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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. IV.—No. 12.]

HALIFAX, N. S., WEDNESDAY, JULY 4, 1882.

[One Dollar a Year.]

Our-London Letter.

(From our own Correspondent.)

I find I was astray in my prognostications as to the new see of Newcastle. The Bishop-elect is Canon Ernest Wilberforce. It is expected that he will be consecrated on St. James' Day in York Minster. The *Hampshire Chronicle* speaks of him as being fervent, sound and simple in the pulpit, ready of speech and powerful on the platform, without a dash of intemperance or a tinge of bitterness; and remarks that he leaves the comparative comfort of the stall in Winchester, with all its pleasant surroundings, for a real life mission of higher and harder work among the coal pits, where, perhaps, as little as any where on any part of the earth, the face of a Bishop has been ever seen or his name held in reverence.

The Bishops are on the horns of another dilemma. Several ministers who have been or are serving in the so-called Reformed Church of England wish to return to their allegiance to their mother Church. A gentleman who received deacon's orders from the Bishop of Worcester and priest's from Bishop Gregg, applied for re-admission to the ministry of the Church of England, and the question arises whether he is a deacon or a priest. From a legal point of view, as our Church is situated here, this is an important question.

Great Paul was safely raised into its position in the Dean's tower of St. Paul's last week. On Saturday last after the dedication service it was struck for the first time. The tone, which is rich and pure, is E flat, a semitone lower than Big Ben. This is a great advantage which Great Paul has over the cracked and now despised bell of Westminster, but its position is not nearly so good. It took twelve men to ring it on this occasion, but it will not ordinarily require more than four when everything is in working order.

Your Canadian Deceased Wife's Sister Bill is coming before the Colonial Office for the Royal sanction this week. It is generally understood that Lord Lorne, although he has given it his sanction, is personally opposed to it. I learn that it will without delay receive the sanction of the Queen. Lord Kimberley has openly stated that he will follow in this case other Colonial precedents.

A very wide subject of immense social importance was opened up by Lord Shaftesbury, at the meeting of the Mendicity Society, the other day. After referring to the hundreds and thousands of well educated persons who were living by their wits, the Earl said "many boys and girls who now went to school were raised above their position, and would not take situations that were open to them, but looked higher." In illustration of this he referred to the fact that girls would rather go into factories than enter domestic service. Earl Fortescue pushed the same argument further by asserting that advanced education tended to promote a disinclination for productive industrial labour. How do you find it with you? Board schools have not yet been in existence long enough to prove it; but should such a result appear, the fault will not depend on education so much as on our method of applying it. Too many children regard passing the standards as the sole end of their learning, whereas they should be taught to apply book knowledge to the industrial activities of life.

In my last I spoke of the Salvation Army and the attitude of the Church regarding it. One

Bishop, if only a Suffragan, has espoused its cause. The Stoke Newington division of the Salvationists will attend the Church-of St. Faith, Stoke Newington, on Friday evening next, when the Suffragan Bishop of Bedford—Dr. Walsham How—will preach the sermon to them. The Church is generally regarded as High, not to say Ritualistic, and the Bishop is supposed to be very Anglican. There are hopes, therefore, that even Dr. Jackson, who is about the driest Bishop that London has ever blessed with, will some day become a General in the Order. I should like to see him at an ordinary meeting of the Army; it would do one good to watch him.

Mr. John Bright has made a speech on literature. It is one of the best of his oratorical efforts. But his friends, the composers, or the telegraphists, have made a sad hash of one of his finest passages, Mr. Bright began: "My own impression is that there is no blessing that can be given to an artisan's family more than a love of books." But the last word was rendered in the newspaper, "cooks!" The effect of the perversion of meaning was heightened by the succeeding sentence, which ran: "The home influence of such a possession is one which will guard them from many temptations and from many evils." The mistake reads funny, but it conveys as great a truism as that which the orator intended by the real word.

PRESCRIBED FORMS.

THE Public worship of the Church is in the use of prescribed forms. These naturally enough became the method of the Church from the beginning. The Apostles were familiarized with the use of prescribed forms of Public worship; because it was the universal custom of the Jewish synagogues. Some of the Prayers then read, are still extant.

The Lord, when present in the Synagogues, joined in the Services there observed. His disciples desired to be instructed how to pray suitably as His followers. He gave them a Form of Prayer both as a model, and for constant use, called "The Lord's Prayer." It is clear that He did not think novelty in Prayer to be desirable; for He selected petitions comprised in the Synagogue Service, and then arranged them in a wonderful order.

The characteristic Service of God's House is Worship; not merely a minister praying for the people, but the people praying with the Minister, as well for him, as for themselves; making it to be a reality in the necessarily limited sense of the words, that they are "priests unto God." This mode makes Prayer to be Common Prayer, just as Praise, in Congregational use of the prescribed words of Psalm or Hymn, becomes Common Praise.

Extemporaneous Prayers are of comparatively recent date. Calvin was emphatically opposed to them as appears in his letter to the Duke of Somerset, written A. D. 1549.

"The origin of Extemporaneous Prayers in England was entirely Popish; devised by Roman emissaries who assumed the garb of Protestants, and pretended to feel the deepest abhorrence of what they stigmatized as the corruptions of Popery, still existing in the English Church. They endeavored to bring the Reformed Religion itself into disrepute; vilified the Liturgy as a new edition of the Mass-book; and insisted that it should be wholly abandoned by such as desired to pray under the immediate influence of the Spirit of God."

The Denominational descendants of those who

were thus easily moved to suspicion, and at last to separation from the Church, are now using more or less of prescribed Forms of Prayer in their Public Worship; or, are considering that the heart itself can be more engaged when joined with the voice in the use of devotions already arranged, than in silently waiting to hear what unexpectedly shall come next, and not always to edifying, in Extemporaneous Prayer.

The Book of Common Prayer is the production of no one Christian period. Its roots strike into the Apostolic age. It expresses the devotional spirit of Christian centuries. Its Evangelical soundness, its comprehensiveness, its simplicity in style, need not be more than mentioned here.

It largely helps in attaining the highest of all spiritual conditions, the "serving God with a quiet mind." The world is for excitement. The Prayer Book aids devotion, as no other method can, by leading on to that restfulness which is necessary for acquiring a deep and refreshing spiritual experience. He Who altogether knows us, and our most urgent need, made the invitation to Himself, to express and to meet the heart's innermost want: "Come unto Me, and I will give you rest."

DURING a recent visit to Jerusalem the Bishop of Gibraltar, accompanied by the Dean of Chester, Canon Gore, and some other friends, lay and clerical, called upon the Greek and the Armenian Patriarchs and the Syrian Bishop:—"It was evident, from the hearty and even affectionate welcome given, that the visits afforded great pleasure. Illuminated manuscripts and other treasures of the Churches were freely displayed. Deep sympathy was expressed in the welfare of the English Church. The Bishop was assured that all allusions to his work which appeared in the public papers were read with eager interest, and he was also reminded that the nation and the Church of England were not forgotten in the intercessions which were offered in the Eastern Liturgies. When the Bishop spoke of the Christian duty of promoting brotherly intercourse among the various branches of the English Church, the answer was striking. Nothing, indeed, but the omnipotence of God could give us back anything approaching to uniformity; but we might have much more unity of spirit if we had love one for another. The greatest hindrance to fellowship was when any Church assumed an aggressive attitude, and made claims excluding other Churches. It was more than hinted that the way in which the Church of England could best help her Eastern sisters was by promoting the education of their people. This was a good work, said one; but it was not good, only disturbing, to seek to turn Christians from the fold of their own Church. The Armenian Patriarch referred with gratitude to the movement for the education of his countrymen, which was begun last summer at a meeting held in the Jerusalem Chamber, and presided over by Dean Stanley. He expressed much sorrow for the Dean's death. That the Bishops really desire the enlightenment of their flocks is shown, as in other ways, so by the effort which they are now making to give a rational symbolical meaning to 'The Greek Fire.' They deplore the superstitious belief in its miraculous character still held by the devout but benighted pilgrims who assemble, from all regions, at Jerusalem in Holy Week. It is estimated that as many as ten thousand persons of all denominations have arrived this year. The Latin Patriarch also expressed a desire to see the Bishop.

News from the United States.

DIOCESE OF MAINE.

(From our own correspondent.)

The annual convention of the diocese of the State of Maine met this year at Augusta on the 20th and 21st. ult., a date earlier than usual, in order that the clergy and laity might be present at the commencement exercises of St. Catherine's school. Nearly all the clergy, to the number of over twenty, were present, and lay delegates from most of the parishes. The Coadjutor Bishop of Fredericton being present, was given a hearty welcome to the convention, and occupied a seat at the right of Bishop Neely during the session. At the morning service the convention sermon was preached by Bishop Kingdon from the text: "Whereby shall I know this." Luke i. 18, Gen. xv, 8. His discourse, which was an earnest appeal for unquestioning faith and trust in God by the light of historical revelation, was highly appreciated by all who had the privilege and pleasure of hearing him. The Bishop's address showed a slow but encouraging growth of the Church in the State, notwithstanding a considerable loss by emigration, and during the past year, of several prominent members and supporters, who have been removed by death. Visitations have been made at most of the parishes since the last meeting in September of '81, and the rite of confirmation administered. The most important subjects brought up were—the establishment of a fund for the Relief of Disabled Clergy; an Amendment to the Ratification of the Book of Common Prayer; a Church Building Fund, and the matters upon which action was taken for the purpose of carrying the same into effect. The Missionary Society reported the finances of the Church in a good condition, and a sufficient amount collected to pay the stipends of clergy requiring assistance. The amount collected is not large, but as most of the parishes are self-supporting, the funds are appropriated mainly for the establishment and support of new missions. There are twenty-six rectors and missionaries in the diocese, eight of whom receive assistance from the Missionary Society. A Missionary meeting was held in the evening, in which a pressing appeal was made for the extension of the Church in Aroostook County, and the establishment of a Church School at Presque Isle, for which present circumstances offer a favorable opportunity for doing much good thereby. The afternoon of the second day was taken up with the Commencement Exercises of St. Catherine's School for young ladies. This school is at present under excellent management, and in a very promising condition. During the past year, twenty-five boarding scholars have been in attendance, and as many day scholars, to whom certificates were presented, and addresses made by both Bishops.

CAMEOS OF BRITISH CHURCH HISTORY.*

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

CHAPTER III.—THE DRUIDS' ISLE.†

"The Druids now, whilst arms are heard no more,
Old mysteries and barbarous rites restore;
A tribe who singular religion love,
And haunt the lonely coverts of the grove."
—Lucan, *Phars.* i. 450, translated by Row.

If the historian is desirous of revealing the secrets respecting the early inhabitants of Britain, or their manner or worship, he must principally examine the pages of writers of other countries ere the task can be accomplished. Scanty indeed are the records which are found in the classical authors, but more trustworthy perhaps than the monkish historians of the middle ages. The latter endeavor to trace their antiquity to periods far back in the history of the world, affirming one Brutus, a native of Troy, and his companions, to have been the originators of the British nation, their leader embalming his name in the appellation by which the Island was known. But even these fabulists allow an earlier race of men to have inhabited the country, although the uncertainty which attends the research scarcely rewards the investigation. It appears highly probable that the Cymry, Celts or Kelts—the

aborigines—were the descendants of Gomer, Britain falling to their lot, when "the islands of the Gentiles were divided among the children of Japheth, every one after his tongue, after their families, in their nations." When this wave of population reached the shore of Britain, history does not reveal, however much its sister science philology may assist in determining the date, and tracing the route by which they arrived in the island, if it was not at that period, a portion of the continent. After deducting the embellishments which writers like Geoffroy of Monmouth, Ammianus Marcellinus, or Tysilio add to tradition, there may be a gleam of truth in the account which they chronicle, that a colony of Trojans came into Britain about 1200 years after the deluge, or about the time that Samuel governed Israel.

