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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 14.]

HALIFAX, N. S., WEDNESDAY, JULY 19, 1882.

[One Dollar a Year.]

Our London Letter.

(From our own Correspondent.)

Not this year will see the sisters-in-law marriageable. The Bishops have defeated the Prince of Wales, and the Deceased Wife's Sister Bill has been rejected in the House of Lords by a majority of four. The Bishops came up in force, no fewer than seventeen of them voting against the measure, and the Bishop of Peterborough took the lead in opposing the bill. The nature of the pressure which they brought to bear upon the minds of the Peers may be judged from the fact that one noble Lord, who had been so long absent from politics that nobody knew him when he presented himself, and who has never voted for ten years, came up to help cast out the bill. On the other hand, the nature of the action taken by the Prince of Wales has been exaggerated. It is not true, as has been stated, that he issued a whip. I doubt if he sent out a single letter. He did no more than request certain of his friends whom he met at Epsom and at Ascot to attend and vote for the bill. He brought two of his royal brothers along with him, the Duke of Edinburgh and the Duke of Albany. The Duke of Connaught would have been present, but was indisposed. The total vote is much larger than it has ever been before, but the majority of only four against the bill is the same as threw out the measure in 1877, from which circumstances the opponents of the measure take great comfort. The Archbishop of Canterbury, by the way, did not vote at all. He excuses himself on the ground that the theological argument being no longer tenable, it is no part of the duty of the Episcopal Bench to resist the measure.

Mr. Bradlaugh's New Testament, which he so scornfully kissed in the sight of the whole House of Commons, and then flung upon the table of the House, is wanted. Mr. Bradlaugh is anxious to prove to a Court of Law that it was the Authorised Version and no mistake upon which he bestowed his dubious embrace; and Mr. Labouchere is about to move that an officer of the House shall carry it in safe custody to exhibit it to the judges. That book is likely to become historic. It must be preserved as carefully as a Breeches Bible.

Mr. Holman Hunt, the darling of the aesthetic school of English Art, is not yet among the masters for whose work dealers pay eighty pounds a square inch. His famous picture "Stray Sheep," which was exhibited in the Royal Academy in 1853, at the Paris Exposition in 1857, and again at Manchester in 1857, was sold at Christie's the other day for seven hundred pounds. It went to the Fine Art Society, and contrasted with the price paid for the same artist's "Light of the World," now in Keble College—ten thousand pounds—this is very disappointing. But the market value of Mr. Hunt's pictures has always been uncertain. There is his "Dolce far Mente," painted twenty years ago for Messrs. McLean. The artist got nine hundred guineas for it. Messrs. Agnew, the great picture dealers, bought it for nine hundred and fifty guineas, and sold it for one thousand two hundred. Six or seven years ago it came to the hammer, and was disposed of for two hundred and sixty-five guineas. Then it went to Birmingham, and was bought there for sixty-five guineas in February, 1879. There is nothing more uncertain than the value of a picture, except the value of the criticism bestowed upon it.

Pere Hyacinth has been again appealing to the English people. He has resumed those lectures to

Englishmen which he began two years ago, for the purpose of soliciting aid from English pockets for Catholic Reform in France. Somehow or other the Old Catholic Parisians does not take much in England. He is not Protestant enough for the Low Churchmen and the Dissenters, hardly orderly enough for the High Churchman, and not successful enough to command him to most Broad Churchmen. It is evidently not through him that French Romanism is to be reformed. Still his work is regarded with interest, and though his oratory is a little windy, he is certain to have an audience.

English admirers of President Garfield, the man who journeyed in his life from a log cabin to the White House, have now an opportunity of shewing their regard. Mr. E. A. Merritt, the United States Consul-General in London, has been instructed by the Department of State at Washington to open at the American Consulate, 53a, Old Broad-street, a subscription list towards the Garfield Memorial to be erected at Washington. A national hospital is to be founded to bear the murdered President's name. "It is designed to be as cosmopolitan in its philanthropy as was the kindly heart of him whose memory it will perpetuate in its outstretch of human sympathy—its doors to be open to all classes, creeds, and colours." The Americans have helped to memorialise Dean Stanley. They have helped to restore St. Margaret's Westminster, and it cannot but be well that we should help to give Longfellow a statute and to keep alive the name of "the honest President."

THE CHURCH FOR ALL CLASSES.

Extract from the speech of the Archbishop of Canterbury at the Church Building Society's meeting:—"Churches ought to be made accessible both as regarded the times of the services and as regarded the readiness of the officials to admit the poor. Every effort ought to be made with this object. He knew that a certain race of persons, who were very useful in their generation, and who had become historical from works of fiction—namely, the parochial authorities, and especially the beadle—considered in former times that it was rather their business to see that the church was not polluted by a low set of fellows, who might rub shoulders with the rich and respectable. Those days, he trusted, were gone by. He remembered that some years since—he had told the story before, but it was a long time ago, and was, perhaps, forgotten—he was consecrating a churchyard in the extreme north-west of London, and was rather surprised, because he knew it was a poor neighbourhood and there was a great number living close by, to see such a sparse congregation when he entered the church. The procession was formed, and they walked round the churchyard. When he came to the gate he saw a great official, who was the terror of the neighbourhood, standing with a large stick in his hand refusing admission to any one who could not pass as a well-to-do and respectable person. He (the Archbishop), filled with horror at what he saw, went to the spot in order to have the door opened to the public, but unfortunately the people, seeing him coming with the beadle, thought he was on his side, and fled in all directions. (Laughter.) Happily those days were past, and now the beadle—who was often a person one could not distinguish from an ecclesiastic—(laughter)—was willing to admit the people,

MR. GLADSTONE ON THE SUNDAY QUESTION.

Mr. Charles Hill, the Secretary of the Working Men's Lord's-day Rest Association, 13 Bedford-row, writes to the *Daily News* as follows: Mr. Gladstone's votes in 1855, 1856, 1874, and on the last division in 1877, have always been given against the Sunday opening of the national museums. Mr. Gladstone has not only always voted against Sunday opening, but he has on three occasions written or spoken on the Sunday Question as follows:

"In reply to a deputation on the museums Sunday opening in March, 1869, said: 'The religious character of the country. . . . From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence.' From his seat, as Prime Minister in the House of Commons, on the 18th April, 1871, he said: 'From a long experience of a laborious life, he had become most deeply impressed with the belief—to say nothing of a higher feeling—that the alternations of rest and labor, at the short intervals which were afforded by the merciful and blessed institution of Sunday, were necessary for retention of a man's mind and of a man's frame in a condition to discharge his duties; and it was desirable as much as possible to restrain the exercise of labor upon the Sunday, and to secure to the people the enjoyment of the day of rest.' In an introductory letter which he kindly wrote to a prize essay of mine, entitled 'Sunday, its Influence on Health and National Prosperity,' he states: 'Believing in the authority of the Lord's-day as a religious institution, I must as a matter of course desire the recognition of it by others. But, over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view; and for the interest of the workmen of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than they should more and more highly appreciate the Christian day of rest.'"

