

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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. 15.]

HALIFAX, N. S., WEDNESDAY, AUGUST 9, 1882.

[One Dollar a Year.]

THE SALVATION ARMY.

The Irish *Ecclesiastical Gazette* says: "The Queen has shown more good sense and sound judgment, we think, than has His Grace of Canterbury, in refusing to subscribe to the enterprizes of "General" Booth. Her Majesty has caused a letter to be written to Mrs. Booth, the reading of which at one of her meetings was received with loud applause, expressing her approval of every attempt to raise and improve her people, but at the same time stating that the Queen was unable to subscribe to the funds of the Salvation Army. Canon Farrar, who surely cannot be accused of a narrow spirit, or frigid ecclesiasticism, has raised a note of warning against the 'ludicrous stage properties' of the movement. The Canon thus speaks:

"This fantastic vanity of usurped military titles, this armour, this talk of 'salvation charges,' 'kneec parades,' 'heavy firing,' 'Hallelujah drill,' 'blood and fire soldiers,' and so forth, seems to us the pushing of a solemn and beautiful metaphor into a miserable travesty. When I see in the religious paper, which they now sell by hundreds of thousands, the advertisement in one place of a monster *fete*, at a place of public amusement, with 'soldiers,' as they call them, riding in Indian costume on an elephant, and 'great assaults on the enemy' led by cadets all over the grounds; and in the same paper announcements too shocking to read to you, in which one service is called 'Great Exhibition of Hallelujah Lasses,' and another 'Fire and Brimstone,' and in which the four Sunday services are announced as follows:—11, 'Descent of the Holy Ghost,' 2.30, 'Tremendous Free and Easy,' 6.30, 'Great Charge on the Devil,' 9, 'Hallelujah Gai-lop,'—I say that when, with sadness and a sense of degradation, I read this grotesque and irreverent phraseology, calculated quite needlessly to disgust and to repel, I ask them what possible need there is to drag the white garments of faith through this mire of hopeless vulgarity? How can we argue that true Christianity has a purifying, ennobling, refining influence if it is to be propagated by such irreverent folly? I would ask, with a very solemn protest, whether the worship of God is to be announced a quackery which would hardly be creditable to a travelling menagerie. Is this the voice of His followers, of whom it was said, 'He shall not strive nor cry, neither shall any man hear His voice in the streets? Is all this puff and push and fuss and noise to be the sweet and solemn prelude to holy worship?"

"The subject was prominently before the Canterbury Diocesan Conference last week, when one of the speakers, Canon Smith, read an extract from a letter addressed to the *Christian*, by an eminent lay preacher and Evangelist, Mr. Stevenson Blackwood, who had for several years publicly identified himself with the Salvation Army. He now denounced the proceedings he had witnessed at the opening of the Congress Hall, at Clapton, and which had been encouraged rather than repressed by their leaders. 'I defy,' said Mr. Blackwood, 'any one to have retained an atom of devotional feeling during that intolerable row.' What Mr. Blackwood had lately seen of the movement led him, said Canon Smith, 'to feel that it was a most dangerous appeal to mere fleshly excitement, from which he felt bound to sever himself.' It seems to us that the spasmodic utterances of these Salvationists are only paralleled by the equally insane exclamations of Charles Guiteau before his execution."

CHURCH GROWTH IN NEW YORK.

The *N. Y. Times* lately gave an important account of the progress made by the different churches in this city since 1845. While the Protestant Episcopal Church was behind the other leading Protestant denominations in 1845, it has now distanced all competitors. While our percentage of increase has been 215, that of the Baptists has been 45, of the Presbyterians 34, of the Methodists 32, and of the Dutch Reformed 4. The period between the years 1830 and 1845 appears to have been an exceedingly active one with most of the Protestant Churches, notably the Dutch Reformed, the Presbyterian, the Baptist and Methodist. Since then the work of extending these denominations seems to have been uphill all the way, while in the case of the Dutch Reformed, the cause was for a time not only brought to a standstill, but between 1845 and 1872 nearly one half the ground before held was actually lost. Since then this ground has been recovered, but the increase over 1845 is only 4 per cent. The oldest church of all is the Dutch Reformed, which goes back to 1628. It is a conservative, respectable body which has had two hundred and fifty years to make proof of its vocation, and yet now, as in 1845, it numbers only sixteen churches, while its membership at present is less than 5,000. An increase of 300 members in thirty-seven years is slow business. There is no nonsense about this fine old denomination; it is among churches as one of the fine old families in society; but whether because too conservative or bound and hampered by the Synod of Dort, it is certainly not the church of the future as far as this city is concerned.

The Presbyterians, again, have had 176 years of existence, but from 1845 to 1872 it made no progress, while in the last ten years they have done excellent work, showing a gain of four churches and a little over 4,700 in membership. This proportion is said to be nearly double the ratio of the city's growth during the same period. They are also doing a most commendable work in the way of charity and charitable institutions, ranking in this respect next to our own denomination.

The Baptists, with forty churches and 12,686 members, against 20,754 in 1872, have been doing well in the matter of coloured acquisitions, but as far as white members are concerned, have increased in ten years only ten per cent. The Methodists show a membership of 27,414 in 1882, against 26,795 in 1872, or 619 in ten years. Since there are fifty-four churches, that gives each one a little over ten members in ten years, or something approaching an annual increase of one apiece. At this rate, it is not for them to inherit this goodly land. Why the Baptists and Methodists have done no better in what might seem their own field does not appear. They are supposed to be the churches of the people, and here is abundant material for them to work upon according to their methods, but we are beating them on their own ground, by which I mean in preaching the gospel to the poor.—*N. Y. Cor. Southern Churchman.*

THE BIBLE AND SCIENCE.

Dr. Dawson, of Montreal, Canada, in a recent number of the *Princeton Review*, bears very decided testimony to the harmony of science and revelation. He says:—
"There is in certain quarters an impression that

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

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

A COMMANDMENT WITH PROMISE.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine."—Prov. iii. 9, 10.

Bishop Beveridge's famous saying on the subject of giving:—"Always observe this rule: even to proportion your charity to your estates, lest otherwise God should partly proportion your estates to your charity; and if ye do not give as much as ye are able, make you able to give no more than ye do."

While it is our bounden duty to give freely to the support of the Gospel, we must be careful also not to omit to minister constantly, as far as we are able, to the wants of the poor, and especially to those who are of the household of faith. He that giveth to the poor lendeth to the Lord.

How many Christians are there whose righteousness equals that of the Pharisees? They gave to the Lord's service tithes of all they possessed, and they were commended by our Lord for doing so. But they neglected "judgment, mercy and faith." Is it possible for Christians to perform judgment, mercy and faith, and at the same time refuse to bring God's tithes into His storehouse? And yet we are warned by our Saviour Himself that unless our righteousness shall exceed the righteousness of the scribes and Pharisees, we shall in no case enter into the kingdom of Heaven. (Mat. v. 20.)—*Register, St. Luke's Parish, Salisbury.*

NECESSITY OF PUBLIC WORSHIP.

The salvation purchased by Christ is a *common salvation*, (Jude 3,) of which we cannot partake but by joining with the Church or body of men to which that privilege was granted. We can receive no influence from the Head unless we are members of the body, and join in those outward actions—the sacraments, sacrifice and prayer—by which we have communion with Christ. We are all one body, says the Apostle, because we are all partakers of one loaf of bread. Every branch of the tree must be sapless and perish, if it has no communication with the body of the tree.—*Register, St. Luke's Parish, Salisbury.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

THE BISHOP of Nova Scotia recommends the Clergy of his Diocese to use the following prayer so long as circumstances shall require it:—

O Almighty God, our refuge and strength in every time of trouble, deliver our country, we beseech Thee, from the miseries of protracted warfare, and speedily restore the blessings of peace both at Home and Abroad. Direct the counsels of our Queen, that her arms may only be used in support of a righteous cause. Confound the devices of her adversaries, and grant such success to her forces by land and by sea, that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, the only giver of all victory, through the merits of Jesus Christ, our Mediator and Advocate. Amen.

THE VENERABLE THE ARCHDEACON has left for a month's visit to England, his duties precluding him from making a longer stay in the Mother Land. He will return early in September.

ALBION MINES.—Christ Church Festival came off on Thursday, 3rd inst. Results, \$270. Rev. Pelham Stokes, Rector of Wareham, England, delivered a very able temperance address upon the grounds, and Rev. D. C. Moore publicly handed over to the Library Committee 100 volumes sent to them by the S. P. C. K. as a contribution towards renewing their Library destroyed by fire a year since. On Friday, the 4th, the Sunday School children had their feast, after a short children's service in the church.

AMHERST RURAL DEANERY.—The meeting of the Chapter of this Deanery, to have been held at Maitland on August 9th, has been postponed, and will be held, D. V., at Maitland on Wednesday, Sept. 20th.

J. A. KAULBACH,
Secretary.

Truro, July 21st, 1882.

LONDONDERRY MINES.—Saint Paul's Church has recently been presented with the following valued gifts: the Reredos formerly in Christ Church, Amherst; a white frontal for altar from St. Peter's Church, Charlottetown; a white pulpit banner and stole from Miss Stewart, Strath Gartney; and a bourse and chalice veil from the venerable the Archdeacon of Nova Scotia. About one year ago a society called the Guild of the Good Shepherd was organized in this parish. It has without doubt proved a great benefit to its members, all of whom are young women, with few exceptions communicants, zealous and devout. A few weeks ago some very fine and beautifully worked altar linen was purchased and presented to the Church by the Guild, and since mainly through the exertions of the same society a picnic has been successfully held, and as a result an ash case exceedingly well made under the directions of Mr. Max Major, now encloses the pipes of our organ. A similar society, by the name of the Guild of the Holy Child, composed of a number of the Sunday-school pupils, have also shewn themselves zealous in Church work. By the help of a few thank-offerings, they have presented to the Church a valuable ash font cover.

HALIFAX—North-West Arm Mission.—Thursday next, 17th, three years will have elapsed since this Mission was reopened. Since then the congregation and the Sunday School have continued to increase and much good we trust, under God, has been done. In commemoration of this event an Anniversary Service will be held on that day at 7.30 p. m. in the Mission Chapel. The choir boys of St. Luke's will assist the Mission Chapel choir in the musical part of the Service, and the Anniversary Sermon will be preached by the Rector of St. Luke's, Rev. F. R. Murray. On the Sunday preceding, viz., the 10th after Trinity, the Anniversary Service of the Sunday School will be held at 3 p. m., and the children addressed by the Rev. Francis Partridge, Rector of St. George's.

CHESTER.—Thursday, July 27th, was a memorable day for the people in the Western part of this Parish, when their new church was opened for Divine Service for the first time since its completion. In spite of the busy season, when every hour away from the hay field was felt, the congregation gathered quite early, some coming ten or eleven miles to be present. Three of the neighbouring clergy, the Revs. W. H. Groser, of New Ross, G. D. Harris, of Lunenburg, and D. S. Sutherland, of Mahone Bay, kindly drove over to assist the Incumbent in the service, which consisted of Morning Prayer and Holy Communion, with an able sermon from Mr. Harris, followed by short but suitable and stirring addresses from each of the other reverend gentlemen. Mr. Groser being the oldest Priest present, took the celebration, Mr. Harris acting as Deacon, while Mr. Sutherland and the Incumbent divided the morning prayer and lessons between them. The Psalms, Lessons, Collect, Epistle and Gospel used were those appointed by the Provincial Synod for the Consecration Service, and hymns suited to the occasion were sung. The singing was excellent, and the responding very hearty, for the former of which we were largely indebted to members of the neighbouring Parish, and to Mr. Edward Langille, of Martin's River, who kindly lent his handsome organ for the occasion, as well as to Miss Stanford, the organist at Chester, who so ably presided thereat. One of the most pleasing and promising features of the whole service, however, was the large number of those who came forward to renew their vows at the altar, and to seek, through participation in the Blessed Sacrament of the Body and Blood of their Redeemer, for renewed grace and strength to keep those vows, several coming there for the first time, who, we trust, may be able, in the future, to look back upon that day and act as the beginning of a newer and more spiritual life. The Church, though perhaps not designed quite as accurately as it might be, yet presents a very neat and pleasing appearance, and as our brethren from the neighbouring Parishes told us in their addresses, really does reflect credit upon the people of the place, who have carried the work through, against many difficulties, to such a successful completion, and with such a small amount of debt, that we hope to be able to present it for consecration on his Lordship's next visit, and yet to leave the pews as they should be, free and unappropriated. Its size is 30x45, nave and chancel 14x19, with a seating capacity of about 300.

The Royal Yacht Club, of Halifax, we hear, are to hold a Regatta in Chester on Aug. 16th, and the ladies of the Sewing Circle purpose taking advantage of the occasion to hold a sale of fancy articles and refreshments in aid of the Chancel Fund of St. Stephen's Church. As the steamer "Edgar Stuart" now calls at Chester on her weekly trips, both going and coming, we hope to see some of our Halifax friends down for that occasion.

NEW GLASGOW.—The children of the class taught by Miss Glendenning during last winter have sent their kind teacher an illustrated copy of Keble's Christian Year. Miss Glendenning returned to Dartmouth with the hearty love of the little ones.

On Wednesday, July 26th, the Rev. Lewis M. Wilkins (Rector of this parish, 1864—1870) paid us a visit and preached in St. George's Chapel, New Glasgow. The service was also remarkable for the first use of the Baptismal service and the Font, and of the Churching service; the twin sons of Mr. and Mrs. LeLacheur being christened and their mother "Churched."

