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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. 13.

THURSDAY, JULY 8, 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 Bodleian Library has acquired a MS. containing the missing commentary on "Proverbs," by the famous Abraham Aben Ezra.

SIXTY million dollars is the estimated cost of the projected Euphrates Valley Railroad, which is intended to facilitate the intercourse of England with India. The road will be a thousand miles long, and will be very difficult to build.

A STATUE of Goethe was unveiled in Berlin on the 3rd inst., and the inauguration was witnessed by the Emperor, the Crown Prince, Prince William and a large number of persons distinguished in art, science, and literature, together with a vast concourse of spectators.

THE Syndic of Rome signed last week the necessary permission for placing a tablet on the exterior of the Palazzo Perinina Via delle Mercede, in commemoration of Sir Walter Scott having lived there during his sojourn in Rome in the spring and summer of 1832.

THE Cologne Gazette states that the towers of Cologne Cathedral are now the highest in the world, the height they have attained being five feet higher than the tower of St. Nicholas' church, in Hamburg, which has hitherto been the highest edifice. Ultimately, they will be 51 ft. 10 in. higher.

A PRIVATE letter give some particulars of the famine in Asiatic Turkey. The writer describes the scenes he witnessed during a journey from Dirbekir to Bagdad, and says that at Mosul people were continually dying in the streets, and that it was common to see men and children lying there naked, covered with the flies they were too weak to brush away.

A PRIVATE letter states that on June 3rd the Empress Eugenie left the spot where the late Prince Louis Napoleon lost his life, returning, via, Graytown and Maritzburg, to Durban, at which port she would embark on the 27th inst. The Empress was in good health, but much unnerved during her stay at Ityotyoti. On June 14th the party rode over the exact path traversed by Prince Louis Napoleon during his reconnaissance on the Ngatu. On the following day they visited Rorke's Drift.

According to Professor Siemens, who, to a crowded audience of telegraph engineers assembled at the Civil Engineers' Institute, Westminster, last month, described some extensive experiments he has recently made on the subject, the electric light is destined in its practical utility to achieve marvellous results. Its effect in making plants grow, melting iron and steel, and sawing iron and wood, was demonstrated, and Dr. Siemens expressed his conclusions that night frost can be electrically defied, while fruit can, by the same means, be ripened in the open air. Before long he believes we shall have electric tramways in connection with our mines, and for the conveyance of passengers along the roads between populous centres.

THE missionary Bishop of Niobrara writes to a friend, under date of June 3rd: "Sunday last was an eventful day. I baptized six adults and eight children; solemnized the marriage of five couples, who had taken each other as husband and wife in heathen fashion several years ago; admitted as catechumens twelve men who had broken away from heathenism and were trying to establish a Christian farming settlement; confirmed sixteen candidates, and administered the Holy Communion to about thirty persons—and all among a tribe first reached by the Church only eight years ago. I am in journeyings often, and much under the open heaven: by day and by night."

THE Municipal Statistical Bureau of Berlin announces that the population of the city at the end of 1879 was 1,081,230, of whom 1,070,657 were civilians and 21,170 military persons.

The bishop of the diocese of Kentucky held an ordination service at Grace church, Louisville, on the First Sunday after Trinity, and advanced to the priesthood the Rev. George Rogers. The newly-ordained priest was formerly a minister among the Methodists.

The Bishop of Oregon says, "Every year I live convinces me of the necessity of a Church paper in every community, and in its power in the Diocese to carry the truth to thousands who are not reached by the usual preaching of the Gospel. I feel, therefore, how desirable it would be to enlarge and strengthen this means of usefulness." Words truly spoken.

THE Rev. James Baird, D. D., was ordained on Sunday, 27th ult., in the Church of the Crucifixion, New York, by Bishop Potter. The candidate for orders was late pastor of Patterson Presbyterian church in connection with the General Assembly; studied at the Royal College, Belfast, and Glasgow University, from which he graduated. Graduated in theology under the late Doctor Chalmers, who was principal of the New College, Edinburgh.

UPWARDS of 20,000 men are at present employed in various parts of the Caucasus endeavouring to check the plague of locusts. It is recorded in the Russian newspapers that—"At Arbusinsky the Archimandrite of the Ninth Cathedral, on observing the approach of a locust cloud, rang the church bells, and, placing himself at the head of the assembled populace, worked for twenty-four hours in destroying the insects, leaving, at the end of his exertions, none alive in the district." In many places the populace have been reinforced by troops. The area infested stretches from Kars to Astrachan, and from Astrachan to the Black Sea.

THE Winnipeg Free Press, June 3, says:—The Bishop of Saskatchewan was amongst the passengers by the last boat from up the Assiniboine. The right reverend gentleman is en route to Ontario on business connected with his diocese, whence he expects to return about the end of July. The Prince Albert settlement is rapidly increasing, and all the country between it and the South Branch is pronounced most desirable for settlement. The progress of the diocese since its creation only a few years ago, embodying at the time but a few embryo settlements besides the Indians, is most satisfactory. There are eleven regular clergymen within the jurisdiction. Emmanuel College, which, besides being a Theological school for the preparation of men for mission work, has a high standard of secular education, and to the establishment of which the Bishop has devoted much time in raising subscriptions and otherwise, is doing well. The main portions of the College buildings, which, when completed, will cost about \$10,000, will be finished within a month. Ever since the erection of the diocese the work of the College has been going on; nine students, all Cree-speaking, are now in preparation for mission labour. In order to reach the other tribes it is contemplated to include the Blackfoot and Sioux languages in the Curriculum.

THE first Protestant Episcopal Bishop in Spain has been elected. In no part of the world have people calling themselves Christians adhered to the Church of Rome with such tenacity as have the Spaniards; and in no country has the prospect of establishing the enlightened freedom of Protestantism been more discouraging; but it now appears that the more intelligent part of the Spanish peo-

ple, long disgusted with the ignorance and tyranny of the Priests, shows a disposition to join the Protestant Episcopal Church. Cabrera, who was formerly a Priest, in 1861 embraced Protestantism at Gibraltar, under the auspices of the Scotch Presbyterian Society, but he has recently left the patronage of that Society, and gone to the English Episcopal Committee. He urges the young Spanish Churches to organize on the model of the Episcopal Churches of the United States; and in March last he met at Seville the four Spanish Pastors who depended on the Episcopal Committee, and also Bishop Riley, the American Bishop of the Mexican Episcopal Church; and was by them elected "the first Bishop of Spain." He designs to build a beautiful Protestant Cathedral in Madrid, and to place it under the patronage of the Anglican Church.—N. Y. Guardian.

THE SYNOD OF FREDERICTON.

THE Synod assembled in Trinity School Room at 9.30 a. m., on the 30th June. A celebration of the Holy Communion was held in St. Paul's Church at 7.30 a. m., which the clergy attended in their robes. A very large attendance was noticeable at the opening of the Synod.

After prayer by the Metropolitan, the Roll was called, and the Minutes taken as read. Rev. M. H. Wellman, of the Diocese of Maine; W. C. Noales, of N. California; F. B. Crozier, of Albany, and J. Partridge, of Nova Scotia, were welcomed to seats on the floor of the house, and thanked the Synod. The Lord Bishop then read his charge seated in the chair. It was one of the most practical and valuable addresses ever made by his Lordship, and was delivered with unusual energy and force. We are able to present our readers, in instalments, with this lengthy document, from the original MS.—[See below].

The parts referring to Sunday Schools and their management, were referred to special committees to report to-morrow. The Board of Discipline was appointed, and the following elected as the Standing Committee:—Canon Briggs, Rev. G. M. Armstrong, Canon Partridge, Canon Medley, the Chief Justice, Wm. Jarvis, G. A. Schofield, W. Carman.

The Address to the Synod on the Co-adjutor was made the order of the day at 3 p. m.

The Synod re-assembled at 3. After the Address, which we give on 4th page, Rev. G. W. Armstrong, in the most feeling manner, expressed the Synod's sympathy with his Lordship, and their desire to leave the matter entirely in his hands. This was embodied in a Resolution, and carried unanimously by a standing vote. The Bishop expressed his deep feeling at the kind, Christian and brotherly address from Mr. Armstrong. No effort would be wanting on his part to carry out their wishes, and he earnestly asked their prayers that he might be guided by a higher wisdom than his own.

The Committee on Foreign Missions was re-elected. The Report of the governing body of the Divinity School was read by Rev. Mr. Alexander.

Mr. G. E. Fenety, and Mr. G. R. Parkin entered into a discussion, which was out of order, Mr. Fenety claiming that an endowment should first be raised before the school was started. The Report stated that there would be no school this year, and that temporary arrangements had been made for the scholars.

Rev. T. E. Dowling read the Report of the Board of Foreign Missions.

The Synod then adjourned till 9.30 a. m. Thursday, the nominations for Delegates to the Provincial Synod previously made having been printed and distributed to the Synod.

(To be Continued).

CHARGE OF THE LORD BISHOP OF FREDERICTON.

CAREFULLY COMPARED WITH THE ORIGINAL MS.

Received and Dear Brethren,—It seems desirable that at certain periods of our life we should pause and look within us to see what proof we are making of our ministry, and how far the objects which daily engross our time are helping us in the work of our salvation and the salvation of others. At such periods our minds may be withdrawn from many of the passing excitements of the day, and our eyes may be more steadily fixed on great moral and religious questions which concern the well-being of the spiritual body to which we belong. The holiness of our members, our unity in the principles and rules given us by the Church herself, and the true methods, progress and permanence in well doing, together with some regard to our financial condition, may well occupy our thoughts; and it will be my endeavor to lead your minds in this direction to-day.

Of all notes of a standing and a progressive church, the holiness of its members is the most important. It is the one permanent and eternal condition of the Church of God, whether militant, or triumphant; without this, all party organization, all worldly respectability, all attractions and excitements, all increase in numbers is of no avail. The more ample our endowments, the more abundant our individual wealth, the larger our numbers, the more conspicuous our stations, the worse we are if we are unholy. It must be admitted that the tendency of all things around us is to forget this truth. Holiness is no qualification for office, no passport to society. Wealth is the universal measure of good things. Wealth is the secret of power in the Church and in the state. To gain it appears to many to be the sum total of human happiness. To lose it seems to lose all that makes life worth having.

An immense responsibility, therefore, rests upon the clergy and laity of our Church, for there is but one gospel standard for both, to be a holy body. More dutiful, unostentatious, self-sacrificing piety is required in all of us, and a deeper study of holy scripture, because objections are commonly urged against its inspiration and authenticity, which formerly were never heard of; and a more dutiful obedience to the rules laid down in our book of Common Prayer, for how can we expect our flocks to comply with our exhortations, if we break the rules of the church every day of our lives, and our whole tone and temper be adverse to its spirit? How can the loose morality and sinking faith of multitudes on every hand be looked upon without a jealous fear of our condition. When a notorious atheist and teacher of immorality, who would take an oath regarding it as a farce, is elected to the British Parliament, and when legislators nearer home proclaim themselves absolved from all reference to Scripture rules in matters where the very basis of faith and morality rests on the word of God, we may well see that firmness and courage are required of us to stand sternly by the truth of Scripture and abide by its holy and prudent restraints upon our passions. Nor is there a more important source of strength in our efforts after holiness than quietness, properly understood. The mechanical inventions of modern religion are now so complicated, and its demands so incessant and imperious, that a clergyman in the full tide of popularity seems deprived of time for reflection, study and meditation. Hurried from platform to platform incessantly, framing motions and contriving constitutions, soliciting new speeches or delivering them himself, he is in danger of becoming a talking machine, suddenly set in motion, without control; direction or profitable result. Holiness seems frittered away and broken into loose fragments by never-

ending excitements of the mere intellect. What a transition from this endless talk must be the deep silence of eternity! Such thoughts may surely be deepened by the reflection that in the last three years the hand of Death has been heavy upon us, no less than seven of our small band having been called to their eternal home; Mr. Milner, at the great age of 91; Mr. Wood, aged 87; Mr. Alan Coster, at the age of 80, and Canon Harrison, all having preceded me in their laborious work in New Brunswick; and Mr. Carr, Mr. G. C. Coster and Mr. W. L. Linn, ordained to the priesthood by me, and cut off in the midst of a career of usefulness and in the prime of life. Thus, those who lived in the early days of the Province, when the greater part of Church of England missions to the heathen were unknown, and those who have witnessed great changes in all our relations, political and religious, have gone down to the grave, leaving us to question ourselves which of us shall go next, and what is our preparation for the eternal world.