THERE is a power in the Church of God to arrest attention, to inform the unlearned, to convert the wicked, and to reanimate the spiritually paralyzed. The Church of Christ is not a monument of the past, but a prophet of the future; not a relic of the dead,—not a fossil of the pre-adamite period, but a nursery of the living.

PROGRESS OF CHRISTIANITY.

Sharon Turner, with great research and care, has prepared the following table of the progress of Christianity:

First century	500,000
Second century	2,000,000
Third century	5,000,000
Fourth century	10,000,000
Fifth century	15,000,000
Sixth century	20,000,000
Seventh century	24,000,000
Eighth century	30,000,000
Ninth century	40,000,000
Tenth century	50,000,000
Eleventh century	70,000,000
Twelfth century	80,000,000
Thirteenth century	75,000,000
Fourteenth century	80,000,000
Fifteenth century	100,000,000
Sixteenth century	125,000,000
Seventeenth century	150,000,000
Eighteenth century	200,000,000
Nineteenth century	300,000,000

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—At a late meeting of the Dean and Chapter of St. Luke's Cathedral the Rev. F. R. Murray was appointed Minor Canon of the Chapter.

THE REV. E. H. BALL kindly asks of the clergy and others a fulfilment of their lately renewed promises to send him photographs or sketches of Nova Scotia Churches and short historical notes of the same. He also offers to congregations intending to build plans of a pretty and cheap church lately built at Spring Hill in return for \$5.00 towards the funds of said church.

PARRSBORO'.—On Sunday evening, July 9th, the Rector of this parish announced that, in accordance with a vote of the pewholders of St. George's Church, he had the satisfaction of declaring the pews in that church free and unappropriated. Apologizing for introducing subjects connected with finance into the pulpit in a statistical form, he proceeded to disabuse the minds of the congregation of the common error that Parrsboro' was a rich parish, and showed them that, though blessed with an endowment of \$500 available for purposes of salary, the parish, considering its extent and ministerial requirements, was, through the negligence of the people to contribute, one of the poorest in the Diocese; because, while there was work enough for two and perhaps three clergymen, there was not a sufficient sum made up by the people to pay a reasonable salary, with the help of the endowments, to one. We hope, now that one good move has been made in declaring the church free, that others will soon follow, and that Parrsboro', already by nature one of the most desirable places in the Province for summer residence, may in the not distant future be in reality what it has been in fiction represented—one of the most desirable parishes in the Diocese.

PICTOU.—The fancy sale etc., by the ladies of St. James' Church on the 29th ult., was quite a success, the attendance being good, and the net receipts, \$350.00,—very satisfactory. The sale was held in the Mainland building, the large shop of which was tastefully decorated for the occasion. In the front were the tables for needle work, etc., and many very tasteful objects were here to be seen. The specimens of point lace, Berlin wool work, etc., were excellently made, equal in fact to any ever shown here, in quality at least. The assortment of useful articles and garments was good, and all were well made, and sold very reasonably. The refreshment tables were in the spacious rear store, and were laden with everything seasonable to tempt the appetite. The wet and cold weather injured the demand for ice-creams and cooling draughts, nevertheless the demand was brisk. With better weather, the managers of the affair would have a bonanza in this department. The sale closed on Friday evening, everything being disposed of. The ladies who carried it to a successful conclusion are to be congratulated on the success of their most pleasant, orderly, and excellently conducted enterprise. It is thus that the ladies of St. James' sustain their well deserved reputation, as earnest and successful workers. The gentlemen too, deserve some credit for abetting the ladies' efforts. St. James' may very well be congratulated, not only upon this instance of success, but also generally upon the marked progress, that has characterized its situation of late. Without being boastful, Pictou may with pride, point to her present position in church matters, and compare it with that of a few years ago. The erection, in two years, of a new handsome Church, at a cost of nearly \$8,000 (about \$6,000 of which is paid or in funds), with but little aid from without the parish, should be sufficient proof of the fact. The position speaks volumes for the rector whose energetic and earnest work is appreciated by the people, and is producing beneficent and lasting results.

SYNOD—FIRST DAY, TUESDAY.

(Continued.)

The motion to assess parishes for expenses of Delegates to Provincial Synod was lost. Vacancies on Boards and Committees were filled.

A notice of motion by Rev. V. E. Harris to the effect that in every parish a sermon upon the position and claims of King's College be preached, and contributions for objects connected with its enlargement be made annually, met with much favor, and was subsequently embodied in the report of the special committee on the subject.

A motion of the Rev. Geo. W. Hodgson, that a committee of five clergymen and five laymen be appointed to consider the relations of King's College to the Synod and what steps should be taken for the advancement of the interests of the College, was adopted; and Revs. Geo. W. Hodgson, Canon Dart, Dr. Hill, D. C. Moore, and F. R. Murray; and Messrs. J. Norman Ritchie, W. C. Silver, C. F. Fraser, J. A. Shaw, and H. J. Cudall, were elected.

Rev. D. C. Moore's motion that a committee of three clergymen and three laymen be appointed to consider that portion of the Bishop's address which refers to the support of the clergy was carried, and Revs. D. C. Moore, Dr. Hill, Ven. Archdeacon Gilpin, and Messrs. W. H. Wiswell, J. J. Hunt, and J. T. Wyldo were elected.

After some other matters had been arranged and the Bishop had given notice that at 3 o'clock to-morrow the election for Clerical and Lay Delegates to Provincial Synod would take place, the Synod adjourned.

SECOND DAY, WEDNESDAY.

Rev. Geo. W. Hodgson presented Report Special Committee on King's College, and it was made the order of the day for to-morrow evening.

Rev. Mr. Axford presented an excellent Report from Committee on Temperance, making several valuable suggestions, which must in time meet with favor throughout the parishes.

Notices of motion were given with reference to the decease of the late Rev. Messrs. Godfrey, Jno. Abbott, H. P. Almon and W. S. Gray.

Rev. J. Padfield gave notice of motion that Synod meetings be held annually instead of every two years as at present.

Time having arrived, nominations were made for Delegates to Provincial Synod.

The Report of Board Foreign Missions was presented, showing the receipts to have been about \$500 for the past year. The Report spoke warmly of the duty of Churchmen to sustain Algoma and to send a missionary to the heathen. It also spoke in feeling terms of the first Bishop of Algoma and most complimentary of his successor.

