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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. 18.]

HALIFAX, N. S., WEDNESDAY, AUGUST 30, 1882.

[One Dollar a Year.]

I BELIEVE; I DENY.

The Rev. James C. Richmond is credited with the following antithetical method of stating the difference between the Church and other Christian bodies.

He was preaching one evening in one of the public halls of a neighboring city, selected because no Church was large enough to contain the immense congregations who always flocked to hear him. On the night of which we are speaking a congregation of nearly three thousand people had gathered to listen to a sermon upon "The Church." He well knew that one-half were Churchmen, and hence he exerted all his powers to defend the distinctive claims of the Church, and at the same time avoid giving offence to members of other Christian bodies. "My friends," he began, "why is it that we do not all belong to one Church? Why do we have different names, etc.? Let us try to answer the questions. Let us go around to all the Churches in this city and try to find out what separates them. Let us begin in the north part of our city, the stone Church, St. John's Church as we call it. Here stands a benevolent-looking man at the door. "My friend, what is this building for?" "This, sir, is a place where the Christian religion is taught." "But," we ask, "what do you teach for the Christian religion?" "Go in, sir, and you will learn." We enter, listen: "I believe in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, etc., etc." Well, my friends that sounds well. Let us come down and stop at the plain wooden building. "What do you teach here, my friend?" "We teach the Christian religion." "Why, that is what they teach up at the stone Church; why don't you unite with them?" "Oh! we don't believe in water Baptism; we don't believe in external Ordinances in a regular Ministry, etc." "Ah, I see; they say up at the old stone Church, 'I believe.' You say, 'I don't believe.'" Let us go down town and stop at the big Church with the high steeple. "My friend, what is this great building for; what do you teach in here?" "We teach the Christian religion." Why that is what they teach up at the old stone Church. "Why don't you go up there and unite with them?" "Oh! we don't believe in infant Baptism; we don't believe any Baptism is valid except by immersion." "Ah, I see! They say up there, 'I believe,' but you say, 'I don't believe.'" We come to the next Church. "What do you teach here, my friend?" "We teach the Christian religion." "Why don't you go up there to the old stone Church; that is what they do up there?" "Oh! we don't believe in the Divinity of Christ." "Ah, I see; they say, 'I believe,' you say, 'I don't believe.'" So he passed from Church to Church, and summed up by saying: "The difference between the Church and other Christian bodies is only this: the Church says I believe and others say, I deny. Every denomination of Christians is founded on the denial of some one or more articles of belief which the Church of Christ has always held and valued."

MISTAKES OF SCIENTIFIC MEN.

Had the past of scientific research been freer from gross errors, we could more easily tolerate this spirit of self-conceit and superciliousness; but when we consider the mistakes of this class of men in "days gone by," how unreasonable, yea, how disgusting is their sickening pretence to infallibility

and wisdom. It reminds us of the wheathead whose very upright position, argues for the absence of the kernel.

They seem to forget, that for hundreds of years their professional ancestors held the Ptolemaic idea of this world as "the centre of all" until, while Copernicus "explored the fields of Uranic space, the thought of the sun as the real and immovable centre" flashed upon his mind; which view, embraced by Galileo, Kepler and others, was finally perfected and established by the splendid discoveries of Sir Isaac Newton. They would consign to the tomb of the Capulets the fact that Geology has thus far taken back nearly one hundred different theories; "great bubbles of crude and flighty speculation, launched into the air with infinite parade, admired for a moment by the open-mouthed crowd, and then generally bursting as they disappear."

The standard works on Geology twenty years ago are not authority to-day, and nearly every Geologist of the past has abandoned his once most startling theory, and has taken up another.

Lyell discards his former views about the age of the world, and the time of man's appearance in it, and as Southall says, "This life is a history of discarded opinions."

Huxley claimed millions of years for the earth, and was utterly routed from his position by Sir Wm. Thompson.

Herbert Spencer holds to the theory of force as sufficient to account for the world as it is, and for the origin of the human race; while Darwin and others, on Geological grounds, hold strongly the Scripture view of creation by an infinite intelligence, as in and through Adam.

And further, the errors in this direction of naturalistic, scientific thinkers from Count Rumford to Spencer, especially that which considers light, heat, electricity, magnetism, and gravitation, simply as modes of motion, are ignored and rejected by the intelligent and impartial truth-seeker, in that we cannot conceive how gravitation, which acts instantaneously at all distances, can be motion; and he who reads "The Problem" must see that all ideas of force, independent of a substantial cause, are absurd.

The sixth annual conference of the diocese of Winchester took place July 29th and 30th. It was presided over by Dr. Harold Browne, Bishop of Winchester. The Bishop in his opening address, after dealing with several topics of interest to the diocese, made the following remarks on the work of the Salvation Army: "I think we cannot doubt that in the present condition of society we do want some exceptional means of reaching those whom nothing ordinary does reach; and if we find persons in a somewhat irregular way doing good we should not be in too great a hurry to suspect them, or to suppress them, and least of all to persecute them. I am sure that the feeling of the Church is to give as fair play to the work of the Salvation Army as we possibly can. If they can rescue from vice, sin, and ignorance those whom we cannot rescue we shall be thankful. At the same time we must not forget that in all these scenes of excitement there are considerable dangers. One of the special dangers is this—that where there is so much excitement and so much revivalism, if it is not carried on steadily, there is great danger of reaction. The Church of England has specially been successful in creating a spirit of reverence

and humility. I am not quite sure that we have not a little failed in exciting zealous love. Zeal in love seems to me to be the thing which we most want, and so there is not among Churchmen, perhaps, that joy and peace in believing of which the apostles speak. We want this very much now; we do want an agency different, or at least beside, the agency which we now have in the Church. At present no church has ever had such a body of educated, intelligent gentlemen among its clergy; but we want something else, and we find that bad taste sometimes reaches the masses when good taste won't. We want something of the nature of a peasant ministry. I don't say how. I have been of that opinion for a long time, and I think the Salvation Army and other people have taught us that we cannot do without something else besides clergy, or else we cannot reach those whom it is our duty to reach. His lordship proceeded to speak upon the general condition of the Church, deprecating the party societies which had sprung up within it, and urging all its members to be true to the Church, to live in peace with one another, and to steadily pursue the one great object of winning the world for Christ.

From his seat as Prime Minister in the House of Commons, on the 18th of April, 1871, Mr. Gladstone said: "From a long experience of a laborious life I have become most deeply impressed with the belief—to say nothing of a higher feeling—that the alternations of rest and labor at the short intervals which are afforded by the merciful and blessed institution of Sunday, are necessary for the retention of a man's mind and a man's frame in a condition to discharge his duties, and it is desirable as much as possible to restrain the exercise of labor upon the Sunday, and to secure to the people the enjoyment of the day of rest."

In an introductory letter which he wrote to a prize essay entitled "Sunday, its Influence on Health and National Prosperity," he states: "Believing in the authority of the Lord's Day as a religious institution, I must, as a matter of course, desire the recognition of it by others. But, over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view; and for the interest of the workmen of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

A century ago an infidel German Countess dying ordered that her grave be covered with a solid granite slab; that around it should be placed solid blocks of stone, and that the whole be fastened together by strong iron clamps, and that on the stone be cut these words: "This burial place, purchased to all eternity, must never be opened." Thus she defied the Almighty.

But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely until it burst the clamps asunder, and lifting the immense blocks the structure ere long became a confused mass of rock, along which in verdure and beauty grew the great Oak which had caused the destruction. Thus truth dislodges error; thus her branches spread in splendor above the ruins of the false, and thus (let Huxley, Helmholtz, Mayer and others beware) "he that exalteth himself shall be abased."

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.

These words have frequently been misinterpreted. Many have concluded from them that our Lord intended to give us liberty to judge our brethren, and a rule by which we should always be able to detect one who was not a sincere Christian. And these persons, acting upon such an assumption, have not scrupled in particular instances to say, "I know that such a person is not a true Christian, because of the way in which he lives;" or, "I know that such another could not act so and so, could not do such and such things, if he were a sincere believer, as he professes to be." Often, too, or generally, those things from which judgment is given are not such as to constitute one an open and notorious evil liver, but are trivial matters, such as are not in themselves evil, but may only become so by wrong use or through inordinate affection; such things, in fact, as one person may do without harm, while another may be greatly injured by doing them, and where, therefore, it is impossible to judge in any particular case whether they are harmless or injurious. In this way a spirit of discrimination and harsh judgment is engendered, which is contrary to the whole teaching of Christ as begun by Himself in His earthly ministrations and developed by the sacred writers in the epistles. But that the impressions regarding the words of the text, which have caused such a state of things, are wrong I shall now try to show you.

In the first place, Christ Himself tells us in this very sermon and in the chapter from which the text is taken, not to judge, that we "be not judged." And He teaches us by the parable of "The Tares" that we are not fitted, have not the proper faculties, to undertake the work of judgment: for when the servants ask their master if they shall "go and pull up the tares" which his enemy had sowed in the field, he says, "No! lest," he adds, "ye root up also the wheat with them." How could there be any danger of rooting up the wheat, unless that, from its position, and the close resemblance to it of the tares, it would be impossible in some places where the ear was not formed for the servants to distinguish the one from the other. "Let them both grow together," he goes on to say, "till the harvest," and then the proper persons, which, in the Kingdom of God, our Lord teaches, will be, not men, but angels, shall gather "first the tares" to burn them, leaving the wheat to be garnered.

Abundantly, also, in the epistles are we warned against judging a brother concerning the eating of meats that had been offered to idols. St. Paul says, "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth." Again he says, "Why dost thou judge thy brother?" "Who art thou that judgest another man's servant? to his own master he standeth or falleth;" "Why dost thou judge thy brother?" and "Let us not therefore judge one another any more." So, also, to the Corinthians he says, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and make manifest the counsels of the heart." And, finally, St. James says, "He that speaketh against a brother, or judgeth his brother, speaketh against the law and judgeth the law;" and he adds, with a touch of sarcasm, "If thou judge the law (then) thou art not a doer of the law, but a judge."

This will be sufficient to show that the interpretation which I have alluded to as being frequently given to the text cannot be correct, because it is not in harmony with other parts of Scripture. For it is a universal canon or rule for the interpretation of Scripture that, if the meaning attached to any passage is contradictory to other passages, or to the general tenor of Scripture, that meaning must be a wrong one.