I spoke of the progress of our Church. With the fear that much has been left undone or done amiss, I desire thankfully to acknowledge the loving zeal and earnestness with which both laity and clergy have prompted and seconded my imperfect efforts to serve them. In constant visitation of the diocese it is impossible not to rejoice in the earnestness of the clergy and their flocks; in a great degree of reverence, without which no service of prayer and praise can be acceptable to God or beneficial to ourselves; in increased opportunities of spiritual privileges both on the Lord's Day and on other days; in a more systematic and faithful preparation for confirmation; in a far larger proportion of the confirmed (in many cases the whole number) who become apparently sincere, outwardly reverent and, I hope, habitual communicants; in the loving care bestowed on the material buildings themselves in regard to which the expense of maintenance of churches falls wholly on the Parishes; in the number of persons who on week days and even in the time of harvest crowd to country churches to welcome their Bishop and communicate with him; in the unpaid and untiring labor of many hardly worked men of business who never make their labor an excuse of neglecting to give their most valuable assistance, and in a great general increase (with a few exceptions) both of subscriptions and donations for the maintenance of the Church and the clergy. God grant that there may be as great an increase of personal holiness, of temperance, of sobriety and chastity, of charity and unity amongst us, such as our holy religion requires. It is also a subject of congratulation that more young men, natives of the Province, are devoting themselves to the work of the ministry. Some of them during their college career have proved most energetic and useful helpers to the church in Sunday school and occasionally week day services, and I hope the time may come when the wealthier members of our church will not withhold their sons from the ministry, because it is a profession poorly paid, but will think themselves honored by being able to bring into the service of God some part of that wealth with which he has bountifully endowed them.

I also rejoice that there has grown up among us gradually, in the course of years, a better general understanding of each other's intentions, a more hearty and fraternal concord, such as Christians should do all in their power to cherish, and that the spirit of malvolent suspicion and perpetual insinuation of ignorance and faithlessness has been put down and has received a severe check, as I hope by God's blessing, it always will. Our Synod meetings, where the freest discussion is allowed, have no doubt contributed to this good end; and the alarming predictions respecting their result have proved to be without foundation.

(To be continued.)

News from the Home Field.

DIOCESE OF FREDERICTON.

MEETING OF D. C. S.

The General Committee of the D. C. S. assembled in Trinity School Room at 10 a. m., on the 29th June, the Lord Bishop in the Chair.

After Prayers, the Rev. Dr. Ketchum, Secretary, called the roll of Clergy and Lay Delegates and the names of the Executive Committee. Rev. W. S. Neales, of the Diocese of Northern California, was invited to a seat on the floor of the house.

The Chairman ruled that assistant ministers were entitled to vote, being subscribers to the Society.

The Reports were then read by the Secretary, from which we extract a few salient points, and the amount of subscriptions to Home Missions.

Aberdeen.—Rev. L. A. Hoyt reported \$11.00 from this Mission. Rev. A. Hoadley has resigned through ill health.

Andover.—\$90.00, of which \$30.00 are for the Deficiency Fund.

Albert Co.—The Missionary acknowledges gifts from various persons towards Church improvements. Contributions \$15.00.

Bathurst.—\$100.00 for general purposes.

Campobello.—About \$50.00.

Burton.—For general purposes \$86.00, Deficiency \$7.00. Total \$93.00.

Canterbury.—A most encouraging report. The contributions are \$180.00 against \$40.00 last year. An organ, costing \$320.00, has been paid for, and the Church at Canterbury Station fitted up.

Charleton.—Contributions \$150.00.

Madawaska.—Contributions \$14.00.

Dorchester.—Contributions \$122.50.

Dorchester.—This Parish reports a large increase. For the Deficiency, \$190.94; general purposes, \$141.56. Total \$332.50.

Fredericton reports the very handsome sum of \$1,860.00 for general purposes—double that of last year.

Greenwich.—Contributions \$48.00.

Hampton.—Contributions \$85.00.

Kingsclear reports \$133.65 against \$70.00 last year.

Moncton reports \$75.

Munquash reports \$70.

New Denmark is advancing. 44 were baptized, 20 confirmed, 14 were married, and 16 buried. The communicants number 106. There are 400 souls in the mission. Contributions \$30.50.

Newcastle.—There are 26 additional communicants. \$220 are given by this mission, \$120 more than last year.

Petersville. \$37.

Petitcodiac.—Contributions \$120.75, a large increase over last year. Two windows have been given by the Bishop.

Queensbury. \$50.

Richmond reports the handsome sum of \$190, and credits THE CHURCH GUARDIAN for much information diffused among the people, which greatly assisted the Missionary in collecting.

Rothesay.—Contributions \$250.

Sackville.—Contributions \$64.72.

St. Andrew's and Chamcook send \$335.

St. David.—Contributions \$92.

St. John, St. Mark's, \$400.00.

St. John, Trinity Church, \$720.

Portland, St. Paul's, \$798.

St. Martin's.—Contributions \$62.80, double last year.

St. Mary's, \$100.

St. Stephen, Christ Church, \$50.

St. James' Church, St. John, \$75.

Simonds, \$87.43.

Sussex.—The communicants number 150. There are \$250 for general purposes.

Waterford, \$29.25.

Upham, \$130.

Walford, \$36.

Westfield, \$94.

Wicklow.—The contributions have increased from \$30 to \$86, \$40 of which are for the Deficiency Fund.

Woodstock.—This parish, which became self-supporting last year, reports finances in a flourishing condition. \$3,000 have been subscribed for the new church. A new church is framed and boarded in at Jacksontown, and the contributions are: for Deficiency Fund, \$111; for general purposes, \$80; total, \$191.

Trinity Church, St. John, reported \$720.90.

From **Chatham** a most interesting statement was received: A new chancel has been arranged, a large organ purchased, \$1,300 have been paid for improvements, 85 have been confirmed, a

chancel carpet furnished, and \$300 subscribed for general purposes, and \$182 for the Deficiency, making the handsome total of \$482. Great applause followed this announcement.

Richibucto reports \$68.60.

Maugerville, \$93.

Restigouche, \$42.

Gagetown, \$69.92.

Douglas, \$58.90.

Shediac, \$70.

Prince William, \$80.

Kimpton, \$130.

Point du Cheval, \$30.

Springfield, \$100.

Cambridge, \$100.

Norton, \$100.

New Maryland, \$70.

The gratifying announcement was made that, with a few parishes yet to hear from, there have been subscribed for general purposes, \$7588.03; Deficiency Fund, \$1966.92; total, \$9552.85; being \$4000 more than last year.

The Report of the Executive Committee was read and adopted. The investments amount to \$111,071.32. The old Book Depository Committee was re-elected. The stock of books is in good condition. The sales last year were \$314.69. The Auditors reported favorably on the accounts and securities of the Society, and the papers, &c., had been handed over to the new Treasurer, S. Schofield, Esq.

Several changes in the arrangement of Missions have been made, and some applications for new grants have been refused for want of funds.

The estimate of income and expenditure was submitted.

The Committee to interest Sunday Schools in Home Mission reported 700 Missionary Boxes among the children. A leaflet will be issued in August.

The Board of Home Missions was increased to 5 clergy and 7 laity, and the following were elected:—Revs. Canons Partridge and Brigstocke, Rev. T. E. Dowling, G. M. Armstrong, Canon De Veber. Laity—Messrs. Schofield, Frith, Chandler, Jarvis, Clinch, Parkin, and Daniel. Mr. Clinch furnished a telephone in the building for the use of members. The Society adjourned till 8 p. m.

The D. C. S. resumed at 8, the Bishop in the chair. The Revs. J. H. Talbot, F. S. Sill, and Messrs. H. Peters, G. A. Fairweather and G. A. Schofield, were appointed a Sunday School Committee.

The Lord Bishop read a letter from the Society of the S. P. G., stating the grant they would make to the Diocese. It is £2020 Os. 0d., being a decrease of \$500 from Jan. 1st, 1881.

The Assessments for the Parishes were then taken up. An increase of 10 per cent has been made in the amounts to be raised by the Missions.

Only a few were passed by the Society, several being referred to the Board of Home Missions, and the meeting adjourned till 8 p. m. on Monday evening.

Wednesday, June 30th.

The D. C. S. met at 8 p. m., the Lord Bishop in the Chair. The Minutes were approved.

The consideration of the Missionary Schedule was again taken up.

The increase of ten per cent bore heavily on many of the Missions, and a number of Missionaries stated the case of their Parishes, but in most cases the extra amount was accepted cheerfully, and in other cases of peculiar hardship the matter was referred to the Board for consideration.

The pension was continued to Rev. T. Harten. Grants to widows of deceased clergymen were made.

Mr. S. Schofield was elected Treasurer. Rev. Canon Ketchum, D. D., was re-elected Secretary.

Messrs. C. H. Fairweather and G. W. Whitney were appointed Auditors.

The Treasurer was granted \$300, and the Secretary \$100 for the ensuing year. \$350 were granted for contingencies.

H. W. Frith, Esq., was cordially thanked for his services as Treasurer during the past 12 years.

The Rector and Church Wardens of Trinity Church were thanked for the accommodation provided, and Mr. R. T. Clinch for the provision of a telephone.

The members of the press were thanked by the Society for full report of the proceedings.

The D. C. S. then adjourned *sine die*, a motion to adjourn until 4.30 p. m. for special business being defeated by four votes.

DORCHESTER.—The Misses Hanington held a Sale in Trinity Church school-house on Tuesday evening June 29th for the benefit of the Deficiency Fund of the D. C. S. The handsome sum of \$58, was realized. Might not this example be profitably followed by the ladies of other parishes in the Diocese?

DIOCESE OF NOVA SCOTIA.

NEW GLASGOW.—The sermon on Sunday at the 4.15 service was from Eccles. vii. 12, and referred to the 100th anniversary of Church of England Sunday Schools. This new Sunday School, begun by the Rector 18 months ago with two children, has now teachers to divide the labour with their Pastor. And on Sunday a further step was taken by initiating a subscription for a S.S. Library.

ALBION MINES.—The Centenary of Sunday Schools in the Church of England was observed here on the 27th inst. The central block of pews in the Parish Church was quite filled with the children at 2.30 who had a service of their own. The Rector addressing them on the privileges they enjoyed, and the love of their Heavenly Father for them, the love of Jesus, and the care of their spiritual Mother, the Church, in bringing them forward for the gift of the Holy Ghost. They sang, (Miss Hudson leading them at the organ) the children's Hymns "If I come to Jesus." "The Methers of Salem" And "Jesus gentle Shepherd." The sermons morning and evening bore upon the subject of the Centenary.

AMHERST—Centenary Sunday Schools.—Cape Breton Mission.—We had three glorious and hearty services in our Church on Sunday week. Five Clergymen officiated, Miss Townshend after six months' severe illness was enabled to take the organ again, to the great advantage of Divine Service and gratification of the large congregation. The morning sermon by the Revd. R. Smith Rector, of St. George, Diocese of Fredericton, was an excellent, sound discourse, delivered with energy and clearness. Holy Communion followed, in which service all the Clergy took part. At four o'clock the congregation assembled again when the Rector, Canon Townshend entered at the head of a long procession of Sunday School children, who took their seats in front of the choir. An appropriate service proceeded consisting of hymns, psalms, portions of God's Word, the Creed, and two Collects, with two addresses, one by the Rector, and the other by Dr. Uniacke. At seven o'clock a very large congregation assembled; the service was most cheering and hearty. A very interesting sermon was delivered by the Rev. S. Gibbons in behalf of his Mission work in Cape Breton. The Congregation which had only received notice at morning service that day, responded with an offering of \$21.00. Our Rector seems backward in communicating to your paper his good work. I hope therefore you will excuse my intrusion.