Rev. Mr. Ritchie's motion that clergy and laity vote together for Delegates to Provincial Synod, and not by Orders as at present, was defeated by an almost unanimous vote.

A motion of Dr. Hill's for a committee to frame regulations relative to candidates for the ministry, presented as a substitute to Dr. Nichols' and Canon Dart's motions on the same subject, was accepted, and a committee of ten appointed.

Contributions to Board of Home Missions were announced by the Secretary, and after some routine business Synod adjourned.

Synod resumed at 7.30 p. m.

Rev. Canon Townshend's motion, as follows:—“Whereas, the late census of the Province returns 60,000 members or adherents of the Church of England; and whereas the list of the contributors to the funds of the B. H. M. shews only 3,000 or 4,000 subscribers; Resolved, That a committee be appointed to examine into the causes of this apparent indifference to the interests of the Church so extensively prevalent among its professed members, with the view of devising some plan by which a juster proportion of them may be enlisted in the work of the Church,” was carried and a committee appointed.

Rev. J. D. H. Browne's motion, that while the ordinary place of meeting shall be Halifax the Synod may at any regular meeting appoint a place other than Halifax for its next place of meeting, was unanimously adopted. This is intended to meet the views of many who maintain that the Church in country towns would be greatly benefitted by the presence of the Synod once every few years.

Rev. G. W. Hodgson gave notice of motion so as to make the above resolution operative, “That if any parish shall invite the Synod to hold its next meeting with them the Executive Committee shall be empowered to accept such invitation.”

The hour named having arrived, the ballots were taken for Delegates to Provincial Synod with the following result:—

Clerical.	Lay.
Rev. Canon Dart,	Mr. W. C. Silver,
“ Dr. Nichols,	“ C. B. Bullock,
“ G. W. Hodgson,	Hon. W. B. Vail,
“ Canon Maynard,	“ A. M. Cochran,
“ John Ambrose,	Mr. E. J. Hodgson,
“ F. Partridge,	Lieut.-Col. Stewart,
“ F. R. Murray,	Mr. T. C. Moody,
“ Dr. Hill,	Hon. A. G. Jones,
“ J. D. H. Browne,	“ Judge Savary,
“ J. A. Kaulback,	Mr. J. J. Hunt,
“ D. C. Moore,	“ P. C. Hill,
“ Canon Townshend.	“ J. T. Wyldo.

Subsequently the following were elected substitutes:—

Clerical.	Lay.
Rev. Dr. Bowman,	Mr. J. V. Payzant,
“ R. Shreve,	“ J. Norman Ritchie,
“ A. D. Jamison,	“ J. A. Shaw,
“ J. Padfield,	Hon. C. J. Townshend,
“ J. R. S. Parkinson,	Mr. C. S. Harrington,
“ A. C. McDonald.	“ J. E. Foster.

A very admirable and exhaustive Report from Committee on Appointment to Parishes was presented by Rev. D. C. Moore, from which we shall publish extracts at an early day.

Rev. Canon Dart moved that in the judgment of this Synod it is advisable to limit the number of Delegates to Provincial Synod from 12 to 8, which was adopted, and a memorial on the subject ordered to be sent to the Provincial Synod.

(To be continued.)

DIOCESE OF QUEBEC.

(From our own correspondents.)

BEEBE PLAIN.—A very interesting service was held in All Saints' Church on Monday, 3rd inst. It was a Service for administering the Apostolic rite of Confirmation. And it was presumably the first time that the rite was ever administered in the place. Very naturally, therefore, the church was filled to its utmost seating capacity by a most attentive congregation. In the course of the Confirmation Office, which was preceded by the shortened form of Evening Prayer, the Bishop addressed the candidates upon the nature and responsibility of the act they were engaged in, and subsequently preached an impressive sermon enforcing the necessity of personal holiness and the “new creation in Christ Jesus.” Nine candidates were presented, five or six of whom, it was gratifying to notice, were young people. Surely there are few things more beautiful than the spectacle of youth publicly avowing its allegiance to Christ, and assuming the responsibilities of the Christian Covenant. And nowhere can the young find such strength and protection in living righteous and godly lives as in the way of godliness; that is in the full enjoyment of those Christian privileges to the use of which Confirmation at once admits and pledges them. It was particularly pleasing to notice the excellence of the music and the heartiness of the responses in this, the first Confirmation at Beebe Plain. Nor must we omit to pay a tribute to the taste which provided and arranged the flowers to decorate the sanctuary for the occasion. Our hope and prayer is that this may not simply prove the first Confirmation, but the first fruits of a large harvest of souls to be gathered into the Lord's garner in due time from this place.

MARBLETON.—A ten days' “Mission” was held at St. Paul's Church, Marbleton, by the Rev. Isaac M. Thompson, “Missioner.” This Mission was conducted after the manner of those held in England, where their usefulness is no longer a matter of speculation. In this Diocese where already held they have resulted in a general stirring up of all—of the sinful to forsake his sins, of the careless to an awakened sense of duty, and of the careful Christian to be more zealous and active in the Master's service. A careful preparation beforehand is important for a successful Mission. Due notice must be given, and the parish minister must be active in circulating correct information as to the ends and aims of the work, and then when the ex-

ordinary call is made it is the more effective. There seems to be a need of some such agency to arouse our people. There are crying sins everywhere which need to be brought home to the conscience of the sinner. Many who have entered upon a downward course need to be arrested, many a disheartened one needs to be encouraged and the godly to run the christian race with patience. The order of the Rev. Thompson's Mission Services, for the most part is as follows: An opening hymn, silent prayer, mission prayers, being selections from the Book of Common Prayer, a penitential psalm read alternately, Bible lesson, hymn, sermon, hymn, creed, mission prayers, with special from the Litany for any desiring the prayers of the congregation, closing with hymn and benediction. The services notwithstanding a good deal of unpropitious weather, were largely attended, and a spirit of earnestness seemed to rest upon all during the whole Mission. Towards the close of the Mission, the Bishop confirmed a class numbering 45, and several persons who had never been seen before at Holy Communion came freely forward. Of the utility of Missions when conducted within our Church's system, from what I have seen, I have no doubt. One thing is certain, they entail a large amount of after work upon the parish priest—for a considerable time he will find his work doubled. Feelings have been stirred, good resolutions have been made, and if not closely followed up by the friendly advice and assistance of the pastor, such will go back into indifference and the good impulses will quickly fade away and disappear. There is a favorable time while the feelings are stirred to urge the necessity and importance if they would grow in grace, to take up the too often neglected duties of reading God's Word, private prayer, family prayer, attendance at the Lord's House and the Holy Communion. Such a time is a seed time, which the diligent and faithful pastor must not fail to take advantage of. The danger is not over until he has persuaded all those who have been moved by the Mission Services, to take up these neglected means of grace, as the *only appointed* means of enabling them to run effectively the Christian race.

