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The Church Guardian.

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

Vol. 2.—No. 17.

THURSDAY, AUGUST 5, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

THE honorary rank of General in the German army has been conferred on the Duke of Connaught.

MONCURE D. CONWAY thinks that the representation of the "Agamemnon" of Aeschylus by Oxford students is a more remarkable performance than the Oberammergau miracle play, and he has seen both.

At a special meeting of the Royal Institute of British Architects, the Royal gold medal, the gift of the Queen, awarded last year to the Marquis de Vogue, was presented to Mr. J. L. Pearson, the architect of Truro Cathedral.

THE towers of Cologne Cathedral are now the highest in the world, being 5ft. higher than the tower of St. Nicholas' Church, in Hamburg, which has hitherto been the highest edifice. They will, when finished, be 51ft. 10in. higher.

I HAVE been solemnly and inwardly impressed with the truth that the Bible, as a means of attaining to the knowledge of the living God, is precious beyond all expression or conception. When made a substitute for that knowledge it may become a greater deadener to the human spirit than all other books.—F. D. Maurice.

WE should try to take as wide views as we can of the ways of the Lord, and of the vocations, the work, and the destinies of His creatures. The possibilities of our lives are not the same. Some of us are fitted for one thing and some for another; some of us were born for one life and some for another; and yet we are all the children of the same Lord: Let us not be narrow in our views; let us not be straightened in our sympathies.—Morgan Dix.

A SMALL Church in Danbury, Conn., owned by the Sandemanian Society, is the only place in the United States where regular Sunday services are held by that denomination. The members gather weekly, greeting one another with a holy kiss, and sit down together to a dinner provided by a steward in their employ. There are a people of excellent repute in their community, but reticent in speaking of their religious tenets. Danbury is the burial-place of the leader, who gave his name to the sect, Robert Sandeman.

REV. T. K. ALLEN, for many years an active and prominent Minister among the Adventists in Minnesota, has dissolved his connection with that sect, and applied for Deacon's Orders in the Church. Several other Advent Ministers are known to be "reading up" on "the Church idea." Although "Father" Himes (as he was usually called) has never attempted to make proselytes of his former associates in the Adventist Ministry, the fact of his change has led many of them to investigate the claims of the historical Church. It is understood that Allen's first settled convictions of his duty to make this change arose from a careful study of the Prayer Book.

SOME one has said nothing but a miracle can interfere between sin and its consequences. I hold the forgiveness of sins to be such a miracle. It is a resurrection from spiritual death; it is an impartation of spiritual life; it brings back the presence of the Holy Ghost to the soul; it renews the sundred relations which bind the individual to the body of Christ; it transforms, by a spiritual correlation of forces, physical pain and a weakened body, the physical result of sin, into spiritual powers. It may not alter natural laws, but it lifts them up into a higher region; it buys back opportunities, it may even restore a wasted life, just as in the miracle of the loaves and fishes the fragments that remained were more than the original quantity.—James De Koven.

NEVER neglect daily private prayer; and when you pray, remember that God is present and He hears your prayers.

THE first Jew to receive the degree of Doctor of Civil Law from Oxford University, is Professor Sylvester, of John Hopkins University.

AN Englishman has invented a machine that will fire 300 shots a minute and they will pierce an iron-plated vessel at a distance of 1,000 yards.

A REPRODUCTION of the number of the *Gloucester Journal* for Nov. 3, 1783, containing the first public notice, written by Robert Raikes, of Sunday-schools has been published.

It is said that Cardinal Newman is busy writing a reply to "Plain reasons against joining the Church of Rome." It will be easy to write a reply, but can he answer it?

DURING the past winter, there were at the twenty German Universities 20,172 students. The largest number was at the University of Berlin, which had 3,608. The departments of Philosophy were the most popular, 8,624 being in attendance.

Dr. Tanner, who is trying to fast forty days, in New York city, is an Englishman by birth, and came to this country when 17 years old. He is a well-preserved specimen of a nervous-sanguine man, with excessively strong will-power. He has iron-gray hair and sharp features, and looks more like a Yankee than an Englishman.

At the fourteenth anniversary of the *Free and Open Church Association* held in Southampton-street, Strand, the chair, in the absence of the president, Earl Nelson, being taken by Lord Forbes, a vice-president, the council announced their intention, if possible, to introduce into Parliament this session a bill to declare the rights of parishioners to the free use of their parish church.

ACCORDING to *La France*, the preliminary workings for the tunnel uniting England and France have had the most satisfactory results. The promoters have sunk their shaft to the stratum in which they propose to bore the tunnel, and are now going to sink another shaft and lower all the machinery for the bore. In eighteen months they expect to have reached two kilometres under the Channel, and in three or four years to have completed the task.

UNION WITHOUT UNITY.

"You Episcopalians never join in our Union Meetings, and yet you are always talking about Unity. Why don't you come with us one day, at least? Don't you think it is a glorious thing for all Christians to meet together, and to unite in worshipping the same God whom they all alike profess to serve? Why, it is like heaven on earth!" And Mrs. Sevier sighed as she thought of such an apparent indifference to celestial joys.

"Certainly," replied Mr. Candid, I should most highly appreciate and prize such an evidence of Christian Unity, if I could only think it real. And, if without the sacrifice of principle, you can thus meet together and unite in a common worship, I am not surprised that you should do so, nor that you should esteem it a privilege to be highly enjoyed. My surprise is, that you do not do this constantly and habitually. If you can all meet together for one day, why can you not for every day? And if a brief union is so very delightful, why not make it continuous and permanent? Why break up this heavenly unity in order to restore again the sad divisions of earth? This is what astonishes me, and, I must confess, convinces me of the

unreality of that which is so short-lived, and of which you yourselves so soon tire. If you will make your temporary and occasional unions a real Unity, by making them continuous and abiding, you will find us more disposed to approve of and to join in them. Show this true appreciation of what you so highly eulogize, and you will greatly encourage us to take part therein.

"Ah! but then we must break up our different organizations, and you would not expect us to do that?"

"Certainly I should," exclaimed Mr. Candid. "If your different organizations are all that is keeping you apart, you ought to break them up, and at once. How dare you continue to maintain what is only a means of separating you from your fellow Christians, with whom you might otherwise be completely united!"

"Well, but we don't believe that the others teach the truth or preach the Gospel in its simplicity, and, so, it would be wrong for us to unite with them and give up our own organization," expostulated the old lady.

"Then, how can you unite with them at all—how can you join with those who do not preach the Gospel in its simplicity, for even a single day? For whom do you do this, are you not countenancing their errors? or, at least doing what you can to make the truth and simplicity of the Gospel a matter of small moment? It seems to me that if the differences which, as you say, preclude the possibility of a permanent unity among all those who are wont to join in 'Union Meetings,' are of real and vital importance, they ought not to be surrendered at all, even for a single day; whereas, if you can conscientiously lay them aside for a time, there is no good reason why you should not do so altogether."

"Well, but until we are prepared to arrange for such a permanent union, is it not well to meet occasionally with all who love the Lord? Is not this the way finally to secure the real thing of which you think so much?"

"On the contrary," replied Mr. Candid, "it is the most effectual way to defer such a realization, or even for ever to defeat it. If you could persuade people, contentedly to accept of counterfeit coin instead of the genuine, you would soon have none other in circulation; so long as Christians are satisfied with this sham unity—this union without unity, which Satan has devised and put in circulation, and which has of late become so exceedingly popular,—so long will a real unity be impossible. And my only hope is that ere long they may detect the miserable counterfeit, and begin to demand the real coin which is stamped with the image and superscription of Him who prayed, 'That they all may be one: as Thou Father art in Me, and I in Thee, that they also may be one in Us.'"

"Ah!" said Mrs. Sevier, "that day is a long way of yet."

"I trust not," replied Mr. Candid, "but, at all events, let us beware how we do ought to defer or hinder it; and, in the mean time, we can all unite in that prayer of Christ for the real unity of His people, and severally do what may be in our power to hasten its fulfilment."—*Old Church Path.*

Foreign Missions.

INDIA.

THE BISHOPRIC OF BOMBAY.—I.

FROM the interior of India which has been occupying our attention so long, we will descend to the sea coast—to Bombay, one of the largest commercial cities in the world—London only surpassing it in size and importance. It is not so much an Indian city, as one of the great cosmopolitan centres of trade. The flags of all nations float in its harbor. Its commerce connects it not only with Europe but with Zanzibar and the little-known east coast of Africa. Constantly

multiplying lines of railroad from all parts of India, converge towards it. The rapidity of its growth has never been equalled except perhaps in the case of Chicago. Would that it could be said that missionary effort had been as well sustained as commercial enterprise. But for some reasons difficult to explain, Bombay has received less of the care of the Mother Church than the Missions of the other Indian dioceses.

The Church Missionary Society began work in 1820, and the S. P. G. in 1830, but little progress was made. At the earnest solicitation of Bishop Wilson, of Calcutta, Bombay was separated from the diocese, and Dr. Carr was consecrated Bishop of Bombay in 1837. He was succeeded in 1851 by Bishop Harding, who died in 1869, and Dr. H. A. Douglas was chosen to fill the vacant See.

When Bishop Douglas arrived in India and had examined into the state, and enquired into the needs of the Missions in his charge, he made an earnest appeal to the S. P. G. to found Missions among the Mahratta tribes; also recommended the removal of the Missionaries from Bombay itself, where they had met with little success in stations in the country. Kolapore, in the Mahratta district, was the first place chosen, as the Rajah was friendly—then Poona was selected, and lastly Ahmednuggur. In each of these towns which are military or civil stations two ordained missionaries were placed, in the midst of the large heathen population, which is naturally drawn to these spots. But for some years not much effect followed these efforts. In 1872 the Bishop's ill health compelled him to visit England, where he published a remarkable appeal, for help, to the Archbishop of Canterbury, as the result of which several offered themselves for labor in India. When the Bishop returned to his diocese he found the work languishing. Sickness had incapacitated several active men, but still he did not lose courage. He writes:—"A populous district seems ripe for harvest. And if in one trait a great work was done, the influence would rapidly tell on the whole of Western India. I trust, therefore, that our cry for help will not be made in vain. I see signs of an inquiring spirit in a good many of the people in and around Kolapore, and several have lately expressed their desire to be Christians."

In 1873 the Society of St. John the Evangelist founded a Mission in the Diocese of Bombay, several clergymen went out, the principal of whom were the Rev. R. L. Page, and the Rev. Luke Rivington. They were soon actively engaged in Mission work, and the accounts they send home are most interesting from time to time. Mr. Rivington writes:—"I have had quite an interesting visit to this place. I stopped on Friday week at Lanowlia, a country station, on my way here with a Mr. Riddle, cousin to Riddell of Balliol, and gave an address at the School Chapel. Just on leaving, the Station Master asked me in the name of the railway employes to address them again on my way back which accordingly I propose to do to-morrow. Here we have had a week's preaching. The Church has been well filled every evening.

There is certainly a bright side to English life in India. The military men here seem to be as hard workers as you will find anywhere. We have had a large number of Colonels at the services, and other officers. One day I received a written request from some Hindoo gentlemen asking me to address 'the educated Hindoo gentlemen' of the place, of which there are a large number here. They suggested the Free Church Mission Room (Scotch), as the best place. Accordingly I asked the Scotch Minister for the use of his room which he kindly accorded me, and he also offered to take me there in his own carriage. The meeting was a large one; the scene most

picturesque. The room is part of an old palace, built, as far as I could see, of dark marble. The audience was composed of a few Jews, a few Parsees, and the rest, all of them high caste Hindoos, men of influence and position among their own people. It was said that no English clergyman has yet addressed so large and influential a gathering of high caste people. I thought it right to go straight to the point. I spoke to them of the unique character of our Lord's life, His claim to be the King of all hearts, and the certainty of His coming again to judge the world, and the account that will have to be rendered, especially of the use we make of our wills. So many Hindoos are beginning to see Christianity is right but do not act upon the conviction. It was indeed a wonderful sight. . . . It was a singular thing that they should have asked for an address in the way they did expressly saying that it might be on any topic. But it seems they found out that all these officers were coming to Church day after day, and thought they might have their turn also.

