive field. Now there are within the same limits fifty-two churches, fifty-four clergymen, and 2,500 communicants.

The consecration of Canon Ryle as Bishop of Liverpool took place on the 11th. In addition to the amount raised for the endowment of the new see, the Churchmen of Liverpool have bought a house at a cost of 26,500 for the Bishop's residence. A meeting has been held in London to raise a fund to furnish the house and pay for the fees and costs of the consecration of Canon Ryle. For this "Ryle Testament" a sum of 24000 or 25000 is necessary, and accounts have been opened for this purpose at Messrs. Ramson & Co., Pall mall, and Messrs. Barclay & Co., Lombard-street.

In the parish church of Cwmanman, South Wales, on the 19th ult., upwards of 200 persons, of ages varying from thirteen to eighty-six, were confirmed by the Bishop of St. David's, they having succeeded during the last year from the Welsh Congregational connection and joined the Church of their forefathers, together with their minister and one of their principal deacons. A suitable church is shortly to be erected from the plans of Mr. E. H. Lingen Barker, for these people at Brynamman, which is the most thickly populated district in the parish of Cwmanman, and the Incorporated Church Building Society have started the subscription list with a grant of 2120.

SPEAKING at a luncheon after the reopening of Camborne Church, the Bishop of Truro said:—If he might be allowed to make a suggestion, he would say that one of the greatest improvements would be the throwing open of the church doors daily. He believed in open churches. He had heard, however, most amusing objections raised to the adoption of this course; such as that boys would make the sacred building a playground, or that things would be put to a wrong use. In those parts of the country where the churches were opened he had never heard of such excesses, and he did not believe Cornwall was the place in which proceedings of that sort would occur. He knew of no better way of cultivating reverence to God than leaving open churches for the use of the inhabitants in private prayer. There were many persons who would be glad to go into the place, and drop upon their knees, and lighten the load of their cares. There were not a few who had no place in which to pray, and would be glad of the church. They had made their church free, and he hoped the churchwardens would see their way clear to carry out his suggestion, as everywhere the opening of churches was beginning to be more and more common.

The Bishop of St. John's Caffraria, Africa, is suffering from blindness brought on by over work.

The execution of the Leibnitz monument at Leipzig has been intrusted to Professor Hanel.

THERE are 100 different sects in New Zealand. What a caricature of christianity. One of them has 7 members, and another 17.

The Council of the Royal Geographical Society have awarded Bishop Crowther a gold watch "in recognition of the services he has rendered to geography."

137 noblemen and gentlemen were lately confirmed at Eton College. Among them were the Duke of Newcastle, Lord Apsley, Lord Fitzgerald, and the Count de Salis.

It has been estimated by a German writer that if the European postal traffic continues to increase at the same rate as during the five years 1873-78, more than 20,000,000 articles will be forwarded every year.

The Rev. R. G. Moore, who had the distinction of holding the poorest living in England, (that of St. James, Shipton), which yielded \$15 a year, has died at the age of eighty-four. He held this living over fifty years.

The Southern Churchman says: "There are several of our exchanges which studiously record every disagreeable item they can find, in regard to the Episcopal Church. Pleasant occurrences are numerous,—accessions, consecrations, evidences of growth and prosperity—but they are unnoticed, while the unpleasant occurrences are paraded. Why is this thus?"

It is the same in Canada.

Foreign Missions.

INDIA.

WOMAN'S WORK.

WE have now related at some length, the work done in two important missions in the North of India, Chota Nagpore and Delhi. There are many other stations of the S. P. G. and C. M. S. of which we shall give a resume at the close of the account of the newly formed diocese of Lahore. At present we turn to the older See of Bombay, but before doing so we copy a recent letter from Calcutta as it gives a hopeful view of the change which is passing over India with the quiet, gradual motion so peculiarly characteristic of the East:

"Returning to India after many years of absence, I can emphatically endorse the remark of Sir Bartle Frere that although the progress of the work seems slow to us, 'the teaching of Christianity in India is effecting changes—moral, social, political—which for extent and rapidity are more extraordinary than anything that has been witnessed in modern Europe.'"

While deeply sympathising with the weary labourer on the scorching plains of Bengal, and recalling personal recollections of those who were the workers thirty, forty, and more years ago, one is deeply impressed with the superior position of their successors of the present day. A convert of respectable standing was then rare; a Brahmin convert a unit; the few of humbler rank were too dependent on their European teachers, both for spiritual instruction and ministry, and for employment by which they could gain support for themselves

and their families. The resources and energies of missionaries were taxed to the utmost, and their deepest feelings often painfully exercised as to how they should act when hopeful inquirers presented themselves, how bear the burden of a congregation who would look to them alone in the alienation from their people which the acceptance of Christianity would inevitably cause.

But now converts of good position are numerous, and Brahmins among them are no longer units. I sit daily beside a gifted lady of that caste preparing herself to become a teacher to her countrywomen—a lady whose dignified bearing, sweet, attractive countenance, and affectionate disposition, win the love of all who see her. Take this in connection with the remark of Henry Martyn, that the conversion of a Hindu Brahmin would be the nearest approach to a miracle of anything he could conceive of, and progress great and sure becomes at once apparent.

Again, I now see pretty, neat churches, with congregations of from 100 to 200 or 300 worshippers, who are ministered to by Native Pastors, and reside in dwellings far superior in comfort and arrangement to those of the heathen around them who are in as good circumstances, many more wealthy than they are. It is true that the cry is still heard from the lips of missionaries, "The harvest truly is great, but the labourers are few," and this cry is still true; but while they utter it they are raising up from among the people themselves, men—yes, and women too—who are better fitted than any foreigners can be for going forth to gather into the fold of Christ "the children of God who are scattered abroad" over this vast land.

And I cannot shut my eyes to another striking mark of progress. Until twenty or thirty years ago the Bengalis were mostly confined to their own province, and were looked down on by people of the upper country as physically weak (which they are), and without independence or originality of character, though possessing great mental power. Such has been the influence of the thoroughly good and Christian education imparted by the European missionary, that now these very Bengalis are found occupying the highest and most influential positions all over North India, even in the Punjab; and I was struck with the reference to one such the other day—a Christian Brahmin in a responsible office, the trusted and effective helper in a missionary settlement—"that he was one of the finest and most useful of men, an ornament and a blessing to their locality."

You will not be surprised when I proceed to trace a good proportion of this progress to the advance that has been made in access to the women of India. We have had but thirty years' trial in this especial branch of missionary work, yet it has told in an astonishing degree and is telling every day.

I have just visited a Brahmin household and seen the dark and desolate rooms in which the female inmates were formerly immured. Happily they are not immured now, though living a thin life still. The death of the father and family misfortune has made it needful for the widows to let the best part of their house, and they have let it to our lady missionaries for a girls' school, their own daughters being some of the most promising pupils. These widows showed me with much satisfaction the various apartments of their ancestral mansion, giving such explanations as opened the eyes to some of their family customs. One sees at a glance that the pupils in this schools are of superior caste, their complexion being fairer, their features handsomer, and their general bearing more dignified than that of the common people. And who is the teacher? A truly earnest-minded Christian woman—a Eurasian [i.e., of mixed European and Indian descent], born and brought up in India, and prepared

for her work by a suitable training. The love which shines out of her eyes to her little scholars shows the deep interest she feels in them, and her hope and daily prayer is that she may be made the means of leading some of these little ones to rest in the bosom of her own dear Saviour. This is not her only school. She is engaged daily from eleven till five in a circle of such, and she also visits zenanas, and gives instruction to their secluded inmates, several of whom in her and other houses become secret believers in Jesus Christ, though not at liberty to confess Him.

This teacher is one of a large circle of trained Eurasians stationed in different localities, and I have been such interested in going occasionally with them, and in seeing the hopeful prospects opening out on all sides. These Eurasian teachers are supplemented when needful by Native Christian women, who have also been trained and prepared for the office, and are always fairly efficient—in some cases very clever and superior women going to independent work of their own. Many classes of teachers, who may be designated as hands and feet to the one or two European lady missionaries who superintend them, could be multiplied indefinitely if more local means were at our command, and many more are needed. If possibly valuable should we find native educated widows of rather mature age—who could be placed in a central village, carry on a girls' school, and instruct the women of the locality.

So a village abounding in this populous land, I visited one the other day, which has a missionary centre, *Chota Nagpur* neighbourhood. The presiding genius is a comely native between thirty and forty, a really superior woman, of considerable power of character and of earnest piety. She has seventy girls in daily attendance, whose reading, writing, ciphering, &c., but especially their knowledge of Scripture, showed her to be a teacher of no common order. She was evidently the trusted friend and adviser of the village women, some dozen or more of whom clustered round her—after the girls had retired—and listened to the old, old story from her lips. "What do you do on Sundays?" I enquired. "We read our Bibles, sing our hymns, and talk to those who are sure to pay us visits and then we pray for God's blessing on it all." I was pleased to notice that she opened her school, and closed it too, with prayer.

This is a sample of the sapping and mining which is going on in some Hindu villages, and if by the sympathy and help of our friends at home we can increase this *same* into many we shall rejoice.

At 10 o'clock the great risk to health and its frequent failure in the zealous, earnest-hearted European lady, and as the eye opens more widely to the vast needs of this land, one longs intensely for the multiplication of both the kind of native agency studied to, and, to prepare first, a separate training-school for superior native women is much needed. I hope that need will be realized by those who can supply it, and that very soon it may be no longer a thing to be desired, but a thing in possession.

European lady missionaries are indispensable, not only as instructors of neighboring native ladies, but as heads and directors of the work, and to give it a position among the natives.

One other point presses, which, though mentioned last, is all important: the need of more earnest, constant and persevering prayer, both among the labourers in India and those who send them forth.

May our missionary committees and our missionary supporters, and may we ourselves be penetrated by the spirit of prayer, and a blessing will fall abundantly on us, and our wilderness will become a fruitful field, the Spirit being poured upon us from on high!

C. WAILBRECHT.

Calcutta, March 1st.

CANON DART'S SERMON.

(Concluded from page 4.)

It should never be forgotten, that in every age, the Church has been alive to her duty of cultivating the intellect. And we make this assertion, not merely on the authority of chroniclers and historians, but also from our knowledge of existing monuments over the face of Christendom. We might remind, or inform those who advocate Culture to the disparagement of Religion, that it was the Church who founded Colleges and Grammar Schools in the Mother Country, thus providing the means that enabled the poor student to acquire knowledge. It was the Church who sought out talent in obscure places, who took by the hand children of men of low degree, endowed them with the learning of the day, and placed them among the great ones of the earth. It is an unquestionable fact, of which our College is only one out of a myriad of illustrations, that the Church of England has ever been on the side of the higher education. The same may be said of the religious communities in the States, though their principles in some important respects, were at variance with those of our Church. "Religion," says a recent American writer, "was the corner stone in the foundation of our older Colleges." The truth of this statement may be clearly seen by reference to History. In the early laws of Harvard it is written, that "everyone shall consider the main end of life and his studies, to know God and Jesus Christ which is eternal life." An old Puritan President of another College is reported to have said, "cursed be all that learning that is contrary to the Cross of Christ, cursed be all that learning that is not coincident to the Cross of Christ, cursed be all that learning which is not subservient to the Cross of Christ." We admire the firm faith in fundamental dogma which is breathed in these words, though we may hesitate to adopt the anathema from a belief that there is no learning worthy of the name, which is contrary to, or not coincident with the Cross of Christ, or may not be made subservient to its teaching.

It seems well to remember these facts respecting the foundations of schools of learning, in view of the false assumption so frequently and insidiously made by unbelievers, that prominence given to religion is somehow or other detrimental to mental culture. The influence exerted by these writers is largely due to their professions of reverence for morality, professions which are, no doubt, in the main sincere, for they are made by men who have been bred amongst Christian people. But the basis of morality, as we understand it, is the revealed law of God. If that law were abundant, Christian morality would inevitably be destroyed, though it might linger on for a time through the influence of custom and habit, just as a room does not lose its heat immediately after the fire is put out. But, as of old, so now, it is evident that someone opposed to Christ, because He condemns their pride, their self-indulgence, and their self-will. It is no secret that, under the patronage of modern philosophy, there are attempts to inculcate a perverted morality, and there are outcries of open vice which are not the less pernicious for being usually presented in the garb of sensual poetry, and substantial romance.

It is well that we should clearly understand what culture without religion really means. There is no sadder sight than that of a highly gifted man with his intellect elaborately cultivated, yet lacking the "principal thing," destitute of faith and reverence, and sunk in immorality so far as public opinion, the god he worships, will allow. This is no uncommon case, though we are thankful to say that public opinion is so far affected by religion that it does, as a rule, demand something like Christian morality in the man who is called to fill any high, responsible office. If irreligious culture were made the highest aim, the man I have sketched would represent the type that would commonly be produced. Without the work of religion upon the soul no other result could reasonably be expected.

But how can we secure to religion the dominant position in our minds and hearts which it ought to hold. First, I would say that in every abode of learning there should be a place dedicated to religious purposes, and that this place should be used, not at distant intervals, but regularly and daily. It should be considered as essential a part of the life of a College for its members, as a body, to keep themselves in communion with

their Maker and Preserver, and to seek from Him true wisdom for the guidance of their daily lives, as it is for some to teach and others to master the prescribed subjects of study. If a young man would cleanse his way he must rule himself after God's Word. If he would use his knowledge aright, he must seek the wisdom that is from above.

Upon these principles our College was founded, and they have never been forgotten in its government. Thanks to the munificence of Mr. Edward Binney, whose name we shall never omit to mention with grateful reverence at each recurring Encenia, we now possess a Chapel worthy of the purpose to which it is dedicated. Its superiority to the buildings around it should serve to remind us of the position which religion occupies in our system of education, as that which gives us the "principal thing," as being both the foundation and the crown of all our work. Some of us met there for Holy Communion in the early morning, and we might be assembled there now, instead of in this Parish Church, which is so freely placed at our disposal by the Rector and Churchwardens, but the procession to this Church and the Service in it are among those links binding us to the past, which it would not be wise lightly to sever. Nor is it a small matter that we are enabled on our anniversary thus to bear witness to our union in Christ, with our brethren in the community around us.