But this will be still further apparent if we go on now to consider the true force and application of the words. If we look at the context, which should always be done when trying to get at the meaning of any passage of Scripture, we shall find that the

words are not intended to be taken in a general sense, but have reference to a certain particular danger which our Lord foresaw would arise in the Church, and against which He wished to warn the disciples. In the verse immediately preceding the text He says, "Beware of false prophets which come to you in sheeps' clothing, but inwardly they are ravening wolves." Then He adds the words, "By their fruits ye shall know them." By noticing this connection we get an idea of the true primary force of the passage. Our Lord is here warning us against false teachers and instructing us as to how we shall be able to detect them, for the word "prophet" in this passage stands for teacher. The office of the prophet, as you know, was not merely that of one who foretells historical events, but of one who is commissioned and sent by God to guide, direct and teach in all matters, earthly or spiritual, where human knowledge or wisdom is inadequate. His duty was to bring messages from God on special occasions of importance, and these were generally delivered in God's name. The people of Israel under the old dispensation frequently came to the prophet to "enquire of the Lord" in their troubles and doubts—under any circumstances, in fact, when they did not know exactly what course to pursue, private individuals even might apply to the prophet; and the prophet would then instruct them in the name of God, generally using the formula "Thus saith the Lord." We have an example of this manner of seeking instruction in the case of Saul, who, before he was made King, was sent by his father to search for some asses that had gone astray. Being unable to find them, he at last went to the prophet Samuel to enquire concerning them, and was actually instructed by this great man. We find, also, from a note in the ninth verse of the chapter where the occurrence is related, that it was a common practice then to enquire of the prophets on such trivial matters. In much later times we have another example of the same kind. Jeroboam, when his child was sick, sent his wife, disguised, to the prophet Ahijah to learn what its fate would be. And there are besides these, of course, many instances recorded in which the kings and rulers in Israel enquired of the prophets concerning the public matters of the state.

But there were often, too, in those days false prophets who spoke in the name of the Lord, who uttered smooth and pleasing words, such as they knew would best suit the wishes of those who came to the Lord with corrupt desires. Such prophets deceived, by false teaching, for the sake of worldly gain, or in order to acquire an influence and a power over the people, or the rulers, though some of them were probably themselves deceived. This will have an important bearing upon our subject. St. Peter alludes to such a class when he says, (2 Pet. ii. 1), "There were false prophets also among the people;" and in doing so, he adds, with reference to Christian times, "Even as also there shall be among you false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them."

Now these are, no doubt, the same false prophets referred to by our Lord in the passage we are considering. And concerning them, also, most likely does He speak in St. Matt. xxiv.: "Take heed that no man lead you astray: for many shall come in My name, saying, I am Christ, and shall lead many astray." And again (v. 24), "There shall arise false Christs and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the elect." These latter passages of course refer more immediately to the times and circumstances connected with the Second Advent; but the one we are considering applies to all false prophets, and our text will serve to instruct us in trying to detect any that may arise.

We may believe then that our Lord, in the part of His discourse which we have before us, is looking into the future, is thinking of those false teachers, who, from time to time, should arise to endanger the Church's safety, and "lead many astray," and that it is concerning these He speaks the words of the text, "Ye shall know them by their fruits."

But here, before we can make a right application of these words to the false teachers mentioned, we

must notice what is said as to the manner of their coming, or the garb in which they shall appear. We are warned that they will be most dangerous, and for the very reason that they shall come with fair appearance, or in the actual garb of piety. They will not be open enemies, they will not seem to be "wolves;" will not be clothed as wolves. They "come to you in sheep's clothing." Now the lamb, in Scripture, is a representation of innocence and purity. It was a type of Christ, "the Lamb of God," "who did no sin," who was "without spot"; and sheep may certainly be regarded as typifying the sincere Christian, who is without guile or hypocrisy. Hence we may understand the prophets referred to here, to be innocent in appearance—coming outwardly with Christian good works: nay, we may go further. We may separate the false teachers from their system, and expect to find many of them really sincere and holy in their lives—blameless in their conduct, respected by all men, and not in any way conscious hypocrites. For if they are to come as open evil livers,—corrupt in their lives and full of notorious wickedness, then we should have no difficulty in detecting them, and our Lord's warning would, in that case, be scarcely necessary: they would, in that case, be really in wolves', not in sheep's clothing. Or even as hypocrites—outwardly good, but inwardly unclean—they would still soon be detected.

But in what manner then shall we apply the text and what force will it have?

If these also prophets may, in some cases—in their most dangerous form—be really good men, how, you will ask, can we possibly detect them? for we must surely suppose that their doctrines would be of a very subtle character, not capable themselves of being shown to be false. How in other words shall we, following our Lord's direction, "know these prophets by their fruits?" In this way. We must, as I suggested above, separate, altogether, the teachers from the system or doctrines which they propagate. I believe that our Lord really means that we should judge the teaching, or the system of doctrine, by its fruit, not the teachers by them, nor the doctrine by the private life of those who set it forth.

(To be continued.)

There are in the city and county of Philadelphia, 82 Churches, and 13,479 communicants. The number of Churches is greater than that in New York city, but the number of communicants is somewhat less. But the above statement is not a full showing. The N. Y. *Guardian* gives a list of 93 places of worship in Philadelphia, where the Book of Common Prayer is used on Sundays by regular congregations, omitting the chapels which are only used for Sunday Schools and week-day services. On the whole, our Church seems to be considerably stronger in proportion to the population in Philadelphia than in New York.

Baptisms.

WHITE—Aug. 23rd, Robert, son of George and Margaret Jane White, of Albion Mines.
WAKMAN—Aug. 25th, at Westville, during Evening Prayers, Alfred, son of Thomas and Elizabeth Wakman.

Marriages.

SEARLE—GRAVES—At Petitediac, on the 2nd inst., by the Rev. C. Willis, Charles Searle to Miss Mary E. Graves.

Deaths.

LELACHEUR—Feast of St. Bartholomew, New Glasgow, Ernest Alfred, son of John and Ellen LeLacheur, aged 7 weeks.
COSSITT—At Sydney, C.B., August 19th, Mary Dumaresq, daughter of the Rev. Ranna Cossitt, first Rector of the Parish of St. George, Cape Breton, aged 93 years.
SOLOMON—At Lunenburg, on the 19th inst., George T. Solomon, Esq., Barrister, and Judge of the Probate, much esteemed and respected, in the 83rd year of his age.
PICKETT—At Manchester, Va., Aug. 20th, Lewis Sherwood, eldest son of Rev. D. W. and Helen Pickett, of Greenwich, N.B., in the 28th year of his age.

EASTERN CUSTOMS AND BIBLE TEXTS.

By REV. RICHMOND SHREVE, M.A.

No. I.—(Continued.)

In the early morning, amid much bustle and confusion, our guides are assembling, ready for a move. They are six in number and uncouth in appearance, only two mounted and four afoot, and their clothing is particularly rough. Other animals beside those we ride carry our baggage and food, &c. Our first thoughts are all absorbed in the novelty of the situation, but we soon recover sufficiently to take note of our guides. The leader, we should already have told you, is a sheik of some little rank; the others are under his orders. We are at once struck with the long and almost flowing garments worn by the four unmounted guides, and wonder how they will keep pace with us if we go at any speed. No need to wonder long. In the cool morning air our horses canter briskly off, and these fellows quickly tighten a strong leathern belt or girdle worn round their waists, tuck up the garment beneath it, and are away as fast as we, with strong, fleet limbs and untiring breath. One in particular, as though to show his speed, ran before us. Already the echoes of old Scripture days come back. We are reminded of the "Great Forerunner" with His rough clothing and "leathern girdle about His loins"; and though there is very little of royalty about us, there is a yet earlier scene which rises vividly before our memories, how "Elijah girded up his loins and ran before Ahab" from Carmel to Jezreel (1 Kings xviii. 45.)

The appearance of the country as we saw it that day had much in it that was beautiful, but we will not delay you to describe it now. We lunched in a rather wild looking spot, shaded from the sun by large, overhanging rocks. The only feature of this meal was the conduct of one of our guides, who, however, the sheik insisted, was rightly punished for his disobedience. The Moslems are strictly forbidden to drink wine, but this fellow, who seemed to be a sort of Low Church Moslem, who didn't mind the rubrics, had concealed in his kit a small bottle of sour mixture called by courtesy wine, and he now went stealthily to enjoy it. His secret would have been well kept and all been safe, but his sudden disappointment caused him to betray himself—"the bottle had burst and the wine was spilled." Our examination of the remains of this "bottle" taught us something. It had been made of goat skin very roughly dressed, and was evidently very old. The quick motion of the horse had aroused the spirit of the liquid, which had returned to mother earth. The appearance of this shrivelled, torn skin brought very vividly back the shrewd story with which the Gibeonites imposed upon Joshua (9 iv., etc.), and at the same time it explained the appropriateness of the Psalmist's comparison when he describes his own anxious and distressed condition, rendering him almost unfit for duty, as that of "a bottle in the smoke" (Ps. cxix. 83); while the words of the Saviour were at the same time explained, "Men do not put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved" (St. Matt. ix. 17.)

We remained at this lunching spot for some hours, for it was now "the heat of the day," and we had but a short distance yet to go to our first day's journey's end. It was drawing towards evening as we approached the village, whither one of our guides had preceded us to announce our coming. The head man of the village came out a short distance to meet us, our leader at once dismounting (Gen. xxiv. 64; Judges i. 14), and when there was but a little space between our party and his he ran towards us, and warmly embraced and kissed our leader upon the cheek. How each little scene and act portrayed the long past! Abraham "ran to meet" the three strangers as they approached his tent (Gen. xviii. 2; see also Gen. xix. 1; 1 Sam. xxx. 21; 1 Sam. xiii. 10.) It was with a kiss that Laban welcomed the exile and wanderer Jacob, and thus, too, Esau met him on his return and was reconciled to him; and we cannot forget that in a darker hour, in the shadows of Gethsemane, it was

thus that Judas approached his Master to betray Him to the mob; he came and said "Hail Master, and kissed Him" (St. Matt. xxvi. 49).

