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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 19.]

HALIFAX. WEDNESDAY, SEPTEMBER 6, 1882. WINNIPEG.

[One Dollar and a Half a Year.

RESTORATION OF THE JEWS.

The war clouds on the Eastern horizon rivet Christian eyes to the sacred hills so dear to the Jew, so holy to the Christian, so precious to the Moslem. It is in vain to theorize as to the Ottoman Empire. The impending dissolution of Mohammedan rule in Europe has been again and again predicted, but in some way the Turk has managed to maintain his hold as an important factor in European politics, that the great powers cannot afford to ignore. Egypt is now the centre of political entanglements, and it is important to England especially, as commanding the road from Europe to India. But from time immemorial, Canaan has been always involved in Egyptian complications. And whenever the Crescent is arrayed against the Cross, and there is a possible termination of Mohammedan tyranny, the hope of both Jew and Christian is directed to the gathering of the Israelites from the lands of their exile, and their restoration to the land of their fathers. The future of Palestine is identified with the restoration of the Jews. The prophets are full of descriptions of this promised future. It is the will of Jehovah, not the merit of the nation. However few at first, they will form the nucleus of a strong nation. Restored from the north, south, east and west, through the efforts of the Gentiles, after the land has been desolate many generations, the twelve tribes will be reunited, the land redistributed, the temple rebuilt, universal peace established, nation not to lift up sword against nation, neither shall they learn war any more.

The restoration of the Jews to their own land is of vast political importance. Within a radius extending from Jerusalem as a centre, are to be found the sites of all the grand empires of ancient times. The eagle eye of Napoleon I. saw that it was the key to the empire of the world, and he marshaled his legions to possess it.

It is also desirable from a commercial standpoint. Ancient history records the vast commerce of Phœnicia, that mother of mighty colonies. And into Tyre, the port of Palestine, in the days of Solomon, poured the wealth of the ancient world, "Silver was in Jerusalem as stones, and cedar wood as sycamore."

And still it is destined to be the converging point of the great lines of the world's commerce. From the mere force of geographical conditions, the great centre of trade in the future must be located in Palestine. No wonder then that Jewish hearts beat high to think of that future when the long exiled nation shall be restored to its home, once again blossoming as a rose. Why should it be thought a thing incredible that God will restore Israel to their own land? Has not a new Greece been born? Has not a new Italy come into existence? Is Palestine now a land of desolation? We know that in the past it was one of the best cultivated and most fruitful lands of the earth. And travellers, such as Lindsay, declare the country from Tiberius to the Red Sea naturally fertile in the extreme, and capable of producing everything required. It is the general testimony that good government is all that is required to make the land of Palestine the garden of the world, and the most desirable place for the Jews to locate.—*Episcopal Register.*

BISHOP Whipple in his Convention address said: I know the sore temptations which come to the

clergy, the weariness and loneliness of missionary life; the anxious care which comes of a scanty support; the hope of relief from writing sermons, and the thought that some one else can do better. I know of no success which was not won by the united labor of men who knew how to work and wait. Brethren, we do not go to minister to saints, but to save sinners. It will be very like heaven when you find a cure which has in it no selfish, self-willed, fault finding folk. Such people lived in the primitive church; and it was of them that St. Paul said: "I tell you weeping, they are enemies of the cross of Christ." We have no right to abandon the field committed to our care, unless plainly called away by the Providence of God; unless incapacitated for ministerial work, we have no right to turn aside to secular pursuits. The vow of holy orders is upon us; and this vow will be the measure of our accountability in the judgment.

EVOLUTION AND CHRISTIANITY.

The Rev. Henry Waco, in an article in the *Expositor* on "The Present Position of Evolution, and its Bearings on the Christian Faith," has a suggestive passage on the use of miracles as a proof that God has interfered from time to time in the order of the universe. He argues—"If we who are men under authority, finite and imperfect beings, can, nevertheless, interpose for moral and intelligent ends in the course of nature and of human life, it must be possible for GOD to exercise a similar interposition." Dr. Waco then goes on to say—"Are we asked, where is the plain and sensible evidence which might be expected in a matter of such consequence to prove, even to the senses, that God does interfere for the purposes of the moral government of man? Our answer is ready. We point to the miracles recorded in the Scriptures, and in the first instance to those recorded in the New Testament. Those miracles were avowedly wrought in great measure for this very purpose—that of revealing to men the hand, and will, and power of God acting for their individual guidance, help, and salvation. They were exhibitions by extraordinary methods of that which is ever going forward by ordinary methods; and in this sense they are among the most precious credentials of revelation. The God who did the works which our Saviour wrought while He was upon earth cannot but be capable of all that personal control of even the minutest matters which concern us, of the very hairs of our heads, which our Lord attributed to him. There is no answer to this argument, except the tacit assumption of too many minds embodied in the avowal of M. Renan and the sceptical school of the Continent—that miracles cannot be believed in because we see no sign of them in the course of things around us at present. But on what reasonable ground can the past experience of mankind be regarded as of less value on a point like this than its present experience? What would become of the doctrine of evolution itself, if the evidence of past ages were to be excluded? The very objection to that theory, which was admitted to be most formidable by Mr. Darwin, was, that in the present order of nature the links which form the connexions between the various species are no longer to be discerned; and this difficulty has been met by the discovery that those links existed in remote ages in the forms of creatures of whom no living trace now remains. We appeal similarly to the evidence afforded by the experience of man in the past, at the great crisis

of human history and development. Then, at the very moment it was needed, supernatural gleams of light flashed through the twilight in which we ordinarily live, and they have illuminated to all future time the mysterious heavens around us."

MELANESIA.

A new triumph of Christianity in the South Seas.

The present Bishop Selwyn, of Melanesia, seems to inherit the moral courage of his late father as well as his tact. And it is mainly through him that a new era has begun in the intercourse of the British Government with the savage islanders of the South Seas. The common mode of dealing on both sides has hitherto been that of the *lex talionis*. 1. Depredations have been committed by ships' crews upon the Islands. 2. The Islanders have retaliated upon the first white men who thereafter came within their reach. 3. British cruisers have in turn bombarded the Islands and destroyed the inhabitants as far as possible.

In this mode of warfare, scarcely less savage on the one side than the other, Bishop Patteson, not to mention many others, became an innocent victim of revenge, thus making expiation for the crimes of his countrymen.

About a year ago, the Commander and five seamen belonging to H. M. S. Sandfly, were massacred in revenge by the natives of a small Island in the Solomon group. Bishop Selwyn had at that time in his school on Norfolk Island several boys belonging to that Island. He resolved to try his powers at intervention, and attempt to effect a settlement by a more excellent way. When, therefore, Commander Bruce, of H. M. S. Cormorant, visited the Island, he found that the Bishop had preceded him, and with no little risk of his own life had succeeded in persuading the Chief to surrender the actual murderers, one of whom was his own son.

According to the official statement quoted by Mr. Trevelyan in the House of Commons, the ringleader was delivered up and executed. "Then the Bishop came on board, bringing with him the chief and his son, likewise the watch of Lieutenant Bower and the weapons of his crew, as well as the skull of the poor officer, which had been kept as a trophy. The son, who was only sixteen years of age, was spared, but has been retained as a hostage for the surrender of the other murderers, one of whom, the man who actually shot Lieutenant Bower, has since been captured."

Commander Bruce in his Report continues: "I have the honour to bring most prominently before your notice the assistance I received from Bishop Selwyn, without whose great influence over the natives, as well as his energy and courage in landing unarmed on Kalakona's Beach, when that chief was surrounded by armed men, whom no efforts of ours could have brought from his lair in the bush, and without whose assistance it would have been impossible to achieve the result, certainly not without great destruction of life and property. The people in that region have been greatly impressed by the judicial character of the proceedings, as compared with all that has gone before it."

"I believe this to have been the first instance," says Mr. Trevelyan, "in which one of these cases has been dealt with in a manner that can give any hope for the diminution of violence and outrage in the future; and I think that much credit is due to Commander Bruce, and nothing short of gratitude to Bishop Selwyn."—*Foreign Missionary.*

A SERMON,

Preached in the Mission of Durham, Que., by the Rev. G. T. HARDING (Anglican Curate of Durham), 30th July, 1882.

(Published by request.)

"By their fruits ye shall know them."—ST. MATT. vii. 16.
(Continued.)

It must surely be the teaching which He wishes to warn us against as the real thing that endangers the soul. The teacher cannot hurt us by his life if we do not follow his example; but his teaching certainly will, if false, whatever his life may be. Besides, as an actual fact, much false doctrine has been promulgated by men whose lives were blameless. Many of the heretics in the early Church, whose teaching was most destructive—rending the Church with strife—causing the enemy to blaspheme, and true believers to be persecuted and killed—were men of good living; some even had the reputation of being saintly.

It is the system then or the doctrine which we are to judge, not the individual who sets it forth. We are not, indeed, as I have shown at the beginning, allowed to judge any individual; and to judge the doctrine by the life of its propounder would not be wise, and would not guard us against the danger our Lord warns us of. The prophet may, in himself, be good or bad; but leaving him altogether out of the question, or leaving him to the judgment of his own Master, we must look at the teaching. That we must judge by the fruit which it actually bears, or by the tendencies, good or bad, which we may be able to see in it. Thus you will see that it is against a real danger, one of the most subtle kind, that Christ warns us; and such would not be the case if we had to judge merely by the life of the teacher.

How real and terrible this danger is will easily be understood if we remember what weight a good life has in enforcing doctrine. People are almost sure to be carried away, if not greatly on their guard, by the argument of a holy life; the clothing is that of a real sheep, and would "deceive, if possible, even the elect."

How often has it been said of a false teacher by those who followed him: "Look at his life, how blameless it is! Look at his zeal, his boldness, his devotion, his faith and charity! must not that be true which has such a champion?" And how strong such arguments are with the mass of mankind we all know. Many who feel sure that, somehow, the teaching is wrong, are yet staggered by them and unable to answer; supposing that our Lord's words in that text, if applied to the teacher, must be a test of his doctrine.