LENNOXVILLE—*Bishop's College*.—The adjourned meeting of the Alumni Association of this College met on the 5th inst. In the absence of the President and Vice-President, the Rev. John Kemp, B. D., was called to the chair. A very fair representation of the body of graduates was present. After considerable discussion the following resolution was unanimously adopted:—"That the members of the Alumni Association of this University recommend the formation of an Endowment for the Establishment of a Chair of Natural or Applied Science or Applied Mathematics and pledge themselves to use their utmost endeavour to collect the sum of \$100 each, within the period of two years, towards this object." And the Secretary was requested to issue the necessary circulars and blank forms for collections at his earliest convenience. In the discussion preceding the adoption of this resolution, the needs of the Faculty of Theology were referred to, and a grateful tribute was paid to the Rev. Prof. Scarth, who for years has laboured *gratuitously* in the Department of Ecclesiastical History; and upon the continuance of whose unselfish labours the present efficiency of the Divinity waning will so far depend. However it was the general feeling that a Chair in the Sciences would tend, both by attracting students and by offering to them a wider range of training, directly and immediately to strengthen every department of College work. There can be no question as to the great importance of scientific training; and when the object is accomplished, which the enterprising Alumni of Bishop's College have thus set before themselves, there can be little doubt that a new era of usefulness, and prosperity will dawn upon the institution which they represent.

DIOCESE OF ONTARIO.

(From our own Correspondent.)

The Rev. J. Smith, rector of Sutton, Diocese of Montreal, has been on a visit at the parsonage of Christ Church, with his son, the Rev. Buxton B. Smith, M. A., assistant minister. After evening

prayer yesterday, he delivered a learned discourse on the fulfillment of the prophecies which was listened to with rapt attention by those present.

The usual services were not held at Trinity Church, Archville, yesterday, owing to the sudden indisposition of the Rev. E. W. Beaven, M. A., *locum tenens*. It was not until after 11 a. m. and the congregation had assembled, that a message to the above effect was received from the reverend gentleman.

(Continued on page 7.)

DIOCESE OF FREDERICTON.

SYNOD—Continued.

THURSDAY, July 6.

The Synod was called to order at 10.20 o'clock. Prayers were said, the roll called, and the minutes of yesterday's meeting read. Some discussion took place on the minutes, which were finally adopted.

Professor Spencer, Vice-President of King's College, Windsor, N. S., was, on motion of Mr. Jarvis, invited to a seat on the floor of the house. The Bishop expressed great pleasure in welcoming to the Synod a representative of King's College, in which all are particularly interested now on account of the difficulties which all desire to see removed. On motion of Rev. L. G. Stevens, the thanks of the Synod were tendered Rev. O. S. Newham, for acting as Secretary *pro tem.* yesterday.

His Lordship the Bishop then made some remarks upon the appointment of the Committee on the Mission Chapel question. It was soon evident that the Bishop was as desirous as any member of the Synod that there should be the fullest investigation as to his powers and rights with regard to licensing of clergymen to the cure of souls, and as to his reasons and motives of action in this special case of the Mission Chapel. It was soon evident also, though many had hitherto failed to realize it, that this case *essentially* differed little, if not at all from various other cases which had arisen in the Diocese, in which clergymen had been licensed by the Bishop to officiate in districts set off from existing parishes against the protest of the Rector and Corporation. The Legislature indeed had constituted certain boundaries for the districts, but it could give no spiritual power, or ecclesiastical authority. It was soon evident also that, on one side quite as much as on the other, there was an unwillingness to resort to even a *friendly* suit at Law, if it could possibly be avoided, and therefore, when a proposition was made, to refer the whole matter to a Committee, with the hope of their finding a peaceful solution of the difficulty, the plan seemed to meet with very general approval. Here the question naturally arose as to the names of the Committee, and it was advocated by some that no clergyman or layman of St. John should be upon it, because they had all pre-judged the case, and were more immediately interested than others. After some discussion, the Bishop having declined to nominate the committee, although he approved of its appointment, and the proposal to elect by ballot having been rejected, the names of three clergymen and four laymen were suggested by Mr. W. M. Jarvis as follows;—Rev. Canons Brigstocke, Medley, and Ketchum, and Messrs. C. W. Weldon, G. S. Grimmer, E. B. Chandler, and G. R. Parkin. Mr. Jarvis was himself then added to the Committee, which the Bishop declared to be, in his opinion, as fair and impartial a one as could be obtained. The committee of eight, with the Bishop added as chairman, was thereupon accepted by the Synod, and to it was referred the memorial of the Parish of St. Paul's, (for the case had been brought forward in the form of a memorial), with instructions to ascertain and report whether a settlement satisfactory to all parties can be arrived at. Thus, with scarcely a word of party bitterness, recrimination, or reflection upon the motives of any individual, with an unexpected measure of Christian calmness and unanimity, has been settled at least for a time, and put in hopeful train for a final peaceable solution, one of the most exciting questions that has ever arisen in the Synod. The debate threw a great deal of new light on this subject, which we may be sure will be further simplified, not only

through the researches and deliberations of the committee, but also through the subsequent action of the Synod itself in adopting, with great unanimity under sections 38 and 39 of the proposed Consolidation of the Acts of Assembly, relating to the Church of England, a new and better rule than the old one with regard to the division of parishes.

The Bishop reminded the clergy aided by the S. P. G., that they are required to preach one sermon a year and take up a collection for Foreign Missions. No less than 13 clergymen failed to carry out this provision last year.

A number of notices of motion were given, after which the Synod adjourned until 3 p. m.

On resuming, the Board of Foreign Missions, through Rev. G. M. Armstrong, presented their report. The Board of Domestic Missions, through Rev. Canon Brigstocke, reported.

On motion of Mr. John Sears it was decided that the reports of the Boards of Foreign and Home Missions be received and printed for circulation in the diocese and in the journal of the Synod.

Rev. S. E. Dowling moved a series of Resolutions recognizing King's College, Windsor, as the Theological School of the Diocese of Fredericton, which the mover and others (including Vice-President Spencer of the College), spoke to in the warmest terms.

There was a very evident disposition at once observable on the part of the members both Lay and Clerical to contribute towards sustaining in its present efficiency this time-honored Institution.

The resolutions were carried unanimously.

