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The Church Guardian.

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

Vol. 3.—No. 19.

THURSDAY, AUGUST 18, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

UPWARDS of eighty Indians have been killed in a war between the Upper and Lower Chilcot tribes in British Columbia.

The deepest well in the world is 3,200 feet, or more than three-fifths of a mile in depth, and is located at Buda Pesth, Hungary.

A DESPATCH from Victoria, Vancouver's Island, says the salmon fisheries have been very successful, and the catch is estimated at 200,000 cases.

The French Academy has awarded a prize of 2,000 francs to Mr. Murray, the author of an essay on the history of Greek sculpture down to the age of Pericles, written in English.

The New York emigration officials say they could find employment for five hundred servants per day if they had them. The demand for labourers of all kinds is increasing.

The Toulon papers announce that a fire has destroyed twenty-five hectares of the forest of Pierrefeu. Two children who happened to be in a hut in the forest were burnt to death.

LEO XIII. has been applying himself with assiduity to the study of English, and not only can read it well but recently made a very neat speech in that language to some English ladies who had visited the Vatican.

The Portuguese Government have made primary education compulsory for children between seven and twelve years of age living within a radius of two miles from any Government school, exempting the very poor.

A PARIS paper has published an obituary for a fish which lately died in the lake at Fontainebleau. Its name was Fanny, and it was supposed to be 420 years old. It had been fed by crumbs from the hands of a number of kings.

CANON HOAR is firmly persuaded that the Jews are destined to re-occupy the Holy Land. He made a speech to that effect at the late meeting of the London Society for Promoting Christianity among the Jews, and gave reasons for his conviction.

THERE is now building in the Baldwin Works, Philadelphia, a locomotive designed to be the fastest in the world, and intended to do 80 miles an hour without taking in water. It will be taken to Europe and tested on the railroads of England and the Continent.

THE grave of Dean Stanley is in the Montpensier Chapel, or the north-eastern recess of Henry VII.'s Chapel. It is an ordinary grave, and when it was dug the coffin of Lady Augusta Stanley, who had pre-deceased him five years, was uncovered. The remains of her husband have now been joined with her own.

THE *Manchester Guardian* says the Bishop of Madras has ordained Mr. Thomas Richards, who till recently was working as a miner at Collington, Cornwall, but who, by constant perseverance, had taught himself Latin, Greek, Hebrew, German, French, Syriac. He is now devoting himself to educational work in Burmah.

WHEN fear is felt as to the eventual outcome of the large Roman Catholic emigration to the United States, it should be borne in mind that in a long period of years the Protestant has exceeded the Roman Catholic emigration. In the thirty years ending in 1877, 300,000 more Protestants came than adherents of the Pope.

THE *Daily News* has a telegram from its special correspondent, dated "Merv, July 14," in which he says:—"The rectification of the Russo-Persian frontier is a burning question here. The Turcomans, in view of their reforms and the suppression of brigandage, hope for the recognition of their nationality by Europe. The caravan by traffic is greatly increasing. As for myself, I hope for a speedy release."

AN earthquake has been felt at Morges, Geneva, Lyons, Grenoble, Aix-les-Bains, Chalons, and Chambery. The same day various parts were visited with destructive storms. Lapraz, a village in the Vaud, was set on fire by lightning, and all but destroyed. In Thurgau, a whole district was devastated by hailstorms, the crops ruined, the trees stripped of their foliage, and buildings injured. In the Valais there were disastrous floods.

THE aggregate population of the United Kingdom is now 35,240,562, consisting of 17,253,947 males, and 17,986,615 females. The population of London is 3,814,571.

THE original of "Mary had a little Lamb," was written by Mr. John Roulstone, of Boston, proprietor of a popular riding school, sixty years ago. "Mary," the owner of the lamb, is now Mrs. Tyler of Somerville, Mass.

THE late Stephen Paxton, the well-known Sunday School Missionary in the West, leaves a noble record; 1,400 Sunday Schools owe their organization to him. These now possess 11,000 teachers and 70,000 scholars. The ever-widening circles of his influence will touch the shores of the other land and affect the issues of eternity.

THE Jewish element in Germany is much larger than any of the countries of Western Europe. In 1871 they numbered in Great Britain 45,000, and in Germany 512,000. In 1810, in Prussia, there were 124,000 Jews, and in 1836 there were 215,000, so rapidly do they increase. Their average of education and of wealth in all countries is large. In New York they publish a daily paper in their interest, and it is chiefly read by Russian and German Jews.

A WATCHMAKER in Newcastle, Pa., has made a set of three gold shirt studs, in one of which is a watch which keeps excellent time, the dial being about three eighths of an inch in diameter. The three studs are connected on the under side by a strip of silver, and the watch is wound up by turning the stud above, and the hands are set by turning the one below. The watch works by a pendulum, and the pendulum will act with ease and accuracy in whatever position the stud is placed.

A CHURCH without children in its pews, at its services, and at the Lord's table, is practically a contradiction in terms. The best, strongest, most growing and most useful Churches are those which are constantly nurturing children in the fear of the Lord, and receiving them into their fellowship, and training them up as young Christians, to pious living and holy activity. In this process the public worship of God has its essential functions. No Church can prosper which neglects its children and youth.

By the eighth annual report of the trustees of the Church Mission to Deaf-mutes in the United States, it appears that their ministries have directly reached about 2,500 deaf-mutes, and indirectly many more. There are eight clergymen engaged in the service, the Rev. Dr. Gallaudet being general manager, and nine lay-readers and helpers. The income of the trustees during the last year was \$6,402.75, a sum entirely inadequate to their wants and for the proper prosecution of the work. The building fund amounts to \$4,591.66, and is slowly increasing.

THE body of Emmanuel Kant, the German metaphysician, which, since his death in 1804, lay in a tomb in the Cathedral of Konigsburg, has been removed to a new Gothic Chapel built in his honor, adjoining one side of the Cathedral. The stone which covered the old tomb has been removed to the Chapel, and still bears the inscription prepared by Kant's friend, the Councillor Scheffner, as follows:—"Sepulcrum Immanuelis Kant, nati a. d. X. Calend. MDCCXXXIV denati pridie I. D. Febr. a MDCCCLV hoc monumentum signavit amicus Scheffner." Under this stone and enclosed in a zinc coffin are the ashes of the philosopher. Behind it, on a pedestal, is a marble bust of Kant. The wall near by is decorated with copies of Raphael's pictures in the hall Della Segnatura of the Vatican.

TRUE statesmen never underestimate the value of the Bible. Upon this point the sceptical Thomas Jefferson and the Christian Edward Everett are at one. This is the testimony of the former:

"I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

Said the latter:

"All the distinctive features and superiority of our republican institutions are derived from the teachings of Scripture."

Nor is this witness confined to our own land and people:

"An African prince sent to Queen Victoria to learn the secret of England's greatness. She sent back by the ambassador a Bible and this answer: 'Tell the Prince this is the secret of England's greatness.'—*Am. paper.*

THE land of the Magna Charta believes in both the right of petition and the obligation of the Sabbath. On the 6th of July, in the Commons, Mr. Stephenson, a Liberal, presented a petition, 110 yards long, and containing 84,324 signatures, in favor of closing public houses in London on Sundays.

THE following confession of an honest scientist of Philadelphia will be reassuring to minds distracted by the presumptuous "opposition of science falsely so called": "Our science of Nature, like our science of man, is a patchwork of half-stated, half-worked-out sums on a slate; and we are kept as busy with the sponge as with the pencil."

THE Monks of the Abbey of Tre Fontaine, in the malarious Roman Campagna, where a few years ago no one could sleep at night without contracting disease, have made their property habitable and healthy by means of plantations of the Eucalyptus. Trees four years old are twenty-six feet high and twenty-eight inches in circumference, while those eight years old are fifty feet high and nearly three feet in circumference. The Eucalyptus owes its fever-dispelling properties principally to the enormous quantity of water which it can absorb from the soil—twice the weight of its leaves in twelve hours—and to its property of secreting an aromatic essential oil, by which its oxidation produces peroxide of hydrogen—one of the most powerful disinfecting agents. The Monks also find it good to drink a tea made from the leaves of the tree.

"AND now, my soul, I must ask thee again and again, *What shall we render to the Lord our God for the innumerable benefits He hath done unto us?* Which way soever I go, Thy grace prevents and follows me; and many times, when I have given myself for lost, Thou hast by some sudden and surprising turn of mercy delivered me from my calamities and my fears. When I went wrong, Thou hast brought me back and guided me in the right way; when I offended, Thou hast reproved and chastened me; when I was in heaviness, Thou hast supported my spirits; when I fell, Thou hast set me up again; when I stood, Thou upheldst me. Thou didst enable me to know Thee more truly, to believe in Thee more steadfastly, to love Thee more vehemently, to follow Thee more eagerly. And now, O Lord my God, the joy of my life, the light of my eyes, what requital shall I make Thee for all Thy inestimable mercies? Thou commandest me to love Thee, but how can I ever love Thee enough?—*St. Augustine.*

THE stone expected from the King of Siam to be placed in the Washington Monument has arrived. The letter accompanying the stone states that it was excavated by his Majesty's orders from the royal quarries in the Korat hills, distant about one hundred miles from the city of Bangkok. His Majesty, during his youth, conceived a peculiar fondness for America and her institutions, derived in great part from the instructions of our Missionaries there, and assumed the title "George Washington." For many years prior to his elevation to the throne, he was familiarly addressed as "Prince George Washington." The King left it optional with his agents to have the inscription on the stone engraved in English or Siamese. As it was found difficult to correctly engrave the Siamese characters, the English were adopted. The original of the inscription in the Siamese language is, however, enclosed on a slip of paper. The full name and title of the royal donor is "His Majesty Krom Phra Ratcha Wang Borwang Satan Mongkong, Second King of Siam." The stone is small, being about six inches by twelve, and is of yellowish brown color. The inscription says: "Presented to the Washington Monument Association by his Majesty the Second King of Siam."—*Am. paper.*

FOREIGN MISSIONS.

ALGOMA.