Besides the daily sacrifices of prayer and praise, and the endeavour to maintain a religious walk throughout all our lives, we hold that the understanding is meant to be exercised on the subject matter of religion. This is a truth generally overlooked, though we should be especially mindful of it in days of intellectual activity. But it often happens that whilst a young man's intelligence is progressively developed in the study of science and literature, it is not exercised at all upon revealed truth. He holds it passively, just because he has been taught it. The thoughts and conceptions he had about it when a child have not been corrected and enlarged by further study. The difficulties it presents have never been faced, perhaps he is ignorant of their very existence, though they have been discussed and removed again and again by scholars and theologians, and the result often is that he is at the mercy of the first sceptic or infidel who puts these difficulties before him, with the assertion that they are insurmountable. He sees that the infidel is better informed on those points than he is, and therefore acquiesces readily in the untrue statement which he is unable to refute. But let his knowledge of revelation grow with his mental growth, let his mind be exercised reverentially on the problems it presents, and his enlightened faith will not easily be shaken. Holy Scripture, as St. Paul intimates, contains not only milk for babes, but also meat for strong men. This meat is not exclusively for those who have a vocation for the ministry, it is to be digested by all who would advance in true wisdom. St. Augustine, in speaking of the Scriptures as the water of life, says that it has its First, Second, and its Third Daughters. Let a cultivated man not stop after the First Daughter, which yet by God's grace, may be sufficient for the simple and illiterate, who have no opportunities of receiving more, but let him strengthen the powers of his mind, and refresh his spiritual life by further draughts from the sacred spring. He is exposed to greater temptations than the uneducated, and therefore needs greater safeguards. His education has given him greater power, for the exercise of which he is responsible. He can compare Scripture with Scripture, examine difficult passages of the New Testament in the original Greek, and read Old Testament History in the light thrown upon a large portion of it by recent archaeological discoveries. If this be done, he will then be able to encounter gainsayers, should the need arise with their own intellectual weapons. There are abundant opportunities for beginning all this in College; it might be extremely difficult, and perhaps impossible, to begin to do it in the pressure of after life. Yet, even under that pressure, a man will find solace and support in reviewing and deepening what he has previously acquired, and be able to do his part in extending and upholding the kingdom of God, by aiding, with his knowledge and mental power, those weaker and less instructed than himself. Let the opportunities a student possesses be duly used by him in connection with the Chapel Services, and his

private prayers, and he will carry away with him from College, a possession more precious than all his other attainments. Those may pass from him, or become in a great measure obsolete, and of no practical service or account of the ever-shifting boundaries of human science. That will remain and become to him of ever increasing value. He will have that which will make him truly rich for Time and for Eternity.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

TRIBUTE TO THE REV. DR. COCHRAN'S MEMORY AT KING'S COLLEGE ENCENIA.—The President, Rev. Dr. Dart (in enumerating those of the Alumni who had passed away since the last Encenia) said that there was one, who, for a quarter of a century and more, had been closely identified with the interests of King's College, and who had done much during his long life to promote the prosperity of his Alma Mater.

He referred to that venerable and faithful servant of God, Rev. Dr. Cochran, whose remains had been interred in Windsor Church yard the day previous. He sympathized with the natural grief of his relatives and friends for their great loss, but for him there could be no sorrow. After a long life of usefulness he had gone to the rest that remaineth for the people of God.

The Lord Bishop said that he generally had the misfortune to be the last speaker, and had consequently to curtail his remarks. After what had already been said by preceding speakers in allusion to the Alumni who had been called away by death during the last year, he would not make any lengthy remarks, but he would fail in his duty if he omitted to notice the great loss the College had sustained by the recent death of the Rev. Dr. Cochran. Born within the walls of the College, and intimately associated with its interests from his early youth, Dr. Cochran had, throughout his long life, labored earnestly for the advancement and welfare of King's College. When the Government Grant was taken away some years ago, and the income of the College diminished, the friends of the Institution were compelled to devise some means to raise an endowment fund, and by universal consent Dr. Cochran was selected as the fittest man to accomplish that object, and marvellously well he did his work. Devoting himself with all his energy to the object he had in view, he succeeded, in the face of many difficulties, in raising the sum required, (\$40,000), and King's College to-day, to a large extent, owes its present prosperous position to the success of that undertaking. His Lordship advised the young men who were leaving College to try and follow in Dr. Cochran's footsteps, and to profit by the example his life afforded, of what could be accomplished by patient, persevering, prayerful work. He concluded by referring to the two great works of Dr. Cochran, (outside of his ordinary Missionary duties), viz., the foundation of the noble Institution for the Deaf and Dumb, and his labors in connection with the Halifax Visiting Dispensary, which, to a very large extent, owes its present position of usefulness to his unwearied exertions in its behalf.

FUNERAL OF REV. DR. COCHRAN.—We copy a notice of the funeral from the Chronicle as follows:

As previously announced, the remains of this lamented and venerable divine were taken by Wednesday morning's train to Windsor, for interment in the family burying ground at that place.

One of the most touching incidents connected with the demise of Dr. Cochran was the visit of the Deaf and Dumb pupils (numbering 59) to take a last farewell of one who took such an interest in their welfare, and whom they loved as a father. The scene was very affecting, and there was no doubt of the genuineness of their sorrow. The boys of the school marched in procession from Dr. Cochran's late residence to the Railway Depot on the morning of the funeral. On the arrival of the train at Windsor, the Rev. Canon Maynard, Rev. Dr. Dart, President of King's College, the Lord Bishop and other clergymen, and many of the principal residents of the town were in attendance and formed a procession to the Parish Church. The Psalms prescribed by the liturgy

of the Church were read by the Rector, Rev. Canon Maynard, the lessons by Rev. G. W. Hill, Rector of St. Paul's, and the service at the grave by His Lordship Bishop Binney. The body of Dr. Cochran was deposited beside the grave of his father, his mother and his sisters, in the quiet village churchyard, near where the classic Avon, winds its sinuous course, amidst the scenes of his early boyhood in the place he loved so well.

There were four pall bearers who kindly volunteered their services, and carried the body into the church, viz.: Rev. J. Partridge, Rev. George Butler, Mr. F. W. Brown, student of King's College, and Mr. G. K. Martell, student of King's College. There were a number of other clergymen present as mourners, including Rev. John Abbott, Rector of St. Luke's, Rev. Dr. Jarvis, of Shediac, N. B., and Rev. J. A. Kaulback, Vicar of Truro, &c. This ended the closing scenes of the life of the eminent clergyman, of whom it may truly be said he rests from his labors, and his works do follow him.

REDUCED RATES FOR MEMBERS OF SYNOD.—Persons travelling by Railway to attend the Synod will take ordinary simple journey tickets, and on their return will obtain on the Intercolonial line a ticket to the station from which they came free of charge, and on the Windsor & Annapolis line at one-third of the ordinary rate. By the "Edgar Stuart" and the "M. A. Starr" they will only be charged a single fare for the double journey.

HALIFAX.—Notice for Synod Week.—The officers of the Church of England Institute request us to state that the Reading Room will be open from 9 a. m. to 10.30 p. m. on week-days, and on Sundays, from 2 to 6 p. m. Clergy and lay delegates visiting the city during Synod week are particularly invited to make use of the Rooms. Writing paper, pens, ink, &c., will be found in the Committee Rooms, where letter and other writing can be done. Visitors are requested to enter their names in the book provided for that purpose.

LOCKPORT.—We direct attention to the advertisement elsewhere, inviting clergymen to correspond with the Church Wardens of this new Parish. The parish is beautifully situated, and comprises three stations, 7 miles apart, viz., Lockport, a thriving town of 700 inhabitants, (about 20 miles from Shelburne) Western Greens Harbor, 7 miles from Lockport, and Jordan Falls, 7 miles further on, at two of which neat churches have been erected, and the people are very comfortably off and respectable. To the right sort of man there would be no great difficulty in working up a strong and interesting parish, and while the salary for the present must be small (\$600 or \$700), yet in a year or two it would be increased.

HALIFAX.—St. Mark's.—Sunday, the 20th, being Accession Day, the special service appointed was observed in St. Mark's. An appropriate sermon was delivered on that occasion by the Curate in charge from the words "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for King's and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." The national anthem was played on the organ both before and after Service. A large congregation was present.

CORNWALLIS.—The Bishop visited this Parish on Friday last, and Confirmed fifteen candidates, presented by the Rector, the Rev. F. J. H. Axford. Efforts are being made to rebuild the Parsonage, recently destroyed by fire.

YARMOUTH.—The Rev. S. Gibbons, of Baddeck, C. B., spent three days at Yarmouth recently, and occupied the pulpit of Trinity Church on Sunday, the 20th. The collections (by the Offertory) for his Fisherman's Church, amounted to \$88.

DIOCESE OF FREDERICTON.

THE METROPOLITAN'S TOUR.—His Lordship the Metropolitan visited the Mission of Wicklow on Friday of last week, where he held service and confirmed ten persons, two of the candidates being from East Florenceville, in the Mission of Aberdeen.—On Friday, p.m.,

a lot of land given by Mr. J. D. Saunders, for a burying ground for the members of the Church of England, was consecrated by His Lordship. On Saturday morning he drove to Woodstock, and on the following (Sunday) morning held a confirmation service at St. Luke's Church and administered the rite to thirty-nine candidates. On Tuesday morning he left on his return to Fredericton to prepare for the work of the Synod, which meets at St. John on July 1st.—Woodstock Sentinel.

RICHMOND.—An interesting meeting was held at Belleville, on the 24th, on behalf of the D. C. S. Addresses were delivered by Rev. T. Neales, E. S. W. Pentreath, J. E. Flewelling, and the Rector. Opportunity was afforded afterwards to sign contributions to the Society. The result was a considerable addition.

CARLETON.—St. Jude's Church.—Rev. D. B. Parnter, Rector, was opened on Sunday, June 20th, after being closed two months for repairs and improvements. The Church presents a much improved appearance. Rev. L. G. Stevens, of St. Luke's, Portland, preached the morning, and the Rev. F. S. Sill, preached in the evening.

St. John.—Trinity Church.—The spire is nearly finished—the seats are being put in the Nave. The Church will be consecrated about September.

St. James' Church.—The heavy thunder storm on the 21st did considerable damage in the city. St. James' Church was struck by lightning. The plaster was injured, a window broken, and other damages sustained. The expense of repairs will probably only amount to \$25.00.

RICHMOND.—At a meeting in Richmond on the 22nd, addresses were made by W. F. Dibble, Esq., and H. M. Connell, Esq., on behalf of the D. C. S. Rev. G. C. V. Eastman has left the Mission at Grand Falls, and goes to the United States. We learn also that the Rev. W. Shannon is soon to leave the Mission of Edmundston.

WICKLOW.—This Parish contributes large sum of \$84.00 to the D. C. S. this year. We are thankful for the renewed life in most of the Parishes of the Diocese, and modestly claim that the GUARDIAN has helped somewhat in this.

CHATHAM.—The following telegram reached us too late for insertion last week:—Church Society offerings Sunday last, two hundred and twenty-two dollars. What country congregation in either Province can beat this?

DIOCESE OF MONTREAL.

(From our own Correspondent.)

OUR Synod has met, discussed, legislated, and dissolved. We have not had much to draw the attention of the press. Had we had strife, angry or party provoking language, we would have had more attention from the papers. And what little these papers have given, the Gazette excepted, has been most infamously reported. I saw reporters sitting idly by, except when some speech or sentence that would have been better left unsaid, and this they would duly record. The press is here chiefly in the hands of Presbyterians or their kin; and we see an evidence in the great space accorded, the full reports given, and the leading articles written concerning the General Assembly now in session. This has gone to the length of publishing portraits (by no means flattering ones) of the leading men in the Assembly.

Our Synod has been harmonious, our Bishop has presided admirably, and this combined with the wise and kind way he has worked among his clergy, called forth a motion from the Rev. E. Wood, whereby thanks were given to his Lordship for his wise and fatherly administration of the Diocese. This took the Synod by storm, all the members by one impulse rose to their feet and carried the motion by acclamation. The Bishop, with much emotion, returned thanks, and called for the singing of the Doxology, which was rendered with great fervor, Rev. E. Wood leading.

By an extract from the Star, you will see that the opening services of the Synod were of a much heartier and of a more suitable character than has obtained here for years. And this having been done for our Diocesan Synod, it is to be

hoped that even a still better one will inaugurate the Provincial Synod. Let us have a surpliced choir, a somewhat uniform procession of clergy, plain and good music; the Metropolitan with his insignia (the staff), and we will have a service that will be impressive and congregational, and one comporting with the dignity of an assembly of the Church in Canada. Canon Baldwin, as you see, was the preacher. His sermon was able, learned, eloquent, and worthy of all praise, had he not mentioned Dr. Pusey's Eirenicon as intended to lead to union with Rome. From the manner in which he spoke, one doubts very much, whether he ever read the book through or thoroughly. Any one acquainted with it knows, that so far from making a union with Rome as she is, desirable to the readers mind, it has quite the contrary effect. It is a pity that in the tail of his sermon the reverend Canon should show his sting.

The election of delegates to Provincial Synod partook of what seemed to many a most unconstitutional character. A committee was named to select the requisite number of names as a recommendatory ticket to those who were to vote. But some way a great number were rather mystified on the matter; some arrived during the proceedings; and, to the astonishment of many, the list recommended by the committee was declared as having been ballotted for and carried, and this without change or alteration of a name! The result is much dissatisfaction, and more especially so when it was found that the name of Canon Ellegood, one of our oldest, most respected, and most moderate men, and liberal, (nearly to a fault), was left out. We believe that such a plan will not be tried again.

Bishop Bond has the happiness to find his exertions to free the Diocese from debt have been eminently successful. The deductions made from the stipends of many of the missionary clergy has been paid to them, much to their pleasure, we are sure, and there is a surplus in the hands of the Treasurer, a thing that has not occurred, I think, since Bishop Fulford's Episcopate. But there remains one thing for which both Bishop, clergy, and laity will have to make an effort, and that is to rescue Trinity Church from the auction mart. It seems by some action Bishop Oxenden took to ward off the disagreeable he pledged himself, *ex officio*, and now the Trust and Loan Company, who hold the mortgage, have placed an attachment on the See-House and the income that arises from the Bishopric Fund. This probably will hasten matters and bring them to a crisis. The Churchmen of Montreal will not stand to see the Bishop endure any personal trouble about the matter. It would be a disgrace if they would.

Twenty-First Annual Synod of the Diocese of Montreal—First Day—Evening.—The special Synod service last night was attended by an immense congregation. The choir numbered about one hundred and fifty voices, distributed as follows: Twenty-four from St. James the Apostles, twelve from St. John and forty from St. Martins, all in the choir proper, and the choirs of Trinity, St. George's and the Cathedral, under the tower.