The Triads—a collection of British documents—narrate both the political and social circumstances of the Cymry before their departure from the plains of Shinar; and though this may probably be classified under the mythical narrative, yet a prominent personage, of whom they speak, his devotion to agriculture, and his forming them into social communities, points to the conclusion that the patriarch Noah, or as some assert, "a cotemporary of the patriarch Abraham," was known to them under the appellation of Hu Gadarn, or Hu the Mighty. But as the ship in her voyage gathers accretions, in process of time around the pure worship of this personage, secondary ideas were formed, which were further removed from the simple worship of the earlier Cymry. "Especially are there discernible obvious vestiges of the Sabian idolatry, or the worship of the Host of Heaven, engrafted on the Noachic myths. Nor are there wanting obscure intimations in some of the earlier Bardic poems, that this was regarded as an innovation on the ancient system of the Britons, imported first into Cornwall, it is supposed, by those Phœnician merchants who visited that coast at a remote age, to procure tin, lead, &c.

The first Triad informs us that "there were three names given to the Isle of Britain from the beginning. Before it was inhabited, it was called *the Sea-girt Green Spot*. After it was inhabited it was called the *Honey Island*, from the quantity of wild honey found in it, and after the people were formed into a commonwealth by Prydain, the son of Aedd the Great, it was denominated the Isle of Prydain; and no one has any right to it, but the tribe of the Cymry, for they first settled on it; and before that time no persons lived therein, but it was full of bears, wolves, crocodiles and bisons."

It has been supposed that the form of government adopted by the Cymry was patriarchal—in other words, the heads of families were the governors, teachers or ministers of religion to their dependents, and "as these patriarchal priests chose to instruct the people and perform their solemn rites in groves, and especially under the oak, their official name *Gwyddon* (the plural of *Gwydd*, which implies 'wisdom' or 'knowledge') acquired in course of time another syllable by way of prefix, taken from *Derw*, their own Cymric appellation of the oak or oak-groves. The name compounded of *Derw* and *Gwyddon* stood thus *Der-gwyddon*, which implied the oak-wise men, or Priests of the Oak; and this term we render Druids in English.

The Old Testament gives abundant testimony that the worship of God, as also that of false deities, was practised under the oak or in oak-groves, by the patriarchs and idolatrous nations from remote times, though it was afterwards forbidden. Thus the father of the faithful is said to have reared his tabernacle under the oaks of Mamre; one of the number being connected with superstitious worship two thousand years afterwards, which was only put an end to by Constantine. The oak, which was by Shechem, plays a conspicuous part in the history of Jacob, being afterwards distinguished by the name of Allon-bac-huth, or Oak of Weeping. The passage, which in the Authorized Version is rendered "the plain of Moreb" is rendered by the Septuagint, *ten eran ten upselen*, the high Oak. It is not, therefore, improbable that this oak or grove of oaks, was first consecrated to God by the priestly worship of Abraham, and retained its sacred character until at least the time of Abimelech. At the decease of the elders, which "outlived Joshua, and had known all the

works of the Lord that He had done for Israel," the groves were resorted to for idolatrous worship; "under every green tree, and under every thick oak, they did offer sweet savour to all their idols," and "burnt incense upon the hills under oaks," choosing the wood of "the cypress and oak to make a God.

Connected with the worship practised under the shadow of these monarchs of the forest, appears the setting up of stones. Thus we read of Joshua on more than one occasion rearing these monuments, notably "under an oak"—possibly the oak at Shechem which marked the grave of the false gods and carings of Jacob's "household." The stones set up by Jacob at Luz and Galeed, and Samuel at Ebenezer, present an interesting field of enquiry to the antiquary as to the relationship they bear to the carns, cromlechs, and circles found in Anglesea, Cornwall, and Pembrokeshire, in the far-distant shores of Britain, to say nothing of "that wild architecture, whose gigantic stones, hanging on one another, which are still to be seen frowning upon the plains of Stonehenge,"

"Where solemn Druids hymn'd unwritten rhyme."

The industry of the Rev. D. James has preserved the religious principles of the Druids, proving from facts "drawn from their own materials" "that the patriarchal religion of Noah and the antediluvians was actually preserved in Britain under the name of Druidism, and that the British Druids, while they worshipped in groves and under the oak like Abraham, did really adore the God of Abraham and trust in His mercy."

According to this authority—"1. They believed in the existence of one Supreme Being. 2. In the doctrine of Divine Providence, or that God is the Governor of the Universe. 3. In man's moral responsibility, and considered his state in this world as a state of discipline and probation. 4. They had a most correct view of moral good and evil. 5. They offered sacrifices in their religious worship. 6. They believed in the immortality of the soul and a state of recompense after death. 7. They believed in a final or coming judgment. 8. They believed in the transmigration of the soul. 9. They observed particular days and seasons for religious purposes. 10. Marriage was held sacred among them."

From these statements, as from the equally valuable chapter on the Druids by Dr. Alexander, as too the remarks of the Rev. R. W. Morgan, it is impossible to resist the conclusion that the Druidic religion, in common with that of the Brachmans of India, the Magi of Persia, and the priests of the Egyptians, sprang from the Noachian; and that we have in it a remnant or distorted relic of the traditional faith and science which the different tribes, after the Dispersion, carried with them from the original storehouse of patriarchal knowledge. In common with the majority of nations scattered throughout the globe, they regarded two of their ancestors as the sole survivors of the flood which destroyed the world. This, if nothing else, would carry us back to the second cradle of the human race and the

"Fair humanities of old religion,"
whose loss has been mourned over by poets of all times and ages.

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†This chapter should have preceded the last chapter published in the GUARDIAN.

(To be Continued.)

Baptism.

REID.—In Christ Church, Albion Mines, Sunday, June 25th, Janet McLeod, daughter of Samuel and Janet Reid.

Marriages.

URQUHART—CUMMINGS.—At Boston, June 23rd, at the residence of J. F. Marston, Esq., 248 Shawmut Avenue, by Rev. D. W. Waldron, Capt. Fred. M. Urquhart to Lelia, eldest daughter of C. N. Cummings, Esq., all of Londonderry, N. S.

Deaths.

HOLESWORTH.—June 18th, at Stewiacke Station, William Wynyard, youngest son of Francis H. and Henrietta C. Holesworth, aged six years and three months. And on the 20th, of diphtheria, Henrietta, third daughter of the above, aged twelve years. They were lovely together in their lives, and in death they were not divided.

MCALPINE.—At Woodville, Weymouth Parish, on the 26th ult., John C. McAlpine, Esq., aged 76 years.

St. Margaret's Hall.

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Reference may be made to parents of past and present pupils, among whom are the Hon. L. E. Baker, Yarmouth, N. S.; W. H. Moody, Esq., Yarmouth, N. S.; Hon. N. W. White, Shelburne, N. S.; A. Brown, Esq., John Bell Esq., Charlottetown, P. E. I.; R. H. Brown, Esq., Sydney Mines, C. Dwyer, Esq., Pictou; R. Simpson, Esq., Drummond Mines, Westfield, N. S.; Blair Botsford, Esq., Hon. D. L. Huntington, Dorchester, N. B.; Rev. J. Ambrose, M. A., Digby, N. S.

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TRENT NAVIGATION.

NOTICE TO CONTRACTORS.

THE letting of the works for the FENELON FALLS, BUCKHORN and BURLEIGH CANALS, advertised to take place on the fifth day of July next, is unavoidably postponed to the following dates:—

Tenders will be received until WEDNESDAY, THE SECOND DAY OF AUGUST NEXT.

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

By Order,
A. P. BRADLEY,
Secretary.

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

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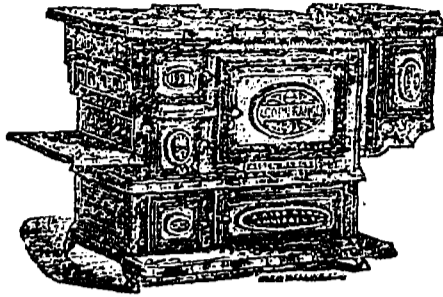
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REV. CANON DART, D.C.L., M. A. OF OXFORD.

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A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, CHAS. H. CARMAN, Esq., Halifax.

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The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.



WELLAND CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the seventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.

A map of the locality together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after TUESDAY, the Twenty-seventh Day of June next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted Bank Cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
F. BRUIN,
Secretary.

Department of Railways and Canals,
Ottawa, 22nd May, 1882.



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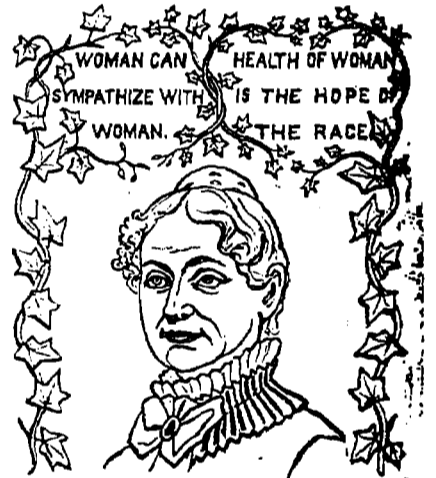
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My Dear Friend,—I have always, until of late, been a bitter enemy to all patent or occult preparations in the shape of medicine for the sick. But in consequence of an unlucky fall from the deck of a schooner bound to Boston, down into the cabin, by which, displacing two of the short ribs on the right side, the liver was so seriously injured that for twenty-four hours death was expected every moment. In a few days a bloot was discovered on the ankles, pervading in a short time the whole body. Used every medicine that the medical art could devise, not excepting a thorough course of mercury, in order that the liver might be brought once more to perform its proper functions, but did not succeed until I had taken a jug-full of your LIFE OF MAN BITTERS, which you kindly sent me: after I had taken a few draughts I began to improve.

I was always fond of Bitters, when scientifically prepared, and this induced me, although an unbeliever, to partake of liberal draughts, in the morning at 11 o'clock and 4 p. m., of your Bitters, and before I thought was cheated into a cure, so far as was possible

I am truly surprised that such a valuable, and, at the same time, safe compound, should not meet with the liberal patronage that it, in my opinion, so justly merits.

I am yours most respectfully,
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News from the Home Field.

SYNOD OF TORONTO.

(Continued.)

(From our own Correspondent.)

The following members were elected by the delegates: Clerical—Revs. J. Langtry, W. R. Forster, A. J. Fidler, Jno. Carry, and J. W. Beck. The lay men elected, were Chief Justice Spragge, Messrs. C. J. Campbell, Jno. Carter, Wm. Ince, and A. P. Pousettie. It is pleasant to record that though a party ticket was elected as prepared, very few voters comparatively adhered closely to the printed list, and the number of scattering votes for good men (though not extreme on either side) was larger than ever.

The whole time of the Synod was consumed from three o'clock until adjournment in discussing a report on the preferential system of voting. The reason for this long, and at times, warm debate, was that its adoption or rejection had reference to the mode of voting under the new Constitution, which comes up for confirmation to-morrow, but which is certain to be voted down.

The Synod closed at 6 o'clock, the Bishop having previously announced that the annual missionary meeting would take place to-night, the speakers being Rev. Dr. Sullivan (Bishop elect of Algoma), Rev. Jno. Carry and Mr. W. H. Howland.

THURSDAY, June 15th.

The Synod again met to-day at 10 o'clock. A long and interesting discussion on the new Constitution occupied the entire forenoon. It was taken part in by Rev. Messrs. Bates, Middleton, Bradshaw, S. Jones and others. On the motion being put by Mr. A. H. Campbell for its confirmation it was rejected on the following division:—Clergy, yeas 19, nays 63; laity, by parishes, yeas 33, nays 26, lost votes 6. This puts an end for some time to come to any tinkering with the Constitution of this Diocese, and has taught the Bishop, who is in love with the Huron method, a lesson he is not likely soon to forget. The result gives much satisfaction to the older and more experienced clergy who have shown their independence of dictation or arbitrary authority, and their opposition to the evils of centralization in no mistaken or half-hearted manner, but as loyal and devoted Churchmen, who are bound to think more of the body of Christ than of their own individual interests.

The report of the Widows' & Orphans' Fund was then adopted. The income of this fund for the past year was \$5,948.30, and the expenditure \$4,955.52. There are now on the pension list twenty widows and twelve orphans.

