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The Church Guardian.

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

Vol. 3.—No. 1.

THURSDAY, APRIL 14, 1881.

One Dollar a Year.

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

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

EDITORS.

THE Woman's Medical College of Chicago has graduated seventeen young women as physicians this year.

THE Common Council of St. Petersburg have accepted a proposal made by General Loris Melikoff for building a church on the spot where the late Emperor was assassinated.

THE *City Press* states that Serjeants' inn hall and chapel has been purchased by the Church of England Sunday-School Institute, who will in future make it the centre of their operations.

ON Friday the Princess Louise, who is travelling in Italy as Lady Sundridge, attained her thirty-third year. She was married to the Marquis of Lorne on the 21st of March, 1871.—*Guardian*.

FIVE thousand five hundred and twenty-two emigrants arrived in New York the week before last, all in German steamers, which are crowded, notwithstanding Prince Bismarck's policy of discouraging emigration.

THE town of Ineboli, on the South coast of the Black Sea, has been completely destroyed by fire. Three hundred and fifteen houses, including the Custom-house, the Consulates, and the steamboat agencies are a mass of ruins.

THE laying of the corner-stone of an American Episcopal Church in Paris, which took place on March 24th, will mark one of the most interesting events in the Church's history. The total cost of the Church will be \$500,000.

BUDDHISM is rapidly losing its hold in Japan. Since 1873, in a single district seventy-one temples have been diverted to secular uses. It is estimated that in the empire more than 700 temples have been thus secularized within the past nine years.

A VERY remarkable deposit of petroleum is described as existing between the Rio Tara and Zulia. Near the former, there rises a sand-bank about thirty-five yards in extent and some ten yards in height. On its surface is visible a collection of cylindrical holes, through which streams of petroleum, mixed with boiling water, gush out with great violence.

THE Old Catholic body, which has existed in Europe ten years under the leadership of Dr. Dollinger, has grown from the fourteen who met at Nuremberg in 1870 to protest against the latest Papal innovation upon the Catholic faith, to a Church consisting of two bishops, 120 priests, and upward of 100,000 enrolled lay members, with adherents more or less closely attached amounting to three times that number.

OUT of 1,000 published books, 600 never pay the cost of printing; 200 just pay expenses; 100 return a slight profit, and a few still show a substantial gain. Of these 1,000 books, 650 are forgotten by the end of the year, and 150 more at the end of three years; only 50 survive seven years' publicity. Men have been writing books the last three thousand years, and there are scarcely 500 that have survived the forgetfulness of man; and not 50 of the 500 are known to the mass of ordinary intelligent readers in any one country of the Globe. "But the *Word of God* liveth and abideth forever."

ON Sunday a sermon on behalf of the Colonial and Continental Society was preached at St. Peter's Cornhill, by the Rev. H. Pahtahquahong Chase, hereditary chief of the Ojibway tribe, president of the Grand Council of Indians, and the society's missionary at Munceytown, Canada. The preacher wore two medals, one given to his grandfather by George III., the other presented to himself on behalf of Queen Victoria by the Prince of Wales during his visit to Canada in 1860, when the rev. gentleman was selected by the Indian tribes to present an address to his Royal Highness. In early life Mr. Chase was employed in the Indian department of the Canadian Government, displaying great prudence and skill in the performance of the difficult and useful duties intrusted to him. His conversion arose from an attendance on divine service, at which he was deeply impressed with the solemnity of Christian worship. Having been ordained as a minister by an English Bishop in Canada, he has for about eighteen years been employed as a missionary. Mr. Chase, who is about sixty years of age, and of middle height, took for his text Ps. xxxiii. 11, and his English did not present any very marked peculiarities.—*Guardian*.

AN anonymous donor has offered 1,000*l.*, or one third of the amount required, to abolish the pew-rents and to reseat Christ Church, Warminster.

ON Tuesday, 22d ult., the Bishop of Missouri held an ordination at the Church of the Holy Communion, and admitted to the diaconate Mr. Gardiner C. Tucker, formerly a Baptist minister.

OUR Easter elections should be conducted in a Christian way. There may sometimes be the need of discussing questions upon which men may feel warmly, but they who vote, and do their voting, too, in God's House or in its precincts, should do it in the fear of God and in love for the brethren.

THE Queen has conferred a medal on the troops, European and native, who were employed in field service in the recent campaigns in Afghanistan, with clasps for several actions. A bronze decoration will also be given to those who accompanied Sir F. Roberts on his march from Cabul to Candahar.

ANCIENT NAZARETH is now the site of an orphanage under the supervision of the Education Society of England. It has been opened four years, and there are in it now thirty-six girls of ages varying from four to fifteen. Whether of Greek or Latin, Moslem or Jewish parentage, they are all taught to love the one true God and Jesus Christ, Whom He has sent. They have a beautiful home, built by the generosity of English travellers.

HENRY S. HUNTINGTON was recently recommended to the Bishop of Western New York to be admitted a candidate for Holy Orders. Mr. Huntington has been a minister of the Presbyterians at Lake George, N. Y., where he has resided until recently. He is a graduate of Princeton College and Seminary, and after some years of work in the Presbyterian Communion, varied by travel abroad, he comes to the Church to accept her ministry and take his place in her ranks.

AN Italian gentleman says that, after Rome and Genoa, Venice is probably the richest city in Italy. Venice is almost free from debt. This gentleman says that three Venetians are each worth more than \$40,000,000. About two hundred families own more than \$200,000 each. Three thousand Venetians are employed in the making of glass beads. There is a handsome trade in combing or sorting hemp. Travellers who go to Venice look at the gondolas and feed the pigeons, and fancy that because the bells of horses are not ringing, and the drivers are not quarrelling, there is much less trade there than there is.

THE Vienna *Neue Freie Presse*, which has received information "from a person closely connected with the Russian Court," says the Empress, who is very clever, has great influence over the new Czar: "He is thoroughly Russian. He had a strong disinclination for the study of foreign languages. With great difficulty he managed to acquire a little French and less German. He is every inch a soldier. He strongly disapproved of the private lives of his father and uncle Nicholas. His most confidential friends are writers who aim at a reconciliation with Poland. His favourite paper is the *Golos*."

A COPY of the oldest newspaper known was recently found in the library of the University of Heidelberg. John Carolus, of Strasburg, is thought to have printed this copy, which is in the form of a quarto volume. Much of the contents is extremely interesting, and consists principally of letters written by correspondents. These letters, when coming from Rome, were twenty-one days on the route; from Venice, fourteen to seventeen days; and from Vienna, about eight days. When there was not sufficient matter to fill out the sheets blank spaces were left. One of the incidents mentioned was the manufacture of a telescope in Galileo.

THE REV. DR. VAN DYKE, of Brooklyn, a Presbyterian clergyman, has been severely rebuked for preaching a sermon in favour of the observance of the season of Lent. How much consistency there is in such a censure will readily be perceived when it is known that those who utter it advocate secular laws to compel the observance of the "First day of the week." They declare that Lenten abstinence and services are "un-Scriptural," but it would trouble them to find in the Scriptures any commandment requiring Christians and unbelievers to abstain from work on Sunday, of greater validity than the custom of respecting a period in each year in commemoration of the passion of Christ.

A TOTAL of 1382 ordinations took place in England in 1880: the Priests numbering 679, and the Deacons 703.

HARPER'S BAZAR says: Mr. and Mrs. Ashmead Bartlett sent a slice of their wedding cake to Bishop F. D. Huntington, who was a college classmate of Mr. Bartlett's father.

THE approach to unity is pleasantly indicated by the following: Rev. L. W. Bacon, of the Park Congregational Church in New Haven suggests that the last week in Lent be observed by the Churches of his denomination, after the manner of the week of prayer. The proposition is said to meet with favor, and will doubtless be carried into effect.

THE Rev. Dr. Hale, of Baltimore, thus speaks of his experience in a late visit to Europe: "In five consecutive Sundays I used five different liturgies. At Baden-Baden, with Bishop Reinkens, an Old Catholic German Liturgy; at Paris, with Pere Hyacinthe, a French Liturgy; at Resholme and Lincoln, the Liturgy of the Church of England; at Inverness, the beautiful Liturgy of the Scottish Church, to which our Prayer Book owes so much; at Queenstown, that of the Church of Ireland. Thus, in a little over six weeks, I was welcomed as a brother Churchman by representatives of six Churches besides our own, with all of whom we are in communion."

THE BOERS—WHO ARE THEY?

THE Boers of South Africa are just now attracting considerable attention, and the question is frequently asked, who are they? The *Contemporary Review* gives the following account of them:—

"Two hundred years ago, four ships sailed from Holland, carrying to regions that then lay at the uttermost bounds of the known world certain French Huguenots exiled by the revocation of the edict of Nantes. Those vessels carried altogether about one hundred and fifty men, women and children, all French citizens. Among them were many old names, names which a little more than a century later were figuring high in that long roll of marshals and generals of France which the Revolution and its great soldier gave to fame. Hugo, Joubert, Jourdain, Retief, Arnold, deVilliers, Bertrand, Fouché, du Plessy, Mounicy, Serrurier, Victor, and many other names, appeared in the list of those who selected the distant Dutch colony of South Africa as their future home. These exiles brought to the little colony strength and mental power of a new kind. Fifty years later the French language had died out, the second and third generation had intermarried among the Dutch, and the all-conquering mother tongue had had its usual triumph. But these 150 French Huguenots made a mark upon the colonial community that has never been effaced from the national character. It was a Retief who led the 'Great Trek' into the northern wilds. It was a de Marias who headed a few hundred followers against the host of the Matabele king in 1837. It was a Cellier who read the service in the laager on the Black Umvolosi, and to-day another Joubert is the moving spirit in the Transvaal revolt. These French Huguenots and the much larger number of Dutch employees of the old East India Company were the ancestors of the people whom to-day we call Boers.

