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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. 39.]

HALIFAX. WEDNESDAY, JANUARY 24, 1883. WINNIPEG.

[One Dollar and a Half a Year.

THE NEW PRIMATE.

The anxiety so naturally expressed by Churchmen of all schools of thought, and shared alike by ecclesiastics and laics, as to the appointment of Archbishop Tait's successor in the See of Canterbury, is now at an end; and acceptance of the post, with all its grave responsibilities, by the Bishop of Truro, has been received not only with satisfaction but with a positive feeling of relief. Political sympathy—which, according to the unhappy revelations in the third volume of the *Life of Bishop Wilberforce*, was held by that distinguished prelate to have guided the late Lord Beaconsfield in making his ecclesiastical appointments—might have induced Mr. Gladstone to put forward many men of note who would have been far less fit for the high office; and the fact that a Bishop who definitely proclaimed his Conservatism by joining Mr. Raikes's committee at the recent University election has been chosen is a pleasant evidence that the Prime Minister has risen above all such considerations. When once the question was thus lifted out of the atmosphere of politics, the air was cleared to a very considerable extent; and, if we are rightly informed, the choice virtually rested between the man of thought and the man of action—the Bishop of Durham and the Bishop of Truro. The decision in favour of the latter can excite no surprise, and will, we believe, occasion no regret, even to Dr. Lightfoot's personal friends. No one who is able to 'discern the signs of the times' can look across the horizon and fail to perceive the clouds which, if little bigger than the hands of those who raise them, are gathering around the Church, and must be dispersed ere they assume larger dimensions; and with this prospect we need a man of action at the helm. So to describe Bishop Benson is only to put into a phrase the conception which any impartial critic would form from the work he has already done for the Church. That his action has resulted from thought—from deep, prayerful consideration of the situation—no one who knows him will doubt; but at the same time it has been action of a real, definite, and purposeful character. He has not simply summed up, in the course he has taken, the prevailing tone of the many-voiced counsel of those whom he has so wisely called around him, but he has shown that he realises the responsibility of 'giving a lead' to his brethren; and he has not shrunk from doing so. At Wellington College his 'departures' were clearly and distinctly made, and did not pass without criticism; but they received what is far better praise than the gratulations of the moment—the *post facto* justification of the success which in time crowned his reforming efforts. At Lincoln and at Truro the Bishop's work was creative, rather than restorative or restorative; and there again he was enabled to show that he possessed the faculty not only of commending his plans to those who had to carry them into execution, but of putting himself at the head of the work, as the wise master-builder. Fresh from such scenes of invigorating energy—for *vires acquirit eundo* is as true in the spiritual as in the natural world—the Bishop has been called up to the highest dignity which Church and State have to offer; and we may without any fulsome adulation affirm that he is a man whom both these great corporations may justly delight to honour.

That the guiding voice and the strengthening hand of such a prelate are needed at the present

juncture it would be bold indeed to deny. What John Keble wrote in 1827 is true still:—

"There is much need: for not as yet
Are we in shelter or repose,
The holy house is all beset
With leaguer of stern foes;
Wild thoughts within had men without,
All evil spirits round about,
Are banded in unblest device,
To spoil Love's earthly paradise."

Keble's hope for the future seemed, if we may judge from the noble poem of which these lines form part, to rest in an appeal to the spirit of union which he typified in that exhilarating strain,—

"Brothers are brothers evermore;

but in this day the need of a capable leader is as essential as the solidarity of the Christian brotherhood, and such a leader we may vainly hope has been given to the whole Anglican Communion.

Believing as we do that 'avenues of widening magnificence are opening out into the future on every side for the Church's forces, and that these forces are gathering strength'—to quote the new Primate's own words in his sermon to the Derby Church Congress—we rejoice that one who thus looks at the task before him is called to lead us on, and we ask our readers to unite in earnest prayer that his strength may be equal to his will.— C. M.

THE BIBLE AND SCIENCE.

Dr. Dawson, of Montreal, Canada, in a recent number of the *Princeton Review*, bears very decided testimony of the harmony of science and revelation. He says:

"There is in certain quarters an impression that in some way the Christian revelation as contained in the Hebrew and Christian scriptures is antagonistic to science. If one asks how or why, the answer usually exposes ignorance of the Bible, or of natural science, or of both. The so-called conflict between science and religion has not been a conflict with the Bible, but with superstitious and ecclesiasticisms as hostile to the Bible as to science, or with the remains of exploded scientific views trying to uphold themselves by biblical or ecclesiastical sanctions. The Bible is really the most truthful of books as to natural facts, and the most non-committal as to theories of nature."

"The Bible does not teach science, but it never contradicts the truth of nature. And it is not a remarkable fact that although at the time when the books of scripture were written physical science was very crude and fantastic, and the attempts to explain the phenomena of nature were utterly inadequate and untrue, yet they contain nothing which is contradictory to the most accurate knowledge we possess? How is it that the Bible was preserved from errors and mistakes into which every other ancient writing, which attempted to explain the origin of the universe, fell?"

NATIVE MISSIONARY ZEAL.

The progress in self-help in the Niger mission of the Church Missionary Society is very encouraging. It is not long since Nembe (in the Niger Delta), the capital of Brass, was occupied; yet, when Archdeacon Crowther visited it recently, he preached to 593 in the morning and 404 in the afternoon. In the morning he proposed to the people to make an effort to raise funds for a church, showed them plans, and spoke of the probable cost. The chiefs then asked leave to retire for consultation.

All the men went out with them. They sent in once to know the cost of a church to accommodate 900, and whether they should expect any help from England. The answer was that the church would cost \$4,000, and that no help would be afforded from England. When the men returned, subscriptions began to come in, and soon no less than \$2,000 was promised, men rising frequently to add to their subscriptions. Three of the native carpenters have made a fine pulpit for the new Church. Chief Spiff, one of earliest converts at Brass, is dead. His reverence for the Sabbath was so great that he refused on one occasion to appear at the lauding on that day to receive a package brought him by steamer and it was carried away. He wrote to the company that he "would rather suffer the loss of everything than land a single package on the Lord's day, and that "Sunday work does no man any good."

LAY WORK.

Are not the laity forgetful of their royal priesthood? Apparently they think that the whole burden of preaching Christ and His Gospel lies on the clergy, their part of the Christian's duty being simply to contribute to a more or less inadequate support of a clergyman. But the Christian's work can never be done by proxy. No man, and no set of men, even though it be called a parish, can ever throw his or its Christian duty upon the shoulders of any man. The members of the Church are all alike kings and priests unto God. Each alike is required to make known the unsearchable riches of Christ. It is the baptismal and not the ordination vow that makes the man not only a servant but a soldier of Christ, bound not only to keep himself safe within the citadel of the Church, but also to engage heartily in the Church's warfare against sin. It is a miserable fallacy, having too great credence at this time, that the support of the Church means the support of the parish of which one is a member. But this is a still more miserable fallacy which teaches that the parish is to be maintained and built up, and made to the unaided effort of the Rector.— *Kalendar*.

NEEDS OF THE CHURCH.

An important need is Distinctive Church Teaching, and punctilious observance of the Christian Year. The Church of God is not a man-made Society. It is a venerable and Divine Institution; with a divinely constituted Three-fold Ministry. Her two Sacraments are generally necessary to salvation. Confirmation is not optional and arbitrary, but a Scriptural Rite. Her Liturgical mode of Worship is ancient, heaven-blessed, and in keeping with the Old Testament and the New. Her Book of Common Prayer is the best Commentary upon the Sacred Scriptures, not of the letter but of the spirit, for the letter killeth but the spirit giveth life. And the devout observance of the holy times and events of the Christian Year is more instructive and helpful to the soul, than all the popular religious seasons of arbitrary appointment. I would, therefore, urge a deeper and more general regard; and strict following of the Prayer Book in all its parts, order and directions. We ought not to question the Church's ability to minister to the longings of a sinsick world, until her principles are understood, and her rules strictly observed.

News from the Home Field.

DIocese OF ONTARIO.

[From our Diocesan Correspondent.]

MATTAWA.—Your readers, who are aware that a new Mission has been opened in the village of Mattawa, a hundred miles above Pembroke, on the line of the Canada Pacific, will no doubt be agreeably surprised to hear of the great progress already made in this district. Last July Mr. F. V. Bliss (at first ordained a Lay Deacon, but now a candidate for the Priesthood) was licensed to the township of Clara, the extreme northern portion of the County of Renfrew, and to parts adjoining. Taking the village of Mattawa, on the junction of the Mattawa and Ottawa Rivers, and which is now a thriving village containing sixteen stores, his headquarters, a small room over a store was at once tastefully fitted up for a mission chapel, and a house belonging to the Hudson Bay Company—the only one to be had in the place—having been rented for the accommodation of the missionary and his family, the services of the Church became for the first time the privilege of the few Church people in the village and of the few scattered families at various points to the north and south of it, on the line of the railway. Mr. Bliss was not long in his house until he received notice that the house was wanted by the company for their principal agent, and the emergency was at once nobly met by two young Churchmen keeping a store there offering to advance the funds for the immediate erection of a parsonage, the missionary undertaking to raise the money for repaying them as soon as possible. For this purpose Mr. Bliss, with the sanction of the Bishop, visited a number of parishes in and outside the Diocese soliciting aid, and such was the response to his appeal that he was enabled not only to go on with the parsonage, but to begin a new church. Both buildings are now happily completed, with only a small debt on the house, which, with the further assistance from our brethren, will soon be liquidated. Leaving my own Mission of Pembroke on the 14th December, on the invitation of Mr. Bliss, I found myself the next day, after an unusually tedious ride of a hundred miles by rail, comfortably housed in the new and hospital home of Mrs. and Mr. Bliss. This, like the church, is a balloon frame building veneered with hard brick (the warmest kind of building for our climate in winter), two stories high, containing wide hall, dining and drawing-rooms, library, kitchen with wood-shed, and four good sized bedrooms above stairs, all easily and economically heated, and for the variety, comfort and capacity of these rooms, all except the kitchen being included within four walls, thus exposing the least amount of external surface to the cold, reflects the utmost credit upon the good sense and judgment of Mr. Bliss, who planned it. The church which is in the Gothic style, is an equally creditable building close to the parsonage house, with well-proportioned nave, choir, sanctuary, vestry and porch surmounted on the outside by a bell cot, and looks extremely well, both internally and externally. It was furnished when I visited it with a good organ, handsome reredos and substantial altar, the seats and font being then to be provided. The Rev. Deacon in charge had arranged for an entire week of services, with Holy Communion each morning and prayers with addresses each evening, beginning with Sunday, the 17th December, when the new church was to be opened for Divine Service. On this Sunday I was delighted to find a large congregation in their new church of Holy Trinity and to have the privilege of administering the Holy Communion to seventeen communicants, the entire congregation remaining to the end of "the Divine Service." The Litany was said in the afternoon by Mr. Bliss, and an address delivered by the writer to a considerable number of children attending the Sunday School and their friends, two children who had been baptized privately being received publicly into the Church on this occasion. At Evensong Mr. Bliss preached a good sermon to a very full congregation. The Revs. J. Harvey and J. Daw visited the district on subsequent days of the week and returned equally pleased. Thus happily has this work of God's Church progressed during the last six months at the Mattawa, and if God grant the self-denying missionary the same success in building up the spiritual fabric of the Church amongst these people, fulfilling his and their hearts with the love of the Crucified and Living Jesus and making them abound in all goodness, neither the silver nor gold nor the sympathy and prayers of their fellow-Churchmen will be wanting to bring about yet greater results in this missionary district. "J. W. F."

MERRICKVILLE AND BERRITT'S RAPIDS.—A concert was held in the Town Hall, Merrickville, on the 28th ult., under the auspices of Trinity Church, and proved successful in every respect. The annual Sunday School entertainment and Jacob's Ladder took place on New Year's night. The Ladder presented a very fine appearance ornamented with lighted tapers and prizes for 88 Sunday-school pupils. A goodly sum was realized for the benefit of the school. The Christmas services were well attended, and the incumbent was greatly encouraged by the good will shown towards him through two offerings, which amounted to the sum of \$77 (seventy dollars). In addition to the above, the offerings in kind were valued at \$40. The communicants on Xmas Day numbered 166.

OTTAWA.—St. John's—Epiphany Festival.—The Sunday School room of this church was occupied on the evening of the 31st inst. with a joyous band of teachers and scholars. The latter were some 120 in number, and met for the enjoyment of a bounteous supper a little before 6 p.m.; and I was glad to observe that as a result of a year and a half's labor of the rector, Rev. J. J. Bogert, a much larger number of children, to whom a good supper was a treat, were present than I ever saw there before. Supper over, the tables were removed and the whole large basement was given over for about an hour to the sacred enjoyment of *gloria*. I could not help thinking it a pity that no plan of varied amusements had been drawn up, for Canadian children know very little about pastor games, and the result was a good deal of noise, but comparatively little pleasure. I should think, when their energies were pretty well worn out in this way the rector had announced that prizes were to be given to all the scholars who had obtained a certain number of marks for attendance, lessons and good conduct during the year. Two daughters of Mr. John Hill carried off the first prizes and Miss J. liked Beaven had secured the third. When the rest of the prizes

had been distributed the two scholars who obtained highest marks under the minimum received small but valued testimonials of their care and diligence. A short time after Santa Claus appeared and when the Union Jacks surrounding the platform had been removed, there was seen a beautiful Christmas tree loaded with gifts offered to the Sunday School of St. Alban's by friends of religion throughout the city. Some of these gifts were very useful, some only ornamental, and some were given with a humorous meaning; but to each was attached a bag of candy, the preparing of which had taken up much time and labor of the ladies of the congregation. One in particular may be mentioned viz., the presentation of a bag of candy and a *tin horn* to Mr. Harris, the new organist, who received the gift in the spirit in which it was given. The distribution of these gifts took up another hour or more, and about 9.30 the meeting separated, everyone receiving an orange, the gift of Santa Claus (Mr. Fred. White), as he or she left the room.

SOME interesting extracts from a letter from Dr. Landers, Archbishop of Ottawa, who is at present sojourning at Rome, to one of the Wardens of Christ Church have been published in an Ottawa paper from which I learn the thorough lionizing of Rome is to him an honest enjoyment.

