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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. 16.

THURSDAY, JULY 28, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

ALL Shakespeare's English historical plays are to be performed at Munich in the autumn.

THE RIGHT REV. JOHN BARRETT KERFOOT, D. D., L.L.D., Bishop of Pittsburgh, Penn., died on Sunday, July 10th, at Meyersdale, Somerset County, Pa., after a prolonged illness, the result of a complication of diseases, at the age of sixty-four years.

The oldest timber in the world used by man is supposed to be the dowl pins in the ancient temples of Egypt. They are known to be 4,000 years old. They are made of tamarisk or shittim wood, of which the ark was made, and which is now rarely found in Egypt.

A METHOD of lighting buoys by gas has been discovered and reduced to practice in England. The cost is inconsiderable, and it is found they will burn from six to twelve weeks without refilling. To vessels entering harbours at night the discovery will prove to be a great benefit.

THE origin of the familiar tune, "God Save the Queen," is again the subject of discussion. It is sometimes attributed to Handel and sometimes to Sully. It was composed by Dr. John Bull, organist to James I., as a thanksgiving for the escape of the king from the gunpowder plot.

THE Church Temperance Society of the United States has made progress in eleven Dioceses, and thirty of the Bishops have consented to act as vice-presidents. In other Dioceses the subject has been discussed, and committees have the subject of organization under consideration.

THE inscription recently discovered in the aqueduct at the Pool of Siloam came to light by an accident. A boy fell into the pool, and upon rising to the surface saw characters cut in the side of the rock. He mentioned the fact, and upon examination the inscription, which is not yet satisfactorily translated, was revealed.

EIGHTEEN miles south of St. Augustine, Fla., a fountain of fresh water pours up through the surrounding salt water with sufficient force to move large vessels out of their course. The bubbling water extends over an area of about half an acre. In the vicinity the salt water is six fathoms deep, but no bottom has been found to the fountain.

THE Baptist papers are quite exercised about a Dr. Kendrick of their persuasion, one of the American revisers of the New Testament, who gave co-operation, endorsement, and moral support to the new translation of Rev. xix. 13, where it reads of Christ that He is arrayed in a garment sprinkled with blood. They would have it read "dipped," as in the Authorized Version.

PROFESSOR SEMITELLO, of Athens, has composed an inscription in hexameters for the marble statue of Byron about to be erected at Missolonghi. It is to this effect:—"Traveller, stop and regard Byron, the glory of England and the boast of the daughters of Mnemosyne, who loved him so dearly. In memory of his services the Greeks of our day have united in erecting this marble to him. He it was who, when Greece was in the anguish of conflict, came to her aid and encouraged her heroes."

THE Bishop of Newfoundland held an ordination in his cathedral on Trinity Sunday. The Rev. Wm. How, Society for the Propagation of the Gospel missionary at Greenspond, and the Rev. C. L. Payne, chaplain at St. Pierre, Miquelon, were ordained priests, and Mr. C. W. Hollands, of the Mission House, Warminster, and the Theological College, St. John's, was admitted to the diaconate. The sermon was preached by the Rev. Ambrose Heygate, M. A., and the candidates were presented by the Rev. W. Pilot, B. D. The biennial session of the Diocesan Synod was to commence on St. Peter's Day.

THE new English church at Avranches, Normandy, was opened last week with a service conducted by the Rev. John H. Milne, chaplain, assisted by the Rev. A. Thompson, of Dinard, who preached; the Rev. J. Orger, of Dinan; and the Rev. E. Davidson, of St. Malo. The church is built in a plain and simple style of the stone of the country, with granite facings. The windows on the south side are of stained glass, representing the four Evangelists; a handsome velvet altar-cloth, beautifully embroidered with lilies, has been presented by a lady member of the congregation, and a brass Cross and pair of vases have been promised by other kind friends.

THE Scottish Episcopal Church undertook, four years ago, to raise \$100,000 a year for the augmentation of the livings of its ministers. It has now reached about \$60,000.

THE average expenses of each member of the graduating class at Yale College for the four years' course was \$3,825. A Chinese student, Mac Yew Chung, received the first prize at Yale this year for excellence in declamation.

WHEN the Royal Courts of Justice are completed the building will contain upwards of 700 rooms and twenty-one courts. There will be forty-two staircases and twenty-eight entrances, and the corridors will extend to the length of 3,600 yards, or over two miles.—*Solicitors' Journal*.

Two Italian girl students, Carolina Magistrelli, of Mantua, and Evangelina Bottero, of Acqui, who had previously passed with great distinction examinations in Greek, Latin, and Italian literature in the Roman University, last week took doctor's degrees in natural sciences. The *Opinione* says that as far as it knows no woman has until now taken a degree in the Roman University since its foundation by Innocent IV. in the thirteenth century.

A DESPATCH from Geneva says the destruction by fire of Israelie is so complete that the only building left is the church. Three hundred houses and chalets, which were built tier above tier on a steep mountain-side were destroyed. Israelie, although unknown to the tourist, was one of the most interesting places in Switzerland. Its inhabitants, like those of two or three villages on the Val d'Anniviers, in the same neighbourhood, are a people apart, and are believed to be descended from Hune, who deserted from Attila's army when it passed through the valley of the Upper Rhone in the fifth century.

THE Archbishop of Canterbury, speaking at the Bishops' banquet, given by the Lord Mayor of London, said—"It is not for want of good advice that we fail (a laugh), we have abundance of it (laughter), and I am not a little surprised at times that so much wisdom should be found amongst those who criticize us. I know that the capacity of the clergy as preachers is often subjected to a good deal of criticism on the part of the laity. We remember the story of a chief justice who once said of a preacher, 'The man has no one to reply to him; he has the first and last word; he has no cross-examination to undergo, and yet what work he makes of it' (laughter.) Now, I never heard a chief justice preach, but I believe that if a chief justice were to get into a pulpit he would find that what is so easy to criticize is not so easy to perform (hear! hear!), and I am also heterodox enough to fancy that if our pulpits were filled by laymen the preaching would not be much better than it is now." (Cheers and laughter.)

THE ROSETTA STONE.—In August, 1879, Mons. Bouchard, a French officer of artillery, in digging the foundation of a redoubt at Rosetta, which stands at the mouth of the western branch of the Nile, found a curious stone inscribed with various characters, which proved to be in three different languages; that is, the one legend is inscribed three times—once in the old hieroglyphics, again in demotic characters, and the third time in Greek. This stone, which is now held as a priceless treasure in the British Museum, is of a kind known by the learned as black compact basalt. It is four feet long by three feet broad, with one corner broken off, so that no one of the inscriptions is entire, although the larger part of all remains. Scholars saw at once its importance as a probable key to the reading of hieroglyphics, and the Antiquarian Society caused the inscriptions to be engraved and copies generally circulated among the learned men of Europe. Their attention was, of course, first turned to the Greek, which was found to be a recognition of the royal honours conferred on Ptolemy Epiphanes by the Egyptian Priesthood assembled at Memphis; and the concluding sentence directed that the decree should be engraven on a table of hard stone in three ways—in the hieroglyphics, in demotic, or ordinary characters of the country, and in Greek. So with this key, coupled with an untold amount of study, the inscriptions on those old tombs and monuments have become intelligible, and we may now learn the names, ages, conditions, and frequently something of the history, of these shrivelled old mummies that are exhumed and placed before us after their burial for thousands of years.

DEAN STANLEY of Westminster Abbey, and the celebrated Dr. Cumming, are dead.

No opium smoker is admitted to church membership by any Christian mission working in China. The estimated deaths from the use of opium in China are 160,000 annually.

ON St. Peter's Day, the Commemoration of the Society for the Propagation of the Gospel was observed, by special celebration of the Holy Eucharist, at St. Paul's, and nearly a hundred and forty other London Churches, as well as in many other places in the country.

A STATUE of Mr. Gladstone, executed by Mr. Albert Bruce Joy, will shortly be sent to the foundry at Thames Ditton, and, when cast in bronze, will be set up in the East-end of London. It is presented to the citizens of London by Mr. Theodore Bryant, of the firm of Bryant and May.

MANY of the glass works of Europe have made plain white and silvered plates varying in weight from 500 to 1,600 pounds, and some of the mirrors of the Grand Opera House of Paris are forty-five by fifty-two feet. Pressed tiles of glass for roofing and glass flooring in slab and pavements for carriage ways are also produced.

A LARGE majority of the Common Council of London opposes the opening of the Guild Hall Library and Museum on Sundays. On the 16th ult., the vote on the motion of Mr. Thompson, in favor of the opening, was taken, when it was found that but 25 desired its adoption, while 97 opposed it.

THE Dutch East India Company recently purchased of one of the native kings a lump of ambergris, which weighed 182 pounds. Another lump, weighing 130 pounds, was found inside of a whale near the Windward Islands, and was sold for \$2,500. True ambergris is a morbid secretion of the spermaceti whale, and would seem to be the product of a diseased liver.

It is evident that a large part of the constituents, represented by Mr. Bradlaugh in Parliament, do not approve his course, and do not sanction the atheistic views which he puts forth. Sir Stafford Northcote recently presented a petition in the House of Commons, signed by eight thousand inhabitants of Northampton, praying that Mr. Bradlaugh shall not be admitted to the House. Northampton is the borough which elected him.

WE hear that a Conference of Ritualistic Clergymen will take place in London during the present month, at which, amongst other matters, the advisability of adopting a uniform standard of ritual will be discussed. There is at present the widest divergence as to the colour and form of vestments, the use of altar lights, the position of the officiating priest, &c., even in churches where the closest study has been devoted to such questions for many years. Until recently the prevailing idea among expert ritualists was that where the Church of England had not provided special rubrics, the services, as well as the "ornaments of the Church and the minister thereof," should be assimilated to the modern use of the Western Church. A small minority contended, on the other hand, that the revisers of the Prayer-book in 1662 contemplated the continuation of the use of Sarum as being most generally adopted at the time of the first reformed Prayer-book. Since the Rev. Berdmore Compton, of All Saints', Margaret Street, announced his adhesion to this view, the number of its supporters has greatly increased, and it is hoped by a full discussion of the matter to secure general uniformity by the adoption of what may be called a purely Anglican ritual.—*Morning Post*.

FOREIGN MISSIONS.

PAPER No. II.

ZANZIBAR.

The Central African Mission began with the feelings excited in this country by Dr. Livingstone in 1857. His remarkable achievements as a traveller, a geographical explorer, and as a missionary, led many to sympathize with him when he said "I regard the geographical feat as the beginning of the missionary enterprise."

Charles Frederick Mackenzie was consecrated Bishop January 1, 1861; he sank under fever at Magomero, on the River Shire, January 31, 1862.

William George Tozer was consecrated Bishop February 2, 1863. He fixed the head-quarters of the Mission at Zanzibar. His health hopelessly broke down July, 1872.

Edward Steere, the present Bishop, first engaged as a clergyman under Bishop Tozer, was consecrated August 24, 1874.

The Mission House at Zanzibar was purchased for something under £2,000 at the close of 1868. Nearly half the money was the gift of Bishop Tozer. It was opened as a hospital December, 1875. For the first year the inmates were chiefly sick released slave children; about twelve at a time could be accommodated with comfort. During the first twelve months, fifty-five, out of the hundred and thirty released slave children under the charge of the Mission, were received into the hospital; of these fifty-five, two died from incurable diseases, three left, nine at the end of the year were still under charge, the rest were cured. Of the twenty of the European staff, nine were, in the same period, nursed at the Mission House, through illnesses of varying severity. During the twelve months before the opening of the hospital, out of the European staff there were three deaths and three invalided home; during the first year after the opening of the hospital, not one of the Europeans died, and only one invalided home.

The slave-market at Zanzibar was closed in consequence of Sir B. Frere's Mission, 1873; its site was purchased by the liberality of the Rev. A. N. West, who died in charge of the Mission December 25, 1874. On that site a noble church nearly complete has now been built. It is of a sort of concrete formed of rough coral, with mortar filling the interstices.