Many in our own day who deny the truth of revealed religion, who do not even believe in the existence of a God, appeal to their lives as testimony in favour of their skeptical views. Others appeal to them, too, and are carried away by the sincerity of such persons more than by their arguments. And we are compelled to admit that many of them are pure in their lives and generally estimable in character. But is not our Saviour warning us against this very kind of false prophet who comes to us thus in the sheep's clothing of a holy life? and is it not the teaching that we are here to judge by its fruits, by the results which we know would follow if men should act upon it, or by the tendencies which we may see it evidently has. We know, for example, that if men generally acted upon the belief that there was no God, it would pervert and ruin the world. And this is what we are to judge by, not by the man's life who tries to spread such a belief. St. Paul was a good man, and the angels are pure and holy beings; but St. Paul himself says that, "Though he or an angel from heaven" should preach any other gospel than that which he had preached, he was to be anathematized.

Here, then, are the principles by which you are to gain a correct notion how to apply the words of our text; and you may easily perceive how extensive and far-reaching an application of them may be made, and what wonderful force they will have when rightly used. Of all systems of religion and morals, of every doctrine, of every principle or precept, every spirit that is in the world, you may use them as a test.

With regard to the systems of religion, for example, you may ask, not whether good or bad men are connected with and propagate them, but what will they, in themselves, produce if carried out and faithfully followed as they are set forth. It has sometimes been objected against the Church's system, that it cannot be good, because many of the communicants have been evil livers or worldly minded. Of course such persons did not see that similar objections might have been urged against Christianity itself; because Judas, known to our Lord as a hypocrite, false, covetous, and worldly, was among the twelve as a fellow up to the last; though, lately, those who threw stones at us in this way have begun to discontinue the practice since they are realizing more clearly now that they themselves "live in glass houses." But quite apart from all this, you may easily perceive now that such a way of judging is altogether wrong. Good and bad, whose lives are not at all the result or fruit of the teaching, may be connected with every system. The only fair way to judge—the way that is most in harmony with our Lord's words in the text—is this: Take an individual or a number of individuals, a community or a nation, holding, we will say, the doctrines of the Church, and let them thoroughly believe those doctrines, follow them in their lives, act up to all the principles of the Church, carefully carrying out as a whole and complete piece her system of religious living and doing, and then see if the results or fruits of such a course will be good or bad. Can they be shown to have been evil in the past? I think not, but quite the reverse. So must we deal with every other system. It cannot be blamed for the conduct of those who do not really act in accordance with it or allow it to influence their life.

But neither again, on the other hand, ought we certainly conclude that a system of religion must be good because many good men have been connected with it. This is one of the very snares against which we are warned in the passage we are considering; and as I have said, we must separate the system from those who follow or teach it. We must judge it on its own merits by the good which is the actual result of it, not by any good which may happen to be associated with it, which may not at all be the result of it, but of the overruling providence of God, who is able to bring up good grain in spite of the tares which may be sown in His field. The same principles may be applied to any particular doctrine of religion. All have a tendency and an influence for good or ill; all are capable of bearing some kind of fruit wherever they take root in an individual or a community. But there is an application of the subject having reference to the practical matters of every day life which I wish to impress upon your minds in closing. There are multitudes of false principles sown as seed broadcast over the world. The world is full of them. Now they are as snares and pitfalls artfully set by the evil one to catch the unwary, and into them people are continually falling—"The blind (perhaps) leading the blind;" or again, they are obstacles placed in the way of life, constantly causing the spiritually clumsy and stupid to trip and stumble. In every department of our earthly life these false principles meet us, and always they come as wolves "in sheep's clothing." Some of them are perverted and distorted truths; a few are true in some respects; but in the particular case and circumstances where they meet us are utterly false and dangerous; others entice us by their beauty, but are only serpents "with painted skins;" and others, again, are very grand and noble looking, as mere sentiments, but are only imitations of what is spiritual, though, perhaps, such good imitations that the most wary may for a time be deceived. But with regard to all of these, in whatever form they come, if we remember our Saviour's warning, and apply the test which He has given us, we may escape the danger. "By their fruits ye shall know them;" if this test is fairly and faithfully applied it will prove infallible.

I might notice a multitude of instances where the text might be applied with great advantage, but time will only allow me to mention one. This I offer as an illustration of this part of the subject, and as a kind of hint of the direction in which you must look for danger. You are all quite familiar

with the saying so often repeated, "Charity begins at home." This, I think, was its original form, though now it has come to be, as generally used, "Charity must begin at home," which, as a change, is itself quite significant. But, however, let us look at this saying for a moment. Nobody denies, and it is quite true, that the grace of charity springs up first in the human heart, and finds its first sphere of action in a man's own family. If, indeed, it does not first appear at home, it will not as a matter of course extend beyond home. This, I say, is quite true, and if the saying is used merely as the expression of such a truth, then it will be perfectly harmless, and will probably sound very pretty. But if it be converted into a maxim and a rule for the conduct; if it become a shelter to hide from responsibility; if it be put forth as a plea for not helping a brother in distress; for not laying by and giving something, according to our means, for Christian good works, for the spread of the Gospel, or the support of the ministrations of God's Church, then it is a perverted truth, worse than a base lie; then, indeed, it is as false as Satan himself, the "father" of lies, from whom it comes. And if we now try it by the test which our Lord gives us in the text, we shall find it to be so. "By their fruits ye shall know them." Will the using of this saying in the way just indicated produce good fruit? Will the man who adopts it as a maxim, and evades his responsibilities under cover of it, become a good man? will he become a charitable man? will his sympathies be widened or narrowed? I am sure you will at once say that he is taking the direct road to meanness, covetousness and hypocrisy; and that even in his own family—even "at home"—where he professed to be cultivating his virtue, he will not become nearly so charitable as the man who has cultivated the grace in a wider field, and had his sympathies thereby deepened and extended. The chances are, indeed, that the man who talks about beginning his charity "at home," will end by becoming as utterly mean and hateful there, as he will be in society at large.

I have now tried to point out the dangers against which our Lord warns you, in the passage we have considered, and which, I think you must see, are all around you in various forms; threatening the welfare of your souls. I have hinted, also, at the way in which you must meet these dangers, and watch against them; by testing all spirits which try to win your approval and guide your life. Be on your guard, then, against them. Seek the help of God's Holy Spirit: use all means which He has given you—in the Church—in prayer—and in the study of His Word. And do not, for any paltry gain in this life, or for the gratification of self and sensual appetites, throw away your soul by adopting false principles. Remember that there is but one redemption, and that you can never buy back your soul, if you lost it.

Baptisms.

HORN—At the Church of St. John the Evangelist, Wolfville, on Friday, Sept. 1st, by Rev. G. J. D. Peters, Mary Alice, wife of Mr. Andrew Horn.

STARKEY—In Christ Church, Albion Mines, Sept. 1st, at Evening Prayer, William Nelson, son of Charles Nelson Starkey, and Rachel, his wife, of Providence, R. I., U. S. A.

FOSTER—12th Sunday after Trinity, in Christ Church, Albion Mines, Thomas Henry, son of Charles and Mary C. Foster.

Marriages.

PUSTAN—MUIR—At St. John's Anglican Church, Truro, N. S., Aug. 15th, by the Rev. A. D. Jamison, brother-in-law of the bride, assisted by the Rev. J. A. Kaulback, Vicar, Truro, Carl von Pustan of New York, son of Burgmeister von Pustan, Leer, Hanover, to Mary Maude, youngest daughter of the late Dr. Samuel Muir, L. R. C. P., &c., of Truro, N. S.

Deaths.

BREWSTER—At Beaver Bank, Albert Co., N. B., on the 23rd ult., William R. Brewster, in the 73rd year of his age.

PARKER—At Leslie, Parish of Thorne, on the morning of 20th Aug., William Parker, late of Ireland, after a long illness, aged 73 years.

EASTERN CUSTOMS AND BIBLE TEXTS.

BY REV. RICHMOND SHREVE, M.A.

No. I.—(Continued.)

Just at this outer entrance we dismounted; our guides unstrapped our *baggage*, and led our horses away. When he had entered a servant approached with a pitcher of water and a deep basin. Our host's hands were first cleansed, and ours in our turn, by water being poured upon them, just as Elisha did for his master Elijah (2 Kings iii. 11.) The basin had what we may call a false bottom, the upper one perforated, so that as the basin was brought to the second person, the water with which the other had washed was not seen.

The darkness did not prevent our noticing in this Court two large and luxurious Palm tree growing—"flourishing," rather, is the exact word. Psalm xcii. 13, 14. In our further travels we frequently saw them, stretching up as it were, right out of the house. The birds would here find their favourite resting place, (Ps. lxxxiv. 3), and it was even suggested that since the kitchen of the building is not far off, and wholly open in front, these birds frequently enter, in the absence of the servants, in search of crumbs, &c., and perhaps blacken themselves in their search; which circumstance originated the comparison in Ps. lxxviii. 13—"Though ye have lien among the pots, yet shall ye be as the wings of a dove that is covered with silver wings, and her feathers like gold." But this I mention rather as a sample of the pious determination of our party before mentioned to observe all we could; and of our ingenuity (?) in turning it to account. We were ravenously hungry by this time; but though it costs us a pang, we will say nothing of food at present, though our host did, and for the matter of that so did we, and did more than talk about it too. Reserving, then, the account of the feasting till more formal invitations are issued, our purpose is the tamer one of describing the appearance and plan of the house. The doorway, as seemed to us in our further travels to be the invariable custom, was at one side of the front, and not in the middle of the house. As we passed through and went up the stairs, a single oil lamp gave just light enough to let us see that we were passing through a kind of storeroom, which in some houses is filled with barrels of oil or other stores, and is often so dirty as to make it difficult to pick out a clean footing from the doorway to the first step of the staircase; sometimes this first, or literally, ground floor, is used for the servants, and the horses and cattle are stabled in a part of it. Except in the very lowest classes of society, the families never occupy this portion of the house for what is sometimes called among us, in our country, the "living room." Up yet a second flight of stairs we were taken to the third floor, counting the ground as one, and were ushered into a large and beautiful room, with high ceiling, brilliantly illuminated with many lamps. (Acts xx. 8.) Beautiful curtains and mats, and cushions to the divan, proved that here a great part of the expense of the house is lavished, and proved, too, the courtesy and respect with which they receive their guests. It requires only a glance to show that it was in just such a room as this that St. Paul delivered his farewell sermon to the Christians of Troas, recorded in Acts xx. This room is higher and larger than those below, and the floor projects so far beyond the lower part of the building that the windows really overhang the street. There is a raised seat, with mats or cushions, placed around the inside of this "bay" window, as we call it at home; and when the company is very numerous it is usual to place large cushions behind those seated on this first divan, so that a second tier of people, with their feet thrust sometimes past the first, sit behind and above them. Eutyclus, in that instance when St. Paul was speaking, was sitting probably in the second tier, and therefore on a level with the open window. Being overcome with sleep, "he fell down from the third loft" (ver. 9) into the street, and so lost his life. (See also 2 King i. 2.)