MISSIONARY DEPUTATION No. 2.—Rev. K. L. Jones, B. D., Convener, and Rev. R. J. Harvey, Conductor, has just finished its labors. Successful meetings were held in the Parish of Lynn and New Dublin and at Christ Church, Gananoque. The offertory at St. Paul's, Brockville, was a little below that of last year, and the cold weather and local Church entertainments injured the meeting in the Mission of Kirkley.

EASTON'S CORNERS.—The church of St. Anne's presents a very chaste and churchly appearance. The altar is vested in superlunary and heavy frontal of very elaborate embroidery and applique work, sent, I believe, as a present from England. A rich dozal over the altar and hangings of maroon cloth on either side give the sanctuary a finished appearance, such as is presented by few country churches in the Diocese.

FRANKVILLE.—St. Thomas', the mother church of this Mission, has been repainted, and the altar has also been vested in better taste and style.

BEAUBURG.—Mr. Daw, the missionary appointed to this rather neglected parish last August, has thrown himself into the work with much vigor and enthusiasm. He has three churches in course of construction, one of which will be finished next July. There are also 100 candidates for Confirmation.

SEELY'S BAY.—The congregation exhibited its love and reverence for God's House this Christmas by furnishing St. Peter's Church with a nice surplice stole, carpet for the chancel and matting for the aisle. A font and Communion Service are yet needed; and the Incumbent will be glad to receive subscriptions towards the same. This congregation further showed its thoughtfulness and good will for its pastor by visiting the parsonage on the evening of the 27th, when a good surprise was made, which increased the harmonious feeling existing all through the Mission of Leeds between the people and the Missionary.

KIRKLEY.—The concert given at Frankville on the 2nd inst. in aid of St. Thomas' Church was a great success from every point of view. The Christmas tree entertainment at the Belan school-house was also very successful, and the greatest praise is due to all those who assisted in arranging it. The Sunday School entertainment at Easton's Corners has been postponed on account of the prevailing sickness. A week night service has been commenced in Hornick's school-house for the convenience of a large number of parishioners who are unable to go to either of the churches. Suitable presentations have been made to the organists of St. Thomas', Frankville, and St. Anne's, Easton's Corners, in acknowledgment of their highly appreciated services.

DIocese OF NIAGARA.

[From our own Correspondent.]

NEW ARCHDEACON.—The Lord Bishop is about to bestow upon Rev. Canon Dixon, B.A., Rector of Guelph and ex-aminator in the diocese, the title and office of Archdeacon. The clergy list of this Diocese will then be composed of 2 Archdeacons, 4 Rural Deans, 6 Canons, a Dean and 44 Rectors, Incumbents and Missionaries. We are not aware that there is any duty in this Diocese attached to a Canonry, as there certainly is no incumbent. Unhappily, the Cathedral Church is in the worst position pecuniarily of any parish church in the Diocese, bearing an enormous debt, the interest payable on which cripples its income to that extent that the parish is very populous no assistant minister can be given to the Rector in charge. An Archdeaconry seems also to be a *superfluous* office with no incumbent. Probably it is more in consonance with the physical perfection of a Diocese that it should possess two *oculipuncta* than a single eye.

CATARAUGUS.—Reverend Arthur Boultbee has charge of this parish.

HAMILTON.—St. Luke's Mission.—No appointment has been made to this Mission, vacant by the removal of Rev. P. E. Hart.

SANDY HARBOR AND BARRONVILLE.—The Lord Bishop held Confirmation for this Mission at St. Mary's Church, Barronville, on January 23rd, when 22 catechumens received the Apostolic Rite of Confirmation. The Revs. Rural Dean Bull, Canon Curran, Thos. Geoghegan and the Missionary in charge were present and took part in the services of the day.

HAZLETON.—The members of St. Thomas' Church, Literary Society held their annual dinner in the school-house on the evening of the 11th inst. More than sixty young men sat round the cheerful board, the genial Rector, the Rev. W. B. Curran, presiding. The usual toasts were drunk enthus-

astically in good lemonade, and were responded to in speeches which, for their readiness and eloquence, would greatly encourage the clergy in giving societies of this kind a place of honor in the Church. The Rector in thanking his young friends for the enthusiasm with which they had drunk his health, assured them that his great aim had ever been to show them that the Church had sympathy for young men in every pursuit that is good, and that her great anxiety for them is that they should be better, manlier men, more like their Blessed Master, because of their Christianity. The sight of so many young faces, all beaming with innocent enjoyment with enthusiasm for a society that helps them intellectually and morally as well, and with loyalty to their clergyman, who, as one of their speakers said, was ever ready with brotherly help and strong, Christian counsel, the sight of all this assured your correspondent that the Church, wherever she is sympathetic, will find no difficulty in securing the loving and lasting attachment of young men.

DIocese OF MONTREAL.

[From our own Correspondents.]

AYLWIN.—In this mission has been reorganized what four years ago would have been deemed useless and impossible—a Ladies' Aid Society. The present incumbent, however, organized one, and its success in actual work and in the promotion of a common interest is plainly seen and felt. Two crimson altar cloths—one for St. John's Church and the other for Trinity—have been made by them, with book marks of a corresponding color. The altar coverings have cost about \$15 each; and they have also made a fine set of altar linen, enriched with fine hand-made lace, the work of one of the congregation. The Church of St. Peter's, in Cawood, has had presented to it a crimson frontal for the altar by Miss Gibb, of Montreal, and the altar linen for the same has been presented by Mrs. Gibb, Com.

The new church at the Pikanok, Township of Wright—the foundation stone of which was laid in July last—is now nearly completed, so far as the outer structure goes. Its full completion will take but a short time.

The Rev. Canon Henderson, who met with an accident that was nigh proving fatal, is happily recovering.

The number of Christmas entertainments for Sunday School children and the number of kindly remembrances to clergymen in various parts of the Diocese indicate that pleasant relationships in ecclesiastical and congregational matters are on the increase.

The Montreal Theological College began its Easter term on the 9th of January.

Very successful meetings have been held under the Bishop of Algoma wherever he has had the privilege or opportunity given him to advocate the claims of his Diocese.

By the death of Rural Dean Robinson on the Missions on the Grand River are left in a very destitute condition, so far as Church ordinances go. No less than three or four large Missions, all in a line we may say, are vacant—Aylmer, Chelms, Bartley, Quin. But we see the Bishop is about to hold an ordination in Trinity Church on Sunday, 21st January, 1883, which will, perhaps, furnish a supply for some of them. The Bishop has said before that he has many applications from clergymen who desire to enter this Diocese, but he declines to accept them. His desire is for a home supply only apparently, and perhaps it is a good policy.

DIocese OF ALGOMA.

The Treasurer of the Diocese of Algoma begs to acknowledge the receipt of the following sums:—

- Episcopal Endowment.
- A Friend, Quebec, \$500.
- Mission Fund.
- Dr. and Mrs. Barrett, Montreal, \$100; A. Smith, Esq., 10.00; Hon. S. H. Blake, Toronto, 100.00; The News-boys, 6.00; W. Ennis, Esq., Alport, 5.00; Offertory St. Joseph's Island, 3.00; A Member of the Cathedral, Toronto, 5.00.
- Widows and Orphans.
- H. Stanley Smith, Esq., Quebec, \$50.00; W. H. Tapp, Esq., Quebec, 5.00; Offertory St. John's Church, Stisted, 7.25; "Little Amelia," Ottawa, 1.00; Dunn, Griffiths & Co., 100.00; Mrs. Girdlestone, Galt, 5.00.
- Steam Yacht.
- F. H. Dunn, Esq., Quebec, \$25.00; H. Stanley Smith, Esq., do., 20.00; W. White, Esq., do., 10.00; Dr. Montizambert, do., 20.00; Miss Walker, do., 20.00; G. Okill Stuart, Esq., do., 20.00; A Friend, do., 100.00; J. Hamilton, Esq., Jr., do., 20.00; Tooke Bros., Montreal, 20.00; Geo. W. Craig, Esq., do., 20.00; A. T. Gault, Esq., do., 50.00; per Mrs. Major, do., 25.00; per Miss Brooks, do., 10.50; Mrs. W. Hutton, do., 10.00; Spragge, Esq., do., 5.00; Ladies' Aid, St. Georges, do., 228.00; Mrs. Freer, Winnipeg, 5.00.
- Garden River Church.
- "Friends from Niagara," 25.00; Offertory St. George's Church, Clarksburg, per Rev. I. D. Brown, 10.00; per Rev. James Chance, Tyrconnel, Children St. Peter's Sunday School, 10.00; Mr. Robert Backus, 5.00; Mr. T. L. Pearse, 5.00; Mr. Andrew Backus, 2.00; Mr. S. Backus, 1.00; Mrs. John Pearse, 1.00; Small Sums, 3.15.
- The Bishop of Algoma also desires to make grateful acknowledgment of a box of clothing and of \$5.00 specially for Communion vessels, received from the "20 Minutes' Society," Ottawa, per Mrs. E. Ross.

DIocese OF NOVA SCOTIA.

THE BISHOP reminds the Clergy who have not yet sent in their returns for 1882 that they ought to have been forwarded in the first week of this month.

THE following was adopted at the last meeting of Synod, and is published for the information of Clergy and Laity:— "That the Synod recommend that once a year a sermon be preached in each Parish, in which the claims of King's College shall be brought before the people, and a collection be taken for the funds of the College."

A MEETING of the Lunenburg Rural Deanery will be held at Lunenburg on Wednesday and Thursday, January 24th and 25th, at which the Clergy of the Deanery are respectfully invited to attend. The services will commence at the Parish Church on Wednesday morning, at half-past ten o'clock.

W. E. GELLING,
Secretary.

HALIFAX.—The anniversary service in connection with the Church of England Institute is to be held on to-morrow (Thursday) evening, at 8 o'clock, in St. George's Church. The service, as usual, will be full choral, the united choirs of all the churches, under the direction of Prof. S. Porter, organist of St. Paul's, taking part, and the preacher for the occasion is to be the Rev. Canon Brigstocke, Rector of Trinity Church, St. John, N. B. It is to be hoped that a crowded congregation will attest their interest in the Institute's welfare, by being present. There will be a celebration of the Holy Communion for members of the Institute and others in St. Luke's Cathedral at 7.30 a. m.; St. George's Church at 8 a. m. The offertory at both services will be devoted to the purposes of the Institute.

St. Luke's.—The Rev. F. R. Murray left for a trip to Jamaica on Monday week. Mr. Murray, although steadily improving, was hindered by the excessive cold weather from making more rapid advances towards complete restoration to health, and his physician thought it better that he should remove to a more temperate climate for a few weeks. Mr. Murray is expected back about Easter. His people, to whom he has endeared himself, will anxiously look for his recovery and return.

NEW HAVEN, C. B.—While in England the Travelling Missionary in Cape Breton received from some kind English ladies a box of presents—useful and ornamental—for a Christmas tree for the children of the Sunday School of St. Andrew's Church, New Haven. On the evening of Tuesday, Dec. 26th, (St. Stephen's Day), the children of that place and the adjoining Cove were gathered in the upper room of the store of Mr. Murdoch MacLeod, the merchant of Neil's Harbor, who had kindly placed the room at the disposal of the Mission, and had cleared it out himself at no small trouble. At 7 o'clock the eager little ones, who had collected at the door long before the appointed hour, were admitted with their parents to view the wondrous tree bearing such strange fruit—a tree weighed down with beautiful presents, and all aglow with the bright gaily-coloured tapers, thoughtfully supplied by the same kind hands who had packed the box. Over the top hung a Chinese lantern. All day the Missionary's wife, with one, a "Mother in Israel," who knew the name and age of every child in the two harbors, had been busy apportioning the presents for the 82 children, who now, with rapt faces, gazed for the first time upon a Christmas tree. One man present thought once, many a long year ago, in England he had seen a like tree; another had read or "heard tell" of one, but honestly avowed he had never thought to see a "Christmas tree." A useful present, with a Christmas card and a toy or something to amuse, was given to each child; and soon warm mufflers and thick mittenees, with Tam O' Shanter's or knives and bags of sweets were stowed away with baby socks, &c., to be unfolded and opened at home, to which all dispersed at 9.30, having first given three cheers for the kind English ladies who had proved their love for our dear Lord by giving help and pleasure to some of His little ones in Cape Breton.

LUNENBURG.—The Christmas decorations of St. John's Church are in no wise inferior to those of former years. The beautiful interior of the church contributes exceptionally to the success of any attempts at ornamentation, while at the same time profusion is necessary to satisfy the many prominent features in its style of architecture. Both these peculiarities have been satisfied in the work of the present year, and the result is very gratifying to the observer without at all wearying by heaviness. A notice of a few of the most prominent features may not be uninteresting. Beginning at the chancel, the altar frontal is in three panels of white with crimson margins, each panel holding a suitable text in gold. Each arched casement of the beautiful chancel window is surmounted by a simple evergreen wreath. A screen of three arches divides the chancel about the centre of the choir stalls. Along the front of the screen, over the arches, are the words "Immanuel, God with us" in old English letters, gold on blue background. In the capital of each of the two centre pillars is a large golden star, with a smaller central star in imitation of polished granite surrounded by numerous stars of gold on white, the whole tastefully interwoven with evergreen. Suspended from the apex of the organ chapel arch is a huge six-pointed star of evergreen-bordered crimson, in whose points are six smaller

stars of silver, while in its centre is a circle of gold surrounding another golden star. In the arch over the vestry is the same design, everything harmonizing perfectly with the chancel ceiling, which is frescoed in imitation of a blue, star-studded sky. The pulpit is paneled with white and evergreen, each panel containing some symbol; the lectern garlanded with graceful wreaths, and both pulpit and lectern have banners of crimson bordered white with mottoes, "Peace on Earth" and "The Word of God" respectively. The wreathed font contains a beautiful collection of pressed ferns and autumn leaves. The body of the church is also tastefully decorated, well-formed wreaths hanging in graceful curves from rafter to rafter across the nave, while from the projections are alternate circles of evergreen and banners with Christmas texts. The ends adjacent to the chancel are ornamented with panels and texts in a manner defying adequate description—the golden letters of "The King of Kings, the Lord of Lords" on a ground of coan purple within Gothic arches producing a soothing and gratifying effect. Over the long stained glass windows at the sides are texts of gold, lake and blue Roman letters on white cloth. Looking toward the rear of the Church we find there, too, no pains spared to beautify and adorn. Festoons, garlands, borderings and texts are as numerous here as elsewhere. Away up over the end gallery, around the arch opening into the tower, in the centre of which is the stained-glass end window, is one line of a Christmas hymn "He that was born upon this joyful day," while straight across the gallery, seeming to form the impost of the arch since the intermediate space is lost to view, is the completing line, "Around us all his glory shall display." The pillars supporting the gallery are garlanded, and short festoons of evergreen stretch from pillar to pillar looped at the centre between every two pillars by a tuft of evergreen. Over the centre two side doors are the texts "Lift up your heads O ye gates," "Ye lift up ye everlasting doors," "The King of glory shall come in." Besides the interest taken in the decoration by several ladies of the congregation great credit is due to Mr. Wm. Solomon who not only designed the work but, unaided except as to the heavier work of placing ladders and hanging the rafters, carried it into effect.