At Kijungani, nearly two miles from the Mission House, is a large boys' industrial school, a carpenters' shop, which in 1876 earned for the Mission £168, a tailors' shop, and a printing press, which, in April, 1876, printed for the Sultan his proclamation forbidding the conveyance of slaves along the coast.

At Mbwani, four miles from the Mission House, there is a farm purchased for the Mission of about 130 acres, for £300. Here, there is a model village, and some of the rescued slaves are trained in agriculture.

Besides these stations on the Island of Zanzibar, Bishop Steere has two important stations on the continent of Africa—at Magila and at Masasi.

Magila, north of Zanzibar, put, early in 1875, under the care of the Rev. J. P. Farler, who has a good knowledge of medicine; he writes October 12, 1876, "We all find plenty to do, and often wish the days were longer. We rise every morning with the sun; every day at half-past six we have the Holy Communion. From half-past eight to half-past nine I take our native candidates for Holy Orders in the study of the New Testament. I then see patients till twelve. At half-past twelve, mid-day prayers. In the afternoon some of the elder boys read with me, and I look after the outdoor work. From half-past four to half-past six, as often as I can, I go to the neighbouring villages preaching; at half-past six we dine; we have evening prayers at eight."

Masasi, south of Zanzibar, more than 100 miles inland, has a Christian village laid out in front of the Mission House. The inhabitants of this village have been for some time under Christian instruction at Zanzibar before they were settled at Masasi under the Rev. C. Maples. He writes February 28, 1877, "Our people now have food raised by themselves from their land. I am glad to say their attendance in church on Sunday and three times during the week is regular; I think all begin to recognize the obligations of religion if not to prize the blessings of Christianity."

Dr. Kirk, the English Consul at Zanzibar, has been most energetic and zealous in encouraging the Sultan in his efforts for the suppression of the slave trade. Dr. Kirk does all in his power to help the Mission. Dr. Robb, a medical man, though a Presbyterian, gives to the hospital all the drugs needed there, and helps the Mission liberally with his purse. In 1877 Captain Sullivan, of H. M. S. *London*, got up a subscription of £120, from people of all classes and nationalities in Zanzibar, to provide the European staff of the Mission with some of the little comforts essential to health in that climate. The Sultan, a man of great intelligence, though a Mahomedan, liberally helps the Mission. December, 1878, the Sultan sent four goats as a present to the Mission—two of these were to be killed at Christmas. The Mission is greatly in need of funds. The S. P. G. has this year granted £300. The Bishop writes: "I am almost ashamed to say we want food to eat and proper houses to lodge in."

BISHOP DOANE'S SERMON.

(Continued from page 5.)

We must not forget that the Charity which believeth all things, also beareth all things, and it will be a sore sin on any Christian soul if, by harsh words and the desire for mere personal victory, and lack of love, he should repel those and drive them away who are "not far from the Kingdom of God."

I am sure I speak for all our home Episcopate when I say that we are glad to honor and congratulate the venerable Metropolitan of Canada, glad to welcome you my brother to be to him as Joshua to Moses; and, in your turn, to take the perils and the honor of leadership in this part of the Church of God; and glad to take our representative part in twisting in again the strand of our succession into the great electric cable of our common connection, through St. Paul and St. John, with the chief Bishop and Shepherd of our souls.

Thread of minute and microscopic insignificance each Bishop is, in this great rope of wire, instinct and tingling with a mightier current than magnetic life can have, the presence of the Holy Ghost; articulate with the voices of inspired revelation and of the unerring tradition of the yet undivided Church; and girdling what is greater than continents, the centuries and countries of Christendom, through which it runs and binds them to eternity, to Christ, to heaven. Science, in its studies of the still undiscovered sources of electric power, has used it in a twofold way, to transmit the written and the spoken message from afar. And, as so often, the physical is the type of the spiritual, the material wonders of telegraph and telephone suggest the mightier mystery of grace. Nature learned late and uses for lower ends, the lesson of electric wires; for this continuous Episcopate of the Church, witnessing and keeping the word, has transcribed and transmitted from age to age the message of the written Scripture, authenticating with its signature that the message came at first from God, was borne upon its mission by the force of the Holy Ghost, and is with absolute accuracy written down for men to read. Still more personal is our relation on the other application of this spiritual force, to be almost the passive transmitters, by this telephonic enabling, of the *phone tou poimenos tou kalou*, the voice of the Good Shepherd. There is no other promise for the work that Christ has given us to do, of calling, guiding, gathering, feeding, folding, the flock He purchased with His Blood, but only this. The sheep hear His voice; ours they will not hear. Nothing has ever come of hearing human voices, to the sheep of Christ, but error and loss, hunger and scattering: I am of Paul, and I of Apollos, and I of Cephas; or, in the modern names, of Rome, of Wesley, of Calvin. To the one fold of the one flock, those sheep come only who hear the Shepherd's voice. Not here or now, not on earth or in time, but in eternity, thank God, that *must* of Jesus Christ's constraining love shall be made true of all the sheep, "these also I must bring." Meanwhile, my brother, "our cares and studies are to be turned," as we "go before the face of the Lord to prepare His way;" to decrease ourselves that "He may increase;" to withdraw ourselves; to let "the sound of the Master's feet be heard behind" us; to be such "ambassadors for Christ as that God will beseech men by us;" to be the voice of Christ who "cries in the wilderness" after His sheep which He has lost, that He may bring them Home. Filled with the presence of His promise I *Am* with you. We say with Moses "I am has sent me." Filled with the power of His grace, with the perfectness of His teaching, with the purpose of His life; preaching not ourselves, but Jesus Christ and Him crucified; seeking not our own but the things that be Jesus Christ's; so commissioned, so controlled, so consecrated by Him; we who are set to be "Shepherds of the shepherds of the sheep," shall so set forth and show Him unto men, that they will hear His voice as we beseech or bless, instruct, encourage, warn, reprove, direct; His voice, in ours, regenerating, absolving, sanctifying, pleading the power and feeding with the food of His own sacrifice; and hearing, they will know His voice and follow Him in "a green pasture and beside waters of comfort" here; and then "through the valley of the shadow of death, fearing no evil," and then "to dwell in the house of the Lord forever." And we, being such pastors, alike in representative authority and in a real presenting of Him only unto men, O my Father, my brother, my brethren, "when the chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away."

During the past year the following alterations have been made in the Schedule adopted by the General Committee last July:

Table with 3 columns: Parish Name, Assessment, Grant. Rows include Bathurst, Bay du Vin, Derby, Fairville, Restigouche, Richmond, Richibucto, St. Martin's, Upham, Wicklow, Prince William.

These alterations were made upon special application in each case, and for reasons which, after full consideration, the Board deemed sufficient to justify the change.

Deputation Visits.—Deputations appointed by the Board have visited the following Missions during the year: Norton, Albert, Prince William, Bright and Queensbury.

In the case of Norton, the Deputation reported that after meeting a large number of the Parishioners and discussing with them the position and resources of the Mission, and considering the length of time the Mission had been aided by the Society, they could not recommend any alteration in the terms of the grant. The engagement has since been completed, and the assessment paid.

In the case of Albert, the Deputation reported that after visiting several parts of the Mission and consulting the people, they were convinced that if the work was to be maintained, the grant from the Society must be increased for a time and a reduction made in the assessment. The Mission has been vacant some months, and, in view of the present state of the Society's funds, the Board cannot recommend any change in the grant for next year.

In the case of Prince William, the Deputation recommended that the amount required from the Mission be reduced \$50. This has since been done; the engagement has been made and the assessment paid.

In the case of Bright and Queensbury, the Deputation recommended that the two Missions should be served for the present by the Missionary at Bright, the people in the two Missions to contribute \$280, and the grant from the Society to be \$520. This has been done for some months, and the Board recommend that the arrangement be continued next year, provided a satisfactory arrangement can be made to supply Douglas with services.

Parsonage Houses.—Grants of \$100 each have been made upon the usual conditions to Stanley, Westfield, and Burton. The Board desire the General Committee to give direction as to the payment of these grants, which are made conditional upon the existence of available funds (see Rule 13, page 16, D. C. S. Report, 1880.)

Divinity Scholarships Fund.—A grant of \$60 from the income of this Fund has been paid to Mr. James Cowie, subject to the Rules which govern the Fund.

New Grants.—A grant of \$40 has been made for the services of the Reverend B. Shaw, in the Mission of Johnston, during the past year.

Society for the Propagation of the Gospel.—The Board have sent to this Society, as requested, a full statement of the work at present maintained in the Diocese.

The grant made to this Diocese for 1881 was £1,000 for Missionary purposes, and £120 for Divinity Scholarships; this was £100 less than the grant for 1880. The grant for 1882 is £1,500 for Missionary purposes and £100 for Divinity Scholarships—being a reduction of £400, or about \$2,000.

In the letter announcing this large reduction, the Secretary says that "they had before them the duty of reducing the existing grants to the extent of £7,940, and their object has been to do this with the least possible hardship to individuals, and the least hindrance to the work of the Church."

For several years past the Board have pointed out in every report the danger of a large reduction in this grant, so that no one can say that it is now made without due warning. Even now, six months' notice is given. During that time every effort must be used to make up the amount. In view of the rule adopted thirteen years ago by the venerable Society—that nine years should be the time during which it might contribute towards the support of a Clergyman in a Colonial Mission—it must surely be acknowledged that there is an especial duty upon Missions which have been assisted for thirty or forty years, to become self-supporting within a short time. Surely all will unite in the effort that must be made to prevent Churches being closed and Missions abandoned. There are many who avail themselves of the services of the Church, and yet give little or nothing to the Diocesan Church Society, without whose grant those services could not be maintained. Let there be a Committee appointed at once in each Mission throughout the Diocese to call upon all persons attending the services of the Church and urge them to contribute according to their ability to the maintenance of those services.

The Board desire here to remind the Missions receiving aid from this grant that one of the conditions upon which it is made is that they send a contribution to the Foreign Missions of the Society. According to the Report for 1880, there were no contributions from Andover, Bright, Burton, Cambridge, Grand Manan, Moncton, New Maryland, Newcastle, Petersville, Richibucto, Richmond, Restigouche, Sackville, St. George, St. David's, Springfield, Waterford.

(To be Continued.)

MEETING OF THE DEANERY OF KINGSTON.—The Deanery will meet at Pettediac Wednesday and Thursday, August 10th and 11th. Wednesday—Meeting of Chapter 2 p. m.; Acts ii. in Greek; Psalm vi. in Hebrew; service 7.30 p. m. Thursday—Holy Communion 7.30 a. m.; meeting of Chapter 9 a. m. B. Shaw, Hon. Secretary.

GREENWICH.—The church at the lower end of the Parish has been boarded in and shingled. It is hoped that it will be ready for service this fall.

FLORENCEVILLE.—We regret to learn that the house owned and occupied by Rev. Joseph E. Flewelling, Missionary at Wicklow, was totally destroyed by fire on the 16th, in the absence of the family. The fire caught in an adjoining house, and four houses were consumed. Mr. Flewelling was in St. John at the time, and his wife at Woodstock. The insurance was only \$600, while the loss was quite \$1000. Mr. Flewelling wishes, through the columns of the GUARDIAN, to thank those of his friends who have already extended to him sympathy, &c. Any who may wish to assist him in this his time of need, can remit by Post Office order to Florenceville, Carleton Co. "Give and it shall be given you."

DIOCESE OF NOVA SCOTIA.

NORTH-WEST COMMON MISSION BUILDING.

Table with 2 columns: Description, Amount. Rows include Previously acknowledged, Collected by Miss Taylor, Collected by a lady member of St. Luke's, Collected by a member of St. Luke's, Rev. W. H. Groser.

SELWYN H. SURVEY, Treasurer.

Halifax, July 18, 1881.

BOARD OF FOREIGN MISSIONS.

The amount received from Springfield, (St. Elizabeth's Church), P. E. Island, for Algoma, was \$8.30 instead of \$5.30 as reported.

July 2nd, from Rev. H. Stamer, \$1.51, collection Thanksgiving. Also July 20, from Rev. E. Ball, Springfield, \$1.90, collection for S. P. G.