The service was sustained very evenly throughout considering that these several choirs had not met before Monday evening. The boys' voices pealed through the building with telling effect. The Rev. Canon Norman read the prayers, Rev. Mr. DuMoulin and Rev. Mr. Dixon read the lessons, and the Rev. Canon Baldwin preached an eloquent sermon.—*Star.*

OUR LONDON LETTER.

(From our own Correspondent.)
It is still Bradlaugh—all Bradlaugh. Mr. Gladstone has hurried on his Burials' Bill, and Sir William Harcourt, fresh from Derby, had hardly taken his seat before he was on his legs again asking permission to explain his Hares and Rabbits Bill. But it is all to no purpose. The one question that occupies St. Stephen's is the question whether or not Charles Bradlaugh shall take his seat for Northampton. It used to be said in the palmy days of the Court of Chancery that there was no reason in the world, except the impatience and impetuosity of clients, why a case, when once begun, should ever come to an end, and the House of Commons seems to think that this observation applies to a personal question. You may harangue about civil and religious rights; you may wax elo-

quent about the rights of property and the law of nature, *apropos* of hares and rabbits; you may get up a scene now and then about a Treaty or an "Insane Convention." But all these for Parliamentary purposes are nothing in comparison with a personal question like that of Bradlaugh's. It is fresh and fresh every day, and every day it seems to turn up in a new phrase. A Committee is appointed to look into precedents and report, and the Committee is so evenly balanced that when its report comes up it is found to be practically the report of the Chairman—and the Chairman a Tory! Here is a new chance—it is no longer a question of religion and constitutional law—it is a question of party rivalry. Liberal lawyers find themselves pitted against Tory lawyers—Tory statesmen against Radicals—and so all round. You know the result—a stormy debate and a scene. Another Committee, whether it ought to contain more lawyers or laymen, more Churchmen or Dissenters, why the Roman Catholics and Presbyterians are excluded, and whether when it is complete it shall consist of fourteen or seventeen members. These points have been under discussion all the week, and to-night they are to be brought up again, and, as far as I can see, to be kept up all through the week.

It is fine sport, except for the Ministers, and you have only to study Gladstone's face, as he sits there upon the Treasury Bench, gloomy, meditative, and meek, with his hands folded upon his lap, to see that he wishes himself well out of the difficulty, and does not see how he is to get out. Three-fifths of the Liberal Party are for admitting Bradlaugh in any way, by oath or affirmation, or, if that is impossible, by a special resolution, suspending the oath in his case; but the remaining two-fifths are against admitting him on any terms, and that is the unanimous feeling of the Conservatives, the Conservatives believing that the Christian character of the House of Commons is at stake in this matter, that if the Oath of Allegiance is suspended in his case, it will have to be suspended in a good many more cases, and in the end abolished altogether. The Radicals avow plainly that it is their object—that in their opinion, the age for oaths is over, and that if we must have an Oath of Allegiance at all, the best thing we can do is to turn it into a declaration, and the simpler the better. The Law and Usage of Parliament is clearly against Bradlaugh—even the Liberal lawyers admit that, and the Oath of Allegiance, as the law stands at present, bars Bradlaugh's admittance into the House of Commons. The Law, of course, may be altered for his special benefit, as it was altered for the Quakers and the Jews, but at present the House of Commons cannot allow him to make an affirmation without violating their own custom, and Bradlaugh, even by his own confession, cannot take the oath without offending the conscience of every religious man in the House of Commons.

Thus the question stands to-day, and no report of a Committee can alter matters of this kind, for the ultimate decision of the House depends upon a party vote; but as far as one can see at present, the House of Commons, when it comes to vote upon the question, will vote against Bradlaugh taking the oath, a new writ will have to be issued by the Speaker, and the Electors of Northampton will be left to settle the question, as in all probability they will settle it, by returning a Tory and a Churchman, in the place of a Republican and an Atheist.

Practically, this is the only question upon which, at present, there seems to be the slightest difference of opinion in St. Stephens', and, as I heard a witty M.P. say a day or two ago, the only result of the general election has been to put a Quaker in the place of a prize-fighter on the Treasury bench, to send a Roman Catholic to India, to place another at the head of the Court, and to get an atheist knocking at the door of the House of Commons, with a dozen filthy and immoral books under his arm. The Home Rulers find themselves thrown over. The Radicals have been muzzled. Gladstone has been put into a strait waistcoat. Dilke and Chamberlain have been squared; and a Ministry which came into office, pledged up to their chins to abolish Treaties and Churches, promises to do nothing but tamper with the Oath of Allegiance, desecrate the Church-yards, shoot rabbits, and rob the fundholder. The result of all this will be that before two years are over our heads Mr. Gladstone's majority will be gone, Gladstone will retire in disgust, and the Tories will

be back again in power, and probably with a bigger majority than ever.

It has been circulated by papers on the continent, and copied by the "society journals" at home, that the influence of the Court is to be vigorously used on behalf of the Sisters Marriage Bill. The reason given is that it is intended, upon the passing of the Bill, to make up a match between the Grand Duke of Hesse and the Princess Beatrice. But I do not believe there is any ground for such a suggestion. The Court did, we know, exert itself in favor of the Bill before the death of the Grand Duchess. It has probably been evolved out of the inner consciousness of some one who has been meditating on the spectacle of Princes of the Blood vying for the Bill in question, and trying to discover the why and wherefore.

In one of my previous letters I spoke of the Sunday School Centenary; now as it approaches we are threatened with a flood of foolish talk that is appalling to contemplate. That Robert Raikes was a good man and did a good work no one wishes to deny, but to call him the inventor or founder (or whatever name he is known by) of Sunday Schools is sheer ignorance. For centuries the Church had ordered and provided that children should be brought to the Church every Sunday to be instructed by the Curate of the Parish. As I saw somewhere the other day, the approaching centenary is certainly an occasion worthy of observance, but it should be kept as a day of humiliation rather than of triumph or self-applause. That the Sunday School is the most glaring of our many modern failures none can deny, and if the approaching Centenary can stir us up to do something to remedy it so much the better. I do not mean to say that Sunday Schools do no good, but I fear the advantages derived from them are small compared with the mischief that has resulted from them. They have gradually educated people into a belief that if they send their children to Sunday School they have discharged all their duties with regard to their religious bringing up. This is a great evil, but there is one still worse, and that is the firm conviction with which it has inculcated the minds of children that religion is a thing that grown-up people leave off. I don't say that Sunday Schools should be abolished, but they ought to be thoroughly reformed.

As I shall be from home for the next few weeks, the regularity of my letters must be interrupted; if, however, I can find time, and see or hear anything that I think will be of interest to you or your readers, I will not forget you.

THE GREATEST BLESSING.

A SIMPLE, pure, harmless remedy, that cures every time, and prevents disease by keeping the blood pure, stomach regular, kidneys and liver active, is the greatest blessing ever conferred on a man. Hop Bitters is that remedy, and its proprietors are being blessed by thousands who have been saved and cured by it. Will you try it. See other column.

British American Book & Tract Depository,
133 GRANVILLE STREET, HALIFAX, N. S.

The Society keep constantly on hand a large assortment of BIBLES, RELIGIOUS BOOKS, SCHOOL LIBRARIES, COMMENTARIES and other helps for S. S. Teachers; HYMN BOOKS, REWARD CARDS, TRACTS, ETC., ETC.

Also a large number of ILLUSTRATED PERIODICALS for Families and Sabbath Schools.—THE BOY'S OWN PAPER, an illustrated weekly Journal, comprising TALES, SPORTS, PARTISAN, TRAVEL, ADVENTURE, and a variety of AMUSEMENT AND INSTRUCTION.

Conducted by the Editor of the "Leisure Hour."

LONDON: The Religious Tract Society.

THE GIRL'S OWN PAPER, a new illustrated magazine for girls.

The want of a pure, elevating Magazine for Girls has long been felt, and in response to many suggestions on the part of those interested in the welfare of the girls of this country, the publishers of the Boy's Own Paper have decided on issuing a companion Magazine, to be called THE GIRL'S OWN PAPER. This new Magazine will, as far as it is possible, be to its readers a Counsellor, Plenary, Guardian, Instructor, Companion, and Friend. It will help to train them in moral and domestic virtues, and prepare them for the responsibilities of womanhood and a heavenly home.

Sunday at Home; Leisure Hour; Sunday Magazine; Christian Herald; The Fireside; Home Visitor; Day of Days; Cottage and Artisan; British Woman; British Messenger; Child's Companion; British Workwoman; Children's Friend; Band of Hope; Child's Paper; Children's Paper; Children's Messenger; The Sunday School World, containing notes, etc., on International Sunday School Lessons; International Sunday School Lesson Papers for Primary, Intermediate and Advanced Classes.

Circulars and Price Lists sent on an application by Post Card.

Orders for any of the above will be received by the Society's Colporteurs, or at the Depository.

ADDRESS—A. McBEAN, SECRETARY.

For the Summer Months.

AN UNMARRIED CLERGYMAN can accommodate one or two single gentlemen at a large and pleasantly situated Rectory, at the See-side. Candidates for Holy Orders could receive assistance in their reading.

For particulars apply to Editor "Church Guardian," Halifax. 4-10

PURE SPICES
BROWN & WEBB,
(LATE AVERY, BROWN & CO.)
WHOLESALE
DRUGGISTS,

Spice Merchants,
HALIFAX,

Invite the attention of readers of the Church Guardian to the
UNRIVALLED EXCELLENCE

of the Spices ground and sold by them. For more than Twenty-Five years, our House has made

PURE SPICES
A specialty.

Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery, Brown & Co.'s

UNADULTERATED GROUND SPICES
have come to be recognized in most parts of Nova Scotia as THE BEST.

The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

Still while most grinders profess to supply Pure Spices, they also, send out several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysis of Spices and Foods, by the Inspectors appointed by the Dominion Government have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spices depends only on its Strength and Flavor

The Best is Always the Cheapest.

Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, On Our Own Premises, packed in tin-foil packets of 2 ounce and quarter pound FULL WEIGHT, and labelled with OUR NAME. They may be had at all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them. Convinced that their own merits will secure their continuous use.

- Ground Allspice.
- Ground Cinnamon.
- Ground Cloves.
- Ground Ginger.
- Ground Pepper.
- Mixed Spices

Brown & Webb,
WHOLESALE DRUG AND SPICE
MERCHANTS,
Halifax.

I. & F. Burpee & Co.
IRON,
STEEL,
AND
TINPLATE

General Metal
MERCHANTS,
ST. JOHN, N. B.

SPRING AND SUMMER STOCK
COMPLETE!
At the Popular Dry Goods & Millinery Stores,
273 & 275 BARRINGTON STREET,
Corner of Jacob Street.

McMURRAY & CO.

Are showing this season, in every department, a LARGER, RICHER and MORE VARIED Assortment than usual.

30,000 Yards DRESS GOODS!

at all prices from 10c. up. In all the new Styles and Fabrics, comprising POMPADOURS, Jacquard Fig, Plain, Striped and Damask Satin Cloths, DeBelges, Melanges, Amers, Oatmeal Cloths, &c. Also, Useful Washing Fabrics, in Delaines; Plain, Striped and Fancy Linens; White and Coloured Lawns, Piques, etc., etc. A splendid assortment from which ladies may select and have made up for their own or child's wear.

Our Dress-Making Department, which continues to give the fullest satisfaction in FITTING, STYLE, FINISH and CHARGE. FASHION PAPERS NOW READY.

Costumes and Mantles,
Fashionable Promenade Suits from \$2.00 up.
DOLMANS & BERLIN SACQUES
Some Very Handsome.

Ladies' and Children's Jackets,
Black and Coloured, Etc.

STRAW GOODS.

Fine Milan, Tuscan, Chip, Leshorn, &c., White, Black, Colored & Fancy.

ALL THE NOVELTIES!
With a large assortment of CHILDREN'S HATS.

Trimming Silks, Flowers & Feathers,
Ribbons and Laces, &c.

PATTERN BONNETS & HATS

And an Extensive Stock of
Elegant Trimmed Millinery.

In connection with this Department, we have the First Talent in the City in this line, and our own productions are Choice Specimens of experienced taste and artistic skill.

McMURRAY & CO.

"The Cheapest Dry Goods House."
273 & 275 Barrington Street, Corner Jacob Street.

HILL HOME, RUTHERFORD, N. J.

The Misses Tomkins, Communicants of the Protestant Episcopal Church, occupying spacious and convenient mansion, very pleasantly located on Rutherford Heights, will take under their care a few more children, look after their entire education and training, and provide them with all the comforts and advantages of a quiet Christian home, with Home teachings and Home enjoyments. Having especial facilities, and claiming peculiar fitness for such a charge, they are confident of giving entire satisfaction to parents or guardians. Children can remain continuously the whole year.

BOARD, WASHING and TUITION IN ENGLISH BRANCHES \$300, a year. MUSIC, DRAWING, &c., per quarter, each \$10. References given and required.

JENNIE HARRISON TOMKINS,
LAURA DUNHAM TOMKINS,
ELIZA DUNHAM TOMKINS.

N. B.—Rutherford is 40 minutes from New York City by train from 23d Street or Chamber Street.



Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa, until Noon, on Friday, the 2nd July, for the conveyance of Her Majesty's Mails, twice per week each way, between

Halifax and Prospect, under a proposed contract for four years, from the 1st October next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of tender may be obtained at the Post Office of Halifax and Prospect, or at the office of the subscriber.

CHARLES J. MACDONALD,
POST OFFICE INSPECTOR'S OFFICE,
Halifax, 21st May, 1880. } 2-31

The Church Guardian, A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

IT IS NON-PARTIZAN. IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR, PAID IN ADVANCE.

WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America.

Address THE CHURCH GUARDIAN, Lock Drawer 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up stairs) directly over the Church of England Institute and next door to the office of the Clerical Secretary.

A LITURGY FOR THE PRESBYTERIAN CHURCH.