NEW ROSS.—Divine Service on Christmas Day in Christ's Church both morning at 10.30, with celebration, and evening at 7. The church, with its new east window, its sittings and other sundry improvements, together with more complete and tasteful decorations than last year, presented a very cheerful inviting interior. We have lately purchased two new cylinder stoves, with Russia-iron tops, 5 feet high, of W. A. Craig, Bridgetown, of a style and patent which we can cordially recommend to such rural churches as wish to combine ornament with utility. Large congregations, with over 60 communicants at the celebration, at both services, which were choral throughout, the Pr. Pss. according to Helmore, rendered by a full double choir, and our young organist, Miss Mary E. Skerry, as usual delighted us all with her careful and neat execution of the accompaniments. Collections for Superannuation Fund, \$2.31. Celebrations on St. Stephen's and St. John's Days, at 10 a. m.

DIocese OF FREDERICTON.

FREDERICTON.—The opening of the new Church of England Hall on Tuesday evening, January 2nd, was an event of much interest and importance in the history of this Parish. Owing to an uncertainty as to the building being ready by Tuesday, the notice given to the parishioners was brief and imperfect; but in spite of this the main hall, which will hold nearly 400, was well filled. The Metropolitan presided, and called on the Rector to conduct the short service completed for the occasion. The Rev. F. Alexander, Sub-Deacon, read the lesson and kindly accompanied with the organ the chanting of the glorias, and the singing of several stirring hymns. The Metropolitan then made a vigorous address, setting forth the need that had long existed for such a building as that in which they were then assembled, and the many useful purposes to which it would be applied in the Church work of the parish. He spoke especially of the meetings of the Synod and Diocesan Church Society, of the Church of England Temperance Society, of the Sunday-school which had quite outgrown its present quarters, of Bible classes, sewing society, and other parochial organizations, and closed with a strong appeal for such liberal contributions from the parishioners that the Building Committee might be enabled to hand over the building to the Church entirely free from debt. The Rector then spoke briefly of his great happiness in the success of an undertaking which had been near to his heart for years, of the ample accommodation which the building afforded for the prosecution of Church work of every kind, of the thoroughness of its construction, and of the zeal and cordiality with which the Building Committee had co-operated with him in bringing their important enterprise to its present satisfactory condition. He then called on the Treasurer, A. A. Sterling, Esq., who made a very lucid statement of the present financial position of the Committee, showing that the land, building and furniture would cost about \$4,700, of which upwards of \$2,000 had been paid, and part of the balance was guaranteed by subscription. His Hon. the Chief Justice then appealed in energetic terms to the liberality of those present, setting a good example by a generous increase of his own subscription. The collector's book was then passed round the room, and when returned was found to have \$340 added to its list. This first pleasant gathering in the new hall was then closed with the doxology sung heartily by all.

PARISH OF BURTON.—On Tuesday the 19th of December a musical and literary entertainment was held in the Temperance Hall, Oromocto, for the purpose of paying for much needed repairs on the Rectory, and for increasing the endowment fund of the parish, of which a beginning was made this year 1881. The evening was fine, and many enjoyed the pleasure of hearing the Rev. George Love, Rector of Kingsclear, recite one of Byron's most pathetic and beautiful pieces. As an encore he gave those famous lines of Shakespeare, "To be or not to be," and all listened with rapt attention as he recited (as only an Irishman could) "The Bells of Shandon." The rector of the parish, the Rev. William Greer, gave a humorous reading, and the Rev. G. H. Sterling, Rector of Maugerville, and Mrs. Parker, of Fredericton, sang several tunes to the great enjoyment of all who heard them. The choir of St. John's Church, Oromocto, rendered with good effect one of Mendelssohn's open air songs "In a Wood." One of the most pleasing features of the evening was the lively music furnished by the band of the Messrs. Hughes. This is not the first time that they have kindly given their services in aid of Church work. "God Save the Queen" was played about 10 o'clock, after a most enjoyable evening. The receipts amounted to forty-two dollars. Any contributions towards increasing the Endowment Fund of Burton will be most thankfully received and gratefully acknowledged by the Rector's wife, Mrs. Greer, or by Mrs. T. A. Beckwith, Treasurer of the Sewing Society of St. John's Church. Most cordial thanks are due to the Rev. R. Simons, formerly Rector of this parish, for the sum of twenty-five dollars in aid of the Fund.

BEAUFORT.—On December 28th the Bishop Coadjutor visited this settlement, which has been for some time without any ministerial visit. The people welcomed him very cordially, and expressed themselves as grateful for an opportunity of meeting together for public worship. Mrs. Mills, the wife of the Crown Lands Commissioner, has a flourishing Sunday School, and has trained a large proportion of the scholars to sing very nicely indeed. After the service several carols were sung, and one little child, only seven years old, sang a solo with a very sweet voice and accuracy in time and tune. By the kindness of some friends in St. John a sum of money has been raised for a Sunday School library, which will, it is hoped, be in use before Easter.

DIocese OF QUEBEC.

(From our own correspondents.)

The fifteenth session of the Synod of the Diocese of Quebec was convened in the city of Quebec on the ninth of January. It was opened by divine service choral in the Cathedral. After service the Synod organized to the National School Hall.

The attendance of the clergy was good, with the exception of those in the Lower St. Lawrence Missions. The laity were not so fully represented as usually, perhaps owing to a winter session.

The Bishop's address, which we will publish in our next issue, was of a practical nature. Of the important measures which received the Synod's endorsement, the first had reference to the payment of the Board's missionaries. It had been the custom of the Board to deduct from the missionary's stipend each quarter, for the time being, the amount of indebtedness by the mission to the Board. This was considered an injustice to the missionary, inasmuch as he had fulfilled his agreement with the Board by his previous three months service. This rule is now imperative. It is to be regretted, in a conservative view, that a resolution relating to the appointment to self-supporting parishes, was lost by the lay vote. The Canon provides that the Bishop shall nominate and a parish "board of concurrence" may accept or reject the Bishop's nominee. When the Board of concurrence will not concur in the Bishop's appointment, it leads either to a dead-lock or a compromise. The amendment offered by Rev. C. Hamilton was calculated to remedy this, by giving the sole appointments to the Bishop after a rejection of five nominees. This was lost by a small lay vote.

A motion for triennial Synods was rejected, and also a motion to revert to summer instead of winter Synods.

A committee was appointed to correspond with the "Anglo-Continental Society" in order to further the general circulation of that Society's publications to the diocese. This subject enlisted much discussion by the leading minds of the Synod.

A Committee was also appointed with the view of counteracting the influence of infidel and rationalistic tendencies.

The report of the "Eastern Townships Colonization Society" was adopted. This was merely the recognition by the Synod of the work of that Society, its object being to circulate amongst intending emigrants correct information respecting the Eastern Townships as a field for emigrants, and to enlist co-operation on the part of the Church. A motion requesting the Lord Bishop to direct that a collection be made in every parish or mission in the diocese during each of the three next ensuing years for the widows and orphans of Algoma, was carried unanimously.

The usual reports of the Standing Committees were adopted, with several resolutions of thanks, viz., to the Bishop, the citizens, for the "Morning Chronicle," for reduced railway fares, and the fifteenth session of the Quebec Diocesan Synod was brought to a close, after three days deliberation, by the Lord Bishop pronouncing the benediction.

List of Delegates to Provincial Synod:—

Clerical—Kevds. C. Hamilton, Principal Lob'ey, M. M. Fothergill, G. O. Housman, A. A. Von Island, F. J. B. Allnatt, J. Brock, A. C. Scarth, J. Foster, Dr. Roe, C. W. Rawson, Dr. Keel.

Substitutes—Kevds. H. J. Petry, G. H. Parker, T. Richardson, I. Thompson, J. H. Jenkins, A. J. Baifour. *Lay*—K. Hamilton, R. W. Heneker, J. Dunbar, H. S. Scott, J. B. Forsyth, the Hon. G. Irvine, G. J. Hemming, Hon. H. G. Joly, W. H. Carter, Col. Ready, C. Judge L. E. Morris.

Substitutes—F. A. Andrews, H. J. Pratten, Walton Smith, Jas. Patton, R. Campbell, and George Lampson.

DIOCESE OF TORONTO.

(From our own correspondent.)

MONO MILLS.—*St. John's.*—During Christmas week an entertainment of a musical and literary character was held in connection with this church, and was very successful, financially and otherwise.

INNISFIL.—*St. Peter's Church* is to be opened for public worship on first Sunday after the Epiphany. The Rev. Messrs. Foster, R. D., and Patterson, B. A., are to be the preachers. Several other clergy had been invited, but these two only could arrange to be present.

NORTH ESSA.—The incumbent of this place, being about to remove to another parish, bade farewell to his congregation on Sunday last, having been with them for more than eleven years. He gave them to understand that during that time he had paid 11,268 visits to the sick and the whole; had travelled 57,600 miles; had held 3,200 services, each involving a sermon or address; had delivered 57 lectures and speeches; had prepared 103 for Confirmation; had baptized 211; had received 7 converts into the Church from outside; had held 280 public celebrations of the Holy Communion, at which 5,600 communions were made; had held 77 clerical celebrations, at which 234 communions were made; had united 20 couples in Holy Matrimony, and had officiated at 74 burials, each involving a sermon or address. During the same time one new church had been erected and two repaired, at considerable expense; also, a good deal of money had been laid out on the parsonage and grounds. Moreover, two excellent organs had been bought and two sets of Eucharistic vessels, one partial and one complete, whilst over three hundred volumes had been added to the S. S. libraries, and two stone fonts had been ordered. In all, the mission had raised a little over \$10,000 for Church purposes. Mr. Bates exhorted the people to make still more strenuous and successful efforts in the future, and particularly to be liberal in their contributions to his successor's stipend, assuring them that he himself, after eleven years' work, was several hundred dollars poorer than when he first took charge of North Essa. He also informed them that he alone was to blame for his removal, as it was at his own earnest desire that the Lord Bishop was placing him in charge of another parish, and that he left them without one cent of debt resting upon anything belonging to the church.

A deputation from St. Jude's Church, North Essa, waited on the Rev. W. W. Bates on Friday and presented him with a well-filled purse and very flattering address, to which he made a suitable reply.

VESPERA.—*St. James' Church, Corn Hill,* was recently re-opened for public worship. While the mission was vacant the congregation very sensibly set to work to improve and renovate the entire structure. The building is now encased in brick, and a porch is added. The interior has not only been repainted and replastered, but is supplied with new seats, lamps and carpets, while a furnace has been placed in the basement. At the opening services, which were very well attended, the incumbent was aided by the Rev. J. O. Crisp, of Orillia.

WYCLIFFE COLLEGE.—The Bishops of Saskatchewan and Algoma have consented to assume the office of Visitors to this new hall of learning. Both these members of the Episcopal bench hope to draw from this source many future earnest missionaries. We hope so, but judging from the past it appears that the graduates (?) prefer gravitating to large towns or thriving parishes, and are not too enthusiastic in mission work *pari et simplici*.

In the notice of Mr. Sibbald's work in Mulmur, your compositor makes me say *undesirably* satisfactory instead of *undoubtedly* satisfactory.

Province of Rupert's Land.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee & Athabasca.

DIOCESE OF RUPERT'S LAND.

REGINA.—*Mr. Osborne organizes the Parish.*—At a meeting held Dec. 27th. the following were elected the first Wardens and Vestry:—W. C. Hamilton, People's Warden; Vestrymen—Percy Pope, A. S. M. Sprague, N. H. Cowdry, J. D. Sibbald. Mr. Osborne selected Mr. C. James as Minister's Warden. A committee of seven was formed to procure estimates for a temporary Church building. The next evening Mr. Percy Pope, late of Charlottetown, was appointed Ves-

try Clerk. The Parish was named St. Paul's Church of Regina. Mr. Brown was invited to act as choir-master, and to organize a choir. An organ is to be procured, and \$630.00 have been collected for a Church, of which Lieut.-Governor Dewdney gave \$25.00. A room has been engaged up to 31st March, for which \$50 a month is paid, and the furniture is now constructed. Of course everything is rough in Regina this winter, but Mr. Osborne writes hopefully and encouragingly of the prospects before him.

WINNIPEG.—The Board of Home Missions met in the Education Office on January 10th, the Metropolitan presiding. There were present the Archdeacons of Cumberland and Manitoba, Rev. Canons O'Meara and Matheson, the Revd. Messrs. Pritchard, Young, O'Fortin, Pentreath, and Cowley, and Messrs. G. B. Spencer, Whitaker, W. Murdoch, C. E. Howell, Leggo, and Rowan. After prayers, the matter of the assessments on the Missions was taken up. The grants were formerly given unconditionally; during the past year they were made conditionally on a fixed sum from the Mission, but the Missions have been very remiss in their payments. His Lordship submitted a circular, and after full discussion it was resolved that a clause be added, until the regulation can be revised by the Synod providing that if the assessments be not paid before quarter day, the mission be notified that unless all arrears are paid within three months the grant shall cease, the mission to be reinstated on payment of arrears on application to the Board. The schedule of assessments was then read and passed. His Lordship then made the important announcement that after considerable correspondence the offer of the S.P.C.K. towards a Clergy Endowment Fund stood as follows: The Society offers four thousand pounds in instalments of £500, provided the Diocese procure an equal amount. The S.P.C.K. has agreed to make a similar offer, holding good for five years. The two Societies have put aside 8000 pounds or \$40,000 conditional on \$40,000 being raised. His Lordship also announced that a gentleman in England had given 300 pounds towards the College and 200 pounds towards this scheme, and that another anonymous contribution of 200 pounds had been paid into the S.P.C.K.; so that the Diocese had now \$2000 towards the \$5000 necessary to claim the \$5000 from the two Societies. Mr. J. H. Rowan then asked the Bishop to prepare a statement showing that \$3000 only were needed to secure the \$10,000, and he with others would undertake to collect it.