We shall give the resolutions and the remarks upon them in our next. [Professor Spencer, is now making a thorough canvass of the Provinces in behalf of the College.]

PARISH OF ST. MARY'S.—*St. Mary's Church*.—Around few of our memorial windows in the Diocese of Fredericton, cluster such wide-spread, tender and loving memories, as around the window that during the past fortnight, has been placed in the west end of the Church of St. Mary's to the memory of Dr. Thomas Archer Gregory, who died June 8th, 1881, from injuries received from being thrown from his carriage on the Ferry Hill, Fredericton, on June 8th, 1881. The window, a three light one of real beauty and perfect harmony of color, was designed and executed by J. C. Spence of Montreal, and is very creditable to Canadian Art. The centre light contains that most appropriate scene, the good Samaritan's deed of love and self-sacrifice, with the legend, "Go and do thou likewise." The medallions in this light are those of the beloved Physician, St. Luke and Mark. Those in the two side-lights are St. Matthew, and St. John. The window is the loving gift of Dr. Gregory's friends in Fredericton, St. John and other parts of the Province, and was procured through the instrumentality of Mrs. Currier, of Fredericton, and Miss Jaffrey, of St. Mary's.

KINGSTON DEANERY.—A meeting of the chapter was held at Springfield, on Wednesday and Thursday, May 3rd, and 6th. The Rev. Canon Medley, R. D., presiding, the following members were also present: Revs. S. J. Hanford, E. A. Warnford, H. S. Wainwright, C. Willis, A. Hoadley, F. W. Vroom, and J. H. Talbot, the rector of the parish.

Acts V., was read in the Greek, and a critical and exegetical paper, by Rev. F. W. Vroom. At the evening service, addresses were given by Revs. F. W. Vroom, and the Rural Dean. On Thursday morning, the Holy Communion was celebrated at 7.30, and address was given by the Rev. C. Willis. At the session of the Chapter on Thursday steps were taken in the direction of forming a Sunday School Teachers Association. Choral Union, Parochial Guilds, and questions in connection with the marriage service, were discussed. The Revs. John Lockward, and John Davenport, were elected affiliated members.

DIOCESAN CHURCH SOCIETY.

(Continued.)

Tuesday Afternoon.—Treasurer read his report. The amount realized from Children's Mission boxes amounted to about \$885. The assessments on Missions have all been received. Resolved that report

be accepted and printed. Some few deficiencies from last year were now taken up and disposed of. Report of "Deficiency Fund" Committee announced that the total amount required has been raised, and that the Society is thus free from debt. Report was received, and by motion, the best thanks of the Society given to Mr. Samuel Schofield for his exertions in bringing about this satisfactory result. Report of Committee for Interesting Sunday Schools in Home Missions was read and received. Report of Board of Home Missions was read and received.

The Board of Home Missions submit the following Report for the year ending July 1, 1882:

During the past year the following alterations have been made in the Schedule adopted by the General Committee last July.

Bay Du Vin.—The assessment has been reduced \$60.00, and the grant increased \$60.00.

Petersville.—The grant has been increased \$12.00 in consequence of the withdrawal of the grant from the Colonial and Continental Society.

Waldford.—The assessment has been reduced \$20.00.

A grant of \$200.00, upon condition of a contribution of \$100.00 by the people, was made to provide the services of a Divinity Student for Newcastle, Grand Lake, Douglas Harbor, and Maugerville. This work has been carried on by Mr. Charles Hatheway, under the direction of the Rector of Maugerville.

An application was made during the year for a grant of \$600.00 to Albert, on condition of a contribution of \$200.00 by the people, but the Board could not consent to this proposal.

An application has been made by the Rector of Maugerville for a grant of \$600.00 to complete an endowment which will make the Mission self-supporting. The grant for the present year is \$260.00, and the Board recommend that a grant of \$200.00 be made, on the usual conditions, out of the General Purposes Fund, and \$400.00 out of the Invested Funds not specially appropriated; the last named sum to be paid as soon as satisfactory evidence is given to the Board that it will complete an endowment sufficient for the Mission, and that the fund is safely invested.

The Board are glad to report that during the year the Mission of Dorchester has been added to the list of self-supporting Missions, and they hope that as the grant from the S. P. G. is so seriously lessened, many of the older Missions will soon take a similar position.

The Board have to report that the grant of \$200.00 for Parochial and Special Missions has not been used, and they recommend that the grant be renewed next year upon the same conditions as were attached to it last July.

A grant of \$60.00 from the income of the Divinity Scholarship Fund has been paid to Mr. Jas. Cowie, and the balance of the income, \$12.00, has been paid to Mr. S. Neales.

A deputation from the Board has recently visited the parishes of Cambridge, Waterborough and Johnston, which have been vacant for some months. It is hoped that before long arrangements may be made for a Mission, of which Johnston would be the centre, leaving Cambridge and Waterborough to be served as a separate Mission.

During the year the Board issued a circular to the Clergy in each Deanery, pointing out the fact that the reduction of \$2,000.00 in the S. P. G. grant would necessitate an increase of fifteen per cent. upon the total assessments, and asking each Deanery to divide the amount required among the different Missions in the way which should seem most equitable.

The Deanery of Chatham furnished the Board with a schedule providing for the whole sum required from them, \$70.00 being contributed by the self-supporting parish of Chatham to aid the weaker Missions.

The Deanery of St. John, consisting largely of self-supporting Missions, agreed to pay the amount required.

The Deaneries of Fredericton, Kingston, Shediac and Woodstock could not agree upon any division of the sums required, and the Deanery of Saint Andrews sent no reply to the circular.

The board regret to say that ten Missions as at

present vacant, viz.: Aberdeen, Albert, Cambridge, Centerbury, Douglas, Grand Falls, Madawaska, Point du Cheue, Richmond and Waterford.

The Board are engaged to learn that the amount required to free the Society from debt has been made up. The Schedule of Grants for next year has been arranged in such a way that the expenditure shall not exceed the income of the Society. Whatever alterations the General Committee may find advisable to make in the details of this schedule, the Board hope this principle will be maintained, so that the Society may not again be troubled with the debt.

Experience has shown that Missionary work which cannot be carried on for lack of means is much more likely to bring increased contributions, than appeals for help to pay an old debt which many friends of the Society think should not have been incurred.