The Rev. R. L. Page gives the following account of an interview which he had with a Hindoo:—

"A Brahmin friend of mine has just called to see me. He tells me that he has lost a situation, owing to the intrigues of some who have managed to get him turned out in order to get one of their own friends in. After relating the circumstances, he said:—

"You will kindly pray for me, and that my enemies may be ruined."

"I cannot do so."

"Why not?"

"Because it is against a Christian's creed to do so. Read this, Matt. v. 43-48." He read the passage aloud, and exclaimed:—

"Oh, how sublime! Take that verse down for me, I shall find some consolation in it," and he read it again.

"But I shall never forget this injury till I die."

I said, "Read these verses also, (Matt. vi. 14, 15), a Christian who died without forgiving his enemies could not go to heaven. He could not have his own sins forgiven."

He read aloud the verses. "What a beautiful verse! Let me read it again. And did not Jesus forgive his enemies upon the cross?" "Yes," I replied, and showed him the passage, and also how a disciple (St. Stephen) followed in the footsteps of His Master.

"Put down all these places for me; I should like to read them again; I have found a fountain of peace."

I gave him a New Testament. Pray that the work of grace may go on in his soul, so that you may some day have the happiness of hearing that he is a Christian."

Besides the Missionaries from the Society of St. John the Evangelist, (Coroley), several English ladies came out to the Diocese to engage in works of mercy. At the Bishop's request, the S. P. G. provided a home and maintenance for them. Five ladies left the Sisterhood at Wantage, (England) and sailed for India 1874. On their arrival they were settled in the Bishop's house at Poona. One of the five immediately sickened and died. Her place was filled without delay, indeed two "sisters" left England promptly, and thus brought the number up to six, as had been originally intended. They established an orphanage at Poona, where little heathen outcasts are being cared for and educated.

During the life-time of Bishop Douglas, the result of all these efforts was not apparent. A few baptisms, however, took place every year, and he worked on in hope until called to his rest in December, 1875.

Thus far we have been relating the seed time of the Missions in this Diocese. Next week, we hope to lay before our readers an account of the abundant fruit with which it has pleased the Lord of the Harvest to reward His servants.

News from the Home Field.

SYNOD OF NOVA SCOTIA.

THIRD DAY.—(Continued.)

The following amendment of Resolution 5 page 49, relative to assessments was moved by the Ven. Archdeacon Gilpin, and seconded by the Hon. A. M. Cochran.

That the following words be added to said resolution:—

"And that previous to each regular session of the Synod, the assessment be paid to the Treasurer of the Synod, and also that no representative shall be allowed to take his seat until all dues, including any arrears, be paid." Carried.

The following Petition, proposed by His Lordship the Bishop, was, on motion of Rev. John Ambrose, unanimously adopted:—

To His Honor the Lieut. Governor.

The Petition of the Diocesan Synod—That for many years Grants of public money have been made in aid of the Collegiate Institutions of the several religious denominations in the Province of Nova Scotia, and that King's College at Windsor, the College of the Church of England has received a share of those Grants. That in the year 1876 an Act was passed, renewing these Grants for the limited period of five years, which period will terminate next year, so that the College will be deprived of so much of its income, that it will be left in a crippled condition, and that the Governors will be unable to maintain the present efficient staff of Professors.

Your Petitioners respectfully submit that inasmuch as no provision can be made for the religious instruction of the young men of the Province, except through the agency of the several religious Bodies, it is of great importance for the welfare of the country that public aid should be afforded in this way.

They therefore humbly pray that Your Honor will be pleased to cause application to be made to the Legislature at its next Session for the continuance of the present Grants.

The Hon. N. W. White gave notice of motion for the next meeting of Synod:— "Whereas the Diocesan Synod is the governing Body of the Church, and King's College, Windsor, is one of our most important Institutions, and its success is of vital interest,

Therefore Resolved, That in the opinion of this Synod it is desirable that a full and explicit statement of the affairs of the College, showing its Endowments, Investments, and revenue from every source, and a detailed account of all expenditures and payments be laid before this Synod, and that a Committee of five be appointed to obtain such information and report to this Synod."

The Committee appointed to prepare a resolution relative to the death of the late Dr. McCawley, reported as follows:

"That this Synod wish to express their sincere regret for the memory of the late Dr. McCawley, whose labours for many years in the cause of education have been a benefit to the Church and to the Province at large, and to proffer to his widow and family their most respectful sympathy."

On motion of Rev. G. W. Hodgson, seconded by Rev. John Ambrose, the resolution was adopted.

The Committee appointed to prepare a resolution relative to the death of the late Rev. John Stannage, reported as follows:—

"That this Synod having heard of the death of the Rev. John Stannage, take this opportunity of recording their sense of the high estimation in which his character is held in this Diocese, as a faithful, indefatigable and successful missionary, and beg to assure his family that his memory will long live in the affections of his brethren in the Ministry, and, as they have reason to believe, in the hearts of his old parishioners of St. Margaret's Bay."

On motion of Rev. Canon Maynard, seconded by W. Gossip, Esq., the resolution was adopted.

The Committee appointed to prepare a report on a Seminary for the education of Females, reported through the Rev. John Ambrose as follows:—

"That having heard explanations from the Rev. J. Padfield in reference to the success that has so far attended his efforts, and having had submitted to them plans of a suitable building for continuing his school on a more enlarged scale, and believing that the same is practicable, would recommend that a sufficient number of

shares of \$25 each, and not to exceed \$20,000 in the whole, be issued, and that a Committee of three be appointed to perfect the scheme for carrying the same into effect, it being understood that the said school shall, so far as practicable, be conducted on the lines of the scheme for the proposed Victoria College, published in the Journal, page 75 of 12th Session."

The report was adopted. Moved by Rev. Canon Dart, and seconded by Rev. Dr. Nichols (notice of motion having previously been given),

"That in the judgment of this Synod it is advisable to limit the number of representatives to the Provincial Synod to eight of each order, and that the Executive Committee prepare a petition to the Provincial Synod to this effect." Carried.

The Report of the B. H. M. was read, and after discussion on the following recommendation made in it—"Your Committee would recommend that no Grant be made or continued to any Parish or Mission in which the Church property is not insured," it was moved by Rev. J. D. H. Browne, and seconded by Rev. John Ambrose that the report be adopted. Carried.

The Venerable Archdeacon of P. E. Island gave notice of the following motion:—

"I propose to bring before the Synod the Status of P. E. Island, and how the stipends of the clergy are to be paid when the S. P. G. Grant be withdrawn, if P. E. I. be separated from the Diocese of Nova Scotia, as it is on the list of proposed new Bishopsrics."

The report of the Committee appointed to consider and report as to the payment of assessments of the different Parishes was read as follows:—

"The Committee appointed to consider and report as to the payment of the assessment of the different Parishes, beg to suggest the following resolution on the subject for the consideration of the Synod."

Resolved, That immediately after the opening of the Synod a Committee of three Lay Delegates shall be appointed who, with the Treasurer and Lay Secretary, shall constitute the "Committee on Credentials." It shall be the duty of such Committee to examine all the certificates of the Lay Delegates and ascertain what Parishes, if any, have not paid the assessments for which they are respectively liable, and report thereon in writing to the Synod within two hours. No delegate shall be allowed to take his seat or vote in the Synod unless the certificate of his election and qualification, as required by the Constitution, have been filed with the Secretary on or before the opening of the Synod, and unless the assessment for which the Parish he represents is liable has been fully paid up to that date.

Signed. N. W. WHITE,
J. N. RITCHIE,
CHAS. J. TOWNSEND.

The report was adopted. On motion of Col. Poyntz, and by a unanimous standing vote, the following resolution was adopted:

"That the thanks of this Synod be given to His Lordship the Bishop, for his very able and impartial conduct in the chair at this Fifteenth Session."

Thanks to the people of Halifax and Dartmouth, Church of England Institute, the Press, Railway and other companies were unanimously given, and the Synod adjourned.

FOURTH DAY.

Friday morning, 8th July.

Synod opened at 10 a. m. The roll being called, 36 Clergy and 14 Lay Delegates were found present.

Minutes of the previous day were read and approved.

The following notice of motion was given by Rev. Canon Dart:

"Resolved, That in the opinion of this Synod attention should be directed to the existing safeguards against the admission of unfit persons into the Ministry, and that it is desirable that the subject of these safeguards be introduced into the Provincial Synod with a view to the adoption of more stringent regulations."

The Rev. Dr. Nichols gave notice of motion as follows:

"That Candidates for Holy Orders be prepared with testimonials as to their morals and religious character before being accepted as such, and that their names appear in the list of students at King's College as Candidates for Holy Orders and in the Journal of the Diocesan Synod."

Moved by Rev. Canon Dart, and seconded by Hon. N. W. White:

"Whereas, By the establishment of the

CHURCH GUARDIAN a great and long felt want has been supplied to the Church in the Maritime Provinces;

And whereas, This paper has been and is judiciously conducted by the enterprise of two clergymen at great pecuniary risk to themselves, and is issued at the lowest possible rate of subscription;

It is therefore resolved, That in the opinion of this Synod the CHURCH GUARDIAN is deserving of encouragement and support, and that the thanks of the Church are due to the said clergymen, the Rev. J. D. H. Browne, and the Rev. E. S. W. Pontreath, who are the editors of the same."

Moved by W. C. Silves, Esq., seconded by Rev. J. J. Ritchie:

"That the Committee on Education be requested to look after the interests of the contemplated Seminary of Females, and report at next regular session." Carried.

After a few general remarks from His Lordship the Bishop, the Episcopal Benediction was pronounced, and the Synod adjourned sine die.

DIOCESE OF NOVA SCOTIA.

NEW GLASGOW.—The little band of Church people in this town—now worshipping in "an upper room"—have the nucleus of a fund for building a Church, and hope to add considerably to it on August the 18th, for which day they have advertised a "Picnic," with English and Scotch national games. We scarcely need to say that any help will be thankfully received, and we cannot but feel that the zeal and energy of this handful of the faithful *deserves*, and will, we doubt not, *ensure* success, with the blessing of the Great Head of the Church.

CUMBERLAND MINES.—Mr. Ball is beginning to see the fruit of his labors in this extensive Mission. The people are taking a more active interest in all Church work. At Spring Hill, the new Church will soon be ready for occupation. The Missionary has issued the first number of *Church Work* localized, which, with covers of his own design, representing very accurately the Church at Maccan on the first page, looks extremely well. From the July number we clip the following:—

The B. H. M.—At the annual general meeting of the Board of Home Missions it was stated that the grants to some Parishes have lately been reduced 50 per cent, and others 25 per cent. Our own has been cut down 12½ per cent, so that we only receive \$175 per year, instead of as usual, \$200. As a condition of receiving this \$175, the people have to make up \$275. Towards this sum, Spring Hill promises \$150, and Maccan \$75, so that Jiggins and Athol will be required to make up the remaining \$50.