FOREIGN MISSIONS.

INDIA.

THE DIOCESE OF COLOMBO.—IV.

THE principal work of the Church Missionary Society in Ceylon is carried on in the south of the Island. They make but one station, Jaffna in the extreme north. From the latest report of the "South Ceylon Mission" we make the following extracts:

The Sub-Committee appointed to draw up a general statement of the progress of the South Ceylon Mission have heard the reports presented by the missionaries in charge of the various stations, and are thankful to record that, under the Divine blessing, there has been progress in every branch of the work. The total number of baptisms during the year was 407. Of this number 181 were adult converts from Hinduism and Buddhism. The names of a large number of candidates for baptism are still on the lists, and many of these will, we trust, be received into the visible Church after receiving further instruction. A few converts from Romanism were also received into the Church. There has also been a marked increase in the average attendance at public worship.

The Candian Itinerancy, under the superintendence of Mr. Coles, has prospered, and the Gospel has been preached to upwards of 100,000 persons in the villages of the Central, North Central, and North-Western Provinces. Talampitia continues to be the brightest spot in this portion of the Mission. A new church was built at Hewadiwela, mainly by the efforts of the people in supplying materials and personal labor.

The Famil Cooly Mission has suffered from the want of funds, consequent upon the general depression in the island. Notwithstanding, the work has progressed, and has been accompanied by many tokens of God's blessing. There were eighty-six baptisms during the period under review, of which forty-one were those of adults, chiefly of the Cooly class. There are 202 candidates for baptism under instruction. Services are held on Sundays in sixty-eight places, and, considering the distance which the people have often to walk, the attendance has been very good.

Trinity College, Kandy, has maintained its position under Mr. T. Dunn, and the number of pupils in the Upper School has increased. The College is now affiliated to the Calcutta University up to the standard for the B. A. degree.

The Colombo Tamil Mission has been encouraging. There were thirty-nine baptisms during the year, of whom twenty-two were adults. The Native Christians have subscribed more largely to the Native Church and other funds, and show other signs of vitality.

In the Cotta district the schools have been increasingly successful. In forty-six schools instruction has been given to 2577 pupils, being an increase of 188 pupils on the preceding year. The Girls' Boarding-school continues to flourish, and it is an interesting fact that one-fifth of the girls who have passed through this school are now engaged as schoolmistresses in Mission and Government schools. We notice, in a letter to the missionaries of the station, the Director of Public Instruction offered his "sincere congratulation at the results achieved" at the Cotta Boys' English School. From a missionary point of view, it is a matter for deep thankfulness that the schools in this district yielded twenty-four converts to Christianity during the year.

The students of the Preparandi Class under Mr. Jones's care passed a satisfactory examination. Three of them have since been appointed as catechists or readers.

The good hand of the Lord has been upon the laborers in the Badagama district. Twenty-seven adults and twenty-three children have been baptized, and the Gospel message has been carried to every part of the district.

There have been some bright examples of Christian life among the converts. On the testimony of a Christian Mistress we give a proof of the power of faith to make a servant honest. A good many masters know what unscrupulous rogues the men-servants are, as a rule, in this country. She says, "When my Christian servant goes into the village to buy the fowls, and to the bazaars to buy the meat, curry-stuff, and vegetables, they are much cheaper." The heathen servants put on a percentage on the cost price, because they are not afraid to steal; but since the Gospel came to this man's conscience, not only in word but in power, the Apostolic exhortation, "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" has been recognized.

Mr. Alcock closes his report with the following account of a recent convert:—

"We have to record the conversion of another leading character of Baddegama, commonly known as *Sinhaley Appuhamy*. He is about fifty years of age, and had for a long time been the diligent and mighty agent of the great adversary. When strong men fall on their knees, and by promises, professions of faith, and the reception of the heavenly sacrament, put on the Lord Jesus Christ, we do and ought to rejoice and be glad. His little boy, of about six years of age, knelt on his left side, and entered into the same covenant relationship with God. One present well observed that the event would make a good picture. He was not so much moved by the preaching of the Gospel as by the fruits of faith and the grace of God which he had observed in some Christians. He said that the charity, humility, spirituality, happiness, and zeal, and activity of some Christians whom he knew intimately, won his heart to the Gospel. He added, 'Not one true Buddhist priest or a layman have I found, but I have found a few true Christians.' Buddhists,' says he, 'are envious and jealous when their neighbour gets something to eat. I perceive that the really pure people and well-wishers of the world are the true Christians.'"

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A NEW VOLUME.

We celebrate the beginning of the third year of the publication of THE CHURCH GUARDIAN by appearing in a new dress, and we have also substituted four columns for five on pages one, four and five; both of which changes will, we think, improve our appearance, and make us more acceptable to our many readers. We have to cordially thank the Clergy and Laity for placing us in the proud position of having by far the largest circulation of any religious paper in the Maritime Provinces; of having nearly double the circulation of any other Church paper in Canada; and of being the third most largely circulated among the eighty or ninety Church periodicals of this Continent. We only wish that we could show our appreciation of our brethren's support by enlarging and otherwise improving the paper, but at the price of one dollar a year we fear that that at present is impossible. Some good friends have suggested our putting the paper in a smaller form and having it stitched and out. This would undoubtedly be better, and would be considered an improvement by many, but to do so we should have to increase the price to a dollar and a half a year, a change not so acceptable, we fear, to the majority of our patrons.

We owe our warmest thanks to those of our friends who have assisted us with their pens. We cannot say that we are indebted to many for such valuable evidences of interest in our work, but there are several honorable exceptions whom we cannot forbear naming. Foremost among them is the faithful editor and compiler of our articles on Foreign Missions, to whom, for her labour of love, we owe a deep debt of gratitude. To our London Correspondent, whose regular weekly letters have kept our readers well-informed on the passing events of interest in the Church at Home, and to our kind correspondents in Honolulu, Manitoba and Chicago, who have added so much to the paper's popularity, we are under deep obligations. To the few others who have occasionally helped us in this way, we tender our cordial thanks, while we gladly extend an invitation to them and others to remember us in the same way, and to an increased extent, during the year on which we have now entered.

Because it is impossible to please everybody in conducting a religious paper—which, indeed, must be equally true with regard to the secular press—we have not attempted to do so; but we have allowed large liberty in the expression of opinion in our Correspondence columns, while in the Editorial department we have ever striven to make the GUARDIAN the exponent of a strong, manly, liberal-conservative Churchmanship. We can say honestly, and so say it fearlessly, that we belong to no particular party in the Church, and cannot, therefore, display party leanings; but that does not prevent us from sympathizing in a measure with all parties. We strongly sympathize with all who are striving to awaken a greater zeal for the work of the Church, a greater love for the worship and doctrines of the Church, and a greater longing after the salvation of souls within and without the Church; and so we hope to have the increased support of all who are working and praying with these glorious objects in view. We must all rejoice at the improved life in the Church throughout the world, but as we look around and see what others are doing and how much there is yet for us to do—how much not only in the rapidly growing North-West and Algoma, but also in the older Provinces of the Dominion—we ought the more earnestly and willingly to make personal sacrifices so as to enlarge the borders of Christ's

Church, and extend to others the blessings we ourselves enjoy. Being conscious of our shortcomings, both as a Church and as individuals, in doing the work God has given into our hands, the efforts of the CHURCH GUARDIAN will be directed towards kindling a brighter flame in the hearts of its readers, and in every way endeavouring to stimulate them to more faithful and devoted labours in the Master's service.

THE REV. HOLLINGWORTH TULLY KINGDON, A. M., D. D.

We are in a position to give our readers a likeness of the Rev. Dr. Kingdon, the future Co-adjutor Bishop of Fredericton. The picture by no means does the Doctor justice, but as it conveys a pretty fair idea of his personal appearance, we have gladly availed ourselves of the opportunity to associate the first number of Volume III of the CHURCH GUARDIAN in its new dress, with him who in the future will, we doubt not, cheer and comfort the remaining years on earth of our Catholic-minded and noble-hearted Metropolitan, and afterwards go forward in his steps to continue the great work of the present Bishop, and to extend the influence and numbers of the Church of England in New Brunswick.

The Rev. Hollingworth Tully Kingdon, D. D., was born in the year 1835, and educated at St. Paul's School, London, from whence he went to Trinity College, Cambridge, of which he subsequently became a Scholar, and where he proceeded

to the degrees of B. A., and M. A., in due course. Dr. Kingdon was ordained Deacon in 1859, and Priest in 1860. After holding a Curacy in the country, he was appointed Vice Principal of Salisbury Theological College, which position he held for four years. For eight years he was Senior Curate of the well known Church of St. Andrew, Wells St., and for several years past he has been Vicar of the Parish of Good Easter, Essex. Dr. Kingdon is recognized both as a scholar and a preacher, and also as a successful Parish Priest.