ALGOMA is the name given to one of the dioceses into which Canada has been divided. It lies along the northern shore of the great lakes Huron and Superior, and has many lakes and rivers of its own which would be thought very large in England, but which appear of no importance when compared to the great inland seas of North America and the river St. Lawrence which flows through them.

In the course of the last ten years a great many English and Irish families have come to this part of the backwoods of Canada, and finding that the soil is very fertile, and particularly good for feeding cattle and growing corn, have written to their friends at home to join them. A great deal of the excel-

lent American meat sold in London and Liverpool comes from Algoma, and is raised by the English and Irish settlers.

The rest of this paper will tell about Mr. Crompton's work in his own words.

"I came to settle here with my large family after many years' work in St. Giles', London, Costa Green, Birmingham, and Angel Meadow, Manchester, as a City Missionary and Lay-reader, and finding there was a demand for my help by my Church, I willingly offered myself, and chose the life I now lead. I commenced as Lay-reader among my immediate neighbours, and soon had seven stations at which to hold service. Then I passed for orders. I have as happy a home (when I am there) as falls to the lot of man, and though on my travels I have to give up many of the conveniences of life, it is not that which gives me pain or forms the hard part of my work. It is that there is so much to be done around me which with all my labour I cannot begin to do. My travels lead me through eleven townships. Each is upwards of ten miles square, so that my small parish contains 1,100 square miles! Beyond me are 1,600 square miles of country which are never visited by a parson. Thus I am the only clergyman of our Church in a country of about 2,700 square miles, teeming with thousands of souls for whom Christ died, and who once knew Him as their Saviour. By the system of free grants people are tempted into backwoods life. There are at the present moment tens of thousands of human beings where five years ago the residents could be counted on both hands. There is not a colonial church anywhere which could make provision that these souls should be properly cared for; and I feel deeply the responsibility which will lie upon our brethren at home if they do not make strenuous efforts that these wandering sheep should not be lost to our Israel.

"I can number my people (those belonging to the Church) by hundreds now. I could number them by thousands if I had the power to do so. I wish in every possible way these settlers show their earnest desire for the services of their loved Church. One woman used to borrow her husband's top boots to walk three miles through a swamp to attend a monthly service. A man met me the other Sunday, having walked twelve miles for the purpose of asking me to go near the place where he lived and give them an occasional service, for he said 'there are more than forty Church families there.'

"On Sunday, October 5th, I opened a so-called church at Seguin Falls. Seven pounds was all the money we could get towards building it, but the men did the work for nothing. As a special favour I gave them the whole day, and the people came miles, many as many as ten, to service. In the morning we had sixty-three grown persons, but in the evening the place was crammed, hardly leaving me room to officiate. A poor man from Manchester, who had walked seven miles to service, stood forward, literally shouting the chants and hymns, with the tears streaming down his face. At the end he grasped my hand, forgetting how he hurt me, and said, 'Sir, sir, Mr. Crompton, I have been right to the top, right to the top of the tree to-day. Thank the good Lord for this day.' One woman could not stand from emotion, but how she sang! Her whole soul seemed to be pouring from her, whilst her husband knelt by her side during the whole service. They had walked above six miles to it. But Mrs. W. from London was the lady of the occasion, because her baby was to be the first baptized in 'our new church.' Was ever baby so honoured! One lent a nice lace cap, another a white frock, &c. When I was going to our 'font' the whole congregation seemed as if they were desirous of getting there too. And oh! those responses, they came from full hearts, sometimes accompanied with full eyes. Before the whole crowd Mrs. W. said, 'I have never been in a church since I heard Bow Bells (eight years ago), and now my precious baby is the first baptized here.'

"But why multiply instances? I could give them by the score, where our fainting brethren are longing for the waters of life. God grant that these very words, written in the backwoods twelve miles away from a village, may ring through the length and breadth of my old dear home. I know that there is much distress there, but that very distress is sending hundreds out here to be scattered as sheep having no shepherd, unless some one will help them."

At present the Canadian emigrants have hard work to provide food and shelter for themselves and their families, and if they are left without the means of grace, and their children are allowed to grow up ignorant and vicious, they will not care to do anything for the service of God, even when able to do so.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

New Glasgow. In mentioning the plan for the projected church, the name of the architect was printed incorrectly; it should have been J. Drayton Wyatt, 312 Liverpool Road, Holloway, London, G. B.

AMONG MEN. The men working for the Hallam Company have lost their library and reading room by fire. Their books were worth \$200 or \$300. The Rev. D. C. Moore will be glad to forward to the new room provided by the Company any books contributed to supply the place of those lost. The book should be of general interest.

CHURCH. We have been making some long-needed repairs to our Church here this summer, and have succeeded in getting two good coats of paint on the outside of the building, which makes a great improvement in its outward appearance, as the old paint had got pretty well washed off by its seventeen years' exposure to wind and weather. Inside we have not done a great deal, beyond having the whole building thoroughly cleaned and the walls and ceiling whitewashed, but that makes a great difference in the appearance, as the walls had formerly been coloured yellow, which, with the smoke and dust of forty years, had got decidedly grimy. This has now, however, been washed off, and the only effect it leaves is to give a delicate tint to the whitewash put on in its place. Scarcely enough has been subscribed in the Parish to pay for the painting, but more work has got to be done about our Church buildings, and we have a debt of somewhat over two hundred dollars weighing us down, so the ladies of the Parish have decided to seize on the opportunity of a regatta, which is to be held here on the 18th of August, under the auspices of the Royal Yacht Club of Halifax, to hold a bazaar, for which they have been preparing busy work for some time, and to provide dinner and tea for as many of the hungry pleasure-seekers as will patronize them on that day. There will be feet races and amusements on shore in connection with the regatta, at which will also be rowing races for both men and women, as well as the yacht races. Dinner and tea will be served in a temporary building, to be put up for the purpose on a field near the starting point for the races, and refreshments, ice cream, lemonade, &c., will be on sale at the same place throughout the day, while the bazaar will be open in the Mason's Hall at the same time, and be kept up with a sale of refreshments, as well as the fancy articles, in the evening. The bazaar is looking very pretty just now, with its beautiful green canopy, and, altogether, we hope to see a large number of visitors from all parts on the 18th. There are a large number of non-resident visitors at the hotels now from Halifax, Windsor, Kentville and the United States, who swell our congregations considerably.

ANNAPOLIS RURAL DEANERY. Pursuant to notice, the regular meeting of the Annapolis Rural Deanery was held at Digby on Thursday, the 11th July. The following members were present, viz:—The Rev. the Dean, and Revs. J. A. Ritchie, John Ambrose, H. D. deBlois, E. M. Wilkins, E. P. Grotorex, and J. W. Partridge. Service was held at 11 a. m. in the Parish Church of St. Paul's. Prayers were said by the Rev. J. W. Partridge, and the lessons read by Rev. Messrs. Wilkins and Grotorex. At the Holy Eucharist, the Rev. the Dean was the celebrant, and the Rector of the Parish the Epistoler. The sermon was preached by the Rev. E. P. Grotorex from Gal. vi. 11, and from the way in which the subject was handled must have convinced many of the reality of the "Cross of Christ." After dinner at the Rectory, the usual meeting of the Deanery was opened by prayer. The appointment of Rev. H. D. deBlois as Secretary was unanimously confirmed. The Dean brought to the notice of the meeting that, in the demise of the late Secretary, the Rev. Walter S. Gray, the Deanery had sustained its first loss in the death of one of its members. He paid a high tribute to the efficiency of our late brother. The following resolution was then moved by Rev. J. Ambrose, seconded by Rev. H. D. deBlois, and passed unanimously:—"The members of the Rural Deanery of Annapolis beg, at their meeting of the Chapter in Digby, to seize the first opportunity to express their sense of the sorrow and regret with which they have learned the decease of the Rev. W. S. Gray, A. M., and who, during several years, efficiently discharged the duties of Secretary of the Deanery. And, further, the Chapter desire to offer to Mrs. Gray their sincere sympathy and condolence in the sad bereavement which she has sustained." Archdeacon Tatlock, Rector of St. John's, Stanfield, Conn., having been introduced, was requested to take a seat in the meeting. Having gracefully acknowledged the courtesy, he mentioned the fact that twenty-four years ago the Rev. W. S. Gray had preached the first Church sermon in a scattered mission in the United States, where now from that same district three large and important Parishes had sprung into existence, and that he had just received a pressing invitation to assist in laying the corner stone of a large stone Church in the same place. The subject chosen for discussion was the present state of King's College, when, after a long and

interesting debate, the following resolution was moved by Rev. J. Ambrose, seconded by Rev. J. A. Ritchie, and unanimously passed:—"Resolved, That inasmuch as the members of this Rural Deanery look upon all education as organically defective which is not based upon and continually combined with distinctive and definite religious training; and further, as a large proportion of the people of Nova Scotia have determined upon the continuance and efficiency of their denominational colleges, thereby rendering impossible the establishment of a consolidated University, from which distinctive religious training shall be excluded, all members of the Church of England should, without delay, make every possible effort to place King's College in a thoroughly independent and efficient condition." The Dean was requested to prepare a paper, to be read at the next meeting, on the best means of improving the financial condition of the Church with regard to its missionary work, and Father deBlois, to which he graciously assented. A public meeting was held at the school House in the evening, when able and instructive speeches were made by all the members of the Deanery present in the morning, nor must the address of the able and learned Archdeacon of Connecticut be forgotten. Among other things, he mentioned that his Parish was among the very first to have received a grant of £50,000 from the venerable the S. P. G., and that had it not been for the American Revolution he would have been in all probability the recipient of the same income, and that his people, concluding that since he had such a magnificent income from home, he could well do without their assistance, would have contributed little or nothing, but now, since for many long years they had been deprived of that grant, his stipend had been largely, modestly, compelled him to abstain from saying how largely increased, but ample enough for his own wants, and that in addition to this, their contributions for Missionary and Church purposes for the last year amounted to several thousand dollars. He told the audience that as the venerable S. P. G. had sent the first Missionary to Connecticut, so had Connecticut sent the first Missionary (in the person of the Rev. Mr. Veits) to Digby, and wished to know whether Digby had kept the ball rolling, and sent a Missionary elsewhere, or whether she was going to stop here. The views he enunciated were fresh, and directly to the point, and, as he pointed to the glorious future, there might still exist for the Church in this Province, an enthusiasm was kindled, that will not, it is trusted, be allowed to soon die out. The collections taken, amounting to seven dollars and fourteen cents, were as usual handed to the Secretary, to be forwarded to the Secretary of the Foreign Missions. That evening, meeting that, even the large attendance of the clergy, the amount of work done, the efficiency of the speeches, the interest taken, and last, but not least, the presence of Dr. Tatlock, was universally admitted to have been more than usually interesting.