The respect as well as the warmth of our welcome at the village was further attested as we entered its outskirts. We had read how "when Moses went out unto the tabernacle, all the people rose up and stood every man at his tent door" (Exodus xxxiii. 8), and here were we being conducted to the centre of the village, between houses some distance apart and all of a heavysameness of plan, but in each doorway stood some member of the family—not in any idle curiosity, but with evident respectful bearing. It was dark when we reached the house of the head man to which we were so kindly led; but as we entered the outer gate there was the Bowab, or door-keeper, with his leathern girdle drawn tightly, his garments tucked up, while in a little niche at the side of the gate post a small light was burning—the very official whose duty supplied the Saviour with his caution (St. Luke xii. 35-36): "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord." This porter, or door-keeper is to be found in every respectable house; he eats, drinks and sleeps in the outer porch, and is considered the most inferior, the very lowest, servant of the household, which fact adds its force to the Psalmist's assertion: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness" (LXXXIV. 10).

(To be continued)

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

WALTON.—This is a pretty little village on the Basin of Minas, lying along and at the head of a small bay, which makes inland from the Basin and into which flows, from the interior, through a long stretch of meadow interlying between sloping hill-sides, the Petite River. The village rests at the base of a grade on the left or northern bank of the bay and river, while on the right bank, upon another grade, are also a number of cottages, dotted here and there along the road, which winds over it. The roads over right and left slopes lead respectively to Summerville, about eighteen miles away, which is the point of embarkation by steamer to Windsor and Maitland. On the latter road are the two Settlements, Whale Creek and Tenny Cape, of which I intend to speak further on. From the summit of either hill a very striking and pleasing view is obtainable; from that on the left a magnificent view of Cape Blomidon, across the bay to Parrsboro, the Five Islands, Londonderry and away up the Basin; from the southern hill, towards Summerville, besides Parrsboro and Blomidon, a further view up the Basin toward Wolfville, Hantsport and the Avon River. The walk in both directions along the shingly beaches is also very interesting, leading past huge and steep cliffs of singular and irregular formations of rock, sometimes quartz-bearing slate in regular strata or fused, and bent into all manner of curves, as if by its own ponderous weight, sometimes a huge smooth surface of polished slate, with scarcely a cleft or fissure or rift, facing the sea like the broadside of "some great Admiral," and again a conglomerate of sand and soil, [shells and plaster—and everywhere caves formed by the dashing of the waves at high tides—and deep holes from grinding of hard pebbles in masses of slate and conglomerate, attesting to the mighty power of "great oceans' troubled waters." The smooth beaches give excellent opportunities for bathing, and visitors from different directions are not infrequent. Walton is part of the parish of Newport and, although twenty miles from the Rectory of Brooklyn, has been visited at regular fortnightly intervals by the Incumbent, the Rev. H. How. From a comparative small number of Church people at the time when Mr. How assumed the charge of the parish, the Church has grown to include a large part of the population of Walton, in spite of the fact that during the last year twenty-three persons, all Church members, and almost all communicants, left Walton for Manitoba, the United

States and elsewhere. The three places of worship which Walton possesses stand in a row along the road up the hill on the left bank; the Baptist and Presbyterian meeting houses at the foot and summit of the hill, and the Church in the centre. The two former are built in the usual country meeting-house style of architecture, while the latter is built with that regard to architectural appearance which our Church almost invariably consults. Standing as she does between these two other places of worship, the Church has really, as is often facetiously remarked of her, been, during the past year or two, the receptacle of accretions from either communion. By friendly sociability and Christian charity the Rector has gained the respect of and endeared himself alike to all denominations, and has gained for the Church a more general recognition of her principles and appreciation of her virtues.

The greatest interest is taken by the Rector in the Sunday Schools in pursuance of the idea that these should be the training schools for the Church Militant. The school at Walton is well attended—about 40 names on the roll—and is, as it ought to be, a part and parcel of Church work, and not an "extra" or "supplement," making its appearance when items are plenty or when some new interest is to be awakened. Great pains are taken to make the school attractive to the younger children by means of frequent singing of carefully-chosen songs "for the young," natural and interesting expositions of catechetical and other studies, and the cultivation of an easy, friendly air in communication and intercourse with the Sunday School. A Sunday School Concert is now underway, and though at first it seemed difficult to overcome a natural timidity on the part of the children and to induce them to take part in it, it now gives promise of success.

At Whale Creek School-house, three miles from Walton, Mr. Dixon Parker and his daughter, Miss Parker, have lately begun a Sunday School, and the number, at first only five, have increased from five to twenty-three. A melodeon which Mr. Parker kindly took to the School-house and left there was hailed by the children with delight, and as all children are fond of music, this is likely to be the means of a further increase to the attendance.

At Tenny Cape, Mr. J. W. Stephens, proprietor of the Manganese Mines, has generously fitted up an "upper room" in a building first erected for a store and School-house into a very comfortable Chapel, well seated, well lighted and commodious. Folding doors, with four wings, separate the nave from the chancel, where are to be communion rail and altar. The altar is being constructed, and altar cloth and linen are in due time to be forthcoming. During the week these folding doors are closed, shutting out the chancel, and the remainder is used as a School-house. An ante-room serves admirably and equally conveniently for vestry on Sunday and for school purposes on week-days. The Mining Settlement is of recent date, but already Mr. Stephens, with his indomitable energy and foresight, is making arrangements for having it set off as a school section, and for giving it all privileges, religious and educational, obtainable in more thickly settled villages.

On the morning of Sunday, the 16th of July, service was conducted for the first time in the new Chapel, Mr. H. A. Harley, of King's College, who is spending the summer at Walton as Lay Reader, reading the service. Several carriages went down from Walton, and the congregation numbered about eighty. The service was very hearty and earnest, with good responding and excellent singing. A Sunday School is begun there, also, under the Superintendence of Miss Stephens. The first session was held on the 6th inst., and the attendance was very encouraging.

About the latter part of August or first of September a picnic will be held at a beautiful farm near the shore, about half-way between Walton and Tenny Cape, at which the three Sunday Schools will meet on common ground and learn to know those with whom they are fellow-workers for Christ. The Manuals in use in the Sunday Schools are the same as at the other places, and are in use in the Parish.

ALBION MINES AND NEW GLASGOW.—In obedience to the recent decision of the Synod, sermons were preached in Christ Church and St. George's relative to King's College, and collections taken.

Received from Rev. Richmond Shreve, Yarmouth, \$21.53, amount of Sunday School offerings for half-year ending June 30, (not including the Lenten offerings) for Sault Ste. Marie Mission, Algoma. These Lenten offerings and contents of Mite Boxes were for the Bishop Fauquier Memorial Chapel, and amounted to \$77.34.
JNO. D. H. BROWNE, Clerical Secretary.

DIOCESE OF FREDERICTON.

The Metropolitan returned to Fredericton on the 21st inst., looking well and vigorous, after a fortnight's journeying through the Diocese. On the 5th he held a Confirmation in Christ Church, St. Stephen, when 18 candidates were presented. The Service was very hearty, and the Church beautifully decorated with flowers. On the 13th, he confirmed seven at Grand Manan, and preached twice. In this Mission a capital Church is being erected at Northern Head. It is already completed externally, and will be quite finished next year. Heavy fogs caused the Bishop a long detention at the Island. On the 18th he visited St. George, and on the 19th consecrated the plots of ground belonging to the members of the Church in that Parish for the burial of the dead. On the 20th, he preached twice at St. Andrews. The Co-adjutor Bishop also returned to Fredericton on the 21st inst. On the 7th inst., he held a Confirmation in the Parish of Petersville when nineteen candidates were presented, all of whom at once Communicated. Here, the Rev. F. Towers has been in charge for less than a year, and many signs of faithful work are already visible. On the 9th, he confirmed six at Blackville, and nine at Derby. The Rev. Mr. Hiltz had prepared about twice that number, but a violent storm prevented the attendance of many of the candidates who lived at a long distance from the Churches, and had no waggons. On the 10th, a pleasant gathering of Church people was held at the Rectory, Chatham, to meet and welcome the Co-adjutor Bishop. On the 13th, Bishop Kingdon preached at Studholm in the morning, and at Sussex in the evening, the Rector being sick. He was assisted in the Services by his friend, the Rev. Ernest Geldart, Rector of Braxted, who had that morning arrived from England. On the 15th, he held a Confirmation at Oak Point Greenwich, when twelve candidates were presented by the Rector. After Service, a meeting was held to hear and consult with a deputation from the Board of Home Missions. On the 6th and 17th there was a meeting of the Deanery of Kingston held at Gagetown. Bishop Kingdon was present, and on the 17th administered Confirmation, when 26 candidates received the Apostolic laying on of hands, and all became partakers of the Holy Eucharist. The whole Service was profoundly interesting, and must have been full of especial encouragement to the venerable Rector, the Rev. J. J. Neales, who, after twenty-four years of labour in this Parish sees many cheering evidences of life and progress. On the 19th, five were confirmed at Pisarico; on the 20th, six at Musquash, and eleven at Dipper Harbor, when the Church was literally crammed: In the evening of the same day, at a Service held in the school house at Mace Bay, the singing of the whole congregation was very remarkable for its heartiness, four or five persons singing from one book. The exquisite scenery outside, embracing in one view Grand Manan, Campobello, the Wolves, &c., helped to deepen the effect of the earnest worship within.

CARLETON.—Mr. A. Rankin Bedell has been appointed Agent for the CHURCH GUARDIAN in Carleton and Fairville.

CAMPOBELLO.—There are a great many American visitors here this summer, with a fair sprinkling of Church people. The pretty Church and its beautiful furniture, altar vestments, chancel carpet, &c., have attracted a good deal of attention. The congregations have been large, completely filling the church. It will be necessary to enlarge it another year. We have had a brief visit from our venerable Bishop, and Rev. Mr. Dowling, of St. George's,

Carleton, spent a Sunday with us (the 10th after Trinity), and preached two excellent sermons. The genial Manager of the Campobello Co., Mr. Porter, is spending the month of August on the Island, and happily taking an interest in the Church and its welfare. The Island is a beautiful spot and the climate charming. In 7 weeks we have had 43 as lovely days, cool and bright, as could be desired.