W. GOSSIP, Treasurer.

HERRING COVE.—The Rev. Geo. F. Maynard has been very successful in his appeal to Churchmen throughout Canada, in aid of the Fund for building a new Rectory. The foundation is being laid, and Mr. Maynard hopes to have the building finished this Fall. The people are doing all they can, but their means are limited, and the Missionary has been obliged to seek outside help. Services are held regularly at Falkland, and at Herring Cove, and good congregations encourage the clergyman by their attendance and interest.

COLLEGIATE SCHOOL, WINNSOR.—We are very glad to learn that the Rev. Mr. Willetts has withdrawn his resignation, and that he will continue head-master of the Collegiate School. With the Rev. C. E. and Mrs. Willetts in charge, parents may depend upon the utmost kindness and care being shown their children. Mr. Willetts has proved himself to be a successful and accomplished teacher. The clergy should take more interest in this school, which is so necessary to the future success of King's College.

CORNWALLIS.—On a recent visit to this parish, we were glad to learn that steps were being taken to rebuild the Rectory, which was destroyed by fire last summer. Mr. Axford has been most unfortunate in the loss of his house, but the parishioners of Cornwallis are a well-to-do, well-disposed people, and we doubt not nothing will be allowed to hinder the completion of the work. The country about Cornwallis is looking very charming, and the crops this year are particularly good.

MACCAN.—On Saturday, the 16th, the Bishop confirmed seven candidates—four males and three females—in this Church. There were present, besides the Missionary, the Rev. Canon Townshend and Rev. Dr. Uniacke, of Amherst, and the Rev. J. D. H. Brown, of Halifax. The Service was well attended. This is part of the writer's first Mission, and the faces of old friends made him feel very much at home. Mr. Ball's residence is near this Church.

STEWIACKE.—The Rev. J. C. Cox held services in this place and in English Settlement, on Sunday last, preaching twice in the former, and once in the latter place. The people are anxious to have Mr. Cox accept their vacant Parish, and we believe there are some prospects of his acceding to their request.

PICTOU.—Rev. Dr. O'Meara, of Port Hope, Ontario, who is now on a visit to some friends in Pictou, will take the Rector's duty while Mr. Edgecombe enjoys a well-earned and much-needed rest in Prince Edward Island.

NEW GLASGOW.—The Bishop of Quebec, who is staying with Mr. Moore, at the Church Rectory until the S. S. Scud can take his Lordship to the Magdalen Islands, most kindly celebrated the Lord's Supper, and preached for us on Sunday last; he was assisted by the Rev. J. Boydell, and our Rector. The plans for our proposed new Church have

arrived from England; they are the work of J. Drayton Dyatt, Senr., Gloucester House, Liverpool Road, Holloway, London. Mr. W. is Diocesan Architect for the Archdeaconry of Sudbury. The designs are just what we needed, and are most pleasing.

ALBION MINES.—Advantage was taken of the absence of our Rector at Fredericton to have the church thoroughly cleaned internally. \$560 were taken at the strawberry festival on the 19th—say \$500 clear. This, with \$300 paid or promised, will enable us to go to work at once on the new chancel. On the 17th the Lord Bishop of Quebec preached for us, both morning and evening, much to our delight and edification. His attendant priest, Mr. Boydell, also took part in the services, and preached an admirable sermon on Wednesday, the 20th, on which day the Sunday School children had their summer treat. Bishop Williams addressed them on the grounds at Mount Rundell.

AMHERST.—On Friday, the 15th inst., the Bishop of the Diocese arrived in Amherst from Fredericton, where he had been taking part in the consecration of the Coadjutor Bishop. His Lordship was met at the station by the Rector, the Rev. Canon Townshend, R. D., who for over forty-seven years has faithfully ministered to the parish. At 3 o'clock service was held in the beautiful little church, in which is displayed, in much good taste, some elaborate ornamentation, the handiwork of a faithful daughter of the Church. Thirteen candidates were presented for the "Laying On of Hands." The Bishop, in the course of his address, took occasion to congratulate the Rector on the evidences of care and devotion in the appearance of the sacred building, and urged the importance of beautifying God's Sanctuary, and of showing reverence and zeal for His Service. We are glad to be able to repeat what we have before felt it a pleasure to state, viz.: that Amherst church, in its internal appearance and in the carrying out of the Church's Liturgy in all its beauty and solemnity, is the model church of the Diocese, and too much credit cannot be bestowed upon its devoted Rector, to whom is due this most gratifying state of things. Canon Townshend is assisted in the services by Dr. Uniacke, who has shown himself a willing helper.

LONDONDERRY MINES.—His Lordship the Bishop visited St. Paul's Church on the evening of the 22nd. Although but little more than a year had elapsed since the solemn rite of the "Laying On of Hands" was administered in the same church, twenty-five candidates were presented. The Bishop was particularly pleased that so many men were amongst the number of those confirmed. The altar and chancel presented a most beautiful appearance on account of the profusion of flowers so tastefully arranged by willing workers. Mr. Jamme, with his usual kindness, offered his team for the conveyance of His Lordship from the railway station. The writer but echoes the heartfelt wish of his brother parishioners in saying, May our much loved Bishop long be spared to the Diocese and we often be cheered by his coming amongst us.

SPRING HILL MINES.—We enjoyed on Sunday week the privilege of visiting this highly interesting locality, the scene of our first labours as an ordained Minister. Under the patient and faithful ministrations of the Rev. E. H. Ball much work has been accomplished during the past three years, and the consecration of a very pretty and churchly structure by the Lord Bishop of the Diocese on the same day made our visit particularly agreeable one. In the morning at 10.30 o'clock the Bishop consecrated the church, under the name of "All Saints," with the usual impressive ceremony provided for such occasions. His Lordship's kind and forcible words will not soon be forgotten by those interested in the Mission, and must have been most gratifying to both the Missionary and his devoted people. In the afternoon, at 3 o'clock, a Confirmation service was held, when ten persons of both sexes, and of all ages, came forward to renew their Baptismal vows, and to receive the Apostolic ordinance of the "laying on of hands." The church was crowded at both services, and the Bishop's words must have made a deep impression. The new building will bear favorable comparison with the best of its class in the Diocese, and has been built and paid for, to a large extent, by the people themselves, who take a pardonable pride in its fine appearance as it stands near the summit of a hill, on by far the best site in the village, its spire surmounted by the emblem of our Faith, a prominent beacon of light and hope alike for all who desire the blessings of Christ's Church. While congratulating both pastor and people, which we do most heartily, we must particularly express the Church's indebtedness to Mr. Ball, who has made many sacrifices to minister to this people, and whose personal labours have very largely contributed to the successful completion of so very important a work. Mr. and Mrs. McNutt have our very warm thanks for cordial hospitality.

PARRSBORO'.—The Lord Bishop of the Diocese arrived in this parish on the 18th inst., and at an early hour on the morning of Tuesday, the 19th, in company with the Rector, he started for the Mission station of Port Greville, twelve miles distant from the Rectory, where they arrived a few minutes after ten o'clock. The morning drive along the southern slope of the Cumberland Mountains, in full

News from the Home Field.

DIOCESE OF FREDERICTON.

REPORT OF THE BOARD OF HOME MISSIONS.

To the Right Rev. the Lord Bishop, and the General Committee of the Diocesan Church Society. The Board of Home Missions submit the following Report:—

view of the Bay of Fundy, and in the exhilarating air for which Parrsboro' and its vicinity is so noted, was exceedingly pleasant; and the large and attentive congregation that was assembled at the pretty Gothic church, erected some few years ago, under the direction of the Rev. T. Johnston, at that time Curate under the late beloved Rector, Rev. W. B. King, was no small source of gratification to His Lordship and those who had come with him from Parrsboro' to witness and take part in the solemn and interesting ceremonies of Consecration and Confirmation. At about 10.45 the Lord Bishop was met at the entrance of the chapel by the Rector and others, and petitions read and presented by the Rector, praying His Lordship to consecrate the new portion of the burial ground upon which the chapel had been erected, and also the chapel itself, under the name of "The Holy Trinity." The prayer of the petition having been graciously granted by His Lordship, a procession was formed, headed by the Rector of the parish with the Bishop, accompanied by the Rev. G. D. Harris, Curate, bearing the pastoral staff, occupying the position of honour in the rear, in which order they walked round the portion of ground to be consecrated, and arriving again at the church door, opened out to allow His Lordship to pass in. After the Consecration Prayer had been said and the Sentence of Consecration read, the procession was again formed and proceeded from the porch to the altar, during the chanting of the 24th Psalm. The Bishop's address upon the subject of Consecration was admirably adapted to beget and encourage a due reverence for things sacred, and by that and the beautiful service adopted by the Provincial Synod, every one present must have been impressed with the solemnity of the occasion. After Morning Prayer, His Lordship addressed the congregation on matters of particular interest to them in connection with the church and ministrations in the district, and in his usual kind and fatherly way instructed and exhorted the candidates for Confirmation, of whom there were sixteen present, who, after renewing their Baptismal vows, were presented, two and two, by the Rev. Mr. Harris, for the Laying On of Hands. At the close of the Ante-Communion Service, His Lordship delivered a short extemporaneous discourse from the altar-step, as being more easily adapted to the feelings of the congregation, who had already attentively attended for three hours to services and addresses. The choir of St. George's Church was in attendance, and taking the lead in the musical part of the service of praise, they relieved the local choir, several members of which were among the candidates, from that duty. After the celebration of the Holy Communion, of which several of the newly-confirmed partook, while the majority of the congregation dispersed to their homes in the neighbourhood, the Bishop and others who had come from Parrsboro' again took the road and arrived home at various intervals between four and five o'clock, to rest and recruit and prepare for the service in the parish church at 7 o'clock. At that hour, summoned by the full-toned bell of St. George's, a large congregation assembled; in fact, the church was full. There having been a Confirmation there last year, there were on this occasion only nine candidates. After Evensong, as far as the third collect, said by the Rector, the Bishop addressed those present on the subjects of finance, the Sunday School, and Confirmation, and the candidates, presented two by two by the Rector, received the Laying On of Hands. After the Confirmation His Lordship delivered one of his soul-stirring sermons, and dismissed us with the benediction, which we hope and pray may rest alike upon those who received the Laying On of Hands and those who, without the touch, still came under the influence of the blessing of our Right Reverend Father in God.

DIocese OF HURON.

LISTOWEL.—Christ Church.—On Sunday last the services in this Church were conducted by Rev. G. Osborne Troop, B. A., late of Halifax, N. S., who preached very able discourses both morning and evening, deeply impressing his hearers on each occasion. It had been announced that Mr. Troop had been appointed to the incumbency of this Parish; it now transpires, however, that Mr. Troop's stay in Listowel will be very limited, the Bishop of Huron having offered him a more important position in his Diocese—that of Chaplain of Hellmuth Ladies College, in London. Mr. Troop has accepted the Bishop's offer, and will shortly leave Listowel to assume his duties at the College, which commences on the 1st Sept. We are sure that Mr. Troop's departure will be much regretted by the congregation of Christ Church, who have during their short acquaintance with him been most favourably impressed, as well by his genial Christian disposition as by his more than ordinary ability as an expounder of the truths of the Gospel. The appointment of Mr. Troop to the College leaves the incumbency of Christ Church again vacant; but we understand that steps are about to be taken to secure another clergyman. Mr. Troop has consented to conduct the services pending an appointment.—Local Paper.

DIocese OF TORONTO.

THE deputation which was sent over to England some weeks ago to secure a suitable successor to Dr. Whitaker, as Provost of Trinity College and Archdeacon of York, have fixed upon the Rev. Mr. Body for the position. Mr. Body is a graduate in honours of Cambridge.

OUR LONDON LETTER.

(From our own Correspondent.)

LONDON, July 12.