It was here that, in delicate reverence, the body of Dorcas was laid in death. (Acts ix. 37.) It was here that the religious services of the Christians were held before the state of the public mind

allowed churches to be built. It was this room of which the Saviour spoke when He bade His disciples go with gentle boldness to the good man of the house and say, "The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples." (St. Luke xx. 11, 12.) For you remember they were shown a large upper-room, furnished, and they made ready. It was there, too, because it was the best and grandest room in the house that He instituted the holy memorial of His Body and His Blood, when He said "This do in remembrance of Me." (Verse 19.) The walls and ceiling of this room are often, if it can be afforded, beautifully decorated. (2 Chron. iii. 9.) The upper chamber of the Temple were overlaid with gold; and the beauty lavished upon this apartment is alluded to in Isaiah liv. 11, 12.

And while we are speaking of this upper room, if you turn to Amos ix. 6, and read "It is He that buildeth His stories in the heaven," you will see that the prophet wished to speak, under this figure, of the glory and magnificence of the residence of God, (if I may use this phrase), and the respect with which we should approach Him; and at the same time to indicate that the workshops and store-houses and dwelling places of His creatures are below—in earth. But really we are forgetting ourselves; we were supposed to be in the presence of our host all this time. To cover our confusion we will be obliged to suppose that he had retired to the middle story where are the rooms occupied by the family for their ordinary and daily use. As it was now late, we were conducted to our sleeping apartments, which were in the front part of the house. The ladies do not, except on special occasions, mingle with the family, but always occupy the inner rooms, and no male, native or foreign, except the master of the house, is ever admitted there under any circumstances. A day's ride in a hot sun is tiresome, and we therefore began at once to seek our beds—I say advisedly to "seek our beds." The room was of fair size, though the ceiling was low, as it always is in the middle flat. Our whole party were to occupy the same room. Around the sides of this room a small platform was raised a few inches above the rest of the floor. On this were placed a few rugs, not very soft or luxurious; the covering was of the scantiest, it being in the summer. Tired as we were, we were not inclined to be over critical, and yet, after considerable tossing and much grumbling *sotto voce*, one of our companions growled out, "These Orientals lie exceedingly hard." This is the phrase actually used by one serious traveller without any intention whatever of merriment. A cushion was our pillow, but we comforted ourselves with the observation that it was at least softer than Jacob's. (Gen. xxviii. 11.) Though we were far away from Longfellow's land, yet his lines came to our recollection:

"Something attempted, something done,
Hath earned a night's repose!"

We had earned it, and in spite of the difficulties we obtained it. They do not keep these beds "made" during the day, but in the morning the rugs are rolled up, carried away, and placed in a cupboard until they are wanted again at night.

(To be continued.)

News from the Home Field.

DIOCESE OF NEWFOUNDLAND.

BURIN.—The Church ship *Lavrock* arrived at Burin at 8 o'clock on Sunday morning, having been detained outside by fog all the previous night. A large congregation assembled in Holy Trinity Church at 11 o'clock, when the sermon was preached by the Bishop's Chaplain from Romans xiv. 17, "The Kingdom of God is not meat and drink but righteousness and peace, and joy in the Holy Ghost." At 3 o'clock there was a Confirmation, when Rev. A. S. H. Winsor, Missionary Priest of the district, presented sixty-five candidates. The Bishop addressed the candidates in his usually impressive manner. Evensong was said at 7.30, at which the Bishop preached from the words, "Redeeming the time because the days are evil." On Monday morning the ship sailed for the small settlement of Rock Harbor, but owing to the dangerous nature of the entrance and the difficulty of

beating out against a strong breeze, the ship lay off and on outside, whilst the Bishop landed in the ship's gig. Fifteen persons were presented by the Missionary for the laying on of hands, fully a third of the candidates being unavoidably absent at the fishery. As soon as the Bishop reached the ship again, she proceeded to Mossier Bay, where she anchored at nightfall. Next morning the Bishop and the clergy were conveyed in the ship's gig, about two miles further up the Bay, the water being too shallow for the ship to proceed further. Morning prayer was said in a commodious school house, from which the Bishop and congregation walked in procession to an adjoining piece of ground, which had been enclosed for a cemetery. This was consecrated in the usual form, the Bishop returning to the church ship, when the anchor was at once weighed, and with a smart breeze the ship arrived in Burin in time for evensong. On Wednesday there took place the very interesting ceremony of laying the foundation stone of a new church for this settlement. At the time appointed a large number of persons congregated around the spot, in the centre of which a very heavy stone was suspended beneath a tripod, erected for the purpose. The Bishop, attended by his chaplain, and preceded by the Rev. A. S. H. Winsor and Rev. W. Pilot, B. D., left the Vestry and took their places around the stone. A special service, prepared for the occasion, was used, consisting of Versicles and Responses, with suitable dedicatory prayers and hymns. As the stone was slowly lowered into position, the Bishop said "In the faith of Jesus Christ, we place this foundation stone in the name of God the Father, God the Son, and God the Holy Ghost. Amen. Here let true faith, the fear of God, and brotherly love ever remain: this place is consecrated to prayer and to the praise of the most holy name of the same our Lord Jesus Christ, who ever liveth and reigneth with the Father and the Holy Ghost, ever one God world without end. Amen."

Other prayers followed, and the service concluded with the Apostolic Benediction. "The Church's one foundation" was sung as a recessional while the congregation followed the Bishop and clergy into the church. Evensong was said and the Bishop delivered the sermon, making appropriate remarks on the interesting ceremony just performed, and showing from St. Paul's word to the Corinthians, "Ye are God's building," the analogy existing between the material fabric, the Christian life, and the membership of Holy Catholic Church. A meeting was afterwards held in the school room adjoining for the carrying out of the work.—*Con.*

PRINCE EDWARD ISLAND.

PORT HILL.—Mr. Reagh writes: "There is no end of the work to be done here; it seems to me that a *lifetime* will not be too much in which to get the Church in something like good working order. We want two new churches—one here (Parish Church), one at Biddeford. Glad to say that people seem inclined to listen, and to join in the public worship of Almighty God—"Faith cometh by hearing," &c. I left New London with deep regret. No one could imagine the many acts of kindness done by the people for us. Had they the means, New London would soon be one of the best parishes in the Diocese. They are working along with undiminished ardour under the guidance of Mr. H. Hooper, Divinity Student of Windsor, who has been engaged for the holidays—about three months. The Sunday Schools are in full operation, with a larger attendance than last summer. New London has 60 registered scholars, and is under the superintendence of James Jones, Esq. At Indiantown the school is ably conducted by W. P. Evens, Esq., a most earnest and faithful Churchman. Here we have a growing Sunday School, but we lack teachers. Thomas Adams, Esq., and Miss Yeo have had to bear the burden of teaching for some time. Of course the work has been hard, but they are both willing and glad to work for the welfare of the young. At Biddeford and Lot 11 we have as yet no Sunday School at all, and the season is so far advanced we shall not begin until next summer. Meanwhile Bible Classes through the week will be held, and in this way instruction given to those likely to become teachers."

CHARLOTTETOWN.—The Rev. Geo. W. Hodgson, who has been spending some weeks at Rustico for the benefit of his health, enjoying the pleasant breezes and the sea bathing of this favorite summer resort, was mercifully preserved from drowning a few weeks ago. He had sunk and risen again twice, and was going down for the third and last time when his cries brought help, and after great exertions on the part of his rescuer, he was brought to land exhausted, his rescuer being almost completely exhausted. The bravery of his rescuer (whose name we hope to give as soon we know it) is beyond praise. We trust Mr. Hodgson will, with God's blessing, soon recover from the effects of what had almost proved his last bath.

DIocese OF NOVA SCOTIA.

THE BISHOP has been obliged to make some alterations in his appointments and the following is a corrected list. Further appointments will be published hereafter.

September 10.—Kentville.
 “ 10, p. m.—Wolfville.
 “ 12.—New Ross.
 “ 13, p. m.—Aylesford.
 “ 14, p. m.—Middleton.
 “ 15.—Laurencetown.

From 16th to the end of the month the Bishop expects to be in Halifax.

October 1.—Bridgetown.
 “ 1.—Belle Isle.
 “ 1.—Middle Granville.
 “ 2.—Granville Ferry.
 “ 3.—Annapolis.
 “ 3.—Rosette.
 “ 4.—Dalhousie.
 “ 4.—Perrot.
 “ 6.—Moose River.
 “ 6.—Bear River.
 “ 8.—Digby.
 “ 8.—Marshalltown.
 “ 9.—Rossway.
 “ 9.—Barton.
 “ 10.—Weymouth.
 “ 12.—Yarmouth.
 “ 13.—Barrington.
 “ 14.—Churchover.
 “ 15.—Shelburne.

HALIFAX.—*St. Luke's*.—The interior of this Church—the pro-Cathedral of the Diocese—has recently undergone repainting and coloring. The aisles of the nave have been covered with linoleum, and the chancel has been greatly improved and beautified. A new and very handsome Reredos, done in panels with monograms in gold, has been erected; very handsome and costly hangings have been hung on each side of the sanctuary, and a rich carpet of ecclesiastical design, for the chancel, has been imported from England and lain in place. Altogether, the changes and improvements are numerous and striking, and show the activity and good taste of the Rector, as well as the liberality and good feeling on the part of the congregation. These material improvements, we are glad to know, indicate also that faithful work is being done for the spiritual concerns of the parishioners; and we hope to chronicle, when the time comes, a large class for confirmation, and to note from time to time a growing zeal and love among the congregation for mission work outside the immediate borders of their own parish.