The report of the Sunday School Committee, recommending the adoption of the "Institute Leaflet," provoked one of the most interesting and profitable debates of the present session. An organized faction opposed it in the interests of the non-Church party, but their unfaithfulness to Church teaching, and their refusal to accept the basis of the Institute books as being sufficiently evangelical, was clearly made manifest by the various speakers. Stirring speeches were made by Mr. Biggar and by the Revs. Jno. Pearson, W. C. Bradshaw and J. P. Lewis in favour of the Leaflets, and the report recommending their adoption passed unanimously. The circulation of the Leaflet is at present 7,000 weekly, and a large increase is confidently looked for before next Advent.

An evening session was held to-night, when a Constitution for a Temperance Society on the basis of the Church of England organization of that name was formally adopted. Canons on the Registration of Church Property and on Church Building were also passed after brief discussion.

FRIDAY, June 16.

The Synod met on Friday morning at 10 o'clock, the Bishop in the chair.

The report on the duties of Churchwardens was then considered and adopted *pro forma*. It was afterwards referred to a special committee, with instructions to frame a Canon thereupon for subsequent adoption.

The motion of the Rev. J. Langtry on religious instruction in the public schools, introduced by him in an eloquent and interesting speech, evoked one of the best discussions of the session. The resolution was adopted, and the co-operation of other religious bodies is to be sought in this matter. The resolution is to be referred to the Methodist Conference at present meeting in Toronto.

The St. James' Rectory surplus then came up for discussion. An agreement had been come to by the sixteen Rectors of the City of Toronto as regards the proportion due to each of them. The amount to be distributed is \$14,451.81. Of this sum two churches are to receive \$1,148.67 annually between them; three others get \$802.88 each; nine receive \$963.46; and two, viz., St. Matthew's and St. Bartholomew's, which are in very poor neighbourhoods, are to receive \$1,111.68 each. The Rectors have also agreed to tax their receipts from this fund to the amount of three per cent for the support of chaplains at the cemetery and the hospital.

The resolution confirming this allotment was very fully debated upon, and after several amendments thereto had been proposed and lost, was finally passed by a considerable majority. Some unimportant motions were then proposed and carried.

The Rev. W. C. Bradshaw's resolution for a committee to devise some practical scheme for securing the statistical returns required from the various parishes by the Bishop or by the Synod of the Diocese was adopted. It appears that only about six-tenths of the clergy pay any heed to the annual returns sent out, and in consequence of this much valuable information is lost, and the Bishop is deprived of the opportunity of making some very interesting comparisons respecting the progress of the Church.

The Synod adjourned late in the evening, and will complete the work of the session to-morrow.

SATURDAY, June 17th.

This was the fifth day of the proceedings of Toronto Synod, and, as might be expected, the attendance was exceedingly meagre. The greater part of two days at the commencement was wasted in unnecessary discussion, and in consequence of this delay, a very small house greeted the Bishop this morning. Lay Delegates from the country, wearied and fatigued by strict attention to their engrossing (?) duties, had left for home, and the parsons also had been obliged to wend their way to their several parishes in order to prepare for their pulpit duties to-morrow.

After the minutes had been read and were about to be confirmed, Mr. A. H. Campbell objected, on the ground that Mr. Sanson's resolution respecting the surplus of the St. James' Rectory Fund was stated to have been carried, and that the vote had not been taken by orders. The Bishop decided that four clergy had not requested this in accordance with the rules of the house, and refused to put Mr. Campbell's motion. The minutes of the previous day's meeting were consequently confirmed.

Mr. W. H. Howland suggested the appointment of a committee to undertake the purchase of North-West lands with the view of permanently endowing the Widows' & Orphans' Fund, and for similar purposes. The mode proposed is to procure subscriptions from the different parishes, and to hold the lands by these sums in anticipation of an advance. Your correspondent has his doubts of the wisdom of such a scheme, though the resolution was carried. He would much prefer to see the wealthy laymen of the Diocese come forward with offers of money to aid this charity instead of the Church being humiliated, not to say disgraced, by sanctioning such a speculative spirit in the name of religion.

The Hon. Secretaries and Mr. A. H. Campbell were appointed delegates to represent this Diocese at Montreal on St. Peter's Day, when Dr. Sullivan will be consecrated Bishop of Algoma. Had there been a full house such a motion as this could not have passed, as loud cries of disapproval were heard when it was introduced. We see no reason and no wisdom in such a course. The Diocese is officially and fully represented by its Bishop, and this should be sufficient.

The usual votes of thanks to the railway companies, the Secretaries and the preacher at the opening service, brought the thirtieth session of the Synod to a close.

We think it will be remembered as, in some respects, one of the most unsatisfactory sessions ever held. Its one redeeming feature was the rejection of the new Constitution,

DIOCESE OF ATHABASCA.

(Editorial Correspondence.)

THERE is some talk of a division of this immense Diocese. The Rev. J. H. Canham started from Winnipeg last week to take charge of a mission at the mouth of the Mackenzie River. It will give some idea of the great difficulty connected with mission work in this remote Diocese, as well as the vast extent of this country, when we say that he does not expect to be settled in his mission before next year.

The Rev. J. W. R. Beck, of Toronto, has accepted a mission in the Peace River District, and has proceeded to his work. Mr. Beck expects to be separated from his family for two years.

DIOCESE OF FREDERICTON.

D. C. S. OCCASIONAL PAPER. — No. VI.

(Continued.)

How to Fill Them.—From this classification and description of the Missions now vacant, we pass to consider what amount of our Funds would be required to keep these Missions open; and the answer is not hard to find—\$3,500. This seems a large sum of money, but all of the Missions now spoken of come under the head of the First Object of our Constitution, being either new or poor Missions. These should have the *first claim* upon our funds, if we would carry out the letter and spirit of the Constitution of the Church Society; and it must not be forgotten that, although the rule of the S. P. C. is this, that "every Mission receiving aid through that Society should become self-sustaining in nine years," in many cases, like Albert, Canterbury and Douglas, as well as Cambridge, circumstances have wrought a change for the worse; and in point of extent of area, as also in point of the number of Church members, such Missions are less able to help themselves than they were twenty-five or thirty years ago. How then can the necessary funds be realized? In other words, how can the Church people in the Diocese of Fredericton keep these vacant Missions open by supplying the needful \$3,500?

(1) Those Missions which are now in receipt of grants from D. C. S. will be expected to undertake 15 per cent. *pro rata* on last year's assessment, as an addition to what has been hitherto required of them. This in some cases may press hardly, where great effort has to be made in struggling places to make up the present assessment; but in no case will it exceed \$75, which is after all a small sum when divided among a whole congregation, or it may be among three or four congregations. This increase of 15 per cent. on their Assessment may therefore be considered a fair share of the burden to be borne by Missions receiving grants from D. C. S.

(2) The chief effort should be made, in order to attain the end spoken of, by those Missions which for many years have been in the receipt of grants directly or indirectly, and especially by the Town Parishes which have been endowed richly, or whose endowments have largely increased in value of late years. If the largest subscription of any year to D. C. S. from any self-sustaining Mission or Endowed Parish be spread over the whole number of Church people in that Mission or Parish, it would appear but a small return to Almighty God for all His mercies and blessings, and could not be taken fairly as an index of the wealth and affluence with which they have been gifted. We want larger offerings from the rich, and we want the small offerings of the poor to be at least ten times as many as they now are. Then the burden will press hardly upon none, and no Mission will either be vacant or closed.

It will be most encouraging to be able to state at the Meeting of the General Committee of D. C. S. to be held in St. John during the first week of July, 1882, that the old debts of the Society have been entirely liquidated, and that the Board of Missions will begin the work of another year free from any discouraging encumbrance; and it is earnestly hoped that in the future, through the liberal offerings of Churchmen in the Diocese, that body will never be obliged, in making grants to Missions, to exceed the funds placed at the disposal of the Church!

DIOCESE OF RUPERT'S LAND.

(Editorial Correspondence.)

ST. JOHN'S LADIES' COLLEGE.—We attended the closing exercises of this valuable institution week before last. There are about fifty in attendance from all parts of the North-West. The lengthy programme was gone through with in a very creditable manner, the pupils being equally at home in French and English. Addresses were made by the Metropolitan, the Ven. Archdeacon Cowley and the Ven. Archdeacon Pinkham, speaking very highly of the work and congratulating Mrs. A. E. Cowley, the temporary Principal. One young lady, Miss Hattie Barber, a member of Christ Church, took the Governor-General's medal, having obtained over 75 marks in *nine separate examinations*. It was a remarkable fact that most of the prizes were taken by pupils who are more or less remotely connected by blood with the ancient inhabitants of the country.

WINNIPEG.—The closing exercises of St. John's College, Branch Ladies' school, took place in Holy Trinity School-room, on the 15th. This school now formed a few months ago in the south end of the City, to provide for those children who were but obliged to walk to the Ladies' College, which is about two miles distance. It started with 15 scholars, and now has 45. The principal is Miss Ada M. Read, assisted by Miss Ayers and Miss Hall. A large audience was present, besides the most Rev. the Metropolitan, Ven. Archdeacon Pinkham, Rev. Canon Matheson, Revs. O. Forten, E. S. W. Pentreath and H. J. Leslie. At the close of the admirable programme, the Metropolitan delivered a brief address, expressing his satisfaction at the success of the experiment, and then distributed the prizes—lowering from the Northern Dioceses, we have been much struck with the position this Missionary Diocese occupies in the cause of religious education. There is in Winnipeg, a Boy's School and College, and a branch school, all under the courses of the Church. This state of things is due to the devotion of the Bishop to the cause of education. It has been a life long work with him, and the results here are due to his strenuous efforts which are now bearing ample fruit.

PERSONAL.—Rev. Canon O'Meara, has gone to England for a three months' vacation.

Rev. R. Phair, of the Indian Mission of Fort Fraser, has been visiting Winnipeg. This work is almost entirely among pagan Indians, and he is isolated from all communionship. He has promised to give us an account of his difficult field of labor. Rev. J. P. Sargent, of Rapid City, was in Winnipeg last week, and was present at the closing exercises of the Ladies' College when he has a Daughter at school.

PEMBINA CROSSING.—The Rev. J. Nelson Jones, has taken up the work at the point. There are no churches in the District, but the country is thickly settled, and then is a good field for work. He has already met with much encouragement.

MINNESOTA.—The Rev. J. T. Rowe, of Gordon River, Algowa, who has accepted the mission at the point, and who had been expected for some time, and early telegraphed his refusal. This is a serious delay for Minnesota, and has disconcerted the plans made for this promising field.

DIOCESE OF MONTREAL.

(From our own correspondent.)

ST. HYACINTHE.—The Incumbent and Church Wardens of Christ's Church, St. Hyacinthe, Que., greatly acknowledge the receipt of \$103.25, being proceeds of the Young Ladies' Bazaar, held in Lindsay Hall, Montreal, on 21st, and 22nd of April last, though the indefatigable efforts of Mrs. Joshua Henshaw, formerly of St. Hyacinthe, now of Montreal, whose interest in this Mission has been unceasing for many years.

This amount enables them to pay off the Organ Debt, purchase a font, and add about \$24. to the Endowment Fund of the Parish.

DIOCESE OF QUEBEC.

(From our own correspondents.)