DIGBY.—On Friday of last week, it was our painful duty to commit to the grave all that was mortal of the late Mrs. Mary Ann Nichols, mother of the Rev. Dr. Nichols, Rector of Liverpool, N. S. Mrs. Nichols' remains were brought from Liverpool to this, her native place, by her son and his family, to be laid in Trinity Churchyard, beside her husband and her son, the late Charles Nichols, followed by many sorrowing friends, and lovingly committed to the ground by the Rev. John Ambrose. The writer, like all of her son's former Cmates, must ever cherish her memory with a son's affection. Earnest and unobtrusive in her piety, cheerful and kindly of disposition, ever thoughtful for the feelings and comfort of all around her, full of that heavenly charity which thinketh no evil—we who best knew her must now bear our testimony that "the memory of the just is blessed." For all the work of her peaceful and holy life, "may the Lord reward her in that day." J. A. Totten Rectory, Digby, Aug. 11th, 1881.

TREVO.—Bishop Williams, of Quebec, preached in St. John's Church, to large congregations, on Sunday last.

DIOCESE OF FREDERICTON.

PORTLAND.—St. Paul's.—Messrs. Christie & Co., of Waterloo street, are now making a handsome reredos for the Valley Church, the gift to the Church of Miss Hazen. The body of the work is of ash, and the columns are of ebonized cherry, the finest quality of both woods having been selected for the work. The reredos, which is the form of a screen, and will be detached from the east wall of the church, will be ornamented with niches, statues, and designs in stained glass, the whole being tipped with three large gilt crosses. The reredos is 10 feet wide, and when mounted at the rear of the holy table (which is being remodelled to suit), will measure about 30 feet from the floor to the top of the central cross. The reredos is divided into five panels, the centre one containing a heavy ebonized cross, two feet long, on an ash ground. In a trefoil above this is, a beautifully carved white dove. The two panels on either side are set with stained glass, bearing the heads of four Evangelists. The panels are adorned with small columns of ebonized cherry. The whole work is handsomely executed, and is pronounced by competent judges to be equal to anything in this line that could be made

abroad at the same figure. It is just such jobs as these that show what our mechanics can do in the higher lines of work, whenever called upon. The reredos will be placed in the Valley Church as soon as the painting now being done there is completed. It will be a handsome addition to the interior of this already pretty church.—See.

DEANERY OF WOODSTOCK.—A meeting of the Deanery of Woodstock was held at Richmond on the 14th inst. The clergy were all present excepting Messrs. Flewelling and Hansen. C. P. Hamington, Esq., B. A., a Divinity student, was present upon invitation. There were two services in St. John's Church. In the morning the Rural Dean celebrated the Holy Communion, and in the evening the Rev. Leo A. Hoyt preached. Three sessions of the Chapter were held. The fourth Chapter of Second Corinthians was read in the original, and discussed. A discussion of "Prayers and Thanksgivings, upon Several Occasions," also took place; and other business of the Deanery was attended to. The following resolution was unanimously passed:—"That this Chapter learn with regret the removal of the Rev. Frederick Towers, B. A., from the Deanery, and desire to express a hope that he may have success in his new field of labour." The next meeting will be held at New Denmark. L. B. W. Tower, Secretary.

DIOCESE OF MONTREAL.

Our Bishop has closed his visitation of the Deanery of Ottawa. During his progress he has ordained two Deacons,—one of these, Mr. Biddle, late of the Reformed Episcopalists, ought we not to call them the Deformed Episcopalists? His Lordship consecrated a beautiful and substantial church in Earldy. The occasion was one of great interest to the clergy there, who not only gathered for that solemn rite, but also to spend "a quiet day," a retreat in fact, with the Bishop. Holy Communion was celebrated in the early morning, and the remainder of the day spent in reading, meditation and prayer. On a small scale, this is what perhaps will be carried out in October in the city, under the name of a Conference.

There are quite a number of vacancies in the Diocese just now; among others, Hemmingford, Iron Hill and West Bromie, West Sheford, and Mile Isles. The Mission of Mansfield is filled by the transfer of Rev. W. Ross Brown from Iron Hill. The Rev. T. A. Harlan has removed to Huntingdon.

Canon Etienne, of Saint James the Apostle, Montreal, is now in France, where his health is greatly improving. He is expected back next month.

The Rev. Rector of Knowlton being in ill-health, his place is supplied pro tempore by Rev. J. Davidson.

One great want felt by our Clergy, and perhaps felt elsewhere, is the difficulty of obtaining clerical supply for a parish when its Incumbent requires leave of absence on account of sickness, or some urgent cause. If there were one or two supernumeraries attached to each Diocese, there is much ground for believing they might derive a good income by taking itinerant duty. Many a clergyman, perhaps, would give himself a much needed holiday, if he knew he could get his post filled for a week or two. Now if he wishes to spend a Sunday abroad, he has in most places to allow his church to be closed, and his people go where they please for that day, or go nowhere if so inclined. Supposing that there were not sufficient work of the kind for the whole year, he might be deputed to enter parishes where desired, to preach in behalf of the Mission Fund, or the parish clergyman's own stipend. It is a matter worthy of consideration.

DIOCESE OF ONTARIO.

A number of clerical changes have recently taken place. The following may be enumerated: The Rev. G. W. G. Groat, of Carleton Place, has been appointed to the Mission of Lyn, vice the Rev. J. Austin, promoted to Gananoque. The Rev. G. J. Low, of Merrickville, has been appointed to Carleton Place. No appointment has yet been made to Merrickville; nor to the Mission of Cumberland, rendered vacant by the appointment of the Rev. T. Garrett (after many years' faithful service), to the Mission of Nepean, near Ottawa,—the esteemed Incumbent of the Parish, the Rev. G. Jemmett having been promoted to the Rectory of Richmond.

MORRISBURG.—Deep sorrow is felt at the announcement of the Rev. Rural Dean Forest's illness. His numerous friends hope to hear of his speedy recovery. We learn the Rev. A. Jarvis, late Incumbent of Osnabruck, undertakes the temporary discharge of the duty.

THE EPISCOPATE.—The Lord Bishop of the Diocese (it is said) will not sail for Canada for some weeks yet. After successfully discharging with the Bishop of Toronto the task of procuring a Provost for Trinity College, Toronto, His Lordship has undertaken other duties. We observe he was one of the speakers at a recent missionary conference of the S. P. G. in Brighton.

DIOCESE OF TORONTO.

WEST SIMCOE DEANERY.—Some one writing of the Capital of Ireland, says, "Dear, dirty Dublin!" but one, writing of the principal town of the northern part of the County of Simcoe, would be inclined to say, "charming, cleanly Collingwood." At any rate, so the place appeared to the clergy of West Simcoe on the 25th and 26th ult., when they held their July meeting at Rock Court, Mrs. Lett's delightful residence, situated in one of Collingwood's most picturesque suburbs. Though the meeting (like all others of an ecclesiastical character held in this place) was looked forward to with much pleasant anticipation, yet a gloom was cast over it by the death of a very dearly beloved son of the Rural Dean, the funeral having taken place on the previous Saturday. Though in the midst of the harvest, "the whole parish" attended, and they showed their esteem and affection for their pastor and his family; and at what may be called the Mortuary Eucharist (though really it was held in the cause of the impossibility of having a celebration the following day) at which the Rev. J. Farncomb, M. A. Deacon, some sixty (including all the bereaved family) communicated. The clerical meeting at Collingwood would certainly have been postponed on account of Mr. Foster's bereavement had not he himself in his thought for others, almost insisted on his being held at the time appointed.

On the 27th, St. James' Day, Evensong was said at All Saints' Church, the Rev. Messrs. Swallow and Farncomb saying the prayers, the Rev. Messrs. Spragge and Lett reading the lessons, and your correspondent presiding at a sermon. The service was very hearty, and the singing excellent. The Church is such as is not often seen in this Province, being quite ecclesiastical both in design and appearance, inside and outside; moreover, being built of stone, it has something of that massive look which reminds one so much of the Churches in the "Mother Country." In the chancel window is a beautiful cross, combined with the sacred monogram IHS and on the Altar Table is another lovely cross covered with moss and flowers. But what most strikes the beholder are several very elaborate scrolls, bearing appropriate texts over doors and windows. These scrolls are certainly very fine, being most artistically carved out of solid wood; and, together with most of the chancel furniture, were a labour of love on the part of Geo. Moberly, Esq., Reeve of Collingwood Township, and one of the most eminent barristers in the County. It may interest some of the English readers of the Church Guardian to know that Mr. Moberly is a cousin of the present Lord Bishop of Salisbury. Within the same enclosure as the Church is the Rectory, also of stone, and its general appearance is quite in keeping with the former edifice. Outside of the city of Toronto it would be difficult to find a Parish in the Diocese where everything connected with the Church is more complete than in Collingwood. On Tuesday morning there was an early celebration of the Holy Eucharist, the Hon. and Rev. T. P. Hodge being celebrant, and your correspondent Deacon. Several very sweet hymns were sung, one of which commences "I am not worthy, Holy Lord," the Gloria in Excelsis was very heartily sung to a somewhat elaborate piece of music, Mrs. Moberly at the organ; and, altogether, to those who were present in a devotional spirit, the whole service must have been very solemn, blessed and delightful. Immediately afterwards the clergy present (and in the Deanery except four who were unavoidably absent) assembled at Rock Court for breakfast, after which they met for the transaction of business. As your correspondent is writing, amid the bustle of a country hotel, some forty miles away from his study and his notes of the meeting, the readers of the Church Guardian must be content with a very meagre sketch of what was done by the Chapter. First, A resolution of condolence with the Rural Dean and his family in their recent bereavement was passed, and the Secretary was directed to send a copy of it to Mr. Foster. Second, A paper was read by the Rev. J. Farncomb, M. A., on the Rubrics, in which he took up none but those concerning the meaning of which there was room for diversity of opinion. The paper embraced the subject as far as the third rubric in the Communion Office. This elicited a lively and profitable discussion. Third, A resolution was passed condemning all attempts from whatever quarter to influence the Diocesan in his appointment of a successor to Provost Whittaker as Archdeacon. Fourth, There was an informal talk on personal religion and cognate subjects. Fifth, The Rev. Alfred Fletcher, B. A., (the only celibate present) having in his modesty declined writing an essay (about children in Sunday Schools), the Rev. A. W. Spragge, B. A., (late married) kindly consented to read a paper on the subject at the next meeting, which is to be held (D. V.) at Cookstown soon after the Diocesan Synod in September. Mr. Farncomb promised, at the request of the Chapter, to continue his admirable paper on the Rubrics. The last thing done, before the closing office was said, was to pass a vote of thanks to Mrs. Lett for her kindness and hospitality to the clergy. It would not be in very good taste to speak of this matter in detail, and to those who know Rock Court, it would be a work of supererogation; whilst to those who know it not your correspondent's pen could convey no adequate idea of the refined hospitality for which it is famous throughout the Rural Deanery of West Simcoe. Another vote of thanks (inadvertently omitted) should have been