The following extract from the Philadelphia Bulletin relative to the growing demand for liturgical worship in the Presbyterian Church, will be read with interest:

Few of the Christian denominations have been so severe in their repudiation of all that is formal or æsthetic in matters of public worship. Plainness of church architecture, extreme simplicity in all public service, in music, in decoration, in ceremonial of every kind, exclusive adherence to extemporary prayer, to antique forms of psalmody, to stereotyped models of pulpit oratory, a conscientious avoidance of all recognition of ecclesiastical fasts and feasts were the conspicuous peculiarities of Presbyterianism, and were maintained for two centuries as essentials of the faith. One by one these ancient tests have yielded to the general spirit of the age, and the Presbyterian Church of to-day, while holding steadfastly and sturdily to its ancient creed, has so relaxed its ancient severities of public worship as to be scarcely recognizable externally as the church of Calvin and Knox. The demands of the present age are strongly æsthetic, and the æsthetic elements of public worship have gradually asserted themselves. Innovation has broken through the old barriers at all points. Presbyterian architecture and church decoration are as costly and artistic and gorgeous as those of the churches of Rome or of England. Its music is florid, and often very attractive to the secular ear. Its sanctuaries are luxuriously comfortable. Written and printed forms of service for various special occasions are quite common. In some congregations responsive services are introduced into the public worship. The observance of Christmas is quite common, and that of Easter and Good Friday has obtained a foothold which will soon be of general acceptance. We quoted yesterday from the Presbyterian, one of the leading organs of the denomination, its bold demand for a responsive service, for increased musical worship, for written prayer, and for the observance of the leading feasts and fasts of the Christian Calendar. Such demands would not be thus publicly made, had they not made themselves very distinctly heard among the people and pressed themselves upon the approval of the clergy. They are only in accordance with the general spirit of the modern religious world; and they will be felt, at no distant day, in every department and denomination of the Christian Church. These demands spring from the finer instincts of humanity; and they are wise who recognize and respect them and provide for their legitimate indulgence. They will gratify themselves in some way; and they have in them prodigious capabilities for the good of the Church and of the world, if they are wisely directed and used.

This feeling has now extended to the Presbyterians in Canada. Rev. Mr. Macrae, Moderator of the General Assembly, late in session at Montreal, expressed himself as follows:

It used to be hurled against us as a reproach that Presbyterians neglected the service of song, but that reproach had to a large extent been removed, and at a later period a report would be presented by means of which he hoped a hymn book would be adopted which would form a fresh bond of their union and a pioneer of their future progress. He should be glad if a manual of services were prepared, not in the form of a ritual, to which he was opposed, but providing something for the celebration of ordinances, for marriage, the sick bed and family prayers. Nobody could fail to see the bond of influence the prayer book of the Church of England has been to its members, and the Presbyterian Church might without encumbering itself in any respect take a leaf out of the book of that great church.

The St. John Telegraph, edited by Mr. Elder, a Presbyterian, in its issue of the 12th, had an able editorial, giving conclusive reasons for the adoption of such a manual. There is a growing sympathy among educated Presbyterians in favour of a liturgy. We rejoice to find that the modern idea of extemporary prayer is giving place to Scriptural and primitive practice, that old prejudices are dying out, and that the position taken by the Church of England in this matter is now being vindicated by our Presbyterian friends. May we draw nearer and nearer till we are one in spirit and in body under our Great Head.

PRACTICAL WORK.

There is no more important work for the future welfare of the Church than work among the young. We trust the Synods of Fredericton and Nova Scotia will devote serious attention to this matter. It will be of more benefit than wasting precious time over the amendment of Constitution or Canons. Every effort should be made to influence and gain the young. There should be a standing Committee on Sunday Schools, charged with the especial duty of forwarding this work, and reporting progress at each Session of the Synod. The growth and stability of the Church in the next generation depend mainly on the foundation we are laying to-day.

Prof. C. F. FRASER, himself totally blind, the popular and talented principal of the Halifax Blind Asylum, who has already won an enviable reputation as a platform speaker, has just started on a lecturing tour through the Maritime Provinces, Quebec and Ontario, in the interests of the Institution under his care. Prof. Fraser's lectures are to be on "The Great Pyramid," a subject which he has made a close study for years, and one which has drawn him large and appreciative audiences in Halifax, St. John, and elsewhere. It is a subject of such universal interest, and so much has in recent years been brought to light, and so many speculations have been advanced, that from the fact of the Professor discussing the problem from the standpoint of an earnest Christian believer, we think his lectures will prove of great practical value, and we take pleasure in commending him to the kind and cordial friendship of our clergy and laity. The proceeds of the Professor's lectures are to be applied to the purchase of raised print books for the blind.

Will our Upper Canadian exchanges kindly draw attention to Mr. Fraser and his work?

WHEN "Churchman" sends us his name (in confidence) we shall be glad to publish his letter. This rule of the press must be strictly adhered to.

DEATH OF REV. DR. COCHRAN.

The death of Rev. Dr. Cochran, which occurred last Sunday week, has withdrawn from us the oldest and one of the most widely known and universally beloved of our Nova Scotia clergy.

Dr. Cochran was born in Windsor on the 17th of September, 1796, and was the second son of Rev. William Cochran, D. D., of

Trinity College, (Dublin) for many years President of King's College, Windsor. In the year 1821, he entered King's College, and four years later took the degree of B. A. In 1825 he received the degree of M. A., and in 1827 that of D. D. from the same College. In 1824 he was ordained by Dr. Morant, the Bishop of Quebec—the Bishop of Nova Scotia being in England at the time.

After assisting his father for a short time in Falmouth, he was settled during the latter part of 1834 at Lunenburg, where he continued to minister to a widely extended parish, including not only Lunenburg but La Have, New Dublin, Bridgewater, New Germany, and Mahone Bay—for twenty-seven years. In 1855 he commenced the publication at Lunenburg of the Colonial Churchman, the first religious newspaper established in what is now the Dominion of Canada, and continued to edit it for five years, after which he assisted Mr. Wm. Gossp in the publication of the Church Times. In 1826 he initiated the practice of holding evening services which very soon became the practice in all the parishes. He founded Sunday Schools and Temperance Societies—among the first in the Province, and by great zeal and diligence, laid the foundations of what are now four or five flourishing parishes.

In 1852 he removed with his family to Halifax, and was at first for a few years in charge of Turn's Bay and Spryfield, and other outlying districts. In the first named place he secured the erection of a neat church, which still remains with many other evidences of his successful and arduous ministry. In 1853 at the request of the Governors of King's College, he undertook the task of raising \$40,000 towards the endowment fund of that College—travelling through the three Lower Provinces for the purpose—a duty in which he was eminently successful. In 1854 he was appointed to the pastoral charge of Salem Church, which he held until 1866, when he was appointed to Trinity Church, of which he remained pastor until quite recently.

But great as were Dr. Cochran's pastoral duties they by no means engrossed all his attention. From the first he always manifested a strong interest in his Alma Mater, and was for twenty-three years Secretary of the Board of Governors of King's College. In the support of Temperance, he was among the first promoters, and continued to be among the most active-workers of that Reform. He was one of the founders of the Deaf and Dumb Institution of this city, and was its Secretary from its establishment in 1857 till his death. He was also one of the principal promoters of the Halifax Dispensary—an institution second to none in the city in its usefulness. For ten years he was Chaplain of the Poor's Asylum, and was also Chaplain of the City Prison for a considerable length of time. In 1861, on the death of Dr. Twining, he was elected Chaplain of the House of Assembly, which position he continued to hold until his death. In all of these multifarious duties, he won the respect and confidence of all who came in contact with him, and exhibited the same sterling qualities of hand and heart which characterized him as a divine. We are indebted to the Herald for very much of the above notice.

CANON DART'S SERMON.

The following is the admirable sermon delivered by the President of King's College, Windsor—the Rev. Canon Dart, D. C. L.—at the Encenia on Thursday last:

Proverbs iv. 7: "Wisdom is the principal thing, therefore get wisdom."

The text, just as it stands in English, may be given as the gist of the ethical teaching of the Book of Proverbs. The inspired writer does not use the word translated "wisdom" in a uniform signification. Sometimes, as in the text, he means a combination of mental and moral power; at other times we see in his description nothing less than a freshadawning of the Person and Work of the Incarnate God.

It is the word in the first sense, the ordinary acceptance, that we are considering to-day.

The high position assigned by the Proverbs to wisdom, as an object to be pursued, their warning against sensual vices, their protest against the idolatry of riches and worldly success, meet with the approval of many who yet fail to embrace their teaching in its fulness. Instead of the wisdom of the wise man, which is nourished by religion, some would substitute as the "principal thing" intellectual culture, and others would substitute the acquisition of physical science. Each of these, of course, to a

certain extent, involves the other, yet nevertheless, they represent distinct aims of life.

Speaking generally, we may say that there are two classes of men, who, though divergent in some important respects, are yet united in their earnest and righteous protest against the prevalent notion that the accumulation of wealth is the most worthy aim of man. In various forms they repeat the truth that a man's worth lies, not in what he has, but in what he is, and that a man's life consisteth not in the abundance of the things which he possesseth. Some of them, as I have intimated, point to literature and art as the highest objects of pursuit, others see in the prosecution of physical science for itself the "principal thing," the best employment of man's energies.

If religion is regarded at all by the culturists in their scheme of life, if it is not either silently ignored or ostentatiously rejected, it merely comes in as a secondary consideration, as one amongst many elements, necessary for the complete development of the man.

But I need hardly point out that the wisdom of the Proverbs is essentially different from this. That looks to God first, not to self. It begins in the fear of God, it progresses by loving and by serving Him. It is so closely connected with religion that we may regard the words as interchangeable. Now to seek religion for the sake of culture, is to misapprehend its nature. If it is not sought for its own sake, it is not sought at all. To know God and to serve Him truly, cannot be made a subordinate object to the improvement of our own being. If we aim at the higher object then, and then only, will the lesser be secured to us. "Seek ye first the kingdom of God and His righteousness, and all other things will be added unto you." The men of highest conception and purest lives in modern times, the men who laboured most successfully for the mental and moral elevation of humanity from the age of the Apostles to our own days, were what they were, and accomplished what they did, not because they conscientiously sought, in the first instance, their own mental and moral benefit, or even the elevation of their kind, but because they aimed at extending the kingdom of God, knowing that if they accomplished that all other good results would follow.

Again, those who would substitute culture for religion, would do so by bringing men into contact with the greatest and best minds of past ages. In this way they would diffuse amongst men sweetness and light to use the words of Swift which Mr. Matthew Arnold has made famous. But we all know that a great deal of what is best and purest in the productions of bygone days, is directly due to religion. This is true, even of pre-Christian times, and is eminently true of the times subsequent to the introduction of Christianity. Such men as Jeremy Taylor, Milton, Pascal, Coleridge, Wordsworth, fed directly on religious truth, their grand thoughts, and glowing images, are the consequence of their religious convictions and meditations. How can we really admire and be benefitted by those writers unless we are led to follow their example, and to seek for light and life as they did, from the Author and Giver of all good things?

Not is it only writers that are avowedly religious that are indebted to Revelation for their thoughts and sentiments. It has been more than once observed that our best secular literature is largely indebted to the inspired Scriptures. The late Henry Rogers, in the Eclipse of Faith, pointed this out in a very striking manner. Writers may be unconscious of the debt, and readers also until attention is directed to the subject. The truth is that men cannot be brought up and pass their lives in a Christian community uninfluenced by Christian thought and sentiments, even though they remain destitute of faith, and would disown all obligations to Christianity. Of course such influence must be exerted on men in a greater degree when they do not set themselves in opposition to it. Shakespeare did not write with a distinct purpose of conveying religious teaching, and yet there is scarcely an Article of our Creed, which, as a dramatist, he does not illustrate. Our greatest poet seems, however, to have been animated by true religion, for he is never happier than when exhibiting the sustaining power of religious principle, and we cannot help thinking that the preamble to his will was more than an ordinary form, and was nothing less than the genuine expression of his hope and faith. "I

command my soul into the hands of God my Creator, hoping and assuredly believing through the merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

Again, those who recommend culture as the great remedy for all the ills that flesh is heir to, should remember that there are but few, comparatively speaking, who can acquire it. The great mass of people, from the conditions under which they live, are necessarily excluded from its benefits. It cannot, then, console the wretchedly poor and the ignorant, for they do not possess it, and our hearts will tell us that even the man who has it is yet in a miserable state, if he has nothing better than it to rest upon under the pressure of calamity. But the wisdom that is from above is within the reach of every man to whom the Gospel is preached. It irradiates the gloom of the darkest days, and enables the man who is placed amidst narrowing and depressing circumstances here, to look forward with assured hope to a brighter and happier lot hereafter.

Let us look now at the theories of those who would place physical science as the "principal thing" above religion, or would even require us to believe that physical science had destroyed the very foundation on which religion rests. In reference to these theories, we observe first one undeniable fact, which goes far to prove their unsoundness. It is this, that the successful prosecution of physical science is at least compatible with unreserved belief in Christianity, and with deep religious sentiment. Newton, Faraday, Sedgwick, and a host of others of scarcely inferior reputation, devoted their lives to scientific studies, and certainly found nothing in them which interfered with their faith in Christ. On the contrary, they left it upon record that their faith guided and upheld them in their special pursuits. Other scientific men again, of high rank, who have not recorded their religious belief, have pursued their course without evincing any hostility to religion. Yet we observe, further, that the attacks on religion generally come, not from original investigators, but from persons who are eager to build extensive theories on the facts furnished by others. Listen to the words of two men, whose authority to speak on the right method of pursuing science will not be questioned in Great Britain or in America: "The true resting-place," says the great geologist, Sedgwick, "in our studies is a reception both in hand and heart of a Great First Cause, the One God the Creator of all worlds, and of all things possessing life." Still more striking are the words of Agassiz, and they are the more noticeable, as he had not been trained, like Sedgwick, in a definite religious belief. His convictions seem to have come to him as the reward of a singularly unselfish and laborious life. "This ostentatious denial or ignoring of God," says Agassiz, "common among naturalists, will end in making the science of natural history itself sterile. My experience in prolonged scientific investigation convinces me that a belief in God,—a God who is behind and within the chaos of ungeneralized facts, beyond the present vanishing points of human knowledge,—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. For myself, I may say that I now never make the preparation for penetrating into some small province of nature, hitherto undiscovered, without breathing a prayer to the Being who hides His secrets from me, only to allure me graciously on to the unfolding of them. I sometimes hear preachers speak of the sad condition of men who live without God in the world, but a scientist who lives without God in the world seems to me worse off than ordinary men." Verily of this man we may say, "He was not far from the kingdom of God."