Among the many recommendations received by the Metropolitan, we have only room for the following:

"The Rev. Mr. Webb, his former Vicar, recommended him as most suitable for the post. He was a Theologian, gentleman and scholar. The Bishop of London had offered him preferment while he was his Curate, but he had declined it. Hard work in his Curacy had broken down his health, which was now quite restored. His present living had been given him by the Dean and Chapter of St. Paul's Cathedral.

The Dean of St. Paul's said that Mr. Kingdon was all the Bishop could wish, a theologian, a worker, and a Christian gentleman.

Bishop Tozer spoke of his wholeheartedness, and his very unusual aptness in using his wide reading. A. J. Beresford Hope, M. P., testified that he was a man of marked, but quiet and even power. His piety and devotion to work were exemplary. His preaching was clear, logical and telling. His advice was not to loose so providential an opportunity.

And his Bishop [St. Albans] says: And now you are going to run away with one of my clergy, one of the very best of them—Kingdon. Dear Bishop I hope he will be a comfort and a help to you. He is calm, steadfast, and well-learned.

Dr. Kingdon is the author of a justly celebrated and standard work on "Fasting Communion," written, as he says, to prove that the practise is not binding upon the English Church.

Recently he received the degree of D.D. from the University of Cambridge, and on that occasion the London Times says:

"The public orator [Mr. J. Sandys] on presenting the Rev. H. T. Kingdon, formerly scholar of Trinity, the Coadjutor Bishop designate of Fredericton, for the degree of D. D. *jure dignitatis*, referred to the diocese as having been founded mainly by

'Loyalists' who left the United States when they separated from England. He alluded in appropriate terms to Bishop Medley, the first Bishop of Fredericton, who has filled the see with distinction since 1845, and has lately been elected Metropolitan of Canada. In introducing Bishop Kingdon, the future coadjutor to Bishop Medley, the Orator spoke of him as a learned investigator of ecclesiastical and canon law, and as one remarkable for simplicity of life and independence of character."

He was the Founder and first President of St. Paul's School Union, and we clip the following from the last number of the English Guardian:

"At St. Paul's School a meeting of the Union was held on Monday week, to bid farewell to the founder and first President, the Rev. H. Tully Kingdon, D.D., who has been elected Coadjutor to Bishop Medley, of Fredericton, New Brunswick. The President, Harold Hodge, with the officers and members of the society, received their guests in the school library, where the society had been founded in 1853. A debate was held on the character of Queen Elizabeth, but the interest of the meeting centered in the speeches of the old members and others, taking leave of the founder and wishing him God-speed in his new sphere of work. Dr. Kingdon thanked the members for their good wishes, and expressed his satisfaction at the flourishing condition of the society in the twenty-eighth year of its existence.

That he is favourably known in the neighbouring Republic is shown from the following extract, taken from the Living Church, Chicago, at the time of the election in January: "The writer of this notice had the pleasure, some years ago, of meeting Mr. Kingdon, at the time that he was senior curate to



H. Tully Kingdon

the Rev. Mr. Webb, Vicar of St. Andrew's, Wells Street, London; and the impression left upon his mind of the reverend gentleman's ability and earnestness is still fresh in his memory." And subsequently in the same paper, Bishop Perry, of Iowa, the Historiographer of the American Church, after referring to his name, and to his work in England, concludes his letter by saying: "The Church in the Provinces is to be congratulated in securing one so sound, godly and well-learned as Mr. Kingdon."

So that, it is most clear from what has gone before, the Diocese of Fredericton is to be congratulated in having secured so able and scholarly a man; the Metropolitan in that he will have associated with him one so pious, devoted, and loving; and the Church at large in Canada, in that the future Chief Pastor of the Church in New Brunswick is possessed of those rare qualities which in other ages have made so many of the Bishops of the English Church not only foremost as champions in defence of the Faith of Christ, but also beautiful examples of the modest and humble-minded Christian.

A MISSIONARY PAPER FOR CANADA.

THE Central Mission Board of Domestic Missions has taken a practical step in establishing a little monthly Missionary paper at the low price of ten cents a year, to diffuse information about the needs of the North-West. The Church's Missionary work is divided into 1 Diocesan, 2 Domestic [embracing the territory known as the North-West, viz.: the Dioceses of Rupert's Land, Saskatchewan, and Algoma], and 3 Foreign, "the parts beyond in pagan lands." The following is the prospectus of the new monthly, which is published by the Gazette Printing Company, Montreal:

"The Central Board of Domestic Missions, appointed by the Provincial Synod of last September, have felt for some time that if they are to accomplish with any degree of success the work then assigned them, one among many crying needs waiting to be supplied is that of the establishment of a Missionary Paper, to be published periodically. This paper, to state its object in a few words, will, it is hoped, serve as an organ of communication between the North-West and the other Dio-

ces of the Dominion of Canada for the diffusion of missionary information, the publication of correspondence, the general exchange of ideas on our missionary work, the acknowledgement of contributions, and other purposes connected with the development of this vast and urgent enterprise now opening up at the very doors of the Church in Canada. All Churchmen are agreed that the time has come for the vigorous prosecution of missionary work in those immense territories, the peopling of which is only a question of a very short time. Every earnest Church member will admit that, as the population increases, provision should be made for its religious wants, and that, if possible, no immigrant family connected with the Church should be deprived of the benefit and solace of its services. The Christian enlightenment of the Indian races is also an important part of our missionary work. Those who are engaged in missionary labours will desire to let their brethren in the older Provinces know how they are prospering, and with what difficulties they have to contend. The latter, for their part, will be equally anxious to learn the needs of this important missionary field and what progress is being made. The need of interchange of thought on these subjects, and on others related to them, will frequently arise. The periodical, of which this is the opening number, is issued for the purpose of furnishing the required facilities of communication. It will be published monthly at the nominal price of ten cents a copy per annum, where ten copies are sent to one address, and those to whom this sample copy is sent are requested to secure, if possible, as many subscribers (ten) as will make up the dollar. The clerical and lay members of the Church are also asked to co-operate by contributing news, suggestions, or brief articles on subjects bearing upon our mission work in the North-West."

NOVA SCOTIA B. H. M. DEFICIENCY.

The suggestion which "Veritas" makes elsewhere is a good one, and the amount named—ONE DOLLAR—places it within the power of every family in the Diocese to respond favorably and at once to the urgent Appeal which has recently gone forth from the Board of Home Missions. Prompt action will not only relieve the Board of much anxiety, but—a very important matter—will save \$250 a year in interest on the borrowed money, which will otherwise have to be paid.

We are in the midst of Holy Week, that solemn, precious time in which THE LOVE OF CHRIST is brought most vividly before our minds. Surely our hearts will yield Him Whom we owe so much—Him Who gave Himself for us—Him who was Crucified for our Redemption—something more tangible and more indicative of a loving heart than simply an increased attendance upon the public services, which is beneficial only so far as it leads to works of piety and acts of love? Is Church-going and praying the sum and end of all that is required of us? Surely not. Let the reality of our heart-worship—let the sincerity of our convictions—let the evidence of our penitence and Godly sorrow at this time be proved by a willingness to respond to the call of Christ's Church in distress. Rest assured that if we have no such desire our professions are vain, our services and prayers delusive, and our Christianity a sham.

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23 AND '28.

COMPILED FROM THE S. P. G. REPORTS, A. D. 1819.

(Continued.)

The Rev. Jas. Somerville was in charge of the Parishes adjoining Fredericton. £300 had been subscribed towards the erection of a Church in the Parish of St. Mary's. At St. Andrew's, the Rev. Samuel Andrew's, who came in 1786, had died the previous year, and the Rev. Jerome Alley succeeded him. The Rev. James Cookson came to Hampton in 1819, relieving the Rev. Elias Scovil, of Kingston, of this part of his Mission. The Church at St. Stephen's, the Rev. Richard Clarke reports, was opened Dec. 6th, 1818, "while many attended from St. Andrew's." It cost £1,000, and "the building is equal to any in the country." The Rev. Oliver Arnold, of Sussex, mentions the completion of the church and the erection of six school houses. He visited Nova Scotia once a month.

In Cape Breton, the Rev. Hibbert Binney, father of the Lord Bishop of Nova Scotia, was stationed at Sydney, and was the only missionary of the Society on the Island. The following is an extract from his diary in 1819: Monday, June 14th—Embarked on a flat and rowed seven miles to a place called the Forks; from thence walked six miles to the Portage; hired an open sail boat; remained all night sitting in the boat without cover. Tuesday, 15th—Arrived at St. Peter's; left at day-break the following morning; the next day reached

Arichat in a birch-bark canoe; on his return proceeded to Muri, Louisburg and Gaborus, officiating once or twice each day according to custom when travelling; the latter place had never been visited by a Minister of any description; baptized 62 persons. Since the capture of Louisburg in 1758, the old French roads have become a forest again, and the present roads are scarcely passable; on his return his horse broke through the bridge, and he was placed in a very perilous position."