passed to Mr. Hodge, for the ability, impartiality, and urbanity with which he discharged their duties of Chairman in the lamented absence of the Rev. W. R. Foster, R. D., Incumbent of Creemore.

Though several of the clergy had arranged to leave Collingwood by the evening train, yet they remained till next morning, for it was impossible to refuse an invitation to take part in an excursion, organized by Mrs. Lett, to the far famed caves of the Blue Mountains of Wottawasaga. The carriages meet the clergy and other guests at Rock Court and the Parsonage, and after a delightful drive of some seven miles there burst upon the gaze one of the most charming and extensive views in this part of the Dominion. "Charming and extensive" are hardly the words to use; "picturesque and sublime" would be more accurate. The summits of the mountain still towering above; that magnificent inlet of Lake Huron known as the Georgian Bay far below; the beautiful town of Collingwood on its shores, and reposing beneath the shadow of "the eternal hills;" are but the merest indications of the scene that broke upon the enraptured view of the visitors. A brief and rapid visit to the caverns, a charming tea on the greenward beneath the untruncated beech and maple, a delightful drive back to town at the close of a lovely summer evening, a prevent pressure of the hand, a softly uttered good night, and so ended—if not the very pleasantest, yet one of the pleasantest clerical meetings ever had in West Simcoe since it was first set apart as a Rural Deanery of the Diocese of Toronto.

W. WHEARELY BATES, Sec.

LAMMAS, PAUL, 1881.

OUR LONDON LETTER.

(By our own Correspondent.)

LONDON, August 2nd, 1881.

Another disturbance at St. James' Church, Hatcham. When will the spirit of Christianity enter into the actions and practices of its champions? That professors of Christ should for one moment think they can advance the cause of their Master by belying His precepts and smirking the beauty of those virtues that are the distinctive features of His life and teaching is beyond my comprehension. It may be my obtuseness, but I always thought "Christ," "thinking no evil," "love for the brethren," and so on were to be prominent features in the life and conduct of the followers of Christ. But such would not seem to be the creed of the "Protestants" of the neighbourhood of Hatcham. They have driven Mr. Tooth from the Parish, not reckoning the amount of good he was doing, both temporally and spiritually. It was enough for them that he was not working through their particular nose. That the poor were looked after, the destitute protected, immoral lives changed to those of purity and sanctity, men and women led to give up self and forsake their evil ways and flee to Christ their Refuge, counted as nothing to them. Party, not Christ; form, not Christianity; seems to be their God and idol. But having driven Mr. Tooth away by using the technicalities of the law, and having a gentleman placed over them by their Diocesan who carries out the law in his conduct of Divine Worship as interpreted at the instance of these disturbers, one would think that the anger of these agitators would be appeased, that quietness would be restored, and that harmony would prevail. But alas, no. The same feeling of unrest still prevails, and it would be an interesting and very instructive psychological study to go into the matter and probe this ulcerous excrescence to the very core, and try to find some remedy for the moral, psychic deformity as displayed in such people and by such ebullitions of bigotry and fanaticism.

The Southwark Incumbency question is at last settled, the Bishop having signified his intention of inducting the Rev. Mr. Thompson to the living, he having made inquiries, and satisfied himself that the rev. gentleman was not cognisant of any bribery at the late election. Respecting this parish, where the exceptional practice prevails, of electing the Incumbent by popular suffrage, and where also Church rates are still in force, attempts are being made to put an end to such a state of things. The bishop wrote to a vestry meeting of the parish, held a day or two ago, conveying an offer that had been made by two persons to give £10,000 to the Ecclesiastical Commissioners to take over the parish, thus relieving the parishioners of the Church rates, and also the patronage. By this means scandals as were permitted at the late election would be avoided. But the vestry meeting was a turbulent and noisy one, and nothing was done.

The most of the late Earl of Beaconsfield's articles of *virtu & de luxe*, and curios of various kinds have been disposed of under the hammer. The prices fetched were what would be called "fancy," about four times the real intrinsic value being the average. The Queen became the purchaser of the manuscript of "Contarini Fleming," one of the late lord's literary productions. The novel is said to have been founded on the history of Lord Byron's married life.

The appeal in the House of Lords came on yesterday, in the case of the Rev. Mr. Green, of Miles Platting, now in Lancaster Gaol, for alleged contempt of Court. Sir John Holker was the whole of the sitting arguing the rev. gentleman's cause, and had not concluded at the rising of the Court. The case will last several days.

I find that I have only a few minutes to reach the

office in time for the mail, so I shall have to promise a longer letter next time, and bring this one to a sudden termination.

Family Department.

THREE ANGELS.

They say this life is barren, dead, and cold; Ever the same sad song was sung of old, Ever the same long weary tale was told, And to our lips is held the cup of woe, And yet a little love can sweeten life.

They say our lands may grow, but boys destroyed, Youth has but dreams, and age an aching woe, Whose Death Sea from long being has dyed, Whose night with wild winds to our dreams is rife, And yet a little hope can brighten life.

They say we fling ourselves in with despair, Amidst the broken treasures of our life, Where all is wrecked, where all once promised fair, And stab ourselves with our own forged knife, And get a little patience strengthen life.

But then time, this tale of mine, and Of mortal anguish in the night, Do I midst the winter snows the lamp's leaf; Three Angels share the lot of our humanity, Three Angels glory in the resurrection.

Love, Hope, and Faith are ours in our way, Love, Hope, and Faith are ours in our way, Love, Hope, and Faith are ours in our way, And till the desert bloom with many a gem, Until the earthly fields be made eternal.

—L. S. in Temple Park.

"LORD, THOU KNOWEST ALL THINGS, THOU KNOWEST THAT I LOVE THEE."

"Peter was grieved," St. John tells us, when Jesus for the first time said to him, "lovest thou Me?" Can we ever imagine that Peter replied? Do we not know that the question pierced him to the heart? He had once before asserted his devotion to his Master: "Though I should die with Thee, yet will I not deny Thee." And what followed? That awful hour when Satan seemed to claim as his own the disciple of Christ: "Simon, son of Jonas, lovest thou Me?" Once more the hours of that horrible night rise up before him, and in an agony of self-abasement and contrition, he hears himself denying his Lord, he hears himself uttering curses as he says: "I know not the man."

Peter was grieved—few and simple words, but in the blessed Apostle's narrative nothing is said for effect, as in a merely human history, but we know that they indicate what no language could really convey. That our Peter's was in itself too deep for words to utter. But though cast down to the very depths of sadness, by the remembrance of his sin, yet Peter had a great and glorious consolation. The Lord, against whom he had sinned so immeasurably, read his every thought, knew his every emotion. When, in the rashness of his self-ignorance, he had uttered those vain words, so soon to be disproved, the MASTER had foretold his fall: "Verily, I say unto thee, before the cock crow twice thou shalt deny Me thrice." But now those gracious lips speak no prophecy of downfall. The "Yea, Lord, Thou knowest that I love Thee," is accepted, and seems the ground of the command—"feed my lambs." Yet the question "lovest thou Me?" is thrice repeated, and Peter in his *gutter* exclaims—"Thou knowest all things, Thou knowest that I love Thee."

There is no passage in Holy Scripture more profoundly touching than this. There are no words which we, as Christians, should more gladly utter. Lord, Thou knowest all things, Thou needest not that any should tell Thee. Thou knowest all my infirmities, and my unrighteousness is not hid. My life lies in an open book before Thee: every weakness, every sin is in Thy sight. Dreadful thought, too dreadful to be borne, were it not that Thou who knowest all things, knowest that I love Thee! O mystery of mercy, that love such as mine should be acceptable in Thy sight! yet Thou didst say of the despised woman, "her sins which are many are forgiven, for she loved much."

O to say this from the soul—to know that the God of Truth must recognize it as the truth that, in spite of all my sin, my unworthiness, I LOVE HIM. None need despair who can thus address the Saviour, for to love Him, is to hate our sin, to love Him is to strive to follow Him, though failing, falling at every step, it is what will help us to hope again and clasp the wounded hand out-stretched to aid us.

The Lord and source of Love, He who first loved us, will never despise the yearning of the soul, however soiled, however weighted with sin, that yet can say: "Lord, Thou knowest all things, Thou knowest that I love Thee." And more even than this. If we can say "Lord, Thou knowest that I would love Thee, help Thou my hardened and impenitent heart, I would feel after Thee, if haply I might find Thee, give me the help and comfort of Thy grace." Did ever such a cry go up unheeded by Him who would not that any should perish? Did He not accept, with full and free forgiveness, the repentance of those who,

though they had loved Him, yet in the dreadful hour of His need forsook Him and fled? Nay, did He not enlarge, purify, and increase their love, making them the pillars of His Church? His witnesses before the world, so strong in His strength that the gates of hell could not prevail against them? Let us then be *grace-like* Peter by the memory of our faithlessness, our base denial, and learn to say with him: "Lord, Thou knowest all things, Thou knowest that I love Thee."