Weymouth.—Gladly did we endeavour to comply with the recommendation in the Bishop's Circular, by a due celebration of the Centenary of Sunday Schools on the 27th June. Morning Prayers were said at the Parish Church by the Rev. Canon Dart, and the Rector preached from St. John xxi. 15—"Feed my lambs." Before 3 p. m. the scholars of St. Thomas' Sunday School had joined those of St. Peter's, in order to take part in a service adapted to the occasion. After singing a hymn, the service began with the Lord's Prayer. The selections from the Psalms were 119 (1, 2 and 6 pts.), and the 127. The lessons, Prov. iv. and St. Matt. xxi. 1-17. The infant daughter of Mr. and Mrs. Chas. Burrill having been brought to Church for baptism, on the invitation of the Rector, Canon Dart administered the rite. The choir stalls were occupied by the scholars, and the service throughout was very hearty; at proper intervals very appropriate hymns were sung. After the Prayers, the Rector requested Canon Dart to give an address, to which he most kindly consented. His remarks, he said, would, in the first place, apply to the adult portion of the audience, and he would afterwards speak to the children. He began by making special reference to the holy rite which they had that afternoon witnessed. "After an able vindication of Infant Baptism, he referred to

the great anxiety entertained by the Church for the religious instruction of her baptized children, and this was evident from the appointment of Godfathers and Godmothers. He congratulated the children on the very creditable manner in which they had taken their part in this service, their success, he said, having exceeded his anticipations. Some persons asked, "What can children do for God?" Such persons, however, did not speak wisely, for they forgot the numerous instances which the Bible records of youthful devotion and piety; and he would strongly recommend them to begin at once to work for their Saviour, and he illustrated his remarks by several pertinent examples of the great good which had been done by children and young persons.

The Rector spoke of the great benefit which he could, from his own personal knowledge, testify had resulted from the office of sponsors. Referring to the incidents in the 2nd lesson, it was seen how early childhood had been interested in the service of our Blessed Lord; and it was certain that the sincere efforts of his young friends would not want the recognition of that same Gracious Being, who now, as when He was upon earth, regarded children as objects of His special favour. He trusted that they would always bear in mind the great privilege they enjoyed in having been early dedicated to God, and "grafted into the body of Christ's Church;" and in "the Holy Child Jesus" they had a most beautiful example of the love and obedience which they owed to their parents. The latter were, on their part, urged to cherish their children as "the heritage of the Lord," and they might rest assured that religious instruction and godly example would not fail to leave a most salutary and lasting impression upon their hearts.

The beautiful Parish Church was completely filled by a congregation who were evidently deeply interested in the gratifying service.

There is a third Sunday School in this Parish, at the Church at Barton, St. Mary's Bay; but as the scholars were ten miles from the Parish Church, and only about half that distance from the Church at Marshalltown, the Rector gladly accepted the proposal of the Rector of Digby to have the children attend the Centenary celebration at Marshalltown.

We have recently had a visit from the Rev. S. Gibbons, of Cape Breton, who is pleading the wants of his arduous Mission. Owing to our own urgent need of funds to meet liabilities incurred in the erection of our new Parish Church, we regretted that we could do no more at present than invite Mr. Gibbons to make his case known to the congregation, and this he accordingly did at the close of an able sermon, on the evening of the 22nd June. The offering amounted to nearly \$9, which we handed over to the devoted Missionary, by whom it was gratefully accepted.

BRIDGETOWN AND BELLE ISLE.—The people of this parish were cheered and encouraged by a visit from Rev. R. Wainwright, Clerical Secretary to B. of H. M., extending from 26th ult. to July 1st. Everywhere in the parish much satisfaction is felt and expressed with the earnest and impressive addresses delivered by that gentleman, who is considered by all to be "the right man in the right place," and one who will, with God's blessing on his work, do much to awaken the various parishes to the necessity of increased exertions on their part in behalf of the Missionary enterprises of our Church. Mr. Wainwright commenced his exertions in this parish by preaching on the morning of 27th ult. to an attentive congregation in St. James', Bridgetown, from the words in 1 Kings xviii. 20: "How long halt ye between two opinions," and at the conclusion of his sermon announced as his text for the evening, 1 Kings xix. 9: "What doest thou here, Elijah?" Both sermons were listened to by large congregations, and evidently greatly impressed the hearers. In the afternoon there was a service at Belle Isle, 7 miles distant, where a large congregation had assembled, whom Mr. Wainwright addressed for the first time, many of our dissenting brethren being present. On this occasion the address consisted principally of an able exposition of our Home Missions, and the urgent need at present existing for increased contributions towards the mission funds, impressing upon the hearers the idea, too much lost sight of by all, that the giving of their substance is not to man but to God. Perhaps the most interesting feature of Mr. W.'s visit to the people in

general, was the celebration of the Centennial Anniversary of Sunday Schools by the children of the Parish. The children had been practising for some time past under the instructions of Mrs. Williams and Mrs. Goodwin, and acquitted themselves very creditably. The celebration came off on Monday evening, when the Parish Church was filled by the parents and friends of the little ones.

A procession formed at the Vestry, and marching round the north side of the Church, entered the door, headed by Master H. Dodge in surplice, bearing a handsome banner, made for the occasion, having on it a red cross, surrounded by the text, in blue letters, "One Lord, one Faith, one Baptism." The children entered the Church singing "Onward Christian Soldiers" to A. Sullivan's tune. After they had all taken their places, the Evening Prayer was said by the Rector, the children taking the principal part in chanting and responding; after the children had sung again from Hymn, A. & M., "Hosanna we sing like the children dear," and taken their places, the Rev. Mr. W. addressed them in suitable terms, and congratulated them on their creditable appearance and singing. He then proceeded to explain to them the organization he was about to form, called the "Royal Reserves," and invited them to enlist, when between 40 and 50 young people and children came forward to be enrolled. After the closing hymn and Benediction, the children again formed in procession, and headed by their standard, receded singing "Hark, hark my soul." On Tuesday evening Mr. W. again proceeded to Belle Isle, delivered another address, and organized another Band of "Royal Reserves." The offertory collections at Belle Isle and Bridgetown, amounting to \$12.00, were devoted to the Home Mission Fund. Mr. W. left on Wednesday afternoon, bearing with him the good wishes of all. Thus ended a visit which will, we trust, be productive of much and permanent good, especially in the influence it will exert upon the young in training them to work for the good of their Mother the Church.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN—Sunday School Centenary.—A sermon was preached in St. Paul's on Sunday, June 27th at the morning service, by the Revd. Alfred Osborne, setting forth the position of children in the Gospel Covenant, and forcing home the great responsibility resting upon parents in seeing that their little ones are brought to a knowledge of Soul's mercy in Christ. The Revd. C. N. Tucker, B.A., preached in the evening, giving a clear and interesting account of the Sabrevois Mission. The Lord Bishop has been pleased to license Mr. Ernest M. Welsh as Lay-reader.

Two Divinity students are being prepared by Mr. Osborne, to enter Windsor next October, and a third will continue his studies with Mr. Osborne during the coming winter. The Revd. T. B. Reagh, priested at the Trinity Ordination, was a Divinity pupil of Mr. Osborne's. The young people of St. Paul's are holding a small bazaar to-day, Friday, July 2nd, in aid of the Mite Society.

DIOCESE OF HURON.

DURING the nearly ten years' episcopate of Bishop Hellmuth there has been an increase in the Diocese of Huron of 15 parishes, 74 churches, 37 parsonages, 16 mission stations, 18 clergymen, and 91 additional localities supplied with the ministrations of the Church. Fifty-three deacons, and 53 presbyters have been ordained, and 41 clergymen received from other dioceses, and 43 left the diocese.

DIOCESE OF MONTREAL.

(From our own Correspondent.)
ST. JOHN'S, P. Q.—The Church of St. James in this parish will be served by the Rev. Mr. Rexford, of Montreal High School, during the absence of the Rector, who goes to the sea side for his health, which has for some time past been in a very precarious state. The Bishop held a Confirmation here on Sunday, 4th July.

EAST FARNHAM.—We chronicle here another instance of the footing the Church is taking among us, if we are to take Church building and the number of confirmed to be any criterion. On St. Peter's day a very neat brick church in the early English style, with tower, spire and cross complete was opened for Divine worship for the first time. It bears the name of St. Augustine, (of

Canterbury, we believe). It is small, yet presents striking features. Its spire glistens in the sun and as it is of very graceful proportion and rises well above the roof, the cross (no small striking object, that one has to look scrutinizingly to see) is seen standing out clear against the sky, and is observable from afar. The windows are all filled with stained glass, the gifts of young men, some of whom are recent converts to the Church. There are two or three features in the interior not common to Canadian Churches. One is that the chancel is more than usually elevated, and is not approached by steps rising along the whole front thereof, but by three steps, comparatively narrow, to the chancel gate alone. In the judgment of most, if not all, the stage or verandah like appearance given to the east end of the Church, is not pleasant and in many points undesirable. It certainly effectually separates the chancel from the nave, and will prevent careless intrusion on the part of the thoughtless or irreverent, of whom not a few are to be found in places where the Church is new. The second feature, not common, is, that the interior walls are devoid of all lathing and plastering, instead thereof we have the plain brick. Nevertheless it is much more effective than those not accustomed to see such would imagine. And the third feature not common is, that the sittings are chairs instead of pews or benches. There are two other churches thus situated in this diocese, St. John Evangelist in the city, and Trinity Church, Iron Hill. This new Church of S. Augustine is situated in what was not long ago an entirely Quaker religionhood. The place is yet the centre of Quaker gatherings, and it will, we fancy, be pleasant thing to those taking part in such, to find that a "Steeple house" has found its way among them. The Rev. J. Kiltor (graduate of S. Augustine's) had the pleasure of presenting to the Bishop at the opening service, two young men to receive Holy Baptism, and eight persons, newly baptized included, for Confirmation, all of these, with one exception, were adults, and persons whose earlier religious training had been either among the Quakers or Baptists for the most part. As one witnessed the administration of these holy ordinances, one felt that the pastor had not only been erecting a material structure to the glory of God, but had also been doing the deeper and more lasting work of gathering and preparing "living stones" for the spiritual temple, that he had been preparing the hearts and minds of men, women and children, to be Temples of the Holy Ghost.

DIocese OF NEWFOUNDLAND.

We learn from the Times that the rite of confirmation was administered at St. Paul's Church, Harbor Grace, on Sunday last, by his lordship the Bishop of Newfoundland. His lordship arrived at Harbor Grace on the preceding day and preached in St. John's on the following morning, from the text—Jan. 10, 19. Although his discourse applied more particularly to the candidates for confirmation, it was a wonderful exhortation to all, and pointed out the necessity of gathering fresh strength by exercising the powers which God has given them. At the afternoon service about twenty-five candidates were present to receive the rite of confirmation, and before the laying on of hands, the bishop delivered a solemn address which must have been alike instructive to young and old. His lordship also occupied the pulpit in the evening, delivering a most effective discourse, and which it is hoped will bear fruit an hundred fold.

From the same paper we learn that the Church at Heart's Content, is to be enlarged, to meet the wants of an increasing congregation.

St. John's.—A public temperance meeting, under the auspices of St. Thomas Branch of the Church of England Temperance Society (says the Ledger) was held on Thursday evening, in St. Thomas's school-room. The Rev. A. C. F. Wood, chairman, opened the meeting with singing and prayer, and then called upon his lordship Bishop Jones, who addressed the meeting in his usual happy and earnest style. A reading and recitation followed, together with a few appropriate observations, from Mr. Knowling, when this very interesting meeting was brought to a close by singing the national anthem, and the benediction pronounced by his Lordship.

SUBSCRIPTIONS RECEIVED.