A. D. 1820.

The Report of work done this year is valuable from an interesting account of a Missionary Tour given by Rev. John Burnyeat, who had just been appointed Travelling Missionary. We shall give extracts from this next week. We also learn that the congregation of Trinity Church, St. John, continued to increase so much, that "notwithstanding every alteration that the Vestry can make in the interior, it does not afford sufficient accommodation." The Rev. A. Wood resided at Carleton, where a new Chapel was building, on a site granted by the Mayor and Corporation of the city. The Church at Westfield had lately been finished "by the pious exertions of Mr. Nase, who, in the absence of a clergyman, collects the congregation regularly every Sunday, and reads the Church Prayers and a Sermon." The old parsonage at St. Andrews had been put in thorough repair, at an expense of £200. This Mission comprehended almost the whole county. Grand Manan contained at this time a population of 500 or 600 persons, and was utterly destitute of all spiritual assistance. They were entirely ignorant of the nature of Baptism. Mr. Alley, during two visits to this Island, baptized 122 children and 37 adults. At Magua, gadariche he "was favorably received, and listened to with attention: there he baptized 13 children."

(To be continued.)

NOTES FOR CONFIRMATION CLASSES.

II.

[Continued.]

We begin to-day with the prayer from the seven-fold gifts of the Holy Spirit, "Almighty and Ever-living God, Who hast vouchsafed to regenerate," etc. "TO REGENERATE by water and the Holy Ghost." Of course this refers to your Baptism. (See St. John iii.) Ever since you have learned your catechism you have known what was done for you in your Baptism. You are bidden now to recall it to mind. Born again,—born into God's Family,—therefore God's child. You have not to wait to be, or to hope to be, a child of God; you are one. It is a fact—you are to believe it. Whether you believe it or not can make no difference in the fact, though it will make a vast difference to you. Accept the truth confidently, trustfully, hopefully, and, with all your heart, thank God for it. Then the prayer, having referred to what was done by the regenerating grace of Baptism (with its promise of forgiveness of sins) which has been given, goes on to pray for the confirming grace of Confirmation, which now is to be given, and so we have enumerated the "Manifold Gifts of Grace," i. e., the Spirit of [1] Wisdom, [2] Understanding, [3] Counsel, [4] Ghostly Strength, [5] Knowledge, [6] True Godliness, [7] Holy Fear. Here we have explicitly and in detail the inward and spiritual grace of Confirmation.

A few words in explanation of each of these:

1. Wisdom.—"The fear of the Lord is the beginning of wisdom." The spirit of wisdom teaches us what life is for, how to live as God would have us, what to aim at in life (the doing of God's Will), what its true end is, and so he who is not wise about these things our Blessed Lord calls a fool [St. Luke xii. 20], though in the eyes of the world he may seem very wise [1 Cor. i. xix to end; also, many passages in the Books of Job, Psalms and Proverbs.]

2. Understanding. Look at and read 1 Corinthians ii. 9, 10. This is a text very often misquoted and misapplied. The 9th verse alone is read [it would be hard to tell how many errors the unfortunate division of the Bible into little, detached sentences has caused], and the text used as though it said that nobody could now know the joys of Heaven. But it speaks of these things which the outward senses cannot, [and never can], perceive; which the natural heart of man cannot, [and never can], receive, and then it goes on to say [verse 10] "BUT GOD HATH REVEALED them to us by His Spirit." The spirit of understanding reveals to the soul and mind these things which can be only "spiritually discerned," enabling us to value duly Heavenly things, and also, so far as we are capable of so doing, to understand the mysteries of the Faith.

3. Counsel. Often through your life you will have to decide what is right, or what is best to do. Real difficulties may meet one conscientiously desiring to do right. Then the spirit of counsel will point out the right way.

4. But to know what is right is one thing; to be able to do it is quite another. Perhaps when you

do see, by the help of the Spirit of Counsel, the right way you will find it to be just the very one that you do not want to go in. Then, at that time of weakening, you must look to the Spirit of Ghostly Strength to help you to do right.

5. Knowledge. Accurately to distinguish between wisdom, understanding, and knowledge is a question for scientific theology, and quite beyond such instruction as this, but we may get an idea sufficient for practical purposes. Our Blessed Lord tells us, "This is life eternal to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." [St. John xvii. 3.] Knowledge of God [i. e., a practical knowledge] and of our relation and consequent duty towards Him and His, as derived from that our duty towards our neighbour, is what this gift conveys.

6. True Godliness. Avoid, above all things, a slavish religion, a religion of talk and feeling, instead of duty; a religion of saying prayers, and receiving Sacraments, and going to church [all absolutely necessary], but of nothing more; a religion that mistakes means for ends; that puts its trust in outward forms or in inward feelings, instead of in God's truth and in Jesus Christ. Religion [a binding, an obligation], to be true Godliness, must produce in the life Holiness, [towards God]; Righteousness, [towards our neighbour.] As Knowledge showed us the relation of the soul to God, this gift binds us by and enables us to fulfil the obligations arising from that relation.

7. Holy Fear. Observe. Holy, for there is a slavish fear of God, which is no gift of the "free Spirit." But the reverential, affectionate, filial fear here spoken of is in no way contrary to "perfect love," but is necessary to it. That feeling which will make us fear to sin, because so to do would be to displease a Father Whom we love, is here spoken of. Briefly, then, to recapitulate:

- Wisdom—To know the purpose of life.
- Understanding—Of Spiritual things, and of the mystery of the Faith.
- Counsel—To know the right path.
- Ghostly Strength—To enable us to walk in it.
- Knowledge—Of God and of our own souls.
- True Godliness—Real, practical religion.
- Holy Fear—Springing from love, making us fear to sin.

Now, look at the Rubric immediately following. The word to which I then call your attention is "SEVERALLY." "The Bishop shall lay his hands upon the head of every one severally."

Severed—separated—taken apart from others—that God may deal with you above—Jesus "took aside from the multitude" one to whom he was about to heal alone with God. It is a solemn thought. At that moment think of nothing—of no one but of God. He it is who really, who alone, blesses you. It is the pierced hand of Christ, not the hand of man that really gives the blessing, and that gift is now brought to Jesus individually. You will be face to face with God, and the face that you will by faith see, will be that of a living Father ready to bless. There are times when we should think of ourselves as not alone, but as members of a body; but here you are taken, one by one, severally, that upon each one grace may be sacramentally conferred. Think much of this.

The words (in form) of Confirmation are very beautiful, read them carefully and thoughtfully. But particularly notice these words, "DAILY INCREASE in thy Holy Spirit. You see Confirmation is far from being the end. It is not as though the Holy Spirit were there given once for all. You are to look for a daily increase. There is one absolutely necessary condition of the "increase" of the Spirit. What is it? You will say, prayer, receiving the Holy Communion, using the means of grace. Yes, these are all necessary, and yet they might be so used that no increase would come. The necessary condition is that the grace given be used. The parable of the talents tells us that. Suppose your Confirmation over—the next day begun—everything going on as usual—some little (so we may think it) temptation comes—there is an act of Faith made—an ejaculation uttered—and the temptation is overcome, and thereby grace will be increased; or the reverse of this takes place and grace will be lost. Just as to use them daily is the necessary condition of gaining an increase of our bodily or mental powers—so it is with spiritual powers.

And now, immediately after the brief salutation, follows the Lord's Prayer. Directly after you were baptized, this prayer was said for you; directly after you are Confirmed, this prayer will be said for and by you. It is a prayer that applies to all circumstances; each one of its seven petitions can have here a special meaning suitable to this occasion, especially when you say the fourth, "Give us this day our daily bread." You may think that by your Confirmation you are admitted to the receiving of Him that Bread of God which cometh down from heaven and giveth life to the World.

All through the following Collects you will see the idea that Confirmation is but the beginning of a life of more earnest and decided serving of God, and that the power to live this life springs from the certainty of what God has done and wills yet to do for you. By the laying on of hands you are certified of God's favour and gracious goodness; that fatherly hand is ever to be over you—that Holy Spirit ever with you—knowledge and obedience ever increasing to the end—the ways of God's love and the works of His Commandments your objects—His mighty protection your help.

And so with Words of Blessing—a Blessing that may rest upon you forever—it ends.

At the last class, I asked you to use daily until your Confirmation the prayer for the seven gifts. I wish at this time to speak to you about another religious practice, which (if you do not already practise it) I hope you will now begin, and continue not merely until your Confirmation but until your life's end. This is a very good time to form devotional habits, and the one I now urge upon you is the regular daily reading of some portion of God's Word. Make this a rule not to be omitted without a great reason, and take these few hints. Have a minimum quantity—not less say than 10 or 12 verses—then read continuously, not wherever the Book chances to open, but begin a book and go through with it. Perhaps you will take alternately a book of the New and of the Old Testaments, and read all the Bible. Have some fixed time for this duty; probably your morning or evening prayer will be the most convenient time.

You may not immediately perceive the benefit of this practice; you will be strongly tempted to discontinue it; there will be so much that you have so often read before—so much that is uninteresting—so many times, that you would rather not take the trouble. But persevere, and you will, in time, reap the reward of such an intimate familiarity with God's Word as will be of the utmost help and comfort to you. If any are not already reading the Bible, let them begin to-night, say with St. Matthew's Gospel. Perhaps before your Confirmation I may ask each one how much he has read.

Correspondence.

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

NOVA SCOTIA B. H. M. DEFICIENCY.

(To the Editors of the Church Guardian.)