DARTMOUTH.—Christ Church, which has been undergoing repairs and renovation during the past few weeks, will be re-opened on Sunday next. The interior has been handsomely painted by Henry H. Harrison, of Dartmouth. The Norman roof is colored a light drab, and at the spring of the arch of the roof is a broad band of a darker shade, the two being separated by a yellow stripe edged with a maroon and stenciled pattern. The centre-pieces on the roof are in maroon and gold, and show conspicuously. The walls are light grey with stenciled cornice, a similar band running along above the elevation of the pews. The pillars supporting the ceiling arches are painted dark maroon; the capital and bases being stenciled in gold. The pews are stained dark walnut, and the paneled ends of the

pews and relief wood work being grained walnut, form a pleasing contrast with the cheerful colouring of the nave. The Chancel is the attractive point; the ceiling and walls being the same as in the body of the edifice, the cornices and rolls of the ceiling being brought out in maroon, celestial blue and gold. The wood work—chancel rails, doors, pulpit, etc.—are in grained walnut. The reredos is divided into six panels, which are painted in representation of English tile work. The designs are all ecclesiastical fleur de lis, maltese crosses, with the sacred monogram on the upper centre panel. The whole work reflects great credit on the painter, Mr. Harrison, and will be admired by those who attend the services on Sunday.—*Com.*

HALIFAX.—Our Halifax and Dartmouth readers one and all with their friends should not fail to attend the Excursion of the Church of England Institute to Hosterman's on Saturday afternoon. It is under distinguished patronage, the band of H. M. 19th Regt. will discourse sweet music, and numerous are the games and other attractions in preparation for the occasion. It will be the affair of the season. The steamer is to leave Pickford & Black's wharf at 1.30 o'clock, and the Lumber Yard at 2 and again at 3.30 from the last named place. Tea will be spread at sharp 5. Tickets 25 cents each, children half price, at the bookstores and from the members of committee.

RAWDON.—His Lordship visited this Parish on Sunday week and confirmed 18 at the Parish Church and 7 at Stanley, and preached to crowded congregations at both places. Mr. Ancient has to work very hard in this large Mission, but the Bishop was pleased to say that the work is evidently progressing and that the Missionary is to be congratulated on the results under God of his labours. There was to have been a very much larger number confirmed, but for various reasons the class was reduced.

DIocese OF FREDERICTON.

GRAND MANAN.—The Bishop of Fredericton recently visited Grand Manan, and remained about a week on the island. His Lordship confirmed seven persons at the parish church, St. Paul's, Grand Harbour, four of whom are now communicants. He also preached at the new church (to be called the Church of the Ascension), at North Head. He greatly admired the site on which the new building is erected, and thinks the church itself, the exterior only of which is finished, is, so far, a credit to its projectors and an ornament to the neighborhood in which it is situated.

MUSQUASH.—The Bishop Coadjutor of Fredericton visited this parish on Saturday, 19th. His Lordship was met by the Rector, Rev. H. M. Spike, at Spruce Lake; they proceeded to St. James Church, Pisarico, where five persons were confirmed. At St. Ann's Church, Musquash, after Evensong, the Bishop addressed the people on the subject of the Diocesan Church Society. On Sunday morning six were confirmed at Musquash; in the afternoon eleven were confirmed at St. Thomas' Church, Dipper Harbour. There was a service held in the new School House at Mace Bay in the evening. The collections were taken at these services for D. C. S. and widows and orphans fund of the clergy of this Diocese.

STANLEY.—The picnic held at Stanley, by the ladies of St. Thomas' Church, on Wednesday week, was a most successful and enjoyable affair. Scarcely a more delightful spot could have been selected for the occasion than the beautiful Maple Grove of Mr. James Clarkson, in which the picnic was held. The day proved everything that could be desired, and the attendance in consequence was very large. The afternoon being warm, the refreshment tables were extensively patronized, and people occasionally sought relief from the heat of the sun in the cool shade of the adjoining grove, where seats were conveniently placed, and good instrumental music provided. The young folk occupied the many swings erected in the grove, and their elders engaged in chat or patronized the tables, where useful and fancy articles were offered for sale, the handiwork

of the Church Sewing Circle. Tea was served at the conclusion of the Base Ball match, and the capital arrangements made for this important part of the afternoon's enjoyment are deserving of the highest praise. The literary and musical entertainment in the evening was attended by an audience that filled the Temperance Hall almost overflowing. In the musical portion of the programme, Mrs. Hilton Green, of Fredericton, Mrs. Perkins, of Woodstock, and Miss Donald, and Mr. Allison Cook, of St. Mary's, rendered valuable assistance. Mrs. Hilton Green sang "Jessie's Dream" charmingly, and was greeted with hearty applause, whilst Mr. Cook's comic songs "brought down the house." In the literary portion of the programme there was a happy variety—"from grave to gay, from lively to severe;" and where all those taking part did so well, it would be invidious to particularize, further than to say that a recitation by a little girl, Katie Biden, was considered by many of the audience as the gem of the evening. At the close of the entertainment the Rev. Mr. Raymond expressed, on behalf of the members of the ladies' committee, their thanks for the generous patronage of the public, and his own thanks to the ladies themselves, whose efforts to clear the Parsonage from debt had been crowned with success. The following are the ladies referred to—Mrs. W. O. Raymond, Mrs. Jas. Clarkson, Mrs. Andrew Douglas, Mrs. W. Wilkinson, Mrs. H. Turnbull, Mrs. H. Thomas, Mrs. R. Waugh, Misses J. Douglass, M. Wilkinson, E. Bendall, Mary Douglass, Maggie J. Douglass, M. Patchell, S. E. Howe. We learn that the receipts amount to over \$180, from which a few dollars are to be deducted to meet expenses.—*Com.*

DIocese OF ONTARIO.

(From our own correspondents.)

OTTAWA—*Visitors*.—The weak ending on Saturday the 26th August, closed very propitiously in the Capital. Flags were flying from the Parliament Tower, the departmental and other public buildings and offices and from private dwellings; carriages, vans and omnibusses were driven rapidly to and fro, and the streets were crowded with people. Our visitors were quite distinct from the usual class of tourists. They were members of the American Association for the Advancement of Science, and of the American Forestry Congress—numbering about four hundred ladies and gentlemen, and represented the highest culture and wisdom on this continent. They received a cordial welcome during their stay. We have enthusiasts in science among us as numerous as among our republican neighbours, and Ottawa is always safe to do the right thing when rightly called upon. I was greatly pleased to see so many of them visiting our city on their "excursion day" during their respective sessions at Montreal, their visit reminding me of the familiar quotation "that many shall run to and fro and knowledge shall be increased," (Daniel xii. 4), and I hope they have all carried away with them pleasant memories of their visit to the Capital of the Dominion. It is no small honour to Canada that the President of this learned body is Dr. Dawson of Montreal. He holds the position for the second time.

Many of our church families have already returned to the city and there is a very perceptible improvement in the attendance at the churches, but there is little else in church news to chronicle. The various city and suburban Sunday Schools have all resumed work and Sunday School festivals are now spoken of.

Some members of the congregation of Saint Alban's Church have expressed an earnest wish that the new organ should be formally opened by Mr. J. C. Stewart, of the Post Office Department, that gentleman has kindly consented, and has now a choir of men and boys in training for the interesting occasion. There is "ample room and verge enough" for improvement in the musical portions of the services at Saint Alban's. On Sunday the 17th September there will be three special services, when the new organ will be used for the first time. It was purchased by the fund derived from the bazaar which was held under the auspices of Lady Macdonald last winter.

A new and substantial belfry, to replace the one blown down during the violent storm of the 19th July, is now in course of erection on Trinity Church, Archville, and soon again the ding-dong of the bell will call the congregation together. When completed the appearance of the Church will be somewhat improved, but I fear the prospects of this little congregation are not very encouraging. Miss Lowe has re-opened the Sunday School after a brief holiday.

MATTAWA.—In the notice in the CHURCH GUARDIAN of the 16th August of the erection of a church at Mattawa, it was inadvertently stated that the architect had adopted the plans of Sain't Alban's Church, at Ottawa. It was understood at the time that this was the wish of the Incumbent, the Rev. Charles Bliss, but the architect has of course designed the plan of the present structure without any reference to that of the Church alluded to. Any other course would be unprofessional. It is almost unnecessary to say that the architect is giving his valuable services quite gratuitously. His excellent taste and skill are becoming apparent as the work goes steadily forward. It is expected the edifice will be roofed before the winter sets in. The Canadian Pacific Railway is straining every nerve to accommodate the people of our village, and next week we expect that a lumberman's train will begin running from this to Ottawa, which will be a great boon to many.

PERTH.—A strawberry festival, under the management of the ladies of the Church, was held here lately in aid of the Church. It lasted three evenings. Some artistic articles of value were sold and the proceeds amounted to about \$200.

FARMERSVILLE.—The members of the Church at Farmersville are talking of building a church. There is no Church of England here, and the need of one is very much felt.

KINGSTON.—*Personal.*—The Rev. A. Spencer, Secretary to the Diocesan Synod, who has been doing duty at Kemptville—his former residence—during the absence of the Rector, the Rev. C. P. Emery, absent on vacation, has returned to Kingston with his family.

TAMWORTH.—The Rev. D. F. Hutchison has resigned the incumbency of this mission, and has gone to Pennsylvania. It is not yet announced who his successor will be, though Dame Rumour says a young clergyman from Toronto is likely to receive the appointment. Perhaps it means nothing.

DESORONTO.—The Rev. E. H. M. Baker, Rural Dean, has, we regret to learn, been seriously ill for some time, and is still unable to officiate at the usual church services. The Rev. G. A. Anderson, M. A., incumbent of Penetanguishene, Diocese of Toronto, and formerly, for the long period of twenty years, incumbent of the mission here, is, after an absence of twelve years, on a visit to his old friends. Owing to the serious illness of the Rural Dean, he has been officiating at the different church missions in this village and vicinity.

TYENDINAGA.—The usual services at this mission have not been held continuously of late, owing to the prolonged illness of the Rev. Mr. Baker, the incumbent. The Rev. Mr. Dawson, of Belleville—*retired*—conducted the services on Sunday, the 20th August.

The many friends of the Rev. Rural Dean Baker are glad to learn that he is sufficiently recovered from his severe illness to be able to resume his duties.

DIocese OF TORONTO.

(From our own Correspondents.)

GEORGINA.—Some two years ago Rev. Geo. Nesbitt, M. A., was appointed rector of this parish, and during that time the work of the Church has made great advancement. The latest indication of this growth is the purchase of a beautiful site, and a building standing on it, for Sunday school purposes, week-day services, lectures, &c. The building is at

once to be fitted up at an expense of three hundred dollars. A S. S. picnic, recently held, realized nearly fifty dollars, which are to be devoted towards the above object.

BARRIE.—For some weeks service has been held in the Parochial School House, as the Church is undergoing thorough interior renovation. The work will be completed in time for the confirmation services to be held there shortly. Canon Morgan, the Rector, is an indefatigable parish priest; and his son (just returned from his wedding tour to the seaside) is certainly unsurpassed, perhaps unequalled, as a Sunday school superintendent.