Lord Bishop of Algoma, Sault Ste Marie, Ont.; Rev. L.B. McKiel, Bright, York Co., N. B.; Rev. W. S. Vial, Lake Beauport, Que.; Mrs. H. B. Smith, St. John, N. B.; Edwin Cliff, Upper Kinclear, N. B.; F. W. Clements, do.; Frank Shanks, Fairville, do.; Rev. J. P. Sargent, Rapid City, N. W. T.; Asenath Campbell, Mill Village, N. S.; Capt. Joseph C. Wilson, Barrington, N. S.; Mrs. M. Crossie, Emerald Isle, do.; Mrs. N. Bank, Barrington Passage, do.; Rev. E. H. Ball, Atkol, do.; Mrs. Lind, do.; J. E. Parker, Spring Hill, do.; Mr. Davies, do.; Rev. L. N. Tucker, Subreveis, Que.; E. Ailro, Halifax, N. S.; John Teasdale, Springfield, do.; Charles Wright, Truro, do.; George Reading, do.; G. Clish, do.; Dr. Bent, do.; Joseph Snook, do.; John Hickman, Duxchester, N. B.; Rev. R. Holland Taylor, Brigus, Nfld.; L. Tobin, Fergus, Ont.; Rev. C. Croucher, Cow Bay, C. B.; Mrs. Ussher, Sydney, do.; Theophilus Howels, Pugwash, N. S.; Mrs. Gilmour, Orancton, N. B.; J. Murray Williams, Gagetown, do.; Rev. B. Shaw, Mouth Jemseg, do.; Mrs. J. R. Colwell, do.; Mrs. M. V. White, White's Cove, do.; Mrs. Thos. Orchard, Mill Cove, do.; Miss Arabina E Orchard, Mill Cove, do.; Geo. Smith, Young's Cove, do.; Mrs. H. McF. Wiggins, Waterborough, do.; Jas. B. Wiggins, do.; Mrs. Dan. Mett, do.; Isaac Snodgrass, Young's Cove, do.; John Snodgrass, do.; R. Armstrong, M. D., do.; James Hughes, Babinston, do.; Abraham B. Wiggins, do.; Micah Y. Cox, Cox's Point, do.; Andrew Lipsett, Young's Cove, do.; Thos. Birney, Long Creek, do.; John Wiley, do.; James Crawford, Junr., Sheba, do.; John Leonard, do.; Geo. Rankin, do.; Jas. Rankin, do.; Jas. Simpson, do.; David McKnight, Fenwick, do.; Mrs. Jno. E. Smith, Opaquai, do.; Jno. B. Hanum, The Narrows, do.; W. H. Doney, Lorne Town, do.; Thos. Hetherington, do.; Geo. R. Cody, Cody's Pt., do.; Mrs. C. F. Cody, do.; A. F. Armstrong, do.; Mrs. Jno. Pearson, English Settlement, do.; Jas. Ward, do.; W. Pearson, Senr., J. P., do.; J. H. Bateman, Shediac Cape, do.; Prof. DeVine, St. John, do.; Mrs. Ira Grey, Fredericton, do.; Mrs. Gas. Hartt, do.; John Thomas, Centreville, do.; John Ritchie, Jr., Greenfield, do.; Wellesley Lamoureux, do.; Thomas R. Gilbert, Dorchester, do.; Rev. John Bishop, Belloram, Nfld.; John S. Gordon, Carleton, N. B.; James E. Richardson, Lockport, N. S.; J. A. Gorham Moncton, N. B.; Rev. F. Almon, St. John, do.; Rev. Thos. Motherwell, Portage-du-Fort, Que.; Samuel Vanwort, Mouth Jemseg, N. B.; Jas. Porter, do.; Johnson Y. Springer, Upper Jemseg, do.; Mrs. L. Cody, do.; Michl. Gunter, do.; Miss M. E. Robertson, McFiggis's W. O., do.; Wm B Taylor, do.; Stephen McIntosh, White's Cove, do.; Robt Orchard, do.; Joseph Thompson, Mill Cove, do.; Mrs. Thos. Carmichael, White's Point, do.; Wellington Cox, Cambridge, do.; John Robinson, do.; Chas W Robinson, do.; Jas S Robinson, do.; A. M. Carpenter, do.; A. Fairweather, Springfield, do.; J. E. Wilson, M. D., do.; Joshua Greenade, do.; R. D. Palmer Northrup, do.; Wm E Benson, A. G. Northrup, 2nd, do.; Wm Hellier, do.; W. B. Seavill, do.; C. P. Pickett, do.; Elijah Sprague, do.; Col S Northrup, Belle-le Creek, do.; Samuel Long, do.; Mrs. Wm Chariton, Charlton's Mills, do.; Geo G Seavill, Collin's Corner, do.; Mrs J J M Seavill, do.; A. J. Keirated, do.; Robt Keltie, Norton Station, do.; John Griffith, do.; Miss S. Wilson, do.; J. F. McLeod, do.; Richard Haggard, do.; Jas H Haggard, do.; Thos W Garland, Ashton, Ont.; Rev Josiah Ball, Warden, Que.; Jas McBride, do.; J. E. Duffey, do.; Neville Grant, Fredericton, do.; Mrs Jas Dymond, do.; Thos Smith, do.; Mrs J. H. Clarke, do.; Miss Biggs, do.; Mrs Jno Woodworth, do.; Mrs C Hazen, do.; Alonzo Smiler, do.; Dr Gregory, do.; Jno Hodge, do.; H. Grant, do.; Rev Canon Townshend, Amherst, N. S.; Hon C J Townshend, do.; D J Chapman, do.; F. Drake, do.; W. Moren, do.

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POPULAR RELIGION.

ANY one who seriously examines the tendencies of the popular religion of the day must surely turn away with a sad heart. The reaction from Puritanism has brought indifference to doctrine, Standards of Faith are ignored or passed over with a smile as utterly unfit for these "liberal" days. There are increasing numbers of people who are swayed by popular preachers, and can give no reasons for their belief. How can it be otherwise when non-liturgical bodies have exalted the hearing of man into the place of the worship of God! We challenge contradiction when we say that in the denominations about us the sermon or the address to man is considered everything. The "exercises," as they are profanely called, are only a preliminary to the great event of the meeting, a sermon which shall please the "itching ears." People enter the building without prayer, sit, loll or half kneel through a prayer, to which they pay but scant attention, and wait, if the preacher be a popular one, for the House of God to be turned into a Hall for the display of "a sacred mountebank," who shall make them laugh and cry in the same breath. The more he can tickle their fancy by his odd conceits, the better he will "draw," and the larger will be his salary. Religion is "gush" and not duty with these people, and confession, praise and prayer to the Awful Being who "sitteth between the Cherubims." Who should be reverently and humbly approached on bended knees in His Temple, are entered into but by the few. Will not God visit for such travesties as these? Can we wonder that shrewd men of the world hesitate to follow Christ, when they see His professed disciples turn religion into absurdities? They see practice divorced from profession, hysterical excitement put in the place of keeping the Ten Commandments, buildings dedicated to God turned, on occasions, into Entertainment Halls, religious tramps going about the country as roving teachers of what they know nothing about, red-hot revivalists leaving the fields burnt over like a blackened prairie, "boy preachers" musing about platforms, and talking slang, mixed with mild blasphemy, and calling it converting souls, with many other things of a like kind. We may say that Christianity is not fairly responsible for such nonsense, nevertheless they hold it to be so, and they die in their unbelief.

Our "Common Prayer" is a great safeguard against many of these evils, but our people are insensibly affected more or less by these about them. We call upon our clergy, "line upon line," to instruct the young, the congregations, in Christian doctrine, in habits of reverence, in

reasons for their belief and acts. Do not take too much knowledge for granted, and not only teach them what to believe, but how to pray, how to behave, how to be reverent, in what consists worship, and how to worship God. Especially train the children, gain an influence over them. Teach them what a heritage they have, and how to use it. In the coming fight with infidelity and superstition, only those who are instructed in righteousness can stand the shock of the battle. The popular religion of the day is like a man of straw, and just as easily upset. Positive teaching of plain, elementary truths, is needed for this generation. It will not be popular, but it will tell with thinking people, and God's Word and God's honour imperatively demand it from us.

WHAT IS WANTED.

We assert—and the truth conveyed in the assertion very few of the Clergy can be unconscious of—that the only proof of the Church's orthodoxy, or of her superior position as regards the Ministry and Sacraments, which the world can comprehend and appreciate, is the display of a greater evidence of active life, a larger measure of Missionary zeal, a warmer love for the souls of men; and a deeper spirituality among her members, than is shown by any Sect or Body of Christians around her. The world judges by the bodily senses. She accounts that Religion most true which is most warm-hearted and generous, and most active and earnest in good deeds, and the professors of which are most humble and simple minded. Therefore, if we would win the world for the Church, it can be done only by presenting to the gaze of the world those qualities which will draw others towards, and kindle an enthusiasm in them for—as we have been drawn towards and aroused by—the loving Person and acts of Jesus our Lord and Saviour.

It will not do for us as a Church, or as individual members of a pure Branch of Christ's Church, to be content with our position, and to simply mourn the incompleteness or insufficiency of the religion of others. We must, by all means, in everything, influence others to recognize in us Christ's Church and people, and this we can alone do by showing forth our Master in His Beauty and Holiness, that He may draw all men unto Himself within the fold of His One Holy, Catholic and Apostolic Church.

We hear at times the lament of some that Rome is gaining, or that Dissent is making headway. If it be true that the Church is not having her claims recognized as her children, from her Evangelical Catholicity, have a right to expect, may we not regard it altogether, or nearly so, as a very serious reflection upon her priests and people, and as an evidence that in word and deed they are not showing forth in the way they should her pure and holy teaching? The sooner as individuals and as a Body we learn that internal feuds are not marks of spiritual vigor, that reflections upon others are not evidences of Christian humility and charity, the more near are we that day when the Prayer of the Dear Saviour shall be answered: "that they all may be one; as Thou Father art in Me, and I in Thee; that they also may be one in Us."

A PLEA FOR LITURGICAL WORSHIP AMONG THE PRESBYTERIANS.

The *St. John Telegraph* has the following admirable remarks on this subject in a recent issue:

"It was partly owing to old but very natural prejudices, partly owing to changed tastes, and perhaps most of all to the aversion to be thought to be borrowing forms from other churches, making what some would call a bad imitation of

their forms of worship, that in Presbyterian and other Protestant churches liturgies came to be entirely disused. But when the grandeur and catholicity of some of the ancient forms of prayer are considered, making them suitable for all time; when it is considered that many persons need such helps in public and private, and that helpful forms of prayer, like helpful hymns which seem to bear the soul aloft to Heaven, become endeared to those who use them by the lapse of time, and become rich in tender associations, and, as Mr. Macrae says, also form a bond of union, it becomes evident that every church should provide such liturgies, they should not be compulsory, but their use left to be determined by the judgment of the Minister or other person officiating in public. These considerations are enforced by the fact that prayers which depend on the state of mind of the person who offers them; his taste spirituality; even his health, must be expected to contain some blemishes in form, a circumstance which enforces the idea that the Ministers as well as the people may be gainers by a proper use of liturgies. The Rev. Charles Hodge, D.D., the noted Princeton divine, long since was willing to take a moderate ground in this respect. He committed himself to the position that 'safe middle ground was the optional use of a liturgy or form of public service having the sanction of the church. If such a book were compiled from the liturgies of Calvin, Knox, and of the Reformed churches, containing appropriate prayers for ordinary public worship, for special occasions, as for times of sickness, declension, or public calamity, with forms for the administration of baptism, of the Lord's Supper, for funerals and marriage, we are bold to say that it would, in our judgment, be a very great blessing.'

"In the United States a great deal of liberty is enjoyed in this matter, just as is the case with regard to the Psalmody in use. A remarkable illustration of this fact is found in the case of St. Peter's Church, Rochester, New York. 'It is a church,' says the Philadelphia *Presbyterian*, 'formed many years ago by Presbyterians who wished a liturgical service under the general rules of the Directory. It stood unmolested in the bosom of the Old-school Presbyterian Church. It entered into the United Church without remonstrance from any quarter. It is to-day an integral part of the church, recognized by Presbytery, Synod, and General Assembly as completely within the pale of the church.' A proposition to abridge its liberty, or to withdraw recognition from it, would not receive ten votes, the same paper believes, in the General Assembly."