SIRS,—It is with deep regret that I see by paper of statistics of B. H. M. how sadly we are behind-hand. Can nothing be done to rouse us? I feel sure if each Church family in our Province would give One Dollar (\$1.00) towards clearing the debt, it would suffice. One Dollar can surely be spared, even by giving up for a time what we consider a necessary, but which is oft times a luxury, and quite needless. Will not the Church people of our Province aid, and at once? All who read this, think for one moment how One Dollar can be best spared and sent immediately. There is no time to be lost. I enclose one dollar (would it were more), but I trust it may set the one dollar ball rolling. "Freely ye have received, freely give."

VERITAS.

Windsor, April 4th, 1881.

THE PERMANENT DIACONATE.

(To the Editors of the Church Guardian.)

SIRS,—In your article upon the Diaconate, you state correctly that a report was adopted by the Provincial Synod, containing a recommendation in favor of admitting men who are still maintaining themselves by a secular calling. But you have overlooked the fact, that the following Canon was enacted:—

CANON XVIII OF THE DIACONATE.

"A Deacon need not surrender his worldly calling or business, (said calling being approved by the Bishop) unless he be a candidate for the office of a Priest, and he shall not be admitted to the Priesthood till he shall have passed a satisfactory examination in Latin and Greek, and have further complied with such other requirements as the Bishop of each Diocese may impose.

"Every Deacon who shall, from necessity, be placed in charge of a Parish or Mission, shall be under the direction of a neighboring Priest until he be advanced to the Priesthood."

If the overworked Clergy in scattered settlements would look up, and recommend to the Bishop earnest Laymen willing to undertake the duties of Deacons there can be little doubt that much good might be done through the operation of this Canon.

A MEMBER OF SYNOD.

PRESENTATION TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS,—Will you allow me to draw attention to the fact that in England more than the Bishop of Lichfield have the idea of "Diocesan Patronage?" In Mr. Stanhope's Bill, now before British Parliament, clause 27 thus provides: "Upon the passing of this Act there shall be formed in every Diocese a Board, to be entitled the 'Diocesan Patronage Board.' The said Board shall consist of the Bishop and four of the persons, two of whom shall be Proctors in the Convocation for the Clergy of the Diocese, and two shall be Laymen in the Diocese, and nominated from time to time by the Bishop and Proctors aforesaid; and such members shall be a corporation, having a perpetual succession and a common seal," etc. This Board can hold, Advowsons and present, and the Bishop's right of lapse is to be transferred to this Board.

Some such Board as this is what is assuredly very desirable in Canadian Dioceses.

D. C. M.

ESCHATOLOGY.

(To the Editors of the Church Guardian.)

SIRS,—In your leading article on the above subject in CHURCH GUARDIAN of 24th ult., you state very truly that the Church has persistently refused to dogmatize regarding it. Therefore, I take it, her sons have a perfect right to discuss it with all freedom, and to hold varying opinions. For though we may not dogmatize, yet needs must that we form some opinions on it, and express them too. Dr. Pusey's book is a case in point. Of the four difficulties raised by Canon Farrar, he allows great latitude with regard to three; yet he dogmatizes upon one, and that one is, after all, to most minds the greatest *crux*, viz.: the Endless Punishment of the Damned.

But his views seem to me to involve the question in still further difficulties; and I should be glad if any of your correspondents could resolve them. Let me give my impressions of the Dr.'s theory; I quote from the third English Edition.

With regard to the number and character of the damned, he reduces the category to those who die in a state, which I cannot imagine could ever possibly happen.

We may have hope of the Ahabs and Jezebels and Absaloms of the world (pp. 12, 13) of "the worst case almost that can be imagined, a soul dying immediately upon the commission of some deadly sin."—(Ibid.) Heathens, the neglected poor of Christian lands, infants, baptized or not, are exempt from Hell. (pp. 9, 11). "God wills that all should be saved, if they will it." "The merits of Jesus reach to every soul that wills to be saved, whether in this life they knew Him or not." "None will be lost whom God can save without destroying in them His own gift of free will."—pp. 23.

Now, I for one, cannot conceive of a case which these propositions would not cover. Even the proverbial atheist, who cried as he was about to sink—"Oh God, if there be a god, save my soul, if I have a soul"—is thus "saved." I cannot imagine the case of a single individual, who would not at the last (if in possession of his right senses) "will" to be saved.

The whole of Dr. Pusey's work, then, it seems to me, may be reduced to the following propositions:

1. The punishment inflicted on the damned at the Judgement Day will be endless in the strictest sense of the word. (On this Dr. Pusey is dogmatic.)
2. But this punishment will not be inflicted on any save those who have reached a state of "total depravity," which is well nigh inconceivable.
3. All, save this infinitesimal proportion of the impossibly wicked, will be punished (or corrected, or developed, or disciplined, or purged, or whatever we may call it), before the Judgment Day.

Now, if all this is the case, I submit the following questions:—

1. Is not this doctrine, for all practical purposes, the same thing as Universalism, viz.: that there is an Endless Hell, but we cannot conceive of any one being bad enough to incur it?
2. Does not this doctrine make Everlasting Punishment a mere *brutum fulmen*? If every one will be saved who has a wish to be saved, no matter how vague that wish may be; no matter how ignorant, how unbelieving, how abominable his life, what is the use of warning people of a danger which it is impossible for them to incur?
3. Does not Dr. Pusey's theory, that all the wicked [save this impossible moiety of mankind] will be punished or purged in the Intermediate State, oppose the statements of the Athanasian Creed,—"*At whose coming all men shall arise with their own bodies, and shall give account of their own works; and they that have done good shall go into Life Everlasting; and they that have done evil into Everlasting Fire.*" G. J. J.

THE S. S. PAPERS AND EVANGELICAL.

(To the Editors of the Church Guardian.)

SIRS,—In the discussion relative to the S. S. Papers issued in Toronto, and their exposition on the Baptismal relationship, I am surprised that you yourselves, Messrs. Editors, have not reproduced, [being in my estimation worthy] the criticism by a layman in the *Dominion Churchman*. That writer showed whence the Evangelical writer of those papers had his inspiration, even from Rev. F. Robinson, of Brighton, and how the having recourse to Robinson was anything but wise, for it landed him in a dilemma, and "Layman" was enabled fairly to hoist him on his own petard, and to show the utter want of logic, not to speak of faithfulness to the Catechism. I have not the number by me, otherwise I would write it out and send it to you.

And may I add a word or two to your correspondent who objects to the title "Son of Mary." Is it not enough to know that being a fact, that He was in reality the "Son of Mary" there is no reason in the world why we should not say so. And moreover does he and others like him not see that that title more emphatically is a reminder of the Incarnation. "Son of David" tells of His kingly office but "Son of Mary" tells us of His humanity—a humanity derived from the first Adam through her and what is not to be forgotten through the *consensu* of her will. B.

News from the Home Field.

DIocese OF NOVA SCOTIA.

B. H. M. DEFICIENCY.

Table listing contributions for B. H. M. Deficiency, including Chester Collection, West Shore, Mrs. Is. Frail, etc.

ALSO:

Table listing other contributions: "Veritas", A King's College Student, Previously acknowledged.

Total to date \$231 10

EDWIN GILPIN, Treasurer.

DIocesan Room.

Collections, Subscriptions and Donations receive for the week ending, April 9th.

B. H. M. GENERAL PURPOSES.

St. Paul's, Halifax, per E. D. Meynell, Esq. \$235.12; Weymouth, \$2.

W. AND O. FUND.

Mrs. Geo. Willett, Granville, 50c.; St. Paul's, Halifax, per E. D. Meynell, Esq. \$2.

JOHN D. H. BROWN, Clerical Secy.

We have been requested, by His Lordship the Bishop to publish the following Section of the Church Act, amended in 1879, in order that Church Wardens may be made aware, or reminded, of an important part of their duty at the Easter meetings, to the performance of which they have not yet become accustomed.

The outgoing Wardens of each Parish shall prepare and submit to the annual meeting of Parishioners a return of the property of the parochial corporation, whether real or personal, and of all moneys that may have been invested by or on behalf of the corporation during such year, and a schedule of the securities, and the rate of interest upon which such investments have been made, which return the incoming Wardens shall within three weeks forward to the Registrar of the Diocese.

HALIFAX.—St. Paul's.—The Confirmation Service on Wednesday week in this Church was very well attended for a weekday afternoon. The candidates were not so numerous as on a previous occasion, but this was satisfactorily explained by the Bishop. It is to be hoped that the promise given by his Lordship of the speedy opening of the "Church for the poor and the stranger" may become a fact, and that its services may prove a blessing to those who are apt to be overlooked in ordinary Parish work.

St. George's.—On Sunday afternoon, a large congregation was present at the "Round Church" to witness and participate in the administration of the Divinely appointed Rite of Confirmation. A larger number of candidates were presented than at either St. Luke's or St.