TORONTO.—We regret to have to record the death of the Rev. Geo. Whitaker, M.A., late Provost of Trinity College, and Archdeacon of York; which took place in England on Sunday week. The deceased removed to the mother country a little less than two years ago, and has ever since occupied a quiet position as Rector of a country parish, and it was hoped that the change would go far to prolong his valuable life for some years to come. But God has willed it otherwise. It would be difficult to estimate the important part the late Provost took in making the Canadian Church what it is to-day. He had much to contend against, and yet his purity of intention won the regard of even his enemies. We hope soon to publish from one who knew him well a loving tribute of respect and esteem.

DIocese OF ALGOMA.

The Bishop of Algoma acknowledges with very many thanks the receipt of \$20 from "C. D., Nova Scotia" and the kind wishes accompanying it. It will be applied, with the donor's permission, to the purchase of the Steam Yacht, so much needed by the Bishop.

DIocese OF QUEBEC.

(From our own Correspondent.)

SHERBROOKE.—The Rector and Assistant Minister of Saint Peter's Church, Sherbrooke, have both resigned; the former on account of advanced age and the latter to take charge of Bishop's College School, Lennoxville. The Rector will do the duty until his successor is appointed.

DIocese OF MONTREAL.

(From our own correspondent.)

STANBRIDGE EAST.—The Sunday School of this mission held its annual festival this year on St. Bartholomew's day, the children and their friends assembling in the churchyard about 2 o'clock p. m. The Church and parsonage are both in the same enclosure, which is nicely shaded with trees, and a small circular grove is planted on the north side of the Church. In this grove tables were erected; there were seen the figures of ladies moving actively about; on the lawn, in front of the parsonage, croquet parties were enjoying their game; children in groups were playing around; while in an adjoining field boys were having a game of football. A harmonium was on the grounds, and occasional strains of music were heard. Grace was sung about five o'clock, and a large number sat down to tea. That being served (and it was well served, both as to quantity, quality of the provisions, and manner in which they were prepared), the Church bell tolled for Evensong, at which a short address was made by the incumbent, the Rev. I. Constantine. Thus was held a festival in a church-like manner, on a Church Festival day, and on the whole it was the most enjoyable one ever held in this parish, showing how happily a Sunday school festival may be held without incurring the discomforts, and sometimes the dangers, attending upon excursions to distant places, and also without the fatigue. After Evensong the party began to disperse, a few remaining for their favourite croquet until dark.

We are indebted to the St. John's News for the following:—

BROME.—The Anglican congregation of Brome Lake have bought a \$180 organ. It is a "swell" affair.

KNOWLTON.—The Rev. Chas. Bancroft, of Knowlton, has returned from his trip to Manitoba and the North-West, highly delighted with the new El Dorado. Mr. B. went as far west as Qu'Appelle.

HUNTINGDON.—On Wednesday afternoon, Aug. 23, the corner stone of the new Episcopal Church at Huntingdon was laid by Bishop Bond, assisted by the Rev. Dean Fulty and Revs. Lockhart, Barham and the Incumbent, I. A. Haslam. The new church is 65 by 30 feet, will cost about \$7,000, and will be completed about the end of the year. It will be a handsome building.

COWANSVILLE.—The Rev. Mr. Fyles, of Cowansville, who has made the study of entomology the subject of a long and ardent pursuit, read a very interesting paper before the Forestry Congress on "How the forests in the Eastern Townships were broken up," containing, among other things, a notice of the Borers that destroyed the trees, and the operations of the Phylloxera on the wild vines of his neighbourhood.

ST. JOHN'S.—The Rev. R. D. Mills, formerly of Dunham and W. Shefford, and now of Egansville, Ont., has been on a visit to old friends in the Townships, and favored St. John's with a call of an hour or two while *en route* for home, last Monday. The Rev. Archdeacon Lindsay, of Waterloo, was also in St. John's for an hour last Saturday, while on his way to Montreal to supply the pulpit, on Sunday, of the Rev. Canon Evans.

MONTREAL.—The Montreal Gazette in a recent article on "closing churches" thus refers to Christ Church Cathedral:—"There is one church in Montreal which eminently fulfills, not only for members of its own immediate communion, but for all denominations, its function of Cathedral and Parish Church. The vast and noble building is thrown open free to all comers on Sunday evenings, and is then always full, generally with a large proportion of members of other congregations, and the Gospel is eloquently and faithfully preached."

THOUGHTS FOR FOURTEENTH SUNDAY AFTER TRINITY.

No. XIV.

"And one of them when he saw that he was healed turned back."

Do not our hearts echo the Saviour's words, as He beheld this *one* return to give glory to God. "Were there not *ten* cleansed?" Do we not *wonder* as we read the story and think what it must have been to these lepers to find themselves in a moment restored to health and all its blessings, to find themselves no longer objects of loathing and abhorrence, but fit once more to mingle freely with their fellow-men; do we not *wonder* that one only of the ten should have felt the emotion of rapturous gratitude? And as if to give point and force to the sad contrast between this one man and his fellows, it is written "and he was a Samaritan." The others we may infer were Jews, thus affording another proof of the hardness and ingratitude of those to whom He came as to His own, and who received Him not. The vile ingratitude of these men strikes us afresh, as it were, whenever we read the story, fills us with natural indignation, for there is nothing which appeals more strongly to our sentiment of humanity than the thought of a deed of tenderest love and purest pity being rewarded with stony-hearted thanklessness. And yet, while we may glow with indignation at the thought, we may ourselves practically share the sin which we condemn. For do we realize what the Great Physician has done for us? Does not His Blood cleanse us from a worse disease than the leprosy, which He healed by a touch or word? Can not His Grace make us fit for the society of "just men made perfect"—nay for the Immaculate One Himself? It may be after all, so different is mere sentiment from a living faith, that we more nearly resemble the *thankless nine* than him whose first thought was to return and cast himself at Jesus feet, and with a loud voice of adoration give praise unto God.

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The Associate Editor can be found daily between 9 A.M. and 12, at the Branch Office, 493 Main Street, Winnipeg, opposite City Hall.

AFTER this week the GUARDIAN will resume its sixteen pages with an increase of space allotted to reading matter. We hope to secure the services of a qualified person to prepare for each week's paper a faithful summary of the leading news of the world. We shall, in any case, devote a page or more of the paper each week to secular information of general interest.

IMPORTANT NOTICE.

THE proprietor of the CHURCH GUARDIAN finds himself compelled to raise the price of the paper from one dollar to ONE DOLLAR AND A HALF a year. He is led to take this step for the following reasons:

1. With a subscription list of over 6,000 at a dollar a year the paper barely pays running expenses and other necessary charges.
2. The Editor is paid nothing for his arduous labours; and the Associate Editor and the numerous contributors have been doing their work free of charge.
3. It is intended to make room for a better kind of secular news, English and Foreign, by dropping a page or two of advertisements; and other further improvements will be made, all of which cannot be undertaken unless the price is raised.

As the aim of the proprietor is to make the GUARDIAN readable and interesting, and full of news from the Parishes, he feels that there must be one or more paid contributors in every Diocese of the Dominion. It is felt, too, that the paper should be made self-sustaining, so that a change in its present management would not interfere with its existence, which it is hoped may continue for many generations. The proprietor, therefore, asks all who desire that the GUARDIAN shall be a permanent undertaking to assist him in placing it on a business basis and in continuing and adding to its present large circulation.

Subscribers must bear in mind that when the GUARDIAN was started it was an eight page paper, a very little larger than its present size, uncut and unstitched, and that now as a sixteen page paper, cut and stitched, its cost is MORE THAN DOUBLE what it then was. This consideration will at once satisfy any reasonable person that an increase in the price is an absolute necessity. It is only from a desire to make the paper more worthy the support of Canadian Churchmen that the proprietor feels anxious to have his hands strengthened, and so be enabled to accomplish his aims. The price has always been one dollar and a half when not paid in advance, and if this rule had been strictly adhered to but few would have paid but a dollar

for it, as in the vast majority of cases the subscription price has not been paid until it was some time overdue. The clergy will continue to receive the paper at a dollar a year. All subscribers who owe for the paper must pay at once or they will be charged one dollar and a half a year.

SUNDAY SCHOOLS.

Whatever may be thought of Sunday Schools in the abstract, there can be no doubt that, for evil or for good, they are an established fact. Whether they constitute the best or the God-appointed way of instructing our children in holy things or not, may be a matter of opinion. But that they are a power in the Church, which may be made a mighty power, is beyond question. Our wisdom is to use them to best advantage, and to get the best results from them.

It will hardly be denied, again, that our Sunday Schools have hitherto in most cases been conducted in the most desultory and haphazard way. The clergy, especially the country clergy, are occupied every hour of the day on Sunday. Multiplied services in different parts of extensive missions, leave them neither time nor strength for Sunday School work. It must therefore necessarily be left to any one who will undertake it. More than this, a clergyman often knows that some of those to whom he commits the holy and responsible task of training the minds and souls of the children of his flock, are conspicuously unfit for it. From lack of sufficient training, from want of knowledge, from inexperience in dealing with children, from the absence of true vital piety, and from other causes, many Sunday School teachers are assuming a position beyond their power to fill with satisfaction even to themselves. So limited has been the organization of our parishes, that the Sunday School has practically been the only place into which ardent souls, ill-instructed, yet anxious to do work for Christ, have been able to be put; and the alternative has too often been to reject their services altogether, and thus cool their new-born zeal and perhaps alienate them from the Church, or to give them work which would task all the resources of well-informed and consistent Churchmen. It is but a truism to say that this has been a great drawback to the efficiency of our Sunday Schools.

There is no need of argument to prove that if our Sunday Schools are of any value at all to the Church, they are worth our best thought and effort. That they are considered of the very greatest importance by the sects is evident from the pains taken by them to perfect their organization and working, and to fire with enthusiasm those who take part in them. It seems to be the fate of the Church to take up many branches of Church work, only when those who are hostile to her have as it were forced her in self-defence, to adopt methods of which they have demonstrated the utility. But it is never too late to mend; and while the Church in taking hold of this work with all her strength, sets her seal to its necessity, it is only right to remember that it is a branch of Christian labour, bequeathed to her by one of her own Sons.

