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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 16.]

HALIFAX, N. S., WEDNESDAY, AUGUST 16, 1882.

[One Dollar a Year.]

SUNDAY SCHOOL TEACHING.

Last month there assembled in Exeter (England) the annual gathering of the Sunday school teachers of that archdeaconry, under the presidency of the Bishop of the diocese. A paper read by the Rev. Prebendary Sadler deserves attention; as well as the remarks of the Bishop in regard to it:—

Arguing that the object of religious teaching was to prepare men for life rather than death, he said that in doing that, they must set before themselves the particular dangers to which this religious life would be exposed. Those dangers would be twofold. First, there was the danger of looking upon salvation as a spasm, or the effect of a spasm, out of which a person came out saved, and was safe for eternity. The second danger was the looking upon salvation as a matter of course provided they were baptised and confirmed and took the blessed sacrament at tolerably frequent intervals, and did, or made some effort to do, their duty. That spasmodic Christianity arose, as far as he could see, from building their faith, or rather their religion, on such precious sayings of Christ as "Come unto me;" A most precious saying that was, but it was not all, for Christ said a great deal more. The other way of viewing religion was by its very nature not so loud in its demonstration as the other, but upon the whole he should think it was the leading idea among Church of England people. But this view was clearly deficient on the face of it. What was wanting? Why, simply its amalgamation with the first view—the coming to Christ; the, in a sense, present salvation. It appeared to him that if their teaching was to be in accordance with common sense, it must be Church teaching—i. e., the bringing up of a child as if he were a member of the family of God, so that he should from the first inwardly feel and outwardly behave as such; but then as the child grew in mind and consciousness, then must be superadded to the spiritual, conscious coming to Christ, or to the Father through Christ. He had watched the current religious feeling both out of the Church as well as in it, and it was most important that their children should hear such things as coming to Christ from their Church teacher first, and not first from the fanatic. There were three other points of teaching which they would do well to consider in the face of the extraordinary errors of religion now going abroad. Looking at the popular religion of the day, they could not help being greatly astonished at the extraordinary irreverent and patronizing way in which the Second Person of the Trinity was spoken of; but in the writings of the apostles there was not one familiar expression of or liberty taken with His holy name, and He was always treated as God Almighty as well as our brother. The use of the word conversion was misapprehended; it did not mean repentance, but a change or turning. A penitent man was always a humble man. All through their life and all through their teaching they must remember that Christ was both the Saviour and their Judge; but these facts seemed to be generally lost sight of.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

The annual meeting of the Universities' Mission to Central Africa was recently held under the presidency of the Bishop of London. The mission, it will be remembered, was set on foot in 1859, at the instigation of Dr. Livingstone, and looks chiefly to the

Universities for its supply of clergy. At the present time it has three great centres of operation—Zanzibar, the Usambara country north of Zanzibar, and the Rovuma district—and altogether about one thousand natives are now under its care. The mission has turned the old slave market in Zanzibar into a centre of Christian teaching, and a church, mission house and school now occupy a spot where thirty thousand slaves were annually sold. During 1881 one hundred and eight released slaves were received and placed under instruction, with the view of restoring them to their country as Christians. On the mainland a chain of stations from the sea coast to Lake Nyassa has been formed along the chief slave routes, one of which is a village of two hundred persons, who have been brought back from Zanzibar, and thus restored to their own country. The income for the mission for 1881 had been £11,000. There are employed thirty-four European missionaries and twenty-six native evangelists, one of whom is in deacon's orders. The chairman, in the course of a few remarks, said he was sure the meeting would feel that the mission had been very successful. Sir Bartle Frere, in proposing the election of the committee, spoke at some length, from personal knowledge of the country covered by the mission, of the civilizing influences being carried on by Bishop Steere, the superintendent, who has laid the foundation broad and deep of an indigenous African Church, which was greatly needed in the face of the barbarism reigning over the country. The Bishop of Carlisle seconded the motion. Bishop Steere then gave an interesting account of the work, and said the people were asking for Christian teachers everywhere. The Dean of Westminster proposed a resolution of farewell to Bishop Steere, which was seconded by Sir T. F. Buxton. A present of a peal of twenty-five bells for Christ Church, Zanzibar, was made to Bishop Steere, in the name of the subscribers, by the Rev. F. Norris, Vicar of Whitney.—*English Paper.*

THOUGHT AND WORK.

In proportion to the decline of the true learning is the progress of rampant and defiant skepticism. Bishop Ellicott well observes:—"The depth of the shadow is silently increasing; skeptical and irreligious thought has made advances during the last half generation which are startling and disquieting to all serious observers of the times in which we are living. Bateful and ominous signs are thickening of that frightful development of anti-Christian error which is summed up not only in the denial of the Son, but of the Father. The current speculations of the times suggest the gradual approach of man's last and worst denial of the personality of his Maker and of the adorable Fatherhood of God. The days in which we live are dark and anxious. Deeper learning is, I fear, declining; patient criticism is rare. Even we, the clergy, whose duty is to direct and guide others amid the mazes of modern speculation, we, I fear, are often found unequal to the duty which is now forced upon us. Everything now seems to be pressed into the service of external work. We may thank God that there is this amount of work, but work is superseding thought; a restless activity is now taking the place of much of that calm and sequestered study that once honorably marked the order to which we belong."

BROADNESS OF THE CHURCH.

The Archbishop of Canterbury speaking at the dinner given by the Lord Mayor of London to the Archbishops and Bishops said, perhaps the Church of England had become more tolerant than it used to be. Some people thought that this was a great mistake; but he did not think so. What was the root of intolerance? It was ignorance. The Church of England was determined to keep pace with the age; and its clergy were being educated not in a narrow, priestly seminary, but in a great university in which free thoughts breathed among its brethren. The Church of England was of a different character from those restricted sects which confined themselves to some small section of doctrine or some small portion of the human race. Thank God, they belonged to a great and powerful Catholic Church, which could look truth in the face, and which was determined to Christianize everything which came within its reach, and not to shut itself up in a narrow corner, letting the world go its own way. He rejoiced that he belonged to such a Church as that, and he knew of no other Church upon earth of which he would have the same satisfaction in declaring that he was an attached and determined member.

RELIGION IMPERISHABLE.

Religion is reproached with not being *progressive*; it makes amends by being *imperishable*. The enduring element in our humanity is not in the doctrines which we conscientiously elaborate, but in the faiths, which unconsciously dispose of us, and never slumber but to wake again. What treatise on sin, what philosophy on retribution is as fresh as the fifty-first Psalm? What scientific theory has lasted like the Lord's Prayer? It is an evidence of *movement* that in a library no books become sooner obsolete than books of science. It is no less a mark of *stability* that poetry and religious literature survive, and even ultimate philosophies seldom die but to rise again. These, and with them the kindred services of devotion, are the expression of aspirations and faiths which forever cry out for interpreters and guides. And in proportion as you carry your appeal to those deepest seats of our nature, you not only reach the firmest ground, but touch accordant notes in every heart, so that the response turns out a harmony.—*Dr. Martineau.*

WHAT Principal Shairp thinks of much of the erotic stuff called æsthetic poetry may be inferred from the following: "It has taken eighteen centuries of Christianity to make practical among men the true idea of purity, and are we now, under the guidance of a morbid and unmanly art and poetry, to return to that from which the best pagan poets—Virgil, Æschylus, Sophocles—would have recoiled? The laws of modesty have been well ascertained, and are as truly natural, as deeply rooted in the best part of human nature, as is the law of truthfulness. It is an evil sign that there exists in so many quarters a disposition to rebel against these laws."

"THE Apostolical Succession is, like Christianity itself, and the Canon of Scripture, a matter of fact, conveyed to us by historical evidence."—*Stephens's Hist. Ch. of Scotland, IV. 625.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

LOUISBURG, C. B.—Rev. T. F. Diaper, B. A., has been appointed by the Lord Bishop Missionary of this Parish, in succession to the Rev. C. W. McCully.

CHESTER—Opening of the New Church, continued.—The Church Extension Society, of London, have kindly given us a grant of an altar cloth, linen, etc., but they have not yet arrived, so we have had to do as well as we could for the present, with one borrowed from Chester, which though much too small to cover the altar, served as a frontal, but we had to cover the retable as well as the top of the altar with white. On the retable were placed an altar cross, tastefully trimmed with white roses, moss and ferns, and on each side a vase of handsome flowers, while another vase stood on the organ. One friend has kindly given us a handsome carpet for the chancel, and a lady from Halifax has promised a pair of vases, which we hope to see filled every Sunday; but we have still a great many wants, foremost among which are, a font, credence table (for the present we used a small square table that had been in one of the school-houses, but is an awkward size and shape for the sanctuary), hangings for pulpit and desks, stoves and pipes, lamps, and, what many of our good people have specially set their hearts on, a bell. The collections taken up on Thursday and the following Sunday amounted to \$17.07, which will be applied towards the cost of painting the Church inside.

GRANVILLE.—The children's annual flower service was held on a recent Sunday in the Parish Church, which, as usual, was densely crowded, many people coming more than an hour before the time for commencement of service in order to secure seats. The chancel was trimmed with wreaths of flowers, principally roses, the perfume from which filled the church. The children, each carrying a large bunch of flowers, met at the house of Mr. John McCormick, the Superintendent of the Sunday School, and walked to the church in procession, carrying three banners and singing hymns. It being an extremely hot day and the windows of the church open, the children's voices could be heard by the large congregation inside the church when they were yet a long way off, and sounded exquisitely sweet. Immediately after the third collect the large cross was placed on the chancel steps, and two young lady members of the Parochial Guild, Miss Mary McCormick and Miss Matilda Calnek, taking their places to right and left of it, prepared to receive the flowers. The children then brought up their bouquets to the Rector, who passed them to the young ladies, who quickly transformed a plain wooden cross into an exquisite floral one, the choir meanwhile singing a hymn and an anthem. The cross was then placed on the Holy Table. A sermon was preached to the children upon the lessons to be learned from flowers, especially the truth of the resurrection, and the offertory was devoted to Sunday School expenses. This is now the third year that this service has been held, and it has become extremely popular. People remark that if once seen it could never be forgotten. J. M. Owen, Esq., of Annapolis, has kindly presented to the Parish what has long been needed, and is thus most acceptable, a new chalice and paten of correct shape, with cruet, etc., to match. Within the last few months the new chancel at the Parish Church has been entirely covered with tapestry carpet in red and black, and two new chandeliers added, which now completes the lighting of the church.

WEYMOUTH.—In December of last year we sent a few lines to the CHURCH GUARDIAN in reference to a Bazaar held by the members of the "Junior Sewing Circle," in Weymouth. On Tuesday, the 8th inst., another sale of fancy and useful articles, with usual accompaniments, was held in the Warerooms of Mr. L. R. Nichall, most kindly lent us as before. On this occasion the sum of nearly \$52. was realised, which almost doubled their former effort, and it is to be noted that the weather which had been unfavorable did not clear off until late in the afternoon.

The object of our young friends is gradually to increase a fund for the purchase of a Pipe Organ for our new Parish Church, which, on the part of those of tender years, is specially commendable; and we may certainly predict that their care and love for the House of God will not grow less as years pass by. On Friday evening, the 4th inst., Messrs. Chisholm, Taylor, and Maclean, graduates of the Institution for the Blind in Halifax, gave a concert at Rice's Hall, Weymouth Bridge; and another the next evening at Rothesay Hall, Weymouth. It is almost needless to add that both entertainments afforded great pleasure to all lovers of song and music. When listening to the efforts of these amiable and intelligent men we could not but be strongly impressed with the thought how much of this marvellous success must be due to the skill, patience and ability of C. F. Fraser, Esq., and his assistants. This gentleman, though himself bereft of the blessing of vision, has won for himself a name as an instructor of singular skill and aptitude, as well as a most able administrator, and the Institution over which he presides must rank foremost among any in the Dominion. We shall ever have a warm recollection of the eloquent and powerful address which Mr. Fraser, in the course of his Provincial tour, delivered in Weymouth in the interest of the Free Education of the Blind in Nova Scotia; and none could doubt that such pleadings made by such a man would be crowned with complete success.