Paul's, including forty from "St. Mark's and St. John's," and six from the North-West Arm Mission Chapel, in all sixty-seven. Of this number, twenty-one were males, and forty-seven females. In speaking of the Rite, the Bishop expressed surprise that any could be found willing to deny that Confirmation was Scriptural and Apostolic. His Lordship pointed out that in Hebrews vi., 2, 3, it is declared with five others to be one of the foundation principles of Christianity. The Bishop also referred to Acts viii., 14-18, where mention is made of its administration in the same way, and for the very purpose as it is now practised by the Church of England. The Bishop answered an objection made by some, that with the Apostles the Laying On of Hands was followed by miraculous gifts, and that as these extraordinary outpourings of God's Spirit had been withdrawn, therefore the Rite itself was not to continue in the Church, by declaring that it no more follows that such a Rite was only intended for an extraordinary Ministry that was to cease with those extraordinary gifts that accompany it, than that preaching was so, which at the first was also attended with miraculous operations; or that because our Lord promised, "and these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues," etc., and such evidences are now lacking in those who profess a belief in Christ, their profession, therefore, must be false. These extraordinary gifts, the Bishop said, were intended to attest the efficacy of the function; but it does not therefore follow that the function must cease, because those extraordinary gifts did so after they had sufficiently attested its efficacy, and consequently were of no further use. If it were so, then all the other Ministries of Christianity must also cease.

Garrison Chapel.—On Monday evening, this Chapel was crowded, when the Bishop of the Diocese Confirmed a class of forty-three persons, twenty-four males and nineteen females. The Service was a very impressive one, and all present must have felt the solemnity of the occasion. The Chaplain, Rev. A. J. Townen, has kindly given us the following interesting statement of the number Confirmed at the Garrison Chapel during the nine years in which he has been engaged in the work:—1873, fifty-seven; 1874, sixty-three, and two from other Churches; 1875, forty-four; 1876, forty-seven, and one from another Church; 1877, twenty-seven; 1878, fifty-three, and one from another Church; 1879, fifty-three; 1880, fifty-four; 1881, forty-three, making a total of four hundred and forty-one, and six from other Churches. On this occasion, out of the forty-three prepared by the Garrison Chapel, thirty-four belonged to the Garrison, and nine were merely civilian attendants.

NEW GLASGOW.—The Rev. D. C. Moore is doing a good work in this Parish. We have two Services a week here in New Glasgow—Sunday afternoon and Thursday night. A little later than two years ago it was not easy to get over five or six together for Service, while now our little Chapel is full to overflowing, and oftentimes many have to go away, and we have seating room for over one hundred and fifty. Our Pastor is a general favorite with all classes, and thinks nothing too much trouble when it is for the Glory of God and the good of His Church, and a better man for this particular place could not easily be found. We have bought a site for our Church in a central part of the town, upon which I hope a commencement will soon be made towards putting up a House of God of our own; and if our Pastor is spared to us, which I fully believe to be the heartfelt wish of the whole congregation, I feel we shall have a place to worship in of our own before another two years are over.

PORT MEDWAY.—A Lay reader and Catechist, Mr. E. Galloway, formerly of Manchester, Eng., and lately of Lawrence, Mass., has been licensed by His Lordship the Bishop to assist the Priest of this Parish in his arduous duties, and has proved a valuable acquisition, to some of the choirs especially, his musical acquirements and experience as an organist in the States greatly enhancing the value of his services. The assistance thus afforded in this Mission is most opportune, in view of the almost daily services to be performed during the Lenten Season at the Parish Church, Chapels and outsta-

tions. Mr Galloway will become a candidate for the Priesthood in due course, matriculating at King's College.

CHESTER.—Having seen your appeal for information about the Early Church history in these Provinces, I think an extract from our Church books of the record of the sad and untimely death of the first Missionary who settled in Chester, may prove interesting. The Rev. Thos. Lloyd having been sent out by the venerable S. P. G., F. P., in answer to a petition from the inhabitants, came to reside here in the month of September, 1794, but was not spared for a very lengthy ministry. In the month of February, 1795, wishing to visit Windsor, which is thirty-five miles distant, through what was then dense woods, he engaged a young man to go with him as guide, and on the 24th of that month set out. When they had proceeded about nine miles, however, a dreadful storm of snow, hail and rain came on, which, continuing all day and most of the night, made it almost impossible for them to advance. They pushed on, however, as fast as possible, but made little progress, and next morning, about eight o'clock, Mr. Lloyd told his guide to leave him and go back to Chester as fast as possible to bring him assistance. The guide set out on the return and reached a house, about two miles from Chester, at three o'clock in the afternoon, quite exhausted and confused, imagining that he was still proceeding to Windsor. A messenger was at once despatched to the town with word of Mr. Lloyd's distress, and a party being formed, set out immediately to his relief, but it was not till Thursday morning that, after extreme fatigue, having explored their way all night by the help of a tallow candle, they succeeded in finding his body, quite lifeless and frozen hard, about fourteen miles from Chester. It was judged that he must have died about noon on Wednesday, as he had not proceeded far from the place where the guide left him on that morning. His remains were carried back, and decently interred amid the tears and lamentations of the people, to all of whom he had endeared himself very much, even in the short period of his ministry, and who felt that they lost a true friend and faithful guide to a future happy life.

A resolution recorded as passed at a vestry meeting, on Easter Monday, March 30, 1812, is also rather interesting: Resolved, That the hours for Divine Service be established as follows: The summer half-year, Morning Service at half-past ten; Afternoon Service at two. The winter half year, Morning Service at eleven o'clock; Afternoon Service, after one hour's intermission.

DIocese OF FREDERICTON.

St. John's—Trinity Church.—At the request of the Vestry, a meeting of the pewholders was held in the School Room of Trinity Church to consider matters of parochial importance. Canon Brigstocke occupied the Chair and expressed his pleasure at the practical completion of the Parochial Buildings. He stated that the meeting was called to consider the best mode of raising a sum to meet the annual expenses. The Vestry had the right of determining this, but they preferred to obtain the opinion of the parishioners. The Church Wardens, John Sears, Esq., and C. W. Weldon, M. P., explained the financial position as set forth in the annual accounts published in the Year Book now submitted, and called for an expression of opinion as to the disposal of the seats. After considerable debate, it was decided to let them till December, under the same conditions as in December last, the Vestry to fix the price. Resolutions of thanks were passed to Lewis Bliss, Esq., Dr. Botsford, Miss Murray, Mrs. Chas. Hogan, and others, for their costly gifts to the Church.

St. John's Church.—We understand that Confirmation will be administered in this Church on the 24th.

PERSONAL.—The Fredericton Capital states that it has the highest authority for saying that Mr. Kingdon will not leave for New Brunswick until the middle of May. Mr. Kingdon has recently had the degree of D. D. conferred on him by the University of Cambridge.

CAMBRIDGE.—Rev. B. Shaw has formed at English Settlement, one of his

stations, a Guild called St. John's Guild, and the officers have been elected. A Sewing Society has also been organized.

SPRINGFIELD.—A lecture has been delivered to a large audience, in Trinity Church, on the "Apostolic Succession."

THE next meeting of the Deanery of Shediac will be held in the Parish of Westmoreland, on Wednesday, April 27th. Service at 11 a. m. Preacher, the Dean. Exegesis in Greek, St. Luke xv. 37 to end

RICHARD SIMONDS, Rural Dean.

WICKLOW.—Rev. Joseph E. Flewelling has been delivering a course of Lenten Lectures in St. Barnabas' Church on the Apostles' Creed on Tuesday evenings.

FREDERICTON.—The Church of England Hall.—The Ladies' Branch of the C. of E. Temperance Society are taking active measures to assist in helping the Hall fund. They announce through their President, Mrs. George Bliss, that monthly subscriptions will be received for the object by collectors from their number, who will call on members of the congregation on the first Thursday of each month, beginning with the present.

DIocese OF MONTREAL.

The Bishop held an ordination at Christ Church Cathedral on Sunday morning, the 3rd inst., when Mr. E. C. Saunders, of the Diocesan Theological College, was ordained deacon. He was presented to the Bishop by the Venerable Archdeacon Leach, and the sermon was preached by the Rev. E. Sullivan, D. D., Rector of St. George's.

The Rev. J. Cattermole, of the mission of Papineauville, has just completed a new church at St. Amedeo, and has received a grant from the S. P. C. K. of \$100. The Bishop will consecrate this church at his next visit to that portion of his diocese.

The Rev. J. Rollit, of Grenville, has lately visited the new settlements in the County of Ponsobly, and thus given the scattered population there an opportunity of joining in the services of the Church, and having their children baptized, which advantages they seldom enjoy, not having a resident minister.

DIocese OF ONTARIO.

CARLETON PLACE.—A new Church is shortly to be begun here. It is to be a handsome Gothic structure of stone, and will cost \$7,000.

STIRLING.—The Church people in this Mission are moving in the matter of a new Church. The faithful Missionary in charge, the Rev. J. Godden, hopes to have it proceeded with without delay.

LANARK.—The Rev. Wm. Cruden, who came to us from Nova Scotia, after meeting with much success here, having greatly increased the number of Communicants, besides securing a comfortable Rectory at Balderson's Corners, has been obliged, owing to ill health, to remove to a milder climate. He has been offered a living in New Zealand, and intends to proceed to that far-off land at once. He carries with him the good wishes of all.

DIocese OF RUPERTS LAND.

WINNIPEG.—The Rev. H. T. Leslie, B. A., Toronto, has accepted the post of assistant minister of Christ Church.

DIocese OF HURON.

LONDON.—His Lordship Bishop Hellmuth has arrived home from England, via New York. Although the Bishop was for a time seriously indisposed, we are happy to learn that he has quite recovered his health. We trust that he has been successful in accomplishing the object of his visit to the Old Country.