The "nation of shopkeepers" has shown to the world that it is not only able to sell iron and coal, linen and woollen, &c., but also at the same time make itself proficient in the use of arms and the knowledge of military tactics, so that should that contingency ever arrive, and the English citizen be forced to leave the workshop, office, &c., for the purpose of protecting his hearth and home, he would assuredly give a very good account of himself, and despite the sneer of Napoleon, it would be a bad day for the enemy that attempted the onslaught. The event that has been looked forward to for a long time past, not only by the volunteers, but by the nation at large, viz., the Volunteer Review at Windsor, came off last Saturday. Great had been the anxiety of the powers that be in the military world and those responsible for the carrying out of the events of the day. Never before in the history of the nation had so large a body of men been congregated together at one time, under arms, to be reviewed by their Sovereign. The principal fear was that the railway system would break down, and that failure would ensue in the attempt to carry from various parts of the country and land at one given point over 52,000 volunteers, (besides some hundred thousand of the general public), that being the number which paraded before Her Majesty last Saturday at Windsor. But all fears were unnecessary, as the work was carried out with precision and complete success, the railway companies putting the volunteers down at the appointed places and times as regularly as the most fastidious could have wished. No doubt there were some incidents of inconvenience—when is there not in railway travelling when a rush of traffic ensues? But in this case it was less than usual, as the passengers being trained men, were amenable to discipline, so all went well. And what is better still, I do not think a single casualty has been reported. All this speaks well for men, officers, and railway officials. The day is gone by when our volunteer army can be sneered at and called men with muskets. They have, by self-denial and hard training, rendered themselves efficient soldiers, and though they may not have arrived at, by any means, a state of perfection, they have shown they are made of the stuff that makes a good soldier. The 52,000 men gathered last Saturday in Windsor Park to be reviewed by their Queen were composed of as fine a body of men as could possibly be got together. It was the remark on the ground that no nation could put a finer body of men together. And all this valour drawn together from more patriotism, for love of country, without pay, but on the contrary, at a great pecuniary and personal sacrifice. A *Gazette* notice has been published praising the whole proceedings. And no doubt they gave her Majesty the greatest of pleasure.

Talking of military matters reminds one of the sad events at Aldershot last week. The English climate has again been playing "fickle and false." Only a short time ago we were almost suffering Arctic cold. But with almost the suddenness of the conjurer's manipulations, and we have tropical heat. Last week at Aldershot the heat registered 110 deg. On that day the forces there stationed were taken out for a heavy day's exercise, as usual, extending through the middle and consequent hottest part of the day. As a result of their military stupidity, if not something worse, four men died on the field from sunstroke, four have since died, and over 60 were sent to hospital. And all this sadness and scandal because our officers will not exercise the commonest caution, and in this hot weather drill their men during early morning, or in the evening. Old Indian officers say that the day referred to was as hot as any they had ever experienced in Calcutta. The event has created quite a feeling in the country, hence I refer to it. Questions have been asked in Parliament and the Duke of Cambridge, for his part, "could not see that it was very hot." Perhaps he failed to consider that conditions under which he was present and those of the men were vastly different. The men were under arms seven hours, and the duke merely on the ground to see a march past. His pooh-poohing of the affair in the face of actual facts, is almost universally condemned.

The Church Association has just displayed an amount of bigotry and uncharitableness not altogether to be expected even in that quarter. The appeal by the Rev. S. F. Green, to the House of Lords against his imprisonment required their consent to allow the initial proceedings being taken. And they refuse! The rev. gentleman and his friends argue that the Ecclesiastical Court being subject to a Parliamentary inquiry is *prima facie* evidence that they are not as they ought to be. Therefore till they have reported, and matters set right, all intermediate proceedings should be stayed, and those who are suffering duress vile, as Mr. Green, should be set at liberty, for it is just possible the result may justify his action and condemn all proceedings that have been taken against him.

One of our worthies has just been taken from us by the death of Lord Hathley on Sunday morning, in his 80th year. His lordship had lived beyond the ordinary term of human existence, and had made the most of his time. The late lord was

the second son of Sir Matthew Wood, Bart., many years one of the members for the city of London. He was educated at Winchester and Trinity College, Cambridge, where he graduated in high honours, obtained a fellowship, and was called to the bar in 1827. Ultimately he was Solicitor General, then a Vice-Chancellor, and lastly filled the highest post Her Majesty can confer on any of her subjects, that of Lord Chancellor, which he resigned on account of ill health in 1872, being then succeeded by Lord Selborne. The deceased lord dies full of years and honour; and many graceful remarks were made in the House of Lords on Monday night touching his death.

Family Department.

REST.

"Thou hast made us for Thyself, and the heart never resteth till it findeth rest in Thee." *St. Augustine.*

Made for Thyself, O God!

Made for Thy love, Thy Service, Thy delight;
Made to show forth Thy Wisdom, Grace and Might;
Made for Thy praise, whom veiled archangels laud!
O strange and glorious thought, that we may be
A joy to Thee!

Yet the heart turns away

From the grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams,
Chasing illusions, melting day by day,
Till, for ourselves, we read on this world's best:
"This is not rest!"

Nor can the vain toil cease,

Till, in the shadowy maze of life we meet
One who can guide our aching, wayward feet,
To find Himself—our Way, our Life, our Peace,
In him, the long unrest is soothed and stilled;
Our hearts are filled.

O rest so true, so sweet!

Would it were shared by all the weary world,
'Neath shadowing banner of His love unfurled,
We bend to kiss the Master's pierced feet,
Then lean our love upon His boundless breast,
And know God's rest!

—Selected.

A FEW WORDS ON SUNDAY SCHOOL TEACHERS.

No. I.

That Sunday Schools, when properly conducted and efficiently officered, are of inestimable importance, few will deny; especially now when definite religious teaching is in some places altogether taken away, and in others greatly curtailed. The present time seems an appropriate one for giving a few words of advice on the great and responsible work of Sunday School Teachers.

And first I would ask, what are the motives which ought to prompt us in undertaking these duties? May we not each say with the Apostle, "The love of Christ constraineth me," that is, ought we not each so to realize the personal love of Christ to us, in redeeming us from sin and its penalties, that our love should flow back to Him, and that we strive to the utmost of our power to bring others to realize their share of His love, and to gain Him their love in return? Thus our first duty as teachers is love, love to Christ and love for His little ones. Everything then that we do as teachers should be done in the spirit of love. And this love must be a persevering love, not a fitful love, displayed only so long as the work goes on pleasantly and smoothly, so long as the first novelty of doing good delights us; not a love shown chiefly to those scholars who are most engaging and winning in their character, but continuing through all difficulties, and when the first charm is worn away, shown equally to the most unpromising as well as the most attractive.

Next, as in all works which are to succeed, whether secular or religious, there are two golden precepts to be observed—regularity and punctuality. A fitful performance of any work never brings that work to perfection. If we undertake the post of teachers, let us strive always to be in our place in school. Nothing so mars our influence with and hold over our scholars, as allowing ourselves for some slight excuse to be absent from our class. It induces irregularity in the attendance of the scholars, as being uncertain whether, if they come, they will find a teacher there or not. It also throws out of gear the whole machinery of the school, creates confusion by the compulsory joining together of two or three classes, often rendered thereby larger than can be well managed by one, or causes them to be taken at the last moment by an elder scholar who had come prepared to learn not to teach, and thus from want of due notice and preparation the quality and standard of the lesson is lowered. All teachers, if unavoidably obliged to absent themselves, should either provide a duly prepared substitute, or give timely notice to the superintendent. Then as to punctuality, the second golden precept before mentioned. We know how, in ordinary business matters, this is always most rigorously exacted, and so it should be in the school. As far as

possible all teachers should strive to be in their places before their scholars assemble. Naturally the young, when they meet in any numbers and without some controlling presence, give way to noise and confusion. Often too, if their spirits are allowed time to rise to an uncontrollable height, it is hard for them to recall them, and the best and greater part of the short school-time is occupied in re-ordering what ought never to have been allowed to get into confusion. It hinders also the whole work of the school, if the times of commencing or closing are uncertain, which they must be, if all do not strive to be punctual. Besides we cannot expect the scholars to be punctual, if we ourselves are not so. It would be a good rule for all teachers to make with themselves, to be in their places at least five minutes before the appointed time for opening the school. It is hoped that in the next number something may be said on the manner and matter of the teaching to be given to our scholars. C. M.

CARVING A NAME.

The children, tired of playing hide and seek among the bushes, sat down to rest. It never took Joe long to rest; and by and by he wandered away from the others, and finding a great, smooth tree began to carve his name upon it as high up as he conveniently reach. It was slow cutting, and before he had finished it the others came to look at his work.

"Oh, cut my name, too!" said Lily. "Won't you, Joe?"

"I haven't cut my own yet."

"Well, you needn't cut it all; only make your first name, and then put 'Lily' under it," she coaxed.

"But, you see, I want my whole name, and real deep, too, so it will last for years and years," answered Joe.

"Never mind, Lily; I'll cut yours," said Fred good naturedly, and selecting another tree, he drew his knife from his pocket and began to carve the letters, while the little girl watched him.

"There! I've put mine where it will still for one while," said Joe, when he had completed his work.

"Fred has put his where it will stay too," said Aunt Lucy, who had been quietly looking on.

"Fred? I don't see where he has carved his at all," answered Joe.

"Once upon a time—" began Aunt Lucy, leaning back against a tree.

"A story! a story!" laughed the children, gathering around her.

"Once upon a time," she repeated, smilingly, "there was a very ambitious man. He knew that he must some time die, but he did not want to be forgotten, so he determined to put his name where it would always last. Perhaps he began by carving it on a tree first; but the owner of the forest felled the tree, and his name was gone. Then he built a great monument, and cut his name on the top of it; but the lightning is drawn to high points, and his monument was shattered in a single night. Then he said, 'I will find the very highest and most solid mountain in all the world, and I will cut my name on its topmost rock, and then it will last.' So he travelled over oceans and plains, through towns and villages, to find the mountain. He passed tired people by the way, who asked him to help them, but he was too anxious about carving his name, and he would not stop. At last he found the highest mountain, and after long and toilsome climbing he cut his name on the top. Then an earthquake shook the mountain and tumbled great rocks from its summit to the valley below, and his name was swept away.

"Tired, disappointed, and growing old, he said, 'It is of no use! Nothing on earth will last, and I will not try any more. I will be happy as I can, and make others happy too, and think no more about my name. So he began to help the poor, to feed the hungry, and do deeds of kindness whenever he could, and people began to love him. One day a little girl said to him, 'I shall love you always for helping us so much; I'm sure I shall never forget you if I live a thousand years.'

"But you will not live so long," he answered, with a smile at the child, who looked up at him lovingly.

"Yes, I shall—a great deal longer," she said. "Souls do not die, and I'm sure I'll remember in heaven, and I will remember you."

"Then the man knew that he had now done what he had been trying to do for so long—put his name where it would not be forgotten; written it on something that could not be destroyed."

The children were silent, and after a minute Aunt Lucy added, thoughtfully:—"But any one who had been living such a life of unselfish service to others—a true, good life—would have ceased to be anxious about his name by that time, because he would have learned to know the Lord, who says to all that serve him, 'The righteous shall be held in everlasting remembrance.'—Visitor.

OUR LORD'S injunction, "Let not thy left hand know what thy right hand doeth," has come to mean so much of late that, for fear of violating it, many let not their right hand do anything. Another no less important precept of our Blessed Lord is: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

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THE FREDERICTON B. H. M.

It is well known throughout the Diocese of
Fredericton that there has been a great amount of
friction in the working of the rules of the B. H. M.
during the past year. It was seen on all sides that
it would be impossible to enforce the present rules.
These rules, while apparently in favour of the mis-
sionaries, resulted last year to their injury, in keep-
ing many of them out of their stipends for months
over the quarter, and causing a great deal of ill-
feeling against the Society in the various missions.
So much was this felt that the Board prepared a
carefully-drawn set of amendments, relaxing in
many points the present rigid rules. The Deanery
of Woodstock had also prepared a set of amend-
ments of a more radical nature. Unfortunately,
after a long debate, it was found impracticable to
bring forward either of these. Matters came to a
dead lock, and the result was that the present rules
remain for another year. A combination of the
good features of both would have given a more
reasonable and workable set of rules than we now
have. The Rector of Richmond spoke out ably
and decidedly in behalf of the country missions,
and deserves the thanks of the country clergy for
saying what all of them felt. Some of the state-
ments were rather unpalatable, but they were
nevertheless true.