The New Church at Spring Hill.—Contributions towards completing Fund from January to July 10th:—*Spring Hill*—W. Hiro, \$0.45; Jas. Facey, 50c; H. Ridgeway, 50c; Richard Brundige, 50c; Geo. Wallace, 50; Ruf. Brundige, 50c; J. E. Parker, \$10.00; Jas. Biggin, 25c; J. Scullie, \$1.25; W. Evott, 50c; H. S. Boss, \$1.00; Jno. Foster, \$1.00; A. Faulds, 75c; J. E. Taylor, 50c; Geo. Porter, 50c; Rev. E. H. Ball, \$6.25; Jos. Porter, 50c; W. Hall, Esq., \$4.00; Miss M. Marshall, \$4.00.

Rev. Canon Townshend, \$10.00; Mrs. W. L. Black, keg lath nails, 60 lbs. board nails; Benj. Young, Esq., 12 M laths.

Carpenters are now at work preparing the building for plastering.

WINDSOR.—King's College is about to have another valuable collection added to the Museum of the College. Dr. J. W. Spencer, Professor of Chemistry and Geology, visiting his friends in Hamilton, purposes bringing away with him the Geological collection from the Collegiate Institute. "The removal of this collection," says the *Times*, "will certainly be a loss to the Province, and we congratulate Nova Scotia on acquiring it."

WOLFVILLE.—An elegant copy of Thomas a Kempis' "De Imitatione Christi" was presented to Miss Maie Pineo, on Sunday week, by the members of the Sunday School in connection with St. John's Church, Wolfville, on the resignation of her duties as a teacher preparatory to leaving the parish. Miss Pineo was deeply affected on receiving this beautiful and thoughtful gift.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Paul's.*—The Sunday School Picnic was to have been held at Shaw's Wharf, West River, Wednesday, August 4th.

MILTON PARISH.—Sunday, July 18th, 1886:—Morning Prayer and sermon at Milton Church 11 a. m., by Ven. Archdeacon Read. 4 p. m., North Milton Hall, Evening Prayer and sermon by Ernest M. Welsh, Lay Reader.

Wiltshire.—4 p. m., Evening Prayer and sermon. The Sacraments of Baptism and Holy Communion were also administered by Ven. Archdeacon Read.

The Sunday School at Milton Church is well attended. The children appear very attentive, and take a warm interest in their lessons.

At a meeting of the Milton Church congregation, held recently, the sum of one hundred dollars was subscribed to repair the Parsonage.

The thanks of the Milton congregation are due to Miss H. Holroyd for her services as organist, and also for her kind assistance in the Sunday School.

HUNTER RIVER (MISSION STATION.)—The Archdeacon recently baptized sixteen persons at this Mission Station.

NEW LONDON.—This important Parish still continues to improve under the care of Rev. T. B. Reagh.

The ladies of the French River congregation intend holding a tea meeting August 18th.

Services are held every Sunday at French River, Irish Town, and Kensington Churches.

ALBERTON.—The ladies of St. Peter's Church, Alberton, intend holding a tea meeting in aid of the Church next month.

DIOCESE OF FREDERICTON.

PERSONAL.—Rev. L. N. Tucker, of Sabreveis, P. Q., was in Moncton, July 21st, on his way home, having collected about \$600 for the French Schools there.

"L." is informed that the Berlin Work realized \$4.00

Will the person who sent us a "Catechism on Confirmation" kindly send us his name, which is always required of contributors, though not necessarily for publication.

GRAND FALLS.—Rev. James Mulcahey, D. D., an assistant Minister of Trinity Church, New York, has been visiting Grand Falls. He preached in St. Ansgar's Church, New Denmark, and at Grand Falls, July 24th.

SHEDIAC.—*St. Andrew's Church.*—Rev. Herbert H. Barber preached here last Sunday.

ST. JOHN.—Picnics are now the order of the day. St. Paul's Church had an enjoyable one at Rothesay on the 22nd. Rothesay and Partridge Island seem to be the favourite places.

The east window for Trinity Church is on its ways. The stone pulpit is erected.

ST. ANDREW'S.—Rev. Joshua Kimber, Secretary of the Board of Foreign Missions of the American Church, has been stopping in St. Andrew's, and preached in All Saints Church.

ST. MARY'S.—Rev. G. M. Armstrong, of St. John, has been officiating, with much acceptance, at St. Mary's.

ST. JOHN.—If there are any "Plymouth Brethren" in St. John their fond hopes were doomed to disappointment. It was stated in the papers that Admiral McClintock belonged to that sect, but it soon came out that so far from that being the case, His Excellency is a staunch and devoted member of the Church of England.

GREENWICH.—The clergy of the Deanery of Kingston will hold their next meeting at Oak Point, in the Parish of Greenwich, on August 11th and 12th, in connection with which the following services will be held in St. Paul's Church:—Evening Service, with addresses, on Wednesday, 11th, at 7.30 p. m.; Morning Service, with Holy Communion, on Thursday, 12th, at 10 a. m.

DIOCESE OF QUEBEC.

A BEREAVEMENT.—The Rev. Charles Hamilton, M. A., the highly esteemed Rector of St. Matthews, Quebec, has sustained a sad loss in the death of his fourth daughter, a promising child of five years.

DIOCESE OF MONTREAL.

MONTREAL.—The cresting on nave and transept of the new St. Stephen's Church was placed on Saturday, July 17, adding much to the beauty of this ecclesiastical edifice; it was the generous gift of H. R. Ives, Esq.

STANBRIDGE EAST.—A centenary gathering of Sunday schools was held on St. Peter's day. Sunday schools and choirs from the parishes of Dunham, Frelighsburg, Bedford, and Stanbridge East were present. The proceedings commenced with choral evensong, in St. James' Church, the four choirs taking part, accompanied by Miss Constantine on the organ and members of the Stanbridge cornet band. The music was very fine and reflected great credit on the performers. The Rev. H. W. Nye, M.A., Rector of Bedford, preached an appropriate sermon from Psalm 148: 12. A procession formed of the choirs, schools, clergy and others was formed after the service and marched through the village to Mr. Cornell's grove, where a sumptuous repast was partaken of. The following gentlemen then delivered addresses:—Revs. Canon Henderson, M.A., J. B. Davidson, M.A. The Rev. G. A. Fomoret, M.A., Rector of Dunham, was also present, and took part in the service. The whole celebration was very successful.

DIOCESE OF TORONTO.

RAMA.—The Rev. H. W. Robinson holds Divine service at Longford and Sebright, on alternate Sundays, at 10.30 a. m., and 6 p. m., respectively.

WEYBRIDGE.—The Bishop of Toronto has nominated the Rev. O. G. Dobbs, M. A., to the newly organized mission of Waverly, Weybridge, Elmvale and Allenwood.

SUNDERLAND.—The Rev. B. Ryan has been appointed by the Bishop, to the mission of Sunderland and West Brock.

BISHOP STRAUBAN SCHOOL.—The annual concert and distribution of prizes in connection with this school brought together a large and fashionable gathering in the parlors of Wakeham Hall, on the 28th of June. The affair passed off with much success, and afforded no small amount of profit and pleasure to the audience. The entertainment consisted of instrumental pieces on the piano organ, songs, chorusses and recitations in English and French. The young ladies acquitted themselves remarkably well, and were loudly applauded. During intermission, the prizes were presented by Bishop Sweatman and Archdeacon Whitaker, both of whom expressed themselves well pleased with the work done at the school, and commended it to the confidence of the Christian public. The examiners, who are all university graduates, spoke in high terms of the young ladies' papers, and one of the gentlemen said that the paper which took the prize in English would be considered a good honor paper in the first year at University College. This admirable school for young ladies is worthy the patronage of the Church public. Its advertisement will be found in another column.

DIOCESE OF NIAGARA.

The Church of the Ascension, Hamilton, has had a new gallery put in, so as to meet the demand for seats.

DIOCESE OF HURON.

LONDON.—The Right Rev. Bishop Alford preached in the Memorial Church on Sunday last, at morning service. A large congregation was present and listened with much interest to the Bishop's excellent sermon.

SHELBOURNE.—The Right Rev. Bishop Alford, Commissary of the Bishop of Huron, has appointed Rev. W. Bevan, of Leamington, to be Incumbent of Shelbourne Church, vacant since the death of Rev. J. Smyth.

ENGLAND.

A PRIVATE conference of some of those interested in the Eglise Catholique Gallie...

A RELIGIOUS CENSUS.

In the Lower House of Convocation, the following, moved by Canon Gregory...

LITTLE'S LIVING AGE.—The numbers of The Living Age for the weeks ending July 24th and 31st respectively...

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BOARD OF FOREIGN MISSIONS.

In issue July 22, under amount received from Rev. H. L. Owen...

Marriages.

STEVENS—MOSS.—At Joggins Mines, on Tuesday, July 20th...

Deaths.

MacKay.—On the 9th July, at Somerset, Bermuda, Wallace Reay...

SUBSCRIPTIONS RECEIVED.

Sheriff McLean, Amherst, N. S.; Mr. Dickey, do.; A. R. Dickey, do.; Rev. Dr. Uniacke, do.; J. R. Lamay, do.; D. Brightman, do.; Mrs. Amos Eiter, do.; Rev. J. Edgecomb, Pictou, do.; Thomas N. Woodman, Moncton, do.; Rev. T. Johnston, Crapaud, P.E.I.; E. J. Lordly, Halifax, N.S.; Rev. F. W. Kirkpatrick, Kingston, Ont.; Thomas Patton, St. John, N.B.; R. W. Plant, Yarmouth, N.S.; Merritt N. Flewelling, Clifton, N. B.; Mrs. George F. Whelpley, do.; James Brown, do.; Mrs. W. Jenkins, do.; E. M. Wetmore, do.; Joseph H. Gorham, Kingston, do.; Phineas Chesley, Bridgetown, N. S.; Gilbert McCormick, do.; Mrs. William Dodge, do.; Edwin Lockett, do.; Wm. Dunbar, Fredericton, N. B.; Richard Close, Upper Kingsclear, do.; Captain G. E. Pittis, Parrsboro', N. S.; George E. Beatty, Deltic River, do.; Mrs. E. Regan, Parrsboro', do.; Miss Annie B. Lavers, do.; W. D. J. Davidson, do.; R. S. Smith, do.; T. E. Day, do.; Welle Cole, do.; Mrs. John Durant, do.; John Roberts, do.; Henry Tucker, do.; Jesse A. Lewis, Halfway River, do.; Mrs. S. J. Scroll, Gagetown, N.B.; Mrs. J. S. Keizer, Port Beckerton, N.S.; Mrs. McMann, Upper Haynesville, N.B.; Mrs. Patrick Lockhart, Milville, do.; Mrs. Rufus Bulmer, Sackville, do.; Mrs. G. B. Easterbrook, do.; W. J. Cornfield, Carleton, do.; Oscar Johnson, Welsford, do.; James Macdonald, do.; Mrs. Matthew Steen, do.; Philip McKim, Petersburg, do.; John Armstrong, do.; David Mark, do.; Wm. Graham, do.; Dr. Woodford, Indiantown, do.; Thomas M. Corbett, Williamstown, do.; Mrs. E. H. Christie, St. Stephen, do.; Wm. McKee, Gibson, York Co., do.; David Coombes, do.; George Taylor, Moncton, do.; Thomas Cochran, Springfield, do.; Mrs. Emily Northup, do.; John H. O'Neill, do.; Lewis J. Northup, do.; Mrs. T. Hickson, do.; John Hunter, Lower Cove, Cumberland Co., N.S.; John Green, Joggins, do.; Wm. Hurley, do.; Mrs. John Gullins, do.; Thomas Carter, Lower Maccan, do.; Richard Simonds, Yale, B. C.; Howard Gorham, Roundhill, N.B.; John Adams, Upper Greenwich, do.; Mrs. J. O. McKel, Lily Lake, do.; Howard Belyea, do.; Levi Smith, Windsor, N.S.; Mrs. Wandless, Fredericton, N.B.; Mrs. Wm. Rawlin, Carleton, do.; Wallace Smith, Chester, N. S.; Melissa Benson, Belleisle Creek, N.B.; John Farmer, Charlton Mills, do.; John O'Neill, Cass Settlement, do.; Thomas Wilson, Thomand's W. O., do.; James W. Northup, Springfield, do.; James Huggard, do.; J. M. Townshend, Amherst, N. S.; Dr. Carrite, do.; W. T. Pipes, do.; Dr. Morse, do.; Mrs. Robert Pugsley, do.; C. C. Davidson, do.; James Purdy, do.; Mrs. Rufus Chapman, do.; Mrs. M. E. Bent, do.; Hen. Judge Morge, do.; Hiram Carter, do.; Lemuel Schurman, Londonderry Mines, do.; William Shield, do.; Miss Annie Thomas, do.; Thomas Thomas, do.; E. H. Oland, do.; Thomas McKenzie, do.; W. Hutchinson, do.; Thomas Morris, do.; Samuel James, do.; Archibald McLuckie, do.; Mrs. Vance, do.; K. McK. Solomon, do.; W. H. Scourrah, do.; William Jones, do.; Dr. J. W. McDonald, do.