BEEBE PLAIN.—Mr. Thompson closed his mission in this place on Sunday evening 18th ult. There was a large and deeply interested congregation present, and regrets were very generally expressed that the services could not continue longer. The attendance throughout the mission was fair, but doubtless much smaller than it would have been, but for the excitement of the election. The time chosen was certainly not opportune, but the faithful work done was far from thrown away. The impression left, by the solemn and orderly services, upon the minds and hearts of many is still visible; and seed sown will surely bring forth fruit, which we shall reap in due Time if we faint not. In addition to the series of very comprehensive, instructive and moving sermons delivered by Rev. Mr. Thompson, night by night, we had also the benefit of one admirable address from Rev. James Hepburn, of Georgeville. On the whole we are quite convinced that the mission will be a means of strengthening the Church work in this place. It will prove conclusively to those who are open to conviction that the Church is a living Church, and sincerely anxious about the welfare of souls. To the above allow me to add, if space permits, a few lines respecting our Church. It was consecrated on All Saints Day last year (1881) and was named after the day, *All Saints Church*. It is built of wood, is gothic in style, with narrow lancet windows. The porch is on the North side. The Chancel, which has an arched entrance, is under the main roof. On the South side of it is the Vestry, opening both into the Sanctuary and into the main body of the Church. On the North there is an arched recess for the choir, open both towards the Chancel and the Church. We have a neat cabinet organ, which is paid for. We have also what few Churches, so young, can boast of, a beautiful marble font, the gift of our Churchwarden, Mr. Penniston. It was presented during Lent, and was used upon the first Sunday after presentation for an adult Baptism. In addition to the above I must not forget the books for desks and Altar; the crimson Altar Cloth and Kneelers, and a most beautiful set of Altar Linen, made by the Sisters of Kilburn, all given to our Church through the unceasing kindness of Mrs. Williams. Nor must I admit to mention that we are on the point of receiving from Mrs. H. D. Elder a beautiful set of Vessels for Holy Communion. Truly the kindness of our friends should stimulate us all to increased fervour and diligence in the use and support of the ordinances of the House of God! If outward offerings are always signs of inward grace, we have indeed cause to be grateful to the Great "Giver of every good and perfect gift." Still there is much yet to be done. Our Church, though consecrated and out of debt, is by no means entirely complete. There are as yet no pews; (we are using borrowed benches) no chancel carpet; no matting in the aisles; no lamps. Outside there is no fence to keep cows out of the sacred enclosure, and no bell to summon the people to worship. Besides which the edifice sorely needs a final coat of paint. We hope in the course of the present year to supply some of these needs. Others must wait. May we have grace both to labour and to wait. And may He, without whose blessing no good work can prosper, after we have duly planted and watered this new field, give to our labours and patience that abundant increase which will be our best reward.

RIVIERE DU LOUP, EN BAS.—The congregation of the English Church are working zealously for a bazaar, which is to come off about the middle of August, under the distinguished patronage of Lady Macdonald. The object is the providing of a parsonage. It is hoped that the many scattered friends of the mission will all kindly try to lend a helping hand. Donations may be sent direct to the Incumbent, the Rev. R. C. Tambs, or they may be left at Mr. S. Read's Mountain Hill, Quebec, or at the Rectory, Levis, whence they will be duly forwarded. The visitors this season will likely be numerous, and the cheerful employment of fingers, fair and skilled, will doubtless make glad many a

pleasant umbrageous recess along our refreshing shore.

LENNOXVILLE—Bishop's College.—At the Annual Meeting of the Alumni Association of Bishop's College, Lennoxville, which was held in the College Reading Room, on Wednesday, June 28th. The Rev. Prof. Roe, D. D., Vice-President, and the Rev. Geo. Thorneloe, M. A., Secretary-Treasurer. The Rev. Prof. Scarth, M. A., reported upon the condition of the College, and congratulated the Alumni upon the happy and prosperous year just completed. Not one untoward or unhappy circumstance had transpired to give serious annoyance to the authorities. And it was particularly gratifying to reflect that no illness had occurred, either in College or School throughout the year. As to finances, matters were quite as satisfactory as could have been expected; and the prospect was bright enough to justify entire confidence in the future. The Rev. Prof. Roe, D. D., then read a report upon the condition of the Harold Endowment Fund, which was begun rather more than a year ago for the endowment of the Divinity chair. He congratulated the Alumni upon the success of the efforts made to secure the two conditional offers, amounting to \$7,220, and stated that the fund "has now of cash actually paid in, counting these two grants, upwards of \$14,600, and of subscriptions covering a period of 5 years, upwards of \$2,500 more; in all at least \$17,000 towards the \$25,000 required to complete the endowment." The Rev. Prof. further stated that out of the sum thus raised only \$965 came from subscriptions and donations of the Alumni, leaving out, it is to be presumed, the noble gift of Dr. Reid, of Sherbrooke, and he urged upon them the necessity of considering it their first duty to help towards the completion of the endowment, by raising it from \$17,000 to \$25,000. The noble example of the Alumni of Trinity College, Toronto, was then referred to; each Alumnus having undertaken, it was stated, to raise the sum of \$100 towards the endowment of new chairs in his Alma Mater. And the question was asked "has not almost every graduate of Bishop's College influence enough, in his own sphere, to raise a like sum for a similar purpose?" Passing then to the need of new Professorships in Bishop's College and particularly in the Faculty of Theology, Dr. Roe alluded to the character of the times we live in, and urged the desirability of a "chair of Apologetics or of Exegesis, or of both combined," announcing that in his contemplated trip to England it was his intention, if possible, to secure some little help towards the endowment of some such chair, and calling upon his fellow-Alumni to take such action in the matter as would strengthen his appeal to strangers on behalf of so arduous, but yet not hopeless, a task. The report of Dr. Roe was received with enthusiasm, but owing to the small number of graduates present, nothing definite could be decided upon with reference to the proposal it embodied. The meeting adjourned for one week.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Margaret's Hall.—The usual exercises in connection with the closing of this institution took place on Thursday last. This year, four young ladies underwent the King's College Local Examination, and much to the credit of themselves and the School, all four passed well, not one being relegated to the third-class—two passing in the second class, and two obtaining first-class. The names of the fortunate ones are Miss Nellie Tremaine, daughter of W. H. Tremaine, Esq., of Truro, and Miss M. S. Brown, a daughter of R. H. Brown, Esq., Sydney Mines, first-class; and Miss Louise DeMille, a daughter of the late Professor DeMille, and Miss Lizzie P. Brown, another daughter of R. H. Brown, Esq., second-class. We congratulate all concerned on the successful results of the work of the school, and hope to be able to record a still larger class passing another year. The Prize winners for the year are as follows:—The musical prize, which was for classical music, was divided between Miss Maude Botsford and Miss Hattie Hanington, both of Dorchester, N. B. The piece selected for competition was Beethoven's sonata, popularly known as "Moonlight." The

performance of these two young ladies was so nearly equal that the only thing the judges could do was to divide the prize. The prizes for Latin and French were taken by Miss Margaret S. Brown. That for literature was awarded to Miss L. DeMille, and that for arithmetic to Miss Millie Tremaine. The following is the prize list in the junior department:—Geography, Miss A. Stairs; History, Miss B. Pierce; Scripture, Miss I. Harrington and Miss B. Pierce; Arithmetic, Miss F. Forbes; Roman History, Miss Jesse Brown; Dictation, Miss Agnes Elliott; Grammar, Miss F. Forbes and Miss Agnes Noble; French, Miss Hilda Stairs.

LOWER STEWACKE.—On Sunday, the 25th ult., this Mission was visited by His Lordship the Bishop, who administered the Apostolic Rite of Confirmation to 25 candidates—13 males and 12 females. The Bishop came by the late train on Saturday evening and remained with us until Monday morning, and all were pleased and gratified with His Lordship's visit. The day did not prove to be as favourable as we could have desired, the afternoon being very wet, which made the drive to the Dutch Settlement through rain and mud anything but pleasant. The morning, however, was fine, and a large number availed themselves of the opportunity to assemble at Holy Trinity Church, every seat, both below and in the gallery, being occupied. Morning Prayer to the end of the Litany was said by the Incumbent, when Hymn 349 (A. & M.) was sung. After the reading of the Preface of the Confirmation Office, the Bishop proceeded with his general address to the congregation, followed by the more particular one to the candidates. Reference was made to the very small number that had been confirmed in the Mission during the last twelve or thirteen years, only one class having been presented during all that time. This was in part due to the want of having had a permanent minister in the Mission, and the Bishop said he hoped that, having experienced the misery of being without a clergyman, they would endeavor to retain the services of the one they now had. He spoke of the practical need of their doing something for the cause of Missions in general besides doing what they could for the support of the cause in their own Mission. The latter object partook too much of a selfish nature, and did not tend to enlarge their hearts or to promote their spiritual prosperity. His Lordship's remarks with regard to the importance and the Scriptural authority of the Rite of Confirmation were exceedingly plain and forcible and were listened to with eager attention, and they will, I trust, be followed by good and lasting results. His sermon was also a most practical and instructive one, his text being from the Epistle for the day, 1 Peter v. 8. The discourse was one not soon to be forgotten, setting forth as it did the personality of the devil—his original high position, his subsequent fall, his punishment and career so terrible and ruinous to the human race. At the Dutch Settlement there were but nine confirmed. Four others (two from the Milford side of the river) were prevented from coming on account of the heavy showers of rain. The last time His Lordship visited this settlement—five years ago—there were no candidates for Confirmation, which fact was rather unaccountable when we consider that the inhabitants are nearly all Church people, or nominally so. The Bishop spoke of the great need there was of keeping up the Sunday School, as our whole Church system depended on the proper instruction of the young. He was glad to learn that there was one now in operation, after several unsuccessful attempts had been made. The service was not over until 6 p. m., which left but one hour and three-quarters to drive back to Stewiacke, a distance of 13 miles, for an evening service. This we were obliged to do without stopping on the way for tea, although we had been kindly invited to do so by one of our parishioners, James Miller, Esq. Notwithstanding the unpleasant nature of the evening a fair congregation had assembled, who listened with much interest to another of our Chief Pastor's excellent sermons, his text being St. John iv. 10. At the close of the sermon he commended the music, and was glad to find so great an improvement in this respect. The Bishop also spoke of the alteration for the better

that had been made in the pews, the doors having been removed, the backs lowered and kneeling benches provided.

ALBION MINES.—The Sewing Circle of this Parish remind their friends of the sale to take place on August the 3rd.

HALIFAX.—Mission Building, Corner Compton Avenue and Windsor Street.—A sale of useful and fancy articles, together with strawberries and cream, ice-cream and other refreshments, will take place in the new Mission Building on Wednesday, July 12th. A number of ladies have been working most zealously for some months past, and we bespeak a most attractive fancy table as the result of their labors. Contributions to the refreshment and flower tables are solicited.

KING'S COLLEGE.—The annual exercises which take place each year at Windsor were in some particulars unusually important and satisfactory this year. On Wednesday the Alumni Association held their meeting, at which about forty were present and fifty new members were elected. A large amount of important business was transacted, and signs were not wanting that the College is to take on new life and vigor, and that a new era of prosperity is about opening. Among other matters of interest a full statement of the financial affairs of the College was submitted and ordered to be printed and submitted to the Synod at its approaching meeting. We shall refer to this document among our Synod reports next week. The election of two new Governors to supply the place of the Ven. Archdeacon Gilpin and J. C. Hainburton, Esq., resulted in the election of the Rev. G. W. Hill, Rector of St. Paul's, Halifax, and of the Rev. Canon Dart, President of King's College. It was decided to give the Synod the right of electing two Governors for the College every second year. It was also resolved that if the Diocese of Fredericton and the Diocese of Newfoundland should at any time join in making King's the Theological College of those Dioceses the Bishops of Fredericton and Newfoundland should be, *ex officio*, Governors, and the Synods should each have the right of electing two Governors equally with the Synod of Nova Scotia. After the Alumni meeting had closed a meeting of the Board of Governors was held, at which, we believe, it was decided to send a deputation through the Provinces of Nova Scotia and New Brunswick to complete the Endowment of \$40,000 for the sustenance and increased maintenance of the College. The Conversazione in the evening was a brilliant affair. There was a far greater number present than there has been for some years, and every one present seemed thoroughly to enjoy the evening. Through the kindness of the Hayden Quintette Club of Halifax the students were able to provide some excellent music, which their guests thoroughly appreciated. Refreshments were provided at a side table during the evening. The Professors and students are certainly to be congratulated on the success of the entertainment. Thursday morning was not as bright as it might have been, and the sprinkling of rain prevented very many persons from being present; but notwithstanding the dull weather everything went off capitally, and the gathering was a most pleasant one. The day began with a choral celebration of the Holy Communion at 7.30 a. m., in the College Chapel. The Lord Bishop acted as celebrant, and the Chapel choir sang Marbecke's service. About 30 persons were present, chiefly clergymen and students.