The Diocese is deeply indebted to the S. P. G. and the S. P. C. K. for their generous offers. It is doubtful if such a large sum as \$40,000 can be raised in five years. If it could be the missionary work of the Diocese would be in an excellent position, as there is now an endowment of \$11,000, and the total would amount to \$91,000. However one-eighth of the sum may be considered secured, and strenuous efforts will be made to raise as many instalments as possible.

WINNIPEG.—The Lord Bishop will shortly summon the Diocesan Synod. After very interesting exercises the College School and Ladies' College are in the middle of their vacation. St. John's Ladies' College, under its new Principal, Miss Sinclair, is very successful. All the rooms are full. At the closing entertainment, scenes from the "Pirates of Penzance" were admirably performed. The Rev. E. S. W. Pentreath now attends the Ladies' College twice a week—in the morning—as Instructor in Scripture History. New Year's Day was very fine, clear and cold. Service was held in Holy Trinity, Christ Church and St. John's. In Christ Church, at 8 a. m., there were 34 communicants, the thermometer registering 28 below zero. The Rev. R. Hicks, of Goderich, has been appointed Curate of Holy Trinity, at a salary of \$1500.

Christ Church.—The annual festival of the Sunday School was held on the 4th January. A beautiful tea was provided at 6 p. m. At 7 p. m. several carols were sung interspersed with addresses by Ven. Archdeacon Pinkham, Rev. O. Fortin, and the Rev. Mr. Pentreath, Incumbent. A series of tableaux was then given, to the great delight of the children, illustrating scenes from "Cinderella," "The Sleeping Beauty," "The Old Woman that lived in a Shoe," and the "May Queen." After this the presents were distributed by Mr. Pentreath. He stated that the attendance the past five Sundays had been 134 against 74 last year. The school had on its roll about 150, and had quite outgrown the present building. There were 4 officers and 15 teachers. The Superintendent then gave the following interesting account of the Sunday Schools in Winnipeg.

In introducing his address, Mr. Fonseca humorously alluded to the serious accident which befel him at the Christmas tree celebration last year, by saying: "I do not propose, however, to shed any light on this occasion by a personal conflagration, as I did last year, in the character of a flaming Santa Claus." In announcing his retirement from the superintendency, he took the opportunity of briefly reviewing the twenty-four years of his life spent in this country, and to his experience as a conductor of Sunday Schools during that time. He said it must not be supposed that he had found only Indians and savages on his arrival here. On the contrary, there were then churches and school-rooms in every parish on the Red and Assiniboine Rivers. The children learned their lessons well, and their behaviour was gentle and polite, and marked by a reverence for God's House and His Day. Before there were any signs of Winnipeg he had taught in the Cathedral Sunday School in the days of good Bishop Anderson; and a Canon of the same Cathedral and a rising divine of to-day had been one of his most attentive and punctual scholars. After a while it became necessary to organize a Sunday School near Fort Garry, which was begun in Mr. Fonseca's house where he now resides, the members of his family and neigh-

oring children forming the class which he taught. At a later date a small building was erected for Church purposes where Holy Trinity Church now stands, and Mr. Fonseca's Sunday School was then transferred to it. Though the attendance increased, a difficulty was experienced in securing teachers, and Miss Tilly Brown, daughter of the City Clerk, now the wife of Mr. David Young, was for a time the only teacher. This lady also played the melodeon and taught the children to sing. Archdeacon McLean afterwards took over the parish and the church was enlarged, logs hauled from the old St. Paul's Church being utilized for the purpose. Holy Trinity parish and Sunday School were by this time fully established. Attention was next turned to the establishment of a parish and Sunday School at Point Douglas, which at that day was considered in the country. A concert hall and lecture room erected by Mr. Fonseca at the corner of Common and Main Streets was occupied for the purpose under the care of Canon O'Meara. A few ladies assisted in teaching in the Sunday School.

After a while the school was removed to a log building on the opposite side of Main Street and south side of Common Street, and again to another log building north of Common Street. Here the services were held until Canon Grisdale arrived, and the little brick church at present used for Sunday school purposes was built. The site of this Mr. Fonseca secured in 1871 for a young ladies' seminary, but the Bishop decided to use it for church purposes. In severing his connection with the school after so many years of labor, Mr. Fonseca felt assured that there would be no want of willing hands to carry on the work in an able and successful manner, and he would ever look with deep interest on the growth and prosperity of Christ Church Sunday School.

DIOCESE OF SASKATCHEWAN.

[From our own Correspondent.]

We are able to furnish our readers with the first of regular communications from Rev. Canon Mackay, our correspondent in this Diocese.

EMMANUEL COLLEGE,
December 30th, '82.

I have been culpably negligent with regard to my promised contributions to your valuable paper, but having once commenced, I shall try to keep up regular correspondence. I shall be glad indeed if anything I can contribute will tend to promote among the readers of the CHURCH GUARDIAN a feeling of interest in the work of our Church in this part of the Mission Field.

Our most important centre of Church work in this Diocese at present is St. Mary's Church, near Emmanuel College. It was the first church built in Prince Albert settlement, and was opened for public worship on Christmas Day some years ago by the Bishop. About two years afterwards another church—St. Catharine's—was built six miles up the North Saskatchewan, and in December, 1879, another church—St. James'—was opened on the South Branch, about sixteen miles from St. Mary's. About a year ago a second church—St. Andrew's—was opened on the South Branch, about twelve miles above St. James'. Midway between St. James' and St. Andrew's another church has been commenced, and subscriptions to a considerable amount have been obtained for another on the North Saskatchewan, about five miles below St. Mary's, which will make six churches in Prince Albert and neighborhood. Besides these churches there will be the Cathedral, of which I have already seen some notice in your columns. The Cathedral will be built about a mile and a half below St. Mary's, near the most central part of the town, which is growing up rapidly. In Prince Albert and neighborhood we have ten Church Services conducted regularly every Sunday and seven Sunday Schools. I shall reserve more particulars for next communication.

J. A. MACKAY.

We also copy from the ninth number of the *Prince Albert Times* the following interesting items:

BATTLEFORD.—The Rev. T. Clarke, missionary of the Church of England, at Battleford, who is paying a short visit to this town, reports things as being in a flourishing condition at Battleford. During his five years residence at the Capital, he has had an excellent opportunity of seeing the development of the country. There are quite a number of first-class farmers in the vicinity, all of whom express themselves much pleased both with the country and the climate. The crops, last summer, were admirably good, and the settlers were abundantly rewarded for all their toil and expense. The excellent land in this district, and the natural advantages of the country cannot but induce many who are anxious to procure homes in the North West to avail themselves of this glorious opening. Six Indian reserves have been located and surveyed in the neighborhood. These are inhabited by the Cree and Stony Indians, who are cultivating their farms extensively and have made for themselves comfortable homes, through the liberality of the Dominion Government, which assists them largely in every way. As an instance of the progress they are making in farming pursuits, we may mention that one of them at Eagle Hills, has raised this summer 630 bushels of grain, and about 200 bushels of potatoes. There are about 450 of the latter, and 800 Crees. Schools have been established on three of the aforesaid reserves, under the auspices of the Church Missionary Society of Eng'land. The native children exhibit a great aptitude for acquiring knowledge, and it is gratifying to see the wonderful progress they have made in the various subjects taught them. Mr. Clarke

superintends the schools, visits the reserves alternately, on Sundays, and conducts an English service in Battleford every Sunday evening. He has been greatly encouraged in the work by the success which has attended his humble efforts to disseminate the glorious gospel amongst the aboriginal tribes. Although a noble work has been achieved by the Church, yet the majority of the Indians are still heathen, and much still remains to be done.

PRINCE ALBERT.—*Emmanuel College*.—The closing exercises of this College took place on Saturday, when prizes were distributed. The Louise Scholarship, for proficiency in Greek, Latin, Mathematics, Arithmetic and English Composition, was adjudged to Donald McDonald, of Cumberland. This scholarship was founded by several prominent residents of Prince Albert in honor of H. R. H. the Princess Louise, on the occasion of the visit of His Excellency the Governor General last summer. The sum of \$500 was subscribed and has been invested, the interest of which is paid to the successful competitor for one year. There are twenty-six boys and students attending the College, including ten boarders; the rest are day scholars. Amongst the missionary students are three Crees, one Chipewyan, and a Sioux student is daily expected. The work of the College is twofold in its character. There is first a Theological department, for the training of native students and missionary schoolmasters for the various missions throughout the Diocese; this includes instruction in the grammatical construction and idioms of two of the Indian languages of the North-West, Cree and Sioux. A tutor in the Blackfoot language will also be added. The effort to teach the aboriginal languages is unique in the history of educational institutions of the continent. There is also a collegiate school for educating boys and students in the usual branches of education. This department is open to all denominations. The officers of the College are as follows:—The Right Rev. the Lord Bishop of Saskatchewan (now absent in England endeavoring to raise an endowment fund for the College), Warden and Professor of Theology; Rev. Canon Mackay, Sub-warden, Tutor in English and Mathematics, assistant Professor of Theology, and Tutor in Cree; the Rev. Canon Flett, B.D., Classical master, tutor in Sioux and Professor of Ecclesiastical History; Mr. A. H. Hilton, assistant tutor in English and Classics; Mr. A. H. Wright, assistant tutor in English. The Xmas vacation lasted a fortnight, and the College re-opened on the second Monday in January.

EASTERN CUSTOMS AND BIBLE TEXTS.

No. IV.

At the time of our recital this evening, we are still in the village which was our head-quarters for some little time. Though we have admitted that we avoided the lengthened wearisome salutations of the people, we yet could not be in their neighbourhood, without knowing much of what took place among them. During our stay, short though it was, as in every other community the world over—large and small, central or isolated, there transpired scenes of pleasure and of joy, some of which we have already described, and scenes of sadness and sorrow. And, considering our own circumstances, we did not think our conduct blameworthy if we allowed a spirit of observation and enquiry to have full play.

We well remember how one morning we went to the door of the Court-yard of our Inn, soon after breakfast, and saw a short distance away, quite a number of people before the entrance of the Court of another house. Such sounds as we could hear gave plain indications of joy, which was also apparent in their manner and movements.

It was not long before we learned that a Son had been born in the house, and that the congratulations of the neighbours were, as usual, profuse and full. "Another arm to protect them," was the exclamation of our guides, as they spoke of the family, evidently in tones and with gestures of pleasure. As these men talked the matter over in hearing we could not but think how different are the stand-points from which we in our own country, and these people in theirs, regarded these things.

It is true that among us congratulations follow the arrival of the little stranger, (*if it be No. 1. or even say No. 2.*), and fashion seems to have settled it to be the right course to "call upon the Baby" (!) after the lapse of a certain time; but yet it cannot be concealed that there is another and a prominent side to the whole matter. Thoughts of anxiety and coming care and immense responsibility cannot be put away, whatever rejoicing there may be; but here among these people, by a happy mental process all the intervening years of helpless infancy, and imminute youth, are passed over as a dream, and the one thought only is prominent; "Here is one who will be a provider and defender."

We admit to having read the 127th Psalm sometimes with a wondering surprise at its strain of triumph and joy; but after acquaintance with the unsettled state of the country, and the sudden dangers to which the families were exposed, we could at least understand it more fully, "As arrows are in the hand of a mighty man, so are children of the youth." Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate. (22. 4. 5).

The very same considerations which make the birth of a Son to be a cause of rejoicing, tend to prevent this joy at the advent of a daughter. She is something to be provided for, to be defended and protected; and she is thus regarded all through life—not with chivalry, but as an encumbrance.

Her position is altogether lower than that of the male; she performs the more menial offices. In the Temple a special court was set apart for the women; outside that of the men, between theirs and that of the Gentiles: in the Synagogue they were not, and I believe are not, admitted to worship on the lower floor, but they are ushered into the gallery, which though more elevated in position, is of less dignity and honor! While among the Thanksgivings which the devout Jew would offer to the Almighty was the triple one. "I thank God, I was made a human being, and not a brute; I thank God that I was made a Jew, and not a Barbarian; I thank God that I was made a man, and not a woman."

An article in *Scribner's Monthly* gives a very interesting description of the condition of the Arab women, in the course of which occurs the following anecdote, illustrative of the contempt of the sex, in Arabia: "While the children of the Abeih school were playing together one day at recess, two small girls fell into a pleasant dispute as to the size of a certain object—plaything, perhaps. One said, 'Oh, it was very little!' and the other asked, 'How little?' Then the missionary looked out of his window, and heard her answer, 'Why, a little wee thing.' Then the other pressed her still further, 'Well, how little?' to which the girl replied, unconscious of the poetry or pathos of her comparison. 'As little as was the joy of my father on the day I was born.'"

Beside the drawing of the water for the flocks and herds already mentioned as performed by the women, a task lightened, however as we have seen, by their merriment and gossip; they are also left to perform the grinding of the corn; which is not only a menial, but a laborious operation.

When, for instance, the Philistines, sought to show their utter scorn for the great foe, whom they had at last conquered through base treachery, they put Samson to "grind in the prison house," (Judges 16 21); and among the woful laments uttered by Jeremiah upon the state of his stricken country was that of Sam. 5. 13.

The mill which is used consists of two round of two round stones, about two feet in diameter, and half a foot thick. The lower one, or "neither will stone," is usually fastened to the ground, and is convey on the upper surface; the upper stone fits upon this, with a corresponding concavity, and is turned round by a handle—which is an upright piece of wood, one of the women pushing it half-way round, the other completing the revolution. The grain is allowed to drop in handfuls, through a hole in the top-stone. In the warmer and dryer seasons, the bread, and even the meal, dry so quickly, that it is necessary to take and to grind every day. *This fact explains Deut.* This is always done in the morning; and at any time when passing through the village, we could hear the sound, which became very familiar on every side of us. We even came to guess at the spirit of the workers at their task, from the variety of sounds distinguishable in the grinding. In *Jer.* 25. 10, as an emblem of plenty, and when the mill is turned quickly and with bright spirits, and strong arms the grinding is regarded as a cheerful sound, which it would be a misfortune to lose. But how different is the idea conveyed by the expression—toned, as of course it is by its surroundings—"and the sound of the grinding is low," in *Eccles.* 12, 4, where the work was done slowly, and wearily and silently—under the influence of grief.