PORTLAND.—On the 11th Sunday after Trinity the congregation of St. Paul's Church celebrated the 11th anniversary of the consecration of their present church edifice. There were two celebrations of the Holy Communion, at 7.30 and 11 a. m. At the latter service the Rector preached, briefly reviewing the growth of the Parish, its almost uninterrupted unity, its heartiness in undertaking new burdens as they came, its blessedness in having from the first never been without pastoral guidance; and expressing the earnest hope and prayer that nothing in the future might ever destroy the peace and unity of the Parish, but that it would continue steadfast in good works, and in faith and charity. The Rev. Robt. N. Merritt, of Morristown, New Jersey, preached at the afternoon service a sermon on Sermons, very clearly and with wise simplicity setting forth the true mutual relations of the preacher and the people during sermon time, and suggesting that when anything in the sermon came home to the heart or conscience of the hearer it should be made a matter of prayer at once, that its effect might be lasting. The day was everything that could be desired. The floral decorations of the reredos, reading and prayer desks and font were in excellent taste, and not excessive as is too often the case. The singing by the surpliced choir of men and boys, 22 in all, was very effective, and of such a character as to be easily joined in by the congregation. Altogether, the influence of the day was calculated to promote harmony and good will between clergy and people, and to stir them up to even a greater zeal in making their Parish Church a true spiritual home for the community of rich and poor in which it is placed.

Church of St. John Baptist.—The rite of Confirmation was administered for the first time at this church on the evening of Wednesday, the 2nd of August, by the Most Reverend the Metropolitan. The services began at 8 o'clock with a procession which entered the church and advanced to the chancel in the following order: The Cross-bearer and Processional Cross, the Choristers, two Lay Clerks, two Priests, the Rev. Mr. Spike and the Rev. Mr. Lockward, the Rev. J. M. Davenport, Priest in charge, carrying the Pastoral Staff, two Choir boys, the Metropolitan, His Lordship's Chaplains, the Rev. Canon Medley and the Rev. J. H. Talbot. Then followed Choral Evensong to the end of the Third Collect, then a hymn, during which the offertory was made, and then the office of Confirmation. The candidates were 14 in number—4 males and 10 females. Of the latter, four had been previously Presbyterians. Several other candidates who had been prepared by the priest were prevented by various causes from being present. The Metropolitan addressed the candidates in his usual earnest and faithful manner. After the address the *Veni Creator* was sung, all kneeling, and then followed the imposition of hands on the confirmees one by one, the Bishop sitting in his chair under the arch of the chancel screen, the congregation meanwhile kneeling. The scene at this time was very solemn and beautiful, the church being filled to its utmost capacity with a reverent congregation, all the altar lights burning, and the gradus and screen profusely adorned with white flowers. The procession left the church in the same order in which it entered. The candidates made their first communion on the Twelfth Sunday after Trinity, when the number of communicants on the roll of the church reached about sixty.

GAGETOWN.—I dare say that you have received from our Secretary some account of the recent meeting of the Kingston Ruri-Decanal Chapter which was held on the 16th and 17th inst., in that village, and incidentally of the addresses on "Sacred Places" and Sacred Services, delivered by two of our number; but I am sure that he would not do full justice to the very able and impressive Euchar-

istic address which he himself gave us at the early celebration on Thursday morning. We have all felt how good and pleasant a thing it is to be joined together in duty and service to Him, Who maketh men to be of one mind in a house, lifting our hearts in loving truth to our God-Saviour, and endearing us more and more to one another. Unfortunately, most of the brethren had to take their departure before the Confirmation, which the Co-adjutor Bishop held at 11 a. m. on Thursday morning. I feel persuaded that the Mission held here by Canon Partridge in the beginning of last year is still exerting a beneficial influence amongst us; there were twenty-six candidates, six of whom have been recently received into the Church of Christ, and after their Confirmation, the Bishop addressed them with affectionate earnestness from Ps. cxix., 57, reminding them of the privileges conferred, and the duties involved, in taking the Lord for their portion. The congregation was large, and many remained to receive the most comfortable Sacrament of the Body and Blood of Christ, with the whole number of those who had just renewed their baptismal vows. The occasion, of course, reminded us of our dear old bishop who had so often ministered to us in the years gone by, and our thoughts were those of love. In the Evening Service held at 7.30, the Bishop preached a heart-stirring sermon from vi., 17—"It was now dark, and Jesus was not come." A wild storm raged without, but within was peace; Jesus was with us according to His promise, and the Light of life was set before us by His ministering servant. Throughout the past two days, we had enjoyed hearty Services, accompanied by excellent music, both from the tuneful voices of our choir and the sweet tones of a valuable organ, which has been recently presented to us by a kind friend and devoted member of the Church. The storm had spent itself before our last Service closed, and there was a great calm, as under a bright starlit sky, we returned home with praise and thanksgiving.

SAINT GEORGE.—We have had the great privilege of a visit from the Most Reverend the Metropolitan in this Parish. He left Grand Manan on the morning of the 18th inst., and drove over with Dr. Ketchum from St. Andrew's in time for service in St. Mark's Church at 8 o'clock, p.m., of same day. A large congregation was awaiting him. We had a very hearty service, Dr. Ketchum taking the Prayers, and the Rector the Lessons. The Bishop preached one of his most touching and loving sermons, taking his text from S. Matthew xiii. 43: "Then shall the righteous shine forth as the sun, in the Kingdom of their Father"—bringing out the sense of the original word, meaning "Shine out"—how they will "shine out" of obscurity and humble positions in this world, as the sun from under a cloud, in the kingdom of their Father. He congratulated the people on the thorough renovation of their old Church, and especially on having the sittings free and unappropriated, and hoped that they might ever continue so, where all without distinction might meet together for the worship of Almighty God, on the common basis of sinners. Next day, His Lordship, accompanied by the Rector and Dr. Ketchum, and a goodly number of parishioners, consecrated the individual lots of Church members in the rural cemetery. It was a very beautiful service, and the Bishop's address, as always, most suitable to the occasion. In the afternoon, he left for Saint Andrew's, where he spent the Sunday, having done as much work and undergone as much fatigue, without apparent injury, as one of his youngest clergy. Our people were delighted to see the venerable Bishop once more looking and feeling so well, and coming out of his way so much, for their benefit. His visit will not be soon forgotten. He did not think it possible that such a change could be effected in such an old church. The gallery has been removed, the organ and choir placed in east end, slip-seats free and unappropriated, put in place of the old-fashioned, high, square pews, with a centre aisle, a handsome reredos. The chancel furniture, new and modern, had been lately put in. The work has been chiefly effected by the ladies of the Church Work Society. The people are rejoicing at having a renovated, modern, and free church. Some were afraid that the church could not be sustained without pew rents, but, so far, this was a fallacious fear, for the

offertory and collections are trebled under the *free* system, and people now attend the services who seldom did so before. The floral decoration on 18th and 20th was artistic and much admired.

DIocese OF QUEBEC.

(From our own Correspondent.)

SHERBROOKE.—This Parish is now thrown upon its own responsibility as regards providing a successor to the lately retired, highly respected and beloved Rector. The Rev. Dr. Reid has been nearly half a century associated with the work of the Church in the Eastern Townships, and for twenty-eight years he has been connected with the Parish of Sherbrooke; and while his resignation is regretted by every member of his flock, it is felt by himself and his outside friends to be a wise and judicious step. His long ministrations in the Diocese have placed him in the category of advanced years, and by his resignation he has put the Parish untrammelled in the hands of the Bishop and the Board of Concurrence, so that the gentleman who will succeed Dr. Reid will enter upon his duties, not as assistant, but as Rector. And while this step on the part of Dr. Reid is considered one of advantage to the Parish in that respect, we must not forget that he carries with him no emoluments whatever, but retires upon his own private means—means which have not accrued to him through any large or liberal salary as Rector of St. Peter's. His salary from that Parish has never yet risen to the minimum to which the rural clergy of equal standing are entitled, and for several years past has not amounted even to a Deacon's pay; while his contributions to various Church purposes have been large and generous compared with his means. Dr. Reid is not ashamed of being known as a frugal man; and while your correspondent has known him to hesitate over spending ten cents upon an unnecessary article, he has known him to lavish his donations in sums of one hundred and a thousand dollars at a time upon deserving objects, and I must say this benevolent disposition meets with the hearty concurrence and co-operation of all the members of his family. Having spent so large a portion of his life amongst the people of Sherbrooke, it cannot be supposed that his social relations to the Parish will be altered, or that, to the day of his death, he will cease to be a sympathizing and affectionate friend to all his late parishioners, or that he will not be heard occasionally from the old pulpit (or the new pulpit when the new church is built) with the same affectionate regard and attention which attached to his past ministrations. It is, however, to be hoped that the new appointment will not be long delayed, so that with Dr. Reid's resignation, his care and responsibility, as well as his hard work, may cease. There is one consideration which we beg respectfully to submit to the Bishop and the people of Sherbrooke. If an appointment to this important Parish is to be regarded as promotion, we trust some worthy man of the Diocese of Quebec may be selected for the post of honour. It is but fair and honorably due to the clergy of the Diocese that a selection should be made from their ranks to fill the vacancies in our self-supporting Parishes; and we hesitate not to pronounce that a suitable man for the important Parish can be found in the Diocese, and if, unhappily, maturer judgment should differ with us, it will reflect with no small disparagement upon the sixty clerics who now form the working staff of the Diocese.

DIocese OF ONTARIO.

(From our own correspondent.)

OTTAWA.—As some of our clergymen are away taking relaxation and as the larger number of Church people are in the country, or at the seaside, some going as far east as the good city of Halifax itself, there is little in Church news to chronicle from the Capital.

The Rev. H. W. Davies, D.D., Assistant Minister of Holy Trinity Church, Toronto, has been on a visit to the city, and assisted the Rev. B. B. Smith, M. A., at the morning services at Christ Church on Sunday the 20th August. After Morning Prayer Dr. Davies preached an excellent ser-

mon on "Faith," taking his text from 2nd Thessalonians iii. 2, "For all men have not faith."

The Sunday School of Christ Church will be reopened, after a summer vacation of seven weeks, on Sunday the 27th inst. It is expected it will open with over four hundred scholars. Previous to closing, the scholars very generously contributed the large sum of \$30, through the hands of their worthy treasurer, Mr. Francis Grant, towards cleaning and frescoing the Sunday School Room, a work much needed, by the way, and now the room is a credit to Christ Church and to the talented artists engaged thereon. The Churchwardens were so much pleased with the generosity of the children that they supplemented their contribution with a grant of \$25.