The estimates of Income and Expenditure for the next year, the Schedule of Grants recommended for the same, and the Returns, Correspondence, and Minutes of Business transacted by the Board during the past year, accompany this Report.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Important Meeting of the City Clergy—A New Mission to be started in Winnipeg.*

All the city clergy who were in town met in the Education Office on the 29th. There were present Ven. Archdeacon Pinkham and Rev. Canon Matheson, of the Cathedral staff, Rev. O. Fortin, Rector of Holy Trinity, Rev. E. S. W. Pentreath, Rector of Christ Church, Rev. S. Pritchard, and Rev. H. T. Leslie. After arranging the missionary schedule for Hendingby and St. Pauls, at present without resident clergy, the desirability of a new Mission in the west of the city was brought up. It was pointed out that while the city churches were full, large numbers of Church people did not attend anywhere, and in any case the present accommodation was not sufficient, owing to the rapid growth of the city. The outlying Missions served from Cathedral are being gradually filled up, and two additional clergy in connection with the college are shortly expected, which will bring the staff of the Cathedral up to seven, when all are at home. In view of this fact, and deeming it of the utmost importance that special efforts should be made to concentrate our forces on the city, it was unanimously agreed that a Mission should be started by the Cathedral clergy, (to be under their control) in some part of the city, the position to be selected by the Rev. Messrs. Fortin and Pentreath, the Rectors of the two city parishes. It was a noticeable fact that the Rectors of the city parishes cordially approved of, and advocated the placing of the Mission in the hands of the Cathedral. A Sunday School will be first established, with an afternoon service, and as soon as circumstances warrant the Bishop will be asked to set apart a Parish. This requires the consent of the Rector and one half of the Vestry. In case of refusal the Executive Committee decide. No application to the Legislature is necessary. The Rector and Curate of Holy Trinity, the Rector of Christ Church, and Rev. H. T. Leslie were appointed to select a suitable spot, which will probably be in Holy Trinity Parish, and report to the Bishop. The clergy in Winnipeg are working together for the good of the Church in the whole city, and the simple and harmonious manner in which this new Mission was arranged is an example to the Church in older cities.

Annual Meeting of the Church Women's Mission Association.—The annual meeting of the Church Women's Mission Association in connection with Holy Trinity Church, was held in the school house yesterday afternoon. A large number of ladies were present, and much interest was evinced, and animated discussions were carried on. After a hymn and prayer, and a few opening remarks by the chairman, the Rev. O. Fortin, the report was read by the retiring secretary, Mrs. W. A. Henderson. From it we gather that great success has crowned the efforts of the association since its inauguration sixteen months ago. Weekly meetings have been held on each Thursday, from the fall to the spring. At first these meetings were confined to the committee who gave out work to the members,

received orders, &c., but in October last it was thought best to have a general assembly of the members each week; these meetings were held at the rectory, and this departure proved a success in many ways as many members were brought together, frequently as many as thirty at the time, and thus more work was done, and a feeling of sociability fostered and strengthened. Work was executed for three sales, two of which were held in the school house, and the final one which closed the work for the season, in Wesley Hall. In addition to these, seventy-three orders were received and filled, these giving satisfaction. This association was originally formed by the efforts of Mrs. Black, and upon the model of the Halifax Society, of which she had formerly been vice president. Its primary object being to help in sending the ministrations of the church into the needy missions of the diocese; but at the request of the church wardens, the proceeds up to the present date have been given towards defraying the debt on the school-house, a building which is already proving itself a great benefit not only to this association; but to the church work generally.

The attention of the members was called to the success that has attended the sister society in Halifax, as shown by the report in the CHURCH GUARDIAN of May 31, and especially to the mite boxes, in which \$362 were collected, as a means of increasing the funds of the society, and their adoption by this association was suggested.

A report was also read by the retiring treasurer, Mrs. Dension. Some outstanding assets had not yet been collected in, but the present standing of the funds is as follows:—

Proceeds of work and subscriptions, etc.....	\$304 53
Proceeds of bazaar in Wesley Hall.....	306 85
	<u>\$611 38</u>
Accounts paid out for materials, etc.....	256 98

Balance.....	\$354 40
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To the above balance may be added the proceeds of the conversaciones held in the school-house during the winter, and which have already been applied towards liquidating the debt. These entertainments were the combined efforts of the ladies and the Young Men's Association, the former providing the refreshments and table of needle-work; and the latter the music, readings, and other parts of the programme. These evenings were eminently successful both in the special and financial point of view, the total proceeds being \$497.34, which added to the above balance of \$354.40, makes a sum of \$851.75, raised in a quiet and unostentatious way for a worthy object.

It was decided that the meetings would recommence the first Thursday in October, and the following officers and members of committee were elected for the ensuing season:—

OFFICERS—Mrs. Black, president, (re-elected); Mrs. Rowan, vice-president, (re-elected); Mrs. Whitcher, treasurer; Mrs. Fortin, secretary; Mrs. Farrell, Rowe, Denison, Miller, Freer, Hagel, Boswell and Baynes, committee.

It was decided that in future the original object of the association be adhered to, and the proceeds devoted exclusively to missionary objects.

Election of the Board of Home Missions.—The voting papers have been handed in, and those elected are as follows: Messrs. C. J. Brydges, H. M. Howell, J. H. Rowan, Rev. Canon Matheson, Rev. E. S. W. Pentreath, Hon. W. Tait, Rev. S. Pritchard, Rev. A. E. Cowley, Messrs. W. Leggo and W. Murdoch. The following are ex officio members: The Metropolitan, the Dean, the Archdeacons, Rev. Canon O'Meara, Rev. O. Fortin, Rev. R. Young, Hon. J. Norquay, Premier of Manitoba; Hon. Sheriff Inkster, G. B. Spencer, A. H. Whicher and W. G. Fonseca.

Personal.—The following clergy have been lately in the city: Rev. K. L. Jones, of Arnprior, Ont.; Rev. Canon Flete, of Prince Albert, Diocese of Saskatchewan; Rev. R. Fair, of the Indian Mission of Fort Francis; and the Rev. C. J. Brenton, of Emerson.

The Bishop will shortly announce the divisions of the Rural Deaneries and the appointment of the Rural Deans. There are at present 36 clergy in the Diocese.

Useful Information.

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

FOR SALE BY ALL DEALERS

Rest and Comfort to the Suffering.

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

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

FOR SALE BY ALL DEALERS.

The Bad and Worthless

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

152 UPPER WATER ST., HALIFAX.

April 14th, 1882

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

HURRING COVE, April 8, 1882.

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

JOHN KEATING.

TO CONSUMPTIVES.

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

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

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

FOR SALE BY ALL DEALERS.

MOTHERS! MOTHERS! MOTHERS!

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

CHRONIC BRONCHITIS.

When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult, and it is in this case that Cod Liver Oil, when the sufferers can retain it, is of special advantage; and PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciated or give place to renewed flesh. As this state of things may be a consequence of a cold which has been neglected, it behooves every one to be particularly careful of himself while laboring under a cold, so that when slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this is by the early use of PUTTNER'S EMULSION.

KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it. PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed. PRICE 61. USE Druggists Sell. KIDNEY-WORT Acts at the Same Time on KIDNEY, LIVER and BOWELS.

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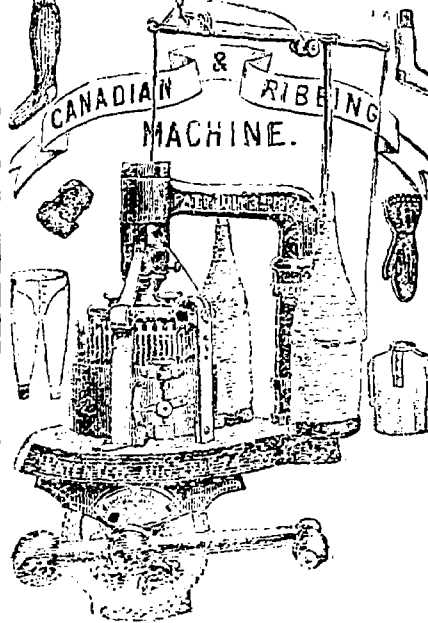
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No Preparation on earth equals St. Jacobs Oil as a safe, pure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 CENTS, and every one suffering with pain can have cheap and positive proof of its claims. Directions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

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A perfect Knitting Machine that will knit a pair of socks in 10 minutes; knit the same stitch as done by hand. Will knit home made or factory yarns into any kind of garments. You can teach yourself from the book of instructions.

PRICE WITHOUT RIBBER, \$25.00 WITH 37.50. This are the manufacturers cash prices, which is very low, and places this improved machine within reach of all.

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

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Rev. J. PADFIELD, M. A., Principal.

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

1882. 1882.

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

News and Notes.

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

A party of nearly forty young men, sons of gentlemen residing in all parts of England, left Bristol the other day for New York, on their way to Minnesota, where they are to be placed as pupils with well-known American farmers. They are under the charge of the Rev. G. Pridham, Vicar of West Carleton, who has been induced to promote this emigration by the success which own relatives.

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

THE NAMELESS CITY.—The elder and mysterious name in Rome; said to be Valentinia. None of Esterbrook's Pens are nameless, each having a designating name as well as number.

With Diamond Dyes any lady can get as good results as the best practical dyer. Every dye warranted true to name and sample.

AN herbarium, thirty-five centuries old, has been formed from the garlands found the mummies discovered at Dier el Bahari, and even the color in some of the plants and leaves has been preserved. The botanical names are given, and they are found to belong to species which still grow in the East, after so many centuries, without variation.

HOW IT WORKED AT THE MURRAY HOUSE.—Among the costliest hotels in Ontario, is the Murray House of St. Catharines, kept by Mr. Thomas Scully, where the writer always stops when in this city. Upon a recent trip, the writer was speaking with Mr. Scully concerning his old ailment, weak back, when Mr. S. observed: "I take sincere pleasure in recommending St. Jacobs Oil to all sufferers. I have found it a most excellent remedy myself, and I know of others who have used it with great success. I would not be without St. Jacobs Oil, nor do I believe any sensible man ought. I caught a cold about three years ago, which settled in my back and sorely afflicted me between my shoulders. The pain was almost unendurable at times, especially at impending changes of the weather; and at such times, I used to be incapacitated for attending to my business. I tried electric baths, salt baths, various strengthening plasters and other such means without success. Finally I tried St. Jacobs Oil, the Great German Remedy, and was cured at once and permanently. St. Jacobs Oil, is a most excellent remedy and I would not be without it at any price."

A Paris milliner has just concluded a contract by which a dealer in game in Berlin undertakes to deliver the skins of 30,000 pigeons during the season for the adornment of hats and bonnets.

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

As a result of vivisection, in cases of epileptic fits proceeding from injury, to the brain, surgeons have been able to localize the injury, and by trepanning, to remove it; whereas, prior to the researches by the vivisectionists, the trepanning, if done at all, was done at random. It has also been of great use in enabling the profession to indicate the locality of pus in the case of an abscess in the brain, or the situation of a tumor.

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News from the Home Field.

DIOCESE OF ONTARIO.

(Continued from page 3.)

OTTAWA, 10th July, 1882.—Yesterday was the hottest day this summer, the thermometer registering a *maximum* in the shade of 83 degrees. The intense heat had a deleterious effect on the attendance at most of our city and suburban churches. The sun was almost at the hottest, and in Ottawa the summer sun in July is very hot.

The Bishop of Ontario held an ordination at the Church of Saint John the Evangelist yesterday morning in the presence of a large congregation. Mr. R. N. England, B. D., of the University of Trinity College, Toronto, and Mr. S. Dow, of Saint Augustine College, Canterbury, England, were ordained deacons. The Rev. H. Pollard, M. A., rector, preached the sermon on the occasion. At the evening service the Rev. Mr. Dow preached the sermon, taking his text from 1 John iv. 8: "God is love."

On Thursday last a most successful strawberry festival was given at the Township Hall, Billings Bridge, under the auspices of the Trinity Church Ladies Aid Association. A sale of useful and fancy articles was held. An excellent musical and literary entertainment was also given by Miss Carter of this city, Miss Hurdman and Mr. F. McDougall. Recitations were given by Miss Preston and Miss Gertrude Mackintosh, and readings by Messrs. T. J. Smith, Davis and Ves. on. The entertainment realized about \$35.

DIOCESE OF MONTREAL.

(From our own correspondent.)

LACHUTE.—The ladies of St. Simeon's Church held a successful sale of needle-work in Victoria Hall on Dominion Day realizing over a hundred dollars to pay rent of temporary parsonage for their clergyman, Rev. H. J. Evans. An afternoon concert on the same day in the same Hall added about \$50 to funds of the Church. This with several amounts that have been subscribed will more than cover all claims including that for hot air furnace placed in the Church since its consecration in October last, thus making St. Simeon's, which including site at \$310, cost \$2,000, completely out of debt. This Church notwithstanding the lack of brick or stone and mortar (except for foundation, etc.), is a little gem of ecclesiastical beauty, and was designed *gratuitously* by John James Brown, Esq., the eminent architect of Montreal. The windows of rolled glass, including a memorial, one of chaste and elegant design with a cartoon of the presentation in the Temple, are from Spence of Montreal. The pulpit of St. Simeon's was occupied on Sunday evening, 9th inst. by Rev. R. Brown, missionary at Labrador, now on a visit to his brother, Gerald Brown, Esq., of this place.