ANECDOTES OF ARCHDEACON KIRKBY.

A Christian Indian girl was dying of consumption, that dread disease which carries off many promising Indians, both young and old. Her mother was dead, but she was tenderly loved by her father, who used to sit by her couch and watch her with anxious solicitude.

One day she said to him, "Father, will you pray with me?" He replied, "No, my child, I cannot do that, I am not a praying man." She looked at him very sadly, but made no reply. It is not considered proper for an Indian child to renew a request which a parent has once refused, at least not till some time afterward. So day by day she would repeat the prayers which had been taught her by the good missionary, and recall the texts from her Bible, and the hymns he had learned, but which she was now too weak to sing any longer. At last she felt that the time of her departure was drawing near, and one pleasant morning she said, "Father, will you take me once more to look upon the wasted form of his little daughter, and carrying her to the river she so longed to see again, he laid her tenderly down on the green bank.

She gazed upon the sky and the trees, and the still waters, and felt that it was for the last time. In a few minutes she was so weary, she asked to be taken back again to rest upon her little bed. Then with the most intense longing awaiting her communion, she again asked, "Dear Father, will you not pray with me?" The Father replied as before, "My child, I cannot, for I am not a praying man." "Oh!" exclaimed the dying child, in tones of bitter anguish, "will I go and tell Jesus that my father is not a praying man?" The poor, much-loved girl knelt and uttered his Saviour's name with all the earnestness of a broken-hearted and believing penitent, and the dear child closed her eyes, with a smile upon her face as she went to tell Jesus that her father was a praying man.

FUEL.

No. 5.

As Mary went home, she thought to her old men must be contrary things. Harry never took a bit of notice of all my trouble to find out what the Church is, yet when I told him, I could not tell, and would like him to tell me, how pleased he seemed. Well for Mary if she always remembered what many never find out, that the more a woman leans on a man, the better pleased he is, and the more independent she is, the less he cares about her. Days and weeks were passing on. Harry now and then tried to find out something about the Church from Mr. Peters, but it was not much good to him. One day Harry said something about our Church, and Mr. Peters took him short by saying "our Church, indeed? Why? where was your Church before the reformation? Harry could not answer, so Mr. Peters went on:—where are your Priests? Fancy a Church with *ministers*! Why, anybody is a "minister." Say the best you can of your Churches, as you call them, they are just preaching houses, or as we generally call them, "by father to heaven," or "scholar-shops." Why, do you really think any mortal man can make a Church? Why, there can but one Church when there is only one God; and your notion that you are all going to the same place, only different roads, is just the same as telling God, who tells you the way you are to go, that you know better than He does; and your plan will do well enough, and is easier, and not so bigoted as His is. No, no, Mr. Harry! Let me tell you there is one Church, and it cannot err either, and the Pope himself is the head of it, and he is infallible, and if he is not, where would the truth be when you Protestants are picking it to pieces on every side. The idea of you talking of "our Church." Why, man, how can you have a Church unless it was from the beginning. I have heard some of you call that a Church. What! that on the corner of the Concession? said Harry. Yes, that Episcopal Methodist, you call it. Why, Mr. Peters, I have heard you say that was here before your Father bought this place. Well, man, that is just about the time they first began, or were first heard of. They have taken the name of Episcopal, of course, just to appear older than others, like your Church, as you call it, took the name of Bishops when they were only Bessie's bishops at best. Don't you talk any more about our Church to me, Mr. Huntley! You had better learn your A B C, and then you will find out it is just as I say. Harry heard, but was not quite satisfied.

"Life consists of two parts—Expression and Repression; each of which has its solemn duties. To love, hope, faith, pity, belongs the duty of *expression*; to anger, envy, malice, revenge, and all uncharitableness, belongs the duty of *repression*."

NEGRO FLOQUENCE.

J. Theodore Holly, the negro Bishop of Hayti, a native of the United States, and consecrated in Grace Church, New York city, who, during the recent gathering of the Bishops of the Anglican Church in London, was much honoured by all his brethren, and who, at the invitation of Dean Stanley, preached in Westminster Abbey, on St. James' Day, closed his address with the following eloquent words and remarkable prayer:—

"And now, on the shores of old England, the cradle of that Anglo-Saxon Christianity by which I have been in part, at least, illuminated, standing beneath the vaulted roof of this monumental pile, redolent with the pious of bygone generations, drawing solemnly upon the presence of the

"Sanctum in Laminated bast"

that hold the sacred ashes and commemorate the buried grandeur of so many illustrious personages. I catch a fresh inspiration and new impulse of the divine missionary spirit of our common Christianity; and here, in the presence of God, of angels, and of men, on this day sacred to the memory of an apostle whose blessed name was called over me at my baptism, and as I lift up my voice for the first and perhaps only time in any of England's sacred shrines, I dedicate myself anew to the work of God, of the gospel of Christ, and of the salvation of my fellowmen in the far distant isle of the Caribbean sea that has become the chosen field of my social labours.

"O Thou Saviour Christ, Son of the living God, Who, when Thou wast spat upon by the Jews of the race of Shem, and Who, when delivered up without cause by the Romans of the race of Japheth, on the day of Thy crucifixion, hast Thy ponderous cross borne to Golgotha's summit on the sturdy shoulder of Simon, the Cyrenian, of the race of Ham, I pray Thee, O pious Saviour, remember that form, dejected and rejected now, whose son I am. Thy cross, when it shall come in the power and majesty of Thy eternal Kingdom to distribute Thy crowns of everlasting glory!

"And give to my, then, not a place at Thy right hand or at Thy left, but only the place of a gate-keeper at the entrance of the holy city, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac and Jacob, of all the joys of Thy glorious and everlasting Kingdom."

HEARTY SERVICES.

The Church will never gain upon a community; never impress upon it the beauty of holiness in its almost inspired liturgy, while the laity sit idly by to be preached to, sung to and prayed for, instead of praying and singing themselves with the clergy and the choir. There is no stranger obligation laid upon the clergy than upon them, by the rubric law, to take their appointed part in the public worship. It is common prayer, and common praise appointed, that is, to be said and sung by priest and people: "common" to both.

What idea would a stranger to the Church obtain, concerning the advantages of common worship in some of our congregations, where a response is scarcely heard—an audible and loud Amen, never? —Bishop Talbot.

A mother lay a dying. Her little son, not knowing of the sorrow coming to him, went, as was his custom, to her chamber door, saying:

"Please to teach me my verse, mamma, and then kiss me and bid me good night! I am very sleepy, but no one has heard me say my prayers."

"Hush!" said a lady who was watching beside her, "your dear mother is too ill to hear your prayers to-night," and coming forward, she sought gently to lead him from the room, Roger began to sob as if his heart would break.

"I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying mother caught the sound. Although she had been insensible to everything around her, the sob of her darling aroused her from her stupor, and turning to her friend, she desired her to bring her little son to her. Her request was granted, and the child's golden hair and rosy cheeks nestled beside the cold face of his dying mother.

"My son," she whispered, "repeat this verse after me, and never forget it: 'When my father and mother forsake me, the Lord taketh me up.'" The child repeated it two or three times, and said his little prayer. Then he kissed the cold face and went quietly to his bed.

This was her last lesson. He has never forgotten it, and probably never will as long as he lives.

A few in every age have known the divine art of carrying sorrow and trouble as a wonderful good; as an invisible garment that clothed them with strength; as a mysterious joy, so that they suffered gladly, rejoicing in infirmity, and holding up their heads with sacred presages whenever times were dark and troublous; let the light depart from their eyes, that they might by faith see nobler things than sight could reach.

It is said of the celebrated John Howard, that once, when he had cast up his accounts at the end of the year, and found he had more than he thought, he said to his wife, "My dear, I will treat you with a journey to London." She smiled and said, "My dear, the money would build a pretty cottage for a poor person." The hint was received and acted upon accordingly.

The Church Guardian,

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KING'S COLLEGE ENDOWMENT.

The following Appeal has been issued by the Joint Committee appointed for the purpose by the Governors and Alumni Association of King's College. It is quite unnecessary, we should suppose, to urge the importance of forming an Endowment of \$40,000 for the College; that it is required, the statement accompanying the Appeal sufficiently shows. The object, too, is so worthy a one that it must surely lead to very generous gifts being made by those in any way interested in the higher education of youth, and, more especially, by those who desire to see the Clergy and Laity of the Church of England maintain their position as among the best educated of this country.

We can well see the serious consequences which must result, not only affecting the Church herself but the country at large, if education under the Church's control be made to occupy only an inferior position, exercising, consequently, but little or no influence upon society. The wisely conservative character of the action of educated Churchmen in dealing with public affairs happily contributed much to restrain unwise and hasty legislation in former times; while the religious training which the Church has imparted to her sons has given society in general, and the learned professions in particular, many prominent members of well-balanced minds and of well-formed moral character.

But if in the past she has ever sought to promote the good of the State and of society by affording a liberal education almost free of expense to all of every Christian name who have desired it, must she not feel that there is now an even more imperative call for action when so much is being done to divorce Religion from Education, and to substitute for the polite and modest Christian gentleman, the bragging, narrow-minded, creedless sceptic, who, while professing to be most liberal in his views, scoffs at Christianity, denies the Divine character and obligation of the Christian's Sabbath, and would abrogate the Moral Law altogether, and compel the Christian world at his bidding to give up all it holds most dear.

Any real or supposed grievances in the management of the affairs of the College have now, by the willing action of the Governors, been made no longer possible. A statement like the one now being circulated gives every necessary information; and the promise of an Annual Statement to the Alumni Association and to the Diocesan Synod—which, we presume, will be made fuller so as to include a description of the Investments—will afford ample opportunities, if needs be, for public discussion and criticism.