It is no longer true, if it ever has been true to any great extent, that those who maintain religion to be the principal thing are opposed to any branch of scientific enquiry. We hold that religion itself bids us keep our minds open for the reception of truth, concerning the world around us, for it bids us to think on whatsoever things are true, just, and lovely; it teaches us to regard our mental powers as so many talents committed to us to be rightly used; it leads us to believe that God means us, through the due exercise of these powers, to have dominion over the earth and subdue it, and that He reveals Himself in the workings of Nature, as well as in His Written Word.

(Concluded on page 2.)

FROM NOVA SCOTIA TO RAPID CITY, N. W. T.

RAPID CITY, LITTLE SASKATCHEWAN DISTRICT, N. W. TERRITORY, May 27th, 1880. (Continued.)

We left St. Paul's on Saturday morning, arriving at St. Vincent on Sunday morning. St. Vincent is the first station on the Canadian Pacific Railway. When we stopped at the station, I was astonished to see my husband shaking hands warmly with some man, who seemed equally charmed to see him. He turned out to be a Mr. McDonald, who last year was station master at Mount Uniacke, who has been promoted to St. Vincent. We had to wait there some hours, and, oh! it was so hot! And when, at length, we did get off, in the intense heat, after running three or four miles, we came to an impassable bridge, the rails having spread, they sank with the heat. I asked if that were really the cause of it—how many days they expected to be able to run in the summer? It was only a temporary bridge, and a strong one is shortly to be built; but I must say, it was pleasant to look at, after we had crossed it, than before. I think the main supports were old discarded fence poles. However, we reached St. Boniface in safety at last, St. Boniface being to Winnipeg what Dartmouth is to Halifax. We crossed the ferry in the ferry steamer. We were very much surprised to find how perfectly disregarded Sunday was throughout—shops open, teams drawing freight, men working sometimes on their farms, as we came through the neighbouring state. I could scarcely have fancied it, especially after we crossed into Canada. Having been expected on Saturday evening, not having anticipated the delay at St. Paul's, we were not met, as we should have been, had we arrived the evening before, so we were charmed to find a lodging house very near the ferry, and went in at once, and, fortunately, got quarters. All the hotels were so full, and so expensive, we considered ourselves very fortunate to get in a respectable, quiet place, where we supplied our own provisions. My husband was much gratified by his kind reception by the Bishop, who is all one could hope for in a Bishop, and the Cathedral clergy were most kind and hospitable also. Winnipeg is very indescribable, showing, certainly, wonderful growth; and has some very handsome buildings, and will very soon, they say, be one of the finest Canadian cities. The traffic is certainly enormous—such strings of teams always crossing and re-crossing to St. Boniface in the ferry boat. There is to be a bridge across the Red River, directly. The shops are wonderful, so well supplied, with prices very much the same as Halifax; but the streets are bad, in some places very like newly ploughed land, and the pavements being—as are those of almost all those Western cities—of wood, are, as a rule, in shocking repair, which takes away from a pedestrian's appreciation of the town; and though, thanks to the kindness of the Bishop, and another of our friends, I had two drives, the streets were too bad and rough not to be a little trying to one's nerves. Of course, spring is not a good time to judge of the streets, the frost is so deep in the winter. We were anxious to get to our journey's end, as you may suppose, and we were by no means sorry to find that the steamer "Manitoba" would be going up the Assiniboine on Tuesday, as far as "the Rapids," otherwise, Rapid City Landing.

So, we left Winnipeg on Tuesday, about one o'clock, on board the most crowded steamer it is possible to imagine, piled up between decks with such quantities of freight, farming implements of all kinds, and besides, we had a huge barge in tow, equally laden. The Assiniboine is much clearer water than the Red River, which, certainly, deserves its name, but quite narrow, with deep water up to the edge of the banks, as we found a mile or two up the river, where we were intensely amused at the steamer running into the bank, and taking on a passenger. This occurred so frequently that we quite lost our interest in it being only a passenger, but there would be a little excitement in its being a carriage and horses, as twice was the case. Then, every now and then, our supply of wood would get short, and the boat would be run into the bank, and our men, such a number of half-breeds as we had on board, would swarm up the bank, and either cut down trees, or take in wood from piles, which are put ready for the

boats at intervals, all along the river. The way the men scramble into the boat again, when the order was given, was astonishing. Once, however, having got very short of wood, and being in a treeless locality, they were getting quite alarmed that we should not be able to keep up steam at all. Suddenly, we heard a shout of delight, and as usual, ran into the bank, when we saw it was a log hut on shore which caused the excitement. The men swarmed out, and looking into the window, which was merely a hole, found it deserted, so they began pulling it to pieces, and bringing the logs on board. It seemed such a shame, but they declared it had been deserted for some time, but I could not help fancying some poor settler, coming back some day, and finding his home gone. But the excitement of the trip, was, one morning, when the alarm was given, of "bears in a tree" on shore, so they, as usual, ran the boat into the bank, and cutting the tree down, secured the little bears, as it fell, and brought them on board, two tiny cubs, which they made great pets of—they were about the size of a large cat. We stopped at Portage la Prairie, which is a very busy place, though there are only two or three houses near the shore, wharf, of course, there is none. The four or five hours on shore which we spent at the clergyman's house relieved the monotony, though, I must say I rather enjoyed the boat; there were several nice, pleasant people among the very large number of passengers we had with us, and we had lots of books, so it was very nice, till, on Friday, I think it was, another child broke out with measles.

I had not expected them before Sunday; but by Sunday all the six had them. Such objects, too, and my dear boy, the eldest, was really very ill. We were fortunate in having a doctor among the passengers, who looked after them; though we had no medicine to give them; and I really was quite anxious, when, at last, on Sunday morning we reached the Landing in all but rain; it poured so in the night that the rain came down through the top of the state room, and we had to move about to get a dry place. My husband sallied out, and fortunately found some good-natured people who said they would take us in—there were only three houses in the neighbourhood—so one of our friends of the boat, with a pair of horses and a long carriage, drove us up very kindly, and in we packed, and there we waited till Tuesday, when down came, from Rapid City, one of the huge "Winnipeg wagons" they drive here so much with four horses—and another single carriage, what they call here a buggy, for me, driven by our very kind friend, the Secretary of the Church Society here, who is also the Land Agent. Very glad we were to make our last start for Rapid City—eighteen miles off—and we were going at such a pace over the prairie, our trap ahead, when we came to what they call here, a "slur," though, I believe, it is intended for slough, and means a gully, with standing water, and a very soft place, on each side. We had kept the trail, and got over safely; but the driver of the other team, a young English gentleman, one of our people, thought he would do better to go round it, when down went his horses to the shoulder, and one wheel to the hub—stuck fast! Every body got out; we went back, several men arrived, and at length they got out of the mud, and off we went again, but alas! only for about six miles, when one of the horses gave out, and they had to manage with three. They begged us to go on, and feeling very uncertain when I should see my family again, we bid them good-bye, and arrived in Rapid City about nine o'clock. The people had engaged lodgings for us across the River from Rapid City, so I went over this Little Saskatchewan in the ferry boat, and having quite given up all hope of the rest of the party arriving before morning. After I had my supper went to bed. About one o'clock, however, they all came in—and cold and hungry they were—having twice again been pulled out of the mud, once with three yoke of oxen from a neighbouring farm. Our very kind friend, the Land Agent, had a house in view for us that we could rent till we decided about our land. So the second day we moved into the house we now occupy in Rapid City—the log hut of the country, twenty-four by eighteen feet, all one room below, and, unusual luxury, an equally large room above. It is wonderful how imaginary half the wants we consider necessities are. We are still awaiting our luggage which the people are to fetch

from the landing; so we have not yet found how comfortable this house can be made: it leaks, I must confess, badly when it rains, as the hatch is torn up in places, and we can see daylight through some of the chinks in the wall, but it is warm enough not to mind that, and we are thoroughly satisfied and charmed with the place and Parish. The country is thickly settled by a number of English families, many of them of really good families, and the land is every thing we expected. We, through the thoughtfulness of the Agent, Mr. Thompson, who had been very considerate for us, have secured a homestead and pre-emption of three hundred and twenty acres of the best land possible, on which we are at present planting potatoes and beans, and before long we hope to have our own house. We also have a garden round this house, the land is so wonderfully rich and black. The one thing which disappointed us, I think, is its being so windy here. We had been prepared to find it perfectly calm; whereas it is, I think, the very windiest place I ever was in, though, I believe, when it is intensely cold it is quite still.

One can form a very good idea of the country generally from the published reports, but it is too young yet for men to come to take up land, unless they have quite enough ready money to provide all necessary farming implements, and either horses or oxen, and enough to live upon till their first crop comes in. Hoping you will send the CHURCH GUARDIAN in future to us at Rapid City, I am, yours very truly, E. SARGENT.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

DELEGATES TO THE SYNOD.

(To the Editors of the Church Guardian.) SIRS.—There ought to be no difficulty in securing for every delegate—Clerical and Lay—while in Halifax, kind and willing entertainers; and yet there has been considerable dissatisfaction in past years. I learn with regret that one of the city clergy has declined to assist in procuring homes for our country friends this year. I hope the statement will prove unfounded. If the comfort of those who visit Halifax is lost sight of, it will rest with the delegates, when the time comes, to deny favors to those who have treated them so unceivably. PHILADELPHIA.

HIGH PEWS.

ANNAPOLIS, June 18th, 1880. (To the Editors of the Church Guardian.) SIRS.—I think it a pity that any of your readers should be misled as to the origin of high pews. Bishop Burnet only followed the lead of others. Before the Reformation, there were no pews of any kind in the Church, but after that event, the evil pew system took root, and grew apace. First, the Squire or Patron of the living built himself a room in the Church in which he was pleased to worship, and thus shut himself and his family off from the *Hoi Polloi*. Others naturally followed the example of the great man. The Puritans, who were compelled by law not only to attend the Parish Church but to join in the services, built high pews in order that they might violate the law without being seen. Thus the whole system with all its train of evil consequences, had its origin in pride, privilege, and prejudice. WALTER S. GRAY.

FLOWERS FOR THE FONT.

(To the Editors of the Church Guardian.) SIRS.—"Student," in his zeal for the sacredness of the Font, appears to me slightly to mix things. The Font undoubtedly should be near the principal door, to teach that Baptism is the entrance to the Church; but if there, surely it can be ornamented with God's own jewels, Who likens healthy souls to "willows by the water courses." To use a pitcher rather than disturb the moss and flowers, seems to me almost incredible. But why cannot troughs be made to hold the wreathing blooms around the top of the Font, or wire-work

to hold the moss and flowers as a canopy, which can be lifted at a moment's notice, that the new-comer to the Church may be properly baptized in or from the sacred Font itself? QUISQUIS.

STRANGE AND MISLEADING.

(To the Editors of the Church Guardian.) SIRS.—Our young people in New Brunswick are taught in the schools that the "Episcopal religion is established by law" in England, and that the Clergy of the Established Church are paid by the State. I am unable to understand on what the compiler of the Geography used in our common schools bases his statement. How and in what manner the State pays the Clergymen of the Church of England, would be very difficult to explain; but the strangely awkward and misleading statement is made in what is, upon the whole, a fairly good book. I always supposed that those who were paid by the State were provided for out of the revenues of the country. But the Clergy, though not paid out of the revenues of the country, are yet, according to the teaching our young people are getting, paid by the State! Peradventure the statement was an oversight. FAIR PLAY.

HAVE WE AN ALTAR?

(To the Editors of the Church Guardian.) SIRS.—On account of the multiplicity of questions asked by "F." it would be impossible to answer all in the fullest manner. If "F." is really anxious for answers, is unbiased and open to conviction, he will find all his questions argued philologically and historically in the book, "Carter on the Doctrine of the Priesthood," published by Masters, and costing about 3s. 6d.

Though the word is not actually mentioned in the Prayer Book, it has always been the custom to consider "Altar" as synonymous with "Lord's Table."

The word is used in one of the Church's Services, viz., "The Coronation Service," and although "F." may not feel inclined to attach much value to it, yet it is of importance in showing the historical synonymous use of "Altar" and "Lord's Table." I give the quotations: The Archbishop is directed to stand "at the north side of the Altar;" the Queen, kneeling at her faldstool "on the south side of the Altar;" the Dean and Prebendaries of Westminster standing "on the south side, east of the Queen's chair, nearer to the Altar." A careful reading of the quotations will likewise show, that it is clearly manifest, that the "north side" does not signify "north end."

As it is possible to fill very many of your columns with quotations from our best Divines, using the word Altar as synonymous with Lord's Table, I deem it necessary to give but one quotation from Bishop Sparrow's "Rationale upon the Book of Common Prayer:" "Now that no man take offence at the word 'Altar,' let him know that anciently both these names, 'altar' or 'holy table,' were used for the same things, though most frequently the Fathers and Councils use the word 'altar' . . . "It may fitly be called an 'altar'; which again is as fitly called a 'holy table.'"

I have no wish to continue the discussion, I simply want to bring the above to the notice of "F." W. C. W.

COUNTY DELEGATES TO SYNOD.

(To the Editors of the Church Guardian.) SIRS.—The Committee of the Synod appointed to look after the entertainment of the clergy, should take a lesson from the Wesleyans. Sometime before the meeting of their Conference a list is published, showing where every minister will find a home during his temporary stay, and every entertainer knows who his guest is to be. With us it is very different. Indeed provision is not made for all our clergy. I know of three clergymen who had to go to a public hotel, when attending the last Synod in Halifax. These things ought not so to be. VERBUM SAT SAPIENTI.

IN THE RIGHT DIRECTION.

(To the Editors of the Church Guardian.) SIRS.—The speech of the new Moderator of the Presbyterians contains the following, which shows "the drift":—"It used to be hurled against us as a reproach that Presbyterianism neglected the service of song, but that reproach had to a large extent been removed, and at a later period a report would be presented by means of which he hoped a hymn

book would be adopted which would form a fresh bond of their union and a pioneer of their future progress. He should be glad if a manual of services were prepared, not in the form of a ritual, to which he was opposed, but providing something for the celebration of ordinances for marriages, the sick bed and family prayers. Nobody could fail to see the bond of influence the prayer book of the Church of England has been to its members and the Presbyterian Church might without encumbering itself in any respect take a leaf out of the book of that great Church."

But where was his Church History when he thought out (if he did think before he spoke) the following sentence:

"There was something like a divine common sense in the system which adapted it to the wants of their people in the Dominion; and everyone of the other denominations was, more or less, following in their track. The Church of England had their synods; the Methodist brethren their conferences; and the Congregational friends their unions, and what were these but Presbyterianism under other names."