ADDRESS OF THE METROPOLITAN ON THE SUBJECT OF THE COADJUTOR.

AFTER alluding to the Canon passed last year, and the declaration of the Synod at his request that the election of a Coadjutor was advisable, His Lordship said that he expressed to the Synod then that if they fixed unanimously on any one in the Diocese he would co-operate with them. The Synod did not do so, and he did not wonder at it. Because, those who were too young were excluded, while those who had arrived at an advanced age were not able to begin work which would require all the strength of a young man. The Canon provided that the Bishop should submit the name or names of some clergymen in the Church of England. He honestly confessed that when he came to face the difficulty he was rather agitated at it. He knew that in public assemblies the responsibility was shared, and scarcely felt at all. Consequently people thought that it was as easy to elect a Bishop as to rent a house. But when it devolved upon a single person, he confessed that he had often lain awake at night, and wished that he had never made the request, so great was the responsibility, so many the difficulties, so uncertain the result. Another thing which weighed a good deal with him was the uncertainty whether when one chose a partner one could work with him. We were bound to one another by the strongest ties, by the Holy Scriptures, the Church of God, the Church of England with her Formularies, Articles, yet such is the subtlety of the human mind, and the desire to escape from bonds, they found often great difficulty in agreeing on principles.

Although it had crossed his mind whether, under the great financial crisis of

the D. C. S., it would not be well to give large sums of money for this, that feeling did not appear to be shared by others. It seemed necessary to face the difficulty. He had, therefore, up to the present time, corresponded with friends on whose judgment he could rely. Three of them were clergymen, and two laymen. Some of these persons he had been intimate with. One was a clergyman of great eminence, and large and liberal views; one was a layman equally well known. The idea weighed with him that in the uncertainty of an election, if three or four were nominated, there might be a struggle as in other Dioceses. And it was absolutely certain that no sooner had the names become public matter that people, instead of watching what we would do, would dictate what we should do.

It occurred to him too, that in the present transition state of the Diocese, going by slow degrees from bonds of Mother Country to state of freedom, when they would probably choose one of its own clergy. But until that state was developed it was well to have a graduate from an English University, who would come out with no prepossession. There might be mistakes, but the mistakes would be no more dangerous than those of any other person brought up amongst us. On looking around the ranks of the clergy he found many mistakes made by natives as well as by others. Natives enjoy special advantages in knowing the people, their habits and modes of thought, but they are almost sure to be led by prepossessions. The balance is pretty well kept. The Englishman is liable to mistakes because he is not in sympathy at first with the people, but he is unfettered by prepossessions. He knows no one except by report, and, if a man of sense, he need not make serious mistakes. Then he would be guided by the Bishop. He had heard of a number of persons, all of considerable ability, but first one and then another presented difficulties. One who, on the whole, appeared to have great weight, in consequence of his great exertions had injured his health. He was said to be a good scholar, a thorough gentleman, an untiring worker. One person had told him he was the most untiring worker he ever knew. Another name had been given him by one of his oldest friends, who said he was the truest and gentlest man he ever knew. Between these two men the balance was lying. He was waiting for a letter for further information, and therefore must crave the indulgence of the Synod. He would not give in these names at present, because he had not made up his mind. He had no intention of evading the point, he had many warnings as to what might happen, but he felt the immense responsibility, and he hoped he would be pardoned if he seemed somewhat tardy. He begged to say, that although it was generally expected that he would nominate now, he had never publicly expressed this. He had never ceased to think of the matter. In corresponding with England, some delay was naturally experienced.

Some Members of the Synod might be disposed to ask for the names of his correspondents. These names were private, and he felt it would not be right to publish them. He assured them that they were names which no person in the Synod would regard with anything but respect and esteem.

He hoped that they would enter into his feelings. He had thought repeatedly that, perhaps, he had done wrong altogether. He had done the best he could, and he hoped that God would direct him. He had heard it expressed that it was uncomfortable to elicit a person they had never seen. This was also a serious matter with him. He had thought of going to England, but he had only now made up the arrears of work by his visit to the Lambeth Conference. He threw himself on the indulgence of the Synod. He would welcome the free and undisguised opinion of the members.

THE Prince and Princess of Wales having accepted the Church of England Sunday School Institute's invitation, were present at the Sunday-schools' gathering at Lambeth Palace, on the 3rd of July. About 25,000 children and teachers were present, the admission being limited to those of eleven years old and upwards.

On Friday, June 11th, twenty-two candidates for missionary work were presented to the Bishop of London, in St. Paul's Cathedral, for ordination.

Twenty of the candidates had been educated and trained by the Church Missionary Society in their college at Islington. One of them, a native African, had been brought over by the society from Lagos, and had proved himself apt and intelligent in his studies.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

It is with mingled feelings that we note recent Parliamentary movements in relation to this subject. We cannot refrain from expressing our deep regret that in the professedly Christian legislation of Canada, there should be a preponderance of sentiment in favor of the removal of all legal hindrances to such marriages, so plainly at variance with the "higher law," the Word of the Eternal. At the same time, it gives us great pleasure to note that, for the present at least, the downward legislation which would involve the nation in deep guilt has been constitutionally stayed off, and time allowed for a more thorough ventilation of one of the most important Parliamentary questions of the day. It is pleasing to think, that those who in both branches of the Legislature, poured forth such streams of eloquent inanity in favor of a measure so adverse to the principles of the Bible, and so subversive to that "righteousness that exalteth a nation" will have a little more time allowed them to study their Bibles, and their responsibilities, before they shall again be called upon to deal with the question. It is to be hoped also, that the friends of truth and national righteousness, who see a great moral evil in the measure happily rejected for the present, will not be idle during the Parliamentary recess, but that they will seek, in their different spheres of influence, to diffuse scriptural principles, with a view to create a wholesome public opinion in view of future Legislation. In future numbers of the *Advocate*, the subject will be freely discussed. In the meantime, we furnish our readers with a summary of a speech delivered by the late Dr. Andrew Symington, of Paisley. It has the true Bible ring, and is worthy of an attentive perusal.

I.—A few general principles. (1). The law of marriage is to be sought for in the Scriptures. The law laid down in the eighteenth chapter of Leviticus, is the statute law of heaven on the subject of marriage. (2). The sexes are to be regarded as convertible. What the man may do, the woman may do in the like circumstances; and what the one may not do, the other may not do. (3). Affinity and consanguinity are held to be equivalent. To the husband the wife's relations are the same as his own of the same degree. To the wife the husband's relations are the same as her own of the same degree. To the husband, as far as marriage is concerned, his wife's mother, sister, niece, are the same as his own father, brother, and nephew; to the wife her husband's father, to other, nephew are the same as her own father, brother and nephew, as far as marriage is concerned. (4). The prohibited degrees all take their rise out of one circumstance, namely, nearness of kin.

II.—The proof:—(1). In the Word of God a man is expressly forbidden to marry his own sister. But affinity and consanguinity being equivalent, he cannot marry his wife's sister. Consanguinity forbids his marrying his own sister; affinity forbids marrying his wife's sister. (2). In the word of God a man is forbidden to marry his brother's wife. Then, as the sexes are convertible, a woman may not marry her husband's brother. But a husband's brother and a wife's sister are precisely analogous relations. Again, the law which prohibits a man from marrying his brother's wife, prohibits a woman from marrying her sister's husband; but when a man marries his wife's sister, the woman must necessarily marry her sister's husband. (3). In the Word of God, degrees of affinity, more removed than that of a wife's sister, are prohibited. Marriage is forbidden with an aunt-in-law, and a wife's grand-daughter, or a man's grand-step-daughter.

III.—Objection.—The text: "Neither shalt thou take a wife to her sister to vex her, beside the other in her lifetime." (1). If this be taken in the sense attached to it, by those who hold the lawfulness of marriage with a deceased wife's sister, it goes to legalize bigamy in every case, except in that of sisters. May a man take any other woman than

his wife's sister while his wife lives? (2.) The marginal reading of the verse is the key to the meaning: "Neither shall thou take one wife to another." The bearing of the passage is not on incest, but on polygamy. The same phrase is often rendered throughout the Scriptures, "one to another." The most learned lexicographers support this view. (3.) The interpretation is confirmed by the phrase "to vex her." Are we to suppose that the only thing that can vex a married woman is her husband marrying her sister? Would his marrying any other woman not vex her?

By this process of inferential reasoning out of the Scriptures, we regard ourselves as entitled to hold it proved, that the marriage of a man with his deceased wife's sister is clearly contrary to the Word of God.—*The Monthly Advocate*, June.

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.

WE HAVE AN ALTAR.

(To the Editors of the Church Guardian.)
Sirs,—Before going further, it may, perhaps, be as well to fix somewhat more accurately what the assertion of the Apostle means.

Now, the object of the Epistle to the Hebrews appears to me to be to reconcile the Jewish converts, who had been put out of the synagogue, or excommunicated, to reconcile them to the loss of their old national ritual, by showing them that all the particulars of the Jewish service had their accomplishment in the Christian Church; and the Apostle sums up the matter by a reference to the Holy Communion, declaring that in respect of it we have an altar, of which they have no right to eat who serve the Tabernacle.

Now, here it is important to observe, that the Holy Communion is referred to by the Apostles as taking the place of the Jewish Temple services.

He does not say, as some would have him say, "We have faith in Christ as a substitute for the sacrifice of bulls and goats;" he does not say, "We Christians offer unto God the pious aspirations of a pure heart, sanctified and enlightened by the Holy Spirit of God;" he does not say "We offer unto God the calves of our lips;" the utterance that is of prayers and praises, but he asserts that, as the Jews had an altar, so we have an altar, of which they have no right to eat who serve the tabernacle.

Now, the word Altar is what is called a relative term, it implies a something besides itself—it implies a sacrifice to be offered upon the altar. And we must distinguish the senses in which the word "sacrifice" may be used.

1. Any good or religious act done to the honour and glory of God, e. g., Psalm l., "Sacrifice unto God thanksgiving, and pay thy vows unto the most Highest," Heb. xiii., "To do good and to communicate, forget not for with such sacrifices God is well pleased," or Psalm li., "The sacrifices of God are a broken spirit."

In each passage the word is figuratively used, as we speak of the brow of a hill, or the foot of a mountain, by way of metaphor.

2. The word has a strict sense of its own, the oblation of some material substance consecrated and offered to God in recognition of His Divine Power, and a token of subjection on the part of the offerer.

This has been the mode in which men of old were led to approach the throne of God. All worship in the Bible takes this form.

Cain and Abel did not present themselves before God with mere pious aspirations, and devout frames of mind, nor with forms of prayer and hymns of devotion, they came with material offerings, the first fruits of the ground, the firstlings of the flock. Noah coming out of the ark offered upon the altar of every clean beast and fowl. The Patriarchs, as a rule, had no other idea of worship, and when God gave the Jews a form of religion dictating the minutest details, sacrifice, I need hardly say, was the leading feature of that religion.

What change has taken place in man's nature, or his relation to God to alter all this?

WHY DO PEOPLE STAND?

(To the Editors of the Church Guardian.)
Sirs,—I write for the purpose of enquiring if there is any reason why a member of the Church of England should stand during Divine Service at the time the bread and wine are being placed upon the Holy Table by the officiating priests preparatory to consecration. This novelty, which has of late years been introduced into our city churches, I believe to be not only contrary to usual custom, but opposed to the spirit of the teaching of the Church, and a meaningless innovation calculated to lead only to error.

It is, no doubt, proper that any form which can tend to impress upon a general congregation the great solemnity of the sacrament should be strictly followed, provided there is authority for its adoption, but I question the propriety of an isolated congregation introducing new and uncalled for ceremonies, and expecting loyal members of the Church to follow their example.