TO ALL WHO ARE INTERESTED IN THE MAINTENANCE OF THE UNIVERSITY OF KING'S COLLEGE, WINDSOR.

The withdrawal of the Provincial Grant of \$2400 has deprived the College of an amount more than equivalent to the salaries of two Professors, and the Grant proposed by the Government, at the last Session of the Legislature,

would still be insufficient for the maintenance of the present Staff, which however cannot be reduced without serious injury to the students; and in fact an additional Professorship is very much required. In any case, therefore, an increased Endowment is essential to the prosperity, and even the security of the College; and a Joint Committee, of the Governors and the Incorporated Alumni, has been appointed, for the purpose of raising an Endowment of \$40,000, which, considering the reduced rate of interest obtainable on safe Investments, is the smallest amount that will probably secure the requisite Income.

Immediate action is necessary, as nothing has been received from the Province since the end of January, and money must be borrowed, for the current expenses of the College, until sufficient funds are furnished to the Governors. The Committee therefore earnestly appeal to the members of the Church of England, throughout the Maritime Provinces, by combined energetic action, to place the University on a permanent foundation, so that it may be independent of public grants and of change of circumstances.

It is understood that the authorities of the Colleges at Wolfville and Sackville have commenced raising funds, of \$40,000 and \$50,000 respectively, and have received large subscriptions; and the Committee appeal with confidence to the friends of the Venerable University at Windsor, to prove themselves mindful of its claims, and at the least as zealous as others in supporting an Institution, which has, for a long series of years, done good service to the community at large, as well as more particularly to the members of the Church of England, and which must either be supported henceforth by an adequate endowment, or cease to occupy its present position among the Universities of the Province.

The recognition of religion, as an essential feature in the education of youth, is a marked characteristic of King's College; and subscribers to the Endowment may therefore rest assured that the funds provided will always continue to be used exclusively for the benefit of King's College and University, in accordance with the principles of the original foundation.

The Alumni will place on the list of Life Members, donors of \$200 and upwards to this Fund, and subscriptions may be paid, if desired, by annual instalments extending over not more than four years.

The Committee have recommended the Governors and the Alumni to obtain legislation allowing an increase in the number of the Board of Governors, such increase to be elected by the Diocesan Synod of Nova Scotia and Fredericton, if the latter shall resolve to support the University.

It is understood that, in future, a statement of the condition and funds of the College will be submitted by the Governors to each annual meeting of the Alumni and to the Synod.

A statement of funds accompanies this Appeal, which will be enforced by agents visiting the several Parishes, on behalf of the College, and the names of subscribers will be thankfully received by any member of the Committee, and contributions by Archdeacon Gilpin, who is appointed Treasurer of the special funds, repaid, both for the current year, and for the permanent Endowment.

The Committee are: The Lord Bishop of Nova Scotia; The Archdeacon; Rev. Canon Dart, D.C.L., President; Rev. G. W. Hodgson, A.M.; W. C. Silver, Esq.; A. J. Cowie, Esq., M.D.; Thos. Trenaman, Esq., M.D.; A. B. Warburton, Esq., B.C.L.; W. D. Sutherland, Esq., B.A.

Already promised: The Bishop, half paid down, the remainder to be paid when \$10,000 shall have been paid, \$1,000; D. Hodgson, Esq., P. E. L., in 4 instalments, \$1,000; Loran E. Baker, Esq., M.L.C., Yarmouth, \$500; W. C. Silver, Esq., in 4 instalments, \$250; Dr. Cowie, in 4 instalments, \$200; Rev. Canon Dart, in 2 instalments, \$200.

STATEMENT OF RECEIPTS AND EXPENDITURE BY THE GOVERNORS OF KING'S COLLEGE.

Total at the disposal of the Board—	
From Investments.....	\$4,200
“ Fees, say.....	150
“ the Alumni.....	250
	\$4,600
Estimated Annual Expenditure—	
President and four Professors.....	\$5,800
Librarian and Bursar.....	200
Secretary of Governors.....	120
	\$6,120
Insurance.....	270
Repairs.....	600
Miscellaneous.....	500
	\$7,490
Receipts.....	4,600
Annual deficiency.....	\$2,890

The deficiency, still existing on this low scale of expenditure, will be diminished by \$1,000, annually contributed by the Visitor for payment of the Professor of Divinity out of funds held by him for the benefit of theological students.

The funds thus held by the Visitor amount to about \$2,850 annually, upon which the charges are:—

Divinity Professor, as above.....	\$1,000
Chaplain.....	100
Scholarships.....	1,350
	\$2,450

leaving only \$400 at the disposal of the Visitor.

There are six additional scholarships provided by the S. P. G., which are not likely to be continued.

The deficiency to be made up, as estimated above, is \$1,890 annually; but the sums contributed, in answer to the Bishop's appeal to meet the claims for the current year, are wholly insufficient, very few persons having as yet responded. The following have been received:—The Bishop, \$25; Dr. Cowie, \$20; J. C. Halliburton, \$20; Dr. Almon, \$20; H. Pryor, Esq., D.C.L., \$20; Rev. The President, \$25; Rev. G. W. Hodgson, \$25; Rev. E. Ansell, \$20; Chester, \$15; Rawdon, \$12.

THE POSITION OF THE CHURCH.

CHURCHMEN are too apt to undervalue their possessions and abuse their privileges. The position of our Church, amid the jarring sects on the one hand and the uncertain Creeds of Rome on the other, is one which ought only to be viewed with increasing thankfulness to Almighty God, that amid all the doubts and uncertainties, the omissions and commissions, of our surroundings, we have had preserved to us the unchangeable Faith of the first centuries—that Faith which was built upon Jesus Christ, and handed down by Him to the Apostles, and by them to their successors even to our own time. In referring to this, the *Living Church*, from which we gather so much that is of value, has the following:—

The action of the Congregationalists in appointing a committee to find or to formulate a faith, brings into very striking contrast the position of our Church and that of the denominations. As to what they are to believe, the whole Roman Obedience is dependent on the supposed infallible utterances of the Pope. In this the Romanist has a short and easy method of knowing what to believe, albeit a method to which there are insuperable objections. It is a modern theory, without the slightest authority of Scripture or of Catholic consent. But the common Protestant methods of finding out what a man is to believe are quite as objectionable. No inconsiderable class think they must believe what seems to them to be true. The position of another and possibly still larger class is that all necessary truth is to be found somewhere in the Bible, and happy is the man who is fortunate enough to discover it. But the trouble is he can never be quite sure that he has discovered it.

The position of our Church is radically different. It is not that any man is to depend upon any mortal as infallible. It is not that each one for himself is to think out some system resting on the sandy foundation of conjecture; nor is it that he is to search by himself through the books of the Bible to discover the essential truth contained in it. It is, that the Faith is GOD-given; that the Church received it; is to believe it, proclaim it, live it, and faithfully transmit it from generation to generation. As to what that 'One Faith' is, history abundantly witnesses. *Quod semper, quod ubique, quod ab omnibus*, is for us the Catholic rule and test. Nothing is more certain than that to the Apostles a faith was 'committed'; it is equally certain that they looked to no bishop or bishopric as the arbiter of truth, and that they did not direct every man to hunt through the Scriptures in search of a faith. St. John said: 'That which we have seen and heard, declare we unto you.' St. Paul said: 'I delivered unto you that which I also received;' and when in old age he faced death and judgment, it was his comfort and glory that he had 'Kept the Faith.' That it was for which and in which he had lived and was about to die. It was not his, nor St. Peter's, nor St. John's, but God's truth, the Faith which was once (and once for all) delivered unto the saints. May this give to the Congregationalists a clue to the discovery of the Faith.

AN ECCLESIASTICAL QUARREL.

AN ecclesiastical quarrel has occurred in Glasgow, growing out of a long standing quarrel between the orthodox and liberal wings of the Free Church (Revision.) The standards of the Church, Confession of Faith and Westminster Catechism, are the subjects of dispute. The liberals wish them remodelled, so as to do away with the doctrine of infant damnation, election, predestination, and verbal inspiration of the Bible, while the orthodox factions hold that these doctrines should be preserved. At a Synod of ministers of the Free Church, the discussion rose to such a pitch that the Rev. Daniel McAskill seized the Rev. Laughlin McArthur by the throat, and almost strangled him. The combatants were separated with great difficulty.

Only two courses are open to a member of an ecclesiastical body who finds difficulty in subscribing to every jot and tittle of its standards, either to leave the body or to agitate for the alteration of the standards. The first course would cause a schism from which most good men shrink, and the second is beset, it appears, with difficulties almost if not quite as great. One doctrine among others contained in the standards of the Presbyterian churches is the everlasting damnation of non-elect infants. We doubt if many living members of any of these churches believe such an event possible as for an infant who has never performed a responsible act to be condemned to an eternal hell, and we presume that those who accept this dogma do so with the mental conviction that all who die in infancy must necessarily belong to the elect. Even with this explanation, however, there are some who stumble at expressions which seem to imply such a possibility, and who desire to have such expressions removed from the standards along with others on which all the theologians of the Church, to say nothing of the membership, do not see eye to eye, and which they can consequently only accept with a reserve. The movement to liberalize the standards seems to have awakened such a warm discussion, especially among the Celtic element of the Church, as to have resulted in a hand to hand encounter. We have no particulars as to whether the assault, which has disgraced the synod at Glasgow, emanated from one of the assailants of the standards, or from one of the defenders of the faith, but we fear it will in any case 'give occasion to the enemy to blaspheme.' 'First pure, then peaceable,' is the apostolic doctrine which looks to necessary conflict where purity is endangered, but it should be remembered that in such conflict 'the weapons of our warfare are not carnal.'

The Montreal *Witness*, from which we have

clipped the above, is a Presbyterian paper, owned and edited by rigid Presbyterians, and, no doubt, speaks truly of its co-religionists when, referring to the horrible doctrine of the "everlasting damnation of non-elect infants," it doubts if many living members of the Presbyterian Body honestly believe it. And yet it is sad to think that the "standards" spoken of are the authoritative utterances set forth by the Body to be believed by all its members.