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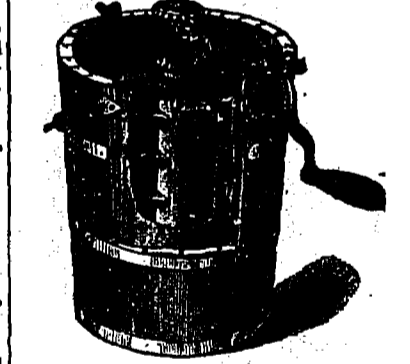
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DO THE LEADING DENOMINATIONS BELIEVE IN A "PRIESTHOOD" OF THE MINISTRY?

We have had considerable discussion in our columns respecting the Priesthood of the Ministry. We have stated our views very plainly, and have shown that while the people are a "royal priesthood," exercising, to a certain extent, Priestly functions, the Ministry as representing our Lord, and as ambassadors for Him, share in His sole Priesthood, and are in a real and true sense "Priests," not offering up "bloody sacrifices," as under the Jewish law, nor offering Christ again as in the so-called "sacrifice of the Mass," but that under the new and better dispensation of the Gospel, they offer "spiritual sacrifices acceptable unto God, through Jesus Christ our Lord." They are, therefore, in this sense entitled to the name of "Priests," which was plainly predicted of them by the Prophets. There is a view of the matter which has not been touched upon by our Correspondents, viz., that the leading denominations, while ready enough to deny the term to us or their own ministers, yet really claim the thing. And if they do, in their standards, and by the written words of their prominent men, and in their hymns, what sense is there in repudiating the name, when they are performing substantially the acts of Priesthood? We have only space to allude in this article to the Presbyterians, but proof could be brought respecting other bodies of Christians.

Albert Barnes, the celebrated Presbyterian commentator, in a note on Romans xv. 16: "A minister of Jesus Christ ministering the Gospel of God," says it means "performing the office of Priest in respect to the Gospel of God." In another place, he says, "acting in the Christian Church substantially as the Priests did among the Jews." If a man perform substantially the work of a Priest, and his official duties are those of the Priesthood, he may call himself what he likes, but he is a Priest to all intents and purposes. But we give a plainer proof. We take the Westminster Confession of Faith, which every orthodox Presbyterian is bound to recognize as authority. Under the heading, "The form of Church Government," we find:

"The pastor is an ordinary and perpetual officer in the Church.
First it belongs to his office:
To pray for, and with, his flock, as the mouth of the people, unto God.
To read the Scriptures publicly, as did the Jewish Priests and Levites.
To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort.
To catechize.
To dispense other divine mysteries.

To administer the Sacraments.
To bless the people from God, as did the Jewish Priests and Levites.
To take care of the poor.
And he hath a ruling power over the flock as a pastor."
Under the head of "Church Censures" we find:

"To these officers the Keys of the Kingdom of Heaven are committed, whereby they have power, respectively, to remit and retain sins, to shut the Kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require."

Now, these duties are exercised by other Bodies likewise. Let those who are so afraid of the word "Priest," because Roman Catholics pervert its meaning, ponder the above. These ministers not only preach to the people, and thereby open the channels of grace, but they claim to be "their mouth unto God, and to bless them from God, to retain sins by word and censures, and to remit sins by the ministry of the Gospel, and by absolution from censures, thus turning people out of the Church, or Kingdom, or re-admitting them to the favour of God!

A man who does this may have a holy horror of the name of Priest, but all the time he is performing Priestly acts, and very fully, too. It would be but common honesty to say that he is assuming to be a Priest as much as the ancient Jews did.

Every time a Baptist minister pronounces the benediction, he is blessing the people from God, and performing a Priestly act; every time these ministers set apart bread and wine on the Table of the Lord, they are doing the same. According to Professor Eadie, of the United Presbyterians, "Consecration is the devoting or setting apart of any persons, things or places to the worship and service of God."

Professor Hodge, of the Presbyterian College at Princeton, N. J., says the Lord's Supper has been called a sacrifice, "because, in the style of the ancients, every religious action, whereby we consecrate any thing to God for His glory and our salvation, is called a sacrifice."

All this misunderstanding and discussion on the Priesthood arises from confusion about terms.

If our readers, who are in doubt on this matter, will examine the above definition, they will see that prayer, praise, alms, ourselves, our souls and bodies, the offering of bread and wine in the Holy Communion, and everything that we offer to God, are in a true sense spiritual sacrifices. The one who offers them has a right to the name of Priest. The laity are a Royal Priesthood, and exercise Priestly functions. The Ministry have the exclusive right of performing, in addition to the acts done by the Laity, certain other Priestly functions on behalf of the people. They are doubly entitled to the name of Priest. And no one who understands the meaning of the spiritual sacrifices that are offered under the Gospel, can possibly refuse the term of Priests, in a ministerial sense, to the "Ambassadors for Christ."

THE PROPOSED DIOCESAN TEMPERANCE SOCIETY.

We very much regret some of the remarks made at the debate on this Society in the Fredericton Synod. The question came up when most of the country Delegates had gone home. These delegates are the strength of our movement, and had they been there the vote, we believe, would have been reversed. The Bishop's remarks, we do not hesitate to say, have done us a harm, which probably he never intended. We can readily understand the feeling of his Lordship in reference to some extreme speakers, and certain doings under the

guise of temperance. But it is as unfair to condemn a movement such as ours, professedly a religious one, endorsed by the Archbishops and Bishops of England, and which has, as uncompromising advocates, such men as Bishops Lightfoot and Ellicott, the Archbishops of York and Canterbury and hosts of others, Bishops and Clergy, because some of its friends are unwise, as it would be to condemn Christianity for the excesses of some of its professors. The Divine Society is marred by failure, foolishness and excess. We certainly cannot expect a human society to be free from these. All that the promoters of the Society asked was the moral endorsement of the Synod, and their sympathy and assistance in the organization and union of Societies. The Diocese of Fredericton stands alone in its refusal. No Diocese where the matter has been brought up has ever refused, sooner or later, to sanction such a movement. We regret exceedingly that the Bishop's remarks have been quoted in defence by the liquor-dealers, and, at this important period in our struggle with intemperance, they have been spread far and wide through the secular and religious press of the Maritime Provinces and elsewhere, as giving aid and comfort to those whom His Lordship never intended to encourage. We intend to publish an able and brilliant article by Canon Farrar, which will answer some points on which His Lordship laid stress.

As to the other speakers, we hope, when the debate comes on again, they will be able to present something new. In fact, if they would only get such a paper as the *Church Temperance Chronicle*, and see what the most able and earnest men in the English Church are doing to stem the evil, and read their powerful articles, they would never come to the Synod with such worn-out arguments. Bishop after Bishop, and some of the ablest minds among the clergy, have answered, over and over again, those stale assertions about the Baptismal vow being all that was necessary, that the Church is the only Temperance Society, &c. One gentleman, who is also opposed, we believe, to Sunday Schools, characterized such a Society as "barbarous." We should like to place him in one of those great temperance gatherings in England, where assemble some of the most cultured, refined and intellectual men of the day—men whose reputation is world-wide, and whose Churchmanship is unquestioned, and ask him to make such a statement as that, and the other which he made, which we would not dare to utter ourselves. The word "barbarous" might be applied, but it would not be to a Society countenanced and endorsed by learning, culture and refinement.

We ask our opponents to study some of the forms of this evil, to go to the homes ruined by drink, to get the statistics and see how it is the direct progenitor of nine-tenths of the crime that we have to see how it is a stumbling-block in the way of men and women in our land. Then St. Paul's advice comes into force, that if this does cause these people to stumble, for example's sake, and for the good of others, we ought to abstain. If they are not prepared to do this, the least they can do is not to refuse help to those who are earnestly trying, by mutual co-operation, to rescue the servants of intemperance by a Society which is distinctively religious, and endorsed by the Mother Church. The Baptismal vow has not enabled these people to resist their besetting sin. It is the national sin of the English speaking race, and requires special efforts against it. How can men, with a solemn sense of that truth, say that "the drunkard shall not enter the Kingdom of Heaven," refuse to give their support to any mea-

sure, even though they may not approve of all the details, which has for its object, the rescue of souls perishing in this way!

THE PROVINCIAL SYNOD.

A COMMITTEE has been formed in Montreal to provide accommodation for the Clerical and Lay Delegates to the Provincial Synod. It is a pity that the Railway expenses of the delegates cannot be defrayed. We would make no distinction between the Clergy and Laity. Some, perhaps, of each order may be glad to pay their own expenses, but in some way, funds ought to be provided, so that no eligible person should be debarred from nomination or election, because of the probable expense. In the Lower Provinces, no plan was proposed to meet this question this year (although in Nova Scotia a move has been made to form a fund for the future) consequently, each has to bear his own expense. The wealthier parishes ought certainly to vote a sum out of their funds to pay the expenses of those who go from them. The poorer parishes are not able to do this, consequently, the burden falls on those who are least able to bear it.

It may be said that those gentlemen who have the honor of representing the Diocese should be willing to pay their own way. But that is not the question. Men are elected to transact most weighty and responsible business in the interests of the whole Church in the Ecclesiastical Province. The delegates have as much right to be paid travelling expenses as the Members of our Legislatures. It seems to us that this should be settled by the Synod itself, and that some plan should be adopted of raising the amount in the eight Dioceses, which would enable the Treasurer of the Synod to pay mileage to each delegate. It should not be considered a Diocesan matter at all. The amounts raised ought to be placed under the control of the Central Body. We hope that this matter will be discussed at the approaching Session. As this is a question of principle, and not of private means, under present circumstances, as no plan has been decided upon, we suggest that each Parish that is able pay the Railway fare of its Rector, if a delegate. Where city Rectors have been elected, it would be a graceful act, and one that could easily be done, for their parishes to agree, in addition, to pay \$20.00 apiece to other Clerical Delegates, each Parish thus providing for one besides its Rector. We hope this matter will be settled in a business-like way by 1883. In the meantime, if any one can suggest a better plan, we shall be glad to publish it.

ROBERT RAIKES.

We direct attention to the advertisement elsewhere, with reference to a Portrait of the Founder of Sunday Schools. We shall be glad to receive orders for it.

WHY DO YOU WANT ME TO COME TO CHURCH?