Hitherto there has been no agreement before-
hand between the country clergy as to the men
they would support on the nomination for the
Board. It is only fair that they should be repre-
sented there; and anyone can see that a few city
clergymen and laymen, however desirous they may
be of doing what is right, have not that knowledge
and experience of the life, wants and position of
country districts that is possessed by those who live
directly in the country and have been for years
dealing with country laity and accustomed to
country ways. The state of things in the missions
is so very different from anything experienced in the
city that there should be men on the Board from
various parts of the country—from agricultural and
fishing sections—who can speak from what they
know. We would retain the city members and en-
large the Board, so as to admit of missionaries
or country laymen sitting there. There is a motion
for amendment of the Constitution to come up next
year, which, we think, will be satisfactory to the
country parishes. It provides for the Board as it
stands, with the addition of one representative
nominated by each Deanery, and certified under
the hand of the Secretary as having been duly
elected at a regular meeting. In this way the coun-
try parishes in every part of the Diocese would be
represented, and it would be their wisdom to select
men who would guard their interests and who
would attend the meetings.

TEACHING DISTINCTIVE PRINCIPLES.

THE N. S. Baptist Association endorse the fol-
lowing strong statement as to the necessity of teach-
ing Baptist doctrine. We have lately had occasion
to refer several times to the efforts made by this
Body to impress on their people the necessity of
propagating their distinctive principles. From
their standpoint, admitting (which we do not) the
premises in the first paragraph, their reasons are

sound, and their duty plain. But we wish to call
attention to the fact that our Church principles we
believe to be "Bible truth," and hence it is not
bigotry, but a duty to uphold and propagate these
principles, and to shew others a "more excellent
way." Loyalty to Christ demands it. If Baptists
can so strongly advocate "unswerving fidelity to
Baptist principles and practices," shall members of
the Primitive and Apostolic Church of England, the
Mother Church of the Anglo Saxon race, half
apologize, as is often the case for their belief, and
shrink from the expression of Bible doctrine as it
has been held from the beginning. Don't apolo-
gize for the Church. Study to get an intelligent
idea of her doctrine and usages; read them in the
light of the Bible and history, and stand up for your
Church as you would for your mother:—

"Your Committee on Denominational Literature beg to
report that in their opinion the doctrines which are held by
us as a denomination are not only of sufficient importance
to demand our separate existence as a Christian body, but
are really necessary to the work of the world's evangeliza-
tion. Hence it follows that both our love and loyalty to
Jesus, and our efficiency as workers in winning the world to
Him, demand an unswerving fidelity to Baptist principles
and practices, and the circulation of a literature teaching
Baptist doctrine. Our duty to hold and propagate our views is
clearly co-extensive with our duty to hold them. If we
would have this and coming generations rightly trained and
grounded in the faith, we must supply them with a literature
saturated with truth. And your committee earnestly hope
that in the future great care will be exercised in supplying
our Sabbath Schools with books uncontaminated by senti-
ments hostile to the truth."

KING'S COLLEGE AND THE SYNOD OF FREDERICTON.

A very strong feeling was manifested in the Synod
in favour of making King's College, Windsor, the
theological school of the Diocese. It was unfortu-
nate that the motion could only be brought forward
at the close of the Synod. The Bishop was not
in the Chair, and while it was stated that he had
expressed his intention of not opposing the resolu-
tion and approved of it being brought forward, it
was thought best, as he was absent and had not
notified the governing body of the proposed
Divinity School of any change in his feelings, the
matter had better be postponed. The mover and
most of the speakers in favour of King's College
had previously voted for the proposed Divinity
School at Fredericton. But a strong reaction has
come, and there is no doubt the best and wisest
course will be adopted—that of a union of the
Maritime Dioceses in favour of King's College as
the Theological School. It is only a question of a
few years, when we shall see these two large Dio-
ceses sub-divided into several smaller ones. It will
be a great point if a strong Divinity School can be
built up at Windsor. In the meantime, as was
sensibly remarked, the contrast is not between the
two Colleges considered as secular institutions, but
between a purely secular institution and a College
where there is a chapel, with daily prayers, distinct
Church teaching and religious and Church sur-
roundings. Churchmen who believe in their
Church ought not to hesitate between the two.

A FALSE STATEMENT

It is a pity for the sake of those helping to
circulate it that there is not more truth in the
statement going the rounds of the press attributing
to Bishop Medley the remark that "dissenting
churches should not be dignified by the title of
denominations." Bishop Medley said nothing of
the kind, for such a remark would be sheer non-
sense and unworthy any respectably educated
Churchman, let alone such a man as the Bishop of
Fredericton. The Bishop made no reference of any
kind to the dissenting bodies, much less the remark
which is charged against him.

ST. CATHERINE'S HALL, AUGUSTA, MAINE.

The thirteenth year of this school for the higher
education of girls will open September 15th, with
Madame Mondan as Principal, and a very accom-
plished corps of teachers. Extensive improvements
are now making upon the buildings, and no pains will
be spared to ensure the comfort as well as the best
intellectual and religious training of the pupils.
Circulars giving full particulars may be had by
application to Rev. S. Upjohn, Augusta, Me., or
the Right Rev. Bishop Neely, Portland, as may be
seen by advertisement in our columns.

SOMETHING OF THE LITERARY HIS- TORY OF THE ENGLISH BIBLE.

No. III.

Compiled by the Curate of Yarmouth.

"Upon the setting of that bright occidental star,
Queen Elizabeth, of most happy memory," in con-
sequence of which event "some thick and palpable
clouds of darkness" so overshadowed England
ecclesiastically that sundry worthy individuals were
in doubt, it appears, "how they were to walk;" but
"the most high and mighty Prince James," appeared
like "the sun in his strength, and instantly dispelled
those supposed and surmised mists, and gave unto
all that were well affected exceeding cause of com-
fort," which, being interpreted means that Queen
Elizabeth was succeeded by King James the Sixth
of Scotland and First of England. The state of the
public peace being tranquil both at home and
abroad, mens minds were turned principally to
questions relating to the maintenance of religion.
The Roman Catholics hoped for much from James
because he was the son of the ill-fated Mary, a rigid
Romanist; the Puritan party in England, who had
imbibed much of the spirit of Geneva, hoped for
much from one who had been brought up among
Presbyterians; while Anglicans could not be
entirely free from doubts as to the result of his
coming to the Crown. The Dean of Canterbury,
Dr. Neville, was commissioned at once upon the
King's accession, and while he was still in Scot-
land, to congratulate him in the name of the
Church of England. The King then promised to
uphold the Church as established by his predeces-
sor. His progress from Scotland to England was
a continued scene of extravagant display and
amusement. He hunted and made knights; he
made more knights and hunted again. Meanwhile
the Puritan party did not waste their time. A
petition was presented to the King, called the
millenary Petition, from the supposed number of
ministers whose names were attached to it, though
Dr. Horne says there were not more than 750. In
this it was set forth that there were great faults
existing in the established Church, and the peti-
tioners desired that these might be reformed.
While at Wilton, on a hunting expedition, James
issued a proclamation, summoning a conference,
where these "things pretended to be amiss in the
Church" might be discussed. The time fixed was
January 14, 16 and 18, 1604, and the appointed
place was Hampton Court Palace, built by Wolsey,
and therefore already with a history, and destined
to have a greater in the reigns of James and
Charles I. The history of that conference is
beyond us here; we are concerned for the moment
only with one of the suggestions of the second day
made by Dr. Reynolds, the leader of the Puritan
party. He was certainly a man of great learning,
and he now objected to certain renderings in the
versions of the Bible then in use, and proposed
that there should be a revision. The King favored
the idea; and very shortly afterwards His Majesty
summoned the principal divines of the nation to
assist in carrying on the work. In July of the same
year he wrote to the Archbishop of Canterbury,
informing his Grace that he had appointed 54
learned men to prepare the new version, which it
was especially insisted on should be issued without
note or comment. The main object of this royal
letter was to enjoin upon the Archbishop that when-
ever a living of £20 per annum was vacant the
King should be informed of it, that he might use
his influence to have one of these translators nomi-
nated to it as a reward for their labors. So far as
history tells us, this completed James' labours in
the matter of the translation with which his name
has ever since been so intimately associated. The
generous hearted King was willing that these
scholars should be rewarded, but he took very good
care to shift all the expense from himself upon
others. The Universities were by him commanded
to lodge, free of charge, all scholars who were cap-
able of rendering any assistance in the work; only
in the case of the poor colleges the Bishop of Lon-
don was to have the privilege of paying the account.
So much for the King's part in this. We will have
occasion to speak of the matter of expense again
when we come to the question of the printing
monopoly. Though the King is said to have ap-
pointed 54 scholars to undertake the task, only 47
were actually employed. Different explanations
are given to account for this discrepancy. Bishop
Gray says that 7 either died, or from diffidence
declined the task; while Todd (p. 11) quotes an
explanation of Lewis' connected with the 15th in-
struction given to the revisers. These were men of
distinguished scholarship, vast and varied learning,
and of fervent piety. Todd, in his little work, gives
an account of them, which you can read for your-
selves if you will, but which is too long to be given
here. Judicious rules were laid down for the per-
formance of their task. As little alteration as pos-
sible was to be made in the Bishops' Bible, and
wherever this did not agree with the original,
reference was to be made to former translations.
No notes were to be added beyond what the literal
explanation of the Hebrew and Greek words
adopted into the text might require, and a few
marginal references, and only a few were to be
allowed. The translators divided themselves into
six companies, 2 meeting at Westminster, 2 at
Cambridge, and 2 at Oxford. Certain portions of
the Bible (and the Apocrypha) were given to each
company. When each individual translated all that

was allotted to his division, then the whole of that
company met and revised the work of the individual
members, and adopted and agreed upon one read-
ing. The work of one company thus finished was
sent to all the other companies in turn; so that the
whole revision passed under the examination of all
the scholars employed. But so great and painstak-
ing was the care of these good men that after all
this three copies of the whole Bible were sent to
London, and a committee of twelve, two from each
company, again reviewed the whole work, when it
was at last ready for publication.

The Hampton Court Conference was held in
1604; the actual work of revision began shortly
after, and this version of the Bible was published in
1611. Beside the dedication to the King, already
referred to, there was in the first edition, and in
some others since, an introduction or address to the
reader, quaintly written, but full of useful informa-
tion and pious sentiment. I hope I am not guilty
of presumption when I say it is a pity that the
dedication to King James could not change places
with the address to the reader.

This latest revision of the Scriptures, and at
present in universal use in English speaking coun-
tries, is usually known as the "Authorized Version,"
a title which is apt to convey a false impression.
The version was not issued under the sanction of
royal proclamation, or by order of Council, or by
Act of Parliament, or by vote of Convocation.
The Conference of Hampton Court was called by
the King in response to petition. The translators
seem to have been nominated by him, and on the
title page of our Bibles we can still read that the
work was done "by His Majesty's special com-
mand;" but beyond this I know of nothing to make
this the "authorized version," unless it be the vis-
itation articles of Laud while Bishop of St. David's
(1622), and of London (1628), but these at the best
would have only diocesan effect. The Scotch
Canons, which, however, would have no authority
in England, say "The Bible shall be of the transla-
tion of King James."

We were speaking but a moment ago of the
question of expense. The translators were lodged
at the Universities free of charge to themselves; but it
would appear that they received no direct remunera-
tion for their labor. The twelve revisers, however,
who met finally in London, went, it is said, "daily
to Stationers' Hall, and in three-quarters of a year
fulfilled their task, all which time they received
duly thirty shillings each of them by the week from
the company of stationers, though before they had
nothing." Still, the expenses would be very con-
siderable, and to meet them in some measure, Mr.
Barker, of London, gave £3,500, "by reason
whereof the translated copy did, of right, belong to
him and his assignees."

(To be continued.)

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

XII.

Class Immediately Before the Day of Confirmation.