(To be continued.)

Paragraphic.

For his Christmas present Dr. Schonek, rector of St. Ann's, Brooklyn, N. Y., received from his people \$1,000. Good.

It is stated at Bangor, on what is considered to be fairly reliable authority, that the Bishop of Bangor will be translated to Llandaff, and that Dr. Vaughan will succeed him.

On the 8th of last month, being the feast of the Immaculate Conception, the Pope made his will. It is said that he has left a great part of his property in furtherance of education.

Count Enrico di Campello purposes to hold services according to the ritual of the Church of England, in the Italian language, and it is hoped that this may be the germ of a reformed church in Italy.

The *Times* understands that the Bishops appointed by the Synod of Tasmania to nominate a successor to Bishop Bromby have unanimously chosen Canon Sandford, LL.D., incumbent of St. John's, Edinburgh.

Bishop Dudley preached in St. Paul's Church, Henderson, Ky., Sunday morning and evening, December 17, and confirmed twenty persons. Among the number was Rev. J. A. Reubelt, D.D., formerly of the "Christian" Church.

The Denominational organs are trying to account for the large increase of the Church in New York, which is over 200 per cent., while the Presbyterians and Methodists have advanced only about 33 per cent., and the Baptists 35 per cent.

Miss Whately, daughter of the Archbishop, has long carried on missionary work of great interest in Cairo, at her own charges. The Khedive has presented her with land for her buildings, and her Cairo schools number three hundred boys and two hundred and ninety girls, more than two-thirds of the girls and half of the boys being Moslems. She has a branch school of ninety pupils at Damietta.

Several huge gaps having, during the past few days, shown themselves in the walls of the central tower of Peterborough Cathedral, Mr. J. L. Pearson was telegraphed for, and, after inspecting the building, condemned the tower as unsafe. The Dean and Chapter have given orders to have it removed immediately, as there is danger of its falling at any time. The tower was built A.D. 1350.

A Truro correspondent says—It is understood to be scarcely probable that the necessary steps will be completed for the new Archbishop to take his seat in the House of Lords when it meets in February next, nor is it likely that the See of Truro will be declared vacant until the confirmation of his Grace, which will take place at Benchurch. The acceptance by Dr. Benson of the Primacy was made known in Truro (Sunday), by the ringing of peals at Kenwyn Church. Canon Wilkinson, of St. Peter's, Easton-square, has been freely mentioned as a likely successor to the See of Truro.

According to Canon Scott Robertson, the aggregate nett income of the various missionary societies of the Church of England last year was £460,395, or only £19,359 less than that of all the other missionary societies (including two Roman Catholic) in the whole of the United Kingdom. Of £153,320 contributed to neutral societies, it is estimated that considerably more than half is contributed by Churchmen; so that although foreign missions are not a strong point with English Churchmen they give more to them than all the rest of the community put together.

The Bishop of Rochester, speaking at Caterham on Wednesday evening, said that in the Bishop of Truro Dr. Tait would have a worthy successor. They wanted a strong man as Primate, and the Bishop of Truro was a very strong man. He was also a learned man, and one who could rule men. Though of a kindly disposition, Dr. Benson, could stand up in his own defence and in the defence of the Church, speaking when necessary with great strength and force. All who loved religion should be grateful that it had been put into the hearts of the Queen and the Prime Minister to select Dr. Benson. The Bishop also expressed his thankfulness that the Church of England was becoming broader and more liberal every day.

Notes of the Week.

Again we are called upon to chronicle an appalling catastrophe which has resulted in the loss of very many lives. We allude to the burning of the Newhall House in Milwaukee. The sad scenes which are related in connection with the death of the poor unhappy inmates overpower one in reading them. It is supposed that there were three hundred and fifty boarders in the house at the time of the accident, and over eighty employees of the establishment, and while many have been saved, a large number have yet to be heard from, and it is thought that nearly a hundred will never respond to the earthly calls of despairing friends. As at the Halifax Poor House fire, so at this, it seems as if the onlookers had lost their ordinary senses, and were unable to afford the assistance which the occasion demanded. Everywhere mistakes were made which helped to increase the number of the lost. There appears to be a great lack of life-saving apparatus in all the cities which it is to be hoped, in the interests of humanity, may soon be remedied. Surely no better work could be undertaken than this, and every effort should be put forth to supply the want. It is admitted that the yearly destruction of property by fire reaches hundreds of millions of dollars, and that thousands of valuable lives are yearly lost, and yet the efforts to improve on the ordinary ways of saving property and life have been most trifling, and but little advance has been made during the present century.

In a striking manner we have had made public recently a faithfulness on the part of female domestic servants which we in this country know nothing or but extremely little of. The German *Ep* press some time ago instituted a special distinction known as the "Golden Cross," as a reward for long and faithful discharge of duty by domestic servants. This decoration is only bestowed on a woman who have served in the same family for forty years and upwards. It is now announced that within the past six years no fewer than 895 have obtained the distinction. It makes the good housekeeper's heart warm towards these eight hundred and ninety-three faithful ones, who have resisted, no doubt, every inducement to change their places, while an almost envious feeling takes possession of those who, if they secure a servant for forty weeks, or even a good servant for any length of time, feel profoundly thankful. Perhaps it is not fair to speak so sweepingly, and to test it, we should like to see a decoration bestowed upon all domestics who have remained in one place for, say TEN years. Let some one among our prominent ladies start such a scheme, and let competition be encouraged in other ways, and no doubt good results would follow.

An extraordinary trial has just terminated in England, which for forty-three days attracted the attention of many hundreds of professional men, as well as the sympathies of thousands of the aristocracy and others. It was an action of libel against a Mr. Hawes, a sculptor, who had promoted the statement in *Vanity Fair* that Mr. Belt, who was once his pupil, and who has in recent years risen into fame as a sculptor, having been patronized by Royalty as well as the nobility; did not execute a bust of M. Pagliati, which has received the marked encomiums of connoisseurs. Sir Frederick Leighton, the President of the Royal Academy, and several Academicians were unanimous in declaring that the bust of M. Pagliati made by Mr. Belt in open court during the trial, and which the spectators applauded as a remarkable likeness, could not possibly have been designed by the same hand as one of the same person claimed as being by Mr. Belt. But Baron Huddleston, the Judge, treated this testimony with little respect, quoting great names as sustaining him in declaring that prejudices and jealousies make artists less capable of judging of the merits of a work than a discriminating public. The Judge told the jury if they thought as he did to give a verdict for the plaintiff, and to assess damages with no light hand. The jury accordingly found for the plaintiff, and gave him as damages the unprecedented sum of \$25,000.

A Gallo-Roman town, described by an Archæo-

logist as quite a small Pompeii, has been discovered near Poitiers in France. It comprises a temple 114 metres long by 70 broad, bath covering four acres (*Piscine*, hypocausts, conduits, flooring, etc., complete), a theatre with a stage 90 metres in width, and entire houses and streets, altogether covering 14 acres. Sculptures, apparently of the second century, and a host of iron and bronze articles and pottery have already been unearthed, and the excavations are still going on.

France at the present time seems to be in a ferment of political unrest. Prince Jerome Napoleon issued an address quite recently to the French people, for which he has suffered arrest, and is now held in close confinement, and the Government have since introduced a measure to expatriate every member of the Napoleonic or Legitimist dynasty from France. And following upon this, a despatch from Marseilles to the *Daily News* says: "The wildest rumors are current in regard to a Legitimist conspiracy. It is stated that a white banner with the *Fleur de Lis* is being made in Lyons in expectation of the accession of the Count de Chambord to the French throne." Another despatch from Paris to the *News* says it is perfectly true that Baron De Charette, aided by M. Baudry D'Asson, member of the Chamber of Deputies for La Vendee, and others have organized from Finistere to Tours thirty-two legions of one thousand men each and begun to arm them. Six hundred horses, purchased as a nucleus for insurgent cavalry, are stationed at different chateaux. Recruits wear a small cross as a rallying signal. It is stated the conspirators have 10,000,000 francs in a bank in London. This is no canard, but the result of Government enquiry. The police report is certain that Baron DeCharette has in Paris fifteen hundred pontifical Zouaves.

Here is the indictment which the *Inter-Ocean* writes up against the moral condition of Chicago to-day: "Chicago has 300 churches against 5,242 liquor saloons; 400 clergymen, evangelists and lay-readers, and 5,500 bar-tenders; only a half dozen art galleries, and 350 variety theatres. Out of 100,000 buildings 8,000 are used for immoral purposes; \$1,500,000 are spent for schools, \$15,000,000 for liquor; \$800,000 for police, perhaps \$1,000,000 for religious worship and charity; \$15,000,000 for that which destroys both soul and body." We are afraid that the same terrible state of things exists in almost every city of both continents. What the figures in every case are we do not know, but we have sufficient acquaintance with the facts to know that the amount given for religious purposes is out of all proportion smaller than the sum total of the expenditure for intoxicating liquors, which as a beverage can only do harm, and which, in fact, are the cause of not less than nine-tenths, the Judges say, of the crime and misery of the world. With statistics making plain these facts, as well as a sad personal acquaintance with the evil, is it not strange that so many are quite satisfied to do nothing to promote a change?

In order to guard against designs of the enemy and to protect the English forces and English interests during the recent war in Egypt, it became necessary to close for a time the Suez Canal, occasioning much inconvenience and great loss both to the stockholders and to the owners of shipping and freight. It is now proposed by England that the Canal shall be wholly neutral and free, and that this neutrality shall be guaranteed by all the civilized powers, so that should hostilities ever recur trade may not in any way suffer or the Canal itself be subjected to injury. The proposal, it is to be hoped, will meet with universal favor, seeing that while just now, and perhaps for all time to come, English shipping predominates, yet such an agreement will be of immense advantage to those nations whose navies are not in any way able to cope with England on the seas in the event of war, assuring them of safety for their shipping, so far as the Canal is concerned, no matter what may be the nature or extent of the difficulty. Such an understanding will create confidence and encourage mutual concessions for the good of the whole, and in that way will be doing a real service to the cause of promoting peace and harmony among the nations of the earth.

Her Royal Highness the Princess Louise appears to have secured quite a collection of curiosities in her tour through British Columbia and other parts. It is said that the aide-de-camp's room at Rideau Hall is well filled with the curiosities purchased by H. R. H. Some of the articles are unique, one in particular, a Chinese fiddle, is a curious looking instrument. It is shaped like a banjo, and is about three feet long, with a round head, and has three strings. The pegs for winding up these are cut out of an elephant's tusk. The bow is about a yard long, and, in lieu of horse-hair, has a single cord, resembling the third string of a violin. Among other articles are a number of grotesque wooden statues, purchased from Indians on the Pacific Slope. It is to be deeply regretted that circumstances prevent Her Royal Highness from performing with that simple grace and elegance of manner for which she is noted, the duties of mistress of Rideau Hall, the coming season. All must deplore her absence, from whatever cause, and desire earnestly to see her restored to that condition of health which will make her life in Canada a happy one.

Owing to a falling off in freights to England from Boston and the increase of Canadian freights the Allan Line has withdrawn from Boston for the winter, and the ships will run from Portland and Halifax in future. This will give unbounded satisfaction to those who have felt that the Allan Line was not doing justice to the Dominion in paying so large attention to American freights. As it is, it seems scarcely the thing that Portland should enjoy the advantages free of a bonus which Halifax receives only as the heavily subsidized Winter Port of the Dominion.

At the unveiling of a statue of the late Prince Imperial of France, at Woolwich, erected by the contributions of nearly twenty-five thousand officers and men of the British Army, the Prince of Wales disavowed any political significance in the act, claiming that it was simply a monument to the memory of a young and gallant prince who fell fighting for the Queen of England. Notwithstanding this public disavowal, a certain section of the French press speak in coarse and spiteful language of the act—one of them, the *Rappel*, going so far in its heat as to stigmatize the English nation as a herd of cattle, and the English army as an army of women. From which it would appear that the French have not got over their soreness at being distanced by England in Egypt, and finding themselves, through their own indisposition to assist England in settling the Egyptian difficulty, altogether ignored in the re-establishment of a permanent government in that country. Better counsels may yet prevail, and France may again recognize in England her best and most faithful ally.

Mr. Alexander McLeod, of Halifax, just deceased, after leaving bequests amounting to over \$150,000 to relatives, and about \$50,000 more to objects connected with the Presbyterian Church, has bequeathed the residue of his estate, valued, it is thought, in the neighborhood of a quarter of a million dollars, to Dalhousie College.

The British Empire is growing faster in population than any other country except the United States, and has made greater advancement in the present century than in any previous period in its history. The United Kingdom and the colonies comprise a population of 42,500,000. Forty years ago the colonies formed but 5 per cent. of the empire; at present they constitute one-fifth. This, of course, does not include British India, which has a population of about two hundred millions of people. The population of Germany is supposed to have reached 44,000,000, of whom 40,000,000 are Germans, the rest being made up of Poles, Swedes and Jews. Although 2,247,000 persons have emigrated since 1840, her population increased faster than that of any other country except England or the United States; 55,000 Germans migrate annually to the United States. Prussia, in little more than half a century, has risen to a foremost rank in European councils, exercising the same preponderance in the German Empire that England does in the affairs of the British Empire. This kingdom materially and economically constitutes two-thirds of Germany.

HOW BEST TO ATTAIN CONGREGATIONAL WORSHIP.

Written for the Clerical Conference held in St. John, N. B., Oct. 24 and 25, 1882. By JOHN AMBROSE, M.A., Rector of Digby, N. S.