The following explains itself:

To Miss Glendenning, Dartmouth:

Twice when you have been staying with Mrs. Drake, you have been so very good as to teach us on Sundays for several months at a time, and we want to thank you for your great kindness to us, and to tell you that we do not forget you, and hope not to forget your teachings. Will you accept from us, as a small mark of our love and gratitude, the book we now send. Mr. Moore chose it for us. It is "Keble's Christian Year." He says he thinks more of it than of any other book, except the Bible and Prayer Book, and so we trust you will like it too. Hoping to be taught by you when

you come again, we are, your affectionate children and friends, Henry Stirling, George Townsend, Henry Townsend, Robert Bradbury, John Bradbury, Joseph Barber, Evelyn Moreton.
St. George's Sunday School, A. D. July, 1882,

ALBION MINES.—On July 9th the Rev. H. Pelham Stokes, M.A., Oxon, Rector of Wareham, Dorset, England, preached for us both in Christ Church and St. George's. Mr. Stokes is mission preacher for the Diocese of Salisbury, and an active member of the Church of England Temperance Society. We hope to have other chances of hearing Mr. Stokes' eloquent appeals on his return from Niagara, New York, &c.

DIOCESE OF MONTREAL.

MONTREAL.—Rev. Dr. Percival from St. Lewis is now in the city, and will assist the Very Rev. the Dean in the Cathedral, during the absence of the Rev. J. F. Renaud.

The Sunday School of St. Stephen's Church, Ven. Archdeacon Evans, Rector, held their annual excursion on Saturday, the 22nd inst., to Chambly, where a pleasant day was spent in the adjoining grove belonging to General Walker. The party altogether numbered about 300.

When Bishop Sullivan left Montreal for his distant diocese, a large and enthusiastic gathering of ladies and gentlemen assembled at the Bonaventure Station to bid him farewell. Previous to his leaving he was presented with a cheque for \$500 as a parting testimonial from friends and admirers in St. George's Church.

At the Diocesan Synod of Montreal, Mr. Thomas White's motion to adopt the Quebec plan of sustaining missions was adopted by a vote of 42 to 35.

DIOCESE OF TORONTO.

An anonymous donor of Toronto has sent \$50 as the nucleus of a fund for the purchase of a steam launch for the Bishop of Algoma.

DIOCESE OF QUEBEC.

(From our own correspondents.)

QUEBEC.—The new pulpit at St. Matthew's.—A pulpit of novel and artistic design is now in course of completion at St. Matthew's Church. It is composed mainly of English oolitic freestone, relieved with Derbyshire alabaster and many colored marbles, and is presented by Robert Hamilton, Esq., of this city.

The main outline of the work is circular, broken by the projection of massive square brackets placed at right angles. These are supported by columns, caps and bases. A projecting string course from which angled corbels depend, carries the statues, and the body of the structure which is openly arched; its clustered shafts are wrought in rare and highly polished marbles; the arches are deeply molded and enriched, the spandrels diapered, and the whole surmounted by a boldly carved capping course carrying the canopies, and terminating in a molding of Derbyshire alabaster. The break in the circular contour of the design is carried upwards by the disposition of the statues of SS. John Baptist, Peter and Paul. The massive structure is intended to idealize the rock upon which the Church is founded, and the statues the most powerful exponents of the preached gospel. The pulpit bears the following inscription in appropriate church text and is inlaid in color: "To the glory of God and the beloved memory of the Rev. George Hamilton, M. A. Oxon, Born January 18, 1850, died Ascension Day, 1880." The architect is Mr. Alfred Drew, of Margate, England, and the execution of the design has been carried out by Messrs. F. and J. Morgan, of Quebec, at whose suggestions several pleasing and important details have, with the approval of the architect, been incorporated.

SHERBROOKE.—A new society is being established in this city for the purpose of making known especially to tenant farmers in England, Ireland and Scotland, who are about to come out to Canada,

the eligibility of the Eastern Townships as a field in which permanently to settle. A preliminary meeting met last Tuesday afternoon at the summons of R. W. Heneker, Esq., in the St. Peter's Church Hall. A number of gentlemen from different parts of the townships were present, the Rev. C. P. Reid, Rector of Sherbrooke, presided, and Mr. E. Hale acted as Secretary.

RIVIERE DU LOUP, EN BAS.—The Anglican Bazaar, under the immediate patronage of Lady Macdonald, is to open on Thursday, August 17. Donations will be gratefully received by the Incumbent, the Rev. R. C. Tambs. The object is the providing of a parsonage. The number of visitors is large this year. The "season" is proving extremely delightful.

DIocese OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—*St. Jude's Church.*—Last evening the members of St. Jude's Church congregation presented the Rev. J. C. Machin, who has been officiating during the absence of the Rector, the Rev. J. H. Dixon, in England, with a handsomely illuminated address and a purse of money. The address was read, as follows, by Dr Jenkins:—

To the Rev. J. C. Machin, M. B.:

REV. AND DEAR SIR,—On the eve of your departure we desire to express to you our appreciation of your services during your temporary pastoral charge of St. Jude's Parish. Brief as it has been, we have learned to regard with affection your constant solicitude for our welfare and to admire the ability, fidelity and discretion with which you have fulfilled the (sometimes delicate and difficult) duties of your position. We wish you to be well assured that you will carry with you to your new sphere of labour our best wishes and prayers. In token of our regard, we (in conjunction with some other friends, who have learned to appreciate and esteem you) beg your acceptance of the purse which accompanies this address.

Signed on behalf of } J. F. T. JENKINS,
St. Jude's Parish, } People's Warden.

The Rev. Mr. Machin's reply was received as follows:—

MY DEAR SIR,—I pray you to accept my sincere thanks for your address, and beg that you will assure the parishioners of St. Jude's of my hearty and grateful appreciation of their kindness.

Yours very truly,

C. J. MACHIN.

J. F. T. Jenkins, Esq., M.D., Churchwarden of St. Jude's.

July 22nd, 1882.

Dr. J. F. T. JENKINS, Warden of St. Jude's Church, Montreal, has recently received a letter from the Rev. Mr. Dixon, who is collecting in England on behalf of the Church, stating that when the subscribed amounts are received the church debt will be reduced by \$10,000. In addition to this, \$500 a year has been subscribed towards the current expenses as long as it may be required.

THE Rev. Mr. Machin has not yet decided to accept the charge of Christ Church, Sorel.

DIocese OF RUPERT'S LAND.

(Editorial Correspondence.)

WINNIPEG.—Over twenty plans have been received for Holy Trinity Church, some of them of great beauty.

Rev. Canon Mackay of the Diocese of Saskatchewan is in town. Canon Mackay is a brother-in-law of Archdeacon Pinkham.

MORRIS.—The late floods have seriously injured the brick church at this place, and damaged the furniture of the Incumbent, Rev. A. G. Pinkham.

SUNNYSIDE.—A new church is to be built in this Mission. New churches are being built at Brandon, Portage la Prairie and Roundthromte, and one is projected at West Lynne.

STONEWALL.—*Opening of a new Church.*—Stonewall is a little village 20 miles from Winnipeg.

The Mission of Victoria which includes this place, Dundas, Balmoral, the Penitentiary at Stony Mountain and other places has been faithfully served for some years by Rev. Canon Matheson of St. John's College. It is now in charge of Rev. F. W. Greene, Deacon, a brother of Rev. R. W. E. Greene of St. James' Cathedral, Toronto. He has been working in the Mission for a year, under the supervision of Canon Matheson. A small stone church 48x30 has been erected, the chancel of which is still to be built, and on the 6th it was opened for divine worship. There were present the Most Rev. the Metropolitan, Ven. Archdeacon Pinkham, Rev. D. Fortin, Rev. E. S. W. Pentreath, Rev. A. Stunder and Rev. H. T. Leslie. His Lordship preached an excellent sermon from Is. xxvii, 4. The church is a neat and unpretending stone structure and cost \$2500. There is a debt of \$800. The collection at the Service amounted to \$55. After Service lunch was provided in a Hall, of which many availed themselves.

WINNIPEG.—*Meeting of the Diocesan Board of Missions—Magnificent gift from an English lady.*—

The new Board of Missions met in the Education Office on the 5th, with the following attendance: The Most Rev. the Metropolitan, Chairman, Ven. Archdeacon Pinkham, Secretary, Revs. Messrs. Fortin, Pritchard, A. E. Cowley, Young and Pentreath, and Messrs. Brydges, Rowan, Spencer and Heggs. The Bishop announced that a lady in England had given three thousand pounds in trust, the income from which is to be devoted to the support of a clergyman who is to look after the poor among the English immigrants who arrive here, and visit the hospital and gaol. The appointment is vested in the Bishop, the Dean and the Senior Canon in rotation. This is a very handsome and timely gift, as such a clergyman is much needed. His Lordship also reported that he had written the S. P. G. about the conditions of their proposed grant, which were considered too stringent. It appears that the S. P. G. have voluntarily offered the sum of £4000 sterling towards the Clergy Endowment Fund, to be invested in land in Manitoba, on condition that a certain interest be guaranteed for five years, and that in that time \$40,000 are raised by the Diocese. This latter sum it is impossible for the Diocese to raise, unless through increase in the value of the land purchased, but it is hoped that in some way the generous offer of the S. P. G. may be taken advantage of. His Lordship then announced that for the better organization of the Diocese he had divided the Diocese into six Rural Deaneries and appointed Deans. These are: 1. The Cathedral Deanery, including St. John's and St. Paul's. 2. Deanery of Selkirk, including Holy Trinity and Christ Church, Winnipeg. 3. Deanery of Headingley, Stonewall, Springfield. Rural Dean, Rev. O. Fortin. 3. Deanery of Lisgar; Rural Dean, Rev. R. Young. 4. Deanery of Marquette; Rural Dean, Rev. A. L. Fortin. 5. Deanery of Dufferin; Rural Dean, Rev. T. N. Wilson. 6. Deanery of Brandon; Rural Dean, Rev. James Boydell. The Bishop stated that the clergy who had agreed to come to several Missions, had all withdrawn. Out of 29 applications, four good men had been selected, and these had been induced to withdraw, some of them at the last moment, by inducements held out in their Dioceses. It was agreed to advertise for four clergymen, and that an effort should be made to provide parsonages, for the want of these was felt to be a serious obstacle in securing men. The Rev. W. Dawson B. A., late of England, will be removed from his Mission at Birtle, steps having been taken by him to organize the Mission. The Mission Board in the Diocese is an excellent one, and under the able guidance of the Bishop deals with matters in a most practical way. Unlike all others it has never been in debt. Long may it be able to make that unusual statement!

DIocese OF ONTARIO.

(From our own Correspondent.)

OTTAWA.—*St. John's.*—A most interesting address was given on Sunday evening, 16th July, by the Rt. Rev. J. Horden, D. D., Missionary Bishop of Moosonee. Perhaps some of your readers would

like to know where and of what extent the Diocese of Moosonee is. It lies almost in the centre of the Dominion, and embraces the whole vast territory from Labrador on the East to Manitoba, and the Western Boundary of Keewatin, or the Eastern line of the Diocese of Athabaska, and from the northern boundaries of the Dioceses of Quebec, Ontario and Algoma, to the most northern island where Indians or Esquimaux are to be found. It includes the whole country on both East and West of Hudson's Bay, for over one hundred miles in each direction. Various scattered tribes of nations are found in it, but white people are very seldom seen. Bishop Horden is a stout, rather short, but hale looking gentleman, of some 55 years of age and has been working in that large country for 31 years; for 21 as a simple missionary sent out to the Indians by the Church Missionary Society, and, since 1872, as Bishop.

A wonderful blessing has rested on his notable labors: but he must have had remarkable powers of mind and body, and indomitable courage and zeal in the cause of his Divine Master to have achieved a title of his success. Since he went out in 1851, he has, by God's help, converted the greater part of the Indians to the Christian Faith; and made them in some degree what he himself evidently is,—truly devoted adherents of the Church of England, and a large proportion of the adults are communicants.

He is now returning to his Diocese from his third visit to the civilized world in those 31 years; having left his wife and family in England with but faint hopes of ever rejoining them. For the trials of his life in Moosonee are so great, and the cold so intense that on his travels he is often surprised in the morning to find himself surviving the hardships of the night. He makes his head quarters at Rupert's House on James' Bay, and his never-ceasing journeyings to different parts of his vast Diocese, are made in summer by bark-canoe, and in winter by dog-sledge. With a Diocese of something like 1200 miles square your readers may imagine how little time this truly Apostolical Prelate, has for rest or study: yet he has long been able to speak to all the various tribes of natives in their own dialects, and has printed with his own hands the Prayer-book, many portions of the bible, and hymn-books in those differing dialects: and, moreover, has bound the books after printing them.

Bishop Horden is an exceedingly rapid and at the same time effective speaker, and any attempt to give due notice to even the chief topics of his speech would be simply impossible for any one but a very good short-hand writer: but I will at least try to furnish the substance of one anecdote which he told in connection with his books which was truly wonderful. It illustrates the reality of the grace of God which has worked the salvation of those to whom the good Bishop has been ministering of the word of life, making them ready and willing to extend their own privileges to other tribes still in darkness. He was visiting a tribe of Christian Indians on the North-west of Hudson's Bay, when he, in tour, received a visit from a band of Indians who belonged to a tribe living so far North, that he had not yet been able to reach them. To his great surprise, they addressed him as believers of Jesus, as having come to see "the Minister" to receive baptism at his hands. On further enquiry he found that the strange Indians when out hunting, had met with some of his Christian converts, who had their Prayer-books with them, and the strangers had been led by the sight of the books to enquire about the Gospel, and about reading, and at length to feel a desire to know more about both. Many days did the two bands spend together, till some of the strangers could read and understand something of the doctrines of Christianity. When they separated, the Christian Indians, now united in love to their pagan brethren, shared their books with the latter, who departed to their distant home in the far north, with new light and new hopes. And then the Bishop's labors and devotion received a reward and a new impulse such as seldom falls to the lot of the most faithful servants of Christ. The result was, that this new tribe was added to the list of the glorious successes of the Holy Spirit of God through His servant, the Bishop of Moosonee, in the Mission Field of "The Great Lone Land."