The course of instruction has been completed. I
have at this time merely to give you a few final di-
rections about the service and about the day itself.
The introductory service will be the Litany; after
that, hymn 348 (A. and M.) will be sung. I will
read that hymn to you now, and I want you to
read and think over it afterwards for yourselves. It
very beautifully expresses the feeling with which
you will, I hope, come to Confirmation. Listen to
it now—

"Behold us, Lord, before Thee met," etc.

Then, while you are still standing up, the short
address at the beginning of the service will be read.
After that the Bishop will come down and address
you. He will probably tell you that you may sit
down while he speaks to you. Try and pay care-
ful attention to what your Bishop will then say to
you. His words will be full of instruction, full of
warning, and full of encouragement; and he speaks
to you in the Name of Christ. Towards the close
of his address the Bishop will tell you to stand up
that he may put the question to you. He will then
ask you, "Do ye here in the presence of God,"
etc. Give your answer clearly and distinctly; don't
each one wait for the other, but each one for him-
self or herself audibly answer, "I do." Then will fol-
low the few short versicles and responses. At the
"Let us pray," you will kneel down, and there will
then be said, for and with you, the prayer for the
seven gifts of the Spirit, which I hope you have in
the last few weeks often used for yourselves. When
the prayer is ended the congregation will rise from
their knees, but you will continue kneeling. There
will then be sung hymn 157—

"Come, Holy Ghost, our souls inspire,"

as a special Invocation of the Blessed Spirit. You
will then come forward, as I sign to you, two at a
time—first the boys, then the girls—to the chancel
gates, where you will kneel and be Confirmed. When
each two are Confirmed they will go back and kneel
in their places; when all are Confirmed the service
is concluded, and then the Bishop will publicly
from the pulpit again speak to you and to the whole
congregation. After the congregation are dismissed,
remain in your seats until I am ready to go with
you to the sacristy, when I will dismiss you with a
short prayer. Now, a few hints about the time be-
fore and after the service.

Begin the day if you can by attending the celebration of the Holy Communion in Church at 8 o'clock. You will be there at that hour on the following Sunday for your first Communion, and on this Sunday you will think of that. That God's blessing may be given to you who are to be Confirmed will be a special intention in our minds on Sunday morning, and it would be well for you to join in the service. You will be as quiet and recollected as you can through the day. There is one thing that I very particularly want you to do: Spend, *quite alone*, some time of the day, say about half an hour; think well over what you are going to do, what you hope to receive; once more renew your good resolutions, and put yourself in God's presence. I am pretty sure that some part of the time you will spend on your knees. With quiet, confident trust in God your Father, and in Him Who by His Death has won for you the gift of His Spirit, come. You are weak, but He will strengthen you, and He will teach you His will. He will strengthen you when you stand, to comfort and help you when you are weak-hearted, to raise you up when you fall, and, finally, to beat down Satan under your feet. Christ your Saviour calls you to be on His side, and though you may be few and of little influence, yet it will be no small gain for the cause of Christ if you all will live consistent, Christian lives. May God's Fatherly Hand ever be over you, His Holy Spirit ever be with you, and so lead you in the knowledge and obedience of His Word, that in the end you may obtain everlasting life, through our Lord Jesus Christ.

BISHOP DOANE'S SERMON.

(Continued.)

"With all long-suffering and doctrine." We are not left to any question or uncertainty as to the distinctness and definiteness of this word; it is the favourite expression of the New Testament Scriptures for describing that which is most fixed and definite. It passes from our Lord's appropriation and applications of it to His own revelation of all truth. "My doctrine is not Mine, but His that sent Me." "If any man will do His will, he shall know of the doctrine." From this it passes into those two most set and suited of all expressions, "The doctrine of the Apostles," and "the form of doctrine," as stated in the Book of the Acts, and in the Epistle to the Romans, and so the charge of the Apostle is to set forth the whole complete balanced system of the faith. It is the teaching of dogma to which St. Timothy is urged. We have received it in Creed and Catechism and Sacramental office. It is one goodly heritage, not for the complacent contemplation of spiritual self-conceit, but to be held up and handed down. Neither the stammering lips of uncertainty nor the shut lips of cowardice are the tokens of a teaching Church. And where the Bible, taught from lectern and stall and altar, is contradicted by the pulpit; where the service of the Church is denied by the sermon of the preacher, men will question his commission or his conscience, and be justified in what they do.

No man can look out on the religious world to-day without the sense of danger, not altogether in the encroachments of unbelief, for this is only the old tide, advancing and receding, making its wavelines on the beach, which by-and-by the flood will wash away; not merely in the assumptions of science, for that is only the mangled reading of the great revelation by those who will read it better when they have studied more, as school boys, not having yet learned to spell, come through their blunders by slow degrees to read; and not much in the growth of schemes and associations of error, for either by distintegration or division they are lessening and losing their hold on thoughtful men. The danger lies rather when we look for safety and live in fancied security. The old war cries of men earnestly contending for the faith have died away. The great principles contended for in the last generation, within this church, are either held or allowed on every hand. We are congratulating ourselves on the obliteration of old party lines; the dying out of party lines, and the drawing together of men that stood apart; meanwhile steadily and stealthily the thought is creeping over the minds and hearts of men, that these contested points are not important. They have dropped out of sight and out of mind, and the grass and the flowers, too often the fading grass of man's theories, and the unfragrant flowers of man's rhetoric, have overgrown the ground of asserted principles, and the rock of the positions that were won in the earnest contentions of earnest men. Practical Christianity, personal religion, works of love—these are the watchwords of the day. And they are great words and true. But as facts they are not; they cannot live without faith, and faith cannot live without something, and something definite to believe. These things are simply faith expressed in life, in character, in service. And to hold to them instead of faith, to magnify them above it, to overlay and overgrow faith with these, is to kill that which gives them all the virtues and all the value that they have; what Holy Baptism is as the new birth; what the holy Eucharist is as nourishment to the soul; what Confirmation is as giving spiritual life; what the ministry must be for the due administration of sacraments. These are truths which, to leave untaught and not held, is to eat out and sap away by lowered estimation and disuse and deprivation the very sources of the life of men's souls. And it is plain, I think, to be seen, that this very drawing together upon a new ground,

of men who once met in the old battle-field of honest maintenance of their convictions, is dangerous, because it is due, not altogether to the uplifting of the whole church to a higher level of belief, though that in part is true, not altogether to the raising of mere issues, and the changing phases of the fight, but in a large degree to a dangerous tendency to secure a seeming agreement, by smoothing of the sharp outlines of clear definition, by evacuating the old symbols of part of their meaning, by rejoicing in a charity which does not rejoice in the truth. By loving not the truth and peace, but peace with disregard of truth, the period of merged differences is in danger of becoming a period of indifference.

Let me take illustrations of this drift and tendency of our time, lest I seem to be a mere groundless alarmist, or a stirrer of strife among brethren.

You will recall recent utterances from the old Bampton foundation, assigning to human ingenuity the polity of the Catholic Church—you will think of the progressing secularization of the colleges of Oxford; of conceptions of Holy Scripture, of the nature of our divine Lord, freely uttered in the American Church, so humanitarian as to reduce both to an almost human level—and of an English voice, eloquent and earnest, claiming in America, not long ago, that liberal theology is the back bone of the Church of England, defining liberal theology to comprise in its *non credo* the non Pauline authorship of the epistle to the Hebrews; the insisting, "not on the ceremonial, the dogmatic, or the portentous, but on the moral side of religion"—the composite character of the Pentateuch—"the mention of the second Isaiah without alarm or scandal, the complexity of the mental relation of the four Gospels, the resolution of the doctrine of the Trinity into the Biblical (?) character, the non-reappearance of the doctrine of the atonement in the crude form common both in Protestant and Roman Catholic Churches in former times; the condemnation of the Athanasian Creed by half of the English clergy, and its silencing by the Irish Church—and miracles, including necessarily the Incarnation and Resurrection, no more made the chief or sole basis of the evidence of religious truth. Surely the church, of which this is the backbone, has become well nigh invertebrate, and the most skilful comparative anatomist could hardly construct a Bible, a Church or a system of doctrine that would stand together, of what liberal theology leaves of the vertebrae of this fossil, which it consigns along with the Christian institutions to the museums of curious but worthless antiquities. We have not so learned Christ.

Finding fault with the past will neither correct the present nor save the future. But in the midst of tendencies and drifts and currents such as these, we have need, not as men of little faith, but as men of earnest love for the old faith of Creed and Scripture, to beseech Him to rouse us to our danger. He who seems asleep is sure to bring the ship safely to shore. Against the dogmatic statement, "there is no dogma," we must set up the rebuke of the exhorting with all doctrines, and while we thank God for us, in our age, army of defenders, Pusey and Wordsworth and Trench and Liddon and Sadler, who confront the forces of the deniers of the faith, we have need, as Bishops in the Church of God, to remember our tremendous responsibility to keep what has been committed to us, to hand on, unimpaired, the doctrine we have received from faithful men; to charge men that they teach no other doctrine; to war a good warfare; holding fast; to be nourished up in the words of faith and good doctrine; to take heed unto ourselves and to the doctrine; to labour in the Word and doctrine; to hold fast the form of sound words; to continue in the things we have learned and have been assured of knowing of whom we have learned them, even of the Church of God, which is the witness and keeper of the Word; to preach the Word; to be instant in season and out of season; to reprove, rebuke, exhort with all long-suffering and doctrine. For surely the time has come when men with itching ears have heaped to themselves teachers, and are turned away from the truth and turned to fables.

Standing to-day in the proud position of popularity with what they think their following, these so-called leaders of so-called liberalism are really the creatures of the crowd; born of the itching ears of man, who heap to themselves the teachers that will speak unto them smooth things and prophesy deceits—not so much in the way of controversy nor in following the inventors of the new doctrines into all the wanderings of their ways, but in the simple steadfast proclamation of the whole counsel of God, in standing in the old paths in the maintenance of the standards and symbols of the faith, in the presentation of positive and unchanging truth against the ever-changing and varying forms of error, in these ways we are to witness for Christ. The parleying of pickets during the time of truce, the laying aside of weapons in a suspension of hostilities, the disarming of soldiers while the enemy is still armed—these are surely things which no wise commander would allow, and though the conflict seems at rest or the skirmishers to be on other than the old field, we must be on the look-out against the feints of a cunning and subtle foe—leaving no outpost won unguarded, and keeping fresh and bright, ready for any unexpected use, each portion of that panoply of God; buckler and helmet, and sword and spear; girdle and sandals, without each one of which no soldier is fully armed. Above all, let us beware of that cessation of all con-

tests, which means indifference, unwatchfulness, betrayal, surrender; when men, having made a solitude, a wilderness, a dead level of indistinct indefiniteness, a very waste of unbelief and disbelief, a great sand stretch of shapeless, colorless and endless monotony, call it—peace. There is no gain to the truth, to the Church of Christ, when we break down, or deny, or fritter away the barriers of doctrine, statements of ecclesiastical order that protect those who are within, in order not to draw others into us, but simply to make ourselves as defenseless and unprotected as they.

A man who reclaims and fences in a bit of broken woodland has furthered and helped in the cultivation of the world. But the man who abandons and lets out into the wilderness a cultivated field helps to make good land waste again. In America the anxious thing about the Church to-day is its growth. The prayer of the dying French pastor for the elementary graces suggests the need of our laity to-day for the elementary truths of Christianity. They have need to be taught which be the first principles of the oracles of God, the principles of the doctrine of Christ. Men and women born and brought up in the Church are untrained, as they were a generation back. The Bible is not read, the Catechism is not learned, the truth is not proved, the Faith is not preached, the Church is not set forth as it used to be; and when to this half-learned mass you add the constantly increasing quantity of utterly unlearned dough: when you enlarge the half knowledge of Churchmen by the utter ignorance of all theology of men born and brought up in the shapeless and systemless confusion of sectarian bodies, the danger is that the yeast will be smothered out of life. Thank God, recited creeds, recurring services and read Scriptures, compel a certain amount of constant instruction in the Faith. But the principles of the doctrine cannot be left out of our teaching. The foundation must be laid again, and often, if we would go on unto perfection. Exhortation in all doctrine is the crying need of our day. There are not many deniers of sacramental grace, of apostolic order, of liturgical worship, because there are not many assertors of these things to-day. These are largely accepted if not carried out. Men are devoted to scientific investigation, to textual criticism, to the factor, the degree of the inspiration of the Holy Scripture. We must be watchful and faithful in these contests now; but by-and-by, when Science has become, by its full unrolling parallel, upon a lower plane with revelation; when varying texts and varying translations are found not to contradict and not necessarily to supersede, but only to illustrate one another; when the sheep has come to hear the voice of the Lord speaking in the Word which He is the revealer—by-and-by these old questions in that strange whirligig of recurring errors will come up again, and it will not do for us to have forgotten, to have failed to teach, to have laid aside the line of defence and the armory of argument with which the great theologians of the English Church put to flight the armies of the aliens in the day not unrecognized, thank God, of England's visitation.