PETROLIA.—The Rev. Wm. Hinde has been very successful as he has been most indefatigable in his labours since his coming here in 1879. The Parish has become self-supporting. The communicants which numbered but twenty-five have risen to sixty-one. The number of Sunday school scholars has grown from seventeen to eighty-eight. And a new brick Church to cost \$8000 has been

commenced. CHURCH WORK has been localized in Petrolia as the Parish Magazine.

DIocese OF QUEBEC.

QUEBEC.—An address, numerously signed by the people of this city, has been presented to Canon Wilberforce, who has just completed here a most successful Mission. The Bishop, Clergy, and Laity have decided to raise an extraordinary Mission Fund as a Thank offering to God for the blessed results which have attended Canon Wilberforce's labours. Already several handsome amounts have been contributed. Among others, Robert Hamilton, Esq., has given 600 dollars; the Bishop, 225 dollars; and a Lady, through the Bishop, 375 dollars.

THE COMMON EXPRESSIONS, "I feel dragged," "My Food don't Digest," "I don't feel fit for anything," which we so often hear during the Spring and early Summer months, are conclusive evidence that the majority of people require at that season especially a RELIABLE medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

HANINGTON'S "QUININE WINE AND IRON" taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system.



Tenders for Supplies.

TENDERS will be received, up to the 20th day of APRIL next, at the Office of the Agency of the Department at Halifax, where full particulars can be obtained, for Supplies required for the Lighthouse Service in Nova Scotia.

WM. SMITH, Deputy Minister of Marine, & Department of Marine, &c., Ottawa, 29th March, 1881.



TENDERS.

TENDERS will be received by this department, at Ottawa, up to the 25th April next, for the material required in the construction of Six Oil Stores for the Lighthouse service in Nova Scotia.

Plans and specifications can be seen, and forms of tender procured by intending contractors, at the Agency of this Department at Halifax.

Tenders to be addressed to the undersigned and marked on the outside "Tender for Oil Store."

The Department does not bind itself to accept the lowest or any tender.

WM. SMITH, Deputy Minister of Marine, & Department of Marine, &c., Ottawa, 29th March, 1881.

James Campbell & Son,

SOLE AGENTS IN CANADA FOR THE OXFORD UNIVERSITY PRESS EDITIONS OF THE

REVISED VERSION OF THE NEW TESTAMENT.

HAVE pleasure in announcing that they have appointed the REV. A. McBEAN late Secretary of the British American Book and Tract Society, Halifax, Sole Agent for the Maritime Provinces. All orders from the trade and others will be supplied by him on the day of publication. Address Lower Stevedock, N.S.

JAMES CAMPBELL & SON, Toronto, April 7, 1881.

TRINITY COLLEGE SCHOOL,

Port Hope, Ontario.

TRINITY TERM

Will begin on Monday, April 25th.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M.A., Head Master.

BOOTS and SHOES.

Spring, 1881.

IN STOCK AND MANUFACTURING:

2000 Pair Fishermen's Boots,

Men's, Women's, Misses',

Boys' and Children's

Boots, Shoes,

and Rubbers,

OF EVERY DESCRIPTION.

ALSO—

200 Pair Pure Gum Boots. ROBERT TAYLOR & CO. Halifax, April 1881.

Our London Letter.

(From our own Correspondent.)

LONDON, March 29, 1881.

The news of a peace having been arranged by England with the Boers has no doubt been wired to you ere this. The state of affairs in this country is viewed with mingled feelings. Patriotism and Humanity struggling to gain the ascendancy, in the face of the humiliation of the English arms in South Africa. "Jingoism" views the failure to obtain a vindication of English authority as a national calamity, and the Peace-at-any-price party looks upon a cessation of hostilities as a triumph of humanity, to them patriotism counting for a thing of very little worth. But between these two extremes there must be a mean—a state of mind that will look with all jealousy after the national prestige and maintain the interests and honour of the country at any cost, but at the same time as jealously guard against anything that is unfair, inhuman and inconsistent with honour. I shall not here enter into the merits of the present Government's policy in connection with the Boers, as it is now become a party question, and will be debated on the floors of the Houses of Parliament, but that there is a strong feeling in this country that English honour has been sacrificed is beyond question. It is also felt that before long the whole question will again be opened, as that which is dishonourable can never be lasting. The correspondents at the Cape describe the state of feeling there as verging something upon a panic, and also as being one of deep disgust and shame at the action of the Home Government.

The recent death of Nelson's reputed daughter, and an allusion to the figure of the Hero of Trafalgar in Westminster Abbey have recalled the circumstances which led to that figure being placed there. The particulars may be of interest to your readers. The fact is curiously illustrative of the state of Church matters at that time. St. Paul's and Westminster Abbey were rival shows at the time in the Metropolis, the income of the Minor Canons and Vicars-Choral of both establishments being more or less dependent upon the payments made by visitors. The attraction of Nelson's car, which, after it had carried his body to St. Paul's, was deposited and exhibited there—proved so attractive that Westminster was comparatively deserted. But the happy thought to add to the figures which formed the great attraction to the majority of visitors, a figure of the Hero of Trafalgar suggested itself to one of the sufferers of the Westminster Abbey staff. To further his object he managed to secure the hero's coat. This was done, and Nelson in his habit as he lived proved more attractive than the car which carried his remains to their last resting place. The figure had a very life-like effect, and it is said that the verger who acted as showman to visitors used to call their attention to a pin inserted in the left shoulder, which was placed to mark the precise spot where the fatal bullet had entered. Surely Barnum has not the monopoly of the showman's inventive genius.

Dean Howson, apropos of the publication of the Commissioners' report upon the prevalence of political immorality at Chester, has relieved himself of the load of shame that this, another Cathedral city, should add to the mass of electoral corruption that so extensively prevailed at the last election. He does not try to extenuate the political infamy in which his own city is thus involved. The burden of his pastoral is to enforce the wisdom upon the clergy generally of withholding from political partisanship altogether. He does not say whether he thinks that the presence of the clerical influence conduces to the corruption; he so feelingly laments, but by a logical deduction his advice must resolve itself into that conclusion. But whatever may be the forces at work to bring about the lamentable result, there the fact still remains, that the Cathedral cities figure most prominently in the electoral corruption brought to light;—Canterbury, Lichfield, Chester, Norwich, Oxford, and Gloucester, all figure most miserably in the list of delinquents. According to the Commissioners' report just issued, Gloucester was a most flagrant case. Out of about 5,000 electors who voted they state that they have evidence that some 3,000 were either bribes or bribers. I imagine they will not have an opportunity for some time to come to again exercise the privileges of the "free and independent elector."

Father Ignatius has lost no faith in the reported apparitions which occurred to certain of his devout followers at Llanthony Abbey, but he finds it difficult to induce the religious public to partake of his belief. His last eight days' mission at Bournemouth was a comparative failure. Instead of carrying away valuable offerings as on a former occasion, he received barely enough to cover his expenses, leaving nothing for his proposed shrine at the scene of

the apparitions. Looked at in a commercial light the diversion of pilgrimages from the shrines of France or Ireland to the Welsh mountains is a "consideration." Not that the Father need be accused of mercenary motives; indeed, to put it in his own words, these "visions" are either a fact, a delusion, or a lie. It will be better, perhaps, to adopt the medium course, and call them delusions.

The Week.

HOME NEWS.

Messrs. Esso and Co. advertise the first lot of sugar manufactured by the Nova Scotia Sugar Refinery Company. St. John, N. B., April 8.—Work will be commenced next week on the new wing to the Penitentiary at Dorchester. The Nova Scotia College bill was defeated in the Legislative Council by a majority of one, the casting vote of the president. Mr. Kirkpatrick, M.P., is the president of the new company controlling the Canadian Locomotive and Engine Works at Kingston.

Montreal, April 9.—The 6th Fusiliers have received an invitation to visit Louisville, Kentucky, from the Free Masons military of that place.

In the Newfoundland Legislature a Joint Committee of both Houses has been appointed to negotiate a railway contract, subject to the approval of the Legislature.

Halifax, April 9.—The vacancy in the Legislative Council, caused by the retirement of Hon. R. McCutler, was filled yesterday, when Wm. H. Owen, Q. C., of Bridgewater, was sworn in.

Senator Cochran's celebrated 'Duchess' gave birth on the 6th inst., to a heifer calf, which makes her eleventh. The amount netted by the Senator as the produce of this famous animal has been \$140,000.

The Prince Edward Island Legislature unanimously passed a resolution declaring that the passage of the Almon amendment to the Canada Temperance Act would be very prejudicial to the interests of that province.

Montreal, April 9th.—A census-enumerator was thrown down stairs by an irate French Canadian to-day, who took this summary method of getting rid of his interrogator. He will have to answer in the Police Court to-morrow.

Eight or ten tenders have been received by the railway department for the supply of about one hundred box, flat and coal cars, and ten locomotives for the Intercolonial Railway. The Canadian tenders are said to be lower than the American ones.

Montreal, April 9.—The locomotive and three cars of a mixed train got off the track on the Occidental Railway last evening, but no damage of any consequence was done. Freight room has been taken here for 10,000 head of cattle to be sent to Great Britain in May and June.