I would also take this opportunity to ask for the precedent which the same persons have for standing when the morning offertory is being taken to and laid upon the altar, as it is a practice which, although in itself trivial, is nowhere to be found in the Church in England, Europe, or Canada, so far as my observations have extended. It is a mistake to suppose that this practice is Ritualistic or High Church as some have imagined, because it has never been adopted in the manner here followed even by the most extreme parties. Some of the advocates of this unique form state that it is the act of the congregation in offering their oblations to God, and in so doing compare the Creator of the Universe to our Queen, and they ask, if in presenting an offering to the sovereign the people would not stand? To me this argument appears particularly weak, and no excuse for the act, because the alms and oblations are offered to God by the congregation directly afterwards in a prayer provided for that purpose, which is surely sufficient, and a more appropriate manner of approaching the Deity.

I believe that the novel practices to which I have called attention were originally inaugurated some eight or ten years ago by a few very zealous ladies, that others gradually joined them, and that then many of the remainder, not wishing to be singular, followed their extraordinary example.

It is, of course, desirable that all forms and ceremonies in the Church of England should be capable of vindication, and for this reason, and for fear that I may be mistaken in my views, I ask for explanation, because if convinced of error I shall only be too glad to be set right.

CHURCHMAN.
Halifax, June 22nd, 1880.

SUNDAY SCHOOL MEMORIAL.

(To the Editors of the Church Guardian.)
Sirs,—I do not know whether there has been any organized plan proposed to raise among the children of our Sunday Schools throughout this Dominion some lasting memorial of the Sunday School Centennial. We can, with our comparatively small numbers, do but little towards such a memorial, but I feel sure that, while our Sunday School children would enter warmly into any scheme suggested, there are many parents, yes, and old Sunday School scholars, who would gladly add their mite to so worthy an object. Two forms of memorials have been proposed, to both of which we in Canada might contribute.

1st. A Canadian "Brick" in the proposed S. S. Institute to be built in London. 2nd. A share in the statue to Robert Raikes in Gloucester Cathedral, a model of which was to have been unveiled by the Earl of Shaftesbury yesterday, (28th). I have, with the sanction of my bishop, written to each diocese in the Dominion asking for their co-operation, and now I wish to ask if you, in your wide-spread paper, would use your powerful advocacy in the cause. Should it be found that already independent efforts are being made in any diocese would it not be well to propose some organized plan by which any sums of money collected may be forwarded to either one bank or one Treasurer, to be sent in one block, sum as an offering from the Canadian children of the dear Mother Church. Leaving the matter in your able hands, I am, sincerely yours,

G. W. RAWSON.
[We shall be glad to have our readers' views upon this subject.—Eds.]

FREDERICTON D. C. S.

MUSQUASH, 21st June, 1880.
(To the Editors of the Church Guardian.)
Sirs,—Your report of the meeting held in St. Ann's Church, Musquash, on the 2nd inst., called at the instance of His Lordship the Metropolitan, to urge the Parishioners to contribute towards the deficiency which has occurred in the funds of the Diocesan Church Society during the past year, fails to convey the meaning of my remarks.

I stated that the people in this Parish had always contributed as liberally towards the funds of the Society as their condition would permit, and that they could not justly be held accountable for the deficiency which they were asked to liquidate, as they had not been asked last year to contribute to the funds of the Society as heretofore, and that the D. C. S. were to blame for not having given the manner of collecting the money upon which the Church in this Diocese is dependant more serious consideration—and suggested that there should be a Committee appointed at the Annual Meeting of the Society for each Parish, which Committee would be invested with authority to solicit subscriptions in aid of the Society. This mode, I was of opinion, would be preferable to the present system of volunteer collections.

I am sorry to trouble you with this communication, but I feel that this is a momentous question to the Church in this Diocese, and one that should be discussed fully.

Yours truly,
G. C. CARMAN.

HAVE WE A PRIESTHOOD?

(To the Editors of the Church Guardian.)

Sirs,—I see in the columns of your paper a correspondence concerning the Priesthood. So much has been said in time past upon this subject that it would be almost an impossibility to introduce any new arguments, even were one ever so much disposed. It seems to me a great pity that so much should be written about "a something" which is not defined. I think it would be very interesting if the controversialists on each side would give us an exact description of what they mean by the word Priest; viz. the office it denotes, with the duties, and privileges, and responsibilities connected with it, we should then be able to discover where the difference between them lies, and should have something definite to argue upon. I am afraid it is much the same in this matter of the Priesthood as in the case of the word Regeneration, a great deal of discussion has taken place which could easily have been avoided had the disputants begun by giving their respective definitions of the word. I do not suppose that the most advanced Sacerdotalist would argue that the Priesthood of the Christian Church is, in all respects, similar to the Jewish; whilst on the other hand, the most advanced anti-sacerdotalist could scarcely help but acknowledge that their is a "Ministry" in the Christian Church, the member of the 2nd order of which are called Presbyters, and that the "Presbyter" have special functions to perform. Now, if it can be shown that the office of "Presbyter" is in the main, the same as the office of "Priest" in the Jewish Church, it seems to me that nothing is gained by denying that we have "a Priesthood."

I enclose an extract from an English Magazine upon this very subject, which I should like you to publish in connection with the letter if your space allows. It is simply a comparing of Scripture with Scripture, and is not sent so much for the sake of argument as for the sake of peace.

Yours faithfully,
N.

Both parties then will doubtless agree that the Clergy are not Priests, that is Jewish Priests, in the following particulars:

1. They are not lineal descendants of Aaron.
2. They are not confined in their ministrations to a single nation.
3. They are not confined to a single Temple in which to conduct their chief ministrations.
4. They are not subject to the same physical regulations necessary to qualify for office and ministration.
5. They do not offer animal sacrifices.
6. Their ministrations do not relate to, and for their virtue, depend upon, a sacrifice which remains to be offered.

In short, they are not Priests in ways strictly peculiar to the order of Aaron. Again, is there not another sense, and that a very important one, in which both parties may be disposed to agree, that the clergy are not Priests, viz. in the sense that the Gospel is not the Law, that the Eucharist is not the Passover, that Christianity is not Judaism? In other words, may the clergy be regarded as not Priests, because a higher ministerial order than the Jewish Priests—higher in its functions, higher in its powers and privileges, higher in its spiritual character generally? If, however, it is asserted that the clergy are not a higher order, nor the same order, it follows that they must be a lower order. If lower, is it not strange, is it not contrary to the general analogy of the dispensations, that they who minister under the higher dispensation should be a lower ministerial order than they who ministered under the lower dispensation? Is it probable that they who minister the Gospel should be a lower order than they who ministered the Law. Therefore, may not sacerdotalist and anti-sacerdotalist both wisely agree that the clergy are not Priests, because a higher ministerial order than the Jewish Priests?

Let us next consider in what sense both parties may be disposed to agree that the clergy are Priests.

1. The Jewish Priests were divinely appointed, (Exod. xxix.); so are the clergy. (St. John xx. 21; 2 Cor. x. 8; 1 Tim. i. 12.)
 2. The Jewish Priests were formally invested with authority, (Exod. xxix.); so are the clergy. (St. John xx. 22; Acts vi. 6; 1 Tim. iv. 14.)
 3. The Jewish Priests transmitted their authority in succession, (1 Chron. xxiii. 13); so do the clergy. No instance is given in the New Testament of any acting as Presbyters without transmitted authority.
 4. The Jewish Priests were a distinct ecclesiastical order, which clearly appears from 1, 2, 3; so are the clergy. That is, they are an order of men set apart to perform duties which none else are authorized to perform. "And He gave some Apostles, some Prophets," &c. Eph. iv. 11. Not all but "some." Again, are all Apostles? are all Prophets? are all workers of miracles?" (1 Cor. xii. 29.)
 5. The Jewish Priests were maintained by various contributions received from the people to whom they ministered; so are the clergy. (1 Co. ix. 14.)
 6. The Jewish Priests, amongst other duties, are represented as:
Adjudicating. Deut. xvii. 8-12.
Instructing. Lev. x. 11; Mal. ii. 7.
Ruling. Deut. xvii. 11, 12.
Interceding. Num. xvi. 46-48.
Blessing. 1 Chron. xxiii. 13; Num. vi. 23.
Excluding and admitting to Church communion. Lev. xiii; Lev. xiv. 11.
So are the clergy represented as:
Adjudicating. Acts xv. 6.
Instructing. St. Matt. xxviii. 20.
Ruling. St. Luke xii. 42; 1 Tim. v. 17.
Interceding. St. James v. 14, 15.
Blessing. 2 Cor. xiii. 14; 1 Cor. x. 16.
Excluding and admitting to Church communion. St. Matt. xviii. 18; Gal. vi. 1; 1 Tim. i. 20.
 7. The Jewish Priests were to be obeyed, (Deut. xvii. 12); so are the clergy. (Heb. xiii. 17; 2 Thes. iii. 14.)
 8. The Jewish Priests were to be respected and honoured, (Lam. iv. 16; Acts xxiii. 5); so are the clergy. (1 Thes. v. 13; 1 Tim. v. 17.)
- Here, then, are some points, and others might be added, in which both parties may possibly be disposed to admit that the Clergy are Priests. If so, it must be confessed that the clergy are Priests in very many important particulars.
- And now we reach a point when both parties apparently reach the impassable gulf of separation.
- The Jewish Priests were accustomed to make atonement and to offer sacrifices. Are the Clergy Priests in these senses? Do they make atonement in any sense for those to whom they minister?
- To answer this question, let us inquire what is the meaning of the word "atonement." The radical meaning of "to atone" is to cover, in the sense of shield, ing or protecting. Hence to atone a person was to cover that person's offence, and to shield him from the displeasure of an offended God. It will be seen, therefore, that atonement involved the idea of reconciliation. After atonement was made for a person, God was thereby

reconciled to that person, and permitted him to approach and hold communion with Himself. There was henceforth an at-onement between them. The Greek equivalent for the Hebrew word, translated "atonement," is used four times in the New Testament. In one place, (Rom. v. 11) it is rendered "atonement," and in the other three places "reconciliation," so that the New Testament idea of "atonement" is that of "reconciliation" or at-onement. A great authority on the subject says, in speaking of the Jewish Priesthood and sacrifices:—"The fundamental ideas which underlay all, and connected it into an harmonious whole, were reconciliation and mediation; the one expressed by typically atoning sacrifices, the other by a typically intervening Priesthood." Now, then, let us inquire whether the clergy, by definite ministerial acts, make atonement in the sense of effecting a reconciliation between God and man.

There is one passage in St. Paul's Epistles which clearly answers our inquiry. In 2 Cor. v. 12, he distinctly asserts that God "hath given to us the ministry of reconciliation" (*katallage*.) Here Christ's work of reconciliation and man's ministry of reconciliation are placed side by side in sharp contrast. Here St. Paul clearly asserts that God has committed to us, ministerially, the same work of reconciling the world to Himself, which was accomplished in and through Jesus Christ. When St. Paul says that the "ministry of reconciliation" was committed to us, what can he possibly mean, but that the ministerial acts of the clergy are in some way the bringing about a condition of reconciliation or at-onement between God and man, on the basis of Christ's reconciliation or atonement? To the Apostle and those succeeding them was delegated, the authority to "bind" and to "loose," to "omit" and to "retain" assuming that these words simply conveyed the power of binding or remitting Church censures; what is this but performing a ministerial act corresponding to the Jewish Priest's act of making atonement? what is remitting the sentence of Church censure, but an act of effecting a reconciliation between God and man? So with Holy Baptism; what is baptizing but a "ministry of reconciliation," whereby a soul is admitted into communion with the Church of God, and so with God Himself? What is this again but performing an office corresponding to the office of atoning, and thereby ensuring communion with God?

What again is the administration of the Holy Communion, but a "ministry of reconciliation," enabling the soul to hold the highest form of communion with the Lord.

So with preaching, what is this but a "ministry of reconciliation," at least in its indirect form, tending to bring about a reconciliation between God and man? So also with ministerial prayer or intercession, is not this a "ministry of reconciliation," having for its object, in some of its aspects at least, reconciliation between God and man?