No. 1 Company, 43rd Battalion, now in camp at Stewarton, on the outskirts of the city, marched to the Church of Saint John the Evangelist, headed by the splendid band of the regiment, on Sunday morning. The Rev. A. W. Mackay, deacon, *locum tenens*, preached the sermon on the occasion.

The quarterly clerical meeting of Ottawa was held at Saint Alban's Church on Monday the 21st August. Divine service was held in the church. The attendance was small.

KINGSTON.—The Rev. C. E. Cartwright, Chaplain to the Penitentiary, is absent on his vacation.

The Rev. Mr. Fair, Missionary, has been on a visit to the city, and assisted at the services at St. James' Church during his stay.

The Rev. Henry Wilson, D.D., assistant minister at Saint George's Cathedral, has gone to the seaside for a month.

The Rev. W. B. Carey, B.D., Rector of St. Paul's Church, is now preaching to the largest summer congregations on his record, having taken the duty of the Penitentiary Chaplain during his absence. At present there are about five hundred and sixty convicts in the Penitentiary, an unusually small number. Last winter there were over seven hundred convicts.

MISSION OF GLOUCESTER.—The annual picnic of the Sunday School of Trinity Church, Billings Bridge, was held at the Ottawa Exhibition Grounds on Thursday, the 24th instant.

BELLEVILLE.—A member of St. John's Church, whose generosity is well known in Belleville, handed the Rector, the Rev. R. S. Forneri, B.A., who is in delicate health, a cheque for a large amount to enable him and his family to take a few weeks' vacation.

The Sunday School of St. Thomas's Church held its annual excursion on Wednesday, the 23rd August, on the steamer "Hero," to Kingston.

GANANOQUE.—The receipt of \$200 from the executors of the late Mr. Anderson, towards liquidating the debt on Christ Church, is acknowledged by Mr. D. F. Jones, Church Warden.

It is proposed to re-shingle the roof of Christ Church, for which purpose the Church Wardens are advertising for tenders.

NAPANEE.—The Very Rev. Archdeacon Jones somewhat astonished the congregation of the Church of St. Mary Magdalen on Sunday, the 13th August, when announcing his intention of preaching on the following Sunday evening a sermon of the Rev. John Wesley, the founder of the Wesleyan Methodist Society. The Archdeacon said he thought the subject a most useful one to have brought before the attention of the congregation after the lapse of over one hundred years.

The chancel of the Church of St. Mary Magdalen has just been frescoed and the mottoes re-touched by a talented artist of Napanee. The work does him great credit.

DIocese OF TORONTO.

The Bishop Strachan School was founded in 1867. Its object is the instruction of young ladies in the various secular branches of a liberal education, and, also the inculcation of Christian doctrine, as contained in the Bible and the Book

of Common Prayer. The Lady Principal, Miss Grier, is assisted by an efficient staff of instructors, sixteen in number, and the arrangements for competent teaching in every department, and for the due supervision and moral training of the pupils, as well as for their health and comfort, will be found complete and satisfactory. The full course of study is intended to occupy at least six, and in most cases seven years, the Fifth or Senior Class work requiring two years. While the studies are such as to exercise in a sufficient degree the intellectual faculties, this object is held to be subordinate to the preservation of health. Wykeham Hall, formerly the residence of the late Sir J. B. Macaulay, which was first acquired by the school in 1870, and greatly enlarged, is an extensive and handsome building, surrounded by beautiful and secluded grounds, admirably situated for school purposes, and affording ample scope for the exercise and recreation that are so essential for the young. The building has just been entirely renovated and refitted throughout at a large expense. The attendance is at present very large, but there is still accommodation for *Boarders*. The establishment was never so well equipped, either in the boarding or scholastic department, as at present. An attendance of nearly 100 from the city and suburbs, notwithstanding the large number of schools in operation here, is a sufficient evidence of the confidence felt in the school by the citizens of Toronto, while reference may be made to the parents of resident pupils for testimony as to the care bestowed on the comfort and training of their children. There will be a favourable opportunity for receiving new boarders after the Midsummer vacation. The entire fees for the scholastic year, 6th September to 30th June, will be from \$204 to \$252, including Board, Laundry expenses, all English Subjects, Languages, Class Singing, Drawing and Calisthenics. From the above a discount is made of 10 per cent. in the case of sisters, and for the daughter of a Clergyman a deduction of 33½ per cent. is allowed. The fee (annual) for Music, Instrumental or Vocal, varies from \$20 to \$72, including (for boarders) one hour's daily use of piano. The *entrance* fee of \$12, covers all charges for bedding, silver, &c. In addition to the Lady Principal, the present resident staff includes ladies who have distinguished themselves at the University and Provincial Teachers' examinations, and who have had the advantage of experience in England and on the Continent of Europe. In the department of Music, besides the accomplished resident teachers, the best musical talent of the city is engaged. Drawing and Painting are also taught by an efficient master as well as by the ladies in residence.

DIocese OF ALGOMA.

The Bishop of Algoma requests us to announce that the following clergymen and laymen have consented to act as his Commissaries and Treasurers respectively for the several Dioceses named, and earnestly expresses the hope that persons desiring to forward contributions on behalf of Algoma will send them to the General Treasurer, A. H. Campbell, Esq., Toronto, through the Diocesan channels so indicated. In this way the transmission of funds will be more thoroughly systematized, the work of the Central Board of Missions facilitated, and the Bishop enabled to make a more complete financial statement for each Diocese at the end of each year:

Toronto—Commissary, Rev. J. D. Cayley, M.A.; Treasurer, A. H. Campbell, Esq.

Niagara—Commissary, Rev. Canon Curran, M. A.; Treasurer, J. J. Mason, Esq.

Huron—Commissary, Rev. Canon Innes, M. A.; Treasurer, E. Baynes Reed.

Montreal—Commissary, Rev. Canon Norman, D.C.L.; Treasurer, Rev. S. Beleher.

The names of the Commissaries and Treasurers for the other Dioceses will appear shortly.

The Bishop of Algoma desires to make grateful acknowledgment of a donation of £150 from Lady Augusta Onslow, to be applied to the Missions and church building funds of his Diocese; also of the gift of \$50 from Henry Pellatt, Esq., Toronto, towards the erection of a church for the Indians at Garden River.

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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.

PAPER which was ordered in good time for this issue of the GUARDIAN has failed to reach us, and our readers must put up with the best that we can give them. Although but twelve pages, by the withdrawal of advertisements the amount of reading matter has not been reduced. After next week we shall have our new press in good running order and better paper, and hope to go on smoothly in the future.

LAY HELP.

ALTHOUGH much discussion has taken place, and many exceedingly valuable papers have been read at different times at Church Congresses in England and the United States upon the above subject, advocating a Lay Agency as helpers to the clergy in holding services and preaching, and in other ways advancing the Church and Christ's Religion among people who would otherwise be destitute of these ministrations, still but small advance has been made in the general use of this important agency either in England, her colonies, or the United States. In England, no doubt, the greatest advance in the direction named has been made, and yet it is evident much remains to be done. Nowhere is the need of Lay workers more pressing than in our Dominion and especially in Algoma and the North-West, where the clergy are few in number, comparatively speaking, and where the extent of country is enormous, and the population greatly scattered.

In almost any Diocese of Canada, however, work could be found for very many earnest-minded men as Lay Readers, or, better still, as Permanent Deacons. In several of the older Dioceses quite a number of Missions are vacant, and in some cases have been vacant for many months, due in almost every case to a lack of funds on the part of the Mission Boards to supplement the people's willing but small subscription lists. Now why is it that more has not been done in this direction? Why have not our Canadian Bishops made special efforts to search for and make useful one or more qualified workers in every Parish or Mission? Such men surely are to be found! It cannot be that the Church in these days fails to produce them! Indeed, we know to the contrary. We know that men admirably fitted for the work are not hard to find. But no man has cast his mantle upon them, and not having been approached they do not care to offer their services unasked and unsought, and so churches are closed, children are living and dying unbaptized, and the Church's work generally is being *undone* simply because nobody feels it to be *his business* to do it.

As regards the Permanent Diaconate, the Canon permitting it is virtually a dead letter, not more than one, so far as we can learn, having been ordained since the Provincial Synod gave authority in the matter to the Bishops in 1870.

With the special efforts now being put forth by Dissenters and Romanists, and the abundance of men with which they seem supplied, capable and willing for any work, it is much to be regretted that the Church is so lukewarm and indifferent in this matter. We can hardly hope to make headway, indeed we shall not be able to hold our own, unless this agency is made a reality, and those having the rule over us show more willingness to adopt a system approved by the highest authority in our Church, and endorsed by the Church's public opinion.

THE APOSTOLIC ORDER OF DEACONS.

Apropos of the above, we clip the following from *Church Bells*:—"We once witnessed a parish church undergoing what is called 'restoration.' Ample funds were forthcoming; adequate skill was employed in strengthening what was weak and in renewing such adornments as the hands of Time had touched with decay. But, knowing in that district more space for worshippers was urgently needed, and the church was otherwise so filled that there was no room for the poor, we could not but feel a sense of keen regret that the opportunity was not seized to add a new aisle for the much-needed accommodation of additional worshippers. Some such sense of disappointment we experienced when—the inadequacy of the Church of England to minister to the increasing millions of the nation being admitted on all hands—we see attempts to remedy the defect by temporary and insufficient expedients. The Church of England needs a new aisle adding in order that she may become sufficient for her requirements.

"For more than one hundred years the members of the Church have witnessed the growth of the Wesleyan Methodist community, by means chiefly of local preachers. In each remote hamlet a small Bethel is erected and the local preacher gathers an audience. In every outskirts of a town some room is occupied for purposes of worship, and the local preacher attracts a few listeners; and thus the doctrine and discipline of the sect have spread. John Wesley's wonderful power of organization planned this efficient system more than a century ago. Other sects have adopted, more or less, the same plan of action. The Church of England alone has witnessed the success of the system without any endeavour to adapt it to her own needs. Jealous of lay ministrations, and to some extent wisely and justly jealous of them, she is only at this moment awaking to the fact that she has inherent in her own system, yet laid aside and neglected, the very means and material for carrying out a similar work on improved lines and under higher auspices.