At a quarter to 10 a. m., the procession was formed in front of the college and marched to the Parish Church, about half a mile distant, singing as they approached the church the hymn 274 A. and M.: "Through the night of doubt and sorrow." First came the boys of the Collegiate School, next the students, then the bachelors, masters, and doctors, according to their rank. Near the church the procession opened, and the seniors passed through and entered the church first. Tallis' service for Festival days was sung by Professor Wilson, the college choir leading the responses. The special Psalms 111 and 148 were sung to tunes I, 1. and viii, 2. The Rev. G. W. Hodgson read the

lesson for St. Peter's day. The sermon was preached by the Rev. the President, and will be found on page 12.

After service, the Convocation was formally opened. There was present in Convocation Hall many ladies and gentlemen from Halifax, and the fair sex of Windsor turned out (as is usual on such occasions) in force.

(To be continued.)

HALIFAX.—The Missionary meeting on Monday evening, was the largest and most enthusiastic, and most successful of any meeting of the kind held in Halifax for many years.

The speakers were eloquent and most earnest and practical in their remarks, and the audience by their frequent applause showed their warm sympathy with what was said.

The Church people of Halifax are under obligations to the gentlemen who occupied the platform, particularly to Dr. Bullock, whose noble utterances cannot fail of their effect in leading to more active interest in missionary work: The Rectors of St. George's and St. Luke's, seen on a Halifax platform for the first time, added greatly to the success of the meeting by their stirring and practical speeches; while the Rev. Geo. W. Hodgson well sustained his reputation as a platform speaker. Mr. J. Johnstone Hunt, the only lay speaker, although two others had promised to be present and did not put in an appearance, delivered a polished and well prepared address, which gave great satisfaction to the large audience present. The singing under the leadership of Prof. Porter, Organist of St. Paul's was admirable and added greatly to the success of the meeting.

The collection amounted to the unusually large sum of \$66.85, itself a practical proof of the missionary spirit aroused by the speakers.

The Bishop presided with more than his usual ability, and expressed at the close, his warm appreciation of the speakers' remarks. We may well hope that the missionary spirit which is being shown by the Church elsewhere, has reached our own Diocese, and that its influence is beginning to be felt.

BOARD OF FOREIGN MISSIONS.

Received July 3rd, from Rev. J. D. H. Browne, Eight Dollars from Shelburne, for Foreign Missions.

Received from Rev. George H. Butler, Chester, per Rev. J. D. H. Browne, One Dollar and Twenty-five Cents, being amount of Ascension Day Collection at Chester towards Board of Foreign Missions.

DIOCESE OF FREDERICTON.

THE REV. G. G. ROBERTS, Rector of Fredericton, has accepted the position of Corresponding Editor for this paper for the Diocese of Fredericton, and we ask the clergy and laity to furnish him with all information respecting their work, so that our readers may be kept acquainted with what is transpiring in their parishes.

THE Synod of Fredericton meets to day in St. John, and its meetings will probably be of great interest and importance. The D. C. S. will be able to report the debt removed, and we hope such an increase will be made in the Fund the coming year that the Missions now vacant may be filled and new Missions opened in places now sadly in want of the ministrations of the Church. We shall next week give full reports of the proceedings.

DIOCESE OF NEWFOUNDLAND.

(From our own Correspondent.)

The Bishop of this diocese, with his lady, returned from Bermuda the end of May. His Lordship leaves early in July for a visitation, in the Church ship, to the Western part of the Island. The Rev. Edward Botwood, Episcopal Commissary, has gone to England on a six months' leave. His place at St. Mary's is being supplied by the Rev. Charles Baker, of Salmon Cove, Brigos. The Rev. John Edden a few weeks ago accepted the important charge of Carbonear. On Trinity Sunday, at an ordination held in the Cathedral Messrs. Quinton and Crowe, students of the Theological College, were admitted to the Diaconate, and the Rev. W. A. Haynes, of Belleoram, and W. Sanderson, of Random, were ordained priests.

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directly over the Church of England Institute.

A NEW DRESS.

WE are able this week to show a marked improvement in our paper, and we hope still further to improve it at early day. We have by the changes recently made added fifteen hundred dollars a year to our expenses, satisfied, however, that if we succeed in pleasing our patrons we shall much more than be compensated for our enlarged outlay.

We must again ask our brethren in the several Dioceses of the Dominion to send us items of news. News from the Parishes we wish to continue as an important feature of the paper. We shall be glad to hear from correspondents, who, however, must write briefly and to the point.

The GUARDIAN was started as a CHURCH paper; it will always be found ready to uphold the Church's distinctive doctrines and practises, and to "contend earnestly for the Faith once delivered unto the Saints." Its aim will also be to urge the claims of Home and Foreign Missions upon its readers; and to do all in its power to inculcate Missionary zeal and holiness of life on the part of the Church's members.

"AWAKE! AWAKE! O ZION."

IV.

Churchmen! a third cause of our want of progress may soon be found. It lies on the surface. Those without our fold can see it and rejoice at it. We ourselves are blind to it. Till we recognize our fault and overcome it, we can never properly do our Master's work. It is our want of cohesion.

The Church of Rome has reduced everything within her of thought and action into one iron, rigid, crushing uniformity. The various Christian bodies of the Reformation have divided from each other because each must utter its own shibboleth, and do its work in its own little way, and condemn every one else who cannot see eye to eye with it. The Church of England, equal to the Church of Rome in antiquity, superior to her in purity of doctrine, the only Communion existing which realizes the Catholic idea and tries to reduce it to practice, with unvarying fidelity to the standards of the Catholic Faith as founded on Scripture and defined by the undivided Church, allows the widest individual opinion on matters which are not *de fide*. This is, no doubt, the true method; but it is clear that it has its disadvantages, and its greatest danger is that variety and freedom of individual opinion may prevent or hinder unity of work. Human pride is great; inability to see more than one side of a question is common. The stronger the mind

the narrower it often is; the more unable to tolerate difference from itself. And so, while constituent parts of the freest Church in the world, men would force other men to submit to them in matters which are confessedly open. Thus there are at least three recognized schools of thought. The principles on which they are founded have their origin in human nature; they are inherent in it. You can no more stifle the thought which runs in a certain groove; you can no more alter the groove in which the thought runs, than you can alter the minds as they come from the Creator. And it is a good thing for the race that such a definite crystallization of teeming, surging ideas has been able in the course of the centuries to make itself. These differences of opinion exist, and must exist, within the Church of Rome. Her members would simply not be human if they did not. But in her everything is made to give way to the unity of the Church, and men choke their opinions ere they are uttered, or their faith consumes to ashes under the burning conflagration of contending doubts. In the Sects, if a man has a strong difference of opinion with the body he adorns, he either leaves it and chooses another where he can be pope, or he makes a "church" for himself where he can reign supreme till he changes his mind or his followers change theirs.

But in the Church of England thought is so free, and varieties of thought are so well defined, that if a member of the Church has a difference or a grievance he usually, first of all, if he can, rushes into print with it, and then when he has made himself and the Church as ridiculous as he can, fights strenuously with all who cannot agree with him. And thus the Church suffers in her work and makes little progress because her members prefer their own opinions to the unity of the Church. *Pride of human opinion on matters not of faith is one of the chief causes why the Church Anglican does not grow as she ought.*

Churchmen! God forbid that any man or body of men should curtail our freedom of thought. It has been won after many struggles. We passionately prize it; we would fight for it to the last gasp; we would die for it. But the FAITH round which the waves of speculation surge is dearer to us. That is a Divine deposit, a Holy Trust, given to the Church for the salvation of the world; and if we are quarrelling among ourselves about comparative trifles while souls are perishing for want of the Gospel message and the Bread of Life, we are committing mortal sin—we are losing a profound personal blessing, and we are fighting against God. We are at a crisis in our history. Three things are necessary for us. They are all perfectly compatible with freedom.

1. CHURCHMEN, AWAKE! Where is your consuming zeal for souls that you can waste precious time in upholding your party cries while others are doing your work? Is party of more consequence to you than the cause which has been committed to you? Are you more anxious to increase the ranks of your party than you are to spread the knowledge of the Cross and win souls to Christ? The time has come when party must be made subordinate to holy work, and the only rivalry be that noble emulation which desires alone to do most for the Master!

2. CHURCHMEN, AWAKE! Our crying need is concentration of purpose and labour. Why need parishes draw so finely the dividing lines and stand so proudly aside from each other because the members think a little differently about comparatively unimportant matters? Work together; draw

towards each other; welcome every endeavour to break down congregationalism within the Church. We are one body whose nerves and muscles are set in action by the throbbing arteries through which flow for our life the graces of the Spirit. Can we stop the flow by our jealousies and divisions? Stand shoulder to shoulder, and press forward for the prize of your high calling!

3. CHURCHMEN, AWAKE! *Determine to live in peace.* You have your differences, but you can "love as brethren." Desist from abusing each other, from imputing bad motives, from rushing into a careless press to amuse a mocking world with your trifling troubles. Make up your minds that your Jerusalem shall henceforth be built as a "City that is at unity in itself."

AWAKE! AWAKE! O ZION!

THE BAPTISTS AND IMMERSION.

"Let no Baptist henceforth risk his reputation for scholarship and fair dealing by denying that John Smith's baptism (and we may add that of Roger Williams,) was, as regards its form, AN AFFUSION."—PROF. ALBERT H. NEWMAN.

After what so representative and able a Baptist as Professor Newman of the Baptist Theological Seminary, Toronto, has said upon this subject, in direct terms admitting that the generally accepted Baptist view of the mode of Baptism is altogether out of harmony with the views and practice of the founders of the Sect, we are led to ask, For what does the Baptist body now exist? What is the *raison d'être* for its continuance? If Baptism, valid Baptism, need not necessarily be by Immersion; if, in fact, the founders of the Baptist Body practised affusion, that is, pouring or sprinkling, and were themselves baptized by affusion, what becomes of the Baptist figment that Immersion is the only valid mode, and that to be buried under the water can alone give point and efficacy to the rite? Our readers will please bear in mind that this is not our statement; it is the one and only plank in the Baptist platform, and all the converts made by the Baptists have been made by the preaching up of this one doctrine. Neither is the refutation of this Baptist war-cry our work nor the work of any enemy of the Baptist Body, but the honest avowal of a learned and trusted leader of their own.

Without entering at length into the examination of this subject, we have simply given prominence to the recent utterance of one of themselves, and we wait with a large degree of interest further developments.

THE CATHEDRAL SYSTEM IN THE DIOCESE OF RUPERT'S LAND.

There are two things which at once strike the attention of any one who examines Church matters in Manitoba—the advanced position of the Church in Winnipeg in the cause of religious education, and the completeness of the Cathedral system. The results are due to the active and zealous labours of the present Bishop. We outline in this issue the main features of the Cathedral system, and we assert, without fear of contradiction, that no Colonial Diocese has any approach to such a thorough scheme of organization. We may state that the endowments were raised in the first place by the personal efforts of Bishop Machray among his friends. The Professorship of Ecclesiastical History has been endowed by himself. Fortunately, the endowments were largely supplemented last year by the sales of Cathedral lands, but the scheme has been the patient work of years, and was in practical working order long before these sales?

The unprecedented rise in property will serve in the near future to carry it out in its completeness. We can only mention the leading points. The documents themselves will well repay perusal by those interested.

The Capitular Body consists of the Dean and six or more Canons, incorporated in 1874 under the name of "the Dean and Chapter of St. John's Cathedral." The endowments were obtained by the Bishop for certain Theological chairs in St. John's College on the condition that the holders should also be Canons of the Cathedral—an arrangement largely obtaining in the Cathedrals of Ely and Christ Church, Oxford. The object of the foundation is to secure a body of clergy who, while they take charge of the souls within the Cathedral Parish, may be as a council for the Bishop, assist him in the mission work of the Diocese around the Cathedral and in the educational work of St. John's College, more especially in the Theological School of the same. The Bishop is the Visitor, has the appointment of his own seat, and the position of precedence. He has the right to preach in the Morning Service on the Great Festivals and on Good Friday, Ascension Day, St. John the Evangelist, St. Andrew's, All Saints' Day, and on the anniversary of his consecration, and also, either personally or by deputy, on six other days in every year, beginning from Easter Sunday, in the morning, afternoon or evening service, giving at least two weeks' notice to the Dean. He has the right of appointing special preachers for an afternoon or evening service for not more than twenty Sundays in the year, and for a series of weekday services for one day in the week in Advent, Epiphany and Lent. The Bishop has control of the Cathedral for all services required in connection with Episcopal acts, or the Synod of the Diocese, or any special Church, Diocesan or State occasions, on the giving of two weeks' notice to the Dean.