But it must be with long-suffering patience. Patience with men in error, in unbelief, in disbelief, is the first qualification of successful teaching. Denunciation, condemnation, the index and the inquisition, are too much the tendency of positive teachers in every department of learning to-day. "In meekness instructing those that oppose themselves," is the Apostles' injunction to the Bishop. Angry controversy, bitter crimination, and unmeasured condemnation are weapons of a carnal warfare. Least of all can they be used in the inevitable contentings among Christians for accurate statements of the Faith. When Moses found the Egyptian striving with the Israelite he slew the Egyptian, but when he saw the two Israelites fight he said, "Ye are brethren, why strive ye." Against moral error or denial of the faith the sword; but even then the sword of the spirit, but against imperfect belief, half truths, the mistakes of ignorance, the lack of knowledge, the imperfections of education, all long suffering and doctrine. We are too much at fault ourselves in our inheritance of the cold-hearted and half faithless years of our Church life, in our timid and imperfect setting forth of truth, in our inconsistencies of life that contradict our system of belief, to be angry with those whom, if we have not repelled, we have failed to attract; and the effort to find out points of agreement rather than to dwell on points of difference, to construct with patience from such foundations as we have in common rather than to tear down with violence the denials, is the Christian-like and the Apostolic way, even as the Master communicated with the Jews in the reading of their Scriptures and the keeping of their feasts and the worship of the synagogues, and builded their petitions into the structure of the Lord's Prayer, and fulfilled instead of destroying the law; and as St. Paul did not deface the altar on the Areopagus, but only effaced the first syllable of its inscription, if it should read, "To the known God." Men don't contend for error knowing it to be such. Counting it truth, they love it because they think it truth, and for that love we must honour them, separating them from what they hold. All error has in it an element of truth. It is truth either painted or overlaid or misapplied or exaggerated. It could have no life but for the principle of truth which it contains. To destroy it root and branch, to root it out, to burn it, is to destroy the wheat with the tares. Surgery differs from butchery by patient discrimination, and doctrine is not denunciation because it is long suffering. Again, the

living holders of error to-day hold it by force of education, of circumstances, of surroundings. The sect idea, which is disunion, proves its real longing for unity by perpetual efforts for aidance. The holder of the parity of orders believes in a succession, and in the need of an authority to minister. The very sect which most of all narrows the recipients of Holy Baptism, and counts it not a saving ordinance, is over scrupulous about a certain method of its administration. And Christian men and women who do not "discern the Lord's Body" in the Holy Eucharist, eat and drink in a manner, so far as serious preparation goes, not unworthy of the recognized presence of the Lord. The "long suffering" teacher will rather seek out the particles of the truth in these imperfect systems, by presenting to them the magnet of the whole truth of the Church, than crush, with the violent hammer of condemnation, the earthy matter, which can be separated from them by care.

(Concluded on page two.)

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.

DERBY, N. B.

(To the Editors of the Church Guardian.)

SIRS,—In your issue of 14th inst., the account of the meeting of D. C. S., lately held at Frederickton, contains the statement that there was no Report from Derby. Permit me, therefore, to say that there was a Report, but, as I suppose, it was not read. I was not present during the presentation of the Reports, and could not direct attention to the omission. My Report, indeed, was not complete, and that may account for its suppression. And yet, methinks, the information that Derby was prepared to contribute \$90 to the funds of the Society was as valuable as that contained in some of the Reports that were read. Year after year it is brought to the notice of the General Committee that some Parishes have reported more than they have paid, and enquiry elicits the information that money is promised, and so reported, but never collected. I have endeavored to pursue a safer, if not a wiser policy in reporting only what has been actually paid in at the time. And as the Rules of the Society require the Reports to be sent in by a certain date, and it sometimes happens that the lists are not closed by that time, the result must be an incomplete Report. Such was the case with me this year, and I can see no good reason why, imperfect as it was, it was not communicated to the Society. But I do not wish to find fault, and especially since the omission gives me this opportunity of stating much more accurately than before, the amount contributed by my Mission during the past year to the General Fund of D. C. S., viz., \$130, a sum of money that exceeds, I think, in some degree, the average amount from Country Parishes.

Yours,

A. F. HILTZ.

Digby, July 15th, 1881.

THE REVISION.

(To the Editors of the Church Guardian.)

SIRS,—In reading over the lesson in the Greek Testament, as is my custom, with the Revised Version open before me, I found the other day a noteworthy instance of what Bishop Doane styles the "eneration of language" of the latter. I refer to the substitution of the word "appointed" for "ordained" in Acts xiv. 23. The spirit of enquiry being roused in me by this, I referred immediately, with the aid of the concordance, to the other places where the word "ordain" is used in its technical sense, and found in each case the word "appoint" substituted. (Vide Tit. i. 5; 1 Tim. ii. 7; cf. also Heb. v. 1, and viii. 5.) Now it so happens that in neither of these latter places is the pregnant sense of "ordain" required by the Greek, but in the first mentioned case it is different. The word here used (*cheirotoneantes*) in its primary signification implies election by shew of hands; but among ancient ecclesiastical writers it is nearly always used as the technical word for ordination, and in some cases it is most distinctly applied to the laying on of hands; and yet the revisers did not deem this interpretation worthy even of a marginal note. There are certainly two distinct uses of the word, but the translation "appoint" seems to me to shirk them both. It either expresses too little or too much. If we accept the fuller meaning of the word, it means to ordain by the laying on of hands, and, if we accept the simple, primary signification, it simply means to choose, without any notion of appointment, as a compound of the same word is translated by the same revisers in Acts x. 41. But this latter interpretation seems hardly tenable, for the word must be understood of St. Paul and Barnabas, who, while they would necessarily ordain the elders would hardly be the ones to elect them. It may be noted that the Vulgate authorized the sense of ordination.

EUSEBIUS.

SUBSCRIPTIONS RECEIVED.

The Most Rev. the Metropolitan, Fredericton, N. B.; Chas. P. Wetmore, do. do.; Andrew Inches, do. do.; W. Carman, do. do.; Geo. J. Bliss, do. do. (2); Dr. Harrison, do. do.; John Black, do. do.; A. Burchell, do. do.; John Maxwell, do. do. (2); Mrs. W. Wentrum, do. do.; Mrs. Wandless, do. do.; John Smith, do. do.; Jas. Maxwell, Victoria Mills, do. do.; Mrs. Judge Fisher, do. do.; Mrs. Thos. Wetmore, do. do.; Edward Yardie, do. do.; W. M. Cathels, do. do.; L. W. Sherman, do. do.; A. F. Street, do. do.; H. B. Rainsford, Jr., do. do. (2); Mrs. H. G. C. Wetmore, do. do.; George White, do. do.; Miss Moore, do. do.; Mrs. Street, do. do.; Messrs. McMurray and Fenety, do. do.; Rev. F. Alexander, do. do.; Thos. Wandless, do. do.; John Jarvis, do. do.; Mrs. B. Close, Gibson, York Co., do. do.; Wm. McKee, do. do. do.; Wm. Devonport, do. do. do.; J. F. Jewelling, do. do. do.; Miss Clements, do. do. do. (2); Rev. W. Jaffrey, St. Mary's, do. do.; Mrs. G. McKee, do. do. do.; Joseph E. Smith, do. do. do.; Isaac Peabody, do. do. do.; J. S. B. Clements, do. do. do.; W. H. Baxter, Norton Station, Kings Co., do. do.; Rev. J. H. Talbot, Springfield, do. do.; Rev. E. H. Ball, Napan Station, Cum. Co., N. S.; Miss G. A. Gilpin, Annapolis, do. do.; The Venerable Archdeacon Gilpin, D. D., Halifax, do. do.; Rev. H. Stamer, Hubbard's Cove, Halifax Co., do. do.; Hugh Lane, Truro, Col. Co., do. do.; Joseph Dible, Halifax, do. do.; Mrs. Lathrop Ford, Liverpool, do. do.; Jas. H. Harris, Annapolis, do. do.; Rev. R. C. Caswell, Welland, Ontario; Rev. John Gible, Port Dalhousie, do. do.; Rev. W. Henderson, Blyth, do. do.; C. F. Pickett, Springfield, Kings Co., N. B.; Hon. John Longworth, Charlottetown, P. E. Island; Robt. Melville, Tay Creek, York Co., N. B.

BOOK NOTICES, REVIEWS, &c.

MESSRS. JOHN LOVELL & Co., of Montreal, have kindly sent us a copy of "Lovell's Gazetteer of British North America," a work most valuable, and, indeed, most necessary to every man who wishes to keep himself conversant with the growth and condition of this country. It contains, so the title page assures us, the latest and most authentic descriptions of over 7,500 cities, towns, villages and places in the Provinces of Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, British Columbia, the North-West Territories and Newfoundland.

THE Illustrated Scientific News.—The July issue of the Illustrated Scientific News teems with interesting illustrated articles, a few of which are as follows: The Doblear Telephone; Glass Grinding Machine; Ancient Pottery from Cyprus; Mechanical Larynx; Pleasure Car of the Days of Louis XIV; Amateur Mechanics; The remarkable Palmyra Palm; Curious Fishes; Illustrations, explaining the bursting of Fly Wheels; A Velocipede Carriage. In addition to the numerous engravings, there is a large number of interesting, useful and practical papers, relating to various departments of popular science. This is one of the most elegant printed and valuable periodicals.

Sold by all newsdealers. Published by MESS & Co., 37 Park Row, New York.

"We have just perused a copy of the Electric Age, No. 3 of Vol. 1, a monthly journal published in the interest of the Science of Electro-Therapeutics, edited by S. Vernoy, 177 Jarvis-Street, Toronto. It treats on the cause and cure of disease by Electricity; the science of life, health, happiness, &c.' supported by authority well calculated to convince the sceptic. This is a branch of science of vast interest to afflicted humanity, and we need all the light and improvement possible—the more the better. The evidence given as proof of the marvellous results is conclusive."

We have received "Our Little Ones" for August, containing nicer stories and more charming illustrations even than former numbers. \$1.50 a year. Russell Publishing Co., 149 Tremont St., Boston.

Quite a work of art has been sent us, issued by the Central Railroad of New Jersey, in the shape of a Travellers' and Tourists' Guide Book, describing places of summer resort in connection with their road and branches.

BRUNKEN STUFF. How many children and women are slowly and surely dying, or rather being killed, by excessive doctoring, or the daily use of some drug or drunken stuff called medicine, that no one knows what it is made of, who can easily be cured and saved by Hop Bitters, made of Hops, Buchu, Mandrake, Dandelion, &c., which is so pure, simple and harmless that the most frail woman, weakest invalid, or smallest child can trust in them. Will you be saved by them? See other column.

We can confidently recommend the valuable medicine called Maltpepsyn, manufactured by Hazen Morse, Toronto, and advertised in another column. It is not a Patent Medicine, but a valuable preparation sanctioned by the Medical Faculty, and unsurpassed as a remedy for Indigestion, Dyspepsia, and kindred ailments.

THE COMMON EXPRESSIONS. "I feel so drugged," "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 **STIMULANT** medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

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FOR DELICATE WOMEN, who are suffering from Anemia and Weakness, caused from Over-Nursing, PUTNER'S EMULSION is just what is required to give tone to the system, and will immediately build them up in health and strength.