Are not most, if not all, our ministerial acts designed to accomplish what the Jewish Priest accomplished by his act of atoning, viz., ensuring God's pardon, reconciliation, and good will, and promoting communion with Him? Is not, therefore, a clergyman ministerially, sub-ordinately an atoning Priest, in much the same sense as the Jewish Priest? the form and order of exercising their "ministry of reconciliation" differing, but the spirit and purpose being the same in each case.

The article goes on to inquire whether the clergy are Priests in the sense of offering sacrifices, but I am afraid the quotation is already too long for the present. If you think well to publish it, I will send the remainder upon another occasion. I should like to add the conclusion.

Let us hear now the conclusion of the whole matter. The Clergy are not Priests.

1. Absolutely, but ministerially.
2. They are not Priests of the order peculiar to Aaron.
3. They are not Priests as sacrificers of the mass. But they are Priests.
1. As sharing a Priesthood in common with all God's people.
2. They are Priests, as "ordained for men in things pertaining to God"; as exercising a "ministry of reconciliation"; as offering gifts and sacrifices in much the same sense as the Jewish Priests offered their great memorial and typical sacrifice, the Paschal Lamb.

Literary Department.

LIFE'S HISTORY.

BY W. M. L. JAY.

Like flowing streams our years go by, Like filmy smoke our days;

For evil we can know from good, Or light from wrong and

Thus fettered, forth we go to meet A foe on every hand -

So easy, too, the downward way! So ready to our feet!

Beside all waters do we sow, And little reap but pain;

Yet slowly, slowly, day by day, We something learn from loss;

So, daily, nature's weeds grow less, The plants of grace grow strong;

THE CHURCH THAT GREW OUT OF ONE BRICK.

BY A. L. O. E.

(Continued.)

III.

On the evening of that same day, Padre Ghopal and the English padre, Logan by name, walked together to look upon the ruins of the native church that had been destroyed by the flood, Padre Ghopal, with tears in his eyes, as he stood by the ruins, besought the Padre Sahib to help him in this great trouble, as he had often helped him before.

"I am sorry, very sorry, for the destruction of your church," said Logan Sahib kindly but gravely; but I really can not so soon again ask for subscriptions from England, and my own purse is now empty. There was a collection made for you, but last year, in my former parish, near London, and some of the very poorest of the school children, gave to it their pence and their half-pence, instead of spending the money on sweetmeats, I heard of a blind woman who, day by day, can scarcely earn her scanty living by knitting, who yet found that she could spare something to help the Lord's work in a distant land. If she cared for the building of a church into which she never will enter, and for the conversion to God of people whom she never will see, are the members of your flock content to remain idle? Do they think it well to sit with folded hands like children, and expect to be fed by others? It is time that native Christians should learn the proverb, 'God helps those that help themselves.'"

Padre Ghopal shook his head and sighed deeply. "I have spoken to the peo-

ple on this subject again and again," he replied, "but they listen as those who hear not. They are as trees that bear leaves of profession, but the fruit of good works is not seen on the boughs. Besides, my people are poor," added the native pastor.

"Was it not said of the Phillippians, how their deep poverty abounded unto the riches of their liberality, for that to their riches, yea, and beyond their power, they were willing of themselves?" (2 Cor. viii. 2) said Padre Logan. "Not till we see more of this spirit of liberality and self-sacrifice in the Indian Church, will God's full blessing rest upon it."

"I know it; I know it," sighed Padre Ghopal.

"And not all your people are poor," continued the English pastor. "You have amongst them baboos in government employ, who receive good salaries every month. Can you not persuade them to give at least one-tenth of their means to the Giver of all, even as every Jew did in the days of old? Shall Christians do less for their religion than did the Jews?"

"The baboos want good houses, and their wives want fine jewels," said Padre Ghopal. "If we wait to rebuild this church till the people bring free will offerings, like Jews at Jerusalem or Christians at Phillippi, we shall wait till yon river runs dry."

Even as Padre Ghopal spoke, a poor ryot drew nigh, and respectfully made his salaam. "May I speak with the Padre?" said he.

"He has, of course some favor to ask," observed Padre Logan. "These people are always crying, 'Give—give!'"

Isa Das, for it was he, heard the words of the Englishman, and they were bitter to the soul of the ryot; but without looking towards him the poor man turned to his own pastor and silently held out his hand, in which there was one bright silver rupee.

"What is thy meaning? What wouldst thou have me do with this rupee?" asked Padre Ghopal in surprise as he took the money.

Isa Das pointed with his finger to the ruins, and said, "I should like to put one brick into that church."

"That is strange—very strange!" exclaimed Padre Logan. "I never heard of any thing like it in this country before. How can such a man, lean in body, and wearing but one garment, have a whole rupee to spare?" and he glanced with suspicion at Isa Das, for he thought to himself, "That man must have stolen the piece of silver."

"Let not my lord have hard thoughts of his servant," said Isa Das, who understood the look. "Your servant to-day helped Gunga Ram and Ya'kub to save the life of Manton Sahib when he had missed the ford, and was nearly drowned in the river. Manton Sahib for that service gave to each of us a rupee."

"And you devote yours to the building of your church!" exclaimed Padre Logan. "I give it to the Lord who loved and gave himself for me," was Isa Das's reply, as with a cheerful, happy heart he turned from the place.

Padre Logan watched the poor man as he departed, then suddenly shook Ghopal by the hand. "God forgive me for my harsh judgment!" he cried; and God be praised that there are men in India like this poor ryot!"

A ray of pleasure and hope brightened the face of Padre Ghopal. "I will once more visit the baboos," he said, "and see if the example of this poor man will not move them to give of their abundance, even as he hath given of his poverty. But first let us together beseech the Lord to open the hearts of the people."

IV.

Was Isa Das a poorer man on account of what he had given to God? No one would have thought so, who could have seen with what a light step and happy face he returned to his home that evening. The rich flower of joy grows on the prickly shrub of self-denial; the flower blooms even in this world, but the fruit will be gathered in the next. As Isa Das passed along the dusty road which led to his hut, everything on which he looked seemed to add to his joy. There was the golden light of sunset; Isa Das beheld it, and said to himself, "Light is the gift of God." He passed where the thirsty cattle were drinking at the river, and said to himself, "Water is the gift of God." Isa Das remembered his own blessings, and said to himself, "Eyes to see, and ears to hear, and hands to work, and feet to walk, these also are gifts of God. The great Father in Heaven loves to give. He gave His only begotten Son, that whosoever be-

lieveth in Him should not perish, but have everlasting life (John iii. 16). God hath called us to be His children; and shall not the children be even as the Father, and also delight in giving? Yea, to give freely and to give joyfully, this is the right of the children of God."

When Isa Das came in sight of his humble home, his little boy, his well-beloved, ran forth to meet him. The child had a flower in his hand—a small flower which he had plucked to give his father. Isa Das caught up the child and kissed him, and took the small flower from the little hand with a smile of acceptance, as if it had been the Koh-i-noor worn by the Queen. "My loving child—he also is a gift from God," thought the ryot.

When Isa Das entered his humble home, he found that his wife had carefully prepared the evening meal; it was but a very simple meal, but Isa Das blessed God before he ate it as thankfully as if he had been sitting down to a feast. Then he told his wife of all that had happened; for Isa Das was the Christian husband of a Christian woman, and they shared all each other's sorrows and joys, and nothing that the one did was ever hidden from the other. The love which Isa Das and his Lakhdili felt for each other was also the gift of God.

When the wife heard of the gift of the rupee, her eyes sparkled with pleasure, for she thought—"My husband will perhaps buy a new chaddar for me, or bangles to put on the arms of our dear little boy;" but when Isa Das told Lakhdili that his money had gone to be, as it were, a brick in the church, she was too good a wife and too good a woman to say nought against what her husband had done.

"Oh, husband! thou hast done a good work," said Lakhdili; "and good works are the ladder by which holy men, as thou art, climb to heaven."

"Oh, woman!" cried Isa Das with earnestness, "thinkest thou that by good works we poor sinners can climb to heaven? As well might I gather a heap of date stones together, and think by mounting on them to reach the noonday sun! Heaven is Christ's free gift; He bought it for us with His own blood. But we love Him who gave us the gift—we love Him as my little child loves me—and our offerings are even as this flower which my darling gathered to place in the hand of his father."

V.

Scarcely had Isa Das finished his meal, when some one approached him. The light of sunset had faded away, and Isa Das could not see the face of him who had come, but when he spoke Isa Das knew well the voice of Gunga Ram.

"Dost thou know what hath befallen our companion Ya'kub?" were the first words of Gunga Ram as he seated himself on the ground near Isa Das.

"I have not seen Ya'kub since the morning," was Isa Das's reply, "when from Manton Sahib we each receive a rupee."

"Ah, poor! Ya'kub" cried Gunga Ram, but more in wirth than sorrow. "Did I not warn him and say to him, 'Thou man without wisdom, spend not all thy money upon one meal! His bright rupee has been to him even as a melon under which a centipede lies hidden, that bites the hand of him who gathers the fruit.'"

"What is thy meaning?" inquired Isa Das.

"Ya'kub hurried off to the bazaar," Gunga Ram made answer; "and there, to the last piece, he spent his money on buying dainties, the fat and the sweet. And he bought bang also, and he ate to the full, till his eyes would not have distinguished the saddle of a horse from the hump of a bullock!"

"Alas, that Ya'kub should thus have cast disgrace on the Christian name!" exclaimed Isa Das with sorrow.

But Gunga Ram neither showed nor felt any regret at the fall of his weaker brother; it was to him rather a cause of mirth.

"Ya'kub became in his drunkenness as one who is mad," thus Gunga Ram went on with his story. Ya'kub ran against the bearers of a palkee—rushing fiercely against them as the wild boar rushes through the jungle—and, behold! in the palkee was the Manton Sahib himself! Gunga Ram laughed heartily as he added, "So poor Ya'kub, of course, was sent to jail. This was the end of his feast! This was the great good which came to him from the rupee given by the Sahib!"

Then Isa Das could not help thinking of the words of the wise Solomon written in the Holy Book, "The blessing of

the Lord it maketh rich, and He added no sorrow with it" (Prov. x. 22). Poor Ya'kub had sought no blessing; he had cared but to gratify the lusts of the flesh; and behold sorrow and disgrace had come where he had looked for nothing but joy.

"Thou wilt not thus spend thy rupee, my friend!" he said unto Gunga Ram.

"Spend it, indeed! Why should I spend it at all?" was Gunga Ram's reply. "No; I do not lightly part with my money—I gather it up and store it. A piece is but a little coin, but many pieces make a rupee, and many rupees, a gold mohur; and as the proverb saith truly, 'By patience the mulberry leaf becomes satin.'" Gunga Ram lowered his voice and glanced around him suspiciously as he went on "Why should I hide a secret from thee which I have already confided to Ya'kub? The Sahib's coin lies not alone in my bag—there are now thrice three, which I have saved by care and self-denial; and if things go well with me to the end of the year, I shall have as many rupees saved as I have fingers on these two hands;" and Gunga Ram stretched out his hands as he spoke.

"What avails our having money, if we never spend it?" asked Isa Das. "Hast thou never heard the words of the Lord: 'Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?'" (Matt. vi. 19, 20.)

Gunga Ram gave a sign of impatience "Preach not to me, but look to thyself!" he exclaimed. "I wot thou hast not yet parted thyself with the Sahib's rupee."

"I have parted with it," replied Isa Das with a smile.

"Hast thou then been to the bazaar and bought a ring, or a bracelet, or a new kamar bund?" asked Gunga Ram.

Isa Das shook his head.

"Or a goat to give milk to thy child?" Again Isa Das shook his head as he made reply, "I have bought nothing, oh my friend!"

"Then thou hast lost thy rupee?" cried Gunga Ram.

"I have not lost it," said Isa Das with cheerfulness.

"Thou has not kept, nor spent, nor lost it; then hast thou been so mad as to give it away to some poor neighbor?" asked Gunga Ram, who would not so much as have given away an anna to his own brother.

"I have given it to one who is rich," replied Isa Das; and he added to himself—"to one who for our sakes was yet content to be poor."