HALIFAX.—The Sunday School children of the North-West Arm Mission were favored with fine weather on Sunday last for their Anniversary Service, which took place on that day at 3 p. m. Between 40 and 50 children were present, who, together with some grown people, made a congregation. The Service began with Hymn 564 (Church Hymns), and after the inscription and the reading of the Gospel and reciting the Creed, Litany hymn No. 583 was sung kneeling. Several appropriate Collects were said, and, after singing another hymn, the children were addressed at some length in a most interesting manner on the subject of the first Morning's Lesson by the Rector of St. George's, Rev. Francis Partridge, B. D. The Chapel was neatly decorated for the occasion. The Altar was vested in its festival color—white—and a white Lectern hanging, just made by Miss Draper, was used for the first time. Suspended over the reredos was an illuminated framed text, "God bless our School." On the re-Table were some handsome bouquets of flowers, chiefly the offerings of the children. On Thursday next (D.V.) at 7.30 p. m., the Anniversary service of the Mission will take place.

BRIDGETOWN.—Mr. Moore C. Hoyt, having been obliged to leave the parish and consequently to resign his position as organist in the Parish Church, has been presented with the following address, signed by the Rector, Wardens and a large number of parishioners, as a token of their respect and esteem for him:

DEAR SIR,—We, the undersigned Rector, Wardens and members of St. James' congregation, having heard of your intended departure from amongst us, feel desirous of expressing our sincere regard and respect for you. After the time and trouble which you have expended in qualifying yourself as organist at our services, we feel that something would be wanting were we to allow you to depart without assuring you of our gratitude for your successful efforts in that direction. While regretting that circumstances oblige you to remove from this parish, we cordially unite in the hope that our loss may prove your gain. You may rest assured that our best wishes and prayers for your success in the new sphere of duty, upon which you are about to enter, will accompany you.

Signed by Rector, Wardens and many others.
Mr. Hoyt made a suitable reply.

DIOCESE OF FREDERICTON.

FREDERICTON.—The spire of the Cathedral is to be repainted and pointed.

DORCHESTER.—Recently the Bishop visited this parish and confirmed a class of thirty presented by the Rector, the Rev. J. R. Campbell.

SYNOD OF FREDERICTON.

THURSDAY—(Continued.)

The following are the resolutions moved by Mr. Dowling in favor of King's College, Windsor:

Whereas, It is found impracticable, in the present state and prospects of the finances of this Diocese to establish a Divinity School in connection with this Synod;

And whereas, The University of King's College, Windsor, is in danger, by reason of the withdrawal of State aid, of being seriously crippled in its work, if not of ceasing to exist as a University;

And whereas, That institution is the only distinctively Church University in the Maritime Provinces; and it is highly advisable that its present state of efficiency should not, in the interests of the Church, be allowed to be impaired;

Therefore Resolved, That this Synod recognizing the need of preserving intact the ancient rights and privileges of that University, and of maintaining the connection of the Christian Faith with higher education, desires to support it with such moral and material aid as may be possible; and recommends that such Divinity Students as desire it should be encouraged to pursue their studies there.

The mover in supporting his resolutions spoke at length and with great earnestness, appealing to those present to support an Institution whose past record had been so honorable, and whose influence in advancing the Church was so great. He referred to the fact that by the withdrawal of the Government grants the Baptist College at Wolfville and the Wesleyan College at Sackville had to appeal to their people, and the response had been made from both Provinces so that large endowments had been provided. He called upon the Church people of the two Provinces to imitate their Dissenting brethren and support King's College as the Theological School of the Dioceses of Nova Scotia and Fredericton.

The Rev. Foster Almon expressed himself in favor of the resolution and spoke warmly in advocacy of King's College being made the common training school for the two Dioceses.

Vice-President Spencer, of the College, gave a very full account of the present condition and needs of the College, pointing out its advantages, and showing how practically a free education could be obtained within its walls, by nominations and the numerous Scholarships at its disposal. Dr. Spencer appealed in strong terms to the Churchmen of New Brunswick to join their brethren in Nova Scotia in making King's College, Windsor, a credit to the Church of England, and a great means of advancing her interests in these Provinces.

His Lordship the Bishop, after saying that he had hoped to establish a Divinity School at Fredericton, but had failed in his efforts, expressed his willingness to support King's College, Windsor, and promised \$100 to the College Fund.

Rev. G. G. Roberts agreed with the Bishop in the conclusion he had arrived at, altho' regretting very much that it seemed impossible at the present time to establish the Fredericton School. Mr. Roberts promised to contribute to the Windsor College.

Rev. Canon Brigstocke warmly supported King's College, Windsor, and hoped that the Churchmen of Fredericton would rally to its support.

Hon. Judge Wilkinson, Revs. H. Wainwright, Cecil Wiggins and others addressed the Synod in favor of the resolutions, and they were adopted.

On motion of Mr. W. M. Jarvis the Constitution was altered so as to permit the Coadjutor Bishop to become an *ex officio* member of the Standing Committee. Mr. Jarvis also moved that the rules of the Boards of Missions be so altered as to give authority for the appointment of a Secretary for each. Carried.

Rev. Canon Brigstocke moved—That the action taken by the Provincial Synod in regard to providing a stipend for the Bishop of Algoma and the assessment of this Diocese (\$300) be approved, and that the Board of Domestic Missions collect the money and remit the payments quarterly to the proper officer.

His Lordship remarked that if the proposed endowment was raised the \$300 will not be required. Mr. T. W. Daniel seconded Canon Brigstocke's

Berthier Grammar School.

President.

HIS LORDSHIP THE BISHOP OF MONTREAL.

Local Board.

J. S. DIXON, Esq., J. P.
ARCH. RALSTON, Esq., T. C.

WM. G. McCONNEL, Esq.
LIEUT. COL. HANSON, *Sec.-Treas.*

Staff of Teachers.

REV. E. McMANUS, *Rector.*
MR. G. H. HOWARD, *Head Master.*

Thoroughly competent Masters are engaged, as circumstances may require, to assist the Rector and the Head Master.

Course of Instruction.

There are three departments: Primary, Commercial, and Collegiate.

In the Primary Department, boys under twelve years of age are thoroughly grounded in the Elementary subjects, and prepared for the more advanced courses.

In the Commercial Department the teachers aim at imparting a full knowledge of Arithmetic, Bookkeeping and other business forms, and to give the pupil a free and easy mode of Penmanship.

The Collegiate Course seeks to prepare boys for entering the higher courses of the Universities.

Unusual facilities are afforded for acquiring a knowledge of the French language—practical exercises in conversation forming a special feature of the work.

Parents will receive monthly reports of recitations and quarterly reports of written examinations, and they may rest assured that every department of instruction will receive the most careful attention, and that no pains will be spared to promote the health and comfort of the pupils, and to educate them as Christian young gentlemen.

Terms.

Board and Washing, - - - - -	£30 per term.
Tuition, Primary, - - - - -	10 " "
" Commercial, - - - - -	16 " "
" Collegiate, - - - - -	20 " "
Inst. Music, extra, - - - - -	9 " "
Sitting in Church, - - - - -	2 per annum.

A liberal reduction will be made to the sons of clergymen.

The year is divided into four terms, beginning respectively: September 5th, November 14th, February 1st, and April 12th, and ends in the latter part of June.

Holidays.

Two weeks at Christmas, the months of July and August in midsummer, Thanksgiving Day, Ash Wednesday, Good Friday, Easter Monday, and the Queen's Birthday. A half holiday on the last Friday of each month to those boys who have been punctual and diligent.

Parents are requested to furnish bed and bedding, toilet linen, table napkins, spoon, knife, fork, and napkin ring. Bedding can be furnished at the School, if preferred, at a cost of \$10 per annum.

Berthier is a Station on the Eastern Division of the Q., M., O., & O. Railway. It has also Steamboat communication with Montreal three times a week.

For further particulars apply to the Rector or the Head Master, Berthier en haut, Que.

REFERENCE KINDLY PERMITTED TO:—

THE VEN. ARCHDEACON LINDSAY, M.A., Waterloo, Que.
THE REV. CANON BALDWIN, M.A., Rector Christ Church Cathedral, Montreal.
THE REV. CANON NORMAN, M.A., D.C.L., Hon. Canon of Christ Church Cathedral, Vice-Chancellor of the University of Bishop's College, and Chairman of the Protestant Board of School Commissioners, Montreal.
THE RIGHT REVEREND THE BISHOP OF ALBANY.
THE REV. WM. STORREY, Rector St. Thomas' Church, Walkerton, Ontario.
SIR FRANCIS HICKS, G.C.M.G., C.B., Montreal.
PRINCIPAL HICKS, McGill Normal School, Montreal.
HON. L. S. HUNTINGTON, M.P., Montreal.
A. F. GAULT, Esq., Montreal.
M. H. GAULT, Esq., M.P., Montreal.

motion and announced that he had received subscriptions to the amount of \$210, and wanted less than 100 to complete the \$300 for this year. The motion was carried.

Mr. W. M. Jarvis from the Special Committee presented the proposed Bill for consolidating and amending the Acts of Assembly relating to the Church of England. This most important work is intended to place legislation as far as possible in the hands of the Synod. The work of the Committee was an arduous one, and of course met with many objections which found vent in amendments and alterations all more or less important. The first thirty-eight sections were passed, and six o'clock having arrived Synod adjourned.

FRIDAY.

Synod was called to order by the Bishop at 11 o'clock. A much smaller attendance than at the previous meeting was noticeable, a number of the members having returned home.

The consideration of the Bill for the codification of the laws of the Church was resumed, and after the addition of some new clauses and the alteration and omission of others, on motion of Mr. Weldon, seconded by Rev. Canon Ketchum, the Bill was adopted as a whole, and the Bishop and Standing Committee were authorized to bring it before the Legislature and to petition for its passage, and also were given power to agree to any alteration not affecting the principle of the Bill.

On motion of Mr. Jarvis, the Coadjutor Bishop, Messrs. Weldon, Chandler, G. Sidney Smith, W. J. Gilbert, Jarvis, Rev. Canon DeVeber, Rev. G. M. Armstrong were appointed a committee to take into consideration the present constitution, rules of order and canons adopted by the Synod, and to report upon the codification of the same at the next meeting.

On motion of Rev. James Neales a vote of thanks was passed to Mr. Jarvis for the great care he had taken in codifying the laws. On suggestion of Rev. G. M. Armstrong, Chief Justice Allen and Mr. Weldon were also thanked for their share of the work. The Coadjutor Bishop took occasion to refer to the great kindness always shown him by Mr. Jarvis, and to the interest taken by that gentleman in the work of the diocese.

On motion of Rev. Thos. Neales, seconded by Mr. Clinch, a resolution was passed bearing testimony to the value of the services of Rev. Canon Partridge, late Secretary of the Synod.

The Committee on Sunday Schools was constituted as follows:—Rev. Thos. Neales, Rev. Canon Medley, Mr. T. W. Daniel, Mr. G. H. Lee, Rev. C. F. Wiggins, Rev. Canon Brigstocke, Rev. H. H. Neales, Mr. W. M. Jarvis, Rev. D. Forsyth, Rev. G. G. Roberts.

Votes of thanks were passed to the railways and steamboats; to the Rector and Corporation of Trinity Church and to the press. The Synod then adjourned *sine die*.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—That the editors of our Church papers should take a relaxation, few of their readers will be inclined to protest against, for the heated term we have passed through was enough to rob any one, however much he might be otherwise disposed, of all power or energy to do any grumbling. Decidedly the "dog-days" of this year, if they have not set the dogs mad, have made them drowsy, thirsty and indifferent, and also their masters.