Was St. James a Presbyterian Moderator? Were there no Synods under Episcopal rule in the early Church. "Assert boldly and people will believe," so it is said. QUISQUIS.

THE CHURCH AND MASONRY.

(To the Editors of the Church Guardian.) SIRS.—Your occasional correspondent from Montreal strikes the right note when he shows how absurdly inconsistent many are with regard to symbolism, &c., when of the Church and when of masonry.

The Church is divine in its institution, masonry claims no such origin, yet divine truths may be taught symbolically by Masons and not by the Church! In Masonry the aprons, the collars (or stoles), the colours—white, scarlet, blue, black, all teach something; so they would in the Church if they were not tabooed. In some of the Masonic work the cross, the emblems of mortality, &c., are used to teach; but to introduce such things into the Church, (albeit the great God whom Church people in common with Masons worship, took the trouble to detail the ornaments of the priests of old), to introduce such things into the Church is shocking! Why? Is it said because they interfere with worship? Is there no worship, no altar, no Bible in a Masonic lodge? It seems absurd for people to "spit" a clergyman or devout layman for wearing a gold cross, and yet admire the scarlet crosses on the Knight Templars' mantles!

Coloured stoles and capes and chasubles avant! Hail golden collars, gold-embroidered aprons, and jewels without end! The Grand Master can be decked with as much finery as he can carry, but a Bishop of the Church must go in black and white, like a magpie, hardly allowed the scarlet of his academic hood to enliven the sombre sable of his satin saccque!!

But ours is a Protestant Church! And pray is not Masonry also under the ban of the Pope? Yours, &c., SCRIBE.

MUSICAL INQUIRY.

(To the Editors of the Church Guardian.) SIRS.—I would ask through your widely circulated columns if there is any Church law or established usage as regards the selection of the music to be sung to the words, (selected of course by the minister), as used at our Church services? In the case of a professional organist being employed in a church does that alter the case or not? The rendering of the music, I believe it is generally conceded, comes within his province alone, but as to the rest there seems to be such a difference of opinion that, in order to prevent unpleasantness or interference of one with the legitimate duty of another, it seems to me that some Church legislation is needed to settle the matter decisively. Every minister is not a natural born musician, or sufficiently skilled in the science of harmony to enable him to carry out the work of the choir successfully without the assistance of a professional musician, and collisions or hard feelings one towards another in this, as well as in other Church matters, are very much to be deplored, and, of course, avoided if possible. INQUIRER.

Literary Department.

PEWED CHURCHES.

By MONKTON MILNES—Lord Houghton, D.C.L.

I stood, one Sunday morning,
Before a large church-door,
The congregation gather'd,
And carriages a score;
From one outstepp'd a lady
I oft had seen before,
Her hand was on a Prayer-Book,
And held a vindicte,
The sign of man's redemption
(Clear on the book was set;
But, above the cross there glisten'd
A golden coronet,
For her the obsequious benedict
The inner door swung wide,
Lightly, as up a ball room,
Her footsteps seem'd to glide;
There might be good thoughts in her
For all her evil pride,
But after her a woman
Peep'd wistfully within,
On whose wan face was graven
Life's hardest discipline;
The trace of the sad trinity,
Of weakness, pain and sin,
The few free-seats were crowded,
Where she could rest and pray;
With her worn garb contrasted
Each side in fair array;
"God's house holds no poor sinners,"
She sigh'd, and crept away,
Old heathendom's vast temples
Held men of every fate
The steps of far Benares
Counting small and great;
The dome of St. Sophia
Confounds all human state,
The sides of blessed Peter
Are open all the year,
Throughout wide Christian Europe
The Christian's right is clear,
To use God's house in freedom,
Each man the other's peer,
Save only in that England,
Where this disgrace I saw,
England where no one crouches,
In tyranny's base awe;
England, where all are equal
Beneath the eye of law,
There, too, each vast cathedral
Contracts its ample room,
No weary beggar resting
Within the holy gloom,
No earnest student musing
Beside the famous tomb,
Who shall relieve the scandal
That decorates our age,
An evil great as ever
Iconoclastic rage?
Who to this Christian people
Restores their heritage?

N. B.—This was written many years ago. Much has since been done in England and her colonies to enable "rich and poor to meet together," but much exclusiveness yet remains even where coronets are scarce.

THE CENTENARY OF SUNDAY SCHOOLS.

We have spoken of the inauguration of the Sunday School on several occasions of late, but the subject is of such special interest just now that we will not be thought over-doing it, we hope, if we devote considerably more space to it this week than we have heretofore done. While we heartily join with our brethren of the denominations in celebrating the Centenary of Sunday Schools, it seems most appropriate and becoming that some special services, distinctly Church of England in their character, should mark the occasion, from the fact that they were first started conjointly by a clergyman of the Church—the Rev. Thomas Stock, and a Church layman, whose name will be ever connected with the movement—Robert Raikes. It is of course difficult to carry ourselves back in imagination to the days of the first Sunday School, and yet we must try and do so in order to get a good idea of the bad state of society at that time, and the consequent great necessity that existed for just such an institution.

In a little work recently published, called "What do we owe him," we gather the following information regarding the times in which Raikes lived, and the work in which he engaged:—

"In Raikes' days things were very different from what they are now. The handsome, well-kept city was then un-

paved, undrained, unsavoury, and, of course, unhealthy. The houses were poor-looking, and the best of them hung over the street in the top storeys. There were no railways; and even coaches were great curiosities. They called them "Flying Coaches." I wonder what they would call the "Flying Dutchman" now! There were no gaslights in streets or houses, and candles and lamps were so poor that they did little more than make darkness visible. The watchman (old Charley, as he used to be called) went about all night with his lantern, calling out "Har-par—o'clock, and a starlight night," or "Har-par—o'clock, and a rainy night" (which some said only served to let the thieves know he was coming); and in the early morning the only way to procure a light, was by striking a flint till a spark happily caught some prepared tinder; for lucifer matches were a luxury hardly known even to some of our fathers and mothers.

But the sad page in the history of England at this period was the moral degradation and ignorance that so widely prevailed. Highwaymen abounded. Horace Walpole speaks of the necessity of being accompanied with one or two servants armed with blunderbusses to ensure safety a mile from home—near London—after sunset. Gambling was a notorious vice; drunkenness, cock-fighting, bull-baiting, and every species of immorality were common. The Bishop of Chester in 1786 said:—

"Our houses cannot secure us from outrage, nor can we rest with safety in our beds. The number of criminals increase so rapidly that our jails are unable to contain them, and the magistrates are at a loss how to dispose of them. Our penal code is already sufficiently sanguinary, and our executions sufficiently numerous to strike terror into the populace; yet they have not hitherto produced any material alteration for the better, and where they multiplied a hundredfold, they would probably fail of the desired effect."

As to the education of the people, printing might almost as well never have been invented. Only here and there could a laboring man be found able to read; and no shame was felt on account of the ignorance. The children of the poor had no better prospects. In the greater number of parishes, and especially in rural districts, the children of the poor had no education at all. Nearly all our rural schools have been built since 1800. As a sample parish, Hannah More states:—

"On first going to the village of Cheddar, near the cathedral city of Wells, we found more than two hundred people in the parish, almost all very poor; no gentry, a dozen wealthy farmers, hard, brutal, and ignorant. We saw but one Bible in all the parish, and that was used to prop a flower-pot!"

Robert Raikes' spirit was moved within him by the surrounding ignorance and wretchedness of the people. He was a busy man, and had much to attend to as a leading citizen. He had his own family, too. "I am blessed," he writes in 1787, "with six excellent girls and two lovely boys." But busy men are generally the very men to take fresh work; and those who have children of their own are the most likely to feel for and desire to help the children of others not so well off. And so Robert Raikes was led to put feeling into action, and became the noble founder of Sunday Schools.

From the first, a good clergyman, the Rev. Thomas Stock, who was Master of the Cathedral School and Rector of St. John the Baptist, with St. Aldate's, in Gloucester, took the deepest interest in all that was done. Indeed, so far as Gloucester is concerned, he seems to have had almost as much to do with the starting of the schools there as Raikes himself. But it is not easy to speak positively about this. Those who do the most for Christ are never disposed to talk about it, much less to boast of it. Mr. Stock is described as one who "made it the business and pleasure of his life to go about doing good, by instructing in righteousness, and in works of charity; yet who never sought the applause of men." And Robert Raikes was like him. He used always to keep his own name back when he wrote in the Gloucester Journal about Sunday Schools, without in any way attempting to claim credit for his share in the work. Indeed, all credit is more than assigned by him to "some of the clergy."

Probably, in Gloucester, the workers never thought at all about the question which was the first among them,—a very foolish question to discuss at any time or

in any place. They were only too glad to welcome the help of all who would join them. But out of Gloucester Robert Raikes was everywhere known as the chief worker and the founder of the Sunday school system. He certainly gave it a public character and made it truly national. "From cottager to king all learned of the new institution through Robert Raikes."

Robert Raikes was a diligent teacher himself, and his interest in the children never flagged. He loved them, and he loved to teach them. "I cannot express the pleasure," he said once, "which I often receive in discovering genius and good dispositions among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from the parents for the reformation they perceive in their children."

Such a movement in such wise and earnest hands could not fail to make it self felt, not only in the immediate surroundings of Gloucester, but elsewhere, and, soon, everywhere, throughout the land. Robert Raikes' object was to benefit society; but primarily to bring home to the hearts of wanderers and outcasts the loving sympathy and gracious love of the dear Saviour Jesus Christ. He gave them some instruction in reading and writing, but more particularly he grounded them in the Church Catechism, as the Church's text book of Christian doctrine, to be received and believed for the soul's health. The founder of Sunday Schools, as he tells us, and as the early history of the movement plainly shows, intended his work to be simply the hand maiden of the Church. He had all his scholars to attend regularly the services of the Church, and they were openly catechized by the good Mr. Stock before the congregation.

Now we may not inappropriately remark here that too little consideration is given to this feature of the work by the clergy of the Church now-a-days. Public catechizing is an unknown thing in a majority of our parishes; and even in the Sunday Schools sufficient regard is not paid to the training and grounding of the pupils in that most important manual—the Church Catechism.

Another feature of Robert Raikes' work may be here very properly alluded to. He made it a point to visit his S. S. children during the week, and to call upon those whose children did not attend his school, until by taking so active an interest in their welfare and in the welfare of their children, he influenced very many parents to look upon him as a friend, and to yield to his wishes. This is a duty which no S. S. teacher should neglect to perform, and which cannot be neglected without injury to the work.

If it be said I have no time, I have so much to do, remember Robert Raikes, who was a very busy tradesman engaged in a large book and paper business, and who yet found time, *made the time, perhaps, might better express it*, to pay frequent visits to the families of his S. S. children. "Can nothing be done?" and the voice seemed to say "Try," he tells us "I did try"; and then he added, "See what God hath wrought."

In the language of the little work, from which we have culled much of what we have written, "follow his good example. In all difficulties, in climbing up all the hills of life, remember the little word 'Try'; and always when you try do what Robert Raikes did—do not try in your own strength alone, but 'take hold of God's Hand.' God can always help you; and He is so good—that is what 'God' means—that He always will. He helped Robert Raikes wonderfully, or we should not see, as we now see, thousands of Sunday-schools all over the land; and He will help you, too, if you really ask it."

A FEW WORDS IN CONCLUSION.

Throughout nearly every parish in

Canada some notice has probably been taken of this S. S. Centenary; and, let us hope, a renewed interest has been awakened in the cause of Sunday Schools.

In the Maritime Provinces there is much room for improvement; in many of the country parishes, and, we fear, to too great an extent in the city, many of the teachers are ill-fitted to instruct others, and but small attention is given to the work by the parents of children. It has been said by some that Sunday Schools have been of injury in enabling those outside the Church to propagate their distinctive principles. If Sunday Schools have not been made of value to the Church, whose fault is it, we ask? Why has not so admirable a scheme been utilized to the extension and promulgation of the Church and Church principles? It is too common a habit for members of the Church, who are not willing to do the work others around them in other religious bodies are doing, to decry the means at their hand as insufficient, or the soil as unfavorable to the growth of the Church, when, indeed, if they were but half as energetic and half as zealous as their neighbours, the result would be far otherwise. It is absurd to suppose that the Church cannot maintain her hold upon the masses, or that she cannot gain recruits from the bodies around her, because to admit this to be true would not only be to oppose her claim to be a branch of Christ's Church, but would also be at variance with the facts as seen in those places where she has been properly placed before the people. Now, as regards the Sunday School work, we are firmly convinced that properly carried on, with the clergyman fully convinced of its value, with well-instructed teachers thoroughly trained and deeply impressed with the opportunities presented to them, it can have no equal in advancing the Church in the world. The difficulties and drawbacks of the past have been simply these, Children have not been properly trained in Church truths, consequently as parents they have no definite views regarding the Church, and so do not exert themselves to win converts to her fold, considering proselytizing an evil thing; while the denominations around them are armed with every needful weapon, and leave no stone unturned to draw people into their net. This much we have said in answer to some opposition in certain quarters to Sunday Schools.

Let the shepherds not neglect to feed their flocks with substantial food, which the Chief Shepherd has provided, and the Lambs will grow up knowing the voice and heeding the call of those placed over them.

A REMARKABLE SUNDAY SCHOLAR.

The following remarkable statement was found among some old family MSS. It is without date, but was probably recorded about the year 1836. The J. Campbell who communicated the incident was the Rev. John Campbell, of Kingsland, the well-known African Missionary.

At the last tea-meeting in connection with one of the Schools of London, England, they were interested by the presence of an ancient mariner, who is, doubtless, one of the eldest Sunday scholars in England. He produced a Bible on the occasion, the fly-leaf of which contained a narrative, of which the following is a copy:

"This Bible was presented to me by Mr. Raikes, at the town of Hertford, January 1st., 1781, as a reward for my punctual attendance at the Sunday School, and good behaviour when there. And after being my companion fifty-three years,—forty-one of which I spent in the sea service, during which time I was in forty-five engagements, received thirteen wounds, was three times shipwrecked, once burnt out, twice capsized in a boat, and had fevers of different sorts fifteen times—this Bible was my consol-

tion, and was newly bound for me by James Bishop, of Edinburgh, on the 26th day of October, 1834, the day I completed the sixtieth year of my age. As witness my hand,

"JAMES B. NORTH."