"If thou hast given thy good rupee to one who is rich already, thou hast indeed acted the part of a fool—unless, indeed, he be likely to repay thee thy money with interest," said Gunga Ram.

"A hundredfold—a thousandfold," thought Isa Das, as he lifted up his eyes towards heaven. "It is there that I would lay up my treasure."

(To be Continued.)

THE DUTIES OF A CHRISTIAN.

THAT man leads a sincere Christian life:—

1st—Who endeavors to serve and obey God to the best of his understanding and power.

2nd—Who strives to please his neighbor to edification.

3rd—Who endeavors to do his duty in that state of life into which it has pleased God to call him.

Whoever would continue in the practice of these things unto his life's end, it is necessary that he should call himself often to an account, whether he does so or not; constantly pray for grace to know, and to do his duty; and preserve himself in such a teachable temper as to be always ready to receive the truth when it is fairly proposed to him.

It is a rudeness among men to ask a favor, and not stay for an answer.

And do we count it no fault to pray for blessings, and never think of them afterwards,—never to wait for them,—never to give God thanks for them!

Let us make prayer familiar to us, for, without the help of God, we are every hour in danger.

The devil knows, that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strives by all ways possible to divert us (from it).

Let us not run over our prayers with insensible and distracted mind.

Let your prayers be as particular as

may be against the sins of your particular state, and for the graces which you in particular do most stand in need of. This is the best preservative against sin; makes us best acquainted with our condition; puts us continually in mind of mending what is amiss; lets you see what particular graces you most want,—what are most needful for the cure of your own particular corruption and disorder; and is the best trial of our hearts.

For example; if I pray for charity, and for every instance which is necessary to render me truly charitable, I pray for grace to avoid evil speaking, to pray for my enemies, to do them good, &c.; and so of all other sins and graces.—By Wilson's Sacra Privata.

1881.

THIS is a very peculiar number. The sum of its digits is 9x0. It is divisible by 9 without remainder. The remaining quotient consists of two prime factors, 11 and 19. It reads the same both ways. If 18 be set under 81 and the two added the sum is 99. If the 18 be reversed and then added to 81, the sum is 162, the sum of the digits of which is 9. The 162 is also divisible by 9, giving a quotient of 18, which is a second time divisible by 9. If the 81 be reversed and added to 18, the sum is 36, which is all divisible by 9, and the sum of its digits is also 9.

But what of it?

Add the following considerations before you press an answer. 1.—Those who have cultivated the occult sciences have always held the number 9 to be possessed of great significance. 2.—Those who have made a study of the numerical symbolism of the Scriptures have regarded the number 9 as equally significant. "It is 'a number of finality or judgment, of creaturely completeness'" says Dr. Mahan. And he adds "it is a factor of all the great dates of Judgment, viz: of the Flood, the destruction of Sodom, the overthrow of Pharaoh, the Captivity, and the final destruction of Jerusalem." As we have seen, it enters in a variety of ways into the number 1881. What of it now? Has 1881 a judgment in store for the human race? and what is it?—Selected.

Children's Department.

BABY THANKFUL.

ROAMING in the meadow, Little four year old Picks the starry daisies, With their hearts of gold.

Fills her snowy apron, Fills her dimpled hands; Suddenly—how quiet In the grass she stands!

"Who made flowers so pretty— Put 'em here? Did God?" I half-heeding, answer With a careless nod.

Dropping all her blossoms, With uplifted head, Forwent face turned skyward, "Thank you, God," she said.

Then as if explaining, (Though no word I spoke): "Always must say 'thank you' For the things I take."

Oh, my little preacher, Clad in robes of praise! Would we all might copy Baby Thankful's ways!

Time to fret and murmur We could never make, Should we first say 'thank you' For the things we take!" —Wide Awake.

OUTDONE BY A BOY.

A LAD in Boston, rather small for his age works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him about being so small and said to him:

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

The little fellow looked at them.

"Well," said he, "small as I am, I can do something which none of you four gentlemen can do."

"And what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from sweating," said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on that point.

The Week.

HOME NEWS.

Sandford Fleming will shortly leave Ottawa to take up his residence in Halifax.

The Customs Revenue for St. John for July '79 at the Port of St. John was \$46,687; for June '80, \$68,878—an increase of \$22,192.

A steamer called the F. W. Harris, of 1100 tons, owned in London, bound from the Southern States to Europe has been lost in the ice off the Newfoundland coast.

The American war ships Alliance and Portsmouth are expected to arrive at the port of Halifax in a week or two. The former has a party connected with the coast survey on board.

The St. John Sun says:—"We understand that Sir John A. Macdonald, Sir Charles Tupper, and the Hon. John Henry Pope will leave on Saturday for England in connexion with proposals for building the Pacific Railway and matters relating to Immigration."

There arrived at Chatham, N.B., up to June 30th, 105 vessels of 50,915 tons, and there cleared 81 vessels of 38,399 tons, leaving 24 vessels of 12,526 tons in port.

Ottawa, July 5.—Ten of the Royal Military College cadets have left for a trip, in charge of Major Walker, R. E. It is intended they shall visit Montreal, Quebec, Halifax, and other places, and examine the great military positions and fortresses, and the chief Civil Engineering works.

Miss Mary A. Clayton, of the firm of Clayton & Sons, having undergone the regular course of instruction, and passed the prescribed examinations at Frazee and Whiston's Halifax Business College, has been awarded the diploma of that institution.

Ottawa, July 3.—It is rumored that for some time past the Government has been in treaty with the representative of a Syndicate of English capitalists, who are now in Ottawa, with a view to forming a company to build the whole Pacific Railway, the Government giving a land subsidy and taking no further responsibility.

NEWS FROM ARROAD.

Gen. Garibaldi proposes to assist Greece if necessary with Italian volunteers.

At the election for member of Parliament for Gravesend on Thursday, Sir Sidney Waterlow (Liberal) was returned by 1,500 votes; Sir Robert Peel (Conservative) received 1,200.

The exports of breadstuffs from New York continue to increase, and on Wednesday were the largest on record, being: Wheat, 298,454 bushels; corn, 903,200 bushels; oats, 52,845 bushels. Total, 1,254,499 bushels.

Edinburgh, July 5.—The report of the commission appointed to inquire into the cause of the Tay Bridge disaster, attributes the fall of the bridge to defective structural design, partly assisted by inferior material and insufficient protection.

Candahar, July 3.—A British brigade, composed of all arms, has been ordered to move from that point on Girkirk, to support Share Ali, who arrived from Herat a few days ago. The renewal of fighting in Afghanistan is held to demonstrate that the question of the British relations to that country is about as far from settlement as ever, and that in all probability the present Ministry will soon find a new edition of the Afghan war on its hands in its attempts to impose a ruler upon the country.

DOCTORS HAVE HIM UP. "Is it possible that Mr. Geoffrey 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 the doctors gave him up and said he must die."

DIOCESE OF MONTREAL.

(From our Occasional Correspondent.)

THE Centenary of the establishment of Sunday Schools is to be noticed by sermons preached, and which, on the recommendation of the Bishop, are to treat of the religious education of the young. It will be a very good thing for the Church if, out of this Centenary commemoration, the attention of Canadian Churchmen is somewhat more concentrated on the Sunday School work, and the machinery by which it is to be carried on.

This ought not to be, and if we can have a Sunday School Institute, whose work will be to systematize the lessons and the rewards given, and to produce or keep on hand a supply of Sunday School books for the library, as well as record hymn and other books, as the result of this Centenary, this will soon disappear.

His Lordship is to hold an Ordination Service in Aylwin, during August, for the purpose of admitting Mr. Thieko, the energetic Missionary Catechist there, to the Diaconate.

Such a service in a country place, although shorn of much that adds to its dignity and impressiveness in a cathedral, and much that is of endearing remembrance to the candidate himself, is of incalculable good. No reading of the service in the Prayer Book itself, nor even sermons thereon, convey to the country churchman, nay, we need not except the city one, the Apostolic origin of our ministry so much as witnessing an actual ordination. And to have our ordination service in country parts of Canada, where are to be found so many who take upon themselves to preach, or who come before their audiences without any authority, apparent to the congregation, it at once preaches to the people "that no man taketh this honor to himself."

And in such country parts where the Orange element is strong, it has a most telling effect by reason of the oath administered concerning the "Queen's supremacy," of this there was an evidence lately in the case of the ordination held last month in Shawville, formerly Clarendon Centre. Here, where Orangism is predominant, the members of that order were surprised to find that the clergy were under greater obligations to resist Popery than ever they themselves were. It put the Anglican clergy in a new light before them. They have, at least many of them, a vague idea that somehow the clergy were rather lenient towards Rome, but the words of the Oath, on this occasion given, opened their eyes and enlightened their understandings.

While touching upon the Ordination service, your correspondent must say that an additional thing would be taught to the people, viz: the three Orders, if those made deacons would uniformly wear their stole over one shoulder, leaving according to ancient custom the stole over both shoulders to designate the Priest. Surely the lowest Churchman, who is at all a believer in the three Orders, could have no objection to this symbolism. Why should he? What does the stole or black scarf indicate? If it indicates nothing, why wear it? "Oh!" says some one of them, "it is such a nice contrast to the white." Really, your correspondent has heard this given as the only reason for wearing a stole or scarf at all. Could anything be more puerile? anything more absurd? The wearing of the surplice means something, and surely the stole or scarf means something too. Let us use it anyway as marking the grades in the Church's ministry. Let us do this at least, even if we do not use it to mark the Church's year or the Church's Special Services. But why, except on the score of expense, it should not do, also the latter is more than I can see.

BOARD OF HOME MISSIONS.

RECEIVED, July 1, from Rev. G. Troop, St. Paul's Halifax, Collection Sunday School Anniversary, at St. Paul's Sunday, June 27, Seventeen Dollars, for Foreign Missions.

WM. GOSSIP, Treas. R. F. M. No. N. S.

Deaths.

ROBERT.—At Weymouth, on the 26th June, Mr. Joseph Robert, aged 66 years, sexton of the Church of St. Thomas, Weymouth Bridge. WHITE.—At Stellarton, June 26, at Stellarton, aged 74, Mrs. Isabella White.

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DEPOSITORY

Society for Promoting Christian Knowledge, Halifax Foreign District Committee.

Bibles, 7s. and upwards; do. handomely bound; do. French German Italian, and Spanish. New Testaments, 7s. and upwards. French, German, Italian, and Spanish.

Common Prayer, with Psalms, Hymns, and New Appendix, 15s. to 25s.; do. handomely bound. Hymns, 7s. and upwards; do. with Church Hymns, 2 vols., in cases; do. in French, Prayers, Psalms, Church Services, 30s. and upwards; do. handomely bound, all as.

Books of Offices, mor. cr., 8s. Books of Sermons. Hymns and New Appendix, 5, 6, 15, 20, 30, and 40c.

Church Hymns, 3, 12, 14, 20, 25, 30c. do. handomely bound, large type; do. with Tunes, 50c. and \$1; do. large edition, \$1.25. Sunday School Library Books, large assortment, from 12c upwards.

Books, suitable for presents.—Select Libraries for Boys and Girls; Sunday School Tickets and Howard Circle; Rip. Oxenden's Family Prayers; Ep. Oxenden's Pathway of Safety; Rip. Hymns; Family Prayers, bound; New Manual of Devotions; Psalter and Canticles; Tracts on Confirmation.

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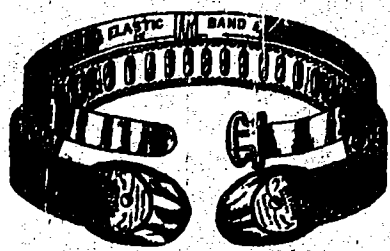
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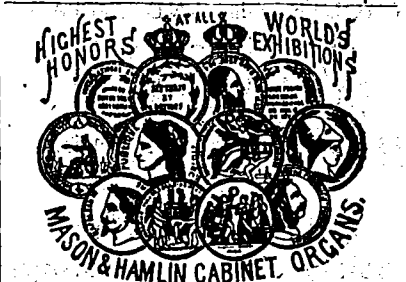
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