The Dean and Chapter consists of a Dean and six or more Canons. The Dean is the Professor of Pastoral Theology and Lecturer in English Literature in St. John's College. This office is held by the Very Rev. John Grisdale, B. D. The first and second Canonries are attached to the Archdeacons of Manitoba and Cumberland, and are held by the Vens. W. C. Pinkham and A. Cowley. Archdeacon Pinkham, being Superintendent of Protestant Schools, is in residence near the Cathedral. The special duties of the Archdeacons are to receive the yearly reports of the Rural Deans, to send copies to the Bishop with suggestions, and to make suggestions to the Rural Deans; to visit the Parishes in each Rural Deanery once in three years, to seek information and make reports from time to time; to call meetings of the Rural Deans for consultation, and, if advisable, a meeting of the Rural Deanery, meetings of the Archdeaconry, and, if necessary, to deliver a charge in reference to parochial or Church work or property, not entering into doctrine; to institute clergy on receiving the Bishop's mandate; to assist the Bishop in any inquiry; to aid the Rural Deans by advice, and to aid the Mission Board.

There are no endowments attached to the first and second Canonries; consequently the Archdeacons have no duties as Canons, but whenever they are present they have the full right of speaking and voting in the Chapter. The other four Canons are required to be in residence nine months in the year unless, from illness or other causes, they receive leave of absence from the Bishop. The third Canonry is held by Rev. Canon O'Meara, M.

A., who is Professor of Systematic Theology in the College, Lecturer in Classics and Moral and Natural Philosophy, and one of the Masters in the College School. The fourth Canonry is held by the Rev. Canon Matheson, B. D., Professor of Exegetical Theology and Lecturer in Hebrew in the College, and Deputy Head Master in the College School. The fifth Canonry is attached to the Professorship of Ecclesiastical History. The endowment for this was given by the Bishop, and it is at present held by him temporarily, in connexion with his duties as Professor of Mathematics and Head Master of the College School. This Canonry will shortly be given to the Bishop's nephew, who, after a distinguished course in Winnipeg, is fitting himself at Cambridge for the discharge of its duties. The Bishop hopes to be relieved of his daily work in the College shortly, so as to devote himself wholly to the administrative work of the Diocese. The sixth Canonry has attached to it the Professorship of Music in the College and the Precentorship of the Cathedral. It is hoped shortly to fill this with a clergyman who shall also take the chair of Mathematics. This Canon will have charge of the singing and the choice of the choir. He is to instruct them, to direct the organist, but the choice and dismissal of the organist shall be with the Dean and Chapter. The choice of hymns is to be with the Dean, if he chooses, except when the Bishop has the ordering of the services. The Precentor appoints the tunes and selects the anthem. The Dean may object to any tune, and such objection holds good until the Precentor appeals, if he thinks proper, to the Dean and Chapter. The Dean and Canons are appointed by the Bishop, and have their proper stalls. No changes in the services may be introduced without the sanction of the Bishop, nor in the internal arrangements or furniture without a faculty from him.

It will not be necessary for us to go into further details. The above will give a general idea of the system. We may state, however, that at the last Synod it was enacted that after a certain sum had been invested from the sale of lands as an additional endowment for the Dean and Chapter, further proceeds are to be applied to the erection of residences on the Cathedral grounds for the Dean and Canons. Some of these will be begun this summer. And after the emoluments from all sources in connexion with the Cathedral and College allow the Dean and the four Canons a fixed sum, any further balance goes towards the making up of \$600 a year for each Archdeacon. Any further balance beyond this is to be applied to the formation of Prebends up to the value of \$300 a year, to which the Bishop shall nominate clergymen who have been licensed in the Diocese for not less than six years. The Bishop will also shortly appoint Honorary Canons, one for every ten or portion of ten licensed clergy in the Diocese, until there be five, and above that number one for every twenty. The Diocese is now entitled to four. These have no seat in the meetings of the Dean or Chapter, but the Bishop or Dean may summon them to meet the Dean and Chapter to consider any Diocesan matter, and such shall be called meetings of the Greater Chapter. Stalls may be assigned to these, and to the Chancellor and Registrar of the Diocese when appointed, the Warden of St. John's College, and the Head Master of the School.

Space forbids us to give any further details, but when we consider that Winnipeg in 1871 contained only 215 souls, and that outside Winnipeg there was absolutely nothing but wandering Indians and a few scattered hamlets in this "Great Lone Land,"

we may well say that the elaboration and practical working out of such a scheme, hand in hand with the successful development of St. John's School and College, giving instruction in Arts and Theology, the founding of the Ladies' College and Branch School deserve the attention of the Church in the Dominion, and mark out the Episcopate of Bishop Machray as one of the most successful in this or any other land. This is irrespective of the work among the pagan Indians, about which we shall speak at another time. What is needed now to complete this work is the erection of a suitable Cathedral to take the place of the small and, if truth must be told, shabby church erected by Bishop Anderson in the day of small things. This will come, we hope, before long, together with the wing of a new College, to which latter friends in Winnipeg have given \$20,000 and the S. P. C. K. £1,000. Our readers will thus see that the good work of organization is going on in Winnipeg and that the Bishop is building up a strong centre, able to take its share in the overwhelming task of assisting the hundreds of little settlements which are springing up all over the Province of Manitoba.

Correspondence.

"THE NEW YORK GUARDIAN" REVIEW.
(Continued).

To the Editor of the Church Guardian.

SIR,—To return to the words of the *Guardian* Reviewer, it assuredly is an interesting subject for enquiry by Church people as to wherein consists the Baptist, to which I add also the Roman Catholic, strength and element of success, convinced that some useful lessons for ourselves may be learned thereby, and that we may come to be as sure as they that we are right, and acting on this conviction may be as bold, energetic and zealous as themselves.

I have shewn that the confidence of the Romanist is *objective* in his Church; that the confidence of the Baptist is *subjective* in his personal call and subjective to Christ.

The English Churchman may unite in himself these two sources of strength, that is, if he *means* what he *says*. His earliest confession is, I am made a member of Christ visibly and spiritually. By the water taken from my Risen and Ascended Saviour's Side, by the act of His ministry, and by His own command as He was going into Heaven; I was made a member of His glorified Person, as He was seen by Thomas after His Resurrection, by Stephen and St. John after His Ascension; and by this same bodily act I was made a member of His Body, of His Flesh, and of His Bones; and my Saviour being a Quickening Spirit, I was made one Spirit with Him. 1 Cor. vi. 17. *Objectively*, then I know that I am a member of Christ, of His Church, of His Body; *subjectively*, I know that I have His calling; I know, too, that by my Baptism and Confirmation I have obeyed the calling; I have given my name, enlisting as a soldier in His Church Militant; I have assented to the shipping papers admitting me to Service in the Ark of His Church while passing over the billows of this troublesome world, in the full assurance that, if faithful to the end, I shall come at length to the land of everlasting life, there to reign with God and the Lamb, and with the seven-fold Spirits eternally before the throne.

Let the English Churchman, openly avowing his confidence in his standing and calling, in the words he has so often said and so little thought of; let him show by his joy what the source of his strength is, his righteous life what his means of improvement are—then he need not envy the Romanist, nor wish to change foundations with him, knowing that the very Creeds of the Romanist have been tampered with, and that the Nicene Creed itself, altered from the Nicene Creed of Catholic Christendom, makes the whole Church in unity with the Vatican a huge and hideous body of schism in the sight of an intelligent and righteous judge. Nor

need he envy the confidence of the Baptist body or of the other independent bodies around him. *Subjectively*, we may each severally say as well as they, "I am made a member of Christ, a child of God and an inheritor of the Kingdom and Throne of Heaven. The happy privileges and the functions arising from membership with the Glorified and Quickening Saviour are mine—the first by Faith, the second, the functions thereof, by Love—Love working by the spirit of holiness in a life of righteousness, the offspring of love to God and man and the percent of peace, for the fruit of righteousness is peace."

And here, Mr. Editor, for the present I rest my case. I have written as a Churchman; I aim to bring Churchmen to their shipping and enlistment articles, to their terms of membership, and not to side and secondary issues. We say that we are members of Christ. Where *is* Christ? If the words we say are true, whom need we envy? If Christ is the Man-Angel standing in the sun and the Church is the woman clothed with the sun, then must we show our conquering character by having the moon and all sublunary things under our feet, as well as claim our crown of the twelve Apostolic stars.

Yours, etc.,

FIDELIS.

A QUESTION TO CHOIR DIRECTORS AND SUCH LIKE.

(To the Editor of the Church Guardian.)

SIR,—For a long time I have been considering the advisability of bringing this question forward concerning the Hymns Ancient and Modern. We are all familiar with the fact that the chief note used in that book is the minim, and that whether it be a hymn for a joyful season or a penitential. Now some choir directors and singers insist that the notes shall or should be sung to the full time the notes usually indicate. Is this so? I maintain it is not, and my authority is the following extract from the introduction to the earlier editions of the organ copy, and which is not found in the later editions—not because the compilers retracted what they then said, but because they assumed it was not necessary to repeat it. Yet it is and will be found quite new to hundreds who have not seen the earlier book.

"As to the speed at which each tune shall be sung. It has been thought best to leave this to the individual judgment of Directors of choirs. The size of the congregation, the strength of the choir, &c., may often make a quicker or slower pace desirable; as a rule, it may be said, that ordinary congregational singing is too slow; and it would perhaps be better to err on the side of quickness than slowness, remembering of course, that hymns or tunes in themselves penitential or solemn must never be sung too fast. Such tunes, e. g., as those to hymns 48 (Forty days, &c.) and 82 (Lord in thy mercy's day) would be utterly spoiled by being sung fast; whereas, on the other hand, those to hymns 108 and 146 "O sons and daughters let us sing" and "Conquering Kings their titles take;" would lose all their life and vigor if they were not sung quickly."

"And as to the dotted semibreve at the end of a phrase. There are many ways in which even so simple a composition as a hymn tune may be written on paper. In that which is here adopted, for *typographical reasons* the dotted semibreve is necessary; but in *performance* it must not be so fully sustained as to impede the flow of the melody. On the other hand, a closing minim may be somewhat lessened."

These extracts will be certainly new to many singers in our choirs who have not seen the earlier editions, and who, even if they have, have never read its introduction nor that to later ones. It is well known that, though an introduction is a key to the book to which it is attached, only a small proportion of readers ever peruse it—to their loss, no doubt. To the non-acquaintance with the above extracts is attributable the fact that in some churches a hymn in Lent is sung at the same speed as one in Easter and *vice versa*, and that the beauty of the melody and the teaching of the hymn is not brought out. I would like to hear some opinions thereon.

W. R. B.

THE MONTREAL DIOCESAN COLLEGE.

[To the Editor of the Church Guardian.]

SIR,—Your correspondent "H's" reply to my letter relating to "the Montreal Diocesan College" escaped my notice for some time after its appearance. Whatever else "H" may be, we will not doubt of his being a clergyman with a prominent characteristic strongly marked, viz. a habit of dogmatic assertion without proof. To run the eye hastily over his very lengthy communication, we would instance such as these:—"No one in the Diocese took exception to it for the last nine years." Contra. a very large number, not agitators nor partisans, have taken constant objection to the arrogation of the title on the part of a few laymen acting with the Bishop. Your correspondent takes pains to tell us the Bishop is not infallible, "and may through a lay majority be over-ruled." (Pardon, Mr. Editor, the incompleteness of this quotation. I cannot bring myself to follow the trifling or familiar introduction of a person of the Godhead into needless connection). Suffice it, therefore, to say that neither Diocesan or Laymen have, up to the present time, ventured to submit the question to any "majority," which is tantamount to admission that that majority has been consciously adverse.