"If the Apostolic and divinely sanctioned Order of Deacons had not been practically omitted from our Church system, we might have retained much that we have lost, and might have been at this moment, far more fully and truly than we can honestly claim to be, the Church of the nation. If we read the statement of the qualifications of the Deacon in the First Epistle to Timothy—the decent domestic rule, the deacon to be the husband of one wife, the children to be well ordered, and the family to be reputably conducted—is it not almost enough to raise a regretful smile when we compare with the

decent, middle-aged fathers of families thus indicated the youthful aspirants, fresh from the Universities or the Theological Colleges, who, for the most part, represent in these days the order of Deacons?

"Zealous they may be, and faithful; destined, perhaps, in due time, to attain to the qualifications marked out by the Apostle of the Gentiles. But what will they be then? No longer the Deacons, but the Priests of the Church of England! Then, to meet the ample needs of the Church at this crisis, when the establishment of a permanent Diaconate might satisfy the requirements of the case, what are we offered? We find men talking of a Sub-Diaconate—an order by implication rejected in our Church by the wording of the Preface to the Ordination Services, and which at no period of the Church's history has taken rank above the office of a cathedral vergers.

"We find a proposal to send out these men with some sort of Episcopal sanction to preach and to teach, to read prayers and to order services. To what confusion in men's minds with regard to the true and lawful orders of the Christian ministry would this lead! Meantime, the Apostolic, the primitive, the divinely sanctioned order of the true Diaconate, set apart by the imposition of hands, is to be allowed still to remain in abeyance. The building is to be tinkered here and tinkered there, but the permanent enlargement so much needed is still to be denied us!

"Those who would see the whole subject dealt with ably, and in a measure exhaustively, will do well to read an article in the *Churchman* for July, by the Rev. Jackson Mason. We believe that they will rise from its perusal with the conviction that a permanent Diaconate is a question that must be speedily entertained if the Church is to retain and increase her hold on the rapidly growing population of the kingdom."

GODLY DISCIPLINE.

THE secular papers, the world over, have been chronicling a case in England where a man who had been guilty of a crime against the law of God and His Church has been publicly put to open penance before the congregation after having acknowledged his sin, and expressed great sorrow and contrition for his misdeed.

The clergyman's act in enforcing such discipline may have drawn down upon him the scoffs of some, but we feel sure it has been very generally approved of by all right-thinking persons, and has redounded to the honor and glory of God.

The facts of the case need not be dwelt upon here, but the following article from *Church Bells* will bring the subject prominently before our readers:—

"The Parish Priest of East Clevedon, Somerset, has done a bold thing: he has aimed at restoring, at least in the flock of Christ committed to his charge, somewhat of the godly discipline of primitive times. The circumstances need not be related here; they will be familiar to our readers; but they deserve, and demand, comment. The words of the Vicar of the parish are to the point. 'It is,' said he, 'a very common reproach to us English Churchmen, that we are the only body of Christians among whom godly discipline is dead.' Well, he has tried to revive it. The question is, Was he right in this attempt? Of course the secular papers will scoff at his act: indeed, a temperate and well-meant article in the *Standard* of August 4, while giving him credit for the best intentions, declares that such revival of ancient discipline is out of date, and unsuitable to the fastidiousness of century nineteen. Now our answer to this reasoning must be, that although the Church Catholic

can afford, in minor matters of ritual and non-essentials, to adapt herself to new requirements, yet that certain unchangeable and fixed principles must abide, and cannot alter with the fashions. And, from St. Paul's time, godly discipline has been an imperative requirement of the Church Catholic.

"Mr. Randall, of Clifton, gave to the writer, at his request, certain heads, conveniently put down, of ancient practices in this matter of godly discipline. In old times, then, there were four gradations of penance: (1) Mourners: at the Church porch, asking for prayers; (2) Hearers: admitted to the sermon, not to the prayers; (3) Prostrate: admitted higher up in the Church, near the reading desk, remaining on their knees; (4) Co-standers: stood at the altar-steps with communicants, but not allowed to communicate. The advantages of such discipline are thus summoned up: (1) It impressed the sense of sin; (2) It made others feel the danger and deadliness of sin; (3) It gave opportunity for public avowal of repentance. And is it nothing to bring home to men's minds and consciences, as a sin, deadly and ruinous, that lightly esteemed 'fastness' and 'gayness,' at which nineteenth century society winks, and which it agrees to speak of with good-natured euphemisms? Is it nothing to impress on the mind of the ruined maiden that she has not been the subject of a 'misfortune,' of a venial fault, but that, in both, a member of Christ has been corrupted, a temple of the Holy Ghost defiled; that the Church of Christ has 'Holiness' for one of its essential notes, and that open scandal must be purged out of her? Inward cancers, which make no outward show, must be left to the eye of God; but outward and patent corruption must be dealt with by severe, although remedial surgery. This was St. Paul's way, in the case of a flagrant scandal in the Corinthian Church. And how have circumstances altered since his time? Is Christ's Body no longer to be guarded as a chaste virgin? Have our nineteenth century requirements done away with the need of the Church's definite and unmistakable protest against sin?"

"The action of the Vicar of Clevedon is not without precedent, even in comparatively recent times. Jones of Nayland used to insist on an open profession of penitence before the Church, as a condition of restoration to Church-membership. But be this as it may, our clear duty is to ask, What is the mind, what are the directions, in this matter, of our branch of the Church Catholic?"

"Now the answer to this question is not far to seek, nor is it given in a faltering tone. In our Communion Service, 'To be used on the first day of Lent and at other times, as the Ordinary shall appoint,' we are bidden thus to address our people: 'In the Primitive Church there was a godly discipline, that . . . such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend. Instead whereof (until the said discipline may be restored, which is much to be wished), it is thought good,' &c.

"The mind of our Church is clearly set forth here. The mind of the world is a matter with which the Church of Christ has no concern whatever. It is expedient that, in this lax age, godly discipline should be restored. But, by itself, we have no care for expediency merely; the restoration of godly discipline is a matter of principle and right."

ECONOMY.

An exchange says: "Economy is the true source of independence and thrift. This is the hard lesson for our people to learn. The easiest and best way to accumulate is to stop expenditure. Learn to do without many things which you have heretofore regarded as necessities. Particularly never live beyond your income. Live now that if a better time comes in the future you will at least be even and ready to enjoy it. If you draw upon that better time in advance, you take away the pleasure it would bring, so that you cloud both the present

and the future. Then that better time may never come. If it never does the practice of living beyond your income involves inevitable ruin. Every man ought to lay up at least ten per cent. of his income. If you get but one hundred dollars a year, be determined to spend but ninety. The habit of economy once fixed, you will begin to feel independent, will have time to think, and may find means to enlarge your resources. But if you keep always in strain by over-living your resources, you will be always bowed to circumstances and forever a slave in the race of life. He only is free who has learned to live within his income."

There is more Christianity in this than some may suppose, and it has been because men have overlooked such advice that so many scandals have been made public and so much harm done to the Christian religion by its professors.

It is proposed to publish the Series of Parochial Papers contributed to the CHURCH GUARDIAN by Rev. F. Partridge, B. D., now Rector of St. George's, Halifax, if a sufficient number of subscribers can be guaranteed to cover the cost of printing. The book will be sold at about 5 cents a single copy or 50 cents a dozen. The clergy who wish to take copies will please communicate with the author.

Correspondence.

NOTES AND QUERIES.

1. I note that S. Paul tells Timothy: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."

2. I note that Timothy was a Bishop, and S. Paul as an inspired Apostle, was giving him instructions how to act as a Bishop.

3. I query—what S. Paul would have said to Timothy about the passage read in Church from "Scripture" on the 10th Sunday after Trinity (1 Kings xxxiii. 34)? "After this thing (the warning of the "man of God") Jeroboam returned not from his evil way, but made again of the lowest of the people, Priests of the high places, and this thing became sin unto the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth." QUIS, QUIS.

CHANGING THE WILL.

(To the Editor of the Church Guardian).

NEW ROSS, N.S., Aug. 2nd, 1882.

SIR,—Being the recipient weekly of the *New York Churchman* from my father, I often see in its columns extracts well worthy of transfer to other Church papers. I enclose a "clipping" from that paper of the 15th ult., which please use when convenient and agreeable to yourself:—

"A gentleman of some means announced to his friends the other day that he had changed his will. It was understood that he had intended leaving some money to the parish, of which he was a member, and had made provision in his will for a bequest, which would have been liberal, but he drew up a new will; and the bequest to the parish was omitted.

"What led him to make this change?"

Certainly not from any dissatisfaction with the parish, and not that he had found any better object upon which to bestow his money.

"No, but for this reason: He had come to the conclusion that he would be his own executor, that as the parish needed the money now he would give it now, and so he is very busy to-day, and very happy to-day, superintending the expenditure of the money which under ordinary circumstances

would not have come to the parish for some years.

"And his friends think he has acted wisely. As one of them remarked, the gift becomes more valuable, and is the more highly prized because it comes from a living man's hand, and not from the hand of a dead man. It looks as if his heart went with it now, and it seems to have more the character of a gift than any bequest can have.

"It is more than probable that many who read these lines have already drawn up their wills, in which provision has been made for aiding parishes, or some of the numerous benevolent operations of the Church. If in their deliberate judgment they deem it better to have their executors administer their bequests no one can complain; but this gentleman's plan is worthy of consideration. It has very much to commend it. In the first place there will be no controversy about his intentions. His money is used exactly in the way he wishes it to be used. And then again he is enjoying the using of it. In no other way could he get so much satisfaction from the expenditure of a like amount.

"Some of our people do not know what great happiness they may have through their own expenditure of money for religious uses. A gentleman, a retired merchant, who built a church at his own cost, asks: 'How could I have used \$50,000 so profitably to myself? Suppose I had spent it in pictures, statuary, or in travelling, or in giving entertainments to my wealthy friends, would it have brought me the satisfaction I have had in planning this church, watching it grow, preparing for its consecration, and finally in being able to say to my neighbors, rich and poor—Here now is a place where the Gospel is to be preached. Come and enjoy it with me!'"

It struck me that at this juncture in our Diocesan affairs it might be well to draw attention to such an example. The claims of our College have only to be stated to be thoroughly appreciated by the individual conscience. If after so warm, so radiant a fire of holy enthusiasm in its behalf has been enkindled at our late Synod a cold indifference should set in, it might not be so easy to rouse public feeling again in a matter of such paramount importance. If a blight of apathy should seize upon the field so lately well sown and harrowed, what is the likely result? With all deference and respect we commend the above extract to the earnest attention of the wealthy and cultured of our Diocese, merely saying to them, as far as our College is concerned, "Go and do thou likewise."