In the Mother Church great strides are being made in this direction. An organization, second to none in efficiency and usefulness, is entirely devoted to the interests of the children of the Church. Numbers of books have been, and are being published, not only on the work, but on the principles of Sunday School teaching. Requisites for the successful carrying out of Sunday School routine

are provided in abundance; maps and prints, some of the latter of very fair artistic value, are sold at a low price for the embellishment of Sunday School buildings and more thorough instruction in the Scripture narrative. Teachers' help, of which it is not too much to say that nothing like them in interest and power has yet been put forth, have been compiled by those whose lives have been devoted to the Sunday School; and the accumulated experience of practical and expert educationalists has been concentrated into manuals, which are ready to be put into our teachers' hands.

Under such circumstances, it is the bounden duty of the Church everywhere to take advantage of these aids. The following papers will be devoted to a discussion of some points, in which the wide field of Sunday School work may be profitably ploughed, sowed, nurtured, and gathered to an abundant harvest.

"SOME THOUGHTS AND FACTS."

We desire to draw the attention of our readers—and especially of our clerical readers—to the introductory paper, entitled: "Some Thoughts and Facts," to be found in another column.

Whether our correspondent is correct in attributing the state of things he deplors to any particular section of the Church, or whether his experience is exactly that of his brother priests, or whether such a state of things exists to the degree he claims, we shall not undertake to say, but of this there can be little doubt, viz., that too little regard is paid to the demands of the Church, too little attention shown to her directions and injunctions, and without any fair trial so many are quite ready, while deploring the lack of spirituality among her members, to attribute it to her system, when indeed the system is perfect but the fault is to be found in the almost universal neglect to adopt what has been so wisely provided for the nurture and growth of the spiritual life.

There is a growing feeling among both clergy and laity that the Church's discipline must be exercised more than it has been in recent years, and that more systematic efforts must be undertaken to make available the Church's comprehensive and most admirably adapted rules and regulations for her children's growth in grace.

PAROCHIAL VISITING.

THE New York Guardian has the following on the above subject which the younger clergy especially will do well to ponder. We know it to be most true in the Dioceses of Canada no less than elsewhere that where faithful house to house visiting with a definite object in view has been practised that Parish has grown and the Rector's work has become apparent. It will be a sorry day for the Church when this most important part of her work shall have fallen into disuse.

If there be ground for the charge frequently made that great Preachers are not numerous in our Church, it is commonly granted that our Clergy generally are diligent in visiting their Parishioners. The preaching has sometimes suffered for the sake of the visiting, and most of us would let it so stand.

In our ideas of practical Church work we differ very decidedly from the Christian denominations about us. The common idea with them has been, to magnify the Sermon, to make that the main part of religious Service—so the Minister is above all things a preacher, a lecturer upon religious topics.

With us, the Sermon has never been allowed to displace Worship. The Minister has never become

merely a preacher. He has remained a Pastor with the duty of caring for his flock, of seeking out those who belong to him.

As between these two conceptions of the Minister of Christ, there is no need of revising the traditional view in the Church. Experience confirms its excellence: While we ought to do all things which promise good preaching, good teaching in the Church, we ought to guard against the loss of the idea of the Minister, as a Pastor who is to preach from house to house, and to go to those who otherwise will not come to him.

But many a faithful man, wearied out by this ceaseless round of Parish visits, tired of ringing door bells and of talking, is disposed to ask what good comes from all of it? One round of visits is no sooner completed, than another must begin. Good women intimate in a reproachful way that it is very long since he has called, that he seemed to have forgotten them, that a former Rector came very frequently. Then the weather, the lateness of the season, some unimportant village or town affair, the succession of aches and pains in the family since the former call, make the subject of conversation, religion coming in at best indirectly. So the call comes to an end. The man of the house is at business or work. The children are at school. Such Parochial visiting, and there is a good deal of it, wearies out men. It is not wholly useless, but it has not great value. No wonder that Ministers grow tired of such work as this.

It is a mistake, however, to condemn visiting altogether, to say it is of little worth. Parochial visiting has built up many of the noblest Parishes in this Church. It is a valuable part of the Church work if only it is well done. No change in public sentiment or social life disproves the old proverb that "A house-going Parson makes a Church-going people."

The people have a right to expect to see the Minister in their homes once or twice a year under ordinary circumstances. Some will be exacting and complaining. There is nothing to be done, save to treat them fairly and let them complain.

The acquaintance which visiting gives, is necessary for the best working of the Parish. In this way, the Rector must find out who are the men and women to set to work in the various Parochial organizations. In this way, the preacher finds out how to preach helpful Sermons. In this way, advice, comfort, help must be given as they cannot be given in public ministrations. Say what we will to our people about sinking personal attachments in devotion to the Church, they will be influenced by their personal relation to their Minister. He must use this personal attachment if possible for the good of the Church, but disregard it he cannot.

Parochial visiting will be very much what the Visitor makes it. If he passes not beyond gossip and unprofitable talk, he must not lay the blame upon another. Serious conversation would be often welcomed, but the Parishioner waits for the Minister to begin. The opportunity for advice, warning, instruction, is given nearly in every house to any one who will wisely improve it.

Parish calls may be made much more valuable than in the ordinary work of the ministry they are made, if only the minister will go with a definite purpose. There has been, for example, irregularity in attendance at the Holy Communion or Church Services, and so a personal plea is to be made. In one or another way the minister has something to say. Saying it plainly, as one who has a right to speak of duty to individuals as well as to congregations, he is more likely to be respect-

ed and heeded than if he allowed the conversation to run on in a meaningless way. More courage is required in "private monitions and exhortations" than in those addressed to the congregation. Their direct, personal character gives them special worth, and gives the man who utters them plainly, soberly, kindly, peculiar power.

While, then, a certain kind of formal Parish Visiting is rightfully criticized, let not the Pastoral visits which bring the minister into sympathy with his people, which give knowledge of personal needs, which make opportunity for personal exhortations and advice, be lightly esteemed. The Church needs not so much great preachers in her pulpit as godly pastors who can say with St. Paul, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house."

SOME THOUGHTS AND FACTS ON SOME NEGLECTED ASPECTS OF PASTORAL WORK.

"Let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice to the quieting of his conscience, and avoiding of all scruple and doubtfulness."—*Communion Service; Book of Common Prayer.*

INTRODUCTORY.

These papers have resulted from the anxious meditation of a Priest upon the apparent lack of results of labour amongst his people; the entire absence of any zeal for God or the souls of neighbors, and of any deep, vital, spiritual life; the miserably low, selfish love, dominant even amongst the best of the flock; the universal presence of the self-righteous, Pharisaical spirit; the all but entire non-existence of the humble, contrite spirit, indispensable in the true Christian. The writer has, with shame and alarm, to confess that during a ministerial life of some seven years, he has never been privileged to receive any of his people in private conference as to their spiritual condition. None have come to him to "open their grief" before receiving the Holy Communion, or at any other time; none seek the "benefit of Absolution," or require "ghostly counsel or advice;" none appear to be troubled with any "scruple" or "doubtfulness." All apparently are able to quiet their conscience without the aid (contemplated by the Church) of their Spiritual guide and teacher. His people have been concerned about their health and worldly interests, and often has he listened to a lengthy account of bodily ailment, and applied to for pecuniary relief, or consulted about road work, or getting some job of work; never once has any one asked him for direction as to overcoming a besetting sin, or meeting a temptation, or on any question of conscience.

His people are poor and ignorant; few can read, or have little leisure or taste for study; and yet they are able to conduct their souls through all the fearful dangers and difficulties that beset them, without the special aid of their Spiritual Pastor. On the other hand, he has some little pretension to learning, has many books teaching on spiritual subjects, leisure for study of such weighty matters, has had the privilege of consulting some of the most experienced Spiritual guides of the Church, has the special Grace of the Priesthood—and yet, withal has many scruples and much doubtfulness from time to time, and feels urgent need of going to some discreet and learned minister of God's Word to open his grief (which, as the revered Bishop Field said in the charge of 1866, "implies and requires a declaration and confession of the sin which causes the grief") and "to receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his conscience, and the avoiding of all scruple and doubtfulness."

The conviction gathering force that this absence of private confidential relations between priest and people was at once, to a large extent, the sign and the cause of the lamentably low state of the spiritual life amongst his people, he anxiously enquired whether his experience was an isolated

one; accounted for perhaps by some defect or fault in himself, his person, method of preaching and work generally, or character, or by some peculiarity in his flock. How did the case stand amongst his fellow priests around? The question was put to them, and the shocking discovery was made that their experience was substantially the same as his own. None had ever come to them in trouble about their sins, or for advice in spiritual matters; they clearly knew nothing of that close, personal, individual dealing with souls, of which the Prayer-book speaks in the Communion Service, and the absence which the writer is convinced is a grievous loss to both priest and people.

The case seems to be (as far the writer's knowledge enables him to judge) that this necessary and useful function of the ministry is chiefly amongst the moderate High Church party, or the great central body of Church folks. Dissenters and Low Church people have their class meetings and enquirers' meetings; the latter, at any rate, it would seem, readily and as a matter of course, resort to their minister in cases of conscience, (instances of which will be quoted in the course of these papers) and moreover it is customary with them, habitually and naturally, to speak to their clergyman, or any pious friend, in a perfectly informal way, of their feelings, temptations, hopes, fears, sins, troubles, &c. This practically secures, in some fashion, two important benefits, conferred by the private pastoral intercourse, of which we are treating, viz.: "Relief of a sin-burdened conscience, and spiritual guidance." On the other hand, the extreme High Churchman and Ritualist have of course their Sacramental Confession, and their Spiritual Director. By these means they receive, or may secure, all that the Church speaks of, by way of relief to a troubled conscience, of Spiritual guidance, and the "benefit of absolution."

In the case, however, of the average Churchman the position seems to be different. He has not been taught the lawfulness or the value of confession; nor does he realize, commonly, the need of ministerial guidance; and unlike the pious Dissenter and Evangelical, he keeps his feelings on the most important of subjects to himself. He is shy, reserved, uncommunicative about his soul, even perhaps to his dearest friends. Thus, to his own great loss, (and to the injury of his pastor's ministry) he occupies quiet a different position in respect of this matter, from that which members of the two opposite, and more extreme parties do.