MOST REVEREND PRESIDENT AND BRETHREN.—

It seems to me that the first step towards the attainment of congregational or *common* worship is to clearly explain the nature of the thing itself and to take proper cognizance and advantage of the existing and increasing desire for it which, to any one watching the signs of the times, is now very observable. Let us show to our people and others as soon as we can, and in every possible way, that the system of our Church provides for this great want of the age in the fullest and most Scriptural and intelligent manner. It is not too much to say that public worship in the true sense is, in a great measure, lost among the Dissenting Bodies. The public extemporaneous prayer, as has been again and again pointed out by such representative men as the Rev. Dr. Lee and Rev. A. K. H. Boyd of Edinburgh and the Rev. Dr. Mines of the United States—all educated in Presbyterianism—is too often but an oblique address to the congregation, and is not unfrequently the vehicle of flattery, or censoriousness, or of an inaccuracy of statement, quite out of character in an address to the All-wise Ruler of the Universe. Thinking people among Dissenting congregations are dissatisfied that the public worship should depend solely on the ability or otherwise of one man—the minister.

It is most probably from the growing feeling of indifference or dislike to the extemporaneous form of public prayer that the kneeling posture is now entirely laid aside by Dissenters, as also in most cases is that of standing, and many congregations sit, from the beginning to the end of the service. But it is beginning to be felt that *hearing* a sermon or even a prayer or a hymn is not worship.

Under these circumstances it is no marvel that irreverence prevails to a much greater extent among Dissenting Bodies than amongst us, where ever the idea of united worship, i. e. *common* prayer and praise, are rightly understood and practised. It is not among rightly-trained Church people that we would look for the shocking familiarities or blasphemies of a Guiteau, or of too many of the newspaper scribblers and literary hacks of our day. Whatever may be said of even nominal Churchmen—and a great deal may be said of such—irreverent familiarity with the Almighty God or with holy things is not one of their characteristics.

To thinking minds, tired of systems which leave the public prayer to one man, be he Romanist or other Dissenter, the *Common* prayer of the Church of England—rightly used—offers great attractions. I say rightly used, because it is capable of becoming very dreary and uninteresting through feeble, listless or non-intelligent use. Inability to 'find the places' in the Prayer-Book service is very discouraging to one unaccustomed to our services. This can, I find, be soon overcome by adopting in mixed assemblies of Church people and Dissenters the American plan of providing in the pews or handing around, before Divine service, Prayer-Books with numbered pages, and at each change of place giving out the number of the page. In such neighbourhoods I preface the first service by explaining, as clearly as I can, the nature of worship, rightly understood, and the advantage of *common* prayer in which all may publicly and audibly join, and thus exercise the right, and fulfil the responsibility, and obtain the blessing of their lay-priesthood—of which the solo system of public worship deprives them. With the paged prayer-books first explained to them, and then placed in their hands—to be returned after the service—a congregation—at first ignorant of the Church's service—soon becomes skilful in the use of it, and warmly appreciative of its peculiar advantages.

A congregation of this sort (and many of our country assemblies are largely leavened with Dissent or Nothingarianism), may soon be taught the spiritual assistance derived through a reverent demeanour in God's house. All teaching, properly conducted in these points, is highly suggestive to

them of the peculiar disadvantages of a public worship, so called, which consists mainly in hearing a sermon; and the consequent gain to such as embrace the better system which is our goodly heritage. But it is obvious that if our form of public or congregational worship is to be appreciated and sought by those without, it is necessary that it should be conducted by Church people with the heart and the understanding also,—with the body as well as with the spirit. Let us be careful to train our people by inducing them to join heartily in the prayers with full responses and devotional attitudes, making our public worship the heartfelt agreement as to what we shall ask, and the attitude of those who fully believe that Jesus is actually present, even when two or three are gathered together in His name. Anything worth doing at all is worth doing well, and a dumb congregation of nominal Church people is a most unattractive sight to a mere human spectator, but how must such an assemblage appear in the sight of God? There is nothing more depressing to Church people or repulsive to others than a dumb or murmuring form of liturgical or common worship, nor, on the other hand, so attractive and infectious to those weary of the extemporaneous or solo system or the full burst of the united or common prayer. A non-conformist hymn-writer has well said:

"Lord, how delightful 'tis to see
A *whole assembly* worship Thee!
At once *they* sing, at once *they* pray,
They hear of heav'n, and learn the way."

Next, our service of praise should not be left to the choir alone, any more than should the prayers be left to the clergyman and the clerk. Chanting and the singing of anthems have of late years been much taken up by Dissenters, but how ready is Satan to take advantage of the selfish principle in our nature! By means of the too exclusive use of the services of professional or paid singers, the people of God may very easily and with their own full consent be defrauded of their share in the praises of God for which he will hold them responsible,—and the house of God turned into a place of merchandise by the profitable demand for pews in what thus becomes a religious-lecture-hall and concert-room. Our singing should be jealously kept within the reach of ordinary singers in the congregation, for whatever takes it beyond their reach, and turns them from worshippers into mere pleased listeners, 'cometh of evil.' Let our anthems, then, be of a sort easily learned and sung by the congregation, and let the evil practice of constantly introducing the new and the difficult and the unknown be judiciously kept in check.

'Pretty tunes,' as they are called, are often found very ephemeral, and congregations soon tire of the melodies of the concert-hall in Church. But still, melody has its just claims, and a tune with life and 'swing,' so long as it is not vulgar and merely secular, is a justly-esteemed adjunct to Divine worship. It seems difficult to determine the canon of true taste in this matter. But the experience of time tries all things. Those tunes which most nearly resemble in spirit the ancient Gregorian music, such as Old Hundred, retain longest their hold on the religious taste. And here I would remark that a judicious admixture of the Gregorian Tones and good single Anglican Chants in every service will do much to chasten and refine the musical taste of a congregation. These have been tried and proved by time, and nowhere do we hear such hearty singing as in those cathedrals and churches where novelties and difficulties in the music are jealously watched. 'The old is better'

Children's services, in which the Prayer-book and hymns and chants of the Church alone are used, and also found an effectual method of teaching are I may say enlarging congregational worship. It is a sad fact that too many of our young people in days not long gone by knew very little and cared perhaps less for liturgical worship, for the simple reason that they had not been duly instructed to take an audible part in it. Such as these on growing up and removing—as in many cases they do—to distant places where our services are unknown or seldom heard, are almost immediately lost to the Church of their forefathers. How different is it when they are trained from infancy to use and love the Prayer-book so that to them it is as "familiar

as household words.' This is the true Masonic bond that keeps brethren together in distant lands as well as at home:—

The parson I knew not his name,
And the brethren—each face was unknown,
But the church and the prayers were the same,
And my heart claim'd them all for its own."

If children, in their own services, are trained to make the responses in an audible voice, as also to sing the chants and hymns, and are permitted to have their choirs and their own collectors of the alms,—thus, in fact to feel that the service is strictly their own, and that they are responsible for its fulness and its attitudes, they will learn to join in it devoutly and heartily, and thus to grow up attached members of the Church of God. It will not afterwards be easy to draw them off into the sects, nor to make them the prey of carelessness or infidelity. And their fresh young voices will add an indescribable charm to the full services, at other times, of the whole congregation. Add to this efficient Sunday School training, and occasional public catechising in the presence of the congregation, and you add a marvellous stimulus to the catechising at home, and the fundamental instruction of their seniors, as well as themselves. In a parish where I saw many good people gathered from the surrounding sects into our Church, and taught to love our congregational worship, a remark by one thoughtful Baptist deacon was very encouraging to me. "Well," he said, "there is no denying that the Church of England cares more than any other persuasion for the young."

(To be continued.)

PARAGRAPHS.

Rt. Rev. J. C. Talbot, of Indianapolis, Ind., Bishop of the American Church, diocese of Indiana, died Jan. 15 of paralysis.

Canon Wilkinson has been appointed to the bishopric of Truro, to fill the vacancy occasioned by the appointment of Rt. Rev. Edward Benson to the archbishopric of Canterbury.

The *Daily News* mentions it as a fact not generally known that one of the first acts a new Primate of Canterbury is called upon to perform is either to deposit or give security of £10,000, as a guarantee for the safe custody of the magnificent library at Lambeth Palace.

Bishop Huntington, in a recent address, speaking of the objections which some make to the Church Temperance Society as being extra canonical, unchurchly, etc., said: "The Son of Man, who is Lord of the Sabbath, is Lord of rubrics and canons. May we be delivered from the timid counsels of Churchmen, who would rather have the Church a Pharisee, an owl, a snail, a mummy, than that it should do something that it never did before."

BOOK NOTICES.

LITTELL'S LIVING AGE.—The number of the *Living Age* for the week ending Jan. 13th, the second number of the year, contains: The Primitive Polity of Islam, *Contemporary Review*; Thomas Carlyle's Apprenticeship, *Scottish Review*; Four Months in Morocco, *Blackwood*; The Factor's Shooting, *Blackwood*; A Relic of Swift and Stella, *Temple Bar*; No New Thing, *Cornhill*; Biboo English, *Chambers's Journal*; An Autumn Flood, *St. James Gazette*; with choice poetry and miscellany.

A new volume began with the first number of January, affording a convenient opportunity for beginning a new subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$3) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Messrs. Mcgregor & Knight have sent us the Rev. Mr. Pitblado's excellent sermon on the North-West, preached on Thanksgiving Day, and now published in pamphlet form under the title of "Our Heritage," which ought to be read by every loyal Canadian. Price 12c.

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directly over the Church of England Institute.

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

CONFIRMATION.

Is this rite to be considered a sacrament? We once heard a Bishop begin his public address to confirtees in these words. "The rite of Confirmation is not a sacrament." Because error has probably raised the rite of Confirmation in one case to so high a position as to interfere with the paramount sacramental character of the Holy Eucharist, we do not see that it is wise to teach our people to belittle that which they are only too ready to slight, by removing all sacramental character from this holy rite.

The authority on which this unqualified statement is made to rest appears to be the 25th Article of Religion of the Church of England—*Concerning Sacraments*. This article taken by itself does at first sight appear to be unqualified in its denial of the character of a sacrament to the rite of Confirmation. But a theologian and teacher of the people should bear in mind that the Church of England does not stand or fall for doctrine by the 39 Articles alone. God forbid! but by the Book of Common Prayer, the 39 Articles and the Canons, all taken together.

The Article (25th) says: "Confirmation is not to be counted for a sacrament of the Gospel, . . . has not the like nature of sacraments with Baptism and the Lord's Supper, for that it has not any visible sign or ceremony ordained by God." Whilst many regret that such an assertion as the last was appended to the Article, for how can we imagine the Apostles so early as Acts viii. or xix. using a ceremony that had not the appointment and sanction of our Lord Jesus Christ, when He taught them "the things concerning the Kingdom of God" during the forty days between His Resurrection and Ascension, yet even the words of the Article are made clearly intelligible by the Book of Common Prayer and the Canons.

The Catechism of the Prayer Book tells us "that Christ hath ordained in His Church two sacraments only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord." Then referring directly to these two sacraments, generally or universally necessary to salvation, the Catechism proceeds to teach that by each of these sacraments we mean an "outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof;" and again we are taught that there are two parts in a sacrament—"the outward visible sign, and the inward spiritual grace." From all which it seems to us very unnecessary to degrade

the rite of Confirmation, or to strip from it one particle of that obligation which rests upon its reception as a sacrament—that is as a rite, having the undoubted parts of a sacrament—an outward visible sign and an inward spiritual grace—the "laying on of hands," and the gift of the Holy Spirit.

The teaching of the past on the doctrines of the Church has been altogether of too negative a character. We have been engaged in teaching our people what this and that doctrine does *not* mean, rather than the full, highest and most closely Scriptural interpretation. Many teachers seem to be in constant dread lest their hearers should believe too much; and what has been the consequence? that not only the rite of Confirmation, but the very sacraments generally necessary to salvation, have been undervalued by a people who have been constantly taught the minimum of their deep and spiritual meaning. As a matter of modern history, the neglect of Confirmation has been co-temporary, with the oft repeated instruction that there is nothing of the sacrament about it.

Surely there need be no misunderstanding on the part of our people when we declare that whereas on the one hand only the Sacraments of Baptism and the Lord's Supper are necessary to the salvation of all persons, on the other, the rites commonly called sacraments (Article 25) are necessary only for particular classes of persons.

At the beginning we said that the formularies of the Church of England should be taken *altogether*, not in that isolated fashion in which the superficial gather "gems" of Holy Scripture. Article 25 is explained by Article 35, which commends the Homilies as containing godly and wholesome doctrines, and recommends that they be read in churches diligently and distinctly. The Homily on "Common Prayer and Sacraments" sets forth the sense in which Confirmation may be legitimately regarded as a sacrament thus:—

"As for the number of them (Sacraments), if they should be considered according to the exact signification of a sacrament, namely, for visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness, and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord. . . . But in a general acceptation the name of a sacrament may be attributed to anything whereby a holy thing is signified, in which understanding of the word the ancient writers have given this name, not only to the other five, commonly of late years, taken and used for supplying the number of the sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as sacraments in the same signification that the two fore named sacraments are. . . . Although there are retained by the order of the Church of England besides these two certain other rites and ceremonies about the institution of ministers in the Church, matrimony, confirmation of children . . . yet no man ought to take these for sacraments in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are; but either for godly states of life necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church, or else judged to be such ordinances as may make for the instruction, comfort and edification of Christ's Church."

Let Confirmation be magnified. It has the two parts which make a sacrament—outward and inward. It only stops short in dignity at the door of the sacraments, *directly* instituted by our Blessed Lord Himself in Person.

KING'S COLLEGE, WINDSOR.

LENT TERM opened at the above University on the 15th inst., and we are extremely gratified to learn that the attendance of students at lectures by no means decreases, but goes on steadily increasing. The general standard too goes on im-

proving, as evidenced by the failure of the whole matriculating class at Christmas, which shows that the Faculty does not intend lowering the standard for the sake of obtaining students, as is too often done in other Provincial Colleges. As regards general proficiency in Classics, Mathematics, Modern Languages and English required from those who present themselves for matriculation, King's College still holds her own as a centre for higher education.

What a glorious past King's College has had, and what a glorious future would be in store for her if Churchmen would only rally together and feel that the support of the University is necessary to the existence of the Church in these Maritime Provinces. What a noble array of men of deep learning have felt the blush of pride mantle to their cheeks when they have called King's College their "Alma Mater!" What heroes in the van of education have drunk deep of the fountain of wisdom at the ancient University! What a multitude of clergymen of Holy Church throughout this vast Canada of ours has left the walls of King's College to go out into the Mission-field, and what a noble account have they rendered of themselves! Yet for all this King's College hangs her head at the thought of the ingratitude of her sons. Now in her time of need the old mother who nursed them and prepared them for life's conflict with the world, appealingly stretches out her feeble arms for assistance, and receives in reply a cold shrug of the shoulders, and advice to begone and seek support from strangers.

Things past with the College have been glorious; things present are gloomy; and things future are shrouded in an impenetrable mist. Perhaps it may never have struck individual Churchmen that in their hands is a powerful motor to lighten up the things of the present and thus clear away the mist of the future. It is in the power of the Church as a body to place the University in a position never before occupied by any College in the Maritime Provinces, and it is in the power of the individual Churchman to assist in this undertaking. The one will be but a sequence of the other. The large offering of the Church collective will be but the natural outcome of the gifts of individual Churchmen. It is needless to sit idle and expect that one man will endow the Institution. Such windfalls are rare among Churchmen in Canada. Each man must do his duty towards the College, otherwise the College will fall.

The question then arises, "What is to be done? Done? What is to be done? Among the sons of Alma Mater can there not be found ten loyal men and true who are willing to sacrifice a part of their time towards working for the Institution and making a personal canvass for it? What has become of that magnificent burst of enthusiasm evoked at the last Diocesan Synods of these two Maritime Dioceses? What has become of the loyalty which was so universally manifested? What has become of the numerous promises to "do all they could" for the College? How about the sermons which were to be preached in the Diocese of Nova Scotia once a year, and the collections which were to be taken up? As far as we can learn, not one sermon has been preached, not one collection has been taken up. And why all this? Because the interest manifested at the Synod has been allowed to die out. It is all nonsense to say the people won't give. Paper appeals are worthless, and cost more for printing and postage stamps than can well be afforded. Send a circular to a man, and the chances are ten to one that he never reads it

thoroughly, and still greater that he gives nothing when once he has read it. A personal canvass must be made, and we feel sure that money would be obtained. A great many persons of wealth and influence have never been asked, and what is more, will not give until they are asked. We know that the people will give, because a personal canvass was made some time ago by a gentleman in this Diocese, who succeeded remarkably well considering that he canvassed but a very small portion of the Diocese. There is a growing feeling in favour of the College in the neighbouring Diocese. Gentlemen are sending their sons to King's, knowing well the educational and social advantages to be derived there. But what seems remarkable is that money has been subscribed towards a temporary endowment, in New Brunswick, and the subscribers *have never been asked for their subscriptions*. A leading medical gentleman in St. John, discussing the affairs of the College, said, "By the way, I subscribed something for the College some time ago *but I have never been asked for my subscription.*"

While we despairingly wring our hands and cry out, "Poor old King's, what is to be done for her" the denominations around us are setting an example which we ought not to be ashamed to follow. When the Methodists, or the Baptists, or the Presbyterians are in need of funds for their educational institutions, do they collect it by newspaper appeals, or by circulars? They appoint men (their Conferences have the power to appoint), who make a personal matter of it. There may be the objection raised that men cannot leave their parishes to canvass for the College. Well, then, if the College goes down, how long will those parishes continue to exist? From whence will come the men to fill those parishes? From nowhere. The parishes too must go down, because there will be no College from which to draw a supply of young men.

Let us look the matter fairly in the face. We have a system in King's College which provides a free education to all who desire it. If this system be abolished, we may be temporary gainers, but in the long run the University must suffer. The only way out of the difficulty is to raise the money by paying a man or men to canvass, and by seeing that the men are of the right stamp, with none of that *hauteur* which is sometimes found among us, but with sterling go and vim in them; men who will thank the poor man for his twenty-five cents with the same zeal that they would thank his richer brother for twenty-five dollars, and make the giver feel that he has an interest in the College, and that it is as much his College as it is the College of the man who gives one thousand dollars. Caurchmen are not illiberal when properly asked, and with the proper asking let us hope that King's College will yet see her brightest day.

THE REAL WANT OF THE CHURCH.

THE New York *Kalendar*, Bishop Coxe's organ, has the following, which represents views often expressed in these columns. We are glad to find the Church press everywhere calling attention to what is lacking and stimulating the laity to do their duty:—"We hear very much of 'the real wants of the Church.' With some they are one thing, with others quite another. With some, the thing lacking and to be lamented until supplied, is popular sermonizers—men abreast with modern thought—eloquent preachers who can

pack their Churches to the utmost capacity. With others it may be 'shortened services,' or 'a more attractive ritual,' if it is not 'hymns for the lowly poor,' or 'a vigorous crusade against intemperance.' Verily, verily, there are so many to tell us with the utmost confidence, first what the Church needs, and so few comparatively to distribute the blessed riches she hath already in abundance.

"Our lack is not in our clergy; not our most lamentable lack. Eloquent preachers, clear, vigorous writers to defend and proclaim her doctrines are not the real want of the Church. May the Lord increase the ranks of His Priesthood we may pray, and give unto them the fullest measure of His best gifts. But there is something back of an increase of the sacred ministry that is wanting—something that is in fact more truly the want of the Church. It is earnest believers in her doctrines: men and women who live not only by faith in these doctrines, but *from* that faith,—whose lives are a constant testimony to their belief in the Creed they repeat; to their confidence in the prayers they uplift; to their sincerity in offering their 'souls and bodies to be a reasonable, holy and living sacrifice' unto God; lives in which the Divine life is revealed; in which the doctrine of the resurrection from the dead is verified. 'It is not the truth which a man knows,' said Robertson, 'but that which becomes his soul's life.' It is not what we preachers are proclaiming, though it be with the tongues of angels, that reveals unto us the true life of the Church. It is in the lives that their children are living that we find unerring testimony of her true spiritual condition. 'Be careful,' writes Charles Kingsley to a friend, 'unless you wake some day to find yourself not believing but only believing in believing; an awful and infinite difference.'

"Is not the real want of the Church to-day, steadfast believers in her inspired doctrines—men and women who live *from* these doctrines as well as *by* them? Is not this lack the cause of too many of our idle discussions of non-essentials and trivial deficiencies; discussions a true missionary zeal would soon remand to oblivion?"

MANNERS.—A contemporary editorially speaks of having gone to school to the new Archbishop of Canterbury, and calls him "Benson."

THE CHURCH'S FESTIVALS.

THAT the great yearly Festivals should be ignored by so many is an omission which may yet cause many a heartfelt peccavi. That the greatest events which ever transpired since the creation of mankind should be deemed unworthy of annual as well as weekly and daily emphasis, especially when the custom has the sanction of Scripture, is unaccountable indeed. For be it observed that Passover and Pentecost hold as conspicuous a place in the inception of the Christian Church as they did in the wilderness worship. So that the hopes of the ancient believer may be said to have been always in a state of pilgrimage, travelling onward through successive periods of revelation, and ending in rest, till they had crossed the barrier flood, which divided the law and the Gospel, the first dispensation and the second. Nor can the Nativity be regarded as falling accidentally into its place in the scheme of yearly teaching, marking, as that great event does, the transition of our chronology from A. M. to A. D.

No! the same over-ruling Providence that raised up a Cyrus, gave the luminous intellect to Julius

Cæsar, causing him to have the year of confusion rectified, whereby it arose that 1st January should become New Year's Day, being the 11th day after the Winter's solstice; and He who is not unmindful of the sparrow's fall has made the wisdom of the heathen proclaim the love of God, whether in the first day of the week or of the year. CHRIST is all.—COM.

CHURCH NOTES.

Let it be observed that while provision is made in the Prayer Book for six Sundays after the Epiphany, this year there are but two. That is to say, last Sunday was Septuagesima Sunday, although the Sunday previous was but the second after the Epiphany; and Ash-Wednesday, or the first day of Lent, will happen this year on the 9th of February. Easter Day, on which all the rest depend, is always the first Sunday after the full moon which happens upon, or next after, the 21st day of March, and this year it will fall earlier than it has at any time during the present century, viz., on the 25th day of March.

Correspondence.

NOVA SCOTIA W. & O. FUND.

(To the Editor of the Church Guardian.)

SIR,—Would you allow me to call attention through your columns to the working of the Widows' and Orphans' Fund. The points to which I object are—the passing over widows of clergymen who did not hold certificates, and the payment of full pensions to all widows indifferently, whatever their circumstances may be.

Object No. 11, page 9, of Report, reads thus:—"It shall also be one of the objects of the Board to provide for the Widows and Orphans of deceased Clergymen." There are at present four widows of deceased clergymen who are receiving no pecuniary assistance from the Board, some of whom, I fear, in very straitened circumstances. The D. C. S., by establishing the W. & O. Fund, considered that they redeemed their pledge. To simplify matters, they swept all donations, without consent of donors, and collections into a common fund; and, finding their income would allow it, paid to each widow or orphan family \$100, for which the premium had been paid, and an eleemosynary addition of another \$100. Now, this would be a very good arrangement if there were no widows outside the fund, and the pecuniary circumstances of all required further assistance; but now, neither of these conditions holds. The whole management is vested in a Standing Committee. Before the next payment of pensions, and for the future before the payment of the first pension, let it be ascertained in each case whether from pecuniary circumstances assistance is actually required beyond the \$100 to which the widow of every clergyman who held a certificate is legally entitled. This course would set funds at liberty for other purposes, for I cannot believe that all will accept the eleemosynary grant when several widows receive no assistance at all. Let a specified Sunday be appointed by authority for a sermon and collection for the W. & O. Fund in every Church in the Diocese, this would be attended to! Whereas, you know, Mr. Editor, that some Sunday—the selection of the day being left to the Parochial Corporation will be but too frequently passed over. Let it also be distinctly understood that \$100 be the limit of all pensions of widows whose husbands were working beyond the Diocese of Nova Scotia. I should be very glad to see the disgrace blotted out of leaving a clergyman's widow without any pension because her husband had not paid into a certain Insurance Fund. Such an exclusion is unchristian. By being just before we are generous, there will be a small sum to be divided annually amongst those who are at present 'overlooked in the daily ministrations'; and we may more reasonably when we have made this provision look for His blessing upon our Fund, Who has vouchsafed to call Himself the Friend of the Fatherless and the Widow.

I am, dear Mr. Editor, yours,

M.

Family Department.

THE INNER CALM.

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm,
Let Thine outstretched wing
Be like the shade of Elin's palm
Beside the desert spring.

Yes, keep me calm, tho' loud and rude,
The sounds my ears that greet;
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate Thy holy name.

Calm when the great world's news with power
My listening spirit stir,
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star
Which storms assail in vain,
Moving untroubled through earth's war
The eternal calm to gain!

—Rev. H. Brown.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

In Stephen Ray John had found one who seemed peculiarly adapted to be his confidant, his friend and guide, one who could not only enter to the full into the plans and purposes of his life, but could practically help him in carrying them out, and stimulate him to yet nobler endeavours, for it was impossible to be associated with this man without being influenced by him: his impress was felt more or less distinctly on all with whom he was connected. Sybil gladly and eagerly lent her aid in any scheme in which she could be made useful, and as Stephen Ray smilingly assured her, there was no limit to her usefulness. The 'Coomb' people who had remained an uncomfortable problem even during the incumbency of Hugh Barrington and in the life of the late Squire, were both for John and Mr. Ray the source of peculiar anxiety and interest. The 'Coomb' was a valley or ravine which ran like a deep furrow along one extremity of the upland where it bordered upon the adjoining estate: a brawling stream, bordered by stunted alders, ran down it, forming at the end of the slope a little lake or tarn, surrounded by steep banks likewise fringed with alder. Scattered the whole length of this little valley, from the tarn below to where the stream broke from among a group of rocks at its head, were rude cottages, built chiefly from the debris of these rocks, plastered with mud and thatched with straw or reeds. Most of them possessed what, by courtesy, might be termed a garden, consisting of a little patch of potatoes or turnips, and a row of Hollyhocks. The inhabitants of these primitive dwellings were a stalwart race of strangely clad people who might readily have been taken for Gypsies, and amongst whom, doubtless, some really belonged to that mysterious folk, but whose origin could in most instances have been traced to the surrounding countries. As John had told Mr. Ray, when the subject had first been mentioned between them, these 'Coomb' people were squatters; more than a generation ago they had settled in this little forsaken corner which at that time was considered as nobody's property, but which Squire Carruthers, on closely examining the records of the estate, found to be within its boundaries.

Arabs and Bohemians in their tendencies, poach-

ers by profession, persistently violating the game laws and displaying the cunning of savages in eluding them, as muscular as reckless in their appearance, the 'Coomb' folk were certainly an ingredient which would cause perplexity in any otherwise well-ordered parish, and that Stephen Ray was successful in establishing a friendly relation with them might well be considered as a test of his ability in dealing with human nature. "The 'Coomb' represents the height of my ambition," he said, one day to Sybil, while discussing his project of a school. "I am so much older than your brother, and have necessarily had so much more painful experience of humanity than he, that it would be quite unfair to him were he left to grapple with this business as it stands, but I want to leave it in a manageable state for him, and he, with his young energies and his warm heart, will be able to carry out all, and more than all that I in the long run could accomplish.

"O, Mr. Ray," replied Sybil fervently, "I want him to be all that you are—all that my father was—and I believe, I do indeed believe, that he will be." "And I want him to be, oh, so much better than Stephen Ray," he said, with a deep reality which touched Sybil to the heart—"he has better gifts to bring to the Master's service, youth, strength, comeliness, a thousand gifts to win men's hearts for Him."

In their close friendship with Mr. Ray, John and Sybil found another bond of union; he seemed the means of making the good in each more apparent to the other. Sybil had become so interwoven with John's life that it was impossible to him to imagine what life would be without her, and yet he had deterred speaking the words which might bind her to him forever. It may have been in part, because Sybil's manner towards him had of late acquired a touch of reserve which John, in the self-depreciation of his great love, misinterpreted, he dreaded being premature in his avowal, and risking a change in their present relation to each other, which was the source of so much happiness to him.

CHAPTER VII.