Again, "Archdeaconeries and Rural Deaneries, are not Synodical." It would have been expected that one speaking so strongly would have assured himself of facts. The Synod reports and Constitution in formal manner have, in every sense, made them "Synodical," and only in that sense are they "Diocesan." By common consent and courtesy to "H's" fallacy, because a Bishop is appointed to this very work by Divine authority to rule the Church of God, "appointment to Missions" rests in the hands of the Bishop, and is an arrangement virtually Synodical, and hence Diocesan. If, moreover, according to the paradoxical position of "H," "Archdeaconeries, Canonries, Rural Deaneries, nomination and appointment to Missions," even to "Church Homes," are Diocesan as emanating directly from and inherent in the Bishop; if further, "the Bishop may have two or more Diocesan Colleges if he choose," where is the consistency or respect to the Bishop in making him, willingly or unwillingly, a mere figure-head or cipher in one? Your correspondent's logic is that a Diocesan may make any number of theological schools "Diocesan." When made, these schools are Diocesan with or without a Bishop, governing the school of the prophets, overruling or being "overruled by a lay majority?" in other words, a theological college once receiving any degree of Episcopal sanction forthwith becomes an absolutely irresponsible corporation, owing allegiance to neither Bishop, Synod or any other ecclesiastical authority. This appears very much like the transfer of the Papacy in this instance to a "lay majority," of a shifting and uncertain composition. It has theoretically or practically been an axiom of the Christian Church from the earliest times until the present: "Let no man do any thing of what belongs to the Church separately from the Bishop," a principle clearly asserted in the Church at large, and particularly convicting "H" of inexcusable ignorance in reference to the Diocese of Montreal, where the Bishop is *not* nor are the Clergy, subject to a lay majority in Synod. No one, to my knowledge, has challenged the fullest right of the laity to their legitimate influence and control as an admitted equal and honored component in legislation as well as in other functions, but it betrays little prudence or consistency for a cleric to attempt to depreciate the other equally distinct and Divinely authorized faction of that Body which has Christ for its Head.

"Fortifications" have not been asked for any one side, and "Churchman's" criticism has solely been called forth by the disclosure of a gross "monopoly" and the creation of "a fortification" exclusively on one side. Let "H." be true to his principles and move that the Constitution of the Theological College be so altered as to remove the "fortifications all on one side," and "Churchman," for one, will thankfully rejoice that, while "all members have not the same office, we being many are one body in Christ." "Churchman" said not one word nor had one thought of "lording it over God's heritage," but he has read some plain statements of Scripture and ample confirmation from Church history that

"God hath set some in the Church," and amongst the divers and distinct offices, "first Apostles," who, by His authority which I hope "H." and the Theological College still recognize, are "admitted to government in the Church of Christ"; who themselves, by virtue of their commission, can neither "wish," will nor make it otherwise. The primary feature and re-ponsibility of the Episcopate is the continuance of the Christian Ministry and the Apostolic precepts, "Lay hands suddenly on no man"; "The things that thou hast heard commit thou to faithful men"; "Ordain elders in every city," by all rational implication, include every item of necessary preparation and instruction equally with the fixed act, seal and commission, and this without a shadow of a "lay majority." The weight of this responsibility it was which Bishop Oxenden presented as a warrant for his course of practical antagonism to Lennoxville College, and it is this free and untrammelled direction and control of the candidates for orders and their studies on the part of the Chief Pastor that can alone justify the support of the Church, or make it what its assumed name pretends, "Diocesan." But we find by what "H" calls this "monstrous constitution" these first principles are strictly provided AGAINST, and that the entire course of study, by legally guarded right, is, as to final decision committed to a majority of laymen, and these, of necessity, neither members nor Communicants of the Church of England? I would accept "H's" appellation of such a state of things, and call it both "monstrous" and unprecedented. Such "a Church of England character of the Institution need not be greatly prized," and some at least will have anxiety to read that portion of the deed of right which "more stringently secures it." By his own reasoning "H" is committed to a levelling of these extraordinary "fortifications" which are incompatible with any system but extreme "congregationalism" and in the absence of any qualification for membership would never be admitted even by that. It is the pouring in the muddy waters of a godless education at the fountain head, instead of detecting its discovered streaks in harmless proportions in some peculiar eddy. Common sense, as applied to schools of medicine, law and science, has not, I think, yet been found to lead to the intrusting of the curriculum to a body unconnected with the profession, or to a number of men unversed in the intricacies of their peculiar subjects. Common courtesy would not ask experts to occupy a position in which their legitimate and only practical influence had by *ex-press legislation* been rendered void. "Proportionate influence" is one thing, the *preparation of the whole* quite another. It is ominous teaching that asserts, that because "the material, men and money," come from the laity, therefore, there is to be the peculiar exegetical Scriptural quotations of "H." a "monopoly" of direction and influence to the laity, i. e., that money power should be enthroned in our Theological Seminaries. The delusion of a clerical or episcopal representation, practically and by formal constitution, powerless is "contrary to equity and reason," and if admitted in this case has its legitimate conclusion in reversing the Scriptural and historic basis of the Church and of each congregation. A lay majority carefully "fortified" is at all times, in all things, proof manifest of Divine direction in the Church at large, and equally, by parity of reasoning in each independent congregation. If the lay majority have the right to dictate the entire curriculum of Divinity Students as clearly, every lay majority of a congregation have a right to direct the instruction of each individual pastor, and as such by virtue of money, have at last solved the ambition of Simon Magus.

(To be Continued.)

THE Church of God is in the world, not as a human invention, but as a Divine appointment, to be applied by human hands. Its fellowship is not salvation, but is a means of salvation. Its Sacraments are not Grace, but they are channels of grace. The Bible is not a charm or talisman, but it is a teacher or guide. Its Services are not spells, but they are helps and refreshments. Its fellowship is not an order of infallibility, but it is the fellowship of the Saints.

Family Department.

THANKS BE UNTO GOD.

Tender mercies on my way,
Falling softly like the dew,
Sent me freshly every day,
Much I bless the Lord for you!

Though I have not all I would,
Though to greater bliss I go,
Every present gift of good
To eternal love I owe!

Source of all that comforts me,
Well of joy, for which I long,
Let the song I sing to Thee
Be an everlasting song.

— Selected.

CLAUDE.

A TALE.

(Written for the Church Guardian).

By T. M. B.

(Continued.)

It was a strange and touching meeting. These two, nearest in the world to each other, met to share each other's perils, as they already shared the fate which had deprived them of their ancient heritage. But the strangeness of the circumstances which surrounded them and the excitement of the moment, left no time for realizing this. The Count hastily embraced his daughter, while glancing with surprise and suspicion at her unexpected companions. "Where is Bartel, and who are these persons?" he asked, in his old imperious manner. "But for them, I should not be here" replied Claire. "Bartel has betrayed us; do you not remember Marthe? Marthe Duval? and this is Felix. They have helped me to escape and will help us further." But the name of Duval was no welcome one to the Count's ears. "I will trust none of the name," he said passionately. "What of your father, young man—the cowardly villain who has betrayed my trust and stirred up the ignorant hoors against their master?" I saw enough at our last meeting to know how he has since acted in my behalf. How dare you insult me by your presence? "Monsieur Le Comte" replied Felix, sternly and coldly, "there is no time to waste in recrimination; I have brought you your daughter, which should be a proof of my honesty at least. I have told her and tell you that I am willing to sacrifice my life for her or you at any moment to atone, in some measure for my father's misdeeds. I want to take my sister away from France while these horrors last, and you, by travelling with us, will run far less risk than in pursuing your journey alone. For your own sake I urge you to put up with our companionship, and to avoid one moment's unnecessary delay. The villagers of Du Plessis are now a frantic mob, and if Bartel has indeed betrayed you, might well follow you to this place." "They are my friends father," said Claire, in rapid, agitated tones; "the only friends I have ever had. I trust them as I trust myself; do you not see the sacrifice they make in going with us?" she added, "for their sakes I would indeed implore them to leave us." "Let us at least leave this spot," exclaimed Felix, "we cannot tell how near danger may be; Monsieur le Comte, suffer me to explain what I had purposed." The gravity and perfect self-control of Felix did not fail of their effect upon the Count, full as he was of passionate anger, and he tacitly consented, though still muttering wrathfully to himself; Felix then leading the way, the little party again betook themselves to the woods. Here, in the solemn half-light, with the innumerable trees around lending a sense of comparative safety and protection, Felix, briefly and urgently, represented to the Count the greater likelihood of reaching in safety the Flemish frontier, beyond which they might feel themselves secure, than in the journey to the French sea-coast, which would take them by a route much more exposed than that proposed by Felix, which passed, for the most part, through forest lands, little frequented. It was by this way, as being

the most direct, that he had travelled on his return from Leyden, partly on foot, partly on horseback. He knew the route well, he would be their guide, if Monsieur Le Comte would consent to this arrangement. The Count replied, ungraciously enough, that his object was to reach England as speedily as possible, and that the way by which the fewest risks to his daughter's life and his own had to be encountered would suit him best. "In God's name then," said Felix, "let us begin our journey. By day-break we shall reach a forester's hut, where we can rest for a while and take some refreshment. Come Marthe, we will lead the way." They were a silent party. The Count's bitterness of spirit, wrath and indignation, could find no fitting vent. Claire's gentle heart was wounded by the treatment which Felix, in his unselfish devotion, had received from her father, and the events which had crowded upon her within the last few hours had stirred emotions too deep for words, while Felix, with a passionate sense of his father's crime, was filled with a burning desire to atone for it. Alas! in how small a measure could he atone for it! Marthe, walking by his side, with a full heart, would look every now and then into his stern, set face, to assure herself that she was not dreaming, and would feel a thrill of comfort in his presence. The forest road was carpeted, layer upon layer, with the fallen needles of the pines, which rendered it even and elastic to the tread; the air was delicious, the silence deep and unbroken, save by the occasional, melancholy hooting of an owl. It was possible to walk thus for many hours without feeling much fatigue, and Claire and Marthe were country born and bred, and in the full vigour of youth and health.

It was the late afternoon of a fine autumn day some few weeks later. The level sunbeams were streaming through the wide open window of an upper room in one of the host-tries of the unattractive town of Ostende, and from that window there was an unimpeded view of the blue water, just ruffled by a slight breeze and sparkling in the sunshine. A few vessels were lying by the shore, apparently making ready for their departure, for there was more or less bustle about them, and now and then a shout from the sailors on their decks was audible even in that room where Claire Du Plessis sat lost in thought and gazing seaward. Yes, thanks to Felix, his unwearied watchfulness, his anxious, constant care, the noble courage and perfect presence of mind which had again and again saved them from difficulty or actual danger, they could at last breathe freely in the consciousness that they were no longer fleeing for their lives from those who were literally thirsting for their blood. Yes, by God's mercy, the danger was past; and yet those days when they had wandered as fugitives had not been unhappy ones. The dear companions of Claire's youth had shared their perils, and although the presence of her father had seemed at first to raise an intangible barrier between them yet, as time went on, it was impossible but that the devotion of Felix had to some extent broken down that barrier of bitterness and naughty pride and made the Count first tolerate, then rely on and even show favor to his self-constituted guide and protector. There had been hours when the Count had almost forgotten the immeasurable distance which separated a noble of his exalted rank from the son of his faithless steward—when, to beguile the tediousness of the way, he had so far unbent as to converse freely with the young student, and found himself marvelling not a little at the stores of varied knowledge unconsciously displayed. Then Claire and Marthe had walked or rested side by side, and, with a loving glance or pressure of the hand, had told each other that nothing could ever lessen or change their affection.