As pastors have been out of town, and as the larger number of Church people are out of town, there is little in Church news to chronicle. The chief item is concerning the rectorship of S. Martin's. The Rev. Mr. Dumoulin has accepted the rectorship of S. James', Toronto, and consequently there is a natural desire to ascertain who will probably be his successor. S. Martin's is an important place to fill. Several names are mentioned, but as some of these names are only mentioned in the newspapers by some of their friends who would like to see them elected, little importance can be attached thereto. Archdeacon Evans, Canon Norman and the Rev. J. Booth, of S. Catherine's, Ont., are the three best known to the congregation.

The Rev. Mr. Walters, who for some time occupied Trinity Church and gathered a good congregation around him, has not received any appointment in the Diocese on the ground that any charges open in the Diocese must first be offered to men of the Diocese. The Rev. Mr. Machin, not of the Diocese, but who has been *locum tenens* in S. Jude's Church, has been appointed to Sorrel.

We are informed that his Lordship the Bishop has had applications made to him from some preachers and ministers of our separated brethren, for admittance to our ministry, but they have not been entertained.

The Theological College in Montreal will open (D.V.), it is expected, with over 22 students.

Another of Montreal's oldest and wealthy citizens has entered into his rest, and his work follows him. In his will he has, among other bequests to the hospitals and the city poor, remembered the Church. To Bishop Bond, in trust for the Diocese, \$1,000; St. Stephen's Church, \$200; St. Luke's, \$200; Dunham College, \$200. The residue of his estate, after paying all legacies and claims, goes one-half to the Bishop for investment, the interest to go to the benefit of the Diocese at large, and the other half to McGill College. He has otherwise remembered McGill munificently. Copying "old world" and "old time" legacies, he has willed to the corporation of the city \$15,000 to be invested and the interest used in buying and distributing bread to the poor in the city. He made this offer to the city in his lifetime, but it was not accepted, as the corporation did not consider that it was one of its functions to become the distributor of such a fund. If the city accepts it not now it is to go towards endowing a chair in McGill College. McGill College bids fair in another generation to be a well endowed and well regarded University in Canada.

The American Association for Advancement of Science meets in McGill College Hall on the 23rd August. Extensive and well devised arrangements are being made to give them a welcome and a comfortable, pleasurable and profitable time.

The Jews in one of their synagogues have had some serious disputes; they have had, in short, an anti-ritualistic row, ending in a cross summons for two of them before the Police Magistrate. The feeling of the anti-reform party went so far the other day that while a Jewish rabbi or teacher was preaching he was ordered to desist by some of them because of some remarks which he made which seemed to savour of reform. He was a stranger, and was in the pulpit by invitation simply because he was a visitor, but the protestors thought and believed it was a deliberate design on the part of the reform party.

ST. JOHN'S.—An adjourned meeting of the Vestry of St. James' Church, St. Johns, was held on the evening of July 31st. Mr. Marler occupied the chair and Mr. Tenney acted as Secretary. After some little discussion in which a plea for further consideration was urged, a motion was carried recommending to the Bishop of Montreal the appointment of the Rev. Mr. Renaud, Assistant at Christ Church Cathedral, Montreal, as Rector of St. John's, in place of Rev. W. L. Mills, resigned.

DIOCESE OF TORONTO.

(From our own Correspondent.)

MULMUR.—Recently the Lord Bishop held Confirmation Services in this parish. The number of catechumens presented was unusually large. Unfortunately, owing to what is now a large part of the parish having formerly been under the care of no clergyman, several of those confirmed were adults. It was, however, cheering to find no less than ten of these coming forward voluntarily to the chancel rails at St. David's Church to receive the grace of the Laying On of Hands, together with nineteen young persons who had been carefully prepared in class during several weeks previously.

NORTH ESSA.—From Mulmur his Lordship drove to this Mission. Here, owing to scarletina being in some families, but fourteen were confirmed instead of twenty-four that had been prepared. At the service held at Christ Church the Bishop baptized the infant son of the Incumbent. His Lordship

with great readiness availed himself of this circumstance to teach those present the connection between Holy Baptism and Confirmation. He also took advantage of the very picturesque country through which he had driven that day, where from the tops of the hills higher hills might be seen in the distance, and where again the travellers descended into deep valleys from which the view was very limited, to draw a beautiful picture of the Christian's journey towards the hills of heaven.

COOKSTOWN.—This was the next Mission visited. At both stations large classes were presented, and at St. John's Church his Lordship performed a similar kind office to that at Ivy, baptizing the infant son and daughter (twins) of the Incumbent. In all three parishes several of those confirmed had previously been Nonconformists; and the Incumbent of North Essa informed the Bishop that since his ordination thirteen years ago he had never presented a class for Confirmation which did not contain one or more who had formerly been Dissenters,—either Baptists, Presbyterians or Methodists.

TORONTO.—Under the regime of the new Provost the University of Trinity College, Toronto, is making rapid and unprecedented progress in the confidence of Churchmen throughout the Dominion. Several changes for the better have been effected in the departments of Law, Arts, Divinity and Music, whilst the Medical School is at least as efficient as any in Canada. An effort towards raising a supplemental endowment is being pushed forward vigorously, the subscription lists amounting already to more than thirty thousand dollars. At a meeting of graduates (not the graduates as the official circular says) held some time ago in Toronto a scheme was adopted to aid in procuring this endowment, which proposed that each graduate of the University should contribute twenty dollars a year for five years, the money to be raised by collection or otherwise.

BRADFORD.—The Rev. C. R. Bell, Mus. Bac., late of Lakefield, has been appointed to this Mission; and Rev. J. Farncomb, formerly of Batteaux, has taken Mr. Bell's place at Lakefield. Rapid and satisfactory progress is being made with the new St. Peter's Church, Innisfil; several thousand dollars are promised towards building a new church at Aurora; and a resolution to a similar effect was enthusiastically passed a short time ago by the Church-people of Newmarket.

From the first the Lord Bishop of this Diocese secured the respect and affection of the people, lay and clerical; and (instead of diminishing) those feelings are steadily increasing. If our Synod were more of a social character, and less formal, so that he could have the clergy under the influence of his fascinating social qualities, there is nothing they would not do for him, even to the passing of what is known as the New Constitution, which they rejected last June by an overwhelming majority. An inefragable proof of his administrative ability is the fact that without the least sacrifice of principle, without the faintest appearance of yielding a single iota of his rights as Diocesan, he has, in spite of what seemed to be insuperable difficulties, made an appointment to the Rectory of St. James's, Toronto, which gives universal satisfaction.

DIOCESE OF ONTARIO.

(From our own correspondents.)

HAWKESBURY.—One of the Deacons recently ordained at the Church of Saint John the Evangelist, Ottawa, is appointed to take charge of the Mission of Hawkesbury during the absence of the Incumbent, the Rev. A. Phillips, on leave in England.

OTTAWA.—The Sunday School room of Christ Church has been newly frescoed and otherwise improved during the summer holidays.

OTTAWA.—Ordination.—Notwithstanding the intense heat, there was a very fair attendance at Christ Church on Sunday the 30th July, on the occasion of the admission, by the Bishop of Ontario, of two gentlemen, recently arrived from England, to the diaconate. The ordination service was pre-

sented by a celebration of the Holy Communion at 8:30, a. m. The hymn, No. 160, "Holy, Holy, Holy! Lord God Almighty" was used as the opening hymn. The Rev. Buxton E. Smith, M. D., the Assistant Minister of the Church, acted as Deputy to the Archdeacon of Ontario, who is absent in England, and presented the candidates:—Messrs. Edward Pick, M. A., and A. Mackey, M. A., graduates of Saint Augustine Missionary College, Canterbury, who have come out to the diocese at the special request of the Bishop. The Rev. B. B. Smith, delivered the ordination sermon from 1st Timothy, iii 13, "The office of a deacon." It was an able exposition of the Divine appointment of the office of deacon, the various duties of which the preacher clearly defined to the intelligence of the congregation. The Litany and Communion Service were then proceeded with. The Rev. Mr. Mackey read the gospel. In the absence, on leave, of the organist, Mr. J. C. Stewart of the Post Office Department, who is one of the best amateur organists of the Capital, presided at the organ with his usual ability; and the musical portions of the service were smoothly and carefully taken, and were heartily joined in by the congregation. A number of strangers were present, attracted by a wish to see the service for an ordination, which is somewhat of a rarity at Ottawa, Kingston being the seat of the see.

In the evening the Rev. Mr. Pick, preached at the Church of Saint John the Evangelist, and the Rev. Mr. Mackey, at Christ Church. Mr. Pick has been appointed to the Mission of Plantaganet, Mr. Mackey will remain in the city to do duty for the Rev. Henry Pollard, M. A., rector of the Church of Saint John the Evangelist, absent on vacation.

THE appointment of the Rev. J. P. DuMoulin, M. A., of St. Martin's Church, Montreal, to the Rectorate of Saint James' Cathedral, Toronto, is one which seems to have the approbation of Churchmen in this Diocese. Mr. DuMoulin is to be congratulated on the well merited honour, and it is to be hoped that he may long be spared to continue his faithful ministry.

OTTAWA.—A new organ for Saint Alban's Church, has arrived. It was built by S. R. Warren & Son, Toronto, and is said to be a splendid instrument. It will not be ready for use for some time.

ARCHVILLE.—The services at Trinity Church have been dispensed with occasionally of late, owing to the impaired health, and continued serious indisposition, of the Rev. E. W. Beaven, M. A., *locum tenens* and the Churchwardens are desirous that the Bishop should appoint an Incumbent. It is rumored that either the Rev. T. Stanton, B. A., of Mary's burgh, or the Rev. D. F. Bogert, B. A., of Selby, a brother of the Rev. J. J. Bogert of Saint Albans, Ottawa, will be appointed to this mission. The congregation of Trinity Church is small and in pecuniary difficulty, yet it certainly seems a very strange thing, that at a Church in the suburbs of Ottawa, so strong in Churchmen, a work so very important and practical should be in any way interrupted for the lack of a clergyman.

It is proposed to build a brick Church on the same design as that of Saint Alban's Church, Ottawa, at the new mission at Mattawa. Mr. Braddish Billings of the Department of the Interior is engaged on the plans. The Rev. Charles Bliss, the incumbent is soliciting subscriptions in aid of the project.

NORTH GOWER.—The Bishop of Ontario administered the rite of Confirmation at the Mission of North Gower on Thursday, the 27th July. Over seventy candidates were confirmed. The Church was crowded to overflowing on the occasion. The Bishop was assisted by the Incumbent, the Rev. A. J. O'Loughlin, who presented the candidates, and the Rev. J. B. Patton, B. A., of the Mission of Gloucester.

PERSONAL.—The Rev. Samuel McMorine, B. A., of Bell's Corners, is absent on vacation, on a visit to his brother, the Rev. John McMorine, Prince Arthur's Landing.

Province of Rupert's Land.

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

DIOCESE OF MOOSONEE.

(Editorial Correspondence.)

Bishop Horden during his eighteen months' visit to England preached 160 sermons, made 200 addresses for the Church Missionary Society, and raised \$4,000, as previously stated by us. This money is for church building, for the endowment of two of his most important stations, for the education of the children of the native clergy, and for church extension. There is but one minister of any other religious body in his vast territory, and he is ready and waiting to put himself and his congregation under the Bishop's guidance! Such a record as this after 31 years of labor in the country, and 9 of them in the Episcopate, deserves the admiration and gratitude of the Church in Canada and throughout the world.

DIOCESE OF RUPERT'S LAND.

(Editorial Correspondence.)

WINNIPEG.—The Associate Editor of the CHURCH GUARDIAN can be found daily at the Branch Office of the paper, No. 493 Main Street (Crotty & Polson's), from 9 a. m. to 12. There is a large body of English immigrants in Christ Church parish who are continually requiring advice and help in securing work and in other matters, and this method is taken of being at a central point at certain hours so as to be readily accessible to all parishioners.

Christ Church.—The proprietors of "Hymns Ancient and Modern" have given twenty copies of the musical edition for the use of the clergy and choir and one hundred copies for the use of strangers in the congregation. The ward of St. Agnes, a branch of the Guild, has just been formed to work for an organ, and one costing \$1800.00 will be procured from S. R. Warren & Son this fall.

Visit of the Vicar of St. Paul's, Clerkenwell, London.—The Rev. A. Styleman Herring, M. A., Vicar of the above parish, has been making a tour through Canada and spent some time in the North-West. Mr. Herring is Chairman of an Emigration Society in London, which has been successful in assisting over 4,500 persons to the British Colonies. He was accompanied by Mr. J. J. Jones, a member of the London School Board, and their object has been to see the actual condition of things in Canada, with a view to sending out emigrants. In company with Rev. Mr. Pentreath, Mr. Herring visited the immigration sheds, which are in Christ Church Parish, and was shewn over them. The City sheds contain accommodation for 57 families and 60 men. The families pay 50 cents a day and single men 15 cents. The building was put up by the City. The Government have a large building, where the accommodation is free. Mr. Herring preached in Holy Trinity Church in the morning; in the afternoon he was present at Christ Church Sunday School and delivered a very interesting address to the children on his work in London. Mr. Herring was followed by the Rev. Canon Mackay, of Prince Albert, Diocese of Saskatchewan, who gave a graphic account of work among the Esquimaux of the Arctic Circle and among the Indians of the North-West, in which he has been personally engaged for many years. The Archdeacon of Manitoba was also present and spoke to the children. In the evening Christ Church was crowded to the doors by a congregation, three-fourths of whom were men. Winnipeg contains about 30,000 people, and there is no city in the Dominion where there is so large a proportion of men and Englishmen. The service was full choral to Tallis' Festal Responses, and the congregational singing, led by a choir of twenty-three voices, was very hearty. The Rev. Mr. Pentreath took the service, assisted by Rev. H. T. Leslie, the Rev. Mr. Herring reading the Lessons. Mr. Herring preached on "Christian thankfulness," and took occasion to allude to the reasons the immigrants

had for thankfulness and to warn them against fault-finding and discontent. At the close of the service, on the invitation of the Rector, a number of Londoners came into the vestry to meet Mr. Herring. The offertory, which was for ordinary parochial purposes, was \$20, exclusive of a considerable amount for pledges. The Rev. Canon Matheson and the Rev. Mr. Parker were in the congregation.

DIOCESE OF SASKATCHEWAN.

(Editorial Correspondence.)

FORT PITT.—We had the pleasure of meeting Rev. Charles Quinney, Missionary among the Cree Indians at this point, and of gaining from him much valuable information. Mr. Quinney travelled with his wife some 600 miles before reaching the present terminus of the C. P. R. Fort Pitt is on the Saskatchewan river, about 800 miles from Winnipeg and 260 miles from Prince Albert. The Mission has been established about three years. The Roman Catholics were on the ground two years before, and baptized a few persons. But their work at this point as at many others is merely the work of baptizing; they give little instruction and consequently the results are bad. The Indians at this place are what is called *Plain Crees*. Mr. Quinney belonged formerly to the "Army Scripture Readers Society" and worked for some years as a lay missionary at Malta. Since he has been at Fort Pitt Mission, which is a little trading port of the Hudson Bay Co., he has erected on the Indian Reserve a Mission House, and a Church School to hold about 120. The average attendance of Indians at church is 30 to 35. There is a day school with an average attendance of 15, for which the Dominion Government allows \$16.00 annually per head. There are on the Reserve about 500 Crees, with about two or three thousand in a circuit of 20 miles. They chiefly depend on Government support. The only white family near is the farming instructor, a Canadian, and since the Mission was established some are beginning to cultivate land. When Mr. Quinney entered on his work there were only two or three shanties. There are now twenty little houses on the Reserve. The Missionary put up a large part of his own buildings with his own hands, and is glad to assist the Indians when he sees them willing to help themselves in making doors, etc. When he went to the Mission nearly all lived in tents. There are now few tents to be seen. One Indian planted this Spring 40 bags of potatoes. The nearest settlement is Battleford, 100 miles distant. Mr. Quinney gives a sad account of the uncleanness, ingratitude and deception of the Indians. There are few pure Indians among them. They will eat anything, cats, horses, and wild rats, which weigh two or three pounds and are esteemed a very dainty dish. They require to be treated very firmly, as otherwise they will impose on persons. Disease is gradually thinning their ranks, and the only hope appears to be in educating the children. But as long as they associate with their elders, the good is largely neutralized. The Dominion Government is spending a large amount of money on the tribes, but it appears almost impossible to civilize the adults. Often after they have been instructed for years, they will go back to their old ways as if they had never learned anything. The missionaries who take up this trying and arduous work deserve every encouragement. The C. M. S. in England has spent a large amount of money in Indian work in the North-West.

BATTLEFORD.—The Rev. Thos. Clarke is the C. M. S. Missionary in this growing and important settlement. The people are about to build a church to cost between two and three thousand dollars. Some of the Mounted Police are stationed here. Mr. Clarke has under his supervision three other stations, with schools in each. He has been out from England about five years, and his first station was Eagle Hills. He has baptized quite a number of Indians.

SHELL LAKE MISSION.—The Rev. Mr. Hines, Rural Deau, has charge of this Mission, and about 30 Indian converts were baptized last year.

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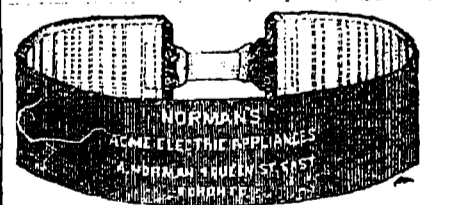
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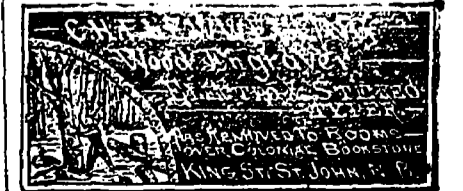
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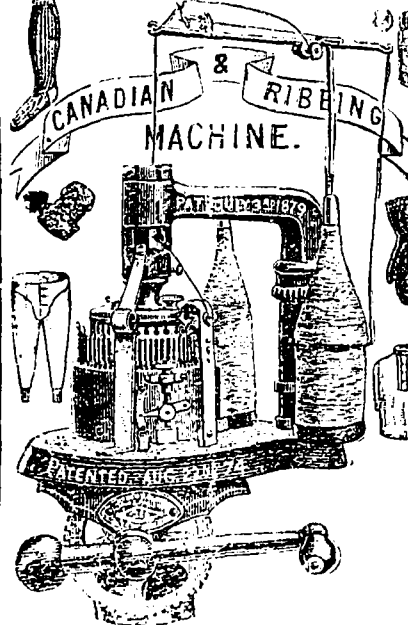
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Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Well and Canal," will be received at this Office until the arrival of the Eastern and Western Mails on FRIDAY, THE 1ST DAY OF SEPTEMBER next, for the deepening and completion of that part of the Welland Canal, between Ramey's Bend and Port Colborne, known as Section No. 34, embracing the greater part of what is called the "Rock Cut."

Plans showing the position of the work, and specifications of what remains to be done, can be seen at this Office, and at the Resident Engineer's Office, Welland, on and after FRIDAY, THE 18TH DAY OF AUGUST next, where printed forms of tender can be obtained.

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

The cheque or money thus sent in will be returned to the respective contractors whose Tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order,
A. P. BRADLEY,
Secretary.

Department of Railways and Canals,
Ottawa, 15th July, 1882.
15, El 1st sep

News from the Home Field.

DIOCESE OF QUEBEC.

(From our own correspondents.)

CHICOUTIMI.—The elegant and substantial monument erected in memory of the late W. E. Price, M. P. P., is an eloquent tribute to the virtues of the deceased gentleman, a magnificent ornament to the town of Chicoutimi, and reflects great credit on the committee who had the management of it. The ceremony of unvoiling the monument was a grand success. An immense number of people witnessed the proceedings, and shewed by their attention to the orations and frequent applauding of the orators how deep was their sentiment of affection for the deceased gentleman to whose memory the monument is erected. The inscription on the north side is as follows:—"Erected by the Inhabitants of the Counties of Chicoutimi and Saguenay, and other sorrowing friends, in Memory of WILLIAM EVAN PRICE, M. P. P., died in Quebec, 12th June, 1880, aged 53 years. In Life—Respected and Beloved. In Death—Lamented." The inscription on the south side is:—"In Memoriam WILLIAM PRICE, died in Quebec, 14th March, 1867, aged 78 years. *Le Pere du Saguenay.*"

LENOXVILLE.—The Committee of Management of Bishop's College School have recently issued a circular addressed to the patrons of the school announcing the various changes that have recently been made in the teaching staff of the School, and referring particularly to the appointment of the Rev. Isaac Brock, of Sherbrooke, as Rector. To that circular is attached the following recommendation of the new Ruler by the Lord Bishop of Quebec: "I desire to add to the foregoing circular the statement of my opinion that Mr. Brock possesses the qualities necessary for an efficient Rector. He is a first-class man of the University of Oxford; has had large experience in teaching, having been for four years Principal of Huron College, in which capacity he attracted, as I have reason to know, the esteem and affection of his pupils. From what I have been able to observe, and from what I have learnt, I judge that his natural aptitude, combined with his patience and kindness of disposition, renders him a most successful teacher. But, what is even of greater importance in the qualifications of a Head Master, is the high tone of his character. This, coupled with methodical habit of mind, the order and system displayed in all his work, must not only render him a good administrator, but cannot fail to have wholesome influence upon boys under him."

"J. W. QUEBEC.

Rye Beach, N. H., U. S., July 11th, 1882."

IRELAND, MEGANTIC.—The neighbourhood of Lower Ireland has since the New Year had four of the oldest residents removed by death, two of whom, Messrs. Bennett and Gabriel Kerr, had passed their 90th year, the latter having reached the age of 95. He was Church Warden for more than thirty years, and delegate to the Synod from the first session in the diocese until a few years ago, when age compelled him to resign. He died on the 27th of July, at his old homestead. "The righteous shall be had in everlasting remembrance."

Midshipman De Chair, now a captive at Cairo, is a Canadian, the son of a retired officer residing at Barrie, Ont. His mother is the daughter of the late Capt. Christopher Rawson, a retired East India merchant, who resided at Lennoxville, Que. The wife of Col. DeWinton, Governor-General's Aide de-Camp, is a sister of Mrs. De Chair, and the Rev. W. Rawson, Assistant-Rector of the Cathedral, Quebec, is the young captive's uncle. Mrs. De Chair, now in Scarborough, England, telegraphed that young De Chair is now in Cairo safe.

MR. PUTTNER, Ph. M., whose name has become so familiar in connection with the Cod Liver Oil Emulsion, has recently introduced a new preparation, which bids fair to occupy a leading place among the popular remedies of the day; we refer to his preparation of Hypophosphites, under the name Puttner's Compound Syrup of Hypophosphites, advertised in another column.

BOOK NOTICES, REVIEWS, &c.

VERSES, DEVOTIONAL AND MISCELLANEOUS. By Rev. J. A. RICHEY. Halifax, 1882.

We gather from a circular issued by Mr. Richey previous to the publication of the volume now before us that this must be the fourth edition of his Verses. In 1857 we find the late T. D. McGee, then editing the *New Era*, Montreal, crediting our author with "not only the Divine *afflatus*, but a considerable knowledge of that complex art with which poets generally present their ideas." The book then under review was "Poems, by J. A. R., Montreal, 1857," when Mr. R. cannot have been much more than a boy. In 1869 came "Fragments and Verses," dedicated to the choir of Holy Trinity Church, Maitland, N. S., in the Parish of St. John the Baptist, Douglas, of which Mr. R. was Rector. So far our author escaped severe criticism, and the *Church Chronicle*, then edited by the late lamented Dean Bullock, himself a poet, as was also Mr. McGee, claimed for Mr. Richey's work that "there are many scintillations of a poetic mind flashing out, which entitle it to our praise and to a wide circulation among our friends." It was not till in 1877 Mr. R. published his Verses under the title of "Half Hours" that he was seriously taken hand and reviewed with anything like asperity. The question most naturally arises, When was Mr. Richey more fairly dealt with as a poet, when he was praised or when latterly he was condemned? On the face of it, his condemnation looks somewhat suspicious, inasmuch as it was coincident with the publication of the "Divine Service," a performance not without merit, but which was, it seemed, equally unacceptable to friend and foe. The late *Church Chronicle* was afraid that it could "scarcely congratulate Mr. Richey, or ourselves, on the appearance of this little volume of verses," and the *Presbyterian Witness* found that Mr. R.'s belief in the doctrine of the "Real Presence" interfered "with his work as a poet." We ourselves took decided exception to the position that certain ritual acts

"Devotion prompteth to be done
Without a rubrick."

We have gone thus into particulars, because we would now like to see Mr. Richey, who has always had the courage of his convictions, elieved of any *obitum theologicum* which may have militated against the favorable reception of his "Half Hours" of 1877.

Taking up the present "Verses, Devotional and Miscellaneous," is like meeting an old friend in a new garb. But our friend has grown, and his garb is wonderfully improved. Besides, we think he has lost somewhat of the belligerent aspect that he used to wear, and is more genial. The preface is particularly so, and we like it very much.

"Let speak who will, and speak him back as true.
Then each to each 'I love you'—'and I you.'"

We subjoin one or two specimens of Mr. Richey's poems, which we doubt not our readers will agree with us in thinking graceful and pleasing in thought and expression—

LIGHT AT EVENING-TIME.

At eventide it shall be light.—*Zoh. xiv. 7.*
The golden light, the golden light,
Upriseth o'er the eastern hills,
Repels the sombre shades of night
And earth with its own beauty fills.
Yet far from here declines the day,
And other lands are growing dim,
And while we early matins say,
Elsewhere they chant an evening hymn.

There comes a dawn, there comes a dawn,
But not, O golden light, from thee,
When Nature's darkness will begone,
And one unbroken day shall be:
That day will close, but not in night,
'Twill close in more divine display;
At evening-time it shall be light
And day but merge in brighter day.

PRAYERS AT NIGHT.

"With my soul have I desired Thee in the night."

It is night; the day is done, its deeds
Are now on record. My heart bleeds
To have forgotten God all day—
How shall I kneel me down to pray?

How! clasp the hands that have been idle?
How pray with tongue I did not bridle?
False through the day, how now be true?
Each broken promise how renew?

The tempter whispers, "Go to bed,
And let God read the things unsaid,
Unutterable; so He'll say:
'Poor soul! too penitent to pray!'"

But my angelic guardian blest
Objects that it is always best
That faith and penitence, if meant,
Shall be by deeds made evident.

What then? Oh! on my bended knees
I'll go to God, and if He please
To give me words of prayer, I'll pray:
Or otherwise, I'll kneel—till day.

We should like to give further extracts, but our limited space forbids. We advise our readers to get the volume, the cost of which is only 75 cts., and judge for themselves. The intrinsic merits of Mr. Richey's poems, as well as the circumstances under which they are published, should procure for them an extensive sale among Church people.

THE GOLD FIELDS OF NOVA SCOTIA, by EDWIN GILPIN, Junr., A. M., F. G. S., Government Inspector of Mines Nova Scotia, by permission of the Council, except Minutes of Proceedings of the North of England Institute of Mining and Mechanical Engineers. Vol. XXXI., 1882. Newcastle-upon-Tyne.

We are indebted to the author for a copy of this interesting pamphlet which gives one a better knowledge of gold mining in Nova Scotia, and of the districts in which the auriferous deposit is to be found, than anything we have been hitherto acquainted with.

First we have the chief points of geological interest connected with the gold fields, then the part the miner has to play in working the treasures spread out before him, and finally a general annual summary of the work and results from 1862 to 1881, and an annual statement of the yield for the year 1881. For the latter year more than 10,756 ounces of gold was taken out of the poorly worked mines of Nova Scotia; and for the twenty years named a total of over 321,362 ounces of gold of the value of more than six millions of dollars has been obtained, and that under circumstances most unfavorable. Mr. Gilpin declares Nova Scotia gold to be of a high degree of fineness, and predicts that with improved machinery and increased capital the results in the future will be enormously in advance of those hitherto obtained.

A number of maps are added giving sketches of the fields, lodes, machinery, &c.

Altogether Mr. Gilpin has done good service to Nova Scotia, as well as adding to his already well earned reputation as a geologist and mining engineer.

Baptisms.

Received into the Church by Holy Baptism, at the North West Arm Mission Chapel, on Monday evening after the Seventh Sunday after Trinity, by Rev. T. Fraser Draper, Deacon, Elizabeth Ann, infant child of George and Martha Passfield; Constance Bessie, infant child of Dr. J. G. and Eleanor Bennett; Emma Edith, infant child of William and Annie McCarthy; and Flora, infant child of G. H. and Elizabeth Williams, all of the North West Arm.

LELACHEUR.—July 26, Walter Reginald and Ernest Alfred, twin sons of John and Ellen Lelacheur. These are the first Baptisms in the new chapel and new font at New Glasgow.

LAURIE.—August 9, at New Glasgow, Alice Mary, daughter of Francis D. and Joanna A. Laurie.

HOLMES.—August 11, at Stellarton, George Osmond, daughter of Charles and Eliza Holmes.

Marriages.

GEORGE—JAMISON.—At Halfway Cove, on the 9th inst., by the Rev. W. J. Arnold, John C. George, to Abigail Jamison.

ANTROBUS—WORTHINGTON.—On the 1st inst., at St. Peter's Church, Sherbrooke, Que., by the Rev. Isaac Brock, M.A., assisted by the Rev. C. P. Reid, D.D., William Denny Antrobus, Inspector North-west Mounted Police, son of the late Lieut.-Col. Edmund Antrobus, P.A.D.C., to Bertha, daughter of E. D. Worthington, M.D., F.R.C.S., Edin.

CRAWLEY—PAYZANT.—At St. John's Church, Wolfville, on Thursday, the 10th inst., by the Rev. J. O. Ruggles, Rector of Horton, E. Sidney Crawley, barrister, son of the Rev. E. A. Crawley, D.D., to Annie L., second daughter of E. N. Payzant, M.D.

Deaths.

BETTS.—August 11, at New Glasgow, Elizabeth, wife of Wm. Betts, aged 60 years.

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The Editor may be found between the hours of 9 a.m. and 1 p.m., and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs) directly over the Church of England Institute.

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

OUR CHURCH UNIVERSITY OF THE MARITIME PROVINCES.

III.

OUR Church University to be effective must have an increased representative staff of Professors and Teachers. This is clear. If the liberality of Churchmen will not at present supply the needful funds, the teaching must be furnished by voluntary work.

But there is another essential to the success of King's College, and that is, that it be supported by the Maritime Dioceses as a whole. Neither Nova Scotia nor New Brunswick, still less Prince Edward Island, is able to efficiently maintain a University. The number of men is too small. For it must be remembered that if the College were ever so well endowed it would still need the men to be instructed.

The tendency of late years has been, especially in the mother country, to multiply Theological Colleges. Many of the English Dioceses have their own College, under the shadow of the Cathedral, and in some cases the instructors are drawn from the members of the Cathedral Body.

1. Much stress has been laid on the difficulty of obtaining graduates of the great Universities as candidates for Holy Orders, and, having obtained them, of securing their efficient and suitable training in Theology, and the creation of Theological Colleges has been due to both these causes. The one class has been expressly provided for the training of men who are unable to provide the means to take a University degree; and the other class confines its teaching to those who are already graduates of some recognized university. To the first class it is sufficient to say that King's College must never be suffered to belong. We need in these times men of broad and liberal culture, irrespective of their Theological opinions, who are able to meet and grapple with the materialistic tendencies of the day, and it is probable that no one who has ever given any thought to the matter has contemplated the possibility of King's College ceasing to be a University. The problem to be solved then is that of supplying the place of the special Theological Hall to which men go after their degree has been obtained by a collateral course of Divinity during the College course, and by the further course of one year at least after the degree to the study of Theology alone.

2. Weight has also been given to the necessity of training candidates for the ministry in sympathy

with the Diocese in which they are to labour as a reason for having a Theological College in each Diocese, and it has been said that no Diocese is fully equipped which has not its own Theological School under the eye of the Bishop. But as a matter of fact it is found impossible to keep men of any mark or talent in the same Diocese during the whole of their ministerial career. Their peculiar gifts become known beyond the sphere in which they move, and well merited promotion, which they do not receive in their own Diocese, because the more important posts are already filled, is offered to them from the wider field of the Church at large, which duty to their Master requires them to accept. And it may well be doubted whether it is at all desirable that men should remain in the same Diocese all their lives. It is good for the Church and for parishes that the clergy should come and go as needs require from one Diocese to another. It circulates not only minds but methods, and helps to counteract the fatal tendency to congregationalism.

After giving due consideration, then, to the principal reasons for having a Theological College for each Diocese, both argument and fact appear to compel us to the conclusion that a central body for several Dioceses is the most feasible and effectual. Considering the difficulty of obtaining means, the scarcity of men from the small area of one Diocese, the waste of teaching power scattered over two or three institutions instead of being concentrated into one, the power and prestige of unity, it seems apparent that the wisest and only practicable course to be pursued is that of the two Dioceses working earnestly together and determining to loyally support with interest and means the existing institution already equipped with every authority, which points to a distinguished past as the earnest of a successful future, and which, like the Church itself, should be not Provincial, but Catholic.

Indications are not wanting that such is the intention of the Maritime Dioceses. The Church will enter upon a new phase of life and work from the time that this policy becomes a fact.

MISSIONS IN MANITOBA.

As will be seen by a reference to our advertizing columns, several men are wanted for new and growing settlements in the Diocese of Rupert's Land. The influx of people has been very large this year, and the most strenuous efforts will have to be made to keep pace with the immigration. The Church in the Eastern part of the Dominion hardly seems to realize the position of affairs in the North West. Accounts, many of them exaggerated, have been circulated about the growth and wealth of the city of Winnipeg. It is true that there is a great deal of activity and progress in Winnipeg, and the Church there is in a fairly good position. All the churches in the city are self-supporting and are contributing of their means to Home Missions; but outside of Winnipeg, with the exception of Portage la Prairie and Brandon, the latter only a year and a half old, which are each between four and five thousand in population, the whole of the Diocese consists of new and scattered settlements or Indian Missions. At present everything needed by the settler is frightfully dear, his little stock of money is soon exhausted, and it is some two or three years before he is in a position to do much more than live. The difference between the former East and West is that the latter can gain a position of independence much quicker than the former. It must not be supposed, however, that all who land in Manitoba possess means. Hundreds who went to Win-

nipeg this season possessed only a few dollars over their passage money. Many of them will make the best class of settlers, but large numbers of them are utterly helpless. It is hard to see what induced them to leave England. They have a hazy idea of taking up land, but they have no practical experience; they are like children in a new country. It is to be noted, however, that nearly every English family belongs to the Church of England. So much is this known to be the case that a minister of the denominations has never been seen inside of the different immigration sheds. The whole work of caring for the immigrants has fallen on the clergy of the Church. Many of these people stay in the city, but most of them settle on land. There is, besides this class, a number of English gentlemen and sons of gentlemen who can find no opening in England, who are possessed of some private means, and families from the older parts of Canada. All these are scattered over this large Diocese. And the Church of England is bound to follow them up, and provide the ministrations to which they have been accustomed. It is unreasonable to suppose that a Diocese, with only one town of importance, can do this work with the aid it receives from England. The Presbyterians are about equal in numbers with the Church of England. They are as strong financially in Winnipeg. And yet while they are making persistent and successful efforts in Canada to raise a permanent fund for their Missions, and are appealing with great effect to their brethren in Canada to help them overtake their work of carrying the Gospel to their brethren, receiving aid in some cases from Churchmen, there appears to be an objection in the minds of some Church people to help the North West at all. It must be understood that the Presbyterians and Church people stand in very much the same position. The Scotch and English have entered Manitoba in large numbers. The Presbyterians recognize the vast importance of the work. Their agent has roused Canada to effort. Their General Assembly has given substantial aid, and their missionaries are sent out here in numbers. They have weak missions too in the East, but that does not prevent their recognizing the opportunity of building up their denomination in a country soon destined to be a mighty factor in Canadian history. Why is it that Church people fail to see that it is just as necessary to assist in carrying the Bible and the Prayer Book to their own people? In some respects the English settlers are more devoted and earnest Churchmen than the average Canadian; many of them have been trained among the best Church influences in England. They are willing to give, if they have the means; but the Church must meet them and follow them, and care for their wants for a time. It will not be long. Missions will become self-supporting in a short space of time. But there is a great country to fill up, and so men and means will be continually needed. It is sad to think that some doubt the wisdom of helping the North West. Lay the foundations well and strong of the Church in Manitoba to-day, and in course of time we may see the money from the West flowing back to the Church in the East.

But Manitoba is in its infancy now. The labouring classes of England are flocking to the prairies; they have been cared for in England by the Church. Is the Church in Canada so cold, so forgetful of past history that she will refuse to help England's poor, and drive them into another fold.

If only once a year a collection were taken up in every Parish for this work large results would be obtained. We fear the miserable party feeling, the

strife about non-essentials, the narrow-mindedness of so many of the clergy and laity are a hindrance and drawback to the Church in Canada. Why is she so apathetic about College and Missionary work? Why is there so much discussion about absurd trifles, and so little zeal for taking Bible and Prayer Book and Font and Altar to the people? Would that Churchmen might be imbued with the spirit of the recent articles in our columns, and that they would awake to action and unity of purpose and strive to look beyond Parochial and Diocesan limits, so as to think and care for the whole body of Christ's Church Militant.

LITURGICAL LONGINGS AMONG DISSENTERS.

THE *New York Churchman* says:—"Many things go to show that our Presbyterian and Congregational brethren are coming to the conviction of the desirableness of a Liturgy, using that word in its widest signification. We venture to suggest the thought that a Liturgy is only one part of a vast system with which it is connected by unnumbered living bonds. Taken out of and separated from this system it loses life and power of application. No one would think of attempting to drag a train of railway carriages by the driving-wheel of a locomotive without the rest of the machine. We fully believe that the attempt to use a Liturgy without the rest of the system to which it belongs, and which it implies, will result in the same failure."

We have no doubt that much of this longing after a set form—a Book of Common Prayer—is but the reaction from and disgust of the sometimes blasphemous utterances of extemporary prayer-makers, and goes no further in its aspirations than to secure for itself immunity from such exhibitions.

That the Protestant bodies should adopt a Liturgy as the answer to inward longings for something not now theirs, and be content to remain otherwise as they now are, would indeed be an overlooking of those great doctrines which a Liturgy is intended to set forth, and a consequent failure to reap the benefits of the change.

It would simply be the introduction of a formalism which could not fail to do harm, if the desire for a reverent service should lead to the introduction of Liturgical worship from which had been unhappily eliminated those Catholic doctrines which alone can draw men's hearts and minds out of self up to a heartfelt living spiritual worship of a Personal God.

It may be, of course, that the second might follow upon the first, but it is to be feared that without an immediate recognition of the meaning of the service, instead of a nearer approach the gap which now separates us would greatly widen, and the importance of asserting publicly a belief in the cardinal doctrines of our Most Holy Faith would become less and less recognized, until perhaps lost entirely in an added æstheticism representing nothing in particular.

BAD AND GOOD.

AN exchange says: "There are three bad financial conditions for Churches. First, the possession of an endowment so that people need not pay. Second, the possession of a few rich members willing to bear the expense so that people will not pay. And third, a heavy debt which the people cannot pay."

This statement may be and no doubt is quite true, but it must not be supposed that where these exist in a modified form, if we may use the expression, harm results.

A *small* Endowment, a *few* rich members, and a *small* debt, is our idea of a model Parish.

An Endowment sufficiently large to encourage a parish to be self-supporting and independent of the Home Mission Board; a few rich men to whom the Rector can always apply on extraordinary occasions, and who are able to respond to special appeals; and a *succession* of debts to keep the people always active, busy workers, with a fixed design in view, and so preserved from internal feuds and spiritual sloth, which are usually the direct result of having nothing to engage the time and attention.

Given such a condition of things for a start, we should say that any live Rector has everything which heart could desire as the prelude to success in his Pastoral work.

If we had to do without one or two of them, we should give up the second with the least regret, then the first, while the last we should take care never to dispense with.

WOMEN VOTERS.

At the forty-fifth diocesan Convention held in Chicago the question, shall women vote for vestrymen? was discussed and referred to the committee on legislation. The committee reported against the amendment giving lady members the right to vote. This gave rise to discussion, those in favor of giving women the vote basing their argument on the principle of taxation without representation; that women were the most active in the work of the church and should have a voice in its control. Those opposed claimed that if women were allowed to vote they would be eligible to office, and as they were moved more by feeling than judgment nothing but trouble would ensue. Dr. R. A. Holland said that women represented peace, and in times of excitement and contention should keep silent; that it would be impossible for women to be unbiassed if if trammelled with a vote, and woman was only able to govern by submission. Bishop McLaren was in favor of the committee's report. The right to vote was not a Christian right but an acquired right, and the Protestant Episcopal Church was the last place he should look for a petition from the women asking for such a movement. When the report was put to vote the clergy stood: Yeas, 29; nays, 5. Parishes: Yeas, 21; nays, 4.

We like the decision, although having been ourselves at one time elected a Churchwarden by the votes of women.

The danger in conceding such a right to woman is that she will be apt to lose sight of the position man should occupy, while the man himself will grow so neglectful of his duties that St. Paul's injunction will lose altogether the little force now left to it, viz.: "if they (your women) will learn anything, let them ask their husbands at home."

CHURCH GROWTH IN THE UNITED STATES.

A *NEW YORK* correspondent of one of the Church papers says:—From the statistics before me of the growth of our Church in the last thirty years it appears that we have far more than outstripped the growth of population. We give a table by which this can be seen at a glance:

1850.		1880.	
Dioceses	25	Dioceses	48
Clergy	1,558	Clergy	3,355
Baptisms	4,925	Baptisms	137,617
Communicants. .	79,987	Communicants. .	344,789
S. S. scholars ...	38,603	S. S. scholars ...	287,253

The increase of clergy has more than doubled; that of communicants more than fourfold; Sunday

school scholars more than sevenfold; and the contributions for the years 1878, '79, '80 over twenty millions of dollars. When we consider the growth of population, we may be appalled; yet when we think of the greater proportionate growth of the Church we may thank God and take courage.

THE *Presbyterian Witness* says: "Three of the largest Episcopal Churches in the Diocese of Wisconsin have seceded from the sect, being dissatisfied with the Bishop's doings." Of course our contemporary refers to the *Reformed* Episcopal sect, but it should have been more explicit, and said so.

KING'S COLLEGE, WINDSOR.

A highly important meeting of the friends of King's College, Windsor, was recently held in Halifax. The Bishop occupied the chair, and stated the object of the meeting to be to give an opportunity for any who were so disposed to express their objections to the present management of the Institution, so that the way might be made clear to make whatever changes are necessary to bring the College into complete harmony with the views of its friends.

After Revs. Dr. Hill and Dart and others had spoken, a committee was appointed to consider the whole question, and especially how far the appointment of Lecturers would meet the present wants of the Church.

We have since learned that the Committee approved of the plan as suggested and recommended the appointment of Lecturers in Divinity who, as far as possible, might represent the various schools of thought within the Church. Having long advocated such a step, we hail with pleasure this further evidence of a more modern and liberal spirit among the governing body of this old and honored University.

THE Archbishop of Canterbury presided on the 21st ult. over the seventy-first annual meeting of the National Society for Promoting the Education of the Poor in the Principles of the Established Church, which was held in the Society's rooms, Broad Sanctuary, Westminster. The report stated that the average attendance in Church schools had risen from 1,471,615 to 1,496,429, being an increase of 18,814 for the year; while the accommodation had risen from 2,327,379 to 2,351,235, or a net gain of 23,856 school places. There was a decrease of £1,891 in the annual subscriptions for Church schools during the year, but the endowments had risen to the extent of £3,724 a year. In the course of his remarks the Archbishop observed that the fact that there was a good deal of energy in the Church schools was shown by the fact that they educated during the year a million and a half of children, while denominational schools educated about 500,000, and the Board schools 856,000. A great amount of harm has been done by the numerous misstatements regarding the Church of England which from time to time appear in the public prints, and we shall seize the opportunities such as the above affords, which so frequently occur, to show how active and successful the Church has grown to be in England.

THE question is being asked on every side, What has become of the Central Boards of Domestic and Foreign Missions, appointed by the Provincial Synod? Are they doing anything to promote the cause each was brought into existence to sustain? We shall be glad to circulate an answer to this question.

THE ANGLICAN CHURCH IN BRITISH
NORTH AMERICA.

SKETCHES OF THE FIRST BISHOPS.

BY G. HERBERT LEE, B. A.

No. V.

*The Honorable and Right Reverend CHARLES JAMES
STEWART, D. D., second Bishop of Quebec.*

In the annals of the Colonial Church the name of Dr. Stewart, second Bishop of Quebec, is justly held most dear.

Although closely connected with several of the noblest families in the mother country, and enjoying the comforts of an English benefice, he voluntarily renounced at an early age all the bright prospects of advancement at home and entered into the service of the Society for the Propagation of the Gospel as a missionary in the Eastern Townships of Canada in the year 1807. Here he performed laborious work until 1819, when he was appointed Visiting Missionary of the extensive Diocese of Quebec, and, on the vacancy of the See by the death of Bishop Mountain in 1825, was consecrated his successor.

A few years afterwards the Rev. George J. Mountain, son of the first Bishop of Quebec and at this time Rector of Quebec, was appointed Coadjutor to Bishop Stewart under the title of Bishop of Montreal. Such appointment was made at the urgent request of Bishop Stewart, whose ill health, consequent upon a life of unremitted excessive labour, rendered assistance imperative.

Upon the arrival of the Bishop of Montreal in Canada, on 11 Sept., 1836, Dr. Stewart resigned to him the Episcopal charge of the entire Diocese and took a voyage to England, in the hope that rest and change might restore his health. But the venerable Bishop never returned, dying among his kindred in the month of July, 1837. A short time before this event Bishop Mountain received from him a letter, on which he wrote: "The last which I ever expect from the hands of that worn-out servant of Christ. God grant me a measure of the same spirit which was given to him." In writing to the S. P. G. the Bishop said: "His decease deprives the Church in Canada of one who was her boast and her blessing, and the clergy of a father and a friend."

It has been well said that in order to estimate correctly the character of an individual we must consider the time in which that individual lived, and the peculiar difficulties and hardships under which he laboured. It was Dr. Stewart who, in a great measure, founded a large proportion of the buildings now dedicated to the service of Almighty God in Canada; it was Dr. Stewart who has been affectionately greeted as the father of the Church in the Province of Quebec; it was Dr. Stewart who traversed again and again the forests of Canada, exposed to all the severity of the climate, visiting the scattered settlers, and administering the sacraments of the Church.

A man of no party, he was remarkable for simple habits and unaffected piety; his sole aim being to preach "the unsearchable riches of Christ." He fulfilled his duty to the end with Christian perseverance and humility, and it is well nigh impossible to over-estimate the effects produced by his labours in Canada.

In the Cathedral at Quebec may be seen a monument to the memory of Dr. Stewart, with the following inscription:

In memory of
The Hon. and Right Rev. CHARLES JAMES STEWART, D.D.
Bishop of Quebec,
Third son of John, Seventh Earl of Galloway,
Some time Fellow of All Souls' College, Oxford,
and Rector of Overton, Longville, Huntingdonshire, in
England.

In the year MDCCCVII He devoted himself
To the Office of a missionary in Canada,
which he filled in succession at
Philipsburg, Frelightsburg and Charleston
In the Eastern Townships.
In MDCCCXIX he was appointed
Visiting Missionary of the Diocese of Quebec,
and, on the vacancy of that See,
was consecrated thereto at Lambeth Chapel, Jan. 1st,
MDCCCXXVI.

Animated as he was by a fervent and unabated zeal
In the discharge of the duties of his high and holy calling,
His ministrations of the blessed Gospel was distinguished
By humility of mind, by universal charity,
And by an unreserved dedication of all his powers,
In reliance for sufficiency upon The Divine Grace,
To the Glory of God and the best interests of man.
In the faith and hope of them that die in the Lord
He departed this life July xiith, MDCCCXXXVII,
In the lxxiird year of his age;
And is buried in the family vault of the Earl of Galloway,
In the Cemetery, Harrow Road, near London.

In testimony of affectionate veneration for his many virtues,
And in gratitude to God,
For the benefits thereby conferred upon the Diocese
This tablet was erected by Public Subscription, MDCCCXLI.

The following lines in memory of Bishop Stewart
are taken from "The Church of England Maga-
zine" for March 17, 1838.

Rest, Christian warrior, rest! the war is past—
Rest, for the fight is fought,
The battle bravely won;
Death is disarmed—the enemy, the last,
Yields to the strength supplied
By God's victorious Son!
No more thy cheering voice
Shall marshal for the field;
That practised arm no more
The spirit's sword shall wield;
Our honour'd chief no more shall need
Faith's all-protecting shield:
Rest, Christian warrior, rest!

Rest, faithful shepherd, rest! your task is done—
Rest, for your Pastor saith,
"To me the charge resign;
True to the trust, thou good and faithful one!
Enter My heavenly fold—
Partake of bliss divine.

The streams to which thou erst
Wast wont My flock to lead:
The pastures, where by thee
My sheep were taught to feed.
Are all surpass'd by higher joys;
For thee by love decreed;"
Rest, faithful shepherd, rest!

Rest, wakeful watchman, rest! the night is past—
Rest, for a glorious day
Bursts on thy wearied eyes.
Spent was the night in vigil, pray'r and fast,
Lest Zion to the foe
Should fall a sacrifice.

Rest, where no ruthless storm
Thy watch-fire can destroy;
Rest, where no ambush'd foe
God's Israel can annoy;
Securely rest, in perfect peace,
In Israel's Keeper's joy:
Rest, wakeful watchman, rest!

Rest, pilgrim Bishop, rest! thy toils are o'er—
Rest, for the great High Priest,
The Bishop of thy soul,
Stayeth thy pilgrimage for evermore.
Run is thy rugged race
And gain'd is glory's goal!
Thou guileless man of God,
Thou venerable priest,

Unnumber'd works of love
Thy righteousness attest.
Apostle of the western worlds,
Thy ministry was blest:
Rest, pilgrim Bishop, rest!
Rest on the Saviour, rest thy reverend head!
Rest, thou who ne'er desir'd
Labour or loss to shun;
Old at threescore, and gathered to the dead,
The glass of rolling years,
How prematurely run!
Thus God to us appoints
A clouded, darksome day;
Thus God from ills to come
The righteous takes away;
Yet, to her Father's will resign'd,
The Church bereav'd doth say:
"Rest, soldier, shepherd, pilgrim, priest,
Friend, father, worn-out watchman, rest!
Sleep thou in Jesus, on thy Saviour's breast."

SOMEBODY WRONG.

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

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

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

We would not wilfully deceive our advertising
patrons, nor do we wish to do a wrong to our con-
temporaries, and so as we claim to have "double the
circulation of any other Church paper in Canada," a
claim based upon the authoritative statement in
Geo. P. Rowell & Co.'s Advertising Directory for
1882, we owe it to ourselves and to the public to
make good our claim or retract it.

We therefore publish below the sworn affidavit
of our printers, which places our circulation for
the three months last past at over 6,000 papers
weekly, and if our contemporary has a circulation
"far more extensive" than this, let him do as we
have done, give the figures under oath and so prove
his position, and we will cheerfully withdraw our
claim and publicly apologize for having done him
an injustice:

I, GEO. W. BAILLIE, of the City and County of
Halifax, in the Province of Nova Scotia, do hereby
make oath and affirm that to my certain knowledge
and belief the firm of GEO. W. BAILLIE & Co., Prin-
ters, 161 Hollis Street, have caused to be printed
for, and delivered to, the Rev. JOHN D. H.
BROWN, more than six thousand copies of each
issue of the CHURCH GUARDIAN, weekly, for three
months past.

GEO. W. BAILLIE.

Certified and sworn before me,
WM. H. WISWELL,
Clerk of the Municipality of the County of Hal-
ifax, N. S.

DEATH OF MR. CHARLES A. VOGELER.—The firm
of A. Vogeler & Co., Baltimore, announce the
death of Mr. Charles E. Vogeler, on the 5th inst.,
of typhoid fever. It is stated in reference to the
deceased, who appears to have been a man of ex-
traordinary energy, that although but thirty-one
years of age, he had been for the last eight years
the managing partner of their house, and to his
assiduous attention to business and well directed
enterprise, they feel that its present prosperity and
reputation are mainly due. It is intimated that
the business is likely to be continued unchanged.
The house probably advertised more largely than
others in the United States. It was chiefly known
in this part of the world as the owner of St.
Jacobs Oil.

Family Department.

"ONE OF THE SWEET OLD CHAPTERS."

One of the sweet old chapters
After a day like this ;
The day brought tears and trouble,
The evening brings no kiss.

No rest in the aims I long for—
Rest and refuge and home ;
Grieved and lonely and weary,
Unto the Book I come.

One of the sweet old chapters—
The love that blossoms through
His care of the birds and lilies
Out in the evening dew.

His evening lies softly around them ;
Their faith is simply to be.
Oh, hushed by the tender lesson,
My God, let me rest in Thee.

—Selected.

CLAIRE.

A TALE.

(Written for the Church Guardian).

By T. M. B.

(Continued.)

Colourless as ashes was the face that Claire turned towards the Count. "You wrong me," she said—you wrong me, father, I would spend my life in trying to make you happy. I would live for you, but *this* I cannot do. "Listen to me," she cried, as he again broke forth with an exclamation that his will should be obeyed, "am I not your only child? Listen to me, for my mother's sake." You have never spoken to me of her, but there must have been a time when you loved her—think of her in her youth, as I am now, when she gave you her heart and her life—think of her as she lay dead. I can just remember her cold face with a smile upon the lips—for her sake, father, bear with me. At the mention of his dead wife, the Count had turned away, with a dark, troubled look upon his face; and Claire, rising suddenly, fell on her knees before him. For a moment it seemed as though he would have thrust her from him, then he yielded to the spell of those imploring eyes. The Countess Gertrude's spirit seemed to be looking at him from them, and the memory of her wrongs, buried far down in his selfish and frivolous heart, awoke and stirred within him. "Father, would not your ease and comfort be dearly bought with the sacrifice of your child? Should I not be a living reproach to you? Would you not lose your self-respect?" He did not answer, only gazed at her, as though another form were kneeling before him, and another scene surrounding him. "O let us love each other more, my father, then we shall be content with one another, and you will learn to be happy, as I shall be, in humbler surroundings, and find that fate has not been so cruel after all. I am young and strong, we shall find ways and means of getting on as others do, and you will know that you have not wronged your only child. Speak to me," she continued, for the Count was silent, still gazing at her with a haggard, troubled face, "tell me that you will trust your child, and learn to be happy with her." Timidly, yet tenderly, she bent forward, and laid her fair head upon his shoulder, while her hand crept about his neck, "kiss me, father, for my mother's sake." And for the first time in Claude du Plessis' life, he realized and yielded to the power of a higher nature; touched with a mute wonder, stirred with an awakening love for this fair, pure daughter whom, but a few moments before, he had vowed to sacrifice to his ignoble self-love, and with a stifled groan of remorse, he pressed his lips to the fair tresses, and Claire's heart leapt within her, as she felt a hot tear upon her forehead.

* * * * *
Spring was gladdening the earth, giving even the London of a century ago a touch of brightness. The trees in St. James' Park were beginning to put forth their leaves—the towers of the Abbey were

gilded here and there with soft sunlight. Claire could see them from the window where she sat, sewing and singing a little song to herself. It was one that Ursule had taught her in the olden days, under the pine-trees of du Plessis, when she was a little child—

"Soit la bien venue
Petite hirondelle—
J'aime entendre ta voix hémécuse."

"Soit la bien venue," sang the sweet, clear voice, and then the busy hands paused in their work, and the blue, wistful eyes gazed out into the pale sky, and rested on those ancient towers that were to her as friends. Claire was happy in her new life, solitary as it often was, happy with the sweet consciousness that God had blessed it. That interview with her father in the Yew-arch at Twickenham had wrought a transformation in the Count's feelings which had been permanent; not that his shallowness and selfishness had been suddenly overcome—it would have taken another life time to undo the results of one mis-spent, as his had been, but the dawn of better things had dated from that day, and while Claire had knelt at his knees, a sudden flash of inward knowledge had been vouchsafed him which made him shudder. He had acquiesced without the slightest resistance in Claire's plan, that they should without delay seek a modest home for themselves in London, and, after an unpleasant interview with the Marquis, in which that disappointed nobleman had said many bitter things in polished language, the father and daughter had bidden him farewell, Claire courteously thanking him for his hospitality, and the Marquis, graceful to the last, conducting them to the coach which he had put at their disposal to convey them to the city. Here, after a few days sojourn, at an inn, they had found such a quiet little nook as Claire desired. The Count applied himself to searching out such friends as he knew to be in the city, exiles like themselves, and with their help, Claire had found work to do in teaching French in some families by whom she was fairly remunerated. They were doing what hundreds of others like themselves were doing, and she assured her father that she asked nothing better than this employment which was perfectly congenial to her. And, indeed, so much was she admired and beloved by her young pupils, that the weariness of teaching was but little felt.

The Count, to his own astonishment, grew, in a measure, reconciled to a manner of life vastly different from that which he had contemplated. He found himself surrounded by a tender affection and solicitude to which even the most callous nature could not have been indifferent. The aim of Claire's life was to make him content, and to win his affection. For herself she desired nothing else, all her plans centered in him. Some valuable ornaments which had belonged to her mother, and which, for that mother's sake, she had treasured, Ursule had packed up among the few trifles which Claire had taken with her, on the evening of her flight from the Chateau du Plessis. Reserving but one or two, as dear remembrances, she had converted the rest into money, which had enabled her to brighten their home, and even to give an air of simple elegance to the little *salon* where some of the Count's old friends would oftentimes meet to recall the vanished past, to dwell upon their wrongs, or to discuss the probabilities of a near future, which should redress them.

Faith in this *future* was the brightening element in the lives of these exiles. To many, the narrow circumstances and dull routine of their present existence would else have been well-nigh insupportable, but these visions of a better time, these castles in the air which they were so unwearied in building, made the present seem but a narrow and sordid passage which they could cheerfully traverse, because it led to their promised land. Claire, listening sometimes to their passionate harangues, wondered whether the day would ever come when her father might return to that existence in which he had been so far removed from her, when their two lives, now so intimately intertwined, had lain so far apart. But that could never be again, for she had a hold now upon her father's heart which she had never possessed before. For herself she had no wish for any change in their present fortunes. Could she but have seen the dear, old

face of her foster mother in their home, she would have been quite content. There had been a brief glimpse of happiness, troubled and vague, but very sweet during the weeks which followed her flight from du Plessis, which had gone out of Claire's life, when Felix and Marthe had bidden her farewell, and days of weary loneliness had followed it, but the necessity for action on her part, the care which had devolved upon her, the wholesome interests and occupations of her daily life, above all, her new relations to her father, her unwearied efforts to surround him with comfort and cheering influences, her natural unselfishness—all this had helped her to recover her tone of mind, and to give the sweet serenity to her face which made her father's friends regard her somewhat in the light of a Madonna, and treat her with chivalrous deference.

(To be continued.)

THOUGHTS FOR ELEVENTH SUNDAY
AFTER TRINITY.

No. XI.

"I tell you this man went down to his house justified rather than the other."

To those who trust in themselves that they are righteous and despise others this parable of the Pharisee and Publican is spoken. How worthless in the sight of the Most High was the righteousness of the self-righteous Pharisee, the rectitude that was so conscious of itself that compared itself so complacently with the shortcomings of others! Of how far greater value the contrition and self-abasement of the despised publican. Ah! could the Pharisee suddenly have had laid bare before him the relative position in God's sight of himself and of him whom he had made the foil and offset of his own virtues, would it not have made him cast himself down in speechless shame, feeling that the righteousness in which he had wrapped himself was indeed but filthy rags! Truly we may and must thank our God, if we are not as some men are, extortioners, unjust, adulterers—we may and must thank Him for every good thought, word or deed which has been ours, but it must be in the spirit of deep humility rather than of pride. What have we to do with pride, we whose brightest virtues, so accounted by men, are such poor, imperfect things! The thanksgiving of the Pharisee must be uttered in the contrite spirit of the publican. What ever good is in me is of Thee, God of all grace and giver of all good. What have I that I did not receive! I am as nothing in Thy sight, God be merciful to me a sinner. Blinded and unblessed the Pharisee went down to his house,—no nearer God,—but the publican—did he not feel in his trembling soul the blessed dawn of a better life, the stirring of the Spirit of Grace, the consciousness of being forgiven? Had not that cry of passionate repentance brought him into immediate contact with his Father and his God? We see him going homeward with the new light upon his face and in his heart.

TO YOUNG CHRISTIANS.

More than fifty years ago the late Dr. Bacon closed a sermon to young Christians with the following appeal, the spirit of which was grandly illustrated in his after life:—

"Would to God I could make you know what results are depending upon you; what interests of the Church and of a dying world are involved in your future character and efforts. When I look at the young Christians of this age and reflect that they are soon to sustain the ancient glories of the Church of God—when I look abroad on the earth and see the crisis that is at hand—when I listen to the cries that come from every quarter of the world summoning the people of God to new effort and more splendid exhibitions of piety—I seem to see the hoary generations that are passed rising up from their repose to watch over the young followers of Christ; I seem to hear the voices of blessed spirits from above cheering them on in the career of piety; I seem to see a world in misery, turning its imploring hands to them, and beseeching them to be worthy of their name, worthy of their privileges, worthy of their noble destiny; I seem to hear, I do hear, God Himself speaking from the heavens, 'ye have chosen the better part, be faithful unto death and I will give you a crown of life.'"

THE MISSIONARY LEAVES ASSOCIATION.

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

THE ANNIVERSARY SERMON,

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

"I commend unto you Phœbe our sister."—Rom. xvi. 1.

PHŒBE was a handmaid of the Church, one known to St. Paul as a doer of good works, as one who did what she could for the glory of her Lord, the extension of His kingdom, and the welfare of His family; she appears to have laid herself out particularly in granting relief to those in distress, in assisting the feeble, in strengthening the weak hands; St. Paul writes, "She hath been a succourer of many, and of myself also."

In the Church she did the part assigned her: she filled, and filled nobly, her allotted niche; she was a stone in the great spiritual temple; not one of the greatest, but one placed in its exact and proper spot by the great Architect. She was not a Paul or a Barnabas; to her was not entrusted the preaching of the Word or the administration of the Sacraments; but the more humble part she took, was one for which those greater ones, by their very greatness, were not so well qualified; hers was to smooth the pillow of the dying, to pour the oil and wine into the wounds of the diseased, and give them the consolations of the Gospel, as she sat watching by their couch, to distribute bread to the hungry, and to clothe the naked, to seek the waifs and strays of humanity, and rescue them from their degradation and their sin; to take care lest the ministers of God, engaged as they were about the concerns of their fellow men, should be overburdened or crushed by temporal anxieties. She had been the honoured instrument of allaying the anxieties even of Paul.

Now the part taken by Phœbe in the Church of old is, to some extent, that taken by the association for which I plead this evening; I mean "The Missionary Leaves Association." It does not aspire to take the place of either of the great missionary Societies. These stand in the first rank of Church organizations, for carrying out the Master's command to evangelize the world; to them we give our strength, on them we bestow our best affections, and should resent any attempt to take their place. This Association merely fills up the part which lacketh, and attends to those kindly offices for the agents of the great Church Missionary Society, and especially for the Native Clergy, which that Society does not undertake.

The Native Clergy and Catechists, who are increasing in number rapidly from year to year, and who will soon outnumber the Europeans, are a body of men who greatly need the countenance and support of their English friends. Both are greatly benefited by the kind feelings exhibited by the one towards the other. How then is this sympathetic feeling to be directed? How are our Native friends to be brought into contact with their English well-wishers? Here the "Missionary Leaves Association" steps in and says, "We will be the medium of communication between you; we will encourage our Native Agents to write to us; we will be their confidential friend, and they shall tell us their special needs, to us they shall bring the anxieties which press on them, and we will make them known that the case may be taken up, and lovingly attended to." Now this is what is increasingly being done and the names, homes, trials, triumphs, needs of the Native Clergy are becoming known in England much better than was formerly the case. As Christians at home learn what are the attainments and the capabilities, and see the spiritual mindedness of those who have charge of our native converts, a reciprocal feeling of confidence, respect and love, is created, and thereby the whole Church is profited.

One of my native Clergy writes to me, "I should be glad if you would interest some friends in England to assist me in building a School-house at this

Station, of which we stand very much in need;" I at once answer him "write to Missionary Leaves Association, and I will support your application;" and this, thoroughly conversant with the circumstances of the case, I can well do; for I know that he has already built Church and Parsonage in a great measure with his own hands, that much of the work in the school will be done in the same manner; and that he will get all the help possible from the people whom he desires to benefit. Missionary Leaves, the Native Ministers' Phœbe, publishes the need, and I dare say the necessary funds will be quickly supplied.

Another writes: "We are engaged in building a church, but we cannot get on very well as we have but a poor supply of tools." Then into the list of wants published in Missionary Leaves goes the statement of the needed tools, and by and bye the sight of axe and hammer, and saw and file will gladden the native brother—increased strength, communicated by English sympathy is thrown into the wielding of the axe, all engaged work with renewed vigor, and amid the wilds of Kenogoomissee log after log is piled, and soon will stand the witness for God, where not long since the thick cloud of heathenism seemed almost impenetrable, and within the Church's sacred walls will arise a song of praise which will enter into the ears of the God of Sabaoth.

Again, I am written to: "I find a great difficulty in getting my children educated; I have not the means of giving them the education they require; the same answer is given as to the former application; write to the Missionary Leaves Association: and thus we have succeeded in raising some money for the support and education of a few of the children of our hardworking Native brethren.

But this congregation would doubtless wish to be introduced to some of these Native Clergy, about whom the Church at home is now beginning to hear so much. And I would speak only of what I know, and testify only of that which I have seen; I leave others to speak of those who labor in India and Africa, and of whom they could doubtless give a good account and confine myself solely to those with whom I am acquainted in North West America.

Come then first into the far North, into the diocese of Athabasca, and there you meet with Mr. (now Archdeacon) Macdonald; see him instant in season and out of season; behold him on his snowshoes, travelling his hundreds of miles, that he may carry to the scattered tribes under his charge the "old, old story of Jesus and His Love." I saw him when last in England, when he came home that he might carry through the press his translation of the Prayer-Book in the Tugath language, which is one of great difficulty, which he acquired very rapidly, and of which he has made himself a perfect master. I was much struck by his good common sense, the extent of his reading, his linguistic powers, the purity of his English, his spirituality of mind, and how well adapted he was in every respect for the work to which he had devoted his life. For many years he has been in one of the wildest, most dreary, and isolated portions of the earth, a soldier willing to endure much hardness in the cause of his Master, one who has been instrumental in bringing into the fold Tugath Indians, Ojibbeways and Crees. He is still at work in that land of cold and tempest with its fatigues and privations, that God granting His blessing, he may wrest more slaves from Satan's grasp, that they may become gems in the Saviour's crown.

Come a little further South. White men are moving into the great valley of the Saskatchewan, but the original possessor of the soil, the red man must be cared for; his temporal and spiritual interests must be attended to, and who was selected to commence a special Mission for their benefit, which I hope will become one of the most important in the country, and who is now the teacher in the Saskatchewan College of the Indian language? One of my own pupils, the Rev. Canon Mackay, one whose studies I superintended, one who became with me not only an excellent student but likewise an excellent mechanic, one who can build his own house, plough his own fields, print and bind the books he has himself translated, and one too, who, if he occupied this pulpit to-day would, not be detected by you as one born amid the wilds of Moosonee: his mode of expressing himself, his pronounc-

iation of English, the matter of his sermon and the manner of his delivery would indicate only the educated Englishman.

(To be Continued.)

CAMEOS OF BRITISH CHURCH HISTORY.*

(Written for the Church Guardian.)

BY THE REV. B. T. H. MAYCOCK.

CHAPTER IV.

"Prowess and Arts did tame,
And tame men's hearts before the Gospel came;
Strength level'd grounds; Art made a garden there;
Then shower'd religion, and made all to bear."—Herbert.

When Cæsar landed on the Isle of Britain he found it inhabited by a variety of tribes, "of whom the Romans have preserved the names of more than forty." The expedition of that general is so well known that more than a bare outline appears unnecessary. Having collected together about eighty transports, thinking two legions would suffice for its subjection, he set sail from Gaul and found the enemy, who had been apprised of his movements, awaiting his debarkation. This was a work of no little difficulty, the ships being too large to sail in the shallow water, while the heavy armour of the Roman soldiers prevented the free use of their limbs in the treacherous element in which they were obliged to wade prior to landing. The ensign of the tenth legion was the first to show his valour, which his comrades perceiving, speedily followed. At first it appeared as if the invaders would be vanquished,

"As when a billow blown against,
Falls back."

but Cæsar's good fortune in war did not desert him here, and, after a desperate resistance, the islanders were vanquished. If at first

"Julius Cæsar
Smil'd at their lack of skill, he found their courage
Worthy his frowning at: Their discipline
(Now mingled with their courages) will make known
To their approvers, they are people such
That mend upon the world."

After negotiating for peace, taking advantage of a storm which had destroyed many of the galleys, the

"Shipping
(Poor ignorant baubles!) on our terrible seas,
Like egg-shells move'd upon their surges, crack'd.
As easily 'gainst our rocks,"

the Britons suddenly attacked the Romans by a stratagem, and, throwing some of them into confusion, killed a small number, upon which Cæsar beat a retreat. The natives, elated with their success, sent messengers through all parts of the island to rally their comrades, and having received a considerable reinforcement, once more advanced to the Roman camp; but, like the Phœceans, they obtained but a kind of Cadmean victory, for this time the tide of war changed, the Britons sustaining a heavy loss, upon which they sued for peace, which Cæsar granted, as winter was drawing on, retiring with his victorious legions to spend that solstice among the Belgæ.

With the Spring, Cæsar once more returned to Britain, accompanied by a considerable force, which penetrated further into the interior of the country than he had been able to do before, advancing with cautious and well-weighed steps, not without great opposition on the part of the invaded, led by the brave Cassiedannus. The well-trained legions of Rome however, were too strong for the lighter clad "barbarians," and after several engagements, the Britons were once more obliged to beg an amnesty. It was in one of these conflicts that

"Caselan
(Famous in Cæsar's praises, no whit less
Than in his feats deserving it,) for him
And his succession, granted Rome a tribute,
Yearly three thousand pounds."

In the year of our Lord 36, or ninety years after Cæsar's expedition, Caligula made a descent upon the island, but further than gathering a few shells as spoils of the ocean, the Romans accomplished nothing. Seven years later Claudius, the fourth Roman Emperor, sent Aulus Plautius and Vespasian to conquer the Celts.

(To be continued.)