Ottawa, April 9.—Mr. J. B. Blanchard is building a large tug at his yard in Hull, at a cost of \$10,000, and two large barges with a carrying capacity of 250,000 feet of lumber each. He has contracted for the carrying of 30,000,000 feet of deals to Quebec for delivery during the coming season.

The Annual Report of the Library Commissioners and Librarian of the amalgamated Nova Scotia Historical Society Library and Legislative Library, has been received. The Report states that 10,000 separate works have been added to the amalgamated Library during the year, and the total number of volumes now numbers 25,000.

A resolution recommending total abstinence to officers and members of churches by the Toronto Presbytery was carried on Tuesday by a vote of seven to five. Rev. Mr. MacDonald afterwards moved a rider, which a temperance minister said would practically have the effect of nullifying the other, which was carried by nine to six. A resolution in favor of the Scott Act was defeated by the casting vote of the Moderator.

Toronto, Ont., April 9.—The Globe, this morning, contains the following special cablegram, dated London, April 9: "Sir Charles Tupper's health is better. He consults Dr. Andrew Clarke, and remains in London for the present. Sir Alexander Galt proceeds to Paris to-morrow to watch the interests of Canada in the commercial treaty negotiations between France and Great Britain.

The S. S. Texas, which arrived yesterday from England, has a large consignment of the finest thorough-bred cattle ever brought to this country, purchased for Senator Cochrane's farm at Compton, Quebec. There are 60 pure bred bulls for the Cochrane Ranche Farm, at Bow River. The cattle are of the Polled Angus, Hereford and Short Horn breeds, but principally of the former kind, specially adapted for beef cattle.—Halifax Recorder, 12th.

The International Freestone Company of New Brunswick and Massachusetts, with a capital of \$100,000, have filed a memorandum of association, in the Provincial Secretary's office, Fredericton. This company comprises some of the solid men of Boston, and intend operating on the lands of Fred W. Watson, of Harvey, Albert County. The stone has been pronounced by experts to be equal to the best ever offered in Boston, and in view of the large building operations in the United States, the company have a promising future before them. They expect to commence operations in about a fortnight, and will employ a large number of men.

NEWS FROM ABROAD.

London, April 10.—Prince Pierre Napoleon died at Versailles on Friday, of gout.

Constantinople, April 11.—Brigands near Salonica have captured an Englishman, and demand £15,000 ransom for him.

Berlin, April 13.—Naru Kissar, the most advanced fort on the road to Merv, has been taken by surprise and captured by Turcomans. The entire Russian garrison was killed.

Chios, April 11.—A violent shock of an earthquake, lasting four seconds, and increasing gradually in strength, has just passed over the island, followed by the falling in of houses on all sides.

Iowa City, April 12.—Miss Hattie Dewell died at a quarter before one on Monday afternoon, having completed full 47 days in attaining death by starvation. She began her long fast 23rd February.

Constantinople, April 11.—Mr. Goschen, British Ambassador, has informed the Porte that he holds it responsible for the safety of Mr. Puter, and the payment of the ransom demanded for him by the brigands.

London, April 8.—Count Hamilton, Chancellor of the Exchequer University at Upsal, Sweden, has been arrested on a charge of forgery to the amount of £40,000. The names counterfeited include those of the King and Queen.

London, April 9.—Lord Carlingsford, formerly Mr. Chichester Fortescue, accepted the office of Lord Privy Seal, vice Duke of Argyll, and will take charge of the Land Bill in its passage through the House of Lords.

Eight hundred men are digging out the Chicago and North-Western Railway west of Sleepy Eye, Minn. It is stated that the Company has expended enough money shovelling snow on that line this winter to have constructed a new road.

St. Petersburg, April 11.—It has been known for some time that Lord Dufferin would be appointed Ambassador at Constantinople. Sir Augustus Paget will succeed him as British Ambassador here. Lord Dufferin will probably leave this city on Friday next.

There is a rumor of the betrothal of the Princess Louise, eldest daughter of the Prince of Wales, to Prince Oscar Gustavus Adolphus, the eldest son of the King of Sweden. The Princess Louise is fourteen years of age, and the marriage will not take place for two years.

London, April 8.—In the House of Commons to-day Lord Elcho (Liberal-Conservative) gave notice that he would oppose the land bill by an amendment that while the House was willing to consider any measure based upon sound principles, the present bill is economically unsound, unjust and impolitic.

St. Petersburg, April 12.—Nicholas Sudzellafsky, an important Nihilist, was recently arrested at Jassy by the Roumanian authorities. He was implicated in the peasant disorders at Ichigrin, but escaped punishment by decamping first to England and then to America. He afterwards returned to Roumania. He was formerly in Kieff University and was a companion of the notorious Nihilists, Deutsch and Stepanovitch. The Russian Government has taken steps for his extradition by Roumania.

London, April 11.—A Candahar despatch says General Hume published an order to evacuate Candahar, which was subject to the approval of the Commander-in-Chief; will commence on the 13th inst., final evacuation taking place on the 22nd inst.

London, April 8.—In the Lords to-day, the Duke of Argyll, Lord Privy Seal, expressed his deep sorrow at leaving the Cabinet. He said he did so because of the Land Bill alone. Although not opposed to the ownership of land by peasants, he was opposed to a bill which would destroy the ownership of land by other classes.

St. Petersburg, April 11.—Sentence of death was finally read to-day in the presence of the Nihilist prisoners. They were allowed twenty-four hours to appeal.—Professor Solovieff caused some excitement among the students at the University of St. Petersburg on Saturday by condemning capital punishment and expressing the hope that the Czar would show mercy to the prisoners.

From our Toronto and Ottawa exchanges we see that there has been quite a stir in musical circles over a particularly fine piano, the production of Messrs. Mason & Risch, of Toronto, which they made especially for Lady Tilley. The Ottawa "Free Press" calls it "a triumph of Canadian art." The Toronto "Mail" speaks of it as "a credit to Canadian manufacture." The Ottawa "Herald" says that "the country should be proud of it," and all agree that the instrument is quite equal to the best American productions in that line. We see from the St. John papers that Mr. Peiler has a similar instrument on exhibition at his warehouses, on the Market Square, and knowing that there are many among our subscribers who can appreciate a fine instrument, we mention this fact so that any of them going to St. John may take the opportunity to pay a visit to Mr. Peiler, who, we doubt not, will be happy to show the instrument.

BOOK NOTICES, ETC.

We are indebted to Ira Cornwall, Jr., Esq., late of St. John, N. B., but now of Liverpool, England, for a little pamphlet published by the S.P.C.K., containing two admirable addresses to the Clergy by the Rev. R. W. Church, A. M., Dean of St. Paul's Cathedral, London. The subjects are "Temper," "Self Discipline," and both are treated in that clear and unaffected style, and with that earnestness and directness of purpose which happily characterize all the Dean's utterances.

We are also indebted to Mr. Cornwall for the Liverpool Church of England Sunday School Institute Report for the year 1880. It appears from the Report, which seems very complete, and easily understood, that there are in Liverpool 100 Church Sunday Schools, with 2625 teachers, and 36,198 scholars, showing an increase in the last four years of 21 schools, 875 teachers, and 14,165 scholars, a condition of things most gratifying.

Received from Anson D. E. Randolph & Co., 900 Broadway, New York, "Heart of Christ my King" and other Ancient Christian Hymns. Translated by Edward A. Washburn, D. D." This little collection of exquisite translations from Ancient Writers, by the late lamented Dr. Washburn, of Calvary Church, New York, is designed to serve as a simple Memorial for the Easter Season, as well as to partially carry out his own plan of collecting and publishing his numerous translations of Ancient Christian Hymns. It is in the form of a "ribbon book," a most appropriate Easter gift. Sent by mail, prepaid, on receipt of 50 cents.

THE ILLUSTRATED SCIENTIFIC NEWS.—The April number of this interesting and popular magazine is out. Among the various subjects illustrated in this number is an engraving of the late Emperor of Russia's steam yacht Livadia; a series of views illustrating wood working attachments for foot lathes; Prof. Secchi's solar photographic apparatus, with six distinct views of the sun taken by this instrument; engravings of the boats and apparatus used on Lake Geneva for determining the velocity of sound in water; a new machine for decorating enameled surfaces; engravings of several curious animals and objects in natural history, and an elaborately illustrated article on Bee Culture.

Every number contains thirty-two pages, full of engravings of novelties in science and the useful arts. Published by MUNN & Co., 37 Park Row, New York, at One Dollar Fifty Cents a year, and sold by all news dealers.

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Avery's Balsamic Syrup Can be confidently recommended as a most pleasant and efficacious remedy for recent Coughs, Colds, etc. Price, 25 cents per Bottle, of Druggists and General Dealers throughout the Provinces.

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Brown's Universal Pills. Sugar-Coated. Are composed of the best Alternative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs.

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We, the undersigned residents of North Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with, and oftentimes pained to witness her struggling with the impediment (stammering), have now much pleasure in testifying through this medium, that she has been relieved of the above referred difficulty.

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Instruction for Confirmation for the Use of Senior Class Teachers. By the Rev. K. P. Cochenille, M. A.

Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. U. A. Row, M. A.

Lessons on the Life of our Lord. By Emily E. Deles.

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The subscriber would respectfully call the attention of the public generally to his Stock of Boots and Shoes.

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