Mr. North was a master in the navy. He is a very enlightened and devout man, in the judgment of your brother and friend,

J. CAMPBELL.

HALIFAX.

The Centenary Services of the Church of England Sunday Schools.—A very large gathering of Sunday School children was held on Sunday, the 27th ult., in St. Paul's Church, when over twelve hundred children, with their teachers, were present from St. Paul's, St. Luke's, St. George's, Garrison Chapel, Bishop's Chapel, St. Mark's, and Christ Church, Dartmouth. The lower part of the Church was well filled with the children, while the galleries contained a considerable number of the parents and others interested. Rev. G. W. Hill, D.C.L., Rev. John Abbott, Rev. Jas. B. Uniacke, Rev. J. L. Bell, Rev. R. Wylie, and Rev. G. O. Troop assisted the Lord Bishop in the service.

The service began by the singing of the HYMN, "Onward, Christian Soldiers," followed by the GOSPEL from Mark x. 13-16, after which the APOSTLES' CREED was recited by all present. Then was sung a LITANY beginning:

"Heavenly Father, from Thy Throne
Look in love and pity down
On Thy tender little ones;
Father! Lord! deliver us.

Then all kneeling.

Lord have mercy upon us,
Christ have mercy upon us,
Lord have mercy upon us."

After which the LORD'S PRAYER and several appropriate COLLECTS, and a GENERAL THANKSGIVING for the occasion, and a HYMN, "There is a Happy Land" closed the first part of the service.

After the Hymn the Bishop delivered an appropriate address to the children. His Lordship began by congratulating the children on the beauty of the day for the celebration, and called upon them to praise God for having bestowed a gracious rain upon the parched ground the day previously, and given them so fine and bright a day for this Centenary Service. He then alluded to the extraordinary character of the day,—it was a Centenary celebration, a thing which could only happen once in a hundred years, and, therefore, a service which none of other generations had ever taken part in, and which those present could never again commemorate.

His Lordship, after enumerating the blessings which flow from the Sunday School work, and the great progress which has marked the successful carrying out of Robert Raikes' small and apparently insignificant beginning, affectionately urged upon his hearers, both scholars and teachers, to consider their responsibilities, and the importance of ever keeping before their minds the solemn thought "Thou God seest me."

His Lordship emphasized the fact, too often overlooked, that the Sunday School was founded by Raikes for the special purpose of instructing the children in the Church Catechism, and called upon the teachers present not to overlook this important instruction.

The Bishop also spoke in strong terms of condemnation of the spirit which prevails to so great an extent among the children of the land of shewing disrespect to parents and elders.

After the Address a collection was taken up for Foreign Missions. The Hymn "Brightly gleams our banner," was then sung; and two short verses with responses said, all kneeling. The service was brought to a close by the Bishop pronouncing the

BENEDICTION.

WOODSTOCK.—A "Quiet Day" for the S. S. Teachers of the Deanery was held at Woodstock on Friday, June 25th. Further particulars of this most important movement will be given at another time. Suffice it to say, that the Deanery has inaugurated one of the most useful helps ever begun in the Diocese. The Holy Communion was administered at 10 a. m., and an address delivered on "Teacher and Taught," by Rev. E. S. W. Pentreath. Mr. Pentreath delivered a second address at 2 p. m., on "Subjects and Methods of Teaching," and at 4 p. m., one on "Results," followed by a conference of Teachers, about 50 of whom were present, with the Rev. Messrs. T. Neales, Flewelling, H. Neales, Towers, and Fowler.

KING'S COLLEGE.

ANNIVERSARY EXERCISES.

The closing exercises of King's College for the Academical year 1879-80, took place at Windsor yesterday and today...

After President Dart had delivered a very able Address, he read the list of those students who had passed the B. A. Examination, as follows:—

- Rev. George Butler, with Honors in Theology. Mr. F. W. Vroom, with Honors in Classics. Messrs. L. C. Brecken and A. E. Silver, final B. A. Examination.

The following Prizes were then presented by the President:— Cogswell Scholarship, Rev. G. Butler. Binney Exhibition, Mr. G. R. Martell.

President's Prize for English Rhymed Heroic Verse, Mr. G. J. Peters. Hon. Senator Almon's Welsford Testimonial, Mr. F. W. Frith.

Bachelor of Arts Degrees were conferred on Messrs. J. O. Crisp, Morris, F. W. Vroom, T. Rutherford and E. Jennings.

The Degree men were presented to the President by Professor W. E. Wilson, of King's College.

After the degrees had been conferred, Mr. P. S. Scott read a portion of his M. A. Essay, Mr. G. J. Peters read his poem, "Montcalm," and Mr. W. Vroom read a portion of his Latin Verse, and delivered the Valedictory.

After speeches from the Rev. Dr. Hill, Chancellor of the University of Halifax, Hon. Senator Almon, Hon. W. B. Vail, and his Lordship the Bishop, the National Anthem was then sung, and the proceedings terminated.

The Governors and Alumni entertained the visitors at luncheon, after the regular proceedings, in the Library. The old China collection by the Hon. Judge Weldon and Mrs. Weldon, of St. John, was greatly admired by the visitors.

Yesterday, a meeting of the Alumni was held, and two Governors elected, viz., Dr. Cowie and Mr. Henry Pryor, of Halifax; Mr. S. Wiggins and Prof. Hind retiring.

Last night, a conversazione was held in the Library. Numbers of the fair sex of Windsor and Halifax were present, and the students and Professors vied with each other in their attentions.

The following gentlemen have passed

the Matriculation Examination: Messrs. Calder, Jones, Bowman, Johnstone, Macdonald, H. Harley, A. Harley, Nicholson, Doddwell, Keith, Gray, Silver, H. Almon, B. DeWolfe, and Blanchard.—Friday's Chronicle.

Marriages.

SILVER—SMITH.—At 7 a.m. on Monday, June 28th, at St. Luke's Cathedral, by His Lordship the Bishop of Nova Scotia, assisted by the Rev. W. L. Currie, and the Rev. John Abbott, Rector of St. Luke's, William Nyron Silver, to Beatrice Blanche, daughter of S. S. B. Smith.

SANDERS—STANFORD.—On the 24th inst., at St. Paul's Church, Annapolis, by the Rev. Walter S. Gray, Bernard Sanders, to Charlotte, daughter of the late James Stanford, of Halifax.

MARSHALL—McLEOD.—At Pugwash, on the 24th June, by the Rev. W. E. Brine, assisted by the Rev. A. C. Macdonald, Francis Marshall, of Manchester, youngest son of the late Hon. John Marshall, Speaker of the House of Assembly, to Maybel, youngest daughter of Mr. Malcolm McLeod, of California.

MAHON—STUART.—June 23rd, by the Rector, Charles Maddin to Isabella Stuart, all of the Parish of Christ Church, Allison Mines.

Deaths.

NORRIS.—At her residence, Hawthorne Cottage, Town Plot, Cornwallis, on the 13th inst., Mary Ann Norris, in the eightieth year of her age, eldest daughter of the late Rev. Robert Norris, formerly Rector of the Parish of St. John, Cornwallis.

MOODY.—At Yarmouth, Tuesday, June 15, after a lingering illness, Louisa Hall Moody, daughter of James Budd and Mary Forman T. Moody, in the 22nd year of her age. This dear, youthful member of Christ passed through a year of wearisome days and nights with uncomplaining patience and submission to the will of God.

DOCTORS GAVE HIM UP "Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?" "I assure you it is true that he is entirely cured, and with nothing but Hop Bitters, and only ten days ago his doctors gave him up and said he must die!"

WANTED.

A CLERGYMAN to take charge of the new Parish of Lockport, N. S. Any Clergyman desiring the position, will please correspond immediately with the Church Warden.

JAS. E. RICHARDSON, GEO. REDDING, Lockport, N. S., June 21st, 1880.

NOTICE TO MARINERS.

BELL BUOY TO MARK THE BRIG ROCK.

Notice is hereby given, that on or about the 28th inst., a Bell Buoy, surmounted by a staff and cage, and colored red, will be placed S. W. (magnetic), 500 yards from the danger known as the Brig Rock off Jeddore, Halifax County.

H. W. JOHNSTON, Agent. MARINE AND FISHERIES DEPT., Halifax, N. S., 25th June, 1880.

PRIVATE TUITION.

A CLERGYMAN WHO IS EDUCATING HIS OWN SONS, is prepared to receive two other boys as pupils. The Rectory is pleasantly situated in a very healthy locality. Home comforts, and the elements of a liberal education imparted at a moderate cost. Special attention given to backward boys.

REV. L. M. WILKINS, Rectory, Bridgetown, N. S.

Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y., U.S.A.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

SUMMER BOARD!

Parties desirous of obtaining board in the country for the summer months may be pleasantly situated on College Hill, Wolfville, by applying at once to P. O. BOX 12, Wolfville, Kings Co. May 4th, 1880.

DEPOSITORY

Society for Promoting Christian Knowledge, Halifax Foreign District Committee.

Bibles, 16c. and upwards; do. handsomely bound; do. French, German, Italian, and Spanish. New Testaments, 7c. and upwards. French, German, Italian, and Spanish. Common Prayer, with Psalms, Hymns, and New Appendix, 15c. to 25c.; do. handsomely bound, \$1; do. with Church Hymns, 16c. and upwards; do. large type, 2c. and upwards; do. with Church Hymns, 2 vols., 4c. and upwards; do. in French, Priests' Publique. Church services, 2c. and upwards; do. handsomely bound, 2d. and 4c. Book of Offices, mor. cr., 8c. Book of Sermons. Hymns and New Appendix, 3, 6, 15, 20, 30, and 60c.; do. Levant, 6c. Church Hymns, 3, 12, 14, 20, 25, 30c.; do. handsomely bound, large type; do. with Tunes, 50c. and \$1; do. large edition \$1.25. Sunday School Library Books, large assortment, from 1c. upwards. Books suitable for presents: Select Libraries for Boys and Girls; Sunday School Tickets and Reward Cards; Rev. Oxenden's Family Prayers; Rev. Oxenden's Pathway of Safety; Rev. Bloomfield's Family Prayers bound; New Manual of Devotions; Psalter and Antiphons; Tracts on Confirmation. Church Catechisms, Catechism Broken, First Steps, Short Catechism, Collects, Sunday School Primers, etc., etc. Little girls' Plain Reasons against joining the Church of Rome. Concurrence. Commentary on the Bible. Vol. I. The Pentateuch, by various authors, \$1. Vol. II. Historical Books, " \$1. Vol. III. The Poetical and Prophetical Books, by various authors, \$1. New Testament. Vol. I. The Four Gospels, by the Rev. of Bedford, \$1. Vol. II. Acts to Revelations, various authors \$1. And a great variety of Miscellaneous Books. The Publications of the Society for Promoting Christian Knowledge are sold at a remarkably low rate; and a reduction on above prices will be made to purchasers of large quantities.

WM. GOSSIP, Depository, United Service Book and Stationery Warehouse, No. 103 Granville Street.

EDWARD ALBRO,

101 GRANVILLE ST., 101 HALIFAX, N. S.

Keeps constantly on hand, imported from the best English, American and Canadian Manufacturers, and offers for sale, amongst others, the unmentioned goods, viz:

- Ivory and Bone Handled Knives. Electro Plate and German Silver Forks. G. S. and Plated Tea and Table Spoons. Stag Ivory and Pearl Handle Pocket Knives. Ladies' and Gentlemen's Superior Razors. Peerless Ice Cream Freezers. Enamelled and Granite Iron Preserve Kettles. Enamelled and Tinned Saucepans. Mrs. Pott's N. P. Sad Irons. Double Pointed Tacks, Tinned and Blued. "Enterprise" Tobacco Cutters and Shaves. Agricultural Tools. Ladies' and Boys' Garden Tools in Sets. Chinese Razors and "Emerson's" Straps. Brushes of every description. Vulcanite and Horn Dressing Combs. 14lb and 28lb Salters Family Balances. Green Wire Cloth for Windows &c. Green and Gold Flower Stands and Baskets Wellington Knife Polish and Knife Boards Gilt and Silvered Picture Wire. H. Walker's Silver Polished Needles. Turner's Improved Needle Pointed Pins, Ready Cleaner. Prepared Emery. Scythes Scythe Snaths and Stones. Hay Rakes and Forks. Hay Cutters, &c. A complete list in Catalogue, alphabetically arranged, mailed free to any address, on application. Goods marked at lowest cash prices. 5 per cent. allowed all Clergymen.

EDWARD ALBRO 11. - 6 ms.

TRUTHS.

HOP BITTERS,

(A Medicine, not a Drink,) CONTAINS HOPS, BUCHU, MANDRAKE, DANDELION,

AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

THEY CURE

All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and Drunkenness.

\$1000 IN GOLD Will be paid for a case they will not cure or help, or for anything impure or injurious found them.

Ask your Druggist for Hop Bitters and free Books, and try the Bitters before you sleep. Take no other. Hop Bitters Manufacturing Co., Rochester, New York, and Toronto, Ont.

Diocese of Rupert's Land

WANTED—A Clergyman for Emerson, Manitoba. He must be a good preacher and an active worker. The salary is expected to be at once from \$1,000 to \$1,200. The Church is free from debt, and there is a neat parsonage.

Wanted also, a Graduate in Mathematical Honours in Holy Orders, or a Candidate for Holy Orders, to be a Resident Master in St. John's College, Manitoba, and a member of the Cathedral Mission Staff. Salary \$900 and Board.

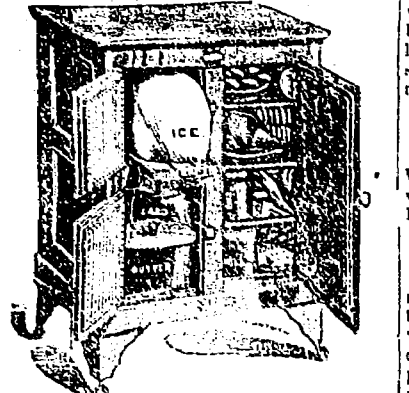
In both cases, testimonials and references should be sent to the Rev. Canon Grisdale, St. John's Ladies' College, Winnipeg, of whom further particulars can be obtained. 21-10

Wanted I

A Missionary for Lake Neepigon, for those poor Pagan Indians, who, for 32 years, have been crying in vain for a teacher. "There is no man that hath left house, or brethren, or sister."—Mark x. 29, 30. Apply to the Bishop of Algoma, Sault Ste. Marie.