UP THE GATINEAU.—The Bishop's annual visit to this distant, but romantic portion of his Diocese, is always one of great interest both to himself and to the parishes. In an especial manner may this be said of the Mission of Aylwin and parts adjacent. Under this title is comprised more particularly the townships of Wright, and Alleyne, and Cawood. All these on the occasion of his Lordship's visit this month presented surpassing scenes of interest. The Rev. W. Percy Chambers, the energetic missionary, whose energy is evidenced in his daily long drives, his many appointments, the variety and largeness of the work he has organized and is carrying out to a successful issue, and all indicating that the right man is in the right place. He has established Sunday Schools where there were none before; organized Ladies' Sewing Societies, a most difficult thing to do in such an extended parish; organized the congregation, and started the building of a little church, which he happily has so far advanced as to admit of its consecration on Monday, 10th June, under the name of St. Peter's. He also saw the corner stone of the long projected church in Wright laid, and the large number of 44 candidates confirmed, some of whom are converts, under his instruction, to the

Church of Jesus. For the sake of Churchmen in that district, as well as others, it is needful to give some details regarding the Episcopal "acts" on the occasion of this visit by the Bishop.

On Friday 7th, his Lordship, accompanied by Archdeacon Lonsdell and Rev. Mr. Chambers, visited the district called the "Sixes" in the nomenclature of the lumber men, and there opened a station, where the services of the Church are to be given by the Incumbent of Aylwin.

On Saturday 8th, the corner stone of a Church to be dedicated to the service of God and the memory of St. James, was laid in the presence of the Bishop, Archdeacon, the Revs. W. Ross Brown, the former Incumbent, and W. P. Chambers, the present one, and a pretty large concourse of people, by Joshua Ellard, Esq., acting in behalf of Alonzo Wright, M.P., for the county, and after whom the township is named. The service was one drawn up for the occasion, a large number of hymns being a marked feature. Addresses were delivered by Mr. Ellard, the Bishop, and the clergy present. A large massive and richly chased silver trowel, inscribed to Alonzo Wright, M.P., was used on the occasion. Sunday, June 7th. This day was the *Fete* day of the occasion, all the Churchmen of the mission and scores of others having made a point to be present at the extraordinary services held in the Church of St. John, in Aylwin. The morning was occupied with conferring the order of the priesthood on Rev. W. P. Chambers, B.A. the Incumbent. The candidate was presented habited in surplice and white stole, worn deaconwise, by the Archdeacon. The Church was crowded to the doors, numbers having to stand around the windows and doors.

The Archdeacon gave a short sermon from the words "The Church of the Living God," etc. The Bishop preached another bearing on the devotion that should characterize the relationship between pastor and people. A large number partook of the Holy Communion with the clergy. In the afternoon Evensong was said by the newly made priest assisted by the Rev. W. R. Brown, after which the rite of confirmation was administered to fifteen persons (adults). The heat of the day was intense, and the crowded state of the audience caused two or three persons to swoon. Nevertheless the heartiness of the responding, the rapt attention of the people, were characteristics that could not often be elsewhere in the diocese. It may seem saying much; but it is truth.

On Monday, 10th, in another direction of the Mission a little church, not altogether finished, was consecrated and nine persons confirmed. The account of the building and opening of this Church deserves, and must have another and separate mention. In Alleyne, at Trinity Church, an overflowing congregation awaited the Bishop. The Church looked radiant and the people happy. The altar in its white frontal, the new organ sending out its sweet sounds, the female candidates arrayed in white and blue, the earnest and moving address of the former pastor, Rev. W. Ross Brown (who had baptized the larger number of the candidates), and that of the Bishop which followed and the solemn confirmation that ensued, made a scene that was moving to one's feelings.

In the celebration that followed Archdeacon Lonsdell preached an eloquent and instructive sermon. Eighteen persons were confirmed. Many a city church congregation could learn a lesson from this congregation in the country. Here was observable unanimity in response and rite, and an observance of postures proper to the several parts. If at prayer, all knelt; if in praise, all stood, and all arose simultaneously at the offertory. Really it was delightful and inspiring to see, and we are not painting anything *couleur de rose*, either; for the Bishop admitted that, with the exception of about three other parishes in country parts, the scenes witnessed and the services gone through were exceptional indeed. One must not forget to add that the Confirmation Class of Alleyne presented an address and purse of over ten dollars to their former pastor for his kindness in coming at their request so far to see them and to witness their Confirmation, and also as a token of their appreciation of his teaching them the first principles of "true religion and undefiled" when he was their pastor for ten years.

News from Abroad.

ENGLAND.

A special service in connection with the 181st anniversary of the Society for the Propagation of the Gospel was held at Westminster Abbey on the 21st ult.

The rector of a parish in the West of Ireland received a notice from "Moonlighters" that his church is boycotted, and that if he does not discontinue service in it his life will be taken.

A subscription, limited to members of Parliament, is being promoted for the purpose of placing a window or tablet in St. Margaret's Church, Westminster, in memory of the late Lord Cavendish.

It is proposed to raise £30,000 for Church extension at Portsmouth. Admiral Ryder, Commander-in-Chief at Portsmouth, has offered £1,000, and the Bishop of Winchester £1,000 a-year during his episcopate.

The Rev. George Butler, Principal of Liverpool College, has been appointed by the Queen to the canonry at Winchester, which Canon Wilberforce is about to vacate. Mr. Butler will resign the Principalship which he now holds.

The good ship—*Hope*—a name of happy augury—has started, in command of Sir Allan Young, to search for Mr. Leigh Smith, who has not returned from the Arctic expedition which he commenced in June last in the *Eira* to the Barentz Sea.

A society has been formed in Manchester, called St. George's Association. It consists of men only, and its objects are the encouragement of purity of life and conversation among men, and the prevention of the degradation of women. The Bishop has accepted the presidency.

On Saturday, June 24th, at St. Alban's Cathedral, the Ven. Alfred Bloomfield, D.L., late Archdeacon of Essex, was consecrated suffragan Bishop of St. Alban's, with the title of Bishop of Colchester. The Archbishop of Canterbury officiated, and was assisted by the Bishops of St. Alban's, London, Ely, and Bedford.

At an influential meeting, presided over by the Mayor, held at Newcastle, a committee was appointed to make arrangements for the reception of the new Bishop of Newcastle. The consecration was fixed for July 25, at either York or Durham, and the enthronement at Newcastle about the middle of August.

Births.

BULLOCK.—On the 27th ult., at Gibraltar, the wife of the Rev. William H. E. Bullock, Chaplain H. M. Forces, of a daughter.

Marriages.

CARTER-WATERS.—At the residence of the bride's father, July 11th, by the Rev. A. V. Wiggins, A. B., Rector, