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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 17.]

HALIFAX, N. S., WEDNESDAY, AUGUST 23, 1882.

[One Dollar a Year.

ENCOURAGING FACTS.

The Archbishop of Canterbury in his recent Mansion House speech said 'it was refreshing in these days to hear that the Church of England was not so unpopular or so uncertain to go to wreck and ruin as some of their friends—if friends he might call them—were disposed to think. He liked genuine Churchmanship—none of the milk-and-water kind, but thorough old-fashioned regard for the old fashioned Church. It was well to know that here, in the centre of European civilisation, the Church of England was not yet despaired of. He for one, had no despair about it, and he looked forward hopefully to a great career for their great and beneficent institution. The Church of England had its triumphs of peace as well as of war, and the secret by which she was able thus successfully to do her work was because, like our army and other institutions of the country, she was ready to accommodate herself to any changes which were necessary in order that she might better fulfil the duty which had been committed to her—maintaining her unity of principle, but never swerving from the great truths of which she was the minister. She was always ready to be improving so far as it was possible for improvements to be introduced. He remembered the days when our Dissenting brethren accused us of being averse to reform; but now things were changed. Churchmen wanted reform, and the critics would not allow them to have it. He did not know whether they were afraid that if the Church were reformed she would become so formidable that Dissent would have no chance in resisting it. Resistance to legitimate and real reform of the Church of England came not from within, but from without—from a certain number of persons who were afraid that the Church might become so good and powerful that they would have no chance in the conflict.'

CHRISTIAN EDUCATION.

He gives his children far too little, who gives them nothing but their life. The father and mother are the image of God, and God was not content with simply creating the world. He preserves and guides it. So parents should bring up their children in such a way that they may turn out strong, sociable, and educated. Would you have them strong? Accustom them to sobriety, exercise and labor. To make them sociable, habituate them to assist their companions, to sympathize with them, to be penitent and not to do to others what they would not have done to themselves. Instruct them also, but remember that the world has more need of Christians than of scholars. There is one kind of instruction truly indispensable, which it would be a crime for you to omit, namely, to teach them the principles of their religion. Would you have them virtuous? Watch over their rising passions, and direct them to good; leave no vice unpunished; inspire them with a love for useful and generous actions. Let your praise and censure be both well timed; keep an eye on their companions, let your love for them be tender and impartial. Do not expect that a child will act as a man, but remember that he will one day become a man. Good examples and the fear of God will contribute more to the education of your children than mere words ever can. Parents, the best inheritance you can leave your

children is a training in the Christian life and industrious habits. Teach them submission, gain their confidence, and procure them employment. By so doing you will spare yourselves much unhappiness, as the more educated they are the better they will be, and you may confidently look to them for an ample return of love and assistance in your old age.

THE BISHOP OF ELY ON EPISCOPACY.

"The Church of England as a branch of the Church Catholic holds the perpetuation of the apostolic succession of the three-fold ministry through Episcopal ordination as the primary law of her continued existence. When, as sometimes happens, the Church of England is branded as narrow and intolerant, because she declines to associate with her clergy in their ministrations any who have not received Episcopal ordination, she is no more really intolerant than any sect or society for adhering to the fundamental principle on which it is based. For the principle of Episcopacy is not that it is one of many ways by which the ministerial commission is handed on—but that it is the only way which, coming down to us from the Apostolic age, has the seal of the first inspired followers of Jesus Christ. "It has been seen," writes the present Bishop of Durham, "that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot without violence to historical testimony be severed from the name of St. John." Without pretending that the Holy Ghost is not pleased to operate through other ministries, recognizing thankfully the plain manifestations of His gifts to the members of other communities which have abandoned the Apostolic succession, our Church does but maintain what is a truism on her lips, when, accepting the language of Cyprian, "Episcopatus in ecclesia esse et ecclesiam in Episcopo," she refuses to dispense with the necessity of Episcopal Ordination, even in the case of individuals worthy of all reverence for intellectual power and spiritual attainments."

PREACHING recently at St. Mary's, Colchester, on behalf of the National Schools, the Bishop of St. Alban's, after enlarging upon the importance of religious education, alluded to a paper which, he said, had been issued by the Liberation Society to be put into the hands of all Sunday School teachers, to this effect:—"Take care that you impress it upon the mind of every child that comes into your way, that every religion or communion whose ministers are paid by the State is hateful to God; make them understand that and let them not go from you till they are thoroughly impressed with this doctrine and idea." Such are the papers, said his Lordship, that are widely diffused. How the great Nonconforming body will treat this attempt to pervert the holy and blessed office of a Sunday School teacher into an engine of political strife and distraction remains to be seen. I trust that the best and purest among them will cast it away from them as an unholy thing. Teaching such as this is a direct propagation, under the sacred name of religion, of variance, emulations, wrath, strife. To teach such things to children is a plain dereliction of duty to those little ones whom they were commanded by God to care for, and not to cause one of the least of them to stumble.

THE ANTIQUITY OF THE CHURCH OF ENGLAND.

The *National Church* says:—Of all fallacies long current none perhaps has been more difficult to dispel than that which allows to the Church of England no greater an antiquity than the Reformation period. It is still half accepted, or at least not wholly laughed to scorn, by men who are continually repeating their belief in the "Holy Catholic Church"; it is an article of faith with most people outside the Church, by many of whom it is indeed diligently fostered. Not only is this the case, but when "Catholic" countries are spoken of there are still some who believe, or affect to believe, England of all countries cannot be included, and that, in fact, "Catholic" is identical with "Roman Catholic." The Bishop of Carlisle has lately been brought into conflict with those who are intent on conversing this, sometimes, convenient fallacy. His sermon in Westminster Abbey after Darwin's funeral has given occasion to certain criticisms by a Roman Catholic Prelate, and the Bishop has thought well to define in a local paper his position as an English Churchman and the error into which his critic has fallen. The Bishop does his work so well that we cannot be anything but grateful to the gentleman who drew forth his letter.

SOME OF OUR PRESENT NEEDS.

We need a learned Clergy. We require an historical Christianity. We need a Church such as, thank God the Church of England is, professing a faith grounded on Holy Scripture, as interpreted by the creeds of ancient Christendom, and tracing her spiritual lineage, and the ministerial commission by which she dispenses the Word and Sacraments, backward in uninterrupted succession through eighteen centuries to the Throne of Christ, her Head, seated in heavenly glory. And in order that such a Church as this may be preserved in evangelical truth, apostolic order and collective love, we need a Clergy qualified by sound learning, calm and sober judgment, vigorous energy, and well-trained ability and holiness of life, to defend her, such as this University has never failed to supply, and such, it is devoutly to be hoped, she ever may send forth according to the need, in increasing abundance.—*Bishop of Lincoln before the University of Cambridge, May 1882.*

ALMSGIVING.

Conscience like every other faculty needs cultivation and enlightenment how to use the gifts of God for which men are stewards, and for which they have to give an account. The Christian Church is as insensible to the sin of covetousness as the Christian Church 100 years ago was insensible to the sin of slavery. The parting with money should be made the means of grace and help to the energy and beauty of the Christian character. If a man's money helped to make his Christianity like Christ's, it did the best possible thing for him. The giving is to be done as a religious exercise, as the highest act of worship.—*Church Paper.*

The committee appointed in 1863, at Eisenach, for the revision of Luther's translation of the Bible, has held its last meeting at Halle, and there is every prospect that the revised version will soon appear. Out of the 30 original revisers, 14 only remain, 16 having died since the work began.

EASTERN CUSTOMS AND BIBLE TEXTS.

The Rev. Richmond Shreve, M.A., whose excellent papers on the Literary History of the Bible we had the pleasure of publishing a few months ago, has kindly placed at our disposal a series of papers prepared for the purpose and read before his Bible Class in Yarmouth, and as they are of an extremely interesting nature, and while valuable to all, particularly so to the young, we think they will be very acceptable to our readers. Our only regret is that we cannot publish each paper entire each week, but must break them up to suit our limited space.

No. I.

Ever since my boyhood I have had a longing desire to travel, because in travelling one can see, and seeing learn.

While there are many parts of the world which have great attractions—as, e. g., the western portions of our own continent with their “magnificent distances”; Italy, with its history of art and its sunny skies; the snow-clad Alps—I would, with comparatively little regret, pass by all these if I could but wander at leisure near to and through the Cathedrals and Abbeys of old England and through the different parts of Palestine! These subjects and places have an interest for me I have no wish to be rid of—an interest which would only be deepened by the gratification of sight.

Of the Cathedrals I must say not one word, or we will not get to Palestine at all to-night. But that land, the *Holy Land*, the Land of Promise, we would like indeed to stand upon its soil. Associations can do much in any case to endear a spot to one's heart, but here it is especially so. To gaze upon that land from a nearer standpoint than that of Moses; to see where Joshua fought, and Samuel prayed, and Solomon dwelt in luxury, and Elijah was called from earth without actual death; to walk where the great Temple stood—all this would be something. It would be yet more to visit that land where the angels of God appeared in visible form to the sons of men; and, above all, it would be with a holy delight that we would tread where Jesus trod; with deeply chastened and subdued feelings we would visit Gethsemane and Calvary, and spend our Christmas at Bethlehem.

Centuries ago, before Jerusalem had become half foreign, as it is now; before it had fallen under the rule of stagnant Mahomedanism; yet further back, before Roman armies had laid low its walls, the devout Jew, when making his periodical pilgrimage to the Holy City, would fall upon his knees in a transport of joy as he first came in view of its dazzling beauties. We know that the deep feelings of one great, full heart found vent in tears when, knowing the future, He came in sight of the city; so that we can easily pardon the rapture of the Psalmist, and would most probably have echoed his words, could we have seen it as he saw it—“The hill of Zion is a fair place, the joy of the whole earth.” Anything, therefore, however trivial, which throws light upon the Scripture references to that land and its people ought, I think, to prove interesting. So much by way of preface.

We haven't seen Palestine and are not likely to see it, for our relatives, who, by the way, have the misfortune to be unlike us in many respects, have also the further unhappiness to be like us in their poverty. The traditional “rich uncle” will not, therefore, bequeath us a fortune, and without it we can not travel. Thank goodness, Cowper's words are fairly true as he speaks of one who has seen the world: “He travels and expatiates, as the bee from flower to flower, so he from the manners customs, policy of all, land to land. Pay contribution to the store he gleans. He sucks intelligence in every clime, and spreads the honey of his deep research. At his return—a rich repast for me.”

We will gather of his repast, and spread it before you as our own, only further promising this—that I have thrown my remarks into the form of a personal narrative, with the hope that I would thus tax your kindness the less; but I have not imagined scenes to suit the Scriptural references. So far as

the bare facts of my paper are concerned they can be verified from the experience of actual travellers. Such a traveller was *Morier*, and he says:—“The manners of the East, amidst all the changes of government and religion, are still the same. They are living impressive from an original mould, and at every step some object, some idiom, some dress, or some custom of common life, reminds the traveller of ancient times; and confirms above all, the beauty, the accuracy and propriety of the language and the history of the Bible.”

You have read the “Arabian Nights?” Imagine, then, that we have Aladdin's lamp, we touch it, the Geni appears,—“Palestine”—and in a moment we are there! We are a pleasant little party, in fact we always are, numbering half a dozen; agreed upon these points at least, we are enthusiastic about the country, and determined to observe all we can.

We engage *guides* (Numbers x. 31) who hire themselves and their animals by the week. When our Commissariat arrangements are made, we are prepared to start on our little pilgrimage on the morning of the second day after our arrival in the country.

(To be continued)

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

THE BISHOP will hold Confirmation at Rawdon and Douglas on Sunday, the 27th inst.

His Lordship will commence his western tour with services on Sunday, September 10th, at Kentville and Wolfville, and has made the following appointments:—

- September 12—New Ross.
- “ 13 (p.m.)—Aylesford.
- “ 14—Middletown.
- “ 15—Lawrencetown.
- “ 17 (a.m.)—Bridgetown.
- “ 17 (p.m.)—Belleisle.
- “ 17 (7 p.m.)—Middle Granville.
- “ 18—Granville Ferry.
- “ 19—Annapolis.
- “ 19 (p.m.)—Rosette.
- “ 20—Dalhousie and Perott.
- “ 22—Moose River.
- “ 22 (p.m.)—Bear River.

WILL Rectors of parishes, who have not already done so, please respond at once to the recent postal card communication of the Clerical Secretary, on behalf of King's College, Windsor, as action must be taken without delay.

AMHERST.—The Metropolitan of Canada has been spending a week with Canon Townshend at Amherst. His Lordship preached in Christ Church at the Wednesday evening service, and is in excellent health.

ANTIGONISH.—On his return from meeting of Synod (9th July) the Rev. J. W. Arnold, Missionary at Halfway Cove, Guysboro, took the Sunday duties here with much acceptance. His appeal for aid in Church building was responded to, the congregation contributing through the offertory, (nearly all monies for Church purposes are raised thus) the sum of eleven dollars. Mr. Arnold deserves and is receiving the sympathy and support of Churchmen in the more favoured parishes of our Diocese in the furtherance of his work.

BAYFIELD.—At the solicitation of friends at St. Peter's, C.B. (this place is about twenty miles distant from and is nominally an outstation of the Mission of Arichat) our Rector was induced to spend a few days amongst them. On the eighth Sunday after Trinity morning and evening prayers was said and sermons preached in the Town Hall, (the only place of worship of any description in St. Peter's) this being the first services held in three years, and the second time in its history in which the clergyman officiated in vestments. The place is represented by the “orthodox number of denominations,” the Presbyterians leading. Since

the completion of the canal some decrease of population has ensued, and the number of Church members have decreased to about ten. Are not these few scattered sheep in the wilderness, (the latter figure is not intended to apply literally to St. Peter's, which is a place of great scenic beauty, of commendable enterprise and withal most healthful) worth looking after? It was something interesting to find here, among the congregation of worshippers, former members of St. Luke's and the Garrison, Halifax, of St. John's, Arichat, and one originally of St. James', Mahone Bay, who became successively a member of St. George's, Montreal, St. Stephen's, Chester, and St. Mary's Bayfield. In the services the responses were good, better in proportion to number than in some of your large city Churches. Better than all, a devout, and so far as that could be accomplished in a private house, a decent celebration of the Holy Communion was participated in on Wednesday morning following the Sunday, by six confirmed members of the Church Catholic. The highly esteemed doctor of the place was one of the communicants. May the good lady who placed a room in her house at the disposal of the Church for Sanctuary and Altar have the Divine presence of the Blessed Son of God ever abiding upon her and hers. May her husband be led to the higher and clearer light of the *Whole Truth*. It may be mentioned that as far as could be ascertained this was the first celebration of the Holy Eucharist in the place. The offertory at the Sunday services was supplemented, and a sum handed the Rector which paid his travelling expenses. He was accompanied by a portion of his family.

SYDNEY, C. B.—On Wednesday, the 9th inst., a very successful tea meeting was held at the North-West Arm in aid of St. John's Church. The weather was rather threatening, but notwithstanding this, a large number of people assembled, many arriving by road and others by the steamer “Morrimac,” which ran from Sydney and North Sydney. The amount realized was a little over ninety dollars.

SACKVILLE.—Will you allow me, a constant subscriber to your valuable and widely circulated journal, to plead with the Churchmen of the Dominion at large and with my personal friends in particular on behalf of our Parsonage Fund. By the kind liberality of Churchmen in England and in our own Province we have been enabled to complete the parsonage sufficiently to allow of the Rector's residing in it. But much yet remains to be done, and, owing to the numerous other claims which press upon us at the present moment, we are unable to accomplish it without external assistance. We have adopted the suggestion of one of your recent correspondents and have built a parish room in connection with the house. Unhappily, however, we are unable to finish it, and cannot therefore avail ourselves of it or of the cellar over which it is erected. It is not water tight, and requires to be floored, lathed and plastered before it can receive the usual fittings of a public room. Other requisites are absolutely needed to render the house moderately comfortable and in order to obtain them and to complete the parish room we shall require a sum of not less than two hundred dollars. We have done what we could to help ourselves, and we earnestly hope that those who have the interest of the Church at heart, and have also the means of helping us in our extremity, will do so for Christ's sake. We shall be grateful for the smallest contributions, which may be forwarded by P. O. Order or otherwise to the Editor of the GUARDIAN or to Yours, etc.,

WILLIAM ELLIS,
Sackville Rectory,
Bedford, Halifax, N.S.

HALIFAX.—North-West Arm Mission Anniversary Service.—Notwithstanding the threatening state of the weather on Thursday evening last, a large congregation assembled at the North-West Arm Mission Chapel on the occasion of the Anniversary Service. The service began with the hymn “We love the place, O God, wherein Thine honor dwells.” The service was divided between Rev. Dr. Leakin, of Baltimore, and Rev. F. R. Murray,

Rector of St. Luke's, the former taking the first Lesson (1 Kings viii. 22) and the closing prayers of Evensong, and the latter the prayers to the end of the Third Collect, the second Lesson (St. John ii. 13) and the Anniversary Sermon. The special Psalms were 148, 149 and 150, which, together with the "Magnificat" and "Nunc Dimittis," were well rendered, being set to very easy and pretty chants, and in them, as well as the hymns, which were familiar to all, the congregation joined most heartily. The singing on this occasion was probably the best that has ever been heard in the Arm Chapel. The Mission choir, which would do credit to a much larger church and neighborhood, was largely augmented by a number of men and boys from St. Luke's and the Bishop's Chapel choirs. The Rector of St. Luke's sermon from 1 St. Peter iii. 15, "Sanctify the Lord God in your hearts," was a most telling and impressive effort, and could not fail to reach the hearts of some—we trust all—present. After dwelling upon the interesting circumstances that brought them together, the preacher urged upon the congregation in earnest words to make their service of prayer and praise more a service from the heart, and to sanctify the Lord God therein. The chapel was neatly decorated for the festival, and, being well lighted, presented a very attractive appearance. Over the reredos, in large letters of gold and blue, was "God bless our Mission." A white frontal adorned the Altar, and seven vases of flowers were neatly arranged on the Retable. The organ was presided over by Miss Draper, of Melville Island, who performed the arduous duties in a most creditable manner. The absence of the Rector was much regretted. Mr. Winterbourne had a most important engagement elsewhere, which prevented his being present at this service.—*Com.*

DIOCESE OF FREDERICTON.

The Metropolitan has recently been visiting the churches in St. Stephen, Grand Manan, Campobello, St. Andrews, St. George, &c., holding Confirmations, consecrating churches, and performing other Episcopal functions. The Coadjutor Bishop has been doing the same in Peterville, Welsford, Oak Point, Blackville and Darby, Chatham, Sussex, Springfield, Gagetown, &c.

The new Church of England Hall in Fredericton is progressing rapidly, and will be a fine-looking building and a most useful one.

CHATHAM.—His Lordship the Bishop Coadjutor visited Chatham on Thursday week, while on his return to Sussex from Derby and Blackville, where Confirmations were held on the previous day. The Bishop was the guest of the Rector of Chatham, Rev. D. Forsyth, R. D., and on Thursday evening a conversation was held at the Rectory, at which about sixty persons assembled to welcome the Bishop on his Lordship's first visit to Chatham. The commodious rooms of the Rectory were handsomely adorned with flowers, and the refreshment table presented a most attractive appearance with its artistic arrangement of floral ornaments and choice viands. During the evening the company were entertained with music, games, social conversation, etc., and all apparently enjoyed the entertainment to the fullest extent. Before the company dispersed the Rector, in a few suitable words, and on behalf of the parishioners and himself, extended a hearty welcome to the Bishop Coadjutor. It was his happiness on the present occasion to realize the fulfilment of the desire to see His Lordship in Chatham, and to extend a cordial welcome to the Coadjutor of the distinguished Metropolitan. The fact that His Lordship had been chosen as the fellow-worker and successor of so illustrious a prelate as Bishop Medley was a sufficient guarantee to the speaker and representative Church people who were present to welcome His Lordship that the Church's interests would be safe in His Lordship's hands whenever it should be so ordered by Providence that His Lordship would be called to succeed our venerable and revered Metropolitan. Hoping that His Lordship would be pleased to accept this entertainment as an expression of cordial welcome from the parishioners of Chatham and himself, in their name and his own.

he heartily welcomed His Lordship to their midst. Bishop Kingdon, in replying, heartily thanked the Rector and his parishioners for their cordial reception and exceeding kindness since his arrival among them. His visit to Chatham had been unexpected, and he was altogether unprepared for such kindness and attention as had been extended to him. As the recipient of this kindness and attention he had been again and again surprised at the repeated forms of expression it had taken within a few hours, and sensible of his own unworthiness, he could only suppose that the honor done him had been prompted by the same feeling which had resulted in that much more deserved, well known and highly appreciated respect and attention which betokened the love and esteem of the venerable Metropolitan in this parish. It was a very great pleasure and gratification to him to meet with such kindness, although a comparative stranger among them, and he trusted that love and affection would only be strengthened by their further knowledge of each other. He heartily thanked them for their exceedingly kind and cordial reception.—*Com.*

LORCHESTER.—The Church people of Dorchester have again enjoyed the pleasure of a pastoral visit from our honored and beloved Metropolitan, who arrived here on the 22d July, and was, during his stay, the guest of the Rector, the Rev. J. Roy Campbell. Sunday, the 23rd, was a beautiful bright day—just such as could be desired—and as Church people as well as others do not fail to appreciate the privilege of listening to the wise and fatherly counsels of His Lordship, the Church was filled to overflowing; in fact, many could not get seats, though every care was taken to make the congregation comfortable. The service began with singing the hymn, "We love the place, Oh, God," during which the Bishop and clergy took their places, and the ante-communion office followed. Besides very appropriate hymns, the Nicene Creed was chanted, the work of the choir being very satisfactorily rendered throughout. The confirmation service then proceeded, and 35 persons received "The laying on of hands" of whom 17 were males, several being well advanced in years. At the close of the confirmation service, an address was delivered by His Lordship, after which the Holy Communion was administered, the Rev. Mr. Simonds assisting, and 90 persons partook—a large number of whom were young men—which is justly regarded as a striking cause of hopefulness for the future welfare and progress of the Church among us. In the afternoon His Lordship attended the Sunday School, making a very instructive and interesting address to the children, and expressed his pleasure at the efficiency of that branch of the work here. The evening services were also attended by a large congregation, and those who had the privilege of hearing His Lordship were delighted as well as edified with his plain and admirable words to both young and old. Never was His Lordship more heartily welcomed among us. As his years advance it is a source of sincere delight to all to meet him in such vigor and good health, and it is also most gratifying to know that in the evident signs of progress in Church work here, our Bishop saw so much for encouragement and thankfulness, and so expressed himself. Active work in material improvement is also not neglected—a stone and iron fence about the church grounds, now rapidly approaching completion, proves that whilst the spiritual work, we trust, is going successfully on, yet the adornment of "God's acre" is not neglected. His Lordship left by the noon train on Monday to visit his friend Canon Townshead, at Amherst, before which, however, many of the leading men of the village called, all wishing him "God speed" and a long continuance of his most useful life and work.—*Com.*

DIOCESE OF QUEBEC.

To the Editor of the Church Guardian.

SHERBROOKE, QUE., 18th Aug., 1882.

SIR,—Will you kindly correct the notice published in your last issue as to "Midshipman de Chair?" The father served in the Canadian Volunteers when residing in Lennoxville, Que.; he was never in the army. My old and valued friend Mr.

Rawson is not "the late," but is alive and supremely happy in the possession of three distinguished sons, viz.: the Rev. C. W. Rawson, M. A., of the Quebec Cathedral; Capt. Rawson, R. N., esteemed one of the finest officers of that fine service; Lieut. Wyatt Rawson, R. N., of the Queen's yacht, a volunteer in the Ashantee war and also in the Hare's Arctic expedition. Mr. de Chair has two sons in the Royal Navy, the captive at Cairo being, I fancy, the elder of the two. Both boys have made their mark, and seem bent on emulating the brilliant qualities of their uncles. Both are Canadians, born at Lennoxville, Que. The Rev. C. W. Rawson, M. A., was educated at Bishop's College; was Mountain Jubilee Scholar in 1866, and Prince of Wales' prizeman in 1865.

Yours obediently,

R. W. HENEKER.

DIOCESE OF SASKATCHEWAN.

(Editorial Correspondence.)

EDMONTON.—At a meeting of the Churchwardens of All Saints' Church, it was found that a balance of \$100 remained to be paid, after which the Church would be free from debt. The total cost was about \$2,500.

PERSONAL.—The Rev. Canon Mackay has returned to Prince Albert. We expect shortly to hear from him.

DIOCESE OF RUPERT'S LAND.

(Editorial Correspondence.)

WINNIPEG.—The Rev. H. T. Leslie, B. A., will be appointed to the position of Chaplain among the English immigrants, &c., the salary of which is provided by the generous gift of £3000 from an English lady. The trust deed has been executed here, and has been sent home for her signature.

CHRIST CHURCH.—The singing has been much improved since the introduction of Hymns Ancient and Modern. There are at present 10 sopranos, 3 altos, 7 bass and 7 tenor, with two boys, making 29 in all. Mr. Henry Soare, late of the choir at Clewer, England, is choir master, and it is intended to increase the choir to 40 picked voices. The services are plain in the morning and full choral at night. The part of the city in which the parish is situated is growing very fast, and the Church is growing in proportion.

HEADINGLY.—This Mission is about 13 miles from Winnipeg, on the new line of the Manitoba and South-Western Railroad. It has an endowment of 3000 and still holds 200 acres of land. It is prettily situated on the banks of the Assiniboine River. There is a church which as yet has received no paint. As the Mission is vacant, we were appointed by a meeting of the clergy to supply it with a morning and afternoon service on the 9th. We drove out with a pair of horses, in a rain storm, through the Winnipeg mud, which we believe is different from other mud in Manitoba. It is like melted gutta serena when it begins to dry. The people in Headingly hope to build a new parsonage, as the old one is almost in ruins. We urged them to paint their church, build a house, and convert the old parsonage into a barn. There is not much life in the Mission, but we hope on the reappointment of Rev. Alfred G. Pinkham, now of Morris, that the parish may be built up. It ought to be a strong parish.

PORTAGE LA PRAIRIE.—This parish, 60 miles from Winnipeg, is meeting with much success since the arrival of Rev. A. L. Fortin, recently appointed Rural Dean of Marquette. A new church and house are in course of erection, and the parish is being organized. There is a Sunday School of about 65 children and an attendance at church of between two and three hundred. At present the services are held in the Court House. The weekly envelope system has been introduced, and the offering is about \$30 a Sunday. There will be an endowment of \$500 a year; a certain portion of the income from the remaining fund will be given to weak parishes in the neighborhood, and the balance to the general work of the Church. Portage

la Prairie is one of the oldest Missions in the Diocese.

PERSONAL.—The Ven. Archdeacon Pinkham visited the missions at Birtle and Rapid City on behalf of the Mission Board to inquire into the state of these places. At Rapid City a meeting of the Vestry was held. In Birtle the Archdeacon held service and preached.

PLYMPTON.—The first tea meeting ever known in this little settlement was recently held by the Church congregation. Nearly 200 sat down to supper. After tea there were music and addresses in the school house, and Mr. Tason the missionary was presented with an address and \$122.

WINNIPEG.—The Rev. O. Fortin, Rector of Holy Trinity and Rural Dean of Selkirk, has gone to Rat Portage to examine the prospects for the establishment of Church services there and at White-mouth.

DIocese OF ONTARIO.

(From our own correspondent.)

OTTAWA.—Sunday, the 6th August, was the hottest day of the season so far, the thermometer registering a *maximum* of 94 degrees in the shade. The intense heat had a very visibly thinning effect on the attendance at most of the city and suburban churches. In one of the latter the heat had such a bewildering effect on the officiating clergyman that he read the Psalms for the 9th day of the month. It was just the kind of weather to try peoples tempers.

Much regret is felt at the sudden and unexpected death of Mr. S. R. Warren, organ builder. During the offertory at Christ Church on Sunday Mr. J. C. Stewart (who is acting as organist in the temporary absence of Mr. Harrison) played the "Dead March in Saul" as an expression of the feeling of the congregation. The sad strains of the piece had a very marked effect on those present.

On Tuesday evening, the 9th instant, the new organ which has been placed in St. Alban's Church, at a cost of \$2,275, by Messrs. S. R. Warren & Son, of Toronto, was tested in the presence of several members of the congregation and others, and gave general satisfaction. It is worked by a Berry motor, and is built with a special pneumatic action on the pipes of a large scale, an improvement which results in a remarkably light touch. It is said the organ will not be formally opened till the autumn. The Churchwardens have received thirteen or fourteen applications for the situation of organist, some of them being from England and the United States. The salary is \$400 per annum.

In a letter received recently from Dr. Lauder, Archdeacon of Ottawa, dated from England, he states his intention of returning to Ottawa on or about the 1st of October next. The Archdeacon will then have been absent just eleven months.

The newly ordained Deacon, the Rev. A. W. Mackay, is at present taking temporary duty at the Church of St. John the Evangelist during the absence of the Rector, the Rev. H. Pollard, on vacation at Riviere Du Loup.

The Rev. Messrs. B. B. Smith, H. B. Patton and E. A. W. Hannington are camping out at Black Rapids.

The religious census of the City of Ottawa recently issued gives the relative strength of the following religious denominations thus:—Church of England, 4,825; Presbyterians, 3,059; Methodists, 2,173; and Roman Catholics (French Canadians and Irish), 15,901.

A batch of thirteen emigrant girls arrived in Ottawa in July, having been brought out in the steamship *Homecrarian* from Cork to Quebec. They obtained situations as domestic servants, at large wages, almost immediately on arriving, but remained only a few days in their places, being quite incompetent and useless to the ladies who had engaged them. These girls are a sad and yet practical illustration of the absence of teaching the elements of cooking and general housework in the Carmelite Convent at Tralee, Ireland, in which institution they were all brought up. It is quite time that, in

addition to the Catechism, something of the practical duties of their future station were taught in the Roman Catholic convents.

ARCHVILLE.—Owing to the oppressive heat the Sunday School of Trinity Church, Archville—Mr. W. Carter, Superintendent, *pro tem*—is closed till Sunday, 3rd September.

ROCHESTERVILLE.—The annual picnic of the St. Paul's Church Sunday School, Rochester, took place on Friday, the 4th inst., at Long Island, per steamer *Como*. About 150 persons availed themselves of the trip up the Canal, which was much enjoyed, the children especially appearing to enjoy to the utmost the novelty of their surroundings. Dinner, racing, games, fishing and other pleasurable occupations took up the day, the only drawback being the want of drinkable water—a very serious one however—and for the lack of which much suffering was experienced.

KITELY.—*Consecration of Church and Burial Ground.*—Monday the 15th July saw a work accomplished which has been going on for many years. St. Thomas' Church, at Frankville, about 18 miles north of Brockville, was then consecrated. I was disabled, from sickness, from being present; but I can well realize the feelings of the zealous Missionary who had succeeded in putting the copestone on the building, toiled at for so many years by those who had gone before him; and of the older, at any rate, of those who, as Churchmen, had settled in the forest there, and through much trial and temptation had continued Churchmen still. The Bishop was met at the station (Irish Creek, ten miles away) by several of his clergy, and after dinner they drove over to Frankville. Evensong was said by Revds. Rural Dean Grant and W. Wright. The Lessons were read by Revds. John Osborne and J. W. Weatherdon, B. A. There were 35 candidates for Confirmation, all of whom were accepted by the Bishop, and of them 15 were males. The congregation was large and attentive. After the Confirmation Service, in which the Bishop was assisted by Rev. A. C. Nesbitt, R. D., of Smith's Falls, his Lordship delivered an Address, which, like all his Confirmation Addresses which I have heard, was spoken with a view to the practical benefit of the congregation, old and young, as well as of the newly confirmed. The Confirmation having taken place in the afternoon, there was no celebration of the Holy Eucharist; but the people were reminded of what was *now* the blessed privilege of an increased number amongst them, viz., that their "eyes might see salvation," by the singing of *Nunc Dimittis* as a Recessional; "Soldiers of Christ arise" having been the Processional Hymn.

Easton's Corners, the other head-quarters of the Mission, is about distant from Frankville as is Irish Creek, and the Bishops and clergy were conveyed there in the evening. Tuesday morning, when the Church and churchyard were to be consecrated, turned out very wet, so that the outdoor ceremony had to be put off till the afternoon. A large congregation had however assembled and the Consecration of the Church was followed by the Confirmation and celebration of the Holy Eucharist, the Bishop being assisted by Rev. A. C. Nesbitt, R. D. The Church in this Diocese is indebted for the existence of St. Ann's, in a neighborhood formerly almost hopelessly given over to sectarianism, to the self-sacrifice and zeal of Rev. J. W. Forsythe, who came to us, if I mistake not, from the Diocese of Nova Scotia. He designed the building, which is a chaste early English structure, and gave largely of time and money towards its completion. The lot on which it is built was the gift of the widow of Mr. Roche, who for many years anxiously, but successfully, strove to establish a Church in the place. The ground consecrated as a burial ground was, I believe, given by the same lady. After the Consecration of the graveyard the Litany was sung by Rev. J. W. Weatherdon, and the Bishop made another address. This successful day for the parish was closed by Evensong, sung by Rev. W. A. Read, of Oxford Mills, and addresses from Rural Dean Nesbitt and Rev. W. Wright. Both addresses were equal to the occasion, and following

on those of the Bishop may be expected to have an excellent effect on the people, both in and out of the Church, who heard them. A good many dry bones must have been shaken; and I trust that the good work brought so far forward may increase year by year. The Altars, Prayer-desks and Lecterns in both Churches were beautifully vested, the vestments being the gifts of friends in England of the energetic Missionary, Rev. S. T. Leathley.

A STEAM YACHT FOR ALGOMA.

The Bishop of Algoma desires to call the earnest and immediate attention of Churchmen throughout the Ecclesiastical Province to the subject indicated in the above heading.

Having already had, in the course of a single missionary tour along the shores of Lake Huron and the Manitoulin Islands, abundant experience of the difficulties attending on the visitation of his widely scattered Diocese for lack of adequate facilities, the Bishop has no hesitation in informing the friends of Algoma that it is simply impossible for him to do the work with which the Church has entrusted him unless he is furnished with the means of purchasing a steam yacht. This impossibility will be self-evident from the following considerations:—

1. Hundreds of members of the Church of England are scattered along the shore line both of the mainland and the Islands, wholly destitute of the means of grace, and entirely inaccessible by means of the regular lines of steamers, which touch only at the principal points. These isolated dwellers in the wilderness can easily be reached by a steam yacht placed entirely at the Bishop's disposal. The same statement applies to hundreds of pagan Indians, who, equally with the whites, are under the care of our Missionary Diocese.

2. The Bishop is seriously hindered in his work by the necessity now imposed on him of accommodating his missionary tours and the requirements of the already organized mission stations to the movements of the steamers,—a necessity which leaves him sometimes too much time and sometimes too little for the duties to be performed. A steam yacht would enable him to map out his tours in harmony with the needs of the north-western portion of his Diocese.

3. With the existing arrangements for travel long and inexpensively uncomfortable journeys in vehicles over roads indescribably bad are necessary in order to catch these steamers. With a steam yacht this needless waste of time and strength would be altogether obviated. Over and above these considerations may be added that—

4. A steam yacht, when not in use by the Bishop, would render great service in connexion with the Shingwauk and Wawanosh Homes, in taking people to and from their dwellings when necessary—as, for example, in cases of serious sickness or at the beginning and end of the summer vacation.

As to the expense of such a boat, the cost of purchase would probably be \$2500. Of the above, about \$350 has been already contributed. With regard to the running expenses, it is proposed to secure the services of an engineer, who could act as machinist in the Shingwauk Home during the winter and give instructions to the pupils in his own department. A boy would also be needed on board; this want the Home could easily supply. In this way the outlay after purchase would be reduced to a minimum.

With this brief statement of the case the Bishop leaves the matter in the hands of the well-wishers of the Church's Missionary Diocese, praying that He who holds the hearts of men in His hand, and can turn them whithersoever He will, may dispose them to devise liberal things for the solution of a problem which, if speedily and successfully solved, will enable us to carry "the old, old story" of Christ crucified to hundreds of professing Christians and pagan Indians now neglected and forgotten in the wilds of Algoma.

Contributions may be forwarded either to the Bishop himself or to his General Treasurer—

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Sault Ste. Marie, Aug. 10, 1882.

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152 UPPER WATER ST., HALIFAX, April 14th, 1882

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HERRING Cove, April 8, 1882.

DR. BENNETT, 119 Hollis St., Halifax. DEAR SIR,—My wife who has been ill for about three years and attended by the best physicians without receiving the least benefit therefrom, but since wearing your Pads, she is getting well. With deepest gratitude, and with the view of benefiting others I remain, yours obediently, JOHN KEATING.

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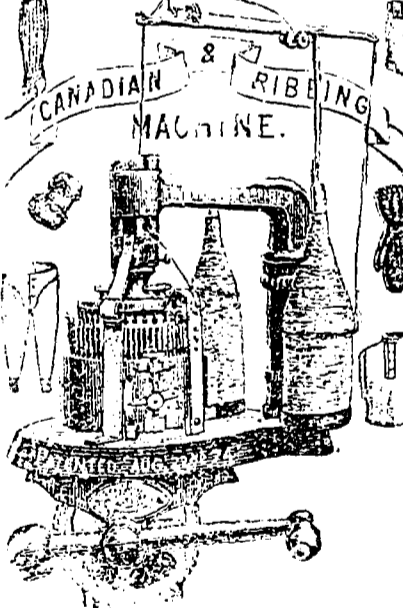
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Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures; the nature of the occupation and place of residence of each member of the same; and further, an accepted blank cheque for the sum of FOUR THOUSAND DOLLARS must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

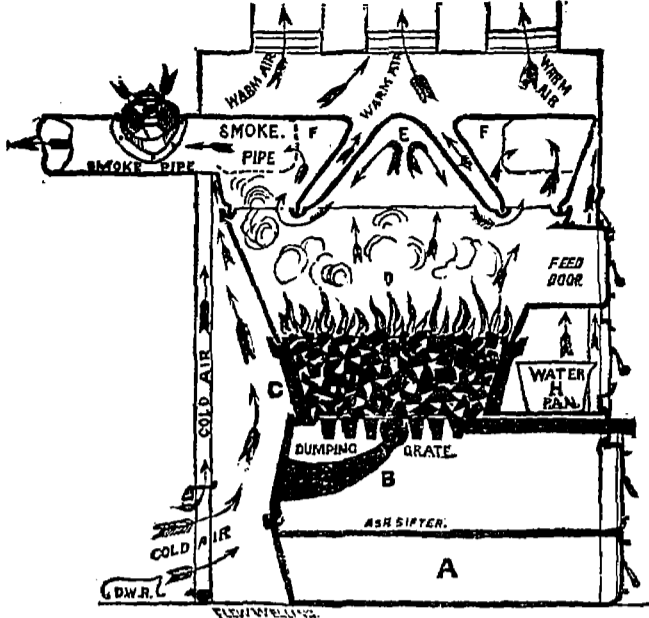
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2 inches	22.00	12.00	7.00
1/2 column	30.00	18.00	10.00
1/3 column	55.00	31.00	18.00
1 column	100.00	55.00	30.00

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WEAKNESS, GENERAL LOSS
OF POWER, MEMORY,
ETC., ETC.

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TRENT NAVIGATION.

NOTICE TO CONTRACTORS.

THE letting of the works for the FENELON FALLS, BUCKHORN and BURLEIGH CANALS, advertised to take place on the second day of August next, is unavoidably postponed to the following dates:—

Tenders will be received until THURSDAY, THE TWENTY-FOURTH DAY OF AUGUST NEXT.

Plans, specifications, &c., will be ready for examination (at the places previously mentioned) on THURSDAY, THE TENTH DAY OF AUGUST NEXT.

By Order,
A. P. BRADLEY,
Secretary.

Dept. of Railways and Canals,
Ottawa, 15th July, 1882.
15 11 20th Aug

Paragraphic.

Bishop Clarkson travelled over eleven thousand miles last year.

The Romish Bishops in England have forbidden parents in their Churches to send their sons to Oxford or Cambridge.

The Church of the Incarnation, New York city, which was burnt early last spring, is now being rebuilt at a cost of \$50,000.

The Book of Common Prayer has been translated into more than sixty languages, and 1,000,000 copies of it are printed every year.

After ten years' honorable ministry throughout Western Africa, the Rev. Dr. Cheatham, Missionary Bishop of Sierra Leone, has resigned his See.

St. Paul's Church, Rochester, New York, in accepting the resignation of Dr. Foote, after twenty-three years' service, voted him a house and \$1,000 per annum for life.

The Bishop of Lichfield has appointed Mr. H. Algernon Colville (the Colonel Colville of the Salvation Army, from which he has now withdrawn) to be a lay-evangelist for the diocese of Lichfield.

The London *Daily News* announces that the original sum of £500,000 given by George Peabody, in 1862, as a fund for building lodging-houses for the poor in London, now amounts to £720,000.

The Hon. Erastus Corning has paid \$70,000 cash for the site of the new cathedral at Albany. It is a superb position, the highest ground in Albany, next to St. Agnes' School, and the Child's Hospital.

Prohibition is to be strictly enforced in Madagascar. Under a new law promulgated by the Queen, the manufacture and sale of liquor are forbidden under a penalty of "ten oxen and ten dollars."

Mr. H. M. Stanley, the discoverer of Livingstone, is now in command of the Belgian West African expedition. He has again surmounted Congo falls and reached Stanley pool, where he is building a Belgian station.

The Rev. G. S. Gassner, but recently transferred to the Baltimore Methodist Episcopal Conference and appointed to the Church at Asbury, Md., has resigned his charge to enter the ministry of the Protestant Episcopal Church.

The new sect which has lately come to the surface in Brooklyn is called the Unsectarian Church of Divine Gifts. Dr. Monck, the pastor, claims to cure disease by the laying on of hands. The congregation meet in Myrtle Avenue, near Adelphi Street.

On Sunday, the 25th of June, Bishop Kip confirmed six persons in St. John's Church, Oakland, California. One of the persons confirmed was the Rev. David McClure, D. D., of the Presbyterian Church in Oakland. Dr. McClure has applied for Orders in the Church.

The Rev. Hugh Maguire, of the class of 1871 Kenyon, after a sojourn in the ministry of the Presbyterian Church in Canada, has been ordained deacon in the Episcopal Church, and is in charge of St. George's Chapel, N. Y., the Church being closed during the summer for repairs.

A very interesting ceremony took place at St. Paul's Onslow-square, London. Bishop Crowther, of the Niger, admitted the Rev. T. Phillips, B. A., Dublin, to priest's orders, for work in the Niger diocese. This is the first instance in modern times of a European receiving ordination at the hands of an African bishop.

The Northern Presbyterian Church, with 600,000 members, last year baptized 17,500 infants, against 45,000 baptized in our own Church, with its 345,000 members. In three Presbyterian Churches in Philadelphia, with a membership of 979, not a single infant was baptized. What do facts like these signify?

A cable despatch from Cape Town, South Africa, announces the death of the Right Rev. Nathaniel James Merriman, D. D., Bishop of Grahamstown. He was formerly Archdeacon of Grahamstown and Canon of the Cathedral. When Bishop Cotterill was transferred to Edinburgh in 1871 he was elected his successor in the See. The diocese includes the Eastern Province of Cape Colony.

Nine Massive Norman coffins have been discovered under the floor of the chapter-house of Bristol cathedral. The sculpture upon the covers of some of them, although very old and somewhat rude, is exceedingly interesting. One of these covers, the most interesting of the number, has been carefully preserved, and now stands in the vestry. The lid is at least 700 years old.

The work of restoring St. Albans cathedral is progressing rapidly. The west front, which is in a very ruinous condition, has been almost entirely rebuilt. The fronts of the three porches of Abbot John de Cella are thoroughly restored. The carving from the specimens shown, bids fair to be an exact copy of the old carving found in the Abbey, belonging to the early part of the thirteenth century.

The Hon. and Rev. Edward Carr-Glyn, Vicar of Vicar of Kensington, was married recently to the Duke of Argyll's daughter, Lady Mary Campbell. The ceremony was performed by the Bishop of Lichfield and the Dean of Llandaff. A large company were afterwards entertained at breakfast by the Duke and Duchess of Argyll. Lady Mary is a sister of His Excellency the Marquis of Lorne.

The Dean of Bangor Cathedral, Wales, adopts the good old English custom of catechising the children in the Church. He gathers the children every Saturday morning into classes in the aisles of the cathedral, where they are taught the Catechism for three quarters of an hour, when he ascends the pulpit and questions them on what they have learned. There are over 600 children thus taught by fifty teachers.

The first Bishop of Newcastle-on-Tyne was consecrated on Tuesday, July 25, in Durham cathedral, which was densely crowded on the occasion. The Rev. Ernest R. Wilboforce, the new Bishop, was admitted to the Episcopal office by the Archbishop of York, who was assisted by the Bishops of Durham, Winchester, Ely, Carlisle, Manchester, Liverpool, and St. Alban's. Canon Basil Wilboforce, the new Bishop's brother, preached the sermon.

The Old Catholics of the Grand Duchy of Baden recently held a special meeting in which proofs of the rapid extension of the new Church were given by several delegates. The meeting sent an address of congratulation to Count de Campello at Rome. According to recent information the late Canon is trying to found an Old Catholic Church in the capital of Italy; he is said to have gained to his cause several priests now holding high positions in the Romish Church.

The arrangements for the Church Congress which is to be in Derby on October 3rd, 4th, 5th and 6th, are making satisfactory progress. A special feature of the Church Congress this year will be a smaller list of invited readers, &c., and, in consequence, longer time allowed for open debate. Among those who have accepted invitations to read or speak, are the names of the Bishops of Liverpool, Bedford, Ballarat, and Victoria, the Rt. Hon. A. J. B. Beesford Hope, M. P.

A late member of St. Thomas's Church, New York, has given a fund to All Saints' Cathedral Albany, yielding annually \$5000, toward the maintenance of the Dean, thus rendering it possible for Bishop Doane to secure the best ability in the Church at a salary of \$7000 and a house. The gentleman also gave \$1000 to obtain a "stall" like those attached to the English Deaneries. A site for the Cathedral has been purchased for \$70,000, and the gift of the Hon. Erastus Corning.

At Ambatoharanana, Madagascar, on May 30th, the new church in connexion with St. Paul's College was consecrated by Bishop Kestel-Cornish, assisted by as many of his missionaries as could be collected. It took three years to build. Mr. Butterfield was the architect. It consists of nave and aisles, chancel and aisles, with a north transit, north porch, south vestry, and west belfry tower and spire. A Minister of the Queen of Madagascar was sent to attend the consecration, and nearly 3000 persons were present. Except at the capital this is perhaps the only stone church as yet in the island. The total cost has exceeded £4000, a considerable part of which has been given by friends in England, and the remainder in Madagascar.

The following of the Clergy in Brooklyn comes from other ecclesiastical bodies Bishop Littlejohn, Dr. Schenck, of St. Ann's; Mr. Morgan, of St. Luke's; and Mr. Darlington, of Christ, were Presbyterians. Dr. Hall, of Holy Trinity; Mr. Partridge, of Christ, (E. D.); Bishop Faulkner; Mr. Boers, of Grace, and Mr. Harris of Calvary, were Congregationalists. Mr. Washburn of St. Mary's, and Mr. Morgan, of St. Ann's, were Reformed Episcopalians; and Mr. Roche, of St. Mark's, and Mr. Tibbals, of St. Peter's, were Methodists.

The *Church Missionary Intelligencer and Record* says:—Once more we have to announce a princely gift to the Missionary cause from one who has already laid the Church Missionary Society under a deep debt of obligation, Mr. W. C. Jones, of Warrington. To the £20,000 for the Walter Jones Fund, and the £35,000 for the William Charles Jones Fund, and one or two other handsome benefactions which are only small by comparison, is now added a sum of £72,192 18s 6d. for a "William Charles Jones China and Japan Native Church and Mission Fund," making about £130,000 from this one generous donor within nine years.

The Church of Chester-le-Street will attain its millenium next year. In a proposal to commemorate the event by a restoration of the present edifice, the Rector, the Rev. W. O. Blunt, says: "It was in the year 883 A.D. that the monks of Lindisfarne brought the body of St. Cuthbert to the ruins of the Roman camp at Cunecastre, the modern Chester-le-Street, and built a Cathedral of wood, establishing here the See of Lindisfarne. For 122 years the Cathedral remained, ruled by nine Bishops, until the See was removed to Durham. Chester-le-Street then became Rectoral, until 1286 A.D., when Bishop Bek made the Church collegiate, under a Dean and seven Prebendaries. In 1547 A.D. the college was dissolved. The present Church was built in 1260 A.D., and is the third building that has been erected on the present site."

Births.

MCCLINTOCK.—On the 18th inst., at Admiralty House, the wife of Sir Leopold McClintock, the Naval Commander-in-Chief, of a daughter.

PIPES.—At Amherst, on the 7th inst., the wife of Hon. W. T. Pipes of a daughter.

Baptisms.

MCCHESNEY.—At St. Mary's Church, Bayfield, 13th Aug., David James, son of Alexander and Jane McChesney.

STROPLE.—Also same day and place, Seward Palmer Halls, son of Joseph and Mary Jane Strople.

REEVES.—Aug 12, in St. George's, New Glasgow, Charlotte, daughter of James and Catherine Reeves.

BUNTON.—Aug. 14, at Albion Mines, Wallace, son of Hugh and Elizabeth M. N. Bunton.

CLARK.—Aug. 17, in Christ Church, Albion Mines, at Evening Prayer, David Christmas Moore, son of Henry and Mary Clark.

Marriages.

KITSON.—PAUTON.—At Stellarton; Aug. 16, by Rev. D. C. Moore, Richard Kitson, of Friars Ditton, Sa op. G. B., to Mrs. Sarah Pauton (Sarah Beeton) of P. E. I.

ROBERTS.—PURDY.—At Carleton, N. B., on the 6th inst., by the Rev. D. B. Parnter, Rector of St. Jude's, Capt. Robert Roberts, of Liverpool, N. S., and Carrie C., daughter of Mr. J. G. Purdy, of Carleton.

WETMORE.—CAMPBELL.—At River John, on Thursday, August 3rd, by the Rev. J. L. Downing, Frank J. Wetmore, of Halifax, to Catherine Sutherland, daughter of Mr. John Campbell, of Logenville, Pictou Co.

PRESCOTT.—TOWSE.—At Amherst, N. S., by the Rev. Canon Townshend, on the evening of 16th August, T. Hammil Prescott, Manager Anglo American Telegraph Co., of Sackville, N. B., son of the late Charles Prescott, Esq., Baie Verte, and grandson of the late Hon. Charles R. Prescott, of Cornwallis, N. S., to Laura Gertrude, eldest daughter of Captain E. S. Towse, of Brig. Otacilius, Sackville, N. B.

Deaths.

HOLMES.—Aug. 16, at Stellarton, George Osmond, son of Charles and Eliza Holmes, aged 10 weeks.

LAURIE.—At New Glasgow, Aug. 18, Alice Helen Mary, daughter of F. D. and J. A. Laurie, aged 10 days.

The Church Guardian,

A Weekly Newspaper published in the interests of the
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always be to speak what it holds to be the truth in love.

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The Editor may be found between the hours of 9 a.m. and 1 p.m.,
and 2 and 6 p.m., at his office, No. 53 Granville Street, (up-stairs),
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.

SOMEBODY WRONG.

Our attention has been called to the following
business item in a prominent column of the *Dominion
Churchman*—

"The *Dominion Churchman* is the organ of the Church
of England in Canada, and is an excellent medium for
advertising—being a family paper, and by far the most
extensively circulated Church journal in the Dominion."

We pass over the questionable title "the organ of
the Church of England in Canada," and have to do
with the latter part of the notice, viz.: the claim
that it is "by far the most extensively circulated
Church journal in the Dominion."

We would not wilfully deceive our advertising
patrons, nor do we wish to do a wrong to our con-
temporaries, and so, as we claim to have "double the
circulation of any other Church paper in Canada,"
a claim based upon the authoritative statement in
Geo. P. Rowell & Co.'s Advertising Directory for
1882, we owe it to ourselves and to the public to
make good our claim or retract it. We therefore
publish below the sworn affidavit of our printers,
which places our circulation for the three months
last past at over 6,000 papers weekly, and if our
contemporary has a circulation "far more extensive"
than this let him do as we have done, give the
figures under oath, and so prove his position, and
we will cheerfully withdraw our claim and publicly
apologize for having done him an injustice:—

I, GEO. W. BAILLIE, of the City and County of
Halifax, in the Province of Nova Scotia, do solemnly
declare that the firm of GEO. W. BAILLIE & Co.,
Printers, 161 Hollis Street, have caused to be
printed for the REV. JOHN D. H. BROWNE more
than SIX THOUSAND copies of each issue of the
CHURCH GUARDIAN, weekly, for three months past;
and I make this solemn declaration conscientiously
believing the same to be true, and by virtue of the
Act passed in the 37th year of Her Majesty's
Reign, intituled "An Act for the Suppression of
Voluntary and Extra-Judicial Oaths."

GEO. W. BAILLIE.

Solemnly declared before me this 18th day of
August, 1882.

WM. H. WISWELL,

Clerk of the Municipality
of the County of Halifax.

OUR CHURCH UNIVERSITY OF THE
MARITIME PROVINCES.

IV.

We have then this state of things with which
Churchmen must deal in one way or the other.

Here is a Church University, already founded,
and having already done faithful and good work.
It has buildings, some of which are as good as any
on the Continent; a Hall of large size, handsome
and commodious; a Chapel which is an honour to
its noble builder and a credit to the Province; a
large, good, and in some departments, notably
those of Classics and Oriental Languages, a rich
Library. It has an equipment of scientific instru-
ments and apparatus second to none of the Insti-
tutions of Learning in the Dominion. It has a
staff of Professors admittedly thoroughly equal to
their respective duties. And it has an endowment
sufficient to maintain it as a Theological College,
but not large enough, now that State aid has been
withdrawn, to support its University Status. And
the question of the hour is, Whether or no Church-
men will arise in their strength and put this their
own College and University, in a condition of in-
dependence, or whether, having all the privileges
it now possesses, having all necessary powers and
authority, they will allow all this to go by default,
and let slip from their hands that of which in
another fifty years the Church will bitterly regret
the loss.

Changes are being made now which will it is
hoped have the effect of making the College course
of more value to the student, by an accession of
teaching power, which will be provided for the
present without remuneration. This not only
shews the willingness of competent men to sacri-
fice some of their leisure, hard earned as it is, for
the benefit of the Church; but it is an indication
of a reaction in favour of King's College as our
own Church University. Objections formerly
made against the smallness of the teaching staff
with its manifest disadvantages can now no longer
be maintained.

It cannot be denied that other religious bodies
of no less shrewdness than we ourselves have, and
with far greater foresight, are straining every nerve
to endow their institutions of learning in such a
way as to place them beyond the reach of ordinary
vicissitudes. Whether they have in the future a
desire for a Central University alone having the
power to confer degrees or not, they plainly see
what is their duty in the present. On all sides we
see munificent gifts bestowed by princely-hearted
men on the Church of their affection, and large
endowments provided for the education of their
children in the principles which they themselves
profess and value.

It will be an eternal disgrace and injury to the
cause of the Church of England, if with all the
advantages of numbers and prestige which she
undoubtedly now possesses, the Churchmen of
these Maritime Provinces allow their University, the
oldest in the Dominion, to sink into insignificance.
It will be a disgrace, because it will proclaim to
the world that Churchmen are not capable of acts
of self-sacrifice; that their days of noble gifts are
past; that the present age is a degenerated succes-
sor of the munificence of a period which, though
ignorant, was faithful; and that our principles are
not considered to be worth preserving. It will be
an injury, a deep and deadly blow to the position
and prospects of the future of the Church, be-
cause it will prove beyond the possibility of doubt,
that the Church of England, so far as these Mari-
time Provinces are concerned, is in a failing and
moribund state, it will encourage her foes on every
side to triumph over her want of zeal, and to per-
ceive in her supineness and inefficiency an absence
of that burning love of Christ, which alone can
prompt her to action and progress.

Churchmen! shall it be so? Shall this disgrace
attach to us? Shall our names go down to pos-
terity as recreants to our sacred trust? A thou-
sand times NO.

MISSIONS TO SEAMEN.

For some time past efforts have been made to
form branches of the Missions to Seamen not only
in the ports of England, but in every port of the
Empire the world over, and also in the principal
ports of the United States. The value of such a
universal organization would be to promote in its
highest form the welfare of our sailors, who have
been for so long in many places utterly neglected.
The Society to which we have referred above, of
which Admiral His Royal Highness the Duke of
Edinburgh, is Patron; the four Archbishops and
forty of the Bishops of England and Ireland, Vice-
Patrons; and of which the Earl of Aberdeen is
President, now employs 76 honorary Chaplains, 2
Clerical Superintendents, 24 Chaplains, 39 Scrip-
ture Readers and 6 Lay Helpers, working afloat
in 46 seaports at home and abroad, who are fur-
nished with 12 mission yachts in open roadsteads,
with boats in harbours, with 8 Churches and Church
ships in rivers and docks, and with mission rooms
for watersides, and received for an income last
year over \$80,000.

Efforts we have said have recently been made
to organize branches in the United States, and
several have already an existence. Among the
most important and useful we may name the one
in Baltimore, which, owing to frequent calls of the
Allan steamers and much British shipping, has
constantly a large influx of British sailors. Re-
ferring to the work being done in Baltimore, an
English exchange says:—"At the request of the
British Missions to Seamen, through Bishop Pink-
ney, Trinity Church, Baltimore, is freely offered to
the officers and men of British vessels in that port.
Any seaman requiring the officers of the Church
in sickness or in health is invited by pictorial cards
to apply directly to the Vicar, to the British Con-
sul, or to a committee of eighteen pilots and cap-
tains, whose names are given. The circulation of
such an invitation amongst the British shipping in
Baltimore is very much to be commended, and
does credit to the American Church."

Recently we have had the pleasure of a visit
from the Rector of Trinity Church Baltimore, who
is on a visit to Montreal, Quebec, St. John, Hal-
ifax, Yarmouth and other shipping ports of Canada,
in the interest of the mission. He seeks to pro-
mote his work by the formation of Corresponding
Committees in each of the places named, which, in
conjunction with others in English and American
ports, shall carefully watch and attend to the
bodily and spiritual wants of the sailors. The
gentleman referred to, the Rev. Geo. A. Leakin,
very evidently has the matter much at heart, and
takes a warm and deep interest in the undertaking,
and in the welfare of our sea-going populations.
We warmly sympathize with Mr. Leakin in his
brave and good work, and trust that our clergy
will assist him in every way to effect the needed
organizations.

Where it is possible a Chaplain with the floating
population for his sole charge should be engaged
under the control of the Bishop and the oversight
of the local committee, but until such an impor-
tant official is appointed, or where it is impracti-
cable at present, the committees themselves can be
made of great practical utility.

PRIORITY IN THE CHOICE OF PEWS.

The following anecdote is related of the late Bishop Selwyn:—"In his New Zealand diocese it was proposed to allot the seats of a new Church, when the Bishop asked on what principle an allotment was to be made, to which it was replied that the largest donors should have the best seats, and so on in proportion. To this arrangement, to the surprise of every one, the Bishop assented, and presently the question arose who had given the most? This, it was answered, should be decided by the subscription list. 'And now,' said the Bishop, 'who has given the most?' The poor widow in the temple in casting into the treasury her two mites had cast in more than they all; for they of their abundance had cast in their gifts, but she of her penury had cast in all her living.' The impossibility was at once apparent of making the subscriptions to the Church any test of priority in pews, and therefore the Church was declared free and appropriated."

It would be well for owners of pews and sitters in the front seats to recognize this standard—the standard of the Master Himself. We may pay a large sum for the privilege of occupying the best pews, and feel that we are justly entitled to the position, and our fellow-men may think so too, but in God's sight the widow, who, perhaps, sits in a back seat in the gallery, may be a much more liberal giver, and her right greatly superior to the richest in wealth and the largest contributor in the congregation. It may be so; how often it really is so! God is the Judge, and He renders to every one, we know, his just due; but meanwhile might it not be as well for rich and poor to meet in God's House on equal terms? Would it not be well for us to humble our human pride when we appear before God in His Temple?

When pewholders generally learn to see themselves as the Apostolic Bishop made his people see themselves, we may hope that the same conclusion will be the one arrived at, viz.—"THE CHURCH WAS DECLARED FREE AND UNAPPROPRIATED."

FRIENDLY CRITICISM.

A CORRESPONDENT of the English *Guardian* writing from Quebec under date June 21 says with reference to the passage of the Deceased Wife's Sister Bill in the Canadian Parliament:—"But most bitter is the reflection that if we of the Church of England in Canada had exerted ourselves as we might and ought to have done, combining for this purpose with other conservative elements of our population, we might have averted this calamity. What was done in opposition to the movement for the change of the law was next to nothing, and produced no sensible effect upon the public mind. Organization and earnest effort might have rolled the wave back. The Provincial Synod, indeed, two years ago enacted a canon forbidding our clergy to celebrate these marriages. Eloquent speeches were made and brave words spoken on that occasion—such as 'We must obey God rather than man.' A committee composed of some of the most pronounced opponents of the bill in the Provincial Synod was appointed to concert action against the bill. That committee did not take a single step. I doubt whether it was so much as called together—so miserably hollow was the cheap eloquence of the Synod of 1880."

This is strong language, but none too severe because altogether true, and it is in this way, by the use of high-sounding words and cheap clo-

quence, and afterwards the display of studied inactivity and indifference, that the Church in this country, as a body, has come to have little or no influence when questions of public interest are under consideration. It is true of Canada as a whole, and of every Province of the Dominion. Shall it continue?

A GOOD EXAMPLE.

A COUPLE of weeks ago we gave a prominent place to a short but valuable communication from an unknown friend of the cause of Missions, signing himself "D. E. F.," enclosing five pounds (£20) for Algoma. The good deed has been followed by another, who sends us with his money the acknowledgment of the previous sum, clipped from our paper, as follows:—

AUG. 14, 1882.

Rev. J. D. H. Brown:

DEAR SIR,—I send you five pounds (£20) for the Bishop of Algoma. The Church ought to do more for Algoma than it does.

Yours truly,

ANOTHER D. E. F.

Both letters were post-marked Nova Scotia, and both sums have therefore been placed toward payment of the Bishop of Algoma's salary. We shall be glad to note further thoughtful acts of this kind.

We have also the pleasure of acknowledging the following, which we have asked the Treasurer to forward to the Rev. E. F. Wilson:—

"A Halifax widow deeply interested in the Bishop Faugier Memorial Chapel, and much grieved that so little interest has been taken in its advancement, encloses a small mite (\$5.00) with a prayer that it may be supplemented by much larger offerings, so that the building may soon be sufficiently completed to be dedicated to God's service. J. S."

CHURCH GROWTH IN THE UNITED STATES.

THE recent article from the *New York Times*, which gave an account of the astonishing growth of our Church in that city, has led to the publication of the statistics of other cities, and among the number Philadelphia and Brooklyn, the former showing even a larger growth for our Church than New York, and the latter, while not so large, being very satisfactory.

We are able to give upon good authority the relative position of the Church in Baltimore in 1845 and 1882, the years referred to in the articles already noticed. In 1845 there were 10 congregations of the Church in Baltimore, in 1882 these had grown to 32, an increase of 320 per cent. The Baptisms in 1845 amounted to 207, while in 1882 they were 954, or an increase of 360 per cent.; the Marriages were 34 and 218 respectively, an increase of 514 per cent.; Funerals, 87 and 501, or 470 per cent.; while the number of Communicants rose from 1,476 in 1845 to 8,375 in 1882, showing the large increase of 450 per cent. in 35 years.

It may be well in this connection to note the fact that the Church in all the American cities, with but very few exceptions, is making rapid strides, the many influences which for so long opposed its advance gradually giving way to a growing feeling in its favor.

It is a fact worthy of note that throughout Canada the Church is by far the strongest religious body in the cities.

CHURCH USHERS.

THE *Boston Journal* says:—"Probably the wealthiest sexton in the world is the one who every

Sunday ushers to their seats the congregation of St. James' Chapel, Elberon, N. J. He lives near by in a \$70,000 cottage, has a bank account of several millions, and is known to the world as G. W. Childs, proprietor of the Philadelphia *Public Ledger*." Let this be a hint to our city and country laymen not to leave the Church in the hands of a sexton, but to take up a position at the church door themselves and attend to the seating of strangers. We know of nothing more conducive to a full church than the presence of representative men at the entrance to welcome and seat the congregation. There is too little attention bestowed upon this matter now-a-days; it used to be the common practice, it has now become a rarity. The Vestry should attend to so important a duty in turn, two or more on each Sunday, and then there would be fewer excuses for not attending God's House, and much larger congregations present at the services.

A SENSIBLE REMARK.

The editor of the *Christian Visitor* recently received a fifty dollar note from a lady, to be given towards the objects embraced in the Convention Scheme, with the following statement:—"I have never approved of the Convention Scheme, yet the Lord's work must not be hindered by the mistakes of His children." Upon which the editor says.—"This is a sensible view of the matter to take. We make many mistakes, but not intentionally. We all love the Lord's cause; and when our brethren do not adopt the wisest plans, in our judgment, we should still pray and give, and the Lord will accept our gifts; and if we be right, our brethren in time will see their error and adopt wiser measures."

IN MEMORIAM.

GEORGE DIXON STREET, Q. C.

The Church may well mourn, as an irreparable loss, the death of George Dixon Street. He died at his residence, St. Andrews, on the morning of the 12th inst. His illness had been long and distressing. It was borne with the greatest patience and with meek submission. His death is most deeply regretted by those to whom he was endeared by family ties, and next to them, by the Rector of the Parish, towards whom he ever acted as the kindest friend and valued counsellor. For over forty years Mr. Street was Churchwarden, and took an active and most judicious part in all financial and other arrangements. Most lovingly is his name connected with the Church in this place and all its holy services. At them he was always present till hindered by sickness. Naturally of a reserved and retiring disposition, he was so well known for strict integrity and kindness of heart that he gained the confidence and respect of every member of the community. Firm and consistent as a Churchman he yet exercised a beneficial influence on those from whom he differed. At the meetings of the Church Society and Synod, where he was so well known, and where his opinion and judgment were highly valued, Mr. Street will be greatly missed. Much more might be said were not the writer mindful of the aversion of his dearest friend to words of commendation. Of his work for the Church he so loved, it may be said "He hath done what he could." Long will his memory be lovingly cherished.

St. Andrews, Aug. 14th, 1882.

CAMEOS OF BRITISH CHURCH HISTORY.*

(Written for the Church Guardian.)

By THE REV. B. T. H. MAYCOCK.

CHAPTER IV.

(Continued.)

After seven years their labour was rewarded by the reduction of the country south of the Thames, and the subjection of St. Albans and Colchester, which were afterwards known to the Romans as Verulam and Malden. These officers were succeeded by Ostorius Scapula, who found a resolute antagonist in Caradoc, whose manly form we shall see again in Rome. At the death of Ostorius, Suetonius Paulinus was sent by the infamous Nero to take the command; who discovering that the flame of independence of the Celts was fanned by their Druidic priests, at length effected their extermination on the Island of Mona. Scarcely had the Druids been cut to pieces, before a rising, headed by the famous Boadicea, called the Roman general to another part of the island, when the Britons were mercilessly slain in great numbers, while their queen, rather than adorn a Roman triumph, died by her own hand. Like another sovereign she could have said—

"I died a Queen, the Roman soldier found
Me lying dead, my crown about my brows,
A name forever lying robed and crown'd,
Worthy a Roman spouse."

The Silures and Brigantes still proving untractable, Cerealis and Fronto were sent against them by Vespasian, but they were not vanquished before seven summers had passed over their heads. The wise and just administration of Julius Agricola (who had been *contubernalis* or colleague with Suetonius Paulinus) completed the conquest, who confirmed the supremacy of Rome under the administration of the tyrant Domitian.

This imperfect sketch of the various conquests of Britain is necessary, to the better understanding of the internal history of the Roman occupation, as he

"Pitched
His tents beside the forest, and he drove
The heathen, and he slew the beast, and fell'd
The forest, and let in the sun, and made
Broad pathways."

which in its turn must be studied, and though impossible to perform it by means of the historians of that nation we are enabled to accomplish it by the remains which they have left, or "their footprints in the sands of time," which the antiquary and archaeologist unearth from time to time.

"Wherever the Roman conquers he inhabits' is a very just observation of Seneca, confirmed by history and experience"; and thus it appears highly probable that between the invasions of Caesar and Claudius great numbers of Romans emigrated to Britain, the removals being greatly accelerated by the conquests of the latter general. It has been affirmed that nine colonies were settled in Britain, of which London, Colchester, Lincoln, Chester, Gloucester and Bath still remain considerable cities. These pioneers found a land

"Thick with wet woods, and many a beast therein,
And none or few to scare the beast;
So that wild dog and wolf, and boar and bear
Came night and day, and rooted in the fields."

while the wild bull roamed at will through its woods or moor; as the less ferocious beaver dammed up its streams. It was necessary therefore in the first place to make a connection with the mother country and its other colonies, to transport at the shortest notice the legions, should occasion require. Accordingly those long, straight and solid roads were formed from north to south, from east to west, along which towns were dotted. Marshes were not regarded as impediments; these were drained, as bridges spanned the rivers, which might otherwise have presented a barrier to the extension of the "streets," their primary object most probably being to facilitate the marches of the legions. Massive walls surrounded the principal towns, as ramparts were erected by Agricola from the Forth to the Clyde, to prevent the incursions of the Picts and Scots, those fierce tenants of the Caledonian mountains. A more substantial wall was built from the Solway Firth to the Tyne,

showing by its position that the natives had gained a more advanced foothold, which they afterwards lost, the wall of Antonians further confirming them in the northern part of Britain. Harbours were opened, ports constructed.

Even as the sea,
When weary of wild inroad, buildeth up
High mounds whereby to stay his yeasty waves."

while commerce was developed and stimulated Fortresses protected the iron-bound coast, which was further defended by a fleet, which preserved a communication between the island and Gaul. Pharos warned the approaching galleys of the rocks; so late as the year 1644 the remains of one were to be seen, supposed to have been raised by Caligula.

(To be Continued.)

CHRISTIANS bring those with whom you associate from day to day to a close and intimate acquaintance and fellowship with Christ; teach them to converse daily with God. . . . Make every morning and evening a season of mutual advancement in the road to glory; comfort and encourage one another by the way.—*Bishop Blomfield.*

Correspondence.

PAROCHIAL ORGANIZATION.

(To the Editor of the Church Guardian.)

SIR,—I am not quite sure that the Canon of the Diocese of Rupert's Land is as good as you seem to think it. I know the omnipotence of the Incumbent often works badly in the Mother Church.

A wealthy friend had £6,000 left him some years ago, and he said to me he would build a church for a hamlet in the Parish in which he lived, which was very poor, the inhabitants chiefly brick makers and the like. The Incumbent could do nothing for them, nor (like the dog in the manger) could he let my friend do anything; and to this day (28 years after) that place is uncared for.

Would it not have been better if the Bishop had been able to say, *It must be divided?* Mr. E. J. Hodgson, perhaps, said more about the "Parochial System" in Synod than I would say, but "*he spoke some certain truths*" nevertheless.

COUNTRY PARSON.

IS IT TRUE?

MONTREAL THEOLOGICAL COLLEGE.

(To the Editor of the Church Guardian.)

SIR,—There have been some very sensible letters written concerning the constitution of the above College, and exposing (what Principal Henderson has not in his letter made any one convinced of the contrary) that that constitution is not at all according to the id-as current in a church ruled by Bishops. I think it also advisable to keep attention turned to the fact that the students admitted to the College are not always sound in the Faith, and in some cases know very little about it. For instance I have heard that a certain student was refused the position of Sunday School teacher in a city church because he could not conscientiously teach the Church Catechism, and yet, knowing this, he was received as a student!! Perhaps it is thought that non Churchmen, or doubtful Churchmen, can be received and so disciplined and doctinated that they will turn out staunch upholders of the Prayer Book as Scriptural throughout and Episcopacy of Divine authority. It may be so indeed. It gladdened the heart of all conservative Churchmen who therein fancy they see the promise of better things, to hear his lordship in his Synodical address urge upon his clergy a greater attention to catechizing generally and to the use of Church Catechism in particular. Perhaps the students of the College will be catechized too and in that Catechism which they have been taught to look upon as unscriptural

We have heard of students too who in their vacation attend Methodist and Presbyterian Preaching Houses rather than their own Church, whose open doors they have been known to pass by. Of course for the vagaries of the students during

vacation the Principal is not to be held responsible, but let us see to it that those who come from it and are ordained to minister at our altars are those who do believe in our Church as being Apostolical in order and Scriptural in her Prayer Book, as the Reformers and the Church of the first three centuries received that Scripture.

ENQUIRER.

PAROCHIAL ORGANIZATION.

(To the Editor of the Church Guardian.)

SIR,—Your conclusion after quoting the Rupert's Land Canon on the above subject is not what I should expect from you. Says the Canon: "Provided that this shall not prevent any clergyman from attending or taking part in any public meeting though for a religious object"—i. e., without the consent of the incumbent or clergyman in charge. Therefore I can be in one part of my parish preaching upon the Apostolic orders of the ministry and at the same hour a brother (?) clergyman can be addressing another set of my people upon the beauty of non-sectarian societies and the eligibility to the ministry of Presbyterian, Methodist, Baptist, &c., (so called) ordination; or I may be holding a meeting for the support of the S. P. C. K. and a brother (?) may be speaking in my parish for the American Book and Tract Society!

Moral (deduced by the people)—That I am a hardened bigot and my brother is a most liberal minded, evangelical man.

Moral (deduced from Holy Scripture)—"Stand fast in the faith"; "Mark those which cause divisions, and avoid them." ANVIL.

THE NEW LAW.

(To the Editor of the Church Guardian.)

SIR,—I have had the advantage lately of attending a large meeting of clergy where the question of what the action of the Church should be now that the State has altered its marriage laws. I observed a weakening on the subject. No one seemed disposed to consider people who had married within the prohibited degrees should be rejected from Holy Communion. All appeared to agree that they would not marry such parties, but no one that he would excommunicate them. There has been so much excuse, so much *quasi* necessity for these unholy alliances; yes, but could not every sinner plead this? Why should not a poor gentleman steal or embezzle to keep himself in his proper station? Surely he has temptations enough; or the young robust man do what he is so strongly tempted to? He can plead excuse enough. It is hard all round, and amounts to cutting off the right hand or plucking out the right eye to remain upright or pure. It will not do to leave each Priest to deal with such cases. No. Other cases of a like kind came up, one instance being the case of a man whose wife had bribed him with a yoke of oxen to leave her. He did so, and took another wife. These were refused baptism. The case was a hard one doubtless for the man, and harder for the woman if she married him, not knowing the circumstances. I know of a case myself where the wife (a lady) eloped and left her husband and children and married again, when she and her accomplice parted company. Her husband got a divorce and remarried. I am not surprised that such cases are bewildering unless some strict discipline be inaugurated.

It seems simple enough to say that when the Church's view of the indissolubility of the marriage tie is held to be Scriptural, and that when the Church's distinct law is broken, as regards marriage, that the law breakers are *ipso facto* excommunicate. And why should the Church fear? She will lose members and the sects will gain numbers; but the sects will become immoral and the Church pure. But the complications are the trouble, not each Bishop but the Provincial Synod must lay down the law, and if it be not excommunication, we must come to the dispensing power of the Church. Are we ready for that? Does it exist? Ought it to be exercised? Will some of your learned readers discuss this question and benefit the Church, and oblige,

Yours faithfully,

G. E. V.

Family Department.

"VIDI AQUAM."

BY REV. WM. AUGUSTUS WHITE.

"Whosoever drinketh of the water that I shall give him, shall never thirst."—ST. JOHN iv. 14. (See NUMB. xxi. 17.)

Come, ye who thirst for living streams,
The Fount of Life is free;
Its crystal tide with brightness gleams,
And rivers rise as morning beams,
O Christ, our Rock, from Thee.

My soul, tho' like a parched land,
New songs of joy will sing,
When saving Grace shall near me stand,
And give the chalice to my hand,
From Love's immortal spring.

Thro' all the weary march below,
Beneath the burning sun,
The Rock shall follow where we go,
The waters in the desert flow,
Till Israel's course is done.

O sacred Fountain, mine thou art,
Life's pilgrimage to bless;
"Spring up, O well," and fill my heart
With joys no earthly scenes impart,—
With truth and righteousness.

—Episcopal Register.

CLAIRE.

A TALE.

(Written for the Church Guardian).

BY T. M. B.

(Continued.)

This spring afternoon, as she sews and sings softly to herself, looking out now and then at the grey towers of the abbey, a great happiness comes to her—a letter, a long, long letter from Marthe. How lovingly she holds it in her hands; how lingeringly she reads and re-reads the closely written pages that tell so much, yet leave so much untold. The letter is in answer to one from Claire, telling of her home in London, of her father's kindness, of her good fortune in finding pupils, of the little details of her life, of the great city surrounding her, teeming with strange existence, telling, too, of how, amidst it all, the writer sees so often, oh, so often, the green pine woods and grey turrets of Du Plessis and the dear familiar faces far away. And now this answer comes, telling, first of all, the joy which Claire's first letter had given. Felix had been fortunate beyond his most sanguine expectations. He had already won confidence and esteem, and seemed to have a bright future before him in the young city. Marthe kept house for him in a pretty cottage, almost in the country; there were great trees standing around it, she said, and the porch was all overgrown with roses and wild vine. Through the day she always found plenty to employ her, and when evening came she watched for Felix. It was the happiness of her life to hear his coming footsteps, to run to meet him at the gate. Often, when the moon was up, they would walk out towards the country, and fancy that the distant woods were the woods about Du Plessis, and that a twinkling light among them was a light from the chateau. "Ah, Claire, *bien aimee*, do you know how you live in our lives? How many times in every day we speak of you, and how much oftener you are in our thoughts? Oh, to see your dear face but for one happy quarter of an hour now and then! When, when will that be! Had you but seen Felix when he brought me your letter! There was a look in his face which I have never seen in it since the day we parted from you. Now you seem almost to be within reach again; now we can picture you to ourselves in your home; we can think 'she is doing this or that just at this moment'; we can see you day by day. How have I thanked *le bon Dieu* for your good tidings! . . . We have written to my father constantly, but have hitherto received no tidings from him. Felix has implored him to come to us, has implored him to make over to Monsieur Le Comte what is rightly his due, and to come to

this land with clean hands and a clear conscience. He has promised to work for him, and that we two will live for him and make his home happy, but we have had no response." Claire sits reading the letter until the daylight has begun to fade out of the sky. She sees Felix coming to the garden gate, his firm, erect figure, his clear cut, noble face; she hears the pleasant voice call "Marthe," and Marthe comes out from the porch with its drapery of wild vine and roses, and lifts her face to greet her brother with a kiss." Would he start if she, Claire, were to follow Marthe? Would he look at her as he did for that moment as they stood, side by side, in the parlour of the Inn at Ostende? and clasp her hand as he did then?

Claire wakes out of her dream with a start; she hears her father's voice outside and hastens to draw the curtains and light the candles, and make things look their best to welcome him.

* * * * *

As time goes on the Count becomes more and more accustomed to his exile. Claire's love and care take a still larger place in his life and his own affection for her, though a selfish fondness, is the truest feeling he has ever known. But, as he loses his frivolity, his shallow brilliance of manner, he grows strangely older too; he has not led the life to keep a man physically or mentally young; and now that the excitements of fashion have failed him, there is no stimulus to take their place. Claire has begun to look with a feeling of vague anxiety into the face that often has a pinched and faded look, and she detects each day new lines about the mouth and eyes. He is beginning to lose faith, too in the future which was to restore him to all that he had lost. That enthusiastic conviction of a speedy restoration of the old order of things no longer finds expression in the little gatherings in Claire's *salon*. Some of the older nobles shake their heads, as they say that it may not come to pass in *their* time. They only trust that their sons may be true to the traditions of their fathers and may avenge their wrongs. At other times they are more hopeful, and now and then some political intelligence, true or false, stirs up the old ardour of hope and courage for a while. Still, as the months swell into years, hope deferred makes some heart-sick, and in others fades imperceptibly away. Amongst these latter is the Count Du Plessis. Were it not for Claire's fond and constant affection and bright companionship he might have "eaten out his heart" in bitter and unavailing wrath and regret, but she had won a place there for herself, and the wrath and bitterness had no longer full scope. Tenderly and trustfully too the daughter was seeking to drop a purer balm than any earthly love into the heart so long callous to any higher influence. Claire had become a constant worshipper at the Abbey; the wondrous beauty of the sacred place had first drawn her to it, then the noble simplicity of the service, until its full and holy meaning had taken possession of her mind and heart. The previous religious impressions of her life had been vague but deep—a little prayer, learnt at her mother's knees, the ignorant, childlike but profound devotion of Ursule, the desultory teaching of the old priest of Du Plessis, small influences in themselves, yet had resulted in longings and aspirations now grown into the clear and steady faith, which was the guiding star of Claire's life.

Beautiful, most beautiful, was the devotion with which she sought to awaken in her father the first aspirations after the high and holy things which to her were ever-present realities. Her love for him had grown with each sacrifice, every effort she had made on his behalf and their positions of parent and child seemed reversed, as the fair, pure woman, with the tender patience of a mother, endeavoured to lead the man, worn out in the service of the world, yet a very babe in ignorance of heavenly things, to take his first step on that heavenward way. Was ever such a labour of love unblest? Little by little the Count awoke to a dim perception of a world, as far beyond that in which his existence had been spent, and every thought had centered as are the summits of the eternal hills from the little tunnelled dwelling of the mole in the furrows at their base. Little by little Claude Du Plessis learned to measure his

wasted life by the thoughts of better things, and, in deepest self-abasement, to feel that he had nothing now but his penitence to offer to his Creator. Then it was Claire's blessed task to dwell upon the glorious promises even to those who, in the twilight of their misspent day, turn from the broad and beaten track of sin, to speak of the joy among the angels of God over one sinner that repenteth, and, as she marked her father's increasing feebleness, a profound thankfulness mingled with her grief for she knew that in the "valley of the shadow" which even now he might be approaching, he would not be alone.

(To be continued.)

THOUGHTS FOR TWELFTH SUNDAY AFTER TRINITY.

No. XII.

"And He took him aside from the multitude"

St. Mark alone of the Evangelists tells us the brief but wondrous story of to-day's Gospel. Nothing that we read of our dear Lord's acts of Love and Power impresses us more deeply. How He takes the poor afflicted one 'as do from the multitude,' alone, as it were, unto Himself; how, as so often, by His blessed touch, He seems to speak of His nearness, His perfect human sympathy as well as His Divine Love; how looking up to Heaven He sighs and says, Ephphatha. Particularly vivid and distinct is the whole marvellous scene; that upward look that sigh, that word of power "be opened."

Did He not as man, holy and separate from sinners, yet the man of sorrows and acquainted with grief, look up to Heaven with yearning ineffable? Surrounded on all sides by the terrible presence of sin, the curse which He came so willingly, yet at so infinite a cost, to heal; must He not have sighed in nameless pity?

"Ephphatha," one more miracle accomplished; one more in that long succession of mighty works, which should have brought the world in perfect adoration to His feet! And, for a while indeed, men seemed to realize the presence of their God amongst them; they were beyond measure astonished, saying:—"He hath done all things well!"

Dwelling upon this miracle should draw us very near to Him. Do we not feel the blessing it would be to us were He to take us aside from the multitude? He can do so now by His Spirit as He did then in His visible Presence, take us aside unto Himself alone, and speak to our souls that word of power—"Be opened." He can give us the hearing ear and understanding heart to know the happy mysteries of His Love, and He can awaken our dumb lips so that we shall speak in the voice of joy and thanksgiving.

After such nearness to our Lord, when we return to the world from which He drew us aside, things will bear a different meaning to us. His touch will still be upon us; the sound of His voice will be with us still; our hopes, our aims will all be blent up with Him, and every action will be done as in His sight, and with the end in view of being hereafter "for ever with the Lord."

Do we hope to impose upon God, as we sometimes do upon men, by a mere "form of godliness, without the power of it?" Do we think that He requires our adoration and homage for His own sake, and therefore contents himself with the honors that are done Him by "outward" shows and appearances? He who "requireth truth in the inward parts!" . . . A multitude of vain and pompous ceremonies, a variety of rich habits and ornaments, music framed for delight without improvement; these things indeed may render an assembly intent, but the devotion they produce, if they indeed produce any, goes no further than the senses; it is not that of the heart and spirit.—Bishop Atterbury.

CHRISTIAN, remember, I beseech you, that you do not stand alone in the world; that you have others to take care of and to answer for as well as yourself. Neglect no opportunity of forwarding them in the way of life; but set them onward in their course, and go along with them yourself, their companion, friend and guide.

THE MISSIONARY LEAVES ASSOCIATION,
FOR ASSISTING THE NATIVE CLERGY AND
MISSIONARIES IN AFRICA AND THE EAST, AND OTHER
PARTS OF THE MISSION FIELD OCCUPIED BY THE
CHURCH MISSIONARY SOCIETY.

THE ANNIVERSARY SERMON,

Preached at Holy Trinity Church, Marylebone, on
Wednesday Evening, April 26th, 1882, by the
RIGHT REV. THE BISHOP OF MOOSONEE, *Vice-*
President of the Association.

"I come id unto you Preche our sinner."—ROM. xvi. 1.
(Concluded.)

And now come to Fort Albany. There is stationed another of my pupils, the Rev. Thos. Vincent. He is likewise well educated; his letters, which I have lately read in various places in England, have excited surprise and admiration; he too can build, and print, and bind books, and do anything in fact that requires to be done in such a country as that in which he resides. He was ordained deacon at Moose Factory, in own station, by Bishop Anderson, but to obtain priest's orders he one winter walked eleven hundred miles in snowshoes, making his bed in the snow night after night, trudging on day after day over the untrodden snow, with but one Indian companion. You visit his station; you see a neat parsonage house, and you ask, who built it? You are told, "The Missionary himself." You behold a good church, and you are told that he built that likewise; that day after day he was in the wood with his axe chopping down trees; sawing timber or planing boards. See him too on his Missionary journeys, visiting in his canoe stations hundreds of miles distant, and then I think you will have to rejoice with me that such men are capable of being raised in the country itself among the sons of its own soil.

One case more. In Moosonee the Ojibbeways were very slow in receiving the Gospel; some, it is true, listened and were saved, but most of them long resisted it—they would have no part with it. Christ should not reign over them; they were perfectly content to live and die as their forefathers had done: what was good enough for one generation was good enough for another. They did not see that those who had accepted the new religion were any better off in a worldly point of view than those who remained heathens; they were subject to the same diseases, had as great a difficulty in procuring food. They saw no reason sufficiently strong to induce them to pay attention to the strange doctrines preached to them. But thanks be to God, the handle of the axe which was to cut down the upas tree of heathenism was cut from the tree itself. The word of God is entrusted to one whose mother tongue was the Ojibbeway, the Rev. John Saunders, the last ordained native clergyman in the diocese of Moosonee. Brought up at one of the Hudson's Bay Company's posts in his early years, he by-and-bye came to Moose to learn a trade. Here he came under my influence, and the instruction he received, with God's grace, resulted in his conversion; he determined to do what he could for others; he became our schoolmaster. I sent him for one year to St. John's College, Manitoba, and returning thence, he continued his studies until I was able to ordain him. Then I sent him to the distant station of Matawakumma, 500 miles south of Moose, where he would come in contact with scarcely any but Ojibbeways. His work soon told, more perhaps on those attached to a station called "Flying Post" than on those of any other place. These had been my trial; they would not be persuaded. They have been persuaded now; their superstitions, their conjurings have been abandoned. They have knelt to the Babe of Bethlehem, they have cast in their lot with those who believe in the Lord Jesus, and who trust for their eternal salvation to the sacrifice offered on Calvary.

These are, I think, interesting facts, not gathered from reading, but from actual knowledge. And what is of more interest still is to know that the doctrines these men preach are the doctrines of

the Bible. No words but those in accordance with the everlasting Gospel ever fall from their lips. Nothing that will unsettle the infant faith of the enquirer, or raise doubts and suspicions in the opening mind is ever heard from them; they preach as we preach. That man came out of the hand of God holy and pure—that he fell from his high estate through the temptation of Satan—that man becomes reconciled to God through faith in Christ, who died to take away the sins of the world—that is sanctified and made meet for the inheritance of the saints by the operation of the Holy Spirit, the third person in the ever blessed Trinity—that it is appointed unto men once to die, and after that the judgment—that the wicked shall go away into everlasting punishment, and the righteous into life eternal. In these Biblical doctrines they instruct their people, with the pure unadulterated word they feed them. Christ they ever exhibit to them, longing to see them live as He lived, to walk with Him daily, and finally to live with Him eternally.

And some of our unordained helpers in the diocese of Moosonee have owed their preparation in a great measure to this and a kindred Association; the Rev. Edmund Peck who is carrying on a great work at Whale River among the Eskimos and Indians there, is assisted in his labours by Edward Richards, whom I sent to him from Moose, where he received his education; whether he will eventually be ordained or not, I do not yet know, but my hope is that he will be. And the excellent pure Indian Catechist at Moose and another assistant there, trained to all the work the country requires, by means of the same instrumentality, have given good assistance in carrying out the purposes for which our Missions are established.

Orphan and destitute children too are taken up by this Association, and sums of money are sent to Missionaries at many Mission Stations to aid in their support and education, several such have received benefit in Moosonee and here I should like to remark that when any Christian friend takes up a child, it is requisite that he or she should continue its support until such child is fit to take its place in life; as in my experience cases have occurred in which a contributor has after two or three years, ceased his subscription, and then the support of the child has fallen on me; the sum we receive at best but partially supports the children entrusted to us, for every article of clothing is imported from England and subjected to heavy duty, as is likewise every ounce of flour, tea and sugar we make use of.

This I consider is a most important part of the Association's operations, that which will tell on future generations of converts; the best of the children, both male and female, finding their way into the Mission Staff either as Catechists, Schoolmasters or School-mistresses, and some eventually as native Ministers or the wives of such. I am glad to see that contributions for this object are increasing. No less than £840 3s. 9d. was given for it during the year 1881, being £149 8s. 3d. more than in the previous year. This sum assists in the education of no less than 108 children in the various missions of the Church Missionary Society throughout the world, in the maintenance of nine Missionary Students, one Catechist, and thirteen Biblewomen.

Another branch of the Association's work is the providing of clothing sent to the Missionaries, either for sale or distribution among the poor converts, and in this I have received much assistance from it. In relieving the wants of my destitute Indians, the Association has been a succourer of me—for my people's needs are my needs, their prosperity the source of my joy. Many of my widows and orphans when the fierce blasts of winter are roaring around, when the intense cold, 30° 40° and even 50° below zero is seeking to penetrate everything and everybody exposed to its influence, have cause to bless the Missionary Leaves Association, as they wrap their blankets around them, or contemplate their well-covered bodies, which can thus withstand what otherwise they would have been unable to face. The value of the goods forwarded to the Missions by the Association in 1881 was £1,570 5s. 11d.

And here I may add that all the business con-

nected with my raising funds for my vast and various peopled diocese has been done by the Secretary and has been done in a manner which merits not only my hearty approval, but likewise my warmest thanks. The busy life I have led since I came to England, the constant journeying meetings and sermons I have been engaged in, have so entirely occupied my time that it was to me a source of great relief when I found that one so able and as willing as able, was ready to my hand to take so much care, trouble and anxiety from me. But there would have been very little to do had it not been for the deep sympathy and liberal assistance, I have experienced wherever I have been. In town and country in the stately city church, and the humble village house of prayer, in the palace of the bishop in the drawing rooms of the opulent, in the numerous parsonages of the clergy the same desire has been shewn to encourage work done for God's glory, to raise men from the degradation and misery in which they were born, and to give them the privileges which we possess, and which have made what we are; giving them civilization based on Christianity, giving them the morality of the Bible and the example of Christ, giving them God for their Father, Christ for their Saviour, happiness for the present, eternal happiness for the future.

And this practical sympathy will do a double work; it will give means of expansion to the infant diocese; it will cheer and comfort me when I shall once more be amid the forests and lakes, the plains and rivers of the great Lone Land, when on my way to visit some tribe of my scattered family in my birch bark canoe, with the sun beating fiercely on my head, or reposing on my bed of pine branches in my winter bivouac. It will whisper to me again and again that my hands are upheld by numbers of Christian brothers and sisters, who are thinking of me and praying for me, that I may work the work appointed me as a good steward of the Master, that God will give the increase to my planting and watering, that I may be made the instrument of bringing more sheep into the fold, of gathering more children into the Father's family. And I know that from none will prayers for my welfare be more continuous and sincere than from the household of Phœbe, the members of the Missionary Leaves Association; so I heartily commend it to your present and future countenance and support, as the "succourer of many, and of myself also."

PAYING THE MINISTER.

The *Presbyterian Witness* relates the following:

"We heard lately of a case which we wish to hold up as an example of liberality and other virtues too numerous to mention. A minister with a growing family lived in a fine farming district. His salary was \$500 a year. This year the arrears amounted only to \$80. To blot out these arrears it was resolved to hold a Tea Meeting. It was held. The result was that the sum of \$12 was realized and the arrears amount just now to no more than \$68. The congregation has in it a hundred farmers, any two of whom might find it easy enough to pay the whole \$500 a year, and yet the hundred combined have the sublime courage and the generosity to undertake the payment of say a whole \$500! Any one of fifty of them could easily wipe out the \$80 arrears; and the whole combined with one accord can roll up the splendid sum of \$12 clear after enjoying all the glorious delights of a tea meeting. The minister was very grateful, as he felt fully convinced now that the people regarded him as a messenger from Heaven—as a labourer worthy of his wages—as an ox whose mouth should not be muzzled while he was treading out the corn. That these people prize the Gospel is as clear as noon-day, else they would not make such sacrifices for it. We feel that they deserve to be named before the whole community, to put to shame other people. But meanwhile we shall not let the reader know their geographical or denominational location and name."

We sincerely hope the congregation referred to does not belong to the Church of England.