It was but seldom that Felix had addressed the young Demoiselle, yet Claire knew by an unerring instinct that he was never unmindful of her presence. There had been times, too, when they had been thrown more immediately together—when Claire had conquered his calm reserve and made him talk to her almost with the happy freedom of the Felix of old. Poor Felix! and she had never yet thanked him. To-morrow—yes, by sunrise to-morrow—they were all to sail to England in one of the vessels which were being laden yonder. A

little while and they would all be in a foreign land, separated from each other, perhaps only meeting at long intervals. What were her father's plans? She had questioned him more than once, but had received vague and unsatisfactory answers, as though he were concealing his intentions from her. Claire sighed wearily as she looked out upon the shining water.

As she sat there, her slender hands lying folded on her knee, her fair tresses, no longer hidden under the peasant's cap, but falling upon her shoulders, her pale, pure face resting against the window-frame, there was a low knock at the door and Felix entered. No longer the roughly attired way-farer, with the heavy growth of beard, but carefully, though plainly attired, as became the young doctor of the University of Leyden. His brown beard, partially shorn away, his broad, white forehead which had been so constantly covered by the slouching hat, contrasting strangely with the bronzed hue of his cheeks. Claire's face had brightened with a look of gladness as she saw him, and she had gone, with outstretched hand, to meet him, but Felix had but touched the proffered hand, bowing low as he did so. "Mademoiselle," he said, in those cold, deferential tones which Claire knew so well and which always unaccountably to herself, perplexed and hurt her, "you will pardon me for coming when you must be needing rest, but I saw Monsieur le Comte just now on board the brigantine"—he paused for a moment—"and I desired to say farewell to you alone. To-morrow Marthe and I also set out on our voyage, a longer one than yours. We have determined to go to America."

(To be continued.)

THOUGHTS FOR FIFTH SUNDAY AFTER TRINITY.

V.

"And Jesus said unto Simon, Fear not."

Overwhelmed with the sudden realization of the majesty of Christ, and with the recognition of his own unworthiness to stand in that Great Presence, Simon had cried: "Depart from me, for I am a sinful man, O Lord." Can we not feel with him the awe which brought him trembling to Jesus' knees? Each thinking of our own sins, do we not feel with deepest self-abasement what it must have been to stand face to face with Him who knew no sin—the Holy One and the Just? "Depart from me, for I am a sinful man, O Lord." Thou who art of purer eyes than to behold iniquity, how canst Thou suffer such an one as I am in Thy Presence? It was the first half-despairing utterance of a soul smitten with a consciousness of God's greatness, but not yet capable of realizing His Love.

The one feeling of awe possessed the trembling soul, but what was Christ's reply? "Fear not," He said. Benign and blessed words, which lifted up the sinner from the dust of humiliation restored him to hope, implanted in him a high and glorious aim. "Fear not, from henceforth thou shalt catch men." That all-seeing eye beheld in the awe-struck self-abasement of the fisherman, Simon, the pledge of future perfect devotion, when the strengthening and refining influences of the Spirit of Grace should have purged the imperfections of his passionate heart. The blind and despairing cry—"Depart from me" was accepted in its deeper meaning by Him who discerns the thoughts we cannot even clothe in words. Never will He depart from His servant, for though he deny the Lord whom now he adores, yet when he returns in penitence He will receive him with the arms of His mercy and be with him always, even unto the end of that life, ever afterwards devoted to His Service.

O to feel like Peter to the full, (not in the sympathy of imagination, but in reality) the greatness of our God, our own unworthiness! for, most surely, if we thus cast ourselves at His knees, the Voice of Love will say to us, as it said to Peter, "Fear not," I know thine heart and I account thee Mine, to do My work here and to be with Me hereafter.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—Psalm xxvii., 1.

A SERMON.

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

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

We assume as a fundamental proposition that there must be perfect harmony between the laws and facts of Nature and the truths of Revelation, so far at least, as they are co-extensive. Our blessed Lord's parables are so many appeals to the phenomena of Nature for the purpose of drawing instruction from them. The sower at work in the field, the tares amidst the wheat, the net cast into the sea which gathered fishes of every kind, at once occur to our minds as suggesting and declaring harmonies between spiritual truths and the facts and processes of Nature. Job, in the text, and in many other places, argues upon the same principle, and indeed it is one that is assumed in nearly every book of Scripture. It seems to be peculiarly appropriate for consideration on an occasion like the present, although it cannot be adequately treated within the confined limits of a sermon.

There are two distinct modes in which God declares Himself to man. His works are in their measure as truly a declaration of Him as is His Word. "Speak to the earth and it shall teach thee, and the fishes of the sea shall declare unto thee." "And the glory of God and the magnificence of His name shall be glorified." And thus the Church recognizes Science as the interpreter (in her own province) of God's Will and Nature. For though the Church may have the highest office in the household of God, she is not the only one of God's servants. As in the Lord's parable, so on earth there are many servants in the household, to each of whom is assigned a special charge with corresponding powers. And the Church has to recognize this truth in order to perform duly her own proper work.

The principle indeed is expressly accepted in one branch of Science and in one department of Revelation. History is always accepted as the true interpreter of prophecy, or rather, history and prophecy are found to be reciprocal interpreters; history throwing light upon the words of prophecy, and prophecy revealing history as the record of God's dealings with His creatures. And in the same relation in which History stands to Prophecy, does Physical Science stand to those parts of Revelation which speak of the material creation. It interprets the secret handwriting graven by the Master's Hand on the walls of the house he has given us to live in; speaking generally this is the rule on which the Church Catholic has always acted. For whilst exercising her authority in matters of Faith, she has treated the words of Revelation concerning those physical facts which lie within the reach of our knowledge as being beyond her special charge. And when any portion of the Church has attempted to speak with authority on such subjects there has generally been some error in its decisions as if Wisdom had ceased to guide it when it overstepped its due limits.

Thus then the Churchman will be ready to except the conclusions of reason when exercised upon the subjects within its province. And if he finds he cannot, with his understanding, reconcile the statements of science with those of Revelation, faith will come in to reconcile the two, or at least to enable him to wait, till a "keener vision" shall make all things clear, and a more perfect knowledge shall make all things plain." Until then, we must bear in mind the principle that in comparing science with Revelation we have to compare the certainties of each, not the speculations or hypotheses. Obvious as this truth is, it is frequently overlooked, and the oversight is the occasion of a good deal of avoidable distress. Let any one note the popular writings of Professors Tyndal and Huxley, or still better the extracts in Dr. Wainwright's book on Scientific Sophisms, published in the Humboldt Library, and he will see that all the passages offensive to Christian feeling positively bristle with beliefs and suppositions, and unwarrantable assumptions. In the interests of science

itself we do well to distinguish carefully between facts and hypotheses. For the disposition to frame hasty hypotheses is distinct from, and alien to that patient and persevering search after facts, by which only the limits of science can be enlarged.

It has been observed that every department of science at its first beginning has always as if by an inevitable law, started off into paths seemingly divergent from those laid down by Revelation. Yet in time it has come back to the old paths, clearing up its own difficulties by a brighter light and answering its own objections by a more perfect knowledge. Astronomy for instance was at first supposed to contradict the written word. We all know the story of Galileo and the Inquisition. And when at a later period, the Telescope revealed the immeasurable depths of the Universe, infidels declared it to be impossible to believe that the tiny earth could have been an object of special care to the Deity. Of course the answer to this is that spirit and matter are of incommensurable values. Siberia and Africa are of immense extent as compared with Palestine and Arabia, yet no one would deny the infinitely greater importance of the tiny districts in the world's history. But Physical Science supplies us with another answer. Besides the Telescope we have the Microscope, and this latter gives us evidence that however vast may be the Universe there is no portion of it too minute for God's notice and care.

Geology again. This was supposed in its early days to be in direct opposition to the Scriptures. But what it really opposed was, tradition that was erroneously identified with Scripture. The Scriptures assign no date to the creation, and the notion that instincts of carnivorous beasts were suppressed before the Fall, comes not from the Book of Genesis, but from Milton's *Paradise Lost*.

"Beasts now with beasts'gan war, and fowl with fowl,
And fish with fish; to graze the herb all leaving
Devoured each other."

There is not a hint of this in the Book of Genesis, though it is assumed as an article of faith by many good people who take as a Scriptural fact what is merely a poetic imagination. And indeed, if Adam had not known from observation what death was, he could not have understood the saying of the Creator: "Thou shalt surely die." But the distrust of Geology has long since passed away, and we now are assured by many examples that an acquaintance with it is not only compatible with faith in Revelation, but is helpful to a clearer understanding of it. "Speak to the earth and it shall teach thee" Nothing is clearer from the records of Geology than this, that the earth had one Creator and that the Creator made the earth for man. This unity of plan and purpose is evident throughout. It is evident in the epochs, in which a vast vegetation was producing immeasurable stores of coal. It is evident in the long periods of volcanic action, cleaving the hard granite and bringing materials for the use of man within his reach. And it is evident in the gradual alteration of the typical forms of life, ever assuming shapes more nearly suited to man's use, all witnessing more or less distinctly to the one Creator, and the one purpose, all declaring that He made the earth, and that the earth hath He given to the children of men.

All the harmony may also be seen between the written word of Revelation and the sciences of History and Archeology. Though at first they may bring to us things hard to reconcile with the words of Scripture, yet difficulties have ever vanished before more complete and accurate investigation. We are justified merely from our experience of past investigations in believing that "whatever record leaps to light, the Scriptures will never be shamed."

As more knowledge of the past reaches us from new sources, as more sculptures or records come to light from ancient and all but forgotten cities, so much the more do we value History as an ally of Holy Writ, removing difficulties here, correcting errors of interpretation there, and often confirming what seemed to be improbable statements.

Few things, says Professor Rawlinson, are more remarkable than the complete harmony which exists between the pictures of ancient Egypt and the Egyptians as drawn for us by Moses, and that

portraiture of them which is now attainable from their own contemporary writings and monuments. And to take an example from a different part of history, if it be asked (and sceptics have put the question) how Israel could become such a dominant power in the East as represented in the time of David and Solomon, the answer, so experts tell us, is to be found in monumental evidence. For the Jewish Empire to arise it was necessary that Egypt and Assyria should be simultaneously weak. Such weakness is found in the interval between B. C. 1100 and 990. And this coincides with the rise of Israel to power and Empire under the three kings of the united nation.

(To be Continued.)

AN OPINION OF FIFTY YEAR'S AGO.

DECEMBER 1ST, 1834.—Went to St. Paul's yesterday morning to hear Sidney Smith preach. He is very good; manner impressive, voice sonorous and agreeable, rather familiar, but not offensively so, language simple and unadorned, sermon clever and illustrative.

The service is exceedingly grand, performed with all the pomp of a Cathedral, and chanted with beautiful voices; the lamps scattered few and far between throughout the vast space under the dome, making darkness visible, and dimly revealing the immensity of the building, were exceedingly striking.

The Cathedral service thus chanted and performed is my beau ideal of religious worship; simple, intelligible and grand, appealing at the same time to the reason and the imagination. I prefer it infinitely to the Catholic (R) service, for though I am fond of the bursts of music and the clouds of incense, I can't endure the indistinguishable sounds with which the priest mumbles over the prayers.—Greville's Memoirs, vol. 2, page 312.

OUR OWN FAULTS.

Let us not be over curious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for then shall we be well pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily he will sin himself; when he perceives he hath in aught excelled, very easily he becometh arrogant. He who consigns to oblivion his own excellencies, and looks at his failings only, while he is a curious engineer of the excellencies, not the sins of others, is prouder in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving kindness of our Lord Jesus Christ.—*St. Chrysostom*.

A LIVING GOD.

Did you ever, I ask you, hear a religious man say as years went on, that his religion had disappointed him? Nay, the life of our God is continued even now upon the earth; and where that life is, there is the full mending, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God at Zion. We worship no absent God. We serve no lifeless abstraction. We devote ourselves to no mere idle idea. We are buoyed up by no mere inflated enthusiasm. We serve a God living, a God present, a God who loves, a God who acts, a God who bids us trust Him to the uttermost as we patiently pursue the path from whose end, even now, He is beckoning to us, whispering to us the while as our minds are dark, and our hearts are cold, and our fears are great, these rich words of most abundant promise, "I have yet many things to say unto you, but ye cannot bear them now."