It was, as he himself said, a red-letter day in Stephen Ray's life, no less than in that of John Carruthers and Sybil, when the little school-house, which was also to serve the purposes of a mission chapel for the 'Coomb,' was completed. Whether these Ishmaelites realized the fact or not, the erection of the little building meant no less than the introduction among them of an influence which was gradually to change their whole existence. Hugh Barrington, with all his goodness, had failed in his endeavours to draw them into the Church, but Mr. Ray had bolder and more aggressive ideas and was not so easily baffled. The Church must lay hold upon them. Gently and warily, but not the less firmly, she must claim and keep them. There was something about the rude independence of these people that irresistibly attracted Stephen Ray, just as his artistic sense delighted in their fine physique and their bold, handsome faces. And they recognizing instinctively the indomitable spirit animating the slender frame and worn face of the new person, accorded him from the first an unwilling admiration and respect. "I could break on wif' one hand," said big Ben to his neighbour, wiley Tom, (a well-earned and coveted title), "and a comes among us here as if we was his children."

When the foundation of the little school-house was being dug the operations were watched with profound suspicion, and threats deep, if not loud, were uttered by the 'Coomb' folk. The place selected was about ten minutes' walk from the head of the ravine, on a rising ground, not far from the group of rocks of which we have spoken, and which would supply the building material. So formidable was the reputation of the 'Coomb' folk that it had not been an easy matter to get men from the village to undertake the work, and had it not been for the Squire none would have been willing to do so. When the first stones were being laid in order, the person himself acting as overseer, one of a picturesque, but threatening-looking knot of men, who had been suspiciously watching proceedings from the edge of the 'Coomb,' came forward and laid his heavy hand on Stephen Ray's arm. "What be the meaning of this here,

passon?" he asked, looking round at the workmen with an angry scowl; "what be thes fellows, a diggin' and a buildin' alongside of us? It ain't no sort of place for what you call decent, respectable folks to live. We don't want none sich. And if the Squire be thinking of setting a keeper to spy out our ways, let him look out for his keeper, I say. He'll be sorry that ever he set foot nigh the 'Coomb.'" Stephen Ray looked straight into the speaker's face, and in his own there was a curious mixed expression of kindness and sorrow and amusement. "Come this way, Ben, and I'll tell you all about it," he said, laying his hand in turn upon the motley sleeve of the giant; "come a little apart from your friends, too, and listen to me. In the first place, he went on, when they were out of ear-shot of the others, "although we have not known each other long, I think that you trust me, and believe that I am your friend." Big Ben having by a grunt given assent to this, Mr. Ray went on: "If I am your friend then I must wish to see you happy, and certainly would not join in any plot or plan against your happiness, even supposing the Squire, who is quite as much your friend as I am, were to make one. Now I solemnly assure you that the work those men are about is one in which I am interested heart and soul, because I firmly believe it will add more than you can at all understand to your happiness. It is in great measure my plan, though without the Squire's help I could never have carried it out, and I have not spoken to you of it, because it is not my way to speak of plans until they are likely to become realities." And now Mr. Ray began to unfold his project, sure that in the end he would make a convert of big Ben, so far at least as the school was concerned, for the soft spot in the great burly fellow's nature was his affection for his little ones. Indeed the 'Coomb' folk generally, with all their grievous shortcomings, were not deficient in family affection.

(To be continued.)

THE CONVERSION OF ST. PAUL.

WHILE not more ancient than the 10th or 12th century, the Festival of the conversion of St. Paul may well be celebrated by the Christian world. He was the Apostle of the Gentiles, and nobly did he preach Christ, but his work, great as it was, cannot for a moment be compared with the vast influence which his writings have exercised upon every age since he lived. How many have been aroused to "fight the good fight of faith," and to suffer for the truth's sake, by his searching and encouraging words, no less than by his brave and devoted life. St. Paul's conversion shows how good God is, how he comes to the sinner, and removes the scales from his spiritual vision, and calls him to a high and holy calling. And St. Paul's readiness to respond to God's calls, his subsequent unselfish life, and his earnest and active service stimulate us to a more self-sacrificing and zealous devotion to the cause of Christ. The Apostle's martyrdom used to be commemorated in conjunction with St. Peter on the 29th of June, but that is now called St. Peter's Day, and has to do altogether with that Apostle. Perhaps St. Paul's conversion is most important to be remembered. Many have died the martyr's death, but such a conversion stands without parallel in its attendant circumstances, and the conversion of such a man at such a time was an epoch in the Church's history which, humanly speaking, contributed more in the hands of God to accelerate its growth than any other possible occurrence could well have done.

THE SEPTUAGESIMA SEASON.

MANY different explanations have been offered respecting the nomenclature of the three Sundays which intervene, separating the Epiphany-tide from the Lenten Season. That most generally received is, that Quadragesima being the name given to the first Sunday of the forty days preceding the Paschal Festival, the three previous Sundays were named from analogy in round numbers, denoting the days before Easter. St. Gregory the Great, at the end of the sixth century, ruled our present use, and thus is given us a link like even-

ing torchlight between the bright rays of Epiphany-tide and the dark hours of Lenten retreat and silence.—*Church Calendar.*

Septuagesima, Sexagesima and Quinquagesima, the seventieth, sixtieth and fiftieth day before Easter, or the three Sundays before Ash Wednesday, and the weeks intervening, have well been termed the porch by which we approach the solemn Lenten-tide, and in which we are bidden to linger for a little while to prepare our thoughts and frame our minds for a proper entrance upon of the Holy Season.

GRACE AT MEALS.

"Blessing the table," says Collier, in his *Sacred Interpreter*, "or saying grace, which is the craving a blessing from God on our food, and thanksgiving afterwards, is a necessary and Christian-like practice, encouraged by St. Paul, who has taught us that 'every creature of God is good, if it be received with thanksgiving.'" Our Lord, when about to feed the multitude, took the loaves and fishes and "looking up to Heaven, He blessed them." The custom of saying grace at meals prevailed among the Jews, and has always been practiced by Christians. Even the heathen poured out libations to the gods, at their feasts. "The contrary practice," says Collier, "of devouring creatures which God has made and treasured for our use, and by whose blessing it is that we are nourished and refreshed by them, without even looking up to Heaven for a blessing, or returning thanks for them, is most indecent, unchristian, atheistical."

Is it possible that in any families professedly Christian this simple and seemly practice is neglected? If so, let it be instituted this New Year time. Let some member of the family be appointed, beforehand, to ask a blessing, and some one to return thanks. At dinner, at least, this devout custom should be observed. If other meals are irregular and informal, a blessing may be asked when even two or three are gathered; and even at a solitary meal every Christian should utter a silent prayer. Nothing can excuse the neglect of "saying grace" at the family board. The head of the house is, of course, the proper person to do this, and even a Bishop, if present, would not assume the office unless invited to do so. But the duty may be delegated to any member of the household, and it is sometimes performed by a child. Nothing could be more beautiful and appropriate than a short invocation of God's blessing upon the repast, by a little child. The influence of such an act of faith upon every member of the family must extend over the whole day. We subjoin some forms in common use, giving the preference to the responsive grace on occasions when the whole family are assembled:

BEFORE MEALS.

Bless, Heavenly Father, the gifts of Thy bounty which we are about to receive, and pardon our sins, through Christ our Lord. *Amen.*

Accept our thanks, Heavenly Father, for these Thy gifts, and bless them to our use, for Christ's sake. *Amen.*

God be merciful unto us and bless us in receiving our daily bread, for Jesus Christ's sake. *Amen.*

AFTER MEALS.

For these and all His mercies, God's Holy Name be praised, through our Lord Jesus Christ. *Amen.*

Unto God the Giver of all good gifts, be thanks and praise for these and all His mercies, through Jesus Christ our Lord. *Amen.*

AN INDIAN'S PRACTICAL TEST.

A Christian trader (Mr. Thomas), thus relates an incident which was the turning point in his career as an Indian trader. He said: The Indians' land east of the Mississippi had already been ceded to the Government by treaty, and the red man only dwelt there by the consent of the Government. When the Indians went away I went with them; I took up my quarters at the head waters of the Wisseba, at the junction of two important streams, tributaries to the great father of waters, and opened my store for trade.

After exposing my goods, in all their Indian varieties for some days without any success in selling, I became almost discouraged, and nearly concluded to give it up. The Indians would come into my store by the dozens, and after examining my goods, go away without purchasing. They had plenty of shu-ne-ah (money) and furs, but bought no goods, and the reason was a mystery to me.

At length the chief of the nation came in company with a crowd of Indians. He instantly exclaimed, "How do, Thomas? Come, show me nice goods. What do you ask for this? I'll take four yards of calico—three coon skins for one yard—half a dollar exactly—by'm by, to-morrow, I'll pay you."

The next day he came, accompanied by his whole band. His blanket above his waist was stuffed with coon skins. "Longknife, I will pay that bill now," said the Indian.

Suiting the action to the word, he began to pull the skins from his blanket, and counting out twelve held the thirteenth in his hand, and finally laid it upon the rest, exclaiming, "That's it exactly." I gave it back to him, telling him he owed me but twelve, and the Great Spirit would not let me cheat him. We continued to pass it back and forth, each one asserting that it belonged to the other. At last he appeared satisfied, and gave me a scrutinizing look; then placing the skin within the folds of his blanket, he stepped to the door, and with a yell cried, "Come!—come in, all you, and trade with the pale face—he's honest—he will not cheat the Indian, he believes in the Great Spirit—his heart is big, he is an honest trader."

He then turned to me and said, "If you had taken that one coon skin, I and my people would have had nothing to do with you, and would have driven you away like a dog; but now I have found that you are the Indian's friend, and we shall be yours."

The Indians then began flocking into the store and to trade, and before the sun had gone down, I was waist deep in furs, and shu-ne-ah in plenty. That one coon skin saved me as a trader, and I was thus even in my extremity enabled to honor Christ as my Saviour, my Counsellor and Guide.

BAD THOUGHTS.

Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are like rot in timber: like rust in iron. They eat into the man. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins! Ships go out to sea, all bright with fresh paint, their sails all spread and streamer flying, and never come back—never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay! Just so bad thoughts, vile, impure thoughts and imaginations, rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man or woman to the violence of temptation, with no interior reserve power to withstand the shock. Bad thoughts fed and fattened are the bottom vice of society.

A TAME RAT.

I have not for the last twenty years been without a tame rat. The "monkey room" is the general refuge for the sick animals belonging to my friends, and lucky are those animals who come into this hospital. I almost forget where the rat I am writing about came from. I believe he was one I rescued from an untimely end by being swallowed by the ant-eater at the Zoological Gardens. This rat has the bump of curiosity strongly developed, and nothing pleases him so much as to make an inspection of my writing table. He creeps cautiously about and examines everything, his object being to steal. What he likes best is lump sugar. My sugar-basin originally cost a penny; like the Portland vase, it has been smashed and broken so often that it is impossible to estimate its present value. The cause of these numerous fractures is the rat, who, when he wants a bit of sugar, stands upon his hind legs, supporting himself with his tail in a tripod-like fashion, and upsets the sugar-

basin; then, selecting a lump, he bolts with it. It is a remarkable fact that the rat never eats in the open; he takes all he steals back to his house. In order to do this he has to get on to the mantle-piece, which is about eighteen inches above the writing table. To enable him to accomplish this, I have put up for him a rat-ladder, built somewhat on the lines of a salmon ladder. After I had shown him once or twice how to get up this ladder with objects, which for a rat must be of considerable weight. One day I saw him steal a whole red herring. Having tried the best way to carry it, he ultimately picked it up at the right point where it balanced. When he arrived at the round hole which leads to the sleeping compartment of the squirrel's cage, he was pulled up short by the herring, which was crossways in his mouth. I was curious to see what he would do. He dropped the herring and seemed to consider. Having quickly made up his mind he adopted the following plan. Leaving the herring outside he went into the hole, and turning short around seized it by the head, and hauled it in with the greatest ease. The muscles about the neck of the rat are very strong, giving him great power to use his wedge-shaped head, whether for boring or carrying. He uses his tail to steer himself, and when climbing, works as a rope-dancer works his balancing-pole.

The rat is a great stealer of bits of paper, and any loose pieces he can find he carries away. When the post comes in, in the morning, therefore, the rat has the envelopes as a perquisite. These he tears into little bits and makes a very comfortable nest with them.—*Buckland's Settings from Animal Life.*

A DOG'S TESTIMONY.

Many of the children who read these lines have heard or seen the beautiful passage on prayer to be found in Tennyson's poem called "Morte d'Arthur"—the death of Arthur. The extract is in these words:—

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."

I have been reminded of these lines, and especially of the opening allusion to the prayerless brutes because I know an individual possessed of a dog whose behavior has sometimes illustrated the poet's meaning. The little dog in question is of no ancestral or other distinction; comes of no fine breed; and labors under the disadvantage of being yellow—a fine thing for a lion (in which case the color would be called "t' wdy"); but always regarded as a very bad feature in a dog. Now, this small animal, notwithstanding his humble origin and his disgraceful color, is so intelligent, so faithful, and especially so affectionate a creature, that sometimes one might almost think he possessed something similar to a human soul. But the little dog showed at other times and in other ways, the vast distance that separated him from the humblest human being.

More than once Jack (that is his name) has made his way into the room where his master was at prayer, kneeling, and with his eyes closed. At such times Jack has been distressed and frightened beyond all words at the sight. He always whined and cried almost like a child, and thrust his nose against the quiet figure, and tried to disturb it and arouse it. Evidently the animal did not know what to make of the position of prayer. If he had any idea at all, it was that the person praying was dead.

There are times in which prayer is scoffed at in so many ways, that it may do good to remind the children that it constitutes one point of difference between the brute creation and the human race. It is the high privilege of men to pray—it is one of the marks of their divine birth and of their eternal destiny. It is well enough that dogs and other dumb beasts should not understand and should object to it; but who wants to get his ideas of things from a dog's opinion and example?

"Whosoever will come after Me, let him deny himself, and take up his Cross daily, and follow Me."

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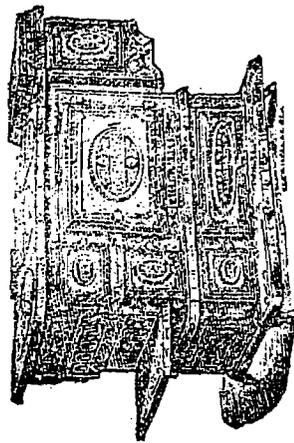
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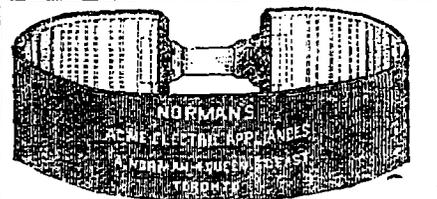
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