W. H. GROSER.

ST. BEES' COLLEGE.

In the CHURCH GUARDIAN of the 9th full justice is done to our former Vice-Principal, David Anderson, D.D., afterwards first Bishop of Rupert's Land. As comparatively few people know much about the ancient foundation of which Bishop Anderson was V.P., and of which I am the only Alumnus in the Maritime Diocese, allow me to give a short account of my Alma Mater, which I trust will prove not altogether uninteresting.

St. Bees' is a large parish, including the town of Whitehaven, &c., in the County of Cumberland. The place owes its origin to Bega, or Begogh, a holy woman of Ireland, who crossed the Channel A.D. 650. On the site of the present College and church a monastery was built perpetuating her name. In A.D. 873 the Danes destroyed it. It was restored in the reign of Henry I. (as a dependence on the Abbey at York) by William Lord of Copeland, brother to Ranulph de Meschines, first Earl of Cumberland, who resided at Egremont Castle, the ruins of which still remain. The Priory flourished till A.D. 1219, when it was pillaged by the Scots. It appears to have been again restored, for in the reign of Mary it was granted to the Bishop of Chester and his successors, but it passed

to the Wyberg family who, suffering much from the great Rebellion, mortgaged the property to the Lowthers, the head of which family (the Earl of Lonsdale) is still lay-Rector. The foundation of the place by St. Bega is known only by tradition. The best known legend is that Bega having heard in Ireland of the heathen darkness of this part of Cumberland, "sailed from Green Erin with bedesman and monk," (as Principal Parkinson wrote), in hope of converting the inhabitants to Christianity. She was overtaken by a violent storm, during which she vowed that should she be saved on the place where she first trod there should rise a Church. She was saved at the place now bearing her name. Hastening to the Lord of Copeland she begged him to give her land for the fulfilment of her vow. This was on June 23rd, and he scornfully told her she should have all the land covered with snow on the following morning (Midsummer Day). In full confidence of faith the fair Bega prayed all night, and in the morning as far as eye could reach the land was white with "th' untrodden snow," providing thus endowment as well as site for the Church. A good deal of a very early Church yet remains—notably the great west door of pure Norman architecture, but the building fell into ruin until 1819, when the unroofed choir was repaired, and with the north transept converted to the use of a Theological College by Dr. Law, then Bishop of Chester, (St Bees is no longer in Chester diocese), and the then Earl of Lonsdale. Dr. Amiger was the first Principal—in 1840 he was succeeded by the Rev. R. P. Buddicom, M. A., F. R. S. We lost a kind friend when he died, July 1, 1846.

Dr. Richard Parkinson, Canon of Manchester, then became Principal, and a better could not have been found. He had been Hulsean Lecturer of Cambridge, and is known also as author of "The Old Church Clock," in which the primitive virtues of Robert Walker, (Wonderful Walker), are simply and beautifully told. S. Bees has furnished a subject for poetry to Wordsworth.

Archbishop Grindal was born here A. D. 1519, and founded a free Grammar School, with fellowships and scholarships at Queens and Pembroke Colleges, London. Dr. Fox, late President of Queen's, was also a native—having been educated first at Grindal's school. Sandy Grindal's successor to the sees of London and York was also a S. Bees man.

On Dr. Parkinson's death the son of the first Principal (Dr. Amiger) was appointed. The present Principal is the Rev. E. H. Knowles, formerly a Master of Archbishop Grindal's Grammar School, who informed me lately that S. Bees men were in great demand. Bishop Lonsdale, of Lichfield, once told me some of the best working men in his diocese were trained at S. Bees.

Scemper floreat,

D. C. M.

(To the Editor of the Church Guardian.)

SIR,—Will you kindly inform one of your subscribers where we get the authority for applying the title "Assistant Rector" to Assistant Clerics.

A.

MONTREAL DIOCESAN COLLEGE.

(To the Editor of the Church Guardian.)

SIR,—As "H." refuses to reason, it may well be concluded that the object sought has been in a measure obtained and also that a large amount of indebtedness has been acquired by the GUARDIAN for gratuitous "advertising" from "H." who assumes to speak for the College. Your sacrifice involved may perchance prove a lasting benefit to the Church, if only "the powers that be" (and not any individual "H.") grant to the Church at large the ordinary securities which common prudence dictates. There were no personalities in my discussion which were not the product of direct challenge. On the other hand I would re-assert every item of my original indictment which dealt with express public Act of Incorporation and deliberately formulated Constitution of the College. If points taken were erroneous why not have simply referred to article and line which refuted the several plain objections raised? This could have been done without "recrimination" and with great

triumph were the weapons in the armory. "Churchman" has no objection (quite the contrary) to the existing *personnel* of the College, but in conscience he has more than misgiving as to an explicit Constitution which ignores, if not defies, the first principles of any, the loosest, Episcopal regime. Mark this mode of meeting a clearly defined and unrefuted exception taken. "Churchman" asseverates "H." "speaking of the lay-governors says these (of necessity) are neither members nor communicants of the Church of England." Yet says "H." complacently "they are all members and communicants" "H." is too intelligent to justify a suspicion that he is unable to discriminate between an accident of fact and the essence of a principle.

The irrelevancy of his reply is revealed by the interrogation (which it was his business to have met fairly). What article, line or statement of any part of the Act of Incorporation or carefully prepared Constitution prevents another accident of fact—next year or any successive year of election—returning without violence to the letter or contradiction to any terms of this express Constitution, a body of members neither members of the Church nor communicants of the same? One who champions a cause ought to be familiar enough with the matter in hand, as to have proved at once by production of literal quotations from recognized records, that the imputation that a Unitarian subscriber of Five Dollars is as legally qualified a member of the elective body as the most sincere believer in the Divinity of the Saviour, had no foundation in fact. In like manner he ought to have been able deftly to have met the still more serious imputation that the mere financial qualification of Twenty Dollars would render this same Unitarian (it might be "Turk or Infidel") subscriber fully qualified by the simple chance of a vote by ballot to assume impregnable place as Governor of "the Diocesan Theological College" of Montreal—and further if possible for *one* that by the simple accident of a vote by ballot among an indiscriminate number of subscribers, *more* might be elected whose every sentiment would be in conflict with the Church of our birth, adoption or pride. It was in order for "H." calmly to have clinched such imputations by the quotation of letter and line of Constitution which required every lay subscriber exercising the right of voting and every lay governor elected, to be, *of necessity*, a member of the household of Faith. Review again "H.'s" method of meeting the charge. "Neither Episcopal license, clerical qualifications nor clerical suffrage is provided for, but literally provided against," "H." joyously retorts, "yet the Council consists of clergymen exclusively and duly licensed." If desirous to avoid subterfuge, sophism, or practical *suppressis veri*, it was in order for "H." to have pointed out the slightest appearance of constitutional limitation, which would forbid in the future every one of his admirable council being supplanted by laymen, and wherein, by any written or implied testimony of the constitution, laymen and non-Churchmen are not as eligible as the ripest and most experienced Divines of the Church for the position of Principal or Professors of the Montreal Diocesan Theological College.

"Churchman" nowhere asserted that "members and communicants" are of necessity excluded as "H." insinuates, but on the contrary, in presence of all the influences of secular education, now prevailing, he expressly insisted that, in a declared Theological Institution of the Church of England—most advantageously situated, and disclosing a possible destiny of extraordinary benefit to the Church of Christ and as such, claiming the sympathy and benevolence of the faithful beyond Diocesan limits—the foundations ought not to be of that strangely dubious character, that apart from its comparatively unsustained designations of "Diocesan," an inquirer could not trace in rule or principle of the "Constitution" any unalterable connection with the Church of England. With a trifling modification of what might be regarded as a temporary provision, regulating the worship of the Students, the "Constitution" as at present existing would be as complete a basis for a "Union Theological Seminary" as could be devised, with simply the Bishop of Montreal as its formal head. The alienation of the University of McGill,

once regarded as the unquestionable inheritance of the Church of England and its entire secularization, is warning against the plea of "trust" and equivocally worded terms of foundation. It is within the writer's knowledge that tendencies have been conceded to in the Theological College, which were primarily and emphatically repudiated by its founder, and now throughout the whole of this Constitution there is no single provision for any effective Episcopal supervision in the administration and work of the College, nor is there any safeguard against his being entirely ignored under the slightest strain of circumstances, neither Act of Incorporation nor Constitution providing any remedy. "Churchman" will very gladly at this stage accept "H.'s" courteous and he believes sincere invitation to enter the open door of the Institution as soon as there appears reasonable ground to suppose that efforts in the direction indicated will be met with consideration and sympathy from those whose nobility of character or action, individuals and the Church at large, have cause to admire. We respect not these *less*, but we regard the lasting interests of the Church *more*.

CHURCHMAN.

Paragraphic.

The Bishop of Sodor and Man has held the first of a series of outdoor services at Douglas Head, many thousands of persons being present.

The late John McGee, Jr., of Watkins, N. Y., has left by will \$50,000 for the erection of five Episcopal Churches in New York, Pennsylvania and Virginia.

The Archbishop of Canterbury is suffering from fever, accompanied by congestion of the lungs. The latest bulletin says he remains in much the same state, but has had a quiet sleep and not lost ground.

The Bishop Suffragan of Colchester, in deference to the wishes of some of the principal subscribers to the Suffragan Bishopric Fund, will reside at Brentwood instead of at Colchester, where he had been in treaty for a house.

The Rev. J. W. Irvine, Rector of St. Mary's, Colchester, suggests that a special meeting on the Extension of the Diaconate should be held at Derby during the Congress week, and invites those who are interested in the subject to communicate with him.

The foundation stone of St. George's, Cullercoats, has been laid by the Duke of Northumberland, in the presence of the Bishop of Newcastle and a large number of spectators. The edifice, which will cost £17,000, will be built at the expense of his Grace.

A layman has offered £1,000 to the Southwell Bishopric Fund, through the Society for the Increase of the Home Episcopate, provided the whole endowment of the See is raised by January 1, '83. There will be a meeting of the Fund at Derby in the Church Congress week.

The Salvation Army is to have a "rival organization." A band of Evangelists, called "The Christian Army," having about thirty "stations" in the country, is being organized, and we understand that the Rev. Mr. Baxter, a Church of England clergyman, has undertaken the leadership.