Great efforts are being made by many Presbyterians to remove all such Calvinistic doctrines from their "Confession," and from some of their ablest men being in full sympathy with the movement, and the boldness with which they speak their mind, it is to be hoped, as it is to be devoutly wished, that they will soon be successful. It is not, however, encouraging to learn of such unchristian exhibitions of personal bitterness as the *Witness* records, and we hope in the interests of religion the changes may be made without a repetition of them.

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1820, '21, '23, '24 AND '28.

A. D. 1824.—(Continued.)

COMPILED FROM THE S. P. C. REPORTS.

Our last article concluded the account of Rev. Charles Ingles' visit to Cape Breton. The reports for 1824 are very full, and give details of the Society's operations in North America. We give this week some items of the visit of the Rev. James C. Cochran to the "large and populous district that lies within the circuit of Cornwallis, Chester and Halifax." Some difficulties had occurred to prevent Mr. Cochran from taking charge of the Mission of Rawdon, so he was placed at the disposal of the Commissary, Rev. Robert Willis, and assigned to this work. He reported to the Bishop, under date of Jan. 12th, 1825. On the 3rd October, 1824, he preached at Falmouth; on the 10th at Cornwallis, where he assisted Mr. Wright in administering the Holy Communion to 25 Communicants. The Rev. Mr. Aitken, of Lunenburg, had been seriously unwell, and Mr. Cochran officiated for him on the 17th, and on the 24th, he preached twice at Chester, and having been admitted to Priest's Orders by the Bishop of Quebec "gave the Communion to forty persons." There were more than sixty Communicants on the Rev. Mr. Shreve's list at Chester, and Mr. Cochran was much pleased with the state of the congregation. "The greatest cordiality and attachment subsist between the Pastor and the flock; and I may safely add, that the interests of our Church are here in a flourishing condition." The Church was not yet painted, nor the steeple erected. Mr. Cochran returned to Halifax on the 30th, and preached in St. Paul's on the following day, "being the second Sunday after the completion of the repairs." A visit was then made to Wellington, a settlement of disbanded soldiers, between Hammond's Plains and Annapolis, twenty-two miles north-west from Halifax. This settlement had never been visited before by any Church clergyman. The settlement contained one hundred souls, all professing allegiance to the Church of England. Most of the men "had served under his Grace of Wellington in the Peninsular War." They were anxious to erect a small building. The black settlement in this neighbourhood, containing nearly five hundred souls, was visited, and the school kept by Mr. Campbell inspected. On the following Sunday, Mr. Cochran preached at St. Margaret's Bay, and baptized three children. The Church was covered in and partly clapboarded. At least nine hundred souls were in this settlement. "Great ignorance prevails among them, and as might be expected from their deserted state, a great degree of iniquity." Nevertheless, the Missionary found everywhere "a pleasing anxiety for religious instruction." On Tuesday, Nov. 9, Mr. James Boutelier conveyed him and his horse across the bay, ten miles to Hubbard's Cove, where he understood "that there were many souls in deplorable want of spiritual attention." He was shocked to find this state of gross darkness among them. Forty families resided within a compass of four miles. They had seldom been visited by any minister of the Church. At Blandford, nine miles from Chester, there were twenty-five, and at Tancook, about twenty-two families. "At both places, the want of religious ordinances is deplorably manifest in the immorality which prevails, and on the profanation of the Lord's Day." The inhabitants were principally of German extraction. Mr. Walker, recently appointed by the Society as a schoolmaster, was to read the

Services. On Sunday, Nov. 21st., Mr. Cochran officiated at New Dublin (LaHave). The building had long remained unfinished, and was nearly £400 in debt. The next Sunday found him at Sherbrooke, a village with a population of about three hundred and thirty-six. Five hundred acres of land had been selected for a Glebe, and the like amount for "the first resident minister." Workmen were boarding in the Church, the ground for which was given by Mr. Gates, a Roman Catholic. Another opportunity was found to visit Hubbard's Cove. Mr. Cochran says:—"I was informed that the Lord's Day is only distinguished by extraordinary idleness and profanity: The children are growing up in the same wild state." On his return to Windsor, Mr. Cochran was directed by the Bishop to officiate at Cornwallis on the 12th and 19th December. The congregation were about sixty. For the third time, he visited St. Margaret's Bay, and baptized two children, "one of them belonging to Thomas Croucher, who with his wife, came eleven miles to attend Divine Worship." Wednesday, January 5th, 1825 found the Missionary at Wellington again. £30 were subscribed here for a Church, and any spot was offered for the site. Mr. Cochran asked the Society for a grant of £100, and was inclined to contract at once for the frame. In the course of these journeys, Mr. Cochran says that he travelled 1000 miles on horseback, "over the worst roads in the Province, as your Lordship will believe, if you have ever been on shore near Chester and Lunenburg." He deprecates the great want of Religious instruction, and certainly, the picture he draws is one that is deplorable.

In our next, we shall give the Commissary's Report for New Brunswick, for this year (1824).

(To be continued.)

The following is the last sermon preached by the late Dean Stanley, and will, no doubt be read with interest. It is one of a series of sermons he was preaching on the Beatitudes.

THE MERCIFUL AND THE PURE.

BY THE VERY REV. A. P. STANLEY.

(Delivered in Westminster Abbey, on Saturday Afternoon, July 9, 1881.)

"Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God."—*St. Matthew vi., 7, 8.*

"Blessed are the merciful." This especially illustrates what I said at the beginning of these discourses, that the object of the Beatitudes is to bring out one particular quality without commending the other qualities which may exist in the same character. We see many men who have a very imperfect morality, yet in whom the quality of mercy is such that we feel if it were universal among mankind the whole world would be the happier for it, and that in those in whom it is found it is a redeeming virtue which redeems from condemnation and detestation the whole character in which it is found imbedded. It is said that Lord Brougham made the resolution, that he would count that day no day which he had not done some one act of kindness towards some one fellow creature. Lord Brougham was a man of many faults, but if this resolution were sincerely made, and sincerely acted upon, it is wonderful how much good it implies in the course of his long life.

We may also see this by taking examples where the reverse has been the case, where men have so hardened, or had their hearts so hard from the beginning, that they are sealed against all the approaches of pity and compassion. Look at the cases of the betrayal of innocent girls to their ruin. Much else may be said of these cases, but one thing is that which the prophet urged against David—because he had no pity. Look, again, at the cases of assassination; those assassinations which during the past month have become so formidable. I do not now speak of the unsettling of all the bonds of society, I speak only of the total want of compassion and mercy which they show towards the individuals who are the victims of the assassin's frenzy. The Emperor of Russia was a man like ourselves, with the same affections, feelings, sons and daughters that you have. The President of the United States has friends and family who are dearly attached to him. In his case it is said that the assassin did for a moment waver, because he felt a passing weakness in the presence of the wife whom he felt he should deprive of her husband. In all these cases it is for the welfare and safety of mankind that a common saying should have a more extended meaning given to it. We often say that emperors, kings, and presidents are the same flesh and blood as ourselves, meaning that they have the same infirmities and the same faults. Yes; but it is because of their being of the same flesh and blood as ourselves that they demand from us the kindly consideration which we should give to our own brothers and sisters, daughters and husbands.

Look again at the French Revolution and the Inquisition, the cruelties perpetrated in the name of liberty in the one case, and of religion in the other. What was the cause of this? It was simply that the feeling of humanity, of mercy, had died out in the hearts of those unhappy men who rose to the highest place in society, and that, therefore, they had no eyes to see and no ears to hear the tears and the misery they produced.

And let us take a wider sphere of compassion, which is due not only to human beings, but to all fellow-creatures, whether of our own or of the animal creation. Mr. Martin, of Galway—what an immense circle of happiness he has diffused, by reason of the Act for restraining cruelty to animals, which he carried through Parliament amidst obloquy of every kind, in defiance of opposition, in defiance of public opinion. How many a wearied horse, and jaded ox, and suffering dog, if they had voice to speak, would bless the name of Martin for the long-continued blessings which he has showered upon them! It is surely not too much to ask that this mercy and compassion to dumb animals should be made part of the very religion of children, so that children, in growing up to manhood, might feel something of the same horror of cruelty to beasts or birds that they would feel in regard to themselves.

There are two examples in this Church whom I will especially name, as examples of the virtue of mercy, even when surrounded by many qualities in those who show it, which we cannot admire or approve. One was the statesman Charles James Fox, whose monument you will see in the nave of this Church. At his feet there kneels a negro, with clasped hands, and with the strongly marked physiognomy of his race, and he seems to plead with the generous, kind benefactor, in whose heart, immersed as it was in public affairs and private affairs, the wrongs of those whom he had never seen awakened a spark of compassion and of just indignation, and caused him to be numbered in that noble band, whom I mentioned last Saturday, as "hungering and thirsting after righteousness," but who was himself drawn towards that holy fellowship solely by the feeling of mercy and compassion.

The other example is that of Charles Dickens. There are many charges that we might bring against his style, and against his behaviour; but there was one quality which attracted to his grave the honour and tears of English men and English women, of all classes, especially the poor. It was, that he had a tender heart for their suffering; that he had that insight, which perhaps he was the first to display, into the squalor, and the temptations, and the wretchedness of their position, which won him an everlasting name among the benefactors of the humbler classes.

Truly it is said that *the merciful shall obtain mercy*. We cannot believe that the generous and merciful acts of such men as these can ever be lost in the sight of God by reason of other faults by which they are surrounded. It is the very quality on which our Saviour's blessing has been most distinctly pronounced. "Forgive," He says, "and you shall be forgiven. Give, and it shall be given you; and the feeling of posterity, the feeling of contemporaries is, after all, some slight index of what we may call, in this respect, the final judgment of God.

Blessed are the pure in heart. This is the next Beatitude. It is one altogether different from that of what we have just been speaking. It is found sometimes not coupled with it. Nevertheless, there also we feel that our Saviour's blessing has gone straight to the point.

The words may bear a twofold meaning—pure, disinterested, loving truth, and pure and clean conversation, but hating everything that defies.