Many of the readers of the CHURCH GUARDIAN know, I hope, a valuable book of Dean Goulbourn's called: *Thoughts on Personal Religion.*

The first chapter bears, in part, upon the subject now treated of. It is well worth a careful reading. The Dean laments the universally low tone of religion now-a-days. He traces it mainly to the neglect of the clergy to guide and train the converted. The clergy he says, in their preaching aim only at conversion, omitting to instruct and guide the faithful, (I should not myself have thus described the character of the preaching of the clergy in this way; I thought our worship was that we aimed at and expected, conversions far too little. But of course Dean Goulbourn has infinitely more opportunity of judging in such a matter than a humble Colonial priest.) He argues that this guiding and carrying on to perfection of the converted is an indispensable part of the Christian ministry. He concludes it has fallen into disuse in the reaction from the pre-Reformation use of confession, and its present use in the Roman Church. He then goes on to say, "Frightful as the evils and abuses invariably connected with the system of regular, compulsory confession, there was at least this advantage connected with it, that under such a system the minister could not forget the duty imposed upon him of directing the awakened conscience. Counsel he must give perforce, counsel practical and definite for the eradication of those sins, the avowal of which was poured weekly into his ear. The Protestant clergyman, on the other hand, confined to the pulpit, is thereby, of course, thrown back to a much greater distance from the mind of his flock. He does not, however, and cannot know, except in those very rare cases, when a revelation of such things is voluntarily tendered to him, what is the nature of their difficulties, or the quarter in which their trials lie." One consequence

of this is, he justly says, sermons are pointless, vague, unreal. (On this part of our subject it is intended to say something later on.) It will scarcely be believed that to meet the necessities of the case, this learned and devout Divine urges that the clergy should "attempt to direct the human conscience from the pulpit," and "the press!" Certainly, do this, as far as you can, but why "leave the other undone," one naturally asks. The Church's special provision for, at any rate, troubled consciences, is not the pulpit, still less the press, but the individual resort of the Christian to his pastor or 'some other discreet and learned minister.' Dean Goulbourn does not suggest, in his book, this natural authorized and valuable element in the guidance of consciences. It is certainly a remarkable omission, especially for a writer who is very hard upon Churchmen of the more advanced school, who appear to him to fail to keep closely to the Prayer Book.

The following papers will clearly show that a close, private pastoral intercourse is common amongst Protestants of various denominations, thus proving that it is has no necessary connection with Roman Catholic, or indeed with auricular confession of any kind; that such an intercourse is assumed by safe, trustworthy Anglican and Protestant authorities of former days, and of the present, to be an essential, important and exceedingly useful department of the ministerial office; they will point out the various forms such intercourse may take; its various advantages, and the dangers of neglecting it, as well as indicate some causes that have led to its disuse, &c.

My plan in treating of this important, but delicate matter, is as follows:

1. To adduce, in the words of well-known writers, of unquestionable authority, from very various quarters, statements indicating the manifold forms which this pastoral confidential relation may assume.

2: To examine some of these aspects of the matter more particularly, illustrating them with cases from life.

3. To glance at the teaching and practice of a prominent Puritan Divine of the 19th century—Richard Baxter.

4. To produce from the writing of Bishop Jeremy Taylor, statements showing what one of the most learned and influential Divines of the English Church of the 17th century, taught about the subject under consideration.

5. To examine into the causes that have led to the all but general disuse amongst us of this valuable help to a religious life.

It is my earnest hope that many, both of priests and laymen, who read these rough notes and extracts of mine, will contribute to the investigation of this whole question, by communicating their thoughts, facts or extracts to the CHURCH GUARDIAN, if the editor kindly permits it. I am anxious to learn rather than to affect to teach my brethren in the ministry. I should like much to have their experience and opinions on the subject. Some will, I hope, be interested, perhaps benefited, by the various quotations appearing in the course of these articles, from writers whose opinions are at least worth listening to with respect. Perhaps some will be painfully conscious, as I am, of having failed to give sufficient prominence in their teaching to the Church's special provision for the healing of wounded consciences. Many among the laity too, will, it is hoped, find something to interest, and to instruct and to profit by. It may be that to a few it may point out just the very need of their spiritual life, showing them the Church's care for them; that it has no necessary connection with Roman Catholic confession, or with confession of any kind; that it has always by Anglican and Protestant alike been regarded as a natural unobjectionable part of the pastoral office. Further, a consideration of the difficulties, and the fearful responsibility of the priesthood, as indicated by the nature of this subject, may bespeak for their spiritual pastors their loving support and deepest sympathy, rather than the reverse, which is too often the case.

Recently there was a special service at York Minister for the Girls' Friendly Society, at which nearly two thousand members and associates attended.

Correspondence.

TEMPERANCE.

(To the Editor of the Church Guardian).

SIR,—Many a time I have argued that the supplies must be cut of at the main. But in so humble an individual modesty was best becoming; therefore, like Bottom, the weaver, I have said: "I will aggravate my voice so, that I will roar you as gentle as any sucking dove. I will roar you an' 'twere a nightingale;" so roaring I have done no good. I fancy "half my face must be seen through the lion's neck." But now the mighty Thunderer roars—the English Times—perhaps those electric tones may startle! "If temperance advocates really mean to declare war upon the liquor traffic, they must go beyond anything they have as yet ventured to propose. Instead of tinkering at a symptom, they must get about their work in a root-and-branch way. They must deal with the origin of the mischief, with the importers and producers of intoxicating drink, and not only with a section of the retail sellers. . . . As well attempt to legislate against a miasma, and to leave undrained the pestilential source from which it springs."

"It is an absurd cruelty to punish the seller of a pint flask, and take revenue and pat on the back in the "best society," the importer, the distiller, &c., who sometimes is compunctious enough to "pray in meeting," help the Y. M. A. C., or even build a Church, or restore a Cathedral with some of his gain."

Yours,

CONSISTENCY.

Paragraphic.

The English clergy list contains 26,000 names, being a gain of 6,000 in the last twenty-two years.

The troops for Egypt are accompanied by five Roman Catholic and two Presbyterian Chaplains. One more Roman Catholic priest is to be sent out.

Arrangements have recently been made by the Holy Synod of the Russian Church for the translation of the whole Bible and of several service-books into the Lettish and Esthonian languages by competent scholars.

We see that among the preachers at St. Paul's Cathedral, London, G. B., for August, is the Rev. John Storrs, Vicar of St. James', Burys, Edmunds, a Nova Scotian, son of the late beloved Rector of Cornwallis and Horton.

The trustees of the late Mr. E. R. Harris, Prothonotary of Lancashire, who left a large fortune for public purposes, have decided to apply for power to grant another £10,000 towards the erection of Preston Free Library and Museum. This will make a total grand of £100,000.

The *Chelmsford Chronicle* states that the Rev. J. B. Whiting, perpetual curate of St. Luke's, Ramsgate, has accepted the bishopric of Sierra Leone. In 1850 Mr. Whiting graduated as Fifth Senior Optime at Cambridge, where he was a Scholar and Exhibitioner of Caius College. He was ordained in the following year.

The Bishop of Durham, who has on several occasions spoken warmly in favor of the employment of properly recommended laymen as assistants to the parochial clergy, has licensed Mr. G. B. Morgan, one of the leading medical practitioners in Sunderland, to the office of lay-reader in the Parish of St. Thomas, Bishopwearmouth.

The Archbishop of Canterbury and the Bishops of Durham, Winchester, Truro and Bedford have unanimously chosen the Rev. G. Wyndham Kennion, Vicar of All Saints', Bradford, as the successor to Bishop Short, in the see of Adelaide, South Australia. Mr. Kennion is the eldest son of the late Dr. Kennion, of Harrogate.

The memorial statue of William Tyndale, the martyr, who translated the New Testament, is now being designed by Mr. J. E. Boehm, R.A., and will occupy an excellent site in the Thames Embankment gardens west of Charing-cross. The total cost will be £1,400, and more than half of this is subscribed by individual donors.

The Bishop of Sodor and Man is engaged in extensive open-air Mission work. On the last two Sundays he held services on one of the headlands of Douglas Bay, at which multitudes listened with deep attention to his words.

The Bishop of Madras writes that the number of natives confirmed in his diocese in the four years, 1878-81 is 11,432, viz: By himself, 1,290 males and 1,100 females; by Bishop Caldwell, 2,080 males and 1,931 females; by Bishop Sargent, 2,753 males and 2,228 females. This is exclusive of 1,968 Europeans and Eurasians.

The Australian papers state that the Bishopric of Sydney, vacant by the death of the late Bishop Barker, will not improbably be offered to an English clergyman. The names most prominently mentioned are Canon George Venables (vicar of Great Yarmouth), Canon Barry, the Rev. W. Boyd Carpenter, and the Rev. Sir Emilius Bayley, Bart.

New Zealand papers state that among the recent European visitors to the colony was the Rev. Mr. Green, a member of the Alpine Club, who, with two guides, attempted the ascent of the glaciers of Mount Cook, 13,000 feet high to the summit. Mr. Green says that after fourteen hours' labor they managed to cross the moraine of the Tasman glacier and reach the ice.

The Right Rev. Dr. John Horden, Bishop of Moosonee, British America, preached in the Church of the Holy Communion, N. Y., July 9th. In his Diocese five languages are spoken. The Indians hold sacred their religious obligations, respect their marriage vows, are quick to learn, and very patient. When the Bishop is at home he is 800 miles from a railroad and 500 miles from a steamboat landing. There are five clergymen associated with the Bishop in his work.

The *Indian Churchman* says that one fact mentioned by the Bishop of Madras in his recent charge is, "we fancy, unique in the history of missions. In Tanjore the length of service of the Rev. C. S. Kohlhoff, added to that of his father and of his grandfather, amounts to no less than one hundred and fifty-three years. Since 1737 there had always been a Kohlhoff at work in the mission field of Tronjore up to the end of the year 1881, when the last of the three died."

The Bishop of Limerick has just brought home from Egypt some fragments of Greek and of Coptic papyri, which may prove of great interest. The Greek fragments are from an hexameter poem on heroic subjects, the names Aphrodite, Polydeuces, and Hippolytus being clearly legible. Portions of some thirty lines are preserved, but mutilated at both ends. The Bishop believes them to belong to some of the Cyclic poets, but he has not yet had time to study the question more than superficially. He will probably publish the text in an early number of *Hermathena*, with a full descriptive of the papyri.

A touching scene is reported as having taken place in the death chamber of the Italian statesman Lanza. King Humbert had been admitted to pay him a last visit, and stood by his bedside some minutes, sorrowfully contemplating the pallid face of his old friend, who was plunged in a sort of lethargy and appeared quite unconscious. Presently the King took the dying man's hand in his, pressed it gently, and exclaimed: "Lanza, do you know me? I am Humbert—Victor Emanuel's son." Lanza feebly opened his eyes, cast an affectionate look at the monarch, faintly ejaculated the words, "Mio Re!" (My King!) and relapsed into insensibility. A few minutes later he breathed his last.