A FOOL ONCE MORE. "For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. Two bottles cured her; she is now as well and strong as any man's wife, and it cost me only two dollars. Such folly pays." —H. W., Detroit.—See Press.

HONoured AND BLEST. When a board of eminent physicians and chemists announced the discovery that by combining some well-known valuable remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honoured and blessed by all as benefactors.—Democrat.

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Baptisms.

DYKEMAN.—In St. James' Church, Cambridge, by the Rev. B. Shaw, Wilmot Tully, son of James G. and Jane Dykeman.

BOND.—In the Chapel of St. Mary the Virgin, at Barton, 11th July, by the Rev. P. J. Filleul, Rector of Weymouth, Frances Isabella Farick, daughter of William Moody and Mary Louisa Bond, born 25th May, 1881.

Marriages.

WILKINSON—TREMAINE.—At St. George's Church, Halifax, on 14th July, by the Rev. Canon Dart, M. A., D. C. L., President of Kings College, Windsor, N. S., the Rev. W. J. Wilkinson, M. A., son of the Hon. Judge Wilkinson, of Hushville, Chatham, N. B., to Eliza eldest daughter of Stuart Tremaine, Esq., of Halifax, N. S.

PARKER—WRIGHT.—On the 25th June last, at Jesmond Church, Northumberland, by the Rev. Berkeley Addison, vicar, assisted by the Rev. J. Dunne, Neville Parker, retired Sub-Lieutenant Royal Navy, son of the late Robert Parker, Esq., and grandson of the Hon. Neville Parker, late Master of the Roll, New Brunswick, to Elizabeth, eldest daughter of J. W. Wright, Kensington, late of Ceylon.

Deaths.

WOOLLAVER.—At Walton, N. S., on Wednesday 13th inst., Thomas Melvin, child of Howard and Fanny Woollover, aged 7 months. (Boston Papers please copy.)

HADDOW.—At Dalhousie, N. B., at the residence of her son, Geo. Haddow, Esq., M. P. for Restigouche, Elizabeth, relict of the late Robert Haddow, aged 74 years.

In the Whole History of Medicine

No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords by its timely use in the throat and chest disorders of children makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have used it never will. From their knowledge of its composition and effects, physicians use the CHERRY PECTORAL extensively in their practice, and Clergymen recommend it. It is absolutely certain in its remedial effects, and will always cure where cures are possible.

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Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth, who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

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IT CURES Wounds, Piles, Sores, Pimples, Cuts, Stings, Felons, Burns, Scalds, Bruises, Sties, Sprains, Boils, Chapped Hands,

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EAGAR'S PHOSPHOLEINE.

OR Cod Liver Oil Cream with Hypophosphites.

FOR THE CURE OF Consumption, Paralysis Bronchitis, Asthma, Dyspepsia, Scrofula, Salt Rheum and other Skin and Blood Diseases, Rickets, Anæmia, Loss of Flesh, Wasting both in Adults Child, Nervous Prostration.

Invaluable as a Tonic to brace up the System when it is in that state known as BELOW PAR brought on by Mental Anxiety, Over Brain Work, Overnourishing of Mothers and other Excesses which, if not relieved end in DIPHTHERIA, LOW FORM OF FEVER, CONSUMPTION &c., &c.

PERFECT PLEASANT PURE COMBINATION. TO THE TASTE. INGREDIENTS.

Many persons who have not used Eggar's Cream confound it with the many Emulsions which are freely offered for sale. To such Mr. Eggar begs to say that EAGAR'S CREAM is ENTIRELY DIFFERENT FROM ANY PREPARATION on the market, and, unlike the ordinary combinations of Cod Liver Oil, it produces NO ERUCTION nor sense of nausea after taking; in fact, Patients find it so pleasant and effective that they like the taste, and look for it even after they are well.

As a proof of its being different from other preparations, it has EFFECTED CURES AFTER OTHERS HAVE FAILED. For one of the many such cures see certificate of Mr. Archibald below.

In order to avoid having this Cream classed with Emulsions, Mr. Eggar will in future call this Cream PHOSPHOLEINE.

Below are the names of LEADING MEN IN THE PROFESSION who have tried Eggar's Cream; and if you are not satisfied that it is the BEST MEDICINE IN USE for Wasting Diseases go and ask any of them.

- Jos. W. J. ALMON, M.D., Senator. W. B. SLAYTER, M.D., F.R.S.L., F.R.C.P., Eng. Consult. Phy. Prov. and City Hospital. Lecturer on Diseases of Women and Children, Halifax Medical College. R. S. BLACK, M.D., 43 Granville Street. ARCHD. LAWSON, M.D., Prof. Surg., Halifax Medical College. T. R. ALMON, M.D., Phys. and Surg. to Poor's Asylum; Phys. to Infants' Home. ARTHUR MOREN, M.D., M.R.C.S., Edin., City Medical Officer, burg. Police and City Prison, Phys. Deaf and Dumb Institution; Licen. Med. Fac., Edin. W. N. WICKWIRE, M.D., Inspecting Physician Port of Halifax. R. ADLINGTON, M.D., Edinburgh, M. R. C. Surg., England, Mem. Col. Phy. and Surg., Ontario, etc. C. A. TEFPTS, M.D., Toronto Health Institute. E. O'REILLY, M.D., C.M., General Superintendent Toronto General Hospital.

The following certificates are from gentlemen who have learned the exact state of their case from the physicians who attended them during their illness, and know beyond a doubt that they were cured by the joint efforts of a carefully directed dietary treatment and Eggar's Cream as medicine—their certificates are therefore valuable.

Attention is particularly called to the case of Mr. Harrington. His physician says that the case was an UNMISTAKABLE CASE OF TUBERCULOUS DEGENERATION OF THE LUNG OR INCIPIENT CONSUMPTION, and that his is one of the FEW CASES THAT HAS EVER BEEN CURED.

In Mr. Dimock's case, the physician who attended says the patient was very delicate; the certificate is bona fide.

Read the certificates and letters of Dr. E. A. Tefpts, of the Medical Therapeutic Institute of Toronto, and both the statements contained therein and the quantity used will prove conclusively the value of Eggar's Cream or Phospholeine.

Read the certificate of Dr. O'Reilly, of that celebrated and extensive institution, the TORONTO GENERAL HOSPITAL, where EAGAR'S CREAM was tested in wasting and other diseases during a period extending over five months, and after such evidence in its favor the most sceptical will be satisfied that EAGAR'S CREAM is superior to all in the cases for which it is recommended.

MR. M. F. EAGAR, Halifax, N. S. ASHDALE, HANTS CO., Nov. 12th, 1880.

DEAR SIR,—Last winter my son, aged six years, caught the whooping cough. The disease settled on his lungs, and for sometime we almost despaired of his life. Our doctor advised me to give him your Cod Liver Oil Cream with Hypophosphites, and under its use he completely recovered. Yours truly, LEWIS DIMOCK.

DEAR SIR,—Last summer I was troubled with a cough, and, my physician says, unmistakable symptoms of Consumption, including debility and loss of flesh. I lost 30 pounds in weight in a few weeks. My physician, who examined me, advised me to use your Cod Liver Oil Cream with Hypophosphites, and I am happy to be able to inform you that it has produced a complete cure, and have regained from 120 to 150 pounds in weight, and am now enjoying good health. I drove 65 miles at night across Cape Breton during a snow storm in December without suffering from it in the least. I am, dear sir, yours faithfully, E. R. HARRINGTON.

HALIFAX, May 14th 1880.

Mrs. CHISHAM, Willow Park, Halifax, begs to add her testimony in favor of Eggar's Cod Liver Oil Cream. Having suffered from an affection of the lungs for several years past, together with most distressing attacks of Phthisis, and having tried almost every known remedy, many of which more or less relieved the cough and depression, was last autumn recommended to try Eggar's Cod Liver Oil Cream, which she did, with immediate, and singular, and beneficial results.

It reduced the cough, relieved the distress and depression, improved the appetite, and increased flesh and strength. Mrs. Chisham considers Eggar's Cod Liver Oil Cream an invaluable medicine, and would recommend all persons suffering from weak lungs or Phthisis to try its use, for it has the same effect upon others as it is having upon her. There is no estimate to its advantages upon the health and spirits of the patient.

MR. M. F. EAGAR, Esq., Halifax. DEAR SIR,—During the fall of 1876 I contracted a severe cold, which settled on my chest, causing inflammation of the lung. For the next two years I used many different preparations, including —'s Emulsion, —'s Emulsion, and also Churchill's Compound Syrup, from neither of which I derived any benefit. Meantime, hearing of your Cod Liver Oil Cream, I gave it a trial, and am happy to state that it has very materially benefited me, and would strongly recommend it to one and all who may be similarly afflicted, being convinced that the ingredients contained in your Cream are what is necessary for rebuilding of either weak or diseased lung. Yours, gratefully, ISAAC ARCHIBALD.

MEDICAL ELECTRO-THERAPEUTIC INSTITUTE (Cor. Jarvis and Gerrard Sts.), Toronto, Ontario, October 27th, 1880.

MR. M. F. EAGAR, Halifax, N. S. DEAR SIR,—It is with pleasure that I can recommend your Cod Liver Oil Cream with Hypophosphites. In every case it has met my expectations, and is the best preparation of the kind that I have ever used; some of my patients come to like the taste, and none call it unpleasant, which is very greatly in its favor. Enclosed please find Post Office Order for \$3.65, to balance my account to date, and oblige me by sending another gross. Yours very truly, F. A. TEFPTS, M.D.

HEALTH INSTITUTE, 273 Jarvis St., Toronto, 16th December, 1880.

MR. M. F. EAGAR. DEAR SIR.—Enclosed find P. O. Order for amount due for last gross of your Cod Liver Cream; it was received a month after being shipped by you. I find it all and EVEN MORE THAN YOU RECOMMEND IT TO ME. E. A. TEFPTS, M.D.

HEALTH INSTITUTE, 273 Jarvis St., Toronto, 21st December, 1880.

MR. M. F. EAGAR. DEAR SIR.—Nearly out of your Cod Liver Cream. Please send another gross as soon as possible. E. A. TEFPTS, M.D.

TORONTO GENERAL HOSPITAL, Established 1860, Incorporated by Act of Parliament.

MR. M. F. EAGAR, Esq., Halifax, N. S. DEAR SIR.—I am very highly pleased with the action of your Cod Liver Oil Cream with Hypophosphites. It has been used in this Hospital in Pulmonary and other Wasting Diseases with success, and being so palatable, is a splendid substitute for the Crude Cod Liver Oil. Will you kindly let me know the lowest wholesale rate for a quantity for hospital use? Yours truly, C. O'REILLY, M.D., C.M. General Superintendent.

The following are a few of the many hundreds who have derived great relief from the use of EAGAR'S PHOSPHOLEINE, and whose certificates can be seen at Mr. Eggar's store.

E. C. NEWBURY, S. H. SUGARNE, JOHN LEE, ALB. MCKAY, MR. BLUM, ALEX. S. BATES, JAMES JACOBSON, JOHN PALMER, JOHN RICHARDSON.

One bottle Eggar's Cream will accomplish more than one dozen bottles of Oil in Wasting Diseases, and patients find the benefit on taking the first dose.

Some of these Physicians, who have given testimonials in favour of other preparations, have since been convinced that there is NOTHING EQUAL TO EAGAR'S CREAM, and consider it the BEST, and CHEAPEST at any price, on account of its effecting its cure promptly and unflinchingly, its pleasant taste, and agreeing with the most delicate stomachs.

If you cannot procure Eggar's Cod Liver Oil Cream from the shops in which you deal, send to Mr. Eggar, 147 Hollis Street, Halifax, enclosing the price, and he will forward to your address. Mrs. Eggar will send six bottles to any part of Nova Scotia; free of all Express charges, on receipt of price. Don't allow others to induce you to take other preparations on which they may make a large profit, but insist in getting EAGAR'S PHOSPHOLEINE or CREAM.

Single Bottles, 75 Cents. \$6.00 per Dozen. Discount from above Prices to the Trade.

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