Pure love of truth is very rare, yet is very beneficial. We do not see its merits at once, we do not perceive in this or the next generation how widely happiness is increased in the world by the discoveries of men of science who pursued them simply and solely because they were attracted towards them by their single-minded love of what was true. Look at Sir Isaac Newton, whose grave is the most famous that this church contains. It was said by those who knew him, that he had the whitest soul they had ever known. The whitest soul, perhaps, in other points also, but the whitest especially in this, that no consideration ever came across his desire of propounding and ascertaining abstract truth on whatever subject he was engaged. Corrupt elections, corrupt motives, are the very reverse of the Beatitudes. Open your eyes, take the mask off your faces.

Again, purity from all that defiles or stains the soul, filthy thoughts, filthy actions, filthy words. We know what they are without an attempt to describe them. How is the mind best kept free from their intrusion? How is society best guarded from their corrupting influence? Let us take examples of those who are buried, or who have monuments, in this Church.

Milton has not only told us that he was from his earliest youth not only free from such defilements, but he imprinted it in such a manner in the words of his poems that no one can read and admire those poems without feeling as if he had passed into a keen, frosty atmosphere, where all low and debasing thoughts vanished away. Look at the description of chastity in "Comus"; look at the description of the purity of married life in the "Paradise Lost"; and are they not like a sword and a shield by which we may defend ourselves against all the fiery darts of temptation?

Addison lived at a time when the profligacy that broke in upon England, in reaction against the too great severity of the Puritans, over-ran and undermined all literature and all morality. Addison furnished a literature in which there was at once everything to please, and nothing to give countenance to these gross and dark images which had haunted the imagination of his contemporaries. It shows what can be done by one man in this respect, that Macaulay, who lies beside his statue, and who has written an essay to commemorate the benefaction which he had bestowed upon England, has given the foremost place to this, that Addison effected a great social reform, and reconquered wit and virtue after a long and disastrous separation, in which wit had been led astray by profligacy, and virtue by fanaticism.

Wordsworth has the glory of having not only abstained from anything which could injure or defile the soul, but he has fixed the mind on those simple affections, and on those great natural objects of beauty and grandeur which are the best preservative against any such attempts to corrupt and stain our existence.

We sometimes hear it said that these dark and fleshly ideas are necessary accompaniments of genius or of poetry. Not so. In the case of Shakespeare, and even more remarkable in the case of Byron, what they have written low and filthy is not poetry, is not that which commends itself for ever to the gratitude of their contemporaries and their countrymen. It is in proportion as they are pure, in proportion as they are clean, in proportion as they are elevated above any such corrupt thoughts, that they become our guides and our delight.

And what is the reason that our Saviour gives for the blessedness of the pure heart? It is that "they shall see God." What is the meaning of this connection? It is because of the obstacles which intervene between us and an insight into the virtue, into the nature of the Invisible and of the Divine. Nothing presents so coarse and thick a veil as, on the one hand, a false, artificial, crooked way of looking at truth; and on the other hand the indulgence of the brutal and of the impure passions which lower our sight—and because nothing can be so clear upon our better thoughts, nothing leaves our minds so open to receive the impression of what is good and noble as the single eye and the upright conscience, which we may not perhaps be able to reach our selves, but which is an indispensable condition of having the doors of our mind kept open, and the channel of communication kept free between us and the supreme and eternal Fountain of all purity and of all goodness.

EXTRACTS FROM THE METROPOLITAN OF CAPETOWN'S ADDRESS.

"Our clerical staff consisted five years ago of forty-three priests and nine deacons; it consists to-day of fifty priests and eleven deacons. This growth, although considerable, has not even thus sufficed to meet our growing needs; and I should be still thankful to have the help of yet more clergy.

"This brings me at once to a matter which is becoming of more and more pressing importance every year, viz., the increasing necessity for our deriving the future supply of our clergy from among our own Church families. As of funds, so of the living ministry, the Mother Church is telling us from year to year, with a clearer and clearer voice, that we must learn to lean more upon our own resources, that we must become more self-reliant, and that the crying spiritual needs of her own growing populations, and the continual opening up of fresh fields of Mission labour, are making such constant demands on her resources, that those daughter churches, which, like our own, have been many years planted, and which should be showing signs of vigorous growth, and so taking root, as to bear to be separated from the parent stem, ought now to provide for their own spiritual needs, and to set both her arms and her children free for other works which cannot be commenced or sustained without her assistance. No doubt it is easy enough for us living here to find sufficient causes why the Church in this great continent should be dealt with by the Mother Church in a different way from that in which she has found it necessary to deal with those of her daughter churches which are planted in richer colonies, or in those which are more largely peopled with members of our Church; and, indeed, I believe that there is no Colonial Church which has received so much consideration as our own in this respect. But still there must be limits even to this exceptional liberty, and it is only right that, where a colony has obtained the political privileges of a responsible Government, there the Church also should be learning to stand alone, and to set the Home Church free to divert her resources into other channels. This is true, as I have said, of the supply both of funds and of the living ministry. . . .

"My brethren of the laity, whom I address as representing the laity of this whole diocese, I entreat you to remember that the future of the diocese is to a great extent in your hands; and that our Church must languish, pine, and decay, that our people must be left, many of them unsheltered, to wander over the wilderness sick, faint, and hungry; that you will be depriving your sons of the most blessed life which man may live upon earth, if you do not watch for, and draw forth those divinely breathed impulses, which would lead them to do a Christ-like work among their fellow men."—*Mission Field.*

Correspondence.

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

(To the Editors of the Church Guardian.)

SIRS,—You were kind enough, at my request, to insert a cutting from the *Dominion Churchman* with regard to the popular election of a clergyman in Southwark, allow me now to state that the Bishop of Rochester will not license the Rev. W. Thompson, charges of bribery and corruption having been put forward. Meetings are being held to bring about a friendly settlement, but 4 of the Churchwardens have resigned. Is not "popular election of the clergy" a fine thing?

D.

IS CHRIST DIVIDED?

(To the Editors of the Church Guardian.)

SIRS, Your correspondent "Rothesay" has decided definitely that the Church of Christ on earth is an invisible body, and that the unity Christ prayed for must be an invisible unity. It is said that at this day intelligent Frenchmen may be found who really believe that Japhet, the son of Noah, received the Fleur de Lys from heaven for the express purpose of ornamenting the French flag therewith. It seems unreasonable to believe that the Church of Christ on earth is a secret society, such as the Nihilists; but it was not always a secret society, as we may learn from the Acts of the Apostles, where we are told the believing continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in the prayers, and that God added daily certain persons to the Church. Here is a united and visible body—one in fellowship, one in doctrine, one in sacraments, one in common worship. Eighteen hundred and fifty years since then, and during more than ten hundred years of that time, the Church spread over the then known world; in each country maintained its unity, continuing steadfastly in the Apostles' doctrine, expressed in the Nicene Creed, and in the Apostles' fellowship. About the middle of the eleventh century, the Bishop of Rome became the leader in the great schism, when he undertook to excommunicate the Bishop of Constantinople. The Church of England existed then, but took no part in this schismatical deed of the Roman Bishop. After this the Eastern Church continued steadfastly in the doctrine and fellowship of the Apostles; they steadfastly hold the Nicene Creed; they steadfastly continue in the Apostles' fellowship till this day, for they have preserved the order of Apostles, the Bishops. This was the case with the Western Church also. It also acknowledged the Nicene Creed, as the symbol of its Faith, until the latter part of the sixteenth century, when the Council of Trent, in which a large part of the Catholic Church was not represented,—neither the Eastern Church nor the Church of England being there,—tampered with the Old Catholic Creed, adding many new articles, and this corrupted and unatholic Creed, this new Creed is, with some new additions, the Creed of the Roman Church at present. We see that during more than half of its life the Church throughout the world was outwardly and visibly one, one in Creed, one in government, undivided. During more than three quarters of its life the Church was one in Creed and one in government, though during about five hundred years kept divided by the perversity of the Bishop of Rome, who, in the eleventh century, caused the great schism, and in the sixteenth century was the chief promoter of a new and unatholic Creed. Concerning the sin of schism, St. Paul speaks very plainly and very earnestly. His words are, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." When the outward visible unity of the Church was most unbroken; when they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in the prayers, there were saints in the Church. Now we are told the Church of Christ is split up into about two hundred Churches, and are warned constantly that there are no saints now in the Church. It would seem that schism promotes wickedness, and unity holiness. Again, that part of the Christian world which continues steadfastly in the Apostles' fellowship, that is, which preserves the Apostolic order—Bishops—that is, Episcopalians, is, at least, four or five times as great as the non-Episcopalian part; and yet while the great Episcopalian part is divided into about four bodies, the small non-Episcopalian part is divided into about twelve hundred and fifty bodies. It is morally and historically certain that we of England resemble the Church of old in this, continuing steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in the prayers.

QUAERO

Consumption and Wasting Diseases.

L. de Bremon, M.D., Knight of Legion Honor, in his work on Consumption, says: Dr. CHERCHULL, of Paris, never mixes iron with either of the Alkaline, Lime and Soda Hypophosphite Salts...

EAGAR'S PHOSPHOLEINE contains PURE HYPOPHOSPHITES with NORWAY COD LIVER OIL only. It is free from iron or any other chemical which will account for its superiority to all other preparations offered for Wasting Diseases.

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, Ac., of PLEURITIC EXUDATE, proving conclusively that Eagar's Phospholeine or Cream is the greatest preparation now in use.

Since giving you my last certificate I have had many opportunities of further testing your Cod Liver Oil Cream, and as well as comparing its action with the EMULSIONS AND PREPARATIONS OF OIL IN THE MARKET...

W. H. SLAYTER, M.D., etc., etc. M. F. EAGAR, Chemist, 157 Hollis St., Halifax, N.S.

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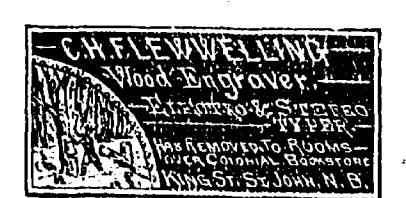
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