RENT'S

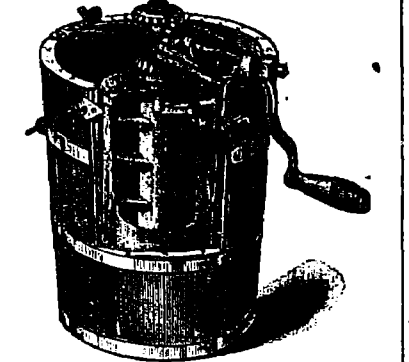
Stove and Kitchen Furnishing Depot, 31 BARRINGTON STREET, HALIFAX, N. S.



Refrigerators, just received at the lowest of the well known "North Star" Refrigerators, and a full line of boxes of the celebrated White Mountain Triple Motion Ice Cream Freezers, the best in the world, being sole Agent for Nova Scotia for this best of all Freezers, country dealers will please send for Price List and also, as I can sell lower than they can import. Also on hand 200 doz. Balloon Fly Traps, purchased before the advance in price, and will be sold to dealers for less than they can now be imported. Send along your orders at once. A full stock of Wire Dish Covers, Meat Scales, Ice Creams and Pies, Wire Flower Stands and Baskets, Churns, Butter Prints, Charcoal Water Filters, Water Coolers, Baths of all kinds, Patent Milk Pails, Embossed Preserving Kettles, Clothes Wringers, Bird Cages, &c. GEORGE RENT, Proprietor.

"AT THE CORNER."

- Ice Cream Freezers. Ice Cream and Jolly Moulds, Ice Picks, Water Coolers. Sitz and Sponge Baths, Hanging Baskets, Flower Pot Trellises, Wire Dish Covers, Fly Traps, Watering Pots, Rubber Hose.



SOMETHING NEW IN ICE CREAM FREEZERS

REILLY & DAVIDSON, 30 BARRINGTON ST., HALIFAX, N. S.

Boarding and Day School for Young Ladies.

Cambridge House, 25 and 27 Tobin Street, Halifax, N. S.

Principal, MRS. DASHWOOD,

(Formerly Miss STUBBS, for Ten Years Principal of Rolleston House, Toronto), assisted by

Dr. Dashwood, Two Resident Governesses, and a Complete Staff of Daily Visiting Masters.

Terms begin September 3rd, November 10th, February 9th, April 20th.



Dr. De Witt Talmage: "Friend Smith is a Methodist, but his piano are all orthodox; you ought to hear mine talk and sing. It is adapted to family prayers and the gayest parties who visit my home."

Dr. E. O. Haven says: "My Bradbury Piano continues to grow better every day, and myself and family more and more in love with it. All our friends admire it."

Bishop Simpson says: "After a trial in my family for years, for beauty of finish and workmanship, and splendid quality of tone, your Bradbury Piano cannot be equalled."

FREEBORN GARRETSON SMITH

Late Supt. for and Successor to Wm. B. Bradbury

WAREROOMS.

New York: No. 14 E. 14th Street, bet. Broadway and 5th Av. Brooklyn: Music Hall, Junction of Fulton & Flatbush Aves. Brooklyn: 338 Fulton Street, near City Hall. Jersey City: Montgomery Street, Cor. Greene. Washington, D. C.: 1108 Pennsylvania Avenue. FACTORY: Raymond St., corner Willoughby, Brooklyn. 84

BROWN BROTHERS & CO.

Reg to tender their sincere thanks to those who have favored them with their patronage in the past.

They are gratified to find that their endeavours to give satisfaction, by dispensing the best Medicine in the best manner, have been highly successful. The Chemicals kept in stock are the best the London Market affords.

Physicians

Who wish to use the best quality of DRUGS, will find it to their advantage to apply to BROWN BROTHERS & CO.

Families

residing in Town or Country, who have not the advantage of being supplied by them, would do well to give them a trial, as every care is taken to secure accuracy, and only experienced hands are entrusted with the compounding and dispensing of Medicines. The whole business is under the charge of

Mr. W. H. SIMSON,

who is a graduate of the Philadelphia College of Pharmacy, and who is assisted by a staff of competent Clerks.

BRADBURY

PIANOS

LEAD THE WORLD.

Received SEVEN PREMIUMS and GOLD MEDALS in Four Weeks.

Over 16,000 in Use.

From personal acquaintance with this firm, we can endorse the as worthy of the fullest confidence of the public. We are using the Bradbury Pianos in our families, and they give entire satisfaction.

Bishop Peck, Syracuse. Bishop Ames, Baltimore. Bishop James, (decd.), Boston. Bishop Foster, Boston. Bishop Harris, N. Y. Bishop Wiley, Cincinnati. Bishop Haven, Atlanta, Ga. Bishop Merrill, Chicago. Rev. G. H. Whitney, D. D. Mrs. U. S. Grant, Wash'tn. Admiral D. D. Porter, " Rev. O. E. Tiffany, Grand Central Hotel, N. Y. St. Nicholas Hotel, N. Y. Rev. John P. Hurst, D. D. Gen. O. O. Howard, Oregon. Dr. Joseph Cummings, Ol. T. S. Arthur, Phila. Rev. J. M. Walden, Cin., O. Rev. R. M. Hatfield, Phila. Dr. J. M. Reid, New York. Dr. C. N. Sims, Brooklyn. Dr. H. B. Ridgeway, Can. O. W. G. Fischer, Phila. Chaplain McCabe, Phila. Rev. A. J. Kynett, D. D. Rev. Daniel Curry, D. D. Rev. W. H. De Puy, D. D. Dr. Daniel Wise, N. J. South St. Church, Brooklyn. Rev. J. S. Inskip, Phila. Rev. L. Hitchcock, Chicago.

THE HOLLMAN PAD CO. TO THE FRONT!

Good News to SUFFERING HUMANITY.

ABSORPTIVE PLASTERS, 50 cents. ABSORPTION SALTS for Foot Baths, 25 cents.

Parties so desiring will be called on at their residences, and consultation free, by dropping a note to the Office, 119 Hollis Street, Halifax. All correspondence strictly confidential. "Be you saw this in the Church Guardian."

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President, The Lord Bishop of Toronto. This School offers a liberal education at a rate sufficient only to cover the necessary expenditure...

St. Margaret's Hall, HALIFAX, N. S.

DIOCESAN SEMINARY FOR YOUNG LADIES. VISITOR.

The Right Rev. the Lord Bishop of Nova Scotia. PRINCIPAL. The Rev. John Padfield.

This School will be Open January 11. Classes will be formed at once for the University Examinations. The title "Associate in Arts" can now be obtained from King's College, Windsor.

There is a Preparatory Department for young Pupils.

BOOKS LATELY RECEIVED.

- Hodge's Manuals for the People. Morning and Evening Prayer. Plain Teaching on Church Principles. The Church and the Bible in their relation to each other.

When the price is remitted, books are mailed free of charge. J. & A. McMILLAN, 98 PRINCE WILLIAM STREET, ST. JOHN, N. B.

LIGHT BRAINIA FOWLS. Eggs for Hatching

THE Advertiser offers to supply EGGS for Hatching from Pullets and Hens mated with cock from the celebrated "Cuckoo" strain...

New Drug Store, Kenville, N.S.

WEBSTER ST., Near the Railway Station. CHAS. F. COCHRAN. Druggist and Apothecary.

Mail Contract.

TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon on Friday, the 2nd July.



The PAIN-KILLER

Is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals,—in short, everybody everywhere who has ever given it a trial.

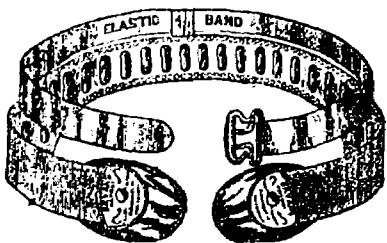
TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c.

The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE, PROPRIETORS, MONTREAL AND PROVIDENCE, R. I.

BRYAN'S ELECTRIC BELT.



THE ONLY GENUINE. A SELF CURE WITHOUT MEDICINES. A Marvellous Remedy Intelligently Applied.

PATENTED 1874 & 1877. Dyspnoea, Paralysis, Kidney Complaints, Impotency, Weakness, and Physical Prostration.

It Gives New Life and Strength to the Waning Organism. READ THE TESTIMONY. DWIGHT KING, Esq., Albany, N. Y., says: "I feel that it has saved my life."

ARTHUR FORDHAM, IMPORTER AND DEALER IN LEATHER AND SHOE FINDINGS. 132 Upper Water Street, HALIFAX, N. S.

PROVINCIAL BOOKSTORE, 195 HOLLIS STREET.

BIBLES. CHURCH SERVICES PRAYER BOOKS. CHURCH HYMNS, HYMNS, Ancient and Modern; Steps to the Altar, Earnest Communicant, Eucharistical and other Altar MANUALS in various bindings.

STATIONERY, Of all descriptions. SCHOOL BOOKS, SLATES. Subscriptions received for all English and American Newspapers and Magazines. Price List mailed free on application.

C. C. MORTON. Prepared only by MARSDEN & CO. 698 Craig Street, Montreal.

Mail Contract.

TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon on Friday, the 2nd July.

THE MANHATTAN FEED, A NUTRITIOUS CONDIMENT FOR Horses, Cattle, Milch Cows, Sheep, Pigs and Poultry.

The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition, and to economize feed. All the ingredients composing this FEED are certain health-giving Herbs, Seeds and Roots...

DIRECTIONS FOR FEEDING. Horses.—At each time of feeding mix half pint of the Feed with the usual quantity of corn or oats. In a short time your horse will be in perfect condition...

PRICES. Bags containing 100 Feeds (25 lbs.) \$2.00. Bags containing 200 (50 lbs.) \$4.00. Bags containing 400 Feeds (100 lbs.) \$8.00.

Prepared only by MARSDEN & CO. 698 Craig Street, Montreal.

General Agent for Maritime Provinces—GEO. FRASER, 28 Bedford Row, Halifax, N. S.

MENEELY & COMPANY, Bell Founders, West Troy, N. Y. Fifty years established. CHURCH BELLS and CHIMES, ACADEMY, FACTORY BELLS, etc.

BOARD OF FOREIGN MISSIONS. DIOCESE OF NOVA SCOTIA. President, The Lord Bishop. Collections—Offerories earnestly asked. Funds Greatly Needed.

Treasurer—Wm. Gossip, Esq., Granville St., Halifax. Secretary—Rev. R. Wainwright, P. O. Box 494, Halifax.

CANADIAN PACIFIC RAILWAY. Tenders for Rolling Stock.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:—20 Locomotive Engines.

By Order, F. BRYAN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 14th February, 1880.

WORCESTER'S THE STANDARD. "The best English lexicon and the most perfect American work ever published."—New York Herald.

WORCESTER'S POCKET DICTIONARY. Profusely Illustrated. With Valuable Tables and Rules. 310 pages. 24mo. Cloth. 63 cents.

For the School the Office, and the Counting-Room. WORCESTER'S COMPREHENSIVE DICTIONARY.

For the Family and the Library. WORCESTER'S QUARTO DICTIONARY.

For sale by all Book-sellers or delivered free of expense on receipt of price by the publishers J. B. LIPPINCOTT & CO., Philadelphia.

HIGHEST HONORS AT ALL WORLD'S EXHIBITIONS. MASON & HAMLEN CABINET ORGANS.

NEW AND BEAUTIFUL STYLES. Now ready, at Reduced Prices. One to Twenty-one Sizes, \$4, \$5, \$6, \$7, \$8, \$10 to \$20 and upward.

GEO. W. JONES, Manufacturers' Agent, HALIFAX, N. S. DEALER IN PRINTERS' REQUISITES, NEW AND SECOND-HAND PRESSES, PRINTING AND WRAPPING PAPER &C.

Boarding and Day School for Young Ladies. Cambridge House, 25 and 27 Tobin Street, Halifax, N. S.

Principal, MRS. DASHWOOD. (Formerly Miss STUBBS, for Ten Years Principal of Rolleston House, Toronto.)

Dr. Dashwood, Two Resident Governesses, and a Complete Staff of Daily Visiting Masters.

Terms begin September 3rd. November 10th, February 9th, April 20th.

W. & C. SILVER, 11 to 17 George St., cor. of Hollis, Are now showing a Stock of Carpets, Floor-Cloths, AND DRUGGETS.

Rich Lace Curtains, RIGGS, Cornices, Stair Rails, &c. TABLE DAMASKS of all widths and qualities, FAMILY SHIRTINGS and SHEETINGS in all the favorite makes.

CLOTHING. Entrance, 11 George St. 500 Men's Suits, Well-made; 250 Boys' do. Sound materials; 50 dozen Fine Dress SHIRTS; Gloves, Braces, Handkerchiefs, Underwear, &c.

MODERN & CORRECT STYLES In Chalice, Paten, and WINE CRUETS, FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver, And Electro-Plated Wares.

The Best Assortment and Value in the Market, at M. S. BROWN & CO'S (ESTABLISHED A. D. 1840.)

JEWELLERS and Silversmiths, 125 GRANVILLE STREET, HALIFAX, N. S.

MACDONALD & CO., HALIFAX N. S. Steam and Hot Water ENGINEERS.

Suppliers of Cast and Wrought Iron Pipe with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engines, Pumps, and Steam Fitters.

BRASS GOODS and the heavier classes of Brass and Copper Work. Also, Vessels' Fastenings and Fittings.

PUBLIC BUILDINGS, RESIDENCES, AND FACTORIES supplied with Warming Apparatus and Plumbing Fixtures.

Sole Agents for the Sale and Application of WARREN'S FELT ROOFING, And Roofing Materials, in and for the Province of Nova Scotia.

162 to 175, Also 306 BARRINGTON STREET. FITZPATRICK'S PREMIUM STAINED GLASS for Churches.

Costs no more than inferior Works. Received Prizes, London, England, 1871. Centennial, Philadelphia, 1876.

THIS PAPER can be found on file at Geo. W. Jones' & Co's Newspaper Advertising Office, 115 N. 5th St., NEW YORK.

Army and Navy HAT STORE. THOMAS & CO. Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers, MASONIC OUTFITS. Always on hand. OUR SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bonnet, Carrington, and Luck.

To Clergymen, on all purchases we allow 10 per cent. Please give us a call. 44 to 48 Barrington St. CORNER OF SACKVILLE.