As on former occasions when troops have been leaving the Thames for foreign service, the Admiralty have granted permission to the agents of the Thames Church Mission Society to accompany vessels as far as Gravesend. As the "Carthage" and the "Napaul" will be hospital ships provision has been made for those who will be received here by sending out, in charge of the Lady-Superintendent and her nurses, several large cases of books and illustrated papers. The total number of New Testaments distributed up to Saturday last was 10,000. In addition to these were 20,000 tracts and magazines, and 220 seamen's rolls, which being in large print, and having been hung in conspicuous places below, can be easily read by the men while at mess.

Family Department.

KEEP IN THE RIGHT.

We scatter seeds with a careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love of brethren dear,
Keep, then, the one true way
In work and play,
Lest in the world their cry
Of woe thou hear.—KEBLE.

CLAIRE.

(Written for the Church Guardian.)

Concluded.

"Why, where do you come from, Citoyen?" said the landlord, who was lounging at the door, and concluded that all questions should be addressed to himself. "It must be a good many years since you were in these parts. Duval, *le bon homme* Duval! did you not know that the night when the Chateau was burned down the *bon homme* met with his death? He had been the friend of the people all along and the enemy of the aristocrats, but, at the last, it seemed that he wanted to prevent the citizens from destroying that accursed Chateau, where the tyrants had housed so long. *Ma foi*," said the landlord, with righteous indignation, "were the people to be stopped in the work of justice when he had urged them on to take the law into their own hands? Anyhow, that night when the Chateau was fired, Duval met with his death; it was not known exactly how. Some said that one of the *villagers* had struck him with a club; some that a burning rafter had fallen upon him, *je n'en sais rien*," concluded the landlord with a shrug.

A sickening feeling of horror swept over Felix as the man spoke; he felt himself grow pale as ashes, but with a violent effort controlled himself and did not speak until his voice was steady and calm. "Where did they bury him?" he asked. "Well," said the landlord, "we were not very particular in those days, but I think they put him alongside of his wife—perhaps you knew her—she was a quiet woman, was the Citoyenne Duval."

Fainting fatigue, Felix pulled his hat over his eyes and, leaning back in his seat, seemed presently to fall into a sleep. Then he roused himself, asked for his horse and paid his reckoning. "And who lives in the Duval's old house?" he asked, his eyes resting on it as he spoke. "Who inherited the property?" "Well, after a while the State confiscated it, (no one claimed it, you see,) as it did the Du Plessis land. The people have not got their rights yet, but *attendez* our time will come. Then one Duclos, a wine grower from Provence, bought it all up; his agent lives in the Duval's house, but they say the Citoyen Duclos is going to build a new Chateau on the site of the old one—*en fin*—we shall see." "And, by the bye," said Felix, "could you tell me, *Citoyen*, what became of the old nurse, Ursule, who lived up yonder?" "She is living still for aught, I know," replied the landlord, "with her nephew, Pierrot, over at Plessis-les-tours, beyond the forest. The *Demoiselle* fled, perhaps it was as well for her, for the people's blood was up that night they fired the Chateau, though some might have been willing to take her part."

Felix was in his saddle by this time; repressing the words of bitter scorn which rose to his lips, he briefly thanked his informant and rode away, while the landlord and the peasants watched him out of sight. "Seems to have been mixed up with the aristocrats himself," said the host, with a sagacious nod.

At the church-yard Felix dismounted. In the shade of a huge ilex he found his mother's grave, all overgrown with weeds and brambles; beside it,

he thought, he distinguished another mound. With an aching heart he stood beside them; then gathering a few leaves from the ilex, he continued his way up the hill in the shade of the ancient beeches. Yes, of the Chateau Du Plessis, scarcely one stone remained upon another; it had been a work of thorough destruction. A frightful scene must have ensued that night—a scene of drunken fury and diabolical rage, which happily had had only the lifeless stones on which to vent itself; or had some of the ruffians indeed at the last turned upon their leader? had this spot been the scene of his father's murder, or was it an apparent accident which had put an end to his mistaken life? Felix wandered round the heaps of blackened rubbish, while memory conjured up the grey, stately Chateau, for generations the home of the ancient family, whose solitary descendant was the lonely girl, deprived of her just inheritance and thrown upon the world. Thoughts crowded in upon him as he stood there gazing upon the spot where the little postern had stood, through which they had passed so many times together; even the outer walls had, for the most part, been cast down. A stray sheep was grazing on the turf which had overgrown what had been Claire's little flower-garden under the windows of the amber boudoir. Among a few disjointed stones a wall-flower had sprung up, scenting the air with its fragrance. Felix gathered it for Claire. Then with one more look of melancholy farewell, he turned away. At that moment he abandoned the thought which he had hitherto cherished of returning to spend his life in his native country. The memories attaching to it were too bitter, too degrading. His future would be dedicated to the land of his adoption.

There was one more errand for Felix before he turned his back, perhaps forever, upon the neighbourhood of Du Plessis. Putting spurs to his horse, he rode over the brow of the hill and through the pine-woods towards Plessis-les-tours, a well-remembered hamlet. It was easy to find Pierrot, Ursule's nephew, and as Felix approached the cottage which had been pointed out to him, he saw a white-haired woman sitting in the porch, with a little child beside her. The young man instantly recognized her, but the old woman's eyes were dim, and it was only when he sat down beside her and, taking her hand in his, pronounced her name, that Ursule uttered a little cry of thankfulness. "It is Felix," she said, turning his face towards the light; "my prayer is answered; I have never doubted that I should hear about my darling." "I have come to take you to her, if you will," said Felix, after telling her all he knew about Claire.—"I shall see her, I trust, in a few days." But Ursule shook her head. "I am too old," she said softly; "I am waiting for the end, day by day. Tell my darling that I have spent my life in praying for her, and that I am going to her mother. You will love her and live for her, Felix, now that she is left alone." "That would be the greatest happiness life could bring me," answered Felix, but he did not tell Ursule that he never contemplated that Claire's life and his could pass side by side—"and shall I tell her that you are happy, and that they are kind to you here?" he asked. "Yes, Pierrot is a good boy, a good boy, and his little children love me—see, this one we call Claire," and she patted the tiny flaxen head beside her. That night Felix spent in Pierrot's cottage, partaking of their rye bread and goat's milk. By sunrise the next morning he had bidden Ursule a loving farewell, and had set forth on the way to Paris.

And now, this autumn day he had spent within reach of Claire, but the shadows were lengthening and the light growing soft and hazy, before he left the Park, and turned in the direction of the street where Claire still lived.

He stopped before a roomy, old-fashioned house, and raised the polished brass knocker. A tidy woman answered the summons. Yes, Miss Du Plessis lived here, but she was out. It was near her hour for coming home, however—would the gentleman step in and wait? Felix replied that he would, and followed her up a flight of steps to Claire's apartments. She opened a door, invited him to enter, and withdrew.

Then Felix, with a long breath, looked around him. This was her home; here she had gone in and out for all these years, since last he had looked

upon her. With tender reverence he took an open book from a table; her dear hand had held it but a few hours before. A bird cage with a gold finch hung at one of the windows, and presently it burst forth into a clamorous song. Happy bird! did she not feed and tend it? He went over and spoke to it, perhaps told it the sweet, sorrowful secret that he might never tell its mistress; and the little feathered singer held its pretty head on one side and looked at him with its shining eyes, as though it knew him and his story well. Then Felix sat down in the low window seat. Claire's work lay there—some soft, delicate, lacy mystery—and he held it in his hands and pressed his lips to it. Looking out he saw the Abbey towers, as she had described them in her letters, soaring above the world into the soft, sunset-tinted sky. There was something calming in their solemnity, and Felix leaned back and waited patiently.

"A gentleman waiting to see you, miss," said the servant, as Claire entered the house, and Claire came quietly up stairs, expecting to find some friend of her father's. The door by which she entered faced the window where Felix sat; she could but see the dark outline of his figure against the light, but to him her face was clearly visible, though the daylight was fading. Slowly he rose as she approached him, his voice well nigh failing him in his deep agitation. "Mademoiselle—Claire, have you forgotten me?"

Then happened what perhaps decided Claire's fate, though I am inclined to think it only hastened it. Claire was a little weary that evening; the day had been warm in the city streets, and she had taught for several hours in the morning, and paid many visits among her poor and sick through the afternoon. On her way homeward, that solitary home, a feeling of unutterable loneliness had taken possession of her. She had been greatly disappointed in receiving no tidings from Marthe—was it possible that they were beginning to forget her? Tired and so lonely—she entered the room, and then, who was that meeting her with outstretched hand, and a face pale with the passionate joy of again beholding her? The revulsion of feeling was too great. "Felix," she cried, "Felix," and fell fainting into his arms.

Was it wonderful that when she recovered she should find her head pillowed on his breast and her hands clasped in his?

"Ah *bien aimee*, send me from you if it must be so," he said. "I can no longer refrain. True, I am the peasant's son; my father was false to his trust, disloyal to his benefactors; but, Claire, I love you with so great a love as almost to atone for all. Tell me at least that you pity me, that you will not take from me the old affection with which I strove to be content. My father is dead, Claire—dead long since; can you forgive him?"

"And have you nothing to forgive?" she whispered. "Were there no wrongs perpetrated by our race—wrong to those who were a trust committed to them and dependent upon them? Felix, there was an account on both sides; you have not less to forgive than I on the score of others. And for you—" She paused. "Felix, do I not owe life itself to you?"

"Dare I believe in my own happiness?" said Felix presently. "You have ever seemed immeasurably removed from me, and now, dare I claim you as my own? Ah, my beloved, you will find at least that I am faithful unto death!"

"I know it, Felix—I have always known it—from the time that we played together as little children *you have been my hero and my love!*" * * *

A few months later, and Marthe, waiting in the vine-covered porch of their pretty dwelling, was listening for the sound of wheels, her eyes bright with expectation. Felix was coming home, not alone, he had said, in his brief letter—she was to prepare for another traveller. Could it—could it be Claire? she had asked herself at least a hundred times. Was it possible that such happiness awaited her?

And now at least the coach stops, and Felix, her own Felix, alights and lifts out a pale, beautiful woman. Yes, it is Claire herself who turned with eager, outstretched arms, and clasps Marthe round the neck, and tells her, with smiles and tears, that now they are sisters indeed.

THE END.

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