It is perfectly clear to anyone with open eyes that vast numbers of our countrymen are not only indifferent to all the ordinances of religion, but many of them do not appear to have the slightest idea why they should come to Church. It is quite time, then, that an answer to the above question was attempted. The alienation is a fact none will deny. Doubtless many causes have combined to produce it, but we cannot help thinking that one fault is that man has been made too much of and God too little. In many Churches the pulpit has been made the centre of attraction, and has drawn with irresistible force all the seats around it, and nothing can be clearer than that everything has been arranged for the purpose of hearing the sermon, so that old people who are dull

of hearing, and deaf people who cannot hear, as well as others who are slow at comprehending what they hear, have quietly excused themselves from attending Church. Neither have the poor had much to induce them to go, seeing that the rich have had the first seats as at a lecture room, or concert hall, where people go to listen, while the poor have had to catch what they could in a far-off corner in a wretchedly uncomfortable seat, appropriately marked "Free." We cease to wonder why people have begun to look upon the Church as not for them, neither do we wonder that the true purpose of meeting has been forgotten. We would not be supposed to speak lightly of preaching; no man would do that who remembered its purpose, but things, however good, should be kept in proper places.

We are often told what a blessing it would be if men kept to their Prayer Book, as drawn up by the Reformers. We think so too, and for our part we have no other wish. If only men did so, there would be seen at once the true reason why all should go to Church, namely, to worship God. Very prominently is this set forward in the Prayer-Book. There is appointed a daily offering of prayer and praise, whereas the only time when a sermon is distinctly ordered is when the people have met together for a very different purpose, that is, to celebrate the Holy Eucharist, and to offer themselves unto God as living sacrifices.

We profess to be guided to some extent by the Primitive Church. Hence we look to see what the early Church has to tell us of this matter, and we find wherever a reason is given in our New Testament for Christians meeting together it is always for the purpose of worship, to "break the Bread." This was so even when an Apostle was to be present. We read, "When they met together to break bread Paul preached unto them." (Acts xx. 7), not the other way about, as we make it.

Neither was this idea of worship a new one. It had existed from the beginning. The patriarchs had their altars, and the Israelites had their Tabernacle and Temple, while the very heart of their worship was, not mere private edification, but an offering unto God of themselves and of their substance in an act of devotion. This has been the result in every case where true religion has existed, and as men have approached more nearly to God the stronger has worship grown upon them. Hence it is, that when St. John shows to us the action of the Heavenly Host it is described as an act of worship—they fall down before the throne of God, they cast their crowns at His feet, they offer to Him their praises as the expression of their homage and deep devotion.

"We are told that we in heaven shall be but the ripened perfection of what we are upon earth. What, then, must be our chief reason for coming to Church, the Palace of the King of Kings, but to join in the action of the Heavenly Host, "With Angels and Archangels" to give expression to our love and homage in public worship, to join with others of His loyal subjects in giving to Him the "honour due unto His name?" And what mortal can be excused from this? It is our clearest duty, as well for what He is in Himself, as for what He has done for us, to come out from the closet, where our personal wants are made known, into the broad daylight and publicly acknowledge Him, show our allegiance to Him, and our dependence upon Him. Our private "likes" and "dislikes," with regard to the service or preacher, have no power to excuse us from this duty. We are bound to "come before His presence with thanksgiving, and to show ourselves glad in Him with psalms." Let us listen, then, to the invitation the Church gives us, "O come, let us worship, and fall down, and kneel before the Lord our Maker."

Our first duty, then, is to come to Church to worship God, but we have no wish to forget that there is a deep blessing for ourselves in joining in this act of Public Worship. It must be so, inasmuch as the Lord is in His Holy Temple to dispense His favours. Nor in thinking of this can we be accused of selfishness, as some say. To strive to be perfect as "our Father which is in heaven" is perfect, and to seek His grace to help has little of selfishness in it. We need the in-strengthening power of His Spirit, that "we may apprehend that for which we are apprehended of Christ Jesus," and will He not give us His blessing as we worship? It was said by one in the

olden time, speaking as the voice of God, "In all places where I record my name, I will come unto thee, and I will bless thee," and again, "They shall be satisfied with the pleasures of Thy House."

(To be Concluded.)

LETTER FROM REV. MR. GROSER.

PARSONAGE WAILUKU,
ISLAND OF MAUI, H. I.,
June 16th, 1880.

My Dear Brothers,—Oh, day of inestimable happiness, mail day, upon the which friends are resurrected, and friendships renewed, and questions are answered by lips long tarry, and papers come, and pictures are spread out, and leisure hours are spent in downright gossip over the news just received. Oh, friends, and acquaintance do not forget our monthly mail, and rest assured that all letters will be gratefully and promptly answered, and papers thankfully received. The first Halifax Church Guardian which I have received has just made its appearance in the mail; and its items of news have quite interested me, while the appearance of my letter in its pages has made me sit down at once, and begin this letter, No. 2. Letters also received from my father-in-law, "the Clerical Secretary," his wife, and from Mr. Edward Albro, and my brother in New Ross, have very much cheered us, and have been quite a topic of conversation for the last several hours; but our appetites in this direction are very strong, and I am not sure that either our hunger is appeased, or that the future forty-eight days is very bountifully provided for, and we shall have to wait just that time before we learn once again of snows and colds, and outrageous changes, and of the health, and being of all we hold dear in Nova Scotia and elsewhere.

Well now, with reference to ourselves, and how we came here, and are not at Lahaina, the circumstances are these:—Wailuku is as a place next in importance to Honolulu, and numbers over three thousand souls, besides having a large floating population; and, more than this, it is the great sugar centre of the Islands, having three mills constantly grinding, and hundreds of acres of tall waving cane, cane here, and cane there, and cane everywhere. Besides this, there are numbers of mills between here and Haleakala; one at Hamakua, one at Hiku, three between Hiku and Makawao, which latter place is only fifteen miles from here; and more than this, Wailuku is the terminus of the only Railroad on the Islands. To be sure, it is narrow gauge, and its palace car consists of two skeleton benches, placed upon an ordinary truck car, and it only runs fifteen miles. Still, it is a Railroad, and bears witness to the culture and civilization of this place by an occasional decapitation of some poor native. Then, too, we have the weekly arrival of two steamers, which make the circuit of the Islands every week.

But a man from San Francisco, who thoroughly believes in himself, and his name is Claus Spreckles, will corroborate the above, by telling us that the City of the Islands is to be Sprecklesville, and this city is about five miles from here, and consists of three houses, an office, and a few long temporary sheds for the Chinese workmen to sleep under. But in every direction, for miles, you see the most lovely of cane, and there is the money and the capital for houses and business. Already, it is said he has spent a million of dollars in bringing the water fourteen miles, irrigating this hitherto trackless and useless valley; for, until he came to look at the lay of that land, it was considered valueless. Originally, this Island was two Islands, with the Haleakala upon one, and the mountains which I cross to go to Lahaina upon the other. By repeated eruptions of Haleakala, a great plain has come into existence, and there the great sugar king, Claus Spreckles, has begun operations, and already within one year, has the water on the spot, probably a thousand acres of cane waving in the air, and in six months will have one of his fine mills in operation, and his immense general store, two miles from our house, drawing in the cash, which nobody values here, except to squander and waste. I met Spreckles and his wife out at Sprecklesville, a few weeks ago, and sitting on the verandah overlooking the plain, Mrs. Groser and I submitted to the infliction of his doings and prospectings. At some future time, I will take my friends over to Sprecklesville, and the country round about, and we will make some calls, and have Services, and see what we can see. But to

return from my rambles. Wailuku being such a manifestly important place, and there being such suitable premises for a good work, and it having just become vacant, the Bishop suggested my coming here, in case of Miss Albro's willingness to go to Lahaina, and she, filled with Missionary zeal, gladly consented to make the venture, and so, on Wednesday afternoon, March 3rd, and just one week after our arrival in Honolulu, we all embarked in the "Like-Like" for Lahaina and Wailuku. Miss Albro has proved to be a much better sailor than either of us; we soon yielded to the circumstances of the occasion, and went down to our berths, and there we lay sick. The children, too, were on our hands, with no one to help, and both of us too sick to raise our heads. But the Bishop was very kind, and now and again came to us to speak an encouraging word; he says it was the roughest night he had ever known. The next morning, very early, we got into calmer water, and going up on deck, we had a chance to look about us. It was a queer sight, the messed-up aspect of natives and Chinese, as they huddled together. We anchored for a brief period opposite Lahaina about daylight; some dories came about the steamer, and carried off the passengers for Lahaina. Here, we parted with Miss Albro, and the Bishop said good-bye, but for a season only, as he was to cross the mountain to come to Wailuku, after seeing Miss Albro settled on the premises of St. Croix School.

And, as for us, we pursued our course to the next stopping place, Maalea Bay, six miles from Wailuku, where we took express for home! It was a funny country to go through for first experience. On the left was this great mountain, on the right, but fifteen miles away, was the great Haleakala, with its vast plain laid out before us. But after going some three miles, we came to the sugar cane, and pretty soon to the first mill, and then in sight of Wailuku. Behind us, before us, on both sides of us, sailed along these notorious little native horses, so very gawky, so hungry looking, with such pitiful looking eyes, and sat upon by great, strong, lazy natives, whose chief pleasure consisted in beating and hammering their meek chargers.

We were expected. A solemn note welcomed us. It was an invitation to breakfast, and it being ten o'clock, and the night having been a rough one, we accepted. Upon our return, we sat down and surveyed the situation. Presently, a large native boy entered, and sat down with his hat on. He said he had come to stay, and only asked for \$100 per annum for doing all the work, which, we learned soon after, consisted, to his mind, in falling asleep, or playing billiards; he has since been dismissed. Like young folks, Mr. Merrill, Mrs. Groser, and myself, went to work, and worked for four days in getting things in shape. And ever since we got through with that job, we have been very comfortable. In my next letter, I shall tell you of the Parsonage and grounds, and our work right here.

Now, do not forget, how glad we shall be to hear from our friends, and learn all about everything and everybody.

For the present,
I remain,
Very truly yours,
C. E. GROSER.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

RECTORS, WARDENS AND VESTRY.

(To the Editors of the Church Guardian.)

SIRS,—May I direct the attention of the movers of the resolution in the Diocesan and Provincial Synods on the "Rights of Rectors, Wardens and Vestries," and all interested in the matter, to a valuable work edited by Rev. Mason Barnes, of Philadelphia, and to be obtained through Mr. Gossip of this city. Taking for his principle that "the English Ecclesiastical Law is the substantial basis" of the Law of the Church in America, and a portion of the Church of England in the Colonies, the Editor shows, very clearly, and sustains his

views by the highest authorities, how far that Law holds, and in what respects it is modified by American Statute or Synodical Law.

The title of the book is "Rights and Duties of Rectors, Wardens and Vestries."

WILMOT PARISH.

119 HOLLIS ST.,
HALIFAX, July 23rd, 1880.

(To the Editors of the Church Guardian.)

Dear Sirs,—Last Sunday I spent at Middleton, Annapolis Co., and was surprised to find a very nice Church, but no Service performed in it. Upon enquiry, I was told it had been closed for six months.

Feeling a deep interest in Church matters, I thought publicity might not only find out the cause, but in some way help it as it is serious for people to be left so long without a resident or missionary clergyman, who might, at any rate, perform public worship. Is it not allowed, and would it not be better for a layman to read the prayers than have the Church closed?

Yours truly,
J. G. BRUNET.

"WE HAVE AN ALTAR."

(To the Editors of the Church Guardian.)

SIRS,—I have delayed following up this subject out of respect to the crowded state of your columns owing to the meetings of the Synods.

My last letter ended by asking "What change has taken place in man's nature, or his relation to God to alter all this?"

"All this" referring to the undisputed arrangements for Altar worship under the old dispensations.

I know that it is usual to assert that the sacrifice which Christ offered upon the Cross is the one only true and proper sacrifice for sin, which ever was or can be made. And that having died for us, there remaineth no more sacrifice for sin. And there is a sense in which these assertions are simply and literally true. But true as they are, they do not interfere with the fact, that the offering of material oblations was the prescribed mode of approaching God under the Mosaic Law, and do not, therefore, of necessity, disprove the assertion, that Christian worship also consists of similar acts of oblation. It is not intended to maintain either that the sacrifices under the Law, or the worship of Christians under the Gospel, have any value of their own, apart from the sacrifice of the death of Christ. Both derive their sole efficacy from the Lamb slain from the foundation of the world. The question is how we may best plead the efficacy of Christ's death before God. It is only in, and through, Christ that we have access to the throne of Divine Grace. This, of course, is readily granted. But the further question remains, what is it to have access in, and through, Christ!

The conduct then of men in all ages of the world, and the analogy of the Jewish Temple worship, would lead us to expect that sacrifice would form a constituent element in the theory of Christian worship. But besides the argument thus derived, there are to be found, in the prophetic parts of the Old Testament, express declarations to the effect that the peculiar feature of the Gospel dispensation would be the offering up of sacrifice.

Some of these passages it will be the object of my next letter to bring to the notice of your readers.

J. H.

D. C. S. OF FREDERICTON.

(To the Editors of the Church Guardian.)

SIRS,—In your issue of July 15th, I see it is stated, under the heading "Diocese of Fredericton," that St. John has contributed nothing towards the "Deficiency Fund of the D. C. S." I am sorry that you should have been led to publish so false a statement.

As regards what is called the "Deficiency Fund of the D. C. S.," I can only say that I know of no such Diocesan movement. In the Pastoral Letter issued by the Bishop on the financial state of the Diocese, no mention of such a scheme was made, nor had any such plan been recommended in any authorized manner. I am well aware that many of your correspondents did, for many weeks, fill up considerable portions of your paper with a record of their own efforts, and that they seemed to think that the financial difficulty was solved, by setting on foot

a "Deficiency Fund." I did not agree with them, but fearing lest the stream of charity might in any degree diminish by raising objections, I preferred to be silent. Now, however, that reproaches are cast upon St. John because it has not taken part in that movement, I must be allowed to say, on behalf of my own Parish, that they are entirely undeserved. There is no more justice in condemning St. John, because it did not adopt a proposed scheme, any more than it would be right to complain if it did follow out any other plan of Church work, which some Parishes in the Diocese had thought proper to advocate and adopt. St. John has done exactly what was asked of it—namely, to raise increased subscriptions, and use every effort to awaken more extended sympathy in the work of the Diocese. My own Parish will contribute, at least, \$300 more than last year, and as that increase has been effected by no spasmodic effort, it may well be regarded as a permanent addition of power and resources to the Funds of the Diocese.

In my humble opinion a Deficiency Fund, properly so-called, would have been a grave error. There was no such crisis which called for such a step. The whole deficiency might, and doubtless, would have been raised at once, but not, I feel certain, without very much affecting the regular income of the Society.

With much regret that I have had to trouble you,

I remain yours faithfully,
F. H. J. BRISTOCKE, M. A.,
Rector of Trinity Church, St. John.
July 23, 1880.

A COUNTRYMAN'S IDEES.

(To the Editors of the Church Guardian.)

MUSTER EDITORS,—I takes your paper, and because it doesn't cost you much time or trouble to get it up, you ought to be much obliged to me for doin it. Mr. Shaw had to argue with me about two hours to get me to subscribe. And now I'm afraid I'll have to give it up, because the doctrines you is a teaching is too kinder plain. You and me knows that our's is the right Church, but then, why should we be a talling of it to every body, specially when I'm surrounded on all sides with Methodists and Baptists, who deals at my store? and they comes to me and they say "How dreadful uncharitable you Church people is. Did you see the last Church Guardian? Why, they say them fellows that the Methodists is no Church at all, only a sex, and that the Baptists is all wrong." Well, I knows you are right, but don't you see if this kind o' thing goes on I may lose my custom. So I think I'll give your paper up. I don't like to do anything in Church matters without consulting our Minister—not that I have the least intention of following his advice—but because it has a respectable look, and it gives me an opportunity of showing how much wiser I am than him. Now, when I lived at a place called "Slow Coach," we had the best Rector I has ever met with, especially about given advice. I'd say, Parson, says I, don't you think so and so would be the right way? Certainly, says he, my dear sir, you is always right. It was very soothin'; but I knowed he had seven little children, and that he was a hungering after the ten dollars I owed him for their sakes, and which I didn't choose to pay until I'd got my own way in every thing. But the Minister at "Well Content," where I now live, is a different kind o' man altogether; he won't stand no nonsense. So I goes to him and I says, Parson, I'm a thinkin of given up my Church paper. What for, says he? just as short as that. Well, that a kind of flustered me, because to tell truth I knowed when he fastened them fierce blue eyes of his upon me that he seen through me, which you haven't yet, Muster Editors. You miserable creature, says he, you want to save that dollar. Well, truth is truth, but what's the good of tellin' it always. But before I could say another word, he goes on quite savage-like. You've got the best Church paper in the Dominion. You like it and git good out of it, but to save a paltry dollar you would let it go down.

This a-kind o' riled me, and says I—Parson says I, that is not language for one justified person to use to another. Then he used most dreadful language, and I'm almost ashamed to write it down, but the truth must be told, tho' the heavens be tumbled, which is contrary to some former expressions, but this time it isn't my ox's is bein' gored. Justified says he. Luther invented that doctrine, and Calvin added another to it, and between the two, they have succeeded in making an uncommon lot of rascals from Oliver Cromwell to a gentleman I wot of. I was shocked, I was horrified, and I does love to hate a parson, bull-batin' is nothing to it, but somehow, I was dumb, because I knowed the parson was thinkin of them oats. Did you ever hear the story of them oats? I don't believe you ever did, because I've kept mighty close about it, and the Parson is kind o' generous, and never told it. Well, one year, I owed the Parson ten dollars—I'm considerable well off, I've got a good farm, and money in the bank, and all that, but when the cry is, "times is hard," I stands in my store and cry hard times hard nor anybody. Don't you see why Muster Editors? I can make money out of it; I can press the poor by telling them I must have my money, because times is so hard. I can say to the folks who have sold me little notions, times is so hard I can't pay you. It's a grand idea. Well, I had some tailins of oats—them's the oats that the wind blows away from the heap when they is being winnowed, being a big crop that year, there was a lot of them. Thinks I, I'll sell 'em to our minister. I goes to him, and I says—Parson, says I, times is hard, most awful hard, I can't get the money, (same time had the money in my pocket), will you take oats. He looked at me contumacious like, but says he, "yes, I have two horses, and they must be fed, so bring them along, I will allow you market price, and trust to your honesty as to measurement." I went away a lastin in my sleeve, and a thinkin' that for onst I had got the best of the Parson. I'm a man of business, and the very next day, I tackles up my old mare, and starts off for the Rectory. Well, as ill luck would have it, who should I meet in the minister's yard but the minister himself. Well, there was nothing for it, but to put on a bold face. Says I, quite easy like, good morning, Parson, I've brought you the oats. "Ah," said he, "I'd like to see them." Now, says I, don't bother yourself; they is all done up in bags, and I will just put them into the bin and come in and have a chat with you; but he's a pig-headed sort of man, and when he looked at me that morning there was a sort o' twinkle in his eye. "I must see them oats," says he. Well if you had seen his face when he took up a handful of them. "You scamp," says he. "I've a great mind to whip you. Take them oats home and burn them as chaff, and while they are burning think of your own end if you continue to act like that." Well I wasn't agoin' to let him have all the say, so I up and tells him that such language wasn't becomin' in a Christian minister; you ought to follow the example of your Master, says I. "So I will," says he, and I wish I had one of those whips he made when he drove them fellows out of the temple. What did he drive them men out for? Not for their merchandise, says he, but because they cheated—"Ye have made it a den of thievers." The best way to shut up a Parson most times is to quote Scripture again him; but our Parson has a most uncommon nack of turning that weapon the wrong way.

As there was nothing else for it, I turned about and went home, firmly resolved that at the very next Church meeting I would move that we should get another Parson, and to tell him to his face that I would never pay him another cent. But somehow I couldn't do it, because I knowed that that unconverted Minister of our's would up and tell the whole story of them oats, and ef he did there was no chance of bein Church Warden next year, when quite a sum of money was to be expended on the Church, and I wanted the handlin of it most uncommon. But I fed them oats to my old mare, and it must be confessed, she grew so thin that her bones was all a pointin to the sky, a saying quite plain-like, and as good as any sermon, *momento mori*. I learned that Latin at the Hope-well Academy, and I tell you its a great thing to know a little Latin, it sounds so big. But, Muster Editors, I set out with the intention of tellin' you about the Synod, as I attended in Halifax the other day, and now I find I have a kind o' exhausted the space, so I must close.

In my next letter I will give you my own observation, which you will find very valuable indeed, and some things our Parson said, which is of no account whatever, seems as how he aint worth a cent.

No more at present, but remains
A COUNTRYMAN.

Family Department.

FAITHLESS.

(Written for the Church Guardian.)

FORWARD went "The Good Shepherd," wise and kind,
In the distance a lamb His footsteps to find.

Through sunny pastures green He leads the way,
Where rippling brooks make music all the day;
And flowers, sweet Nature's prayers, with odours
sweet,
Spring freshly around their hastening feet.

Onward through lofty groves; now in the shade
The Shepherd moves, with the lamb half afraid.

Soft lullabies are murmured by the wind,
As if to calm a doubt-tossed, troubled mind.

Low sinks the weary sun to rest; the skies
Close softly o'er him, and the daylight dies.

The lamb is weary, and doubting its breast,
Now fain would it stop to lie calmly at rest.

Too tired to keep its eyes fixed on its Guide,
It gropes in the dark to a wilderness wild.

Soon its tender feet are bleeding and torn,
Sharp thorns pierce its sides. With a cry
forlorn,

It falls all wounded and faint to the ground;
"Tis lost, and fierce foes press hungry around.

Oh, where is the Shepherd? Does he then not
care

That His lamb should perish in desert bare?

Hush! for He stands by it now, and so blest
Is the lamb with its head on the Shepherd's
breast.

"Ah! little one, thou wouldst hardly believe
"With me lay the power thy fears to relieve;

"In the soft green meadow, 'neath skies so blue,
"Thou didst not trust wholly thy Shepherd true.

"I longed to have thee at my side all the way,
"But thou far behind me didst linger stray;

"In thy greatest need thou welcomed me,
"And I rejoice exceedingly o'er thee."

The Shepherd opens the gate of the fold;
Now, far behind them, all darkness and cold.

M. S. N.

(From the Mission Field.)

HOW A CHURCH MAY BE BUILT.

By the Rev. G. M. Johnson, Rector of
Barningham, Norfolk, at present in
charge of the Cathedral of New-
foundland.

At the moment I am writing the whole town of St. John's is thrilling with excitement about "stone-hauling," as it is called here, for the completion of the Cathedral.

In explanation of the term, let me say that by "a haul of stone" is meant the muster of volunteer gangs, or "crews" as from the nautical character of our population the favourite expression runs, for the special purpose of furnishing stone for church or chapel, as the case may be, according to the religious denomination in favour of which the help is offered. By the former term the Church of England is understood, and by the latter Roman Catholics, or Wesleyan Methodists, or other dissenters.

For the first time in the writer's long experience of Newfoundland life an enthusiasm seems to have seized upon the population of St. John's in favour of the Cathedral of the Church of England, partly, no doubt, from loving respect and regard to the memory of good Bishop Field, who began the building, and partly from desire to see the completion of the noble pile, as a thing of beauty and a joy for ever; and all differences are for the time forgotten in the desire to help on the completion of the building so well conceived and begun, and finished, as far as the nave is concerned, more than thirty years ago by Bishop Field, upon a noble design furnished by the late Sir Gilbert Scott. The transepts, tower and spire, and chancel remain yet to be added, and this is the undertaking now in hand. The state of the roads through the town is just at present most suitable for sledge-drawing, or "hauling," as being well covered with hard ice; and the circumstances that St. John's is now full of hardy men ready for departure next week on the annual seal-gang voyage has afforded a most favourable juncture for the operation. These two circumstances, and the fact of the call for volunteers having been just now made, have aroused a perfect *furor*, as I may not untruly call it, for the work, to which all have rushed, as it were, with one accord, and with regard to which the difficulty has been to restrain the ardour evoked with a due bounds, and to persuade the men who have come forward to be content

within the limits which daylight would naturally impose, and to refrain from still carrying on the work after darkness had closed in. This was actually done two days ago, when by the aid of torches a couple of heavy loads were put up and hauled home after night had come on, the loads having been actually deposited towards nine o'clock at the Cathedral. The same would have been also done the following night, but for the great danger to the men engaged, their zeal having, even in daylight, twice nearly resulted in disaster, from their unwillingness to be content with moderate loads, and from the difficulty of keeping a proper check upon the great weight over snow and ice, when the incline is downward.

The mode of procedure is as follows. Immense sleds or drays, with runners of solid timber framed together as strongly as possible, and in themselves of no little weight, are constructed, each capable of carrying twelve or fifteen tons of stone. These are then furnished with chains, and very long hauling ropes of the strongest kind, and lashed together, one behind the other. When loaded, the train of sleds is taken in hand by a "crew" of from a thousand to fifteen hundred men, and drawn through the town to the Cathedral. The sleds are decked the while with flags, and a band of music usually precedes, while a shouting and cheering crowd accompanies the band and crew, and the greatest enthusiasm prevails, the whole reminding one of the passage of Zochariah (ch. iv., 7), "He shall bring forth the headstone with shoutings, crying, Grace, grace unto it."

The work was begun by the young men of the guild of St. John the Baptist, attached to the Cathedral, and was taken up next day by the Fire Brigade and the British Society—both town organisations of no small utility and importance, and furnishing fine bodies of enthusiastic, zealous men. On the following day came two smart sealing crews, under their respective captains, assisted by the crew of a third sealing steamer. These sealing men, or "sealers," as they are called here, have to-day delivered upon the ground as their final load (two heavy loads having been previously drawn by them) not less than from thirty to forty, if not more, tons of stone; no light weight to be drawn at once, and requiring able arms, strong muscles, and tough and well tried ropes to drag them. To-morrow night—work being still forbidden for fear of accidents—other sealing crews, and the Society of United Fishermen, are to take the place of the sturdy fellows who did such noble work yesterday and to-day; and a third relay of hardy sealers have volunteered to finish the work on Monday; Wednesday morning being the time fixed for their departure on their perilous, but, when successful, no formidable pursuit of seals among the northern ice-fields, which at this season lie off our coast and so frequently sever us from all communication, save by "cable," with the outside world.

I suppose no other country could furnish such scenes as the town of St. John has witnessed during the present week; and that in no country, except Newfoundland, is Church work of the kind this narrative refers to helped forward with more willingness and greater enthusiasm than has been shown by the noble fellows who have just given the work of finishing our Cathedral so good an impetus with their strong arms and willing, helping hands. A remarkable feature in the work—indeed the remarkable feature, I should be inclined to call it—has been the zeal with which Roman Catholics and Dissenters have vied with members of the Church, and refused to allow themselves to be outdone by our own people. No such scene have I ever witnessed before, although I was in St. John's when the existing portion of the building was erected. Then, though I do not say good-will was absent, Churchmen were left alone to do the work, which was at that time looked upon as theirs, and theirs only and alone. I suppose this week will have seen the united effects of several thousands of the finest, healthiest, and most powerful and willing men that any country could produce from a similar population; Churchmen vying with Roman Catholics, and Dissenters with both, in helping forward the erection of the Cathedral of the Church of England. Feelings of the utmost delight have been manifested as each load reached its destination, the attempt being always made to make each load bigger than the last, and each successful effort culminating in, and being acclaimed by, the heartiest hurrahs and cheers for the grand old Church of England; and in

these shouts, Roman Catholics, of whom there are 15,000 in St. John's, Dissenters, and Churchmen all joined equally, and each strove earnestly in the general roar to outdo his fellow. The interest and picturesque, so to speak, of the scene were unique. Let us hope that the effect of the spirit thus shown, and the result of the good feeling called forth, and unanimity manifested, may not only promote good-will generally, and tone down asperities on account of differences of belief, but help towards religious unity in the bond of peace. Surely these great benefits can hardly fail thus to be promoted. Well, therefore, may I close the account with the pious words of David, as well suited to the occasion: "Pray for the peace of Jerusalem! they shall prosper that love thee." Surely the work has been a work of love, and done for Zion's sake; as such it cannot fail to receive a blessing. May the blessing follow speedily as well as surely!

Besides the work above recorded, nearly £7,000 sterling has been subscribed since the death of Bishop Field, to whose memory it is proposed to dedicate the contemplated work. At this time authorised collectors are canvassing the town, whose work is no doubt receiving a valuable impulse from the zeal and good-will shown by the humbler members of the community in the good work done by them, which in the foregoing account I have endeavoured to describe.

(To be concluded.)

DOGMA.

BY THE BISHOP OF ALBANY.

(Concluded.)

I CONFESS that the subject presents itself to me, so far as our immediate danger is concerned, in a far more urgent light, as it applies to the number of those coming in adult years to our Communion. The accident of marriage into a Church family; the aesthetic preference for our service; personal weariness of the perpetual harangues upon the secular questions of the day; dislike of the narrow restrictions which are part and parcel of the sect system; political preferences or dislikes; some seeming social advantage; nearness to a particular Church; the personal liking for a clergyman, all sorts of reasons are bringing men into a habit of attendance upon our service; into the occupation of seats; into a nominal adhesion to the Church. If the man is wealthy and prominent, he becomes at once an officer in the Parish.

Utterly uninstructed, ignorant of the first principles of the doctrine of Christ, he yet becomes a factor, and money multiplies immensely his importance as a factor, in parochial administration. Absolutely honest, and often very earnest, he is nevertheless incapable of any intelligent discharge of his trust. I count it an unkindness to such a man, not to teach him—plainly, positively—authoritatively. You do not want to take men by guile. You want to make them know "the certainty of things." They should be fed with *milk* until they are strong enough to be fed with *meat*—and then they should be fed with *strong* meat.

And the honest, uncontroversial, plain statements of what the Church is, and what the Church holds, are due to men like these; not merely of morality, not merely of religious life, but of the differences and distinctions between the old and the new; between the deposit, and the accretions to it, or departures from it. I am amazed sometimes to find the surprise of people, when they discover that the unbroken succession of our authority to minister in holy things can be proved, not as Catholic doctrine merely, but as historical fact. It startles me to realize, how far away the great majority of modern congregations are from any appreciation of the historical position of the Church. And their utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven, is a serious condemnation of our unfaithfulness in delivering "the whole counsel of God." Of course, the elevation of human character, the training of souls for Heaven, the strengthening of people against temptation, the warnings against sin, the "reasoning about righteousness, temperance and judgment to come," the preaching of repentance, of pardon, of salvation, the preaching "Jesus Christ and Him crucified" must occupy and absorb us as the great end and aim of all our teaching, and all our work. But we have no right to forget, that we have given to us, a *system*—of faith and duty

—a system of religion in which, and by which we are to fit men for life and for eternity. To say the least of it, we are bound to think that system the best. And without uncharitableness, without controversy, without attacking anybody, or anything, but sin and unbelief, and error, we are bound, I think, by every obligation, before God and man, to insist upon that system in its fulness of Faith, Orders, Discipline, Sacraments, as that by which we must be governed and controlled, and by which we are to mould men. The Gospel in the Church is that, with which we have been put in trust. We are not left to our own choosing. We are not at liberty to submit to popular control. We are ambassadors for Christ. We are commissioned teachers of the Church. "We are ambassadors in bonds." Let us be workmen "that need not be ashamed, rightly dividing the word of Truth." Let us be "pure from the blood of all men," "not shunning to declare the whole counsel of God." Let us deliver unto men "that which we also have received." Let us strive to be "found faithful" as "stewards of the mysteries of God. Let us remember the solemn vow of our ordination, "to minister the Doctrine and Sacraments, and the Discipline of Christ, as this Church hath received the same, according to the commandments of God." And so our work will tend to edifying, to *upbuilding*, upon "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Remember ye the words which were spoken before, of the Apostles of our Lord Jesus Christ. "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

DISSENSIONS.

It has become the practice and policy of some non-Episcopal periodicals, to represent our Church as rent and torn by divisions, and as though just on the eve of final and irremediable disruption. We remark right here that these representations are utterly false, and even wicked. While we are perfectly free to admit that there are differences of opinion among us touching certain points of doctrine and discipline, and these of a character which sometimes awaken warm and animated discussion; and while we are ready also to admit that, with a Church truly Apostolic and Scriptural in its outward framework, and with doctrinal standards in most happy and harmonious accordance with the oracles of truth, the clergy and laity of our Communion are but frail and imperfect men, that some among us fail to adorn the doctrine of God our Saviour as we ought—that some exhibit a proud rather than meek spirit; still, while we admit all this, we are constrained to inquire, where shall we go to find things in a better state? Where shall we go to find less disputation, few differences of opinion, or more unanimity on points of doctrine or ecclesiastical polity? They must have been very inattentive readers of ecclesiastical history, who have not discovered that differences of opinion quite as great as those which exist among us, have prevailed in every Church, even from Apostolic times. This will always be the case so long as sin and imperfection adhere to those who constitute the members of the Christian Church. To hope to associate large bodies even of Christian men, and bring them to think exactly alike on all points, is perfectly idle. We would remind our neighbors, especially those who talk with apparent gusto, about the dissensions in the Episcopal Church, as though our Communion were rent and torn by internal warfare, that the lion and the lamb lie down quite as peacefully among us as they do in their own respective folds.—*Episcopal Register*.

Children's Department.

THINKING OURSELVES OVER.

"WHAT is self-examination?" asked little Alice; "Mr. Clifford said some thing about it in his sermon this morning, and he told us all to spend a little every Sunday, practising it—practising what, mamma?"

"Self-examination is thinking ourselves over," answered Mrs. Langton. "You know how apt we are to forget ourselves—what we did and thought yesterday,

and the day before, and the day before that. Now, it is by calling to mind our past conduct that we can truly see it as it is, and improve upon it."

"How must I do, mamma?" asked Alice; "tell me how to begin."

"You may first think over your conduct toward your parents. Have they had reason to find fault with you during the week? if so, what for? Have you disobeyed them, or been sullen towards them? And what good have you done them? Have you made them glad by your kindness, and your faithful and ready compliance with their wishes?"

"Then think of your duties to your brothers and sisters, and little friends. Ask yourself how many you have made unhappy? Have you spoken cross words to them? Have you been angry or ill-natured? Have you deceived them? What hard thoughts have you cherished in your heart towards them?"

"Oh, mamma, it would take me a great while to think all that over; and I'm afraid it would not always please me. What next must I think of, mamma?"

"Faithfulness in your business."

"Business!" said Alice, smiling. "Papa has business; little girls haven't any business."

"Oh, yes," said Mrs. Langton. "Any work which you have to do is your business. Your studies at school are your employment, in which you ought to be diligent and faithful. Have you been so? Do you never play in school? Do you thoroughly learn your lessons? Do you mind what your teacher says? Carefully think over whether your conduct is in all respects what a Christian child's should be."

"I know a verse about business," said Alice. "The Bible tells us to be 'diligent in business, fervent in spirit, serving the Lord.' That means, we must mind God in it, doesn't it? What more is there to think over, mamma?"

"Secret faults," answered Mrs. Langton. "Have you cherished any wrong feelings in your heart? Have you had secret thoughts which you would be sorry to have exposed? Any envy of others, any pride? Have you harbored unkindness? Have you been selfish? Have you forgotten God? Have you neglected to praise Him and to pray to Him? Go over all this ground thoroughly, and confess your faults, and ask your Saviour to make your heart clean, and help you to love only what is lovely."

"But Aunt Jane says there's no need of children thinking," said Alice.

"Without thinking," said Mrs. Langton, "there can be no improvement. Thoughtlessness is the besetting fault of youth. It is this which makes young people giddy, foolish and vain, and blinds them to their own defects."

Alice sat still for some time, looking out of the window; then she came, and putting her arms round her mother's neck, gently said, "Dear mother, I will try to be one of yours and God's good children."

A BOY AGAIN.

Sometimes an old man becomes a boy again, though too smart to drop into his second childhood. An illustration of this pleasant tendency was given, not months since, by an old man, with several millions.

He was in the habit of prowling around the office of the insurance company in which he was a director. One morning as he was thus investigating he happened to come across the dinner-pail of the office-boy. His curiosity led him to take off the cover. A slice of homemade bread, two doughnuts and a piece of apple-pie tempted the millionaire's appetite. He became a boy again, and the dinner pail seemed the one he had carried sixty years ago.

Just then the office-boy came in and surprised the old man eating the pie—he had finished the bread and doughnuts.

"That's my dinner you're eating!" exclaimed the boy, indignantly.

"Yes, sonny, I suspect it may be; but it's a first-rate one, for all that. I've not eaten so good a one for sixty years."

"There," he added, as he finished the pie, "take that and go out and buy yourself a dinner, but you won't get as good a one," and he handed the boy a five dollar bill.

For days after, the old man kept referring to the first-class dinner he had eaten from the boy's pail.

If you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessing upon it.

The Telegraph.

HOME NEWS.

The St. John Sun estimates that over 10,000 visitors inspected the Northampton during her stay in that port.

The Toronto Customs receipts for the month of July were \$289,276.77, showing an increase of \$108,174.99 over last year.

Some sixty-five million feet of lumber have been sold within the past week by the Chandiere mill owners to American dealers.

The St. John News says:—The easy entrance of the great ship (Northampton) into our port, and its safe departure therefrom when its visit was ended, told well for the capacity of our harbor, and the safe character of its approaches.

Mr. J. B. North, Hantsport, has just laid the keel of a new barque of 187 feet keel. Mr. North also has at his shipyard the brig "Redowa," which is undergoing repairs.

Applications for space are pouring into the Secretary of the Dominion Exhibition, and it is expected to be the largest and finest held in Canada. The buildings are nearly all completed.

At the lunch given by the Quebec Harbor Commissioners, on Saturday last, on the occasion of laying a tablet stone in the harbor works, the Governor-General, in the course of his address, said: "I believe the Princess has seen more of Canada than any other lady who has been so short a time in the country, or than any lady who has been here in the position of wife of the Governor-General, and in the first few weeks, with the exception of Winnipeg, which, I believe, last year had not ten thousand people, she visited every centre of population where ten thousand people have come together."

MONTREAL, Aug. 2.—520 emigrants, per steamer Sarmatian, arrived at the Tanneries Junction yesterday morning, where they were met by the Government agent. Of the whole number 200 were Norwegians, Swedes, and Germans, and the rest were principally Irish, English, and Scotch. Sixty Mennonites remained at Quebec until to-day, being detained in that city for the purpose of having their money, amounting in all, it is reported, to \$8000, changed to Canadian currency.—Last night three car loads of emigrants per S. S. Brooklyn and Scotland arrived at Tanneries Junction.

NEWS FROM ABROAD.

The Marquis de Ripon has issued an order for the discontinuance of official work in India on Sundays.

On July 14th the Queen reviewed about 10,200 troops of the Aldershot corps in the Great Park at Windsor.

New York, Aug. 1.—At noon to-day Dr. Tanner entered on the 35th day of his fast. He slept well last night, and appeared refreshed this morning.

London, Aug. 2.—Dr. Andrew Clark, who passed the night at Premier Gladstone's house, and who left there shortly before nine this morning reports Gladstone is rather better, but his febrile state continues.

Bombay, Aug. 1.—The Khelati Gilzai garrison is in a precarious state; tribes are gathered in the vicinity, and much anxiety is felt for the garrison; unless Gen. Phayre relieves it, which would delay his march to Candahar.

The exports of domestic produce from New York for the week ending Wednesday night amounted to \$8,683,000, nearly \$2,000,000 ahead of the corresponding week of last year. Twenty cargoes of corn, averaging 75,000 bushels, have been sent to Hamburg and Bremen within a short time to be used in the distilleries.

London, July 30.—It is stated that arrangements have been made for the despatch of four or five thousand troops to Afghanistan from England within a few days. The military authorities are prepared to supply from England within the next fortnight 12,000 troops of all arms. The Admiralty has signified to the war department its readiness to provide transportation for twenty thousand within three weeks. General Sir Garnet Wolseley came to London yesterday from the Isle of Wight, after hearing the news of the disaster at Candahar. A telegram from the Viceroy of India last night refers to the despatch of reinforcements from various parts of India. Candahar is provisioned till the end of October.

London, July 31.—Mr. Puleston M. P. for Devonport, gave a dinner yesterday, at the Conservative Club, to Sir John A. Macdonald, Prime Minister of Canada. There were over thirty guests, including Lord Elcho, W. H. Smith, late First Lord of the Admiralty; Sir Chas. Tupper, Canadian Minister of Railways; Sir James Hogg, President of the Metropolitan Board of Works; Dr. Lyon Playfair, M.P., Chairman of Coms.; Mr. Rylands, M.P.; Mr. Leonard Courtney, M.P.; Hon. David McPherson Speaker of the Canadian Senate; Sir A. T. Galt, Canadian High Commissioner; Senator Vidal, Mr. A. P. Caron, M.P. for Quebec; Hon. J. H. Pope, Canadian Minister of Agriculture; Col. Dennis, Canadian Deputy Minister of the Interior; Hon. R. B. Dickey, Canadian Senator; and many other distinguished Canadian and British M. P.'s. Speeches were made by Lord Elcho, Sir John A. Macdonald, Hon. David McPherson, Speaker of the Canadian Senate; and Mr. Dickey. Sir John A. Macdonald affirmed in the strongest terms Canadian loyalty and determination to maintain connection with Great Britain, testifying to the uniform support received from the British Government, irrespective of the party in power, and asserting the popularity of the Marquis of Lorne and the Princess Louise among all classes of Canadians. Sir John's speech, which was unusually witty and brilliant, was received with loud applause. Mr. Caron, a French Canadian member of the House, confirmed, on behalf of French Canadians, their devotion to the Crown. Two British Cabinet ministers of the late Government were present. Mr. W. H. Smith and Dr. Playfair, responded heartily to the Canadians. Altogether the dinner was a significant and emphatic demonstration of the closeness of the existing union between Canada and Great Britain. Sir John A. Macdonald intends to prolong his visit some weeks, finding his reception in all quarters enthusiastic.

FACTORY FACTS. Close confinement, careful attention to all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feelings, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them unless they get out doors or use Hop Bitters, made of the purest and best of remedies, and especially for such cases, having abundance of health, sunshine and rosy cheeks in them. None can suffer if they will use them freely. They cost but a trifle. See another column.

ROBERT RAIKES Founder of Sunday Schools, 1780.

STANDARD MEMORIAL PORTRAIT. Line and Stipple Steel Engraving.

This Portrait has been produced at a cost of \$500 from the original painting by Romney, in possession of Maj. Gen. Raikes, London, by Rev. C. C. Goss, 97 Varick St., New York.

Officially recognized by the London Sunday School Union, and S. S. workers of Great Britain, and circulated there among the various Sunday Schools. Endorsed by the leading Clergymen of New York, and commended by them to the Sunday Schools of that country.

Half Life Size. Printed on plate paper, 22x28 inches—the only large steel plate engraving extant. Proof impressions, \$3. each. No inferior prints made from the plate. All Sunday Schools and S. S. workers desire it.

This Portrait commemorates CENTENNIAL of the Sunday School work begun by ROBERT RAIKES ONE HUNDRED YEARS AGO. It is a faithful presentation from a portrait by Hammy, in possession of Major-General Raikes of London—a portrait officially recognized as the Standard Memorial Portrait of Robert Raikes, and accepted as such by the Sunday-School workers throughout Great Britain.

As a work of ART, it is one of the finest of Line and Stipple Steel Engravings, by Mr. A. G. Ehrhart Campbell, a well-known artist of New York. For nearly a year he pursued the work with such conscientiousness and fidelity, that it is regarded as his MASTER EFFORT.

This Engraving represents RAIKES sitting in his study in sweet and serene contemplation. His countenance, full of characteristic expression, combines the tender and humane, with firmness and decision—a happy blending of benignity with power. It is an expression such as we should naturally expect a philanthropist to possess—one that children delight to gaze upon. The engraved head is two inches in height—more than half the size of life; the embellishments forming the background is 12 1/2 by 16 inches, and printed on paper 22x28 inches.

Morgan Dix, D. D. Rector of Trinity Church, New York, says, "I have examined with great care the portrait of Robert Raikes issued by Rev. C. C. Goss of this city, and take great pleasure in commending it as a fine specimen of Art, and a very pleasing picture."

The Clergy, S. S. Teachers and Scholars, and others interested in Sunday Schools have now an opportunity of getting a superior likeness of this philanthropic Churchman. Orders accompanied with the cash may be sent to this office. Forwarded to any address on receipt of the money.

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PAIN-KILLER. Is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals, in short, everybody everywhere who has ever given it a trial. TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c. USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c. The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively.—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE, PROPRIETORS, MONTREAL AND PROVIDENCE, R. I.

Canadian Pacific Railway. TENDERS FOR ROLLING STOCK.

THE time for receiving tenders for the supply of Rolling Stock for the Canadian Pacific Railway, to be delivered during the next four years, is further extended to 1st October next. By order, F. BRAUN, Secretary, Department of Railways and Canals, Ottawa, 26th July, 1880.

BROWN BROTHERS & CO. Dear to tender their sincere thanks to those who have favored them with their patronage in the past. They are gratified to find that their endeavors to give satisfaction, by dispensing the best medicine in the best manner, have been highly successful. The Chemicals kept in stock are the best the London Market affords.

Physicians Families Mr. W. H. SIMSON, who is a graduate of the Philadelphia College of Pharmacy, and who is assisted by a staff of competent Clerks. THIS PAPER may be found on file at Geo. P. Rowell & Co's Newspaper Advertising Bureau (20 Spruce St.) where advertising contracts may be made for it IN NEW YORK.

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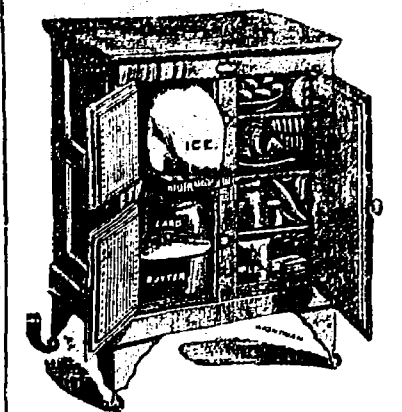
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