The clergy of the rural deanery of Cheetham, with the full concurrence of the Bishop of Manchester, have resolved to establish a band of mission workers (lay communicants) who shall hold short outdoor services wherever invited by the parochial clergy. They are to be accompanied by a brass band.

Two years ago some students of the Theological Seminary at Alexandria, Virginia, commenced a Sunday School for colored children in a small building in the vicinity. Increasing numbers compelled them, with the consent of the faculty, to make use of Pryor Hall, which is occupied by the students as a chapel. That has now become too small to hold the attendance, which consists of old and young. It is now proposed to erect, with the consent of the faculty, a suitable building to cost from \$800 to \$1000.

Family Department.

EVER THE SAME.

"Jesus Christ, the same yesterday, to-day, and for ever."—Hebrews xiii. 8.

Ever the same! what words of tender comfort,
Falling like music on the listening ear!
Ever the same! should not the sweet assurance
Give us that love that casteth out all fear?

Ever the same! as when, with love and pity,
Thy touch restored the sick and healed the blind,
Stilling the storm, and bringing peace and quiet
To troubled waters, and to doubting mind.

Ever the same! the weary world around us
Changes, still changes with each passing hour;
Clasping yet closer all our fleeting treasures,
We dread Death's presence as we own his power.

Ever the same! though earthly friends may leave us
And hopes grow dim that once our hearts have blest,
Thy love speaks to us still the sweet entreaty:
"Come unto Me, and I will give you rest!"

We come, dear Lord! with earnest hearts; O, lead us
To rest with steadfast faith on Thy loved Name,
Until we find Thee in Thy Heavenly Kingdom—
Jesus our Saviour! ever still the same!

—Living Church.

CLAIRE.

A TALE.

(Written for the Church Guardian).

BY T. M. B.

(Continued.)

And thus the quiet routine of their life went on, year adding itself to year, stealing away Claire's early girlhood and leaving the impress of thoughtful womanhood upon her beautiful face, and letters went and came between the old-world city and the new, across the wide ocean separating those whose youth had been spent in such sweet and close companionship, and whose hearts were as firmly knit together as of old. At last Marthe received tidings from Claire which made her shed tears of loving sympathy. The Count had been stricken down with paralysis; Claire wrote by his bedside. She scarcely left him by night or day; he was conscious and seemed only happy with her beside him.

"Pray for me, *Ma petite Marthe*. I shall be, oh! so lonely, when he is gone; but yet I am thankful—how can I ever be thankful enough for these last years of peace and love." Long before the letter had reached its destination the Count had passed away, painlessly and at peace, and Claire was left lonely indeed; the one object of her care, on which she had lavished her tender solicitude, the centre of her existence, the being for whom she had worked and prayed unweariedly, gone out of her earthly life. Lonely, indeed, though there was no lack of kindly sympathy among the little circle of her friends, and though she was not without the best comfort of all, but yet her heart ached over its void, and she mourned her father, perhaps, with the greatest sorrow, because what should have been the love of a life-time, had been compressed within a few brief years.

So lonely that, at times, she shrank from the thought of the life stretching out before her, but that life had to be lived and so lived, she told herself, that she might feel at its close it had not been lived in vain. So, after giving a little while to her sorrow, she took up the familiar burden of her daily duties, and looked about her, day by day, for the work which lies ever ready to our hand, if we did but seek it. Desolate homes were cheered by her sweet presence; pain was soothed and poverty helped by her gentle hand; and many were the hearts in the great city, with its load of sin and suffering, which called her blessed.

* * * * *

Some months had elapsed since the death of Count Du Plessis. It was one of the first days in autumn; the air was very still and mild, but with a touch of freshness that told that summer was

past. The trees in the parks were still in their full leafage, and the sunlight sparkled on the water in the little lakes here and there. Children played in the grass, birds sang among the branches.

One of the strollers in St James' Park that bright afternoon was a stranger to London, who had only that morning arrived from France. For an hour or more he had been walking hither and thither in the least frequented paths, his arms crossed, his head bent, as if lost in thought, and indeed he was scarcely conscious of his surroundings.

Felix Duval is now a man not far from thirty, he has reached the fulness of bodily and mental vigor; the promise of his boyhood is fulfilled. His calm and noble mind has won its way among his fellows. He is honoured and beloved and a little feared in the sphere which his lot is cast. He has gradually attained a prominent place among his fellow-citizens in the young country, where the liberty that he had dreamed of for his own, seems to have become a reality. He has been happy in a life for which he is consciously adapted, but had until very recently never given up the thought of ultimately returning to the land of his birth and his love and devoting himself to her; and, hidden away under his busy life there is a sacret spring of passionate feeling which never has and never will dry up, so long as the lifeblood courses through his veins.

The image of Claire DuPlessis never for an hour faded from his heart, and after three years of self-exile from her presence, he is so near her that ten minutes' walk might bring them face to face. And yet now that he can satisfy the yearning to look upon her once more, he has spent the hours of this bright day in trying to conquer himself, in trying to feel *sure* that they can meet and part again, without his betraying the love that has grown with his growth and strengthened with the strength of his manhood. When the tidings of the Count's death had reached Felix and Marthe, the first thought of both was Claire's loneliness.

Felix felt an uncontrollable desire to see for himself whether she needed a friend; whether he could in any wise help to protect her; but Marthe was the first to give utterance to the thought. A voyage across the Atlantic was a very different matter then from now, or she had urged her brother to let her accompany him, but his absence could not be a prolonged one; he could not suddenly break off his relations with the city whose interests had in a measure become his own. He would return shortly, and if Claire were really alone, Marthe should go, after a while, and bear her company; yes, he would share his *petite soeur* with her in the future, if indeed she had not formed new and closer ties for herself ere this.

Felix hastened his preparations for departure, and, not many weeks afterwards, landed at Havre, whither the vessel in which he had taken ship was bound. To see Claire had been his *first* object, but now that he once more on the soil of France, he determined first to revisit DuPlessis, to satisfy himself as to the condition of affairs and his father's influence upon them, and thus be enabled to take Claire tidings of her former and it might be her future home. Felix then had travelled to Paris, no longer the place of horror, of which he could not think without a shudder, but, as he saw it now, a fair and prosperous city, yet haunted with hideous memories. He did not linger there, but once more, under what altered circumstances, turned his face towards DuPlessis. How fair and peaceful the country looked, over which the wave of blood and anarchy had flowed a few years before.

Around the villages, through which he rode, the peasants were busy at their labour in the fields or vineyards, and little children, born since those dreadful days of national frenzy, played at cottage doors. Was there no visible sign remaining of those evil days? Yes, what were those gaunt ruins on the slope yonder among the blackened tree-trunks? Well did Felix remember the stately castle that had stood there with its towers and turrets. The Marquis of Berrigord had lived there, in lordly style, during the hunting season.

Felix well remembered his train of magnificent hunters, with the proud nobles on their backs, as they swept through yonder archway which was

standing still unscathed in mockery, as it seemed, of the crumbling ruin behind it; and yonder, too, that heap of rubbish already partly overgrown with friendly greenery had been a royal hunting lodge, a lonely spot in itself and its surroundings. Felix put spurs to his horse, eager now to diminish the distance between himself and Du Plessis, and to put an end to the uncertainty which tormented him. The sun was still high in the heavens as Felix came in sight of the well-remembered scene.

Once more as on that fateful evening, he saw the winding river glisten in the sun, and the fields and woods stretch in green luxurance on either hand; there lay the village, the old Church too; there rose the hill behind, with its wide-spreading beeches; but, he looked in vain for the grey walls and pinacles that had crowned the hill. Had the trees grown so as to hide them from him? No, he could not deceive himself; the Chateau Du Plessis was a thing of the past.

Felix groaned within himself; true, he was not unprepared for this, but yet it seemed to smite him with a fresh wound of pain and shame. Was it not his father, who had deprived Claire of her inheritance?

Riding down the hill into the village he put up at the auberge, a quiet, sleepy place enough now, with a few peasants drinking some *vin du pays* at a table under the trees in front. Felix took a seat near them. The men stared at him with a slow curiosity, evidently without the faintest recognition. "You have had changes among you since I was last here," said Felix leisurely, as he too sipped a glass of the cool, acid beverage. "Where is the citizen Duval?"

(To be concluded.)

THOUGHTS FOR THIRTEENTH SUNDAY
AFTER TRINITY.

No. XIII.

"Blessed are the eyes which see the things which ye see."

Blessed indeed beyond measure those who see in Christ the anointed Saviour, Him of Whom the prophets foretold that He should save His people from their sins—the Holy One of God! Blessed the eyes that see in every "mighty work" the power of God Himself; that see in Jesus of Nazareth the Only Begotten of the Father, full of Grace and Truth. Yet of those who saw the Master face to face, and heard His gracious words how many would not and could not see who it was that stood in their midst.

"I say unto you that many prophets and kings have desired to see those things that ye see, and have not seen them." Looking forward through the ages they beheld Him afar off, but now He stands revealed to the seeing eye. God made Flesh, dwelling among men. The least in Christ's Kingdom is greater in privileges and blessings than the greatest of those who had yearned to see His Day, before the fulness of time had come.

"Blessed are the eyes which see the things that ye see." Those things are set before us day by day. Jesus, our Redeemer, our King is, as it were, set forth visibly before us. The Church represents Him here in our midst, no longer in types and shadows of a *future* Saviour, but speaking with His voice who said: "Behold, I am with you always, even to the end of the world." To believe this fully is to be *blessed*. We may be of the multitude who saw His mighty works, yet in whom true faith was never kindled; we may be of the pharisees, hard and self-righteous, never coming to prostrate ourselves at His feet in the self-abasement of conscious helplessness and sin; we may in our heart of hearts be of the sadducees, believing neither in Angel nor Spirit, though outwardly conforming to the Faith in the Communion of Saints. All this leaves us outside the circle within which are those blessed ones who, see as St. Thomas saw when he cried, my Lord and my God! Nay, for those who see not with the bodily eye, a *greater* blessing is promised even than that which filled the soul of the penitent and adoring Thomas. "Blessed are they who have *not* seen, yet have *believed*," have seen with the eye of Faith, which pierces through the veil of earthly things and beholds the Lamb of God, slain for the sins of the world.