I cannot ask for more space to record the visit of Bishop Horden to Ottawa: but the loneliness of

the life which he and his few helpers, English and native, lead, may be imagined from the fact that when at Moose Factory, a chief point in his Diocese, he is distant 800 miles from a railway station and 500 miles from the nearest port. From the civilized world he receives news by letter only three times a year, and the food supplies, etc., for the Mission arrive in Hudson's Bay from England once in the summer.

OTTAWA.—In the report I sent you of the meeting of our Synod I am told I missed the point of the discussion on the case of the Lay Delegate whose seat was vacated by his ceasing to worship in the church for which he was elected. It appears that a clause in the constitution, of which I was not aware, had provided for such a case.

S. John's.—Ordination.—On Sunday, 9th July, the Lord Bishop of Ontario held an Ordination in this church, when Messrs. S. Daw, of S. Augustine's College, Canterbury, and E. N. Jones, B. A.; Trinity College, Toronto, of Hillier, in this Diocese, were ordained Deacons. Mr. Daw took a first-class in the Cambridge Theological Examination, which is admitted by all our Bishops as equivalent to an examination for Orders. Two more S. Augustine's men, Messrs. Mackey and Pick, are about to come out as candidates for Ordination in this Diocese. The Rev. S. Daw preached in the evening at S. John's, and Rev. E. N. Jones at S. Alban's. Mr. Daw goes at present to Hawkesbury as *locum tenens* for Rev. A. Phillips, and Mr. Jones to the beautiful Mission of Landsdowne Rear.

KEMPTVILLE—*Opening of the Archdeacon Patton Memorial Church, 22nd June, 1882.*—This was a memorable day for Churchmen of Kemptville and the Township of Oxford generally, on account of the opening for Divine Service of the Church which has been erected as a memorial of the worth and work of the late Very Rev. Henry Patton, D. C. L., Archdeacon of Ontario. He was one of the First Missionaries in that part of Upper Canada, and the First Rector of Kemptville. He was famous for enterprise and energy in his Missionary work; and established new missions, now existing as independent parishes, in many of the adjoining townships. If I do not mistake, the Church at Kemptville, now replaced by the Memorial Church, was built during his time there, and though not particularly ecclesiastical in its details, was no mean symbol of the reverence Churchmen pay to the worship of the most High. Its slender spire was one of the first objects which caught the eye on approaching the town from any direction. The new church is of the early decorated style, with nave, transepts and well-proportioned chancel. It has a fine tower, surmounted by a beautiful spire. One entrance is through the tower, and another through a handsome porch. The vestry, which is of good size, is on the south side of the chancel, and the organ chamber on the north. Personally, as a musician, I am opposed to these organ chambers, as I am persuaded that the effect of the best instruments, pipe or reed, is spoilt by its being confined in a limited space, and moreover, I believe that the old musicians were right who placed their organs either in a west gallery, or over the rood screen. The latter, I think, would be the best place in most churches; *i. e.* on some such erection near the centre of the building.

The church is built of blue limestone, faced with a white stone from Lombardy, a few miles distant. The sittings are of black ash. The east window is a memorial to the late Rev. J. Stannage, erected by his wife and daughter at a cost of about \$600. It has been executed by McCausland, of Toronto. It is one of the best, if not the best, in Canada. It has three lancets, the centre one representing the Crucifixion, with S. Mary and S. John; the others the Nativity and the Resurrection. The artistic treatment is said to be exquisite. At the west end is a large rose window, the gift of the teachers and scholars of the Sunday school, furnished by Hawwood, of Prescott. The windows of the nave are all of stained glass, the work of the same firm. The chancel is furnished with handsome brass altar rail, desk, candlesticks and vases; also with frontals of white, crimson and purple, and beautiful altar linen, memorial gifts from friends in

England, through the late rector, Rev. J. Stannage. The Rev. H. W. Davies, D.D., Principal of the Model School, Toronto, had presented a very handsome office book. A very fine carona has been contributed by the Ladies' Aid Society, and a costly Brussels carpet by George Keating, Esq. The altar, nine feet in length, is reached by seven steps from the nave; the super-altar, on the occasion of opening, was decorated by a tasteful arrangement of lovely flowers and other ornaments. The credence table was placed on the south side. The general effect of the church is the nearest approach to that presented by properly ordered churches in the old country, that it has ever been our privilege to see in Canada. The church has cost about \$19,000.00; and of this I am glad to be able to say only some \$4,000 remains, to be paid; a debt which can be easily got rid of by 1885, when it will fall due. Although no less than six congregations, scions of Kemptville church have been formed in the surrounding country within a few years, still the congregation of the mother church is continually increasing and witnessing to the good work done in the past and in the present. The choir is a very good one, and the organist, Miss Isabella Blackburn, an unusually talented one. At the opening, the Bishop of Ontario, Dr. J. T. Lewis, was present with twenty of his clergy. At 11 a.m. a procession was formed in the vestry, headed by Rev. A. O'Loughlin, bearing a banner, displaying the Sacred Monogram and the legend "All for Jesus," and surmounted by a well-formed gilt cross. The procession was closed by the Bishop, before whom his chaplain bore his pastoral staff. A hymn was sung while the procession marched round the church to the principal entrance, and up the middle aisle to the chancel. Matins was said by Rev. A. Spencer, the lessons being read by Rural Deans Lewin and Nesbitt. The service was partly choral. The Bishop preached, his subject being "Free Churches." He afterwards celebrated the Holy Eucharist, assisted by the Very Rev. the Dean, Canon Pettitt and Rev. H. Pollard. At 3 p.m. Litany was sung by Rev. E. P. Crawford, of Trinity Church, Brockville. The sermon was preached by the Rev. H. B. Patton, B.A., the worthy son of the man in whose memory the church was built. It was a happy comment on the "worshipping God in the beauty of holiness." Mr. Patton seems to have inherited some of the Archdeacon's well-known talent of investing every subject which he treated with an atmosphere of poetry. At 7.30 Evensong was said. The Bishop preached again at the special request of the Rector, on "Little things in connection with public worship," and again did His Lordship vindicate for himself by his powerful, logical eloquence, the first place amongst the chiefest preachers of the Church of Canada. The Recessional was Ken's Evening Hymn. At the three services upwards of two-thousand persons were present, and the offerings came to nearly \$300.

DIOCESE OF QUEBEC.

(From our own correspondent.)

LADIES' COLLEGE, COMPTON.—The annual closing exercises of this well-established and popular institution were this year unusually interesting. The fine large school-room was beautifully decorated with flags, evergreens and mottoes, and was well filled with the invited guests, patrons and friends of the College. At eight o'clock the young ladies marched in to the music of "La Grande March." This incident alone called forth highly favourable comments, evincing as it did the great care given to deportment and physical training. The concert, consisting of vocal and instrumental music, was of the high standard so well known to the Compton Ladies' College, being chiefly classical. The following pieces were remarkably well rendered:—Sonate, C sharp minor, *Beethoven*, Miss Ida Temple; Nocturne, G major, *Chopin*, Miss Woolryche; Sonate, C flat major, Part I., *Weber*; Miss Godfrey; March, Tannhauser, *Wagner-Liszt*, Miss Gouin; Symphony, E flat, Part I., *Hayden*, Misses Aldrich and Henning. The singing by Misses Smith and Goodhue was much admired; these young ladies possess very sweet, cultivated voices. Prizes were given to both for this accomplishment. The Can-

tata, "Heather Belles," in which nearly the whole School took part, was particularly fine. In the interval between Parts I. and II. of the musical programme, one of the pupils, Miss Godfrey, read the prize essay, "The Writers of the Elizabethian Age," by Miss M. Woolryche, of the Sixth Form, after which prizes were awarded to successful pupils by the Rev. Principal. These consisted of five silver medals of chaste and elegant design and many valuable books, some of which were presented to the College by the Hon. M. H. and Mrs. Cochrane, Rev. G. H. and Mrs. Parker, Dr. T. La Rue and J. S. Hall, Esq. The following young ladies were the recipients of medals:—Aline Godfrey, 6th Form, highest aggregate marks, C. L. C. silver medal; Mabel Aldrich, 6th Form, general proficiency, C. L. C. 2nd silver medal; Edith Fisher, the Form, highest aggregate marks, C. L. C. silver medal; Eliza DesBrisay, 5th Form, highest aggregate marks in six subjects, higher English branches, L. P. silver medal; Isabel Smith, 4th Form, highest aggregate marks, C. L. C. silver medal. *Book Prizes*—6th Form—M. Woolrycho, Composition and Music; C. Smith, Physical Geography, French Conversation and Singing; A. Godfrey, French Composition; M. Godfrey, German and French; M. Aldrich, Oil Painting; N. Goodhue, Singing and French Conversation; N. Chapman, Conduct and Satisfactory Progress. 5th Form—P. DesBrisay, Bookkeeping; E. DesBrisay, French Dictation and Music; F. Gouin, Drawing and Sketching; R. Andrews, Geography; A. Howatt, Arithmetic; L. Cleveland, Music (2nd Div.) 4th Form—N. Bliss, English History; C. Sherman, Geography and Arithmetic; I. Smith, Painting, Water Colors; Ida Temple, French Dictation; G. Veasey, Spelling (Def. and Der.); M. Wadleigh, Scriptural History; E. Smith Music (2nd prize); M. Cadman, Grammar and Arithmetic, 2nd Div.; M. Hobbs, Elocution and English History, 2nd Div.; D. Hobbs, Painting and Drawing, 2nd prize. 3rd Form—E. Dibblee, Grammar; L. Fisher, Geography and Spelling; F. Winder, Music. Of those who did not obtain prizes not a few received high commendation for satisfactory progress in their studies. The concert and distribution of prizes being over, refreshments were served in the commodious dining hall of the College. The Compton Concert Band (20 pieces), under the management of Dr. LaRue, was present on the occasion, and played very nicely at intervals during the remainder of the evening. A pleasing feature of the evening was the presentation by the pupils of a silver and glass epergne to Mrs. Dinzey, and an elegantly bound volume of poems to the Lady Principal, Mrs. Mines. The Rev. Principal, Mr. Dinzey, is to be congratulated upon the success which has attended his efforts in carrying on the Compton College. Considering the difficulties he has had to encounter, the very existence of the College is a marvel; but that at the close of the eighth year of his Principal's life he can point to a well organized educational establishment, with an amply sufficient and able staff of teachers and a class of fifty young ladies, not only is an evidence of perseverance and good management, but a hopeful augury of the continued increasing prosperity of the institution.

REV. DR. ROE.—The numerous and warm friends of the Rev. Dr. Roe will hear with pleasure that on the eve of his departure for England, where he proposes to spend this summer's vacation, a cheque for \$491 was handed to him, with the hearty good wishes of a generous few that he might have much enjoyment in his trip. No one has earned a good holiday more thoroughly than the Rev. Dr. Roe. Since his ordination he has been incessantly and enthusiastically engaged in various works, from which many would have shrunk, simply through a feeling of discouragement, but which he has been enabled by his persistence and unsparing devotion to bring to a happy issue. It is not too much to say that whenever and wherever there has been discouraging work to be done, he has been ready for it, never considering himself. It is right that he should have the satisfaction of knowing that his labours as a clergyman of the Anglican Diocese of Quebec are appreciated, and that his friends rejoice with him in his present holiday excursion.—*Quebec Chronicle, 14th July, 1882.*

Useful Information.

HALL'S VEGETABLE SICILIAN HAIR-RENEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Renewer has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world.

FOR SALE BY ALL DEALERS.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds. For sale by all Druggists at 25 cents a bottle.

AYER'S CATHARTIC PILLS are the best of the purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by Physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pill that medical science can devise. Being purely vegetable no harm can arise from their use. In intrinsic value and curative powers no other Pills can be compared with them, and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are specially adapted to the needs of the digestive apparatus derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitutions, where a mild, but effectual cathartic is required.

FOR SALE BY ALL DEALERS.

The Bad and Worthless

are never imitated or counterfeited. This is especially true of a family medicine, and it is positive proof that the remedy imitated is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medicine on earth, many imitations sprung up and began to steal the notices in which the press and people of the country had expressed the merits of H. B., and in every way trying to induce suffering invalids to use their stuff instead, expecting to make money on the credit and good name of H. B. Many others started nostrums put up in similar style to H. B., with variously devised names in which the word "Hop" or "Hops" were used in a way to induce people to believe they were the same as Hop Bitters. All such pretended remedies or cures, no matter what their style or name is, and especially those with the word "Hop" or "Hops" in their name or in any way connected with them or their name, are imitations or counterfeits. Beware of them. Touch none of them. Use nothing but genuine Hop Bitters, with a bunch or cluster of green Hops on the white label. Trust nothing else. Druggists and dealers are warned against dealing in imitations or counterfeits.

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

DR. BENNET, 119 Hollis St., Halifax. DEAR SIR,—It gives me great pleasure to be able to inform you that since I have been under your treatment my health has greatly improved, and I am entirely free from pains. For years I have suffered, and although several of the best physicians have treated me, they have, none of them, been able to cure or give me relief. Thanking you for your kind attention, I remain, dear sir, yours truly, MARY JANE HOLY.

HERRING COVE, April 8, 1882.

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

TO CONSUMPTIVES.

The production of a remedy that "may truly be said to alter the prospects of the Consumptive as to give hope of cure in not a few cases, and of much prolonging of life in by far the greater number" is the only remedy worthy of the name, which, if carefully and faithfully used, may arrest and cure the disease, and it is pretty sure to retard it and prolong life more than any other known remedy. It is a great desideratum. Yet, this desideratum is fully met in ROBINSON'S PREPARED EMULSION OF COD LIVER OIL WITH LACTO-PROTEINATE OF LIME, which is universally acknowledged wherever introduced, to be the best preparation of Cod Liver Oil extant, and which, if "carefully, faithfully" and persistently used, will rarely fail to pronounce marked beneficial results.

Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

UNMISTAKABLE BENEFITS

Conferred upon tens of thousands of sufferers could originate and maintain the reputation which AYER'S SARSAPARILLA enjoys. It is a compound of the best vegetable alteratives, with the iodides of Potassium and Iron, and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain in its remedial effects, it produces rapid and complete cures of Scrofula, Sores, Boils, Humors, Pimples, Eruptions, Skin Diseases and all disorders arising from impurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Female Weaknesses and Irregularities, and is a potent renewer of vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy. For forty years it has been in extensive use, and is to day the most available medicine for the suffering sick, anywhere.

FOR SALE BY ALL DEALERS.

MOTHERS! MOTHERS! MOTHERS!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

CHRONIC BRONCHITIS.

When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult; and it is in this case that Cod Liver Oil, when the sufferers can retain it, is of special advantage; and PUTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves every one to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this is by the early use of PUTNER'S EMULSION.

KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it. PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed. PRICE 25c. USE Druggists Sell

JOHN C. SPENCE, GLASS STAINER, Montreal.

Memorial Windows, Heraldic and Domestic Stained Glass, in the best styles of Art; Quarry and Geometrical Windows, in Rolling Cathedral and Antique Glass.



THE GREAT GERMAN REMEDY FOR RHEUMATISM.

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims. Directions in Eleven Languages.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE. A. VOGELER & CO., Baltimore, Md., U. S. A.

FRANZ & POPE KNITTER.



A perfect Knitting Machine that will knit a pair of socks in 10 minutes; knit the same stitch as done by hand. Will knit home made or factory yarns into any kind of garments. You can teach yourself from the book of instructions. PRICE WITHOUT RIBBER, \$25.00. WITH 37.00. This and the manufacturer's cash prices, which is very low, and places this improved machine within reach of all.

A. MONAGHAN, GENERAL AGENT FOR NOVA SCOTIA, 182 Argyle Street, Halifax.

ESTERBROOK'S STEEL PENS

Reading Numbers: 14, 048, 130, 333, 161. For Sale by all Stationers. Y. E. ESTERBROOK STEEL PEN CO., Works, Canada, N. J., 26 John St., New York.



MANUFACTURED IN TORONTO.

A Permanent, sure cure for Diseases, Disorders and Ailments of the Kidney, Bladder and Urinary System, or Attendant Complaints—causing Pain in Small of Back, Sides, etc., Gravel, Catarrh of the Bladder and Passages, Bright's Disease, Diabetes, Dropsy, Piles, Nervous Debility, etc., etc.

Pamphlets and Testimonials can be obtained from Doughty Bros.

Price—Child's Pad, \$1.50 (cures Bed-wetting), Regular Pad, \$2.00. Special Pad for Chronic Diseases, \$3.00. Sold by

- JOHN K. BENT, Sole Agent, Halifax. A. B. CUNNINGHAM, Annapolis. WILLIAM A. PIGGOTT, Granville. J. A. SHAW, Windsor. GEO. V. RAND, Wolfville. W. H. STEVENS, Dartmouth. Chas. F. COCHRAN, Kentville.

St. Margaret's Hall.

PRIVATE COLLEGE FOR LADIES. HALIFAX, N. S.

Full Collegiate Course of Study, with Academic or Preparatory Department. Superior facilities for Instrumental and Vocal Music, and for French and German. Situation unsurpassed for healthiness. Combines extended and thorough instruction with the essentials of a refined Christian home. Only a limited number of Pupils received. Reduction for Clergymen's daughters, or where two or three are sent from one family, and for children under 13.

Rev. J. PADFIELD, M. A., Principal. Reference may be made to parents of past and present pupils, among whom are the Hon. L. E. Baker, Yarmouth, N. S.; W. H. Moody, Esq., Yarmouth, N. S.; Hon. N. W. White, Shelburne, N. S.; A. Brown, Esq., John Bell Esq., Charlottetown, P. E. I.; E. H. Brown, Esq., Sydney Mines, C. Dwyer, Esq., Pictou; R. Simpson, Esq., Drummond Mines, Westfield, N. S.; Blair Botsford, Esq., Hon. D. L. Hanington, Dorchester, N. B.; Rev. J. Ambrose, M. A., Digby, N. S.

ARMY AND NAVY HAT STORE.

THOMAS & CO. Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.

Civic and Military Fur Glove Manufacturers. MASONIC OUTFITS. Always on hand. Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck. 1/2 to Clergymen, on all purchases we allow 10 per cent. Please give us a call. 44 to 48 Barrington Street, CORNER OF SACKVILLE.

CANADIAN BAND OF HOPE BEAUTIFULLY ILLUSTRATED 25c A YEAR, SAID TO BE THE BEST CHILD'S PAPER PUBLISHED MONTHLY. AGENTS WANTED IN EVERY SCHOOL. ADDRESS T. MADDOCKS PUBLISHER LONDON, ONT.

Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS TROY, N.Y., U.S.A.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties ordering bells.

News and Note:

LADY BEAUTIFIERS.—Ladies, you cannot make fair skin, rosy cheeks, and sparkling eyes with all the cosmetics of France, or beautifiers of the world; while in poor health and nothing will give you such rich blood, good health, strength and beauty as Hop Bitters. A trial is certain proof.

The curious enterprise is being conducted in New Jersey of grinding up worn out Indian rubber overshoes to make what is called "stock." This material is brought here in barrels and is pressed by the manufacturers into new Indian rubber goods. A thin coating of fresh rubber varnish makes them look quite equal to articles of the best quality, but they are said to have an outrageous lack of durability.

FLIES AND BUGS.—Flies, moches, ants, bed-bugs, rats, mice, gophers, chipmunks, cleared out by "Rough on Rats." 15c.

Cramps and pains in the stomach and bowels, dysentery and diarrhoea are very common just now and should be checked at once. Johnson's Anodyne Liniment will positively cure all such cases and should be kept in every family.

*Write to Mrs. Lydia E. Pinkham, Lynn, Mass., for names of ladies cured of female weakness by taking her Vegetable Compound.

To the enormous mass of artillery already in her possession Germany is constantly adding more. Since 1871 Prussia alone has added 2,000 guns to her stock. Many of them are of the heaviest calibre. The destination of a large portion of the new guns is the fortresses on the Russian frontier. In each of these strongholds, there are great parks of field and siege guns ready for immediate action in case of war.

THE CORN CROP IN CANADA.—It may surprise the good people of Canada to learn that the corn crop has been immensely increased in Canada. No doubt the N. P. people will claim this as a product of protection, but PUTNAM'S PAINLESS CORN EXTRACTOR alone is entitled to all the credit. It raises more corn to the acre than all else the world can supply. Safe, sure, and painless. Take no substitute. Only 25 cents. Try your hand. A good crop guaranteed. N. C. POLSON & CO., Proprietors, Kingston.

DECLINE OF MAN. Nervous Weakness, Dyspepsia, Impotence, Sexual Debility, cured by "Wells' Health Renewer." \$1

The project which was mooted some time ago for construction a Crystal palace at St. Cloud on the plan of that at Sydenham has taken up by the French Government. The Ministers of Fine Arts and Finance have caused to be distributed to the Deputies a bill drawn up with this object. The undertaking is to be managed by a company, and at the end of thirty-six or forty-eight years is to revert to the State. The ruins of the castle of St. Cloud are to be pulled down, and in their place the company is to construct an ornamental building, with a terrace and gallery in which a collection of antiquities is to be exhibited.

"Slow and steady wins the race." Steadily, but not slowly, Kidney-Wort is distancing all competition for universal popularity and usefulness. This celebrated remedy can now be obtained in the usual dry vegetable form, or in liquid form. It is put up in the latter way for the especial convenience of those who cannot readily prepare it. It will be found very concentrated and will act with equal efficiency in either form. Read advertisement.

Scotland can ill afford to lose any more trees at present, says the London Truth, for several places have been well nigh devastated by last winter's gales. At Tynningham and Dunse Castle the Destruction has been prodigious, and at Luss, Sir James Colquhoun's place on the shores of Loch Lomond, some 6,000 trees fell. Nearly 2,000 trees have blown down in Queen Victoria's forest of Ballochbuie. The havoc produced in Mar Forest is almost incredible, especially on the North side of the Dee, where the oldest trees were, and there has been a heavy fall in Invertauld Forest.

Every color of the Diamond Dyes is perfect. See the samples of the colored cloth at the druggist. Unequaled for brilliancy.

KIDNEY DISEASE.—Pain, Irritation, Retention, Incontinence, Deposits, Gravel, etc. cured by "Buehupida," \$1.

How to mitigate the toil of wash day during these hot summer months is worth knowing, we are assured that James Pyle's Pearline does it effectually, without the slightest danger to the finest fabrics.

PUTTNER'S HYPOPHOSPHITES.

Dr. Taylor, in his reports on HYPOPHOSPHITES, and whose authority is the most reliable, says: "The introduction of the HYPOPHOSPHITES into the blood, produces a glowing influence as a respiratory excitant, expanding the chest; as a pyrogenic, increasing animal heat and nervous force, removing erratic pains; it increases appetite and cheerfulness, and controls expectoration, night sweats and diarrhoea. These points I have repeatedly proved."

Remember This.

If you are sick Hop Bitters will surely aid Nature in making you well when all else fails.

If you are costive or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such complaints.

If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and turn for a cure to Hop Bitters.

If you are sick with that terrible sickness Nervousness, you will find a "Balm in Gilead" in the use of Hop Bitters.

If you are a frequenter, or a resident of a miasmatic district barricade your system against the scourges of all countries—malarial, epidemic, bilious, and intermittent fevers—by the use of Hop Bitters.

If you have rough, pimply, or sallow skin had breath, pains and aches, and feel miserable generally, Hop Bitters will give you fair skin, rich blood, and sweetest breath, health, and comfort.

In short they cure all Diseases of the stomach, Bowels, Blood, Liver, Nerves, Kidneys, Bright's Diseases. \$500 will be paid for a case they will not cure or help.

That poor, bedridden, invalid wife, sister mother, or daughter, can be made the picture of health, by a few bottles of Hop Bitters, costing but a trifle. Will you let them suffer?

KIDNEY-WORT THE GREAT CURE FOR RHEUMATISM. Agent for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. It clears the system of the acid poison that causes the dreadful suffering which only the victims of Rheumatism can realize. THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED. PRICE, \$1. LIQUID OR DRY. SOLD BY DRUGGISTS. Dry can be sent by mail. WELLS, RICHARDSON & Co., Burlington Vt.

KIDNEY-WORT CARPETS, FLOOR OIL CLOTHS,

Always on hand, a Stock second to none in the Maritime Provinces.

CLOTHING,

Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices LOWER than ever.

DRY GOODS.

WHOLESALE.

In variety, value, and extent, exceeding all we have heretofore shown.

DRY GOODS.

RETAIL.

Advantages detailed above enable us to offer exceptional value in this Department.

W. & C. SILVER,

11 to 17 George St., cor. of Hollis, OPPOSITE POST OFFICE.

WANTED!

A PRIEST IN HOLY ORDERS, For the PARISH OF CAMBRIDGE, Queens County, N. B., now vacant. Salary, about \$900. MORRIS SCOVIL, Gagetown, N. B.

DOBBIN'S ELECTRIC SOAP.

It surpasses all other Laundry Soap in the market. Every housekeeper should use it. Price 15 cents a Bar. Ask your Grocer for it.

SOLESALE, BROWN & WEBB, Halifax.

POWDER AND DYNAMITE.

THE ACADIA POWDER COMPANY, (LIMITED.)

Have on hand a complete stock of

POWDERS!

Blasting and Sporting.

ALSO DYNAMITE!

No. 1 Red and No. 1 Black.

Numerous testimonials have been received the past year of the efficiency of these

HIGH EXPLOSIVES.

DETONATORS AND INSTRUCTIONS FOR USING

Quality of our Manufacture Guaranteed.

APPLY TO C. J. WYLDE, Sec

10 BEDFORD ROW

DEPOSITORY S. P. C. K.

AT THE United Service Book & Stationery Warehouse,

KEPT BY WM. GOSSIP, Depository,

No. 103 Granville St., Halifax

Received by recent arrivals from the Society's Depository in England.

Bibles, New Testaments Books of Common Prayer, Church Services, Sunday School Library Books, Reward Books, Catechisms, Collects, Sunday School Primers, Confirmation Tracts, Sunday School Tickets, Tracts, on various subjects, etc., etc.

These Books are marked at the Lowest Prices, and the Books of the Society are sold

At a Less Price

than similar Publications are obtained elsewhere. Amongst them are—

Bibles at 17c., and 25c., and upwards. Octavo Bibles, large print, 75c.

Do. do., larger, \$1.62. Teachers' Bibles, clasp and corner, \$1.00. New Testaments, 90c., and upwards.

Do., large print. Common Prayers, small and large print. Pocket Common Prayers, mor., and —, and plain bindings.

Common Prayers, with Hymns and new Appendix; do., do., with Church Hymns. Church Services, plain and elegant bindings; Hymn Books, new Appendix, various bindings; do., Church Hymns, do.: Revised Testaments, small and large; The S.P.C.K. Commentary Old and New Testaments—Genesis to Joshua; Joshua to Esther; The Poetical Books; The Prophetic Books; Apocrypha; The Gospels; The Epistles; Revelations, and a great variety of Miscellaneous Publications.

CROTTY & POLSON, REAL ESTATE

Commission Agents.

LANDS BOUGHT AND SOLD.

ESTATES MANAGED & RENTS COLLECTED

Office, No. 493 Main St., Winnipeg, OPPOSITE CITY HALL.

H. S. CROTTY. S. POLSON. 6 yrs

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

FARMER WANTED

A Thorough and Practical Farmer wanted to manage and work on the shares a Farm of about 125 acres, comprising high land and dyke land, in one of the best farming parts of Nova Scotia, the owner having other employment to occupy his time. A Churchman indispensable, Communicant desirable. An industrious and healthy man, with growing lads, would be able to do well. Address—"FARMER,"

Care CHURCH GUARDIAN, Halifax.

BISHOP'S COLLEGE SCHOOL!

LENNOXVILLE, P. Q.

VISITORS: The Bishops of Quebec and Montreal.

RECTOR: Rev. Isaac Brock, M. A., (First Class in Mathematics of the University of Oxford), assisted by efficient

CLASSICAL, FRENCH AND OTHER MASTERS.

Church Principles will be carefully taught. Situation of the School beautiful and healthy.

BOARD, TUITION, AND ALL FEES—

\$240 A YEAR.

Next Term Opens September 16th

For further information apply to

REV. ISAAC BROCK, Sherbrooke, P. Q.

PUTTNER'S

COMPOUND

SYRUP

—OF THE—

HYPOPHOSPHITES,

Which has been acknowledged for the past thirty years to be the most reliable cure for

Pulmonary Consumption, Bronchitis, Asthma, Catarrh, Coughs, Influenza, and all

DISEASES OF THE LUNGS.

Puttner's

Syrup

is unequalled as a

BRAIN, NERVE AND BLOOD TONIC.

Puttner's

Syrup

In Diseases of Women and Children has been found to Restore the most delicate.

ASK FOR

Puttner's

Syrup,

And take no other, it is palatable, pleasant, and does not produce nausea, but invigorates and tones up the whole system.

Price 50 Cents

For Sale by all Druggists.

WHOLESALE AGENTS—Messrs. Brown & Webb, Forsyth, Sutcliffe & Co., and John K. Bent, Halifax, N. S.

GEORGE W. BAILLIE & CO.

Book and Job Printers,

161 HOLLIS STREET,

HALIFAX, N. S.,

News from the Home Field.

DIOCESE OF FREDERICTON.

SPRINGFIELD.—The Most Rev. the Metropolitan visited this Parish on Tuesday last, July 18th, and held a Confirmation at the Parish Church in the morning, and at the Church of St. Luke the Evangelist, at Norton Station, in the afternoon. At the Parish Church eighteen were presented for the Apostolic Rite, most of whom became Communicants. The Rev. Canon Medley celebrated, and the Metropolitan addressed both candidates and congregation after the Nicene Creed. In the afternoon, the little Church at Norton Station was crowded, the Revs. Canon Walker and E. A. Warnford also being present. Mr. Warnford read prayers and Canon Medley the Lessons, the Metropolitan again delivering an address. Eight candidates were presented. The joyfulness of the occasion was somewhat marred by a sad accident which happened to the family of one of the parishioners on their way to Church. A bridge broke completely in two, and Mr. Huggard, with his wife, his wife's sister, and two children, fell about feet on to the rocky bed of the stream with a span of horses and a good deal of the wreck of the bridge falling on them: By the mercy of Providence no lives were lost, and though they are much injured there is good hope of final recovery in all cases. Apart from this accident the services and the Bishop's words have filled both congregations with joy and encouragement, and we hope that the seed sown on this occasion will bring forth fruit in the great harvest.

KINGSTON DEANERY.—The next meeting of the members of Kingston Deanery will be held (D.V.) at Gagetown, on Wednesday and Thursday, August 16th and 17th. Services—Evensong on Wednesday, 7.30 p.m.; Holy Communion on Thursday, 7 a.m. Affiliated members will please observe this notice.
J. H. TALBOT, Secretary.

PETITCODIAC.—The Lord Bishop of the Diocese visited the mission on Thursday, 20th ult. At 11 a. m. the Churchyard of St. Peter's Church, Pollet River Platform, was consecrated for a Burial Ground, and at 7 p. m. a piece of ground at the rear of St. Andrew's Church, Petitcodiac, was consecrated for the same purpose. Evensong was said in St. Andrew's Church at 7.30 by the Rev. F. W. Vroom, the Lessons being read by Rev. Canon Medley. The rector then presented 17 candidates for Confirmation, five of whom were males. Three of the candidates had received Holy Baptism on the Sunday previous. The new rood screen and lamp fixtures, together with the flowers which were tastefully arranged about the Altar and the Font gave the interior of the Church a very beautiful appearance.

RICHMOND.—The departure of our universally loved and respected pastor is much regretted. During his labours the membership of the Church has greatly increased; the roll of communicants has increased from about fifty to upwards of one hundred. The Church in this place is in excellent condition; we have two churches, parsonage and Sunday School house, with library, maps, etc. The Willing Workers' Branch of Guild held a picnic and fancy sale June 29th. Though the day was very unfavourable a handsome sum was realized. Rev. H. H. Neales has been elected to Campobello. He preached his farewell sermon July 2nd. Text, Cor. iv. 2—"Moreover it is required in stewards that a man be found faithful."

To the Rev. H. H. Neales, Rector of St. John's Church, Richmond:

Rev. and Dear Sir,—We, the Wardens of St. John's Church, on behalf of the members of the Church in this place, cannot permit you to leave us without thus publicly giving expression to our heartfelt regrets at your near departure from among us.

As a clergyman of the Church of England your labours have been eminently successful and most gratifying to your own people; as an expounder of the great truths of Christianity your firmness and

zeal have prevailed against prejudice and error; as a man and a citizen your deportment towards all denominations of Christians and all classes of the community have been such as to win universal confidence and esteem.

We rejoice to know that since your advent among us the tone of religious feeling has improved, and that a greater reverence for sacred things is quite marked and visible.

And although our more intimate social relations must necessarily be sundered, although we will miss you as a valued friend, we beg to assure you and Mrs. Neales that you will carry with you our best regards, and that our sincere desire is that in your new sphere to which you have been called to labour the results may be as abundant and evident as they have been among us, and that in every relation of life the blessing of God may always attend you and yours.

Please accept the accompanying purse as a small token of our esteem.

WILLIAM STOKES, }
ELLIS CUNLIFFE, } Wardens.

Richmond, 1st July, 1882.

REPLY.

To the Wardens and other Members of the Church in the Parish of Richmond:

My Dear Friends,—I must confess to being somewhat surprised as well as deeply gratified at the cordial and complimentary address with which you have presented me.

Although quite conscious of the imperfections that have attended my work among you, I accept your kind words as a general expression of your feelings and opinions. I know that you have in your kindness overlooked much in me and my methods that might have been otherwise.

If I have been happy enough to win the esteem of my brethren of other religious bodies, and I have received many kindnesses from them, it has been my faithfulness to the principles of the Church of England, not by endeavouring to appear to them what I was not. If it is as you say, it is by putting into practice the Apostolic injunction to "speak the truth in love."

I thank you for your testimony with regard to the deepening of the religious feelings and convictions of our people, and the growth of reverence for holy things. If this be so, and I have no reason to think it otherwise, it is another manifestation of the ability of the Church to combat successfully the popular tendency to irreverence and frivolity.

Whatever my lot in life may be in the unknown future, the recollection of your warm-hearted kindness to Mrs. Neales and myself, as well as your loyalty to our beloved Church, shall ever be an abundant source of pleasure and satisfaction to us.

We have particularly to thank you at this time for the substantial expression of regard with which this address is accompanied, as well as for all your kindness, and to assure you that Richmond and many of its inhabitants will always have a large share of our affections, and that it is with deep regret we are called upon to leave you.

That God may send you a true Pastor who will lead you by the *old paths* to the only source of Spiritual refreshment; that He may bless you in your basket and store; that He may give you the blessing of mutual love and concord; and that all may be crowned by His richest Gift of "Life Everlasting" is the earnest desire and prayer of
Your affectionate Friend and Brother,

HENRY H. NEALES.

Richmond, July 3rd, 1882.

THE BISHOP FAUQUIER MEMORIAL CHAPEL.

The following description of the little Chapel to be erected at the Shingwauk Home, Sault Ste. Marie, in memory of the late Bishop Fauquier, is furnished by Mr. Aylsworth, [of Collingwood, Architect. The Rev. E. F. Wilson desires to urge earnestly upon the members of the Church to give promptly and liberally to the above object. For the walls to be put up and the building roofed in before winter, at least \$2,000 out of \$3,000 asked for must be ready on hand. About \$800 therefore is wanted immediately. Why should there be this apparent

spirit of indifference? Is Bishop Fauquier and his work so soon to be forgotten? Since it was first proposed to make this Chapel at the Shingwauk a Memorial Chapel, \$974 only, we are told, has been contributed. Of this amount \$548 came from England, \$44 was collected at the Shingwauk, and \$381 only has been given by the clergy and the people of the eight Canadian Dioceses. We hang down our heads at this in sorrow and shame. That poor Diocese has been struggling on, struggling on, meeting with many a rebuff, many an unkind word, many an unsympathising glance; but this seems the worst of all, that their dear Bishop's memory should be thus slighted, and his name so easily forgotten. Well may a thoughtful friend write: "I trust the new Bishop may induce people to see that there is *some sin* in all this, and then, perhaps, the Canadian Church will humble itself and wear sackcloth for the great (in God's sight) and good Bishop Fauquier."

The Chapel, including chancel, vestry, porch, &c., will be built of stone in the "early English" style, with walls two feet through, and buttresses four feet. A stone belfry rises over the chancel arch, surmounted by a heavy gable cross and coping, which, with all buttress caps, jambs, arches, angles and other prominent portions of building, will be of freestone (imported), the rest of native limestone, all laid in what is known as "Kentish ragwork," having level beds and close joints, but rock-faced, all angles being finished with straight chisel draft. The porch will be entered through an open-pointed arch, having wicket gates instead of doors. The side walls are low, the roof steep and overhanging and relieved by donners. In the front gable over porch will be a handsome equilateral window, and the chancel will have a triple light window, with a foliated head, all windows to have leaded stained glass in appropriate designs. Inside the roof will be heavy open timbered, showing all framing and sheathing. The walls will be plastered in brown floated stucco, with hard white finish around all openings. The chancel arch to have heavy decorated plaster moulding, and the chancel window a moulded hood, supported on angel corbels. Instead of transepts there will be an arched alcove on each side of Chapel, one for a stove and the other for the organ, the choir being raised. The rear of chancel will have a handsome reredos of the native hard woods, the panels being six white marble slabs, bearing the Creed, the Lord's Prayer and the Ten Commandments, a credence niche to be formed in the side wall of chancel. The Chapel will seat only about 100 persons, but will be one of the most chaste and complete examples of an English Chapel to be found in this new country, and being substantially built on its prominent site, overlooking the St. Marie River, will be a most appropriate and enduring memorial of the first Missionary Bishop of Algoma.

Baptisms.

BORAN.—At Albion Mines, July 23rd, (privately), George William, son of Robert and Sarah J. Boran.

MADDEN.—At Westville, July 28, at Evening Prayer, Louisa, daughter of Thomas and Margaret Ann Madden.

Marriages.

CLOWES—GILBERT.—On Thursday, July 27th, at Trinity Church, Springfield, by Rev. George Sterling, Rector of Maugerville, assisted by Rev. J. H. Talbot, Rector of Springfield, Charles T. Clowes, of Maugerville, to Clara W. Gilbert, of Springfield, daughter of the late Harvey Gilbert, M. P.

TIPPEL—SIMONDS.—At Trinity Church, Sussex, on Tuesday, Aug. 1st, by the father of the bride, assisted by the Rev. Canon Medley, Rector of the Parish, Arthur P. Tippet, of St. John, to Blanche Isabel, youngest daughter of the Rev. Richard Simonds.

Deaths.

BAKER.—At Albion Mines, July 17, Joseph Baker (Duff), in his 81st year.

BORAN.—At Albion Mines, July 23, George William, infant son of Robert William and Sarah J. Boran.

LESLIE.—Drowned at sea, on the 24th June, while attempting to rescue his nephew, who had fallen overboard, William, youngest son of the late Captain William Leslie, of Spry Bay, Halifax Co., aged 25 years. R.I.P.

The Church Guardian,

A Weekly Newspaper published in the interests of the
Church of England.

NON-PARTIZAN! INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will
always be to speak what it holds to be the truth in love.

EDITOR AND PROPRIETOR:

REV. JOHN D. H. BROWNE, Lock Drawer 29, Halifax, N.S.

ASSOCIATE EDITOR:

REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

LOCAL EDITOR FOR NEW BRUNSWICK

REV. G. G. ROBERTS, Fredericton.

A staff of correspondents in every Diocese in the Dominion.

Price, ONE DOLLAR a year in advance; when not paid
in advance, Fifty Cents extra.

The Cheapest Church Weekly in America. Circulation larger
than that of any paper, secular or religious, in the Maritime Provinces,
and double that of any other Church paper in the Dominion.

Address: THE CHURCH GUARDIAN, Lock Drawer 29
Halifax, N. S.

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 Grayville Street, (up-stairs)
directly over the Church of England Institute.

OUR CHURCH UNIVERSITY OF THE MARITIME PROVINCES.

II.

WE will assume that Churchmen recognize the paramount necessity of coming to the aid of our Church University in its present need, and of giving it their hearty support. We will take for granted that they are determined not to be behind the other Christian bodies by which we are surrounded, and who, one and all, firmly maintain and constantly improve their institutions of learning. What is essential to the existence of our neighbours is equally so for us. We see that plainly, and accept the situation.

Next, are there any suggestions to be made whereby the efficiency of King's College can be increased, and the interest of Church people generally be enlisted? We think there are.

The first arises from the fact that our Theological College is also a University. Not a narrow, one-sided Hall, from which students are to be turned out, reflecting the views of one, or of two instructors. Not a place whose curriculum circulates only the thought of one country or of one century. But a University, supplied with each Faculty, whose graduates are to be men fully equipped in every sense of the word for the weighty concerns of life. The culture they imbibe must be broad and comprehensive. They must live in the hallowed past as well as in the consecrated present. The mistakes as well as the successes of the ages gone by, and the intellects that have moved the world, must be the warning and the impulse of the minds of to-day. All this is allowed. And if there is any dissatisfaction with the standard of attainment shewn by our graduates, it lies in the direction of the Institution as a training place for our future clergy rather than as a University which fits men for the ordinary duties of life. It is felt that there is another meaning contained in the idea of the University. That not only should the subjects prescribed for the Arts Degree be as wide as may be, but the mind of the living teachers should also be representative. This points undeniably to an extension of the professorial chairs. There should be, in addition to the Professor of Systematic Divinity, a Professor of Homiletics and Pastoral Theology, a Professor of Hebrew and Exegesis of the Old Testament, and a Professor of the Criticism and Exegesis of the New Testament. And if it be said that this is entirely beyond our power; that it would be impossible to endow all these chairs; it may be replied, that it is by no means

impossible, if only the wealthy sons of the Church would do their duty. And further, that pending the endowment of such professorships by those of our members who have been blessed by God with riches, for the use of which they will assuredly be called to strict account, there could most certainly be found men within the ranks of the clergy who would, in consideration of their travelling expenses, be glad to do such work for the Church of God. In fact we understand that arrangements are in progress whereby all recognized schools of thought will be represented on such a staff of teachers. In the meantime, let the first endowments raised by general subscription be applied to the additional chairs required by the Arts Faculties, and which appear to be necessary if the University is to be maintained on a level with similar Institutions elsewhere.

A narrow man may not always be a weak man but he is a man whose influence cannot in the nature of things be permanent. Our clergy are not as a rule narrow. But it is more often the study of human nature in actual experience which makes them broad, than the culture obtained in small Universities. The policy above sketched would increase the number of students, improve the standard of teaching, satisfy the not unjust scruples of those who could give but are afraid, and would raise the plane of culture proportionately higher. Till the Chairs can be endowed this is within our reach. Let us adopt it.

SASKATCHEWAN.

WE have the pleasure of announcing that our Associate Editor has arranged with the Rev. Canon Mackay, of Prince Albert, Diocese of Saskatchewan, to give our readers from time to time accounts of the interesting work going on among the heathen and Christian Indians and the white settlers of that large Diocese.

Canon Mackay was born in what is now the Diocese of Moosonee, in one of the most remote and inaccessible of the Hudson Bay Posts, and was educated at St. John's College. He is at present at Prince Albert, the seat of the Bishop of Saskatchewan, and in addition to other work, is Instructor in Cree in Emanuel College. He is master of the Cree and Chippewyan languages, has translated the "Pathway of Safety" and several other books into Cree, and, more than that, has himself printed the books in the Syllabic character, and bound them. There is no one in the North West more familiar with Indian work, as Saskatchewan contains a larger Indian population than any other Diocese. Inured to hardships, having travelled thousands of miles on snowshoes and by canoe, able to turn his hand to anything from printing and binding his own translations to making the axle of a Red River cart, we feel sure that the readers of the CHURCH GUARDIAN will appreciate his letters. It is very necessary that such information should be supplied as will point out to the Church in the East the necessity for sympathy and tangible aid. The Presbyterians and Methodists in Canada are taking upon themselves the burden of assisting to plant their missions in the North West. They receive little aid from England. They are coming nobly to the front in sending money and men. On the other hand, the Church of England has to draw largely upon the Mother Church for aid to her missions. Churchmen in Canada are extremely backward in helping mission work in the North West.

In that vast country there are thousands of heathen Indians to be converted, Christian Indians to be helped with the means of grace, and scattered

white settlers from England and Canada to be cared for. There are important centres to be nursed for a short time, which will soon become self-supporting, and there is the lonely settler to be followed up by the travelling missionary. The Church Missionary Society has taken the entire charge of the remote Dioceses of Moosonee and Athabasca, where, for many years, there will be no settlement of whites. But Rupert's Land and Saskatchewan, while doing all they can themselves, and largely helped from England, are utterly unable to overtake their work. As part of the one Dominion, and rapidly filling up with Canadians as well as English, they have a right to appeal for aid to the Church in the Province of Canada in their time of need. A hundred dollars given now will be worth five hundred given a few years hence. The Church in the older districts, remembering how freely it has received, ought, out of gratitude to God for mercies received, to be willing to freely give. When will we all recognize the deep meaning of our membership in the Body of Christ, and our duties to each other? When will our sympathies extend beyond Parochial or Diocesan bounds, and enable us to see in the Christian Indian or white settler of the North West a brother who has a claim upon us for sympathy and, if need be, for assistance in supplying those means of grace which ought to be dear to us as coming from our Blessed Lord? In times past a mistake has been made, we believe, in supplying information to the Church publications in England only. This awakened the sympathies of English Church people, and has been productive of good. But the Church press in Canada has never received this information. Our people are in complete ignorance of the character of the missionary work in Saskatchewan, Moosonee or Athabasca, yet it is a deeply interesting work, and if properly presented would arouse sympathy, and bring pecuniary aid. The CHURCH GUARDIAN is the first to attempt to gain this information, and we hope our efforts to do so will result in increased contributions to North West Missions.

EXPEDIENCY.

THERE is much good sense and wisdom in the remarks of the New York Standard which we give below. At the same time, while a clergyman should hesitate long and consider the whole question very prayerfully before committing an act which may estrange even a single member of the flock committed to his oversight and care, yet he should not hesitate to introduce, or to withdraw from use, or change a practice, when he knows that he is failing in teaching the Church's doctrines and ways, and that his people will be the better in every way for what he may do or not do in that direction.

"Make haste slowly" is a good motto almost always, but there are times and circumstances when the Scriptural injunction is of greater force, "Whatever your hand finds to do do it with all your might," and do it promptly and fully. We know our contemporary is as anxious as ourselves to see promulgated a good, strong, well-developed Churchmanship in our parishes, and that we are one in advocating that expediency shall never overthrow principles, or make a clergyman's work weak and ineffective when it ought to be brave and true and aggressive.

"There are many persons who have a decided objection to the idea of yielding any point in practice out of deference to the scruples of others. They

look upon it as a mark of weakness and indecision of character to be willing to make any sacrifice to the wishes or the feelings of those who may, nevertheless, rightly claim that these should be respected. The maxim of St. Paul, which he states as guiding his conduct, 'All things are lawful for me, but all things are not expedient,' is regarded rather as the evidence of a timid, even if not of a time-serving spirit, nay, even the very word *expediency* seems to be regarded with jealous suspicion and with some amount of disgust.

"We are not going to enter the lists in favor of expediency, and yet we must be permitted to think that it has strong testimony in its behalf, and that there are times and occasions when it must govern our actions. Certainly St. Paul was not a coward, was not the sort of man to give way when principle was at stake, or where giving up could be looked upon as an evidence of timidity. We shall certainly claim then that there are occasions where rights may be easily suffered for the time to be in abeyance. And then again we should like to defend the course that we are urging on the ground that instead of being an evidence of weakness, as some may think, on the contrary, it is the surest test of manliness. It is admitted that to confess that we have been mistaken requires much courage, we go further on the same line and insist that to permit the idea that we have made a false estimate of our own ability marks the man who has some confidence that he can sustain himself even when he owns that he took a wrong step, or adopted an unwise course, or took up too hastily an idea, the time for which had not arrived.

"Now, we say that there are very many cases, that is, many parishes, where all that is lawful is not expedient, where it would be more than foolish, more than unwise to attempt to do things, to introduce some simple customs and practices that under other circumstances it would be proper to insist upon. We venture to lay down as a rule that ought never to be rudely violated, and as a principle that may always be judiciously observed, that in a place where there is but one church, rightly so-called, great care should be taken not to offend even the prejudices of the people. When the man or woman feels compelled to leave the Church by what he or she deems objectionable practices, and is therefore driven to commit schism, we think that there is great peril incurred, and that the thing objected to must be of vastly greater importance than any ritual observance we ever heard objected to, that shall hold him guiltless, that is the cause of the offence."

THE complication respecting the clergyman in charge of the "Mission Chapel" in St. John, N. B., could not have arisen, if the simple rule which is a part of one of the Canons of the Diocese of Rupert's Land had been among the Synodical Statutes.

ON PAROCHIAL ORGANIZATION.

Clause 5:—After the limits of a Parish have been canonically defined, no clergymen, though holding the license of the Bishop, shall have public prayer, or service, or administer the sacraments within such limits, whether according to the prescribed order of the Church or not, without the consent of the incumbent or clergyman in charge of such Parish; provided that this shall not prevent any clergyman from attending or taking part in any public meeting, though for a religious object.

Provided also, that a clergyman may visit ministerially, with private administration of the sacraments, if necessary, any person or family in the habit of attending his ministrations.

Provided also, that any clergyman shall be at liberty to give spiritual comfort and counsel to any one seeking for it, if he think it desirable.

Provided also, that this shall not prevent the

Bishop licensing a clergyman to officiate as chaplain in any hospital, jail, penitentiary, or other public institution or school within any Parish, or for those employed on a railway, or by any employer of labour.

This Clause gives ample liberty to the clergy, while at the same time it guards the rights of incumbents from Episcopal private judgment or clerical or lay self-will.

TWENTY MINUTES A DAY WORKING SOCIETY.

THIS Society, established in England several years ago, has been most satisfactory in its efforts for Missionary Dioceses. The success has stimulated workers in the United States, so that a Branch Society has now 150 members, and affords assistance to two Missionary Dioceses. Any Churchwomen in Canada wishing to devote twenty minutes a day, or two hours a week to a similar work, will communicate for further information with Mrs. Ross, 188 Stewart Street, Ottawa.

BISHOP OF ALGOMA.

We gladly give a prominent place to the act recorded below, hoping that it will find many imitators. Indeed, it is too sadly true "the Church ought to do more for Algoma than it does":—

JULY 24, 1882.

Rev. J. D. H. Browne:

DEAR SIR,—I send you five pounds (£5) for the Bishop of Algoma. The Church ought to do more for Algoma than it does.

Yours truly,
D. E. F.

We are requested by the Lord Bishop of Algoma to state that he has appointed A. H. Campbell, Esq., 9 Victoria Street, Toronto, the General Treasurer of the funds of the Diocese of Algoma, to whom all collections, subscriptions, and donations towards the Mission, Endowment and other funds should be forwarded by the subscribers, local Treasurers, and Officers of the Synods who contribute to the support of the Missionary Diocese of Algoma. The Bishop's post-office address is Sault Ste. Marie, Ontario.

We rejoice with the warmest friends of St. James' Cathedral, Toronto, that Canon Dumoulin, of Montreal, has been appointed and has accepted the position of Rector of that important church and parish. We doubt if a more popular selection could have been made. The only regrets will emanate from St. Martin's, Montreal, where the Canon has been doing an important and most successful work, and where he is much beloved.

REV. DR. MARSHALL B. SMITH, who was one of the original founders of the so-called Reformed Episcopal Church, having left the Reformed Dutch Church for that purpose, has returned to the body whence he came. He was one of the few able men who belonged to the new organization.

SEVERAL ministers who have been or are serving in the so-called Reformed Church of England wish to return to their allegiance to their mother Church—the Church of England.

THERE was a slight inaccuracy in our editorial on the Cathedral System in Rupert's Land. The first and second Canonries attached to the Archdeaconries of Manitoba and Cumberland have endowments, which are available for the holders only, when, as in the case of the present Archdeacon of Manitoba, they are in residence.

EARLY HISTORY OF THE DIOCESE OF RUPERT'S LAND.

(Continued.)

The Rev. David Anderson, M. A., Vice Principal of St. Bees College, was appointed 1st Bishop of Rupert's Land in 1849 as mentioned in our last communication. He was a widower with three sons, and under 40 years of age. He had been interested in the country from seeing the letters written to a Mr. Newton in England by Mr. Pritchard of Kildonan, father of the Rev. S. Pritchard now of Winnipeg, and after his arrival he mentioned to several that he was influenced to accept the appointment from the accounts given in these letters. Bishop Anderson arrived in time for the funeral of Mr. McCallum, Principal of the Red River Academy. At the time he came there was a stone church at St. John's with two aisles and a gallery, but not very substantially built, as for some years the walls were propped up with shores. The Highland Presbyterians mentioned in our last as settled at Kildonan as yet had no minister. They all attended the Church of England and were ministered to by her clergy. But they were of the "straitest sect" of Presbyterians, very bigoted, and never by any possibility conformed to Church rules. There were only one or two Church of England families, the rest were all the descendants of this Highland Colony which had settled near St. John's many years before. When Rev. Mr. Black, a very able and talented minister, was sent out from Canada by the Presbyterians in 1851 they all left the Church and went back to Presbyterianism. Dr. Black, as he afterward became, died only last year. He is said to have been a very able and intellectual preacher, with an excellent delivery. This defection was a great blow to Bishop Anderson, and the Church congregation dwindled down to a handful. Soon after his arrival a house was purchased from Judge Thom, and became Bishop's Court. It is a log house, coated with plaster, and very pleasantly situated on the Red River and is still used.

The Bishop at once set to work and taught in the school. Mr. Lumsden and Mr. Pridham were successively teachers, Mr. Pridham leaving in 1852. Afterwards Rev. Thos. Cochran, son of the Archdeacon, became the Master, but in the course of a few years the school was closed. Bishop Anderson divided the Hudson Bay Territory into two Archdeaconries, and appointed Rev. Mr. Cochran Archdeacon of Assiniboia, and Rev. Mr. Hunter Archdeacon of Cumberland. Mr. Hunter resided at St. Andrews. The old church at St. John's was taken down, and a new one erected at a great expenditure of money, and apparently with little judgment. The money spent upon the Cathedral should have produced a building far different from the present structure, which is by no means a "thing of beauty" externally or internally. The church was built partly on the old and partly on a new foundation, and in consequence, one day the tower fell in on the roof, and what remained of the tower was taken down. Three small bells are swung now from a frame. Bishop Anderson was a kind, generous man, whom everybody loved. He was possessed of private means, and gave most lavishly of his substance.

The latter years of his Episcopate were troubled ones. He was extremely sensitive. He became connected indirectly with a troublesome lawsuit; a serious trouble arose about one of his clergy, and the political question of a change of government agitated the country. The Bishop and most of the

clergy supported the Hudson Bay, and afterwards, when a change became inevitable, favoured a Crown Colony; but the people generally were in favour of annexation to Canada. Finally, in 1864, the Bishop resigned and went to England, where he accepted the vicarage of Clifton, near Bristol, which he held till about two years ago. He is still alive, but we regret to say, owing to some disease of the brain, his mind has become affected. His vast Diocese comprised what is now known as Manitoba and the North West Territories. This is now divided into four Dioceses, and so great are the difficulties of travelling that from some parts of Athabasca it takes the Bishop of that Diocese a year to reach Winnipeg.

The missions in Bishop Anderson's day were few and scattered in his immense field of labour, and his time was largely devoted to school work. But there was an important increase in the number of clergy during his fifteen years Episcopate. In his first charge in 1869 the present Bishop says of him: "I thank God for the gentle, pious and devoted life witnessed in your midst for fifteen years by my predecessor. . . . His yearning affection for the Indian churches you all know. He was indeed their great praying Father." When he came to this Diocese he found five clergymen in it, when he left it there were twenty-two. No one knows more than I what labour and effort are bound up in that simple fact." There is indeed a great deal in that record of increase in such a country as the North-West then was. It was a strange solitude; the difficulties were almost incomprehensible. The native Indians scattered thinly over the country, a few mission settlements, and a few Hudson Bay Posts. This was the immense Diocese of Rupert's Land, and twenty-two clergy of the Church of England, from Fort Garry to the Arctic Circle, ministered to Christians and heathen in complete isolation from the rest of the world, and most of them from civilization.

(To be continued.)

THE FIRST BISHOP OF QUEBEC.

ST. CATHERINES, YARBRIDGE, BRADING,
ISLE OF WIGHT, July 3, 1882.

To the Editor of the Church Guardian.

SIR,—On reading the short sketch contained in your paper of June 7th, of the life of the first Bishop of Quebec, and the labors, hardships, and privations he had to undergo, it occurred to me to send you the following letter for publication, in case you should deem that it would be of sufficient interest to your readers. It is one of twenty-five old family letters now in possession of the Rev. J. W. Millard, Shimpling Rectory, Scole, forwarded to me as a member of the Mountain family, to whom they would probably be of interest, with a request that they should be carefully returned.

JACOB J. MOUNTAIN, D. C. L.

Letter No. 1, dated—

"Woodfield, Nov. 2nd, 1793.

"To Mrs. SALTER, Upper Close, Norwich, England,
(by favor of Capt. Mimbin).

"My Dear Madam,—I have the comfort to tell you that we arrived at Quebec about two hours before daybreak yesterday, after having been on board the ship three months, except four days. Mrs. Mountain, the Bishop, my sister's servant and myself were seasick during the whole voyage. My sister's health is already improved, and the rest of the party are as well as we can expect, considering what we have suffered by bad provisions and want of proper sustenance, for we were obliged to be stinted with respect to biscuit and water.

"To describe to you the trouble of the passage, had I leisure, would be a vain attempt, as my head is so much confused with the motion of the vessel that this house still seems to retain the

same motion, and I am inclined to catch at anything I see to prevent its falling.

"We have encountered a great many dangers—were chased by a French ship after having separated from our convoy in a heavy gale of wind. Our beds were taken down, our guns loaded, the matches lighted, and every preparation for action, when we overtook the "Beaver," one of our convoy, and the French ship steered a different course. You may conceive the terror of Mrs. Mountain and Mrs. B. Mountain on this occasion. The rest of the party discovered but small emotion. We had the good fortune also to escape an action with a French privateer which we saw, and, more than that, the French Fleet, which was cruising in the Gulf of St. Lawrence.

The sea, my dear madam, was so high in the Atlantic that, standing on the deck, we lost sight of the topmast of the 'Beaver,' the ship that accompanied us. The 'Severn' (or 'Swan'), man-of-war, that brought Lord Dorchester, our Governor here, is now setting sail for England, and I lament that it is impossible now to attempt to give you a description of this country. This house and everything around us is entirely different to any thing we ever saw before, and the country and climate inexpressibly delightful. The Bishop and myself sat this morning in the open air, and 'tis, to the full as warm as May in England.

"The Attorney-General came on board the vessel, and we, the Bishop and I, were presented at Court to the Governor. We likewise paid our respects to the Prince, who was not at home. We dine with him at the Governor's to-day, as it is the Prince's birthday, a day of festivity, illumination, &c.

"I must now, my dear madam, lay down my pen. We are all quite well, and voraciously hungry. You shall hear as soon as possible.

"Pray show nobody this scrawl.

"With duty to Mr. J. Salter,

"Yours ever,

"J. MOUNTAIN.

"Poor Mrs. M. has no time to write. She regrets it to her heart. Our united duty to our aunt, E. Salter, son, to H. and B.—Adieu, Adieu."

The above was evidently written by the Bishop's elder brother, Jehoshaphat Mountain, afterwards Rector of Montreal.

Correspondence.

GIRLS' FRIENDLY SOCIETY.

[To the Editor of the Church Guardian.]

DEAR SIR,—Is the work of the "Girls' Friendly Society for America," well understood in Canada? I send you, by the same mail as this note, a copy of its last Report, and will be very glad to have you recommend the Society to the favorable notice of your readers, and ask their co-operation in securing its benefits to those who need them.

To girls leaving home and seeking employment among strangers, you can imagine how cheering must be the interest taken in their welfare by the G. F. S. Associates. We fear that many such girls become wanderers from the good old paths of the Church; because, unknown to its members here, there is no one to bid them welcome to its ministrations. A note addressed to an Associate will always be gladly received, assistance given as far as possible, and a kind welcome extended by the Society to its bearer.

In places where no branch of the Society exists, there would generally be friends of some G. F. S. Associate in a neighboring town, to whom a recommendation of the girl could be sent by her clergyman, or some friend. We hope the time will come when there will be a branch of the Society in every parish in our land.

A WORKING ASSOCIATE.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

(To the Editor of the Church Guardian.)

SIR,—Correspondence of this nature is seldom attended with any good results. In this case, it is true, it advertises the College but it often leads to recrimination and perhaps worse, e. g. It could be said that if "Churchman" thinks "H." a sophist,

"H." thinks the same of him. Speaking of the lay-governors, "Churchman" says, "these, of necessity neither members nor communicants of the Church of England," yet, they are all members and communicants! Speaking of the College staff, he says, "neither Episcopal license, clerical qualification, nor clerical suffrage is provided for, but literally provided against;" yet, the Council consists of clergymen exclusively, and duly licensed! There is a sophism here surely. It is contradicted by fact. They cannot be "of necessity" excluded and included at one and the same time.

Again if "Churchman" thinks that "H." has acknowledged the indictment, "H." thinks that "Churchman" acknowledges his justification of the term "Diocesan." He says, "the control . . . of the chief Pastor can alone make it . . . Diocesan."

Again, if "Churchman" thinks that "H." has made some peculiar exegetical quotations, "H." might say the same of him. He quotes "ordain elders," &c., but what were the steps to ordination? The ordination of the deacons answers the question and reveals the fact, before stated, that there was "a shadow of a lay majority," and much more than a shadow.

Another and more important sophism lies in the words, "body unconnected with the profession," viz., the non-recognition of the intimate connection between the laity and the clergy; and there are several more, but I refrain from following them. It is an unprofitable task. If "Churchman" thinks the Constitution in need of reform, why does he not anticipate the entrance of the Turk and the Infidel, and having entered, use his influence to reform it? He thinks members and communicants excluded "of necessity," but he is mistaken here. The door is open; the work is not an unworthy one; and if he knows how to fortify according to the Scriptures better than those who have put forth this effort, they are willing to learn of him.

"H."

THOUGHTS FOR TENTH SUNDAY AFTER TRINITY.

No. X.

"If Thou had'st known even thou."

God grant that our Lord may not have to say these words of us! "If thou had'st known *even thou*, the things that belong to thy peace." We all may know them, there are witnesses, eternal witnesses in our midst, forever speaking of those things that belong unto our peace, and there is a witness within each one of us which, if we do not stifle its voice, testifies of these things. And yet it may be said of us: "If thou had'st known, *even thou*!" When we think of the grief of Him that uttered these words over Jerusalem, does not our heart cry out: far be it from me, Lord, thus to grieve Thee! Pour thy Spirit into my heart, the Spirit of knowledge and holy fear, that I may learn day by day, more of Thee and of Thy Love!

"My Peace I give unto you," said the master, before He returned to the excellent glory, which He had left to redeem a ruined world. My peace—a peace which the world cannot give, but in the place of which it may put a thousand pleasures, transient things, which weigh as nothing in the balance. Knowing as none other can know His own great Love and all that it has to give, Jesus *wept* as he saw the blinded people who might have walked in light. "Now are they hid from thine eyes," He said: The day of grace was passed; He had come to His own and His own received Him not! He comes to us now, in His Church, in His Sacraments, do we receive Him gladly? He pleads with us, do we listen to His pleadings? The words of blessed teaching, solemn warning uttered then, are spoken still to us, are we learning the things that belong to our peace? that peace which in its fullness passes man's understanding, but yet may make its home in the heart of every believer. And how does it transform his life! Cares are lightened, sorrows sweetened, joys sanctified, and underneath all all is a blessed sense of rest. Now, 'while it is called to-day,' let us strive after the things which belong unto our peace, for the day of grace may pass with us as with Jerusalem, and the dreadful words may be uttered. "Now are they hid from thine eyes."

Family Department.

PROMISES OF HEAVEN.

O how Thy promises exceed
All that we can desire,
All that our deepest sense of need
Could of Thy love require!

They are not merely for this life,
Thy beautiful supplies
Of light for darkness, peace for strife,
And joy for long-drawn sighs.

Though they who love Thee even here
Amid the shades of sin,
Oft see Thy heavenly smiles appear,
Shining their souls within.

But in the other life beyond
The boundaries of time,
No poet's dream, no fancy fond,
No intellect sublime,

Has ever reached the height of joy
Prepared, dear Lord, by Thee,
The blessedness without alloy,
The undimmed purity!

No summer's heat shall ever burn,
No withered fields be there;
No furious winds, or winter's storm,
Shall ruffle the calm air.

No hope shall die, no fear be born,
No sorrow overwhelm,
No patient heart by pain be torn,
In that celestial realm.

And this, Thy promises declare,
Our future home shall be,
Ours, free from toil, and sin, and care,
Ours, just for loving Thee.

O without this, beloved Lord,
We love Thee, and adore,
Yet do Thou Thy rich grace afford,
And we shall love Thee more.

To love Thee is our heaven below;
What will it be above?
Thee, face to face, to see and know,
And love as Thou dost love!

—Selected.

CLAIRE.

A TALE.

(Written for the Church Guardian).

By T. M. B.

(Continued.)

And hitherto Claire had drifted on from day to day with but little time to commune with herself, still less with an opportunity of coming to an understanding with her father. A round of trifling amusements, new faces on all sides, a life so different in all its aspects from what her's had been—she had found herself in a sort of maze from which it required effort and determination to escape, even for an hour's solitude and introspection. To-day there had been a boating party on the river, and Claire, at the very last, had begged to be excused, she was not well, and a little quiet was what she needed. The Marquis with every expression of unwillingness was perforce obliged to accede to her request. With a long drawn breath of satisfaction she had watched the party descend the sloping lawn towards the river and had heard the distant stroke of the oars, and then, surrounded by the calm beauty and serenity of this autumn day, she had looked into her own heart, she had prayed for strength, she had formed the determination which her conscience as well as her heart approved. Though her knowledge of her father's character was of the slightest, she felt that in opposing his will she would bring down upon herself a very storm of wrath and indignation, but though she shrank from this and still more from the thought of his disappointment, she did not for a moment waver. Felix himself, with all his firmness, was not capable of a more fixed purpose than the slender girl, standing like a flower, in the soft light of the western sun. That evening, on the plea of indisposition, she remained in her own room. It was a

true plea, for her temples throbbed painfully with the excitement of anticipation. She had determined to seek an interview with her father in the morning. Very pale was Claire, with tall-tale shadows, speaking of a sleepless night round her eyes, as she approached her father. The Count was leaning back in a luxurious chair, playing a game of *ecarte* with the Marquis, to while away a tedious hour before the arrival of some other guests. A little inlaid table stood between them, on which the elder nobleman's lean but jewelled fingers rested, as Claire came up. Never before had she interrupted one of their *te te a te te*, or indeed approached the Marquis at her own free will, and he started up at the sound of her voice with almost grotesque pleasure, and offered her his seat. Claire courteously declined, saying that she had ventured to interrupt them as she wished for a short interview with her father. The Count with some surprise, but graciously enough, prepared to follow her, while the Marquis detained him for an instant to assure him that any request of Claire he should himself esteem it a delight and honour to gratify. Doubtless he said to himself the *belle enfant* wished for something which money was needed to procure, and poor Du Plessis, he added with a shrug, would find it pretty hard just now to gratify a woman's fancies. In silence Claire led the way through some stately rooms, out into the hall and portico. "You will not mind coming out into the garden, *mon pere*? I want to feel sure that we are quite alone."

The Count looked puzzled, but still good naturedly consented, and so they traversed the broad drive and the western garden, until they reached a little secluded arbour, formed of some dense yew trees which had been clipped and trimmed into a groon chamber with a vaulted roof. Through the entrance there was a peep of the pleasant landscape and the glistening river. Seats were placed here, and the Count and his daughter sat down, facing each other. "Eh bien!" said the Count with a shade of impatience in his tone, "here we are then, now for your weighty secret *mademoiselle ma fille*, you have certainly chosen a spot where we are secure from eaves droppers, but make haste, for we are scarcely courteous to the Marquis."

Claire however remained long enough silent for her father to look at her with some vexation and to tap with his heel the pebbles with which the floor of the little arbour was inlaid. "Father," her voice was low with emotion; there was something in the tone that made the Count look at her again with a sudden angry suspicion.

"Vouons," he said, "you are too dramatic. I did not come here for a *scene de theatre*, say what you have to say without loss of time."

"I hesitate," said Claire, "because I must begin with a question, which I am ashamed to ask you, for it seems like an insult to yourself and me. Father, if I have wronged you I will ask your pardon on my knees—have you any thought of giving me in marriage to the Marquis de Saumar?"

The Count broke into an angry laugh, while at the same time a slight flush mounted to his cheek. "You speak in riddles, *mademoiselle*," he replied with an ominous flash in his handsome eyes, "you speak in one breath of insult and in the next of the possible honour of your becoming *La Marquise de Saumar*—one thing at a time if you please."

"Nay, this is one and the same thing," said Claire, and she looked straight into her father's eyes—"to give me in marriage to the Marquis would be as degrading to yourself as to me. Hear me, *mon pere*," she continued, stretching out her hand with a passionate gesture, as the Count, beside himself with surprise and anger, burst forth with a furious exclamation. "I am a woman and your only child, at least suffer me to speak—if indeed you have purposed this, it is best that we should understand each other now. The Marquis is your friend, he has received us with generous hospitality, we owe him a debt of gratitude which I should gladly repay, yet so far it has only been what an old friend in misfortune might accept from one more fortunate, without feeling himself oppressed by obligation, but to increase this debt would be unworthy of us, and you must not remain under the false impression that you can cancel it by making me the wife of the Marquis. I am no longer a child, I understand myself and my right—and I

tell you father that I will never be the wife of the Marquis de Saumar!"

It would be impossible to describe the wrath of the Count as he listened to his daughter. "Ha!" he said, after a few moments of speechless rage, "I congratulate you, *Mademoiselle*, you are a bright example of filial duty, the line of Du Plessis culminates nobly in such a daughter, it is well seen that you have imbibed the spirit of the age. Was it from your friend the young doctor of Leyden or his honoured father that you learned this admirable contempt for the traditions of your class? and amongst them for the common respect due from a daughter to her father? What!" and he struck with his clenched hand a rustic table, "are you insane enough to suppose that you can interfere with any plan I may have formed for your future? In a month from this date you will be the wife of the Marquis de Saumar. Do you think that a nobleman will break his word for the whim of a brain-sick girl? do you think," and he lowered his voice to a whisper of intense passion, "that I will consent to be a beggar for your sake?"

(To be continued.)

THE Rev. John C. Hill says in the *Evangelist* (Presbyterian): "The older generations of ministers and elders may inveigh against the idea of re-introducing an optional liturgy into our own Church as much as they choose, but the fact remains there is a growing demand for a liturgy on the part of the people and the younger ministry, that must in time be met."

SERMON BY THE REV'D. PRINCIPAL LOBLEY.

A Sermon preached in Bishop's College Chapel, Lennoxville, at the Visitation of the Lord Bishop of Quebec, July 5, 1882, by the Rev. J. Lobley, M.A., D.C.L., Principal of Bishop's College, formerly Fellow of Trinity College, Cambridge.

"Let everything that hath breath praise the Lord."—*Psalms* cl. 6.

THE argument for that fundamental truth of all religion, natural or revealed, the existence of a Supreme Creative Power and Intelligence, which is derived from the marks and traces of design to be found in nature, has suffered greatly in the minds of many from the discoveries of modern science, and the conclusions of that physical philosophy which may almost be said to be the creation of our own age. And, if we are to believe the Materialist School, no man has done more to damage this argument than that eminent physiologist, so remarkable for patient investigation, for comprehensive synthesis, and for bold yet sagacious induction, who has lately been taken from us—Charles Darwin. They tell us that he has established two facts which completely and satisfactorily account for all the phenomena which formerly seemed to require the hypothesis of an Intelligent Author of Nature; the one that, in the great conflict for existence among the multitudes of living creatures, there is and must be a natural tendency to the continuation and development of such details of organism as are more useful to the life of the individual, and therefore of the species; the other, that in the same great conflict such details of organism as are less useful, or which might be in any way prejudicial to the life of the individual and of the species, must of necessity, in the course of many generations, be utterly or to a very great extent crushed out of existence. Thus, they say, if we find a set of creatures whose organic structure and instincts are just what we can feel to be most desirable for their particular place and functions in the world of being, we are to explain this phenomenon to ourselves not by supposing that a Supreme Intelligence by some exercise of will and power moulded these creatures in their present state, or with the capacity of attaining to that state; but by remembering that, through a long line of ancestors, organs and properties which were useless have been of necessity gradually dropping off, and those that were useful have been gradually developed and strengthened. Now, without stopping to enquire how far the eminent investigator himself (who was never very explicit on this matter) would have accepted these conclusions, it may be well to point out, as it has often been pointed

ed out before, that there are at least two manifest exceptions to be taken to this argument of the materialists. The first is that, even if it were granted that the law of natural selection is a true and sufficient account of all the phenomena of the organic world, this would be by no means the end of the question. It may be easy for some minds to conceive of a law without adding the conception of a law-giver; but to many minds that is simply impossible. At all events even if this conception be admitted, it is only the necessary force of the argument from design that will be weakened. No presumption will be raised against it; since this at least is plain, that the conception of a law does not exclude the conception of a law-giver. But the second exception is more to the point, so far as my present purpose is concerned. It is this; The law of natural selection, when admitted, and I for one, so far as I am able to understand and appreciate it, am quite disposed to admit it, does not and cannot explain all the phenomena, or anything like all the phenomena, of actually existing organisms, even so far as they are known to us. In the first place, there are found in many creatures organs which, in their complete development, as they now exist, are highly useful to the creature which possesses them but which in their rudimentary stages, if we are to suppose them to be gradually developed, must have been not only useless but highly inconvenient to many generations, and which therefore, according to the principle of Natural Selection, never could have been developed. We are expected to believe for instance, that the various senses which animals possess have gradually come into existence from the very slightest beginnings of sensitiveness in various nerves. It may have been so, but if it has, it has been under the fostering care of some over-ruling Power and in spite of Natural Selection; since it is plain that, in these rudimentary stages, when there was yet no perception but only a sensitiveness, the conflict for existence would soon have put an end to that nerve. But, again, there are to be found in the animal and vegetable world many creatures possessed of organs and habits which, so far as can be ascertained, are not very useful to themselves, certainly not necessary to their existence, but which are highly useful and beneficial to the world at large. And I want to know, if Natural Selection could be thought to be everything, how these creatures could be supposed to have come into possession of those organs and to have formed those habits. If an organ is useful to any creature, and was useful to it even in the very first stages of its development, one can of course see how the individual in which that organ was more fully developed survived the others, and so how from generation to generation in the conflict for existence the organ grew up; but if an organ or an instinct or habit be not useful, or not necessary to the creature itself, but in the use to which the creature puts it, be either necessary or useful to the world at large, the Principle of Natural Selection has nothing to do with such a phenomena; the Principle of Intelligent Design alone can explain its existence. And even if the organ or the instinct serve in any way the needs of the creature to which it belongs, yet, if it can be shown that the creature could do without it, whilst at the same time its existence is highly advantageous to other creatures and especially to man, there arises to say the least a very strong presumption in favor of the Principle of Design as against the mere blind agency of natural causes.

I have been led to bring this subject before you this evening, and to make these observations upon it, my reverend brethren, by the fact that the investigations and conclusions which the eminent man to whom I have referred made public a few months before his death, in that wonderful book entitled "*The formation of vegetable mould through the action of Worms*," seem to me to point to very plainly in the direction which I have indicated. The author does not himself indeed give the slightest intimation of such a tendency in his argument. But neither does he try to exclude it. His mind did not favor the super-natural, and if we claim for him that he did not deny an intelligent creative force as distinct from what was merely material, that is all that we can claim. But the truths to which his investigations often point are not the less unmistakable; most of all are they unmistakable in his book.

What is it that he has taught us here, as the result, absolutely certain as it appears, of the most patient and minute investigation, carried on through more than forty years and directed by that singular sagacity and power of forecast which characterized him? Let us hear it in his own words:—

"Worms have played a more important part in the history of the world than most persons would at first suppose. In almost all humid countries they are extraordinarily numerous, and for their size possess great muscular power. In many parts of England a weight of more than ten tons of dry earth annually passes through their bodies, and is brought to the surface on each acre of land; so that the whole superficial bed of vegetable mould passes through their own bodies in course of a very few years. From the collapsing of the old burrows the mould is in constant though slow movement, and the particles composing it are those rubbed together. . . . Thus the particles of earth, forming the superficial mould, are subjected to conditions eminently favorable for their decomposition and disintegration. Moreover the particles of the softer rocks suffer some amount of mechanical trituration in the muscular gizzards of worms, in which small stones serve as mill stones." All this he proves to us by the result of numerous observations; and he also tells us how the worm is provided with peculiar organs—a gizzard of remarkable construction, and calciferous glands such as are found in no other living creature, which enable it to accomplish this work of trituration and chemical decomposition. And further we learn how by means of this passage of the earth through the body of the worm, and by its constant habit of drawing in leaves to line its burrow and to stop up the entrance, the mere mineral substances in the superficial earth-covering are always being thoroughly mingled with decayed vegetable matter, which everybody knows to be essential to the production of a good soil; how the worms are continually covering up bones and other fertilizing matter lying upon the surface, and so facilitating their absorption into the soil; how they drain the ground with their burrowings and enable the air to penetrate deeply into it; how, in short, these poor blind and deaf creatures, so low down in the scale of sentient existence as to be taken as the emblem of that which is worthless and degraded, yet, not altogether as it appears devoid of intelligence, do for the ground, and do it more thoroughly if more slowly, all that man seeks to do by his implements of cultivation. "The plough," says Mr. Darwin, "is one of the most ancient and most valuable of man's inventions; but long before he existed the land was in fact regularly ploughed, and still continues to be ploughed by earth-worms. It may be doubted whether there are many other animals which have played so important a part in the history of the world, as have these lowly-organized creatures."

But now, why do the earth worms do all this ploughing and turning up of the soil? Why do they thus busy themselves through a considerable part of every year in pounding little stones, decomposing fibre, mingling various elements together, exposing that which has been exposed, doing everything that is needful to prepare a fertile soil for the use of man? How do they come to have not only the instinct to do this, but the organs also that are necessary for it? If Natural Selection is the true and complete account of everything, they do these things because they are necessary for their existence, they have these organs, because by means of these organs they live. But what says our teacher? He tells us that there are two objects with which worms swallow the earth and grind it. The one is to make their burrows; the other is to get food out of it. But it is certain that for neither of these objects is digestion of the soil at all necessary. The worm has the power of burrowing without swallowing, by a simple mechanical use of its head and pharynx, and actually does burrow in that way as much as in the other. And as for food, not only can it obtain food without swallowing the earth, but it can obtain food much more easily and much more abundantly, and does so for the most part. The creature, therefore, which would find upon the surface of the ground an abundance of half-rotted leaves such as form its ordinary food, is impelled by an instinct certainly not born of Natural Selection or the conflict for existence to pass large quantities of

earth through its body, from which it obtains a very small amount of nourishment, benefitting future ages of mankind the more in proportion as it chooses to employ greater exertions to satisfy its hunger. Surely the conflict for existence would impel the worm to obtain its food in the easiest and most direct fashion, and would lead to the development of organs adapted for such use, at the expense of those that were adapted to more circuitous methods. It seems to me to be beyond question that, if in the case of these creeping things of the earth, the law of Natural Selection had been the only law imposed, or if they had been simply left to use for their own advantage the amount of intelligence which it seems from this book that they possess, we should have had by this time upon the earth only such races of worms as burrow by outward mechanical means and obtain their food directly from the stores which lie thick about them; that supposing these creatures to have been originally endowed with the rudiments of two different faculties, one supplying them with abundance of food at the cost of little labor, and the other giving them little food by laborious processes, the latter faculty would in the course of ages have been lost, the former alone developed. This being the case, the instinct which leads so many species of the worms to swallow the earth, whether for burrowing or for nourishment, and the organs whereby they triturate and modify it, must owe their existence, not to Nature but to a Will and a Power above Nature.

Thus, then, we think of these innumerable little creatures, spread all over the world—they are found, Mr. Darwin tells us, not only throughout the great continents but on the most isolated islands, from Iceland to Kerguelon—and everywhere busily occupied, generation after generation, in wearing down rocks and compounding vegetable mould, in which man may sow and plant with certainty of fruit, doing this not for their own advantage or convenience, but the advantage it may be of races yet to live, we may recognize one signal proof, if not of the Existence and Wisdom and Power of God (which it may well be are to us past all need of proof), yet of His marvelous care for all His creatures, and of that wonderful economy of Nature which makes all the various parts of the great whole mutually dependent, so that the lives of none are useless, and even their very wants may become means of benefitting others as well as themselves. It may be that we have not yet learnt thoroughly the great truth which Bacon expresses in the words "God hangs the heaviest weights on the finest wires," have not yet discovered for ourselves that there is no room anywhere in the universe of God for contempt of that which is merely little, and that all our faculty of scorn was given us to spend itself on that which is false, not on that which is lowly. If it be so, I know of no discovery of modern times better fitted to teach us that lesson than this discovery which has been gradually coming to the light during half a century, and which so recently as in 1869 was ridiculed as impossible: and I know of no teacher so well fitted to impress this lesson upon us, however grievously he may fail in other matters, than the man who has brought into such great prominence in all his books the two great truths of an unceasing and unlimited action and reaction of all parts of Nature upon one another, and of the production of gigantic results from the gradual and accumulated operations of the most trifling causes.

There are many points of interest in the book to which I have been referring, some of them not without their bearing upon the great argument from Design, which I have omitted to notice, thinking it best to confine our attention to the most significant. The name of God is, unhappily, not mentioned in it, but I cannot think that any one can read it carefully without having thoughts of God and of His goodness suggested by it. At all events, what ever may become of the book, the facts seem to be firmly established, and that those facts are such as to strengthen the Theistic argument and to help the devout soul to greater reverence and thankfulness I hope I have shown. The worm, which has been known chiefly as the emblem of mortality, is found to be a minister of fertility and life, and He who so constituted it is our God, whom henceforth the very creatures that live in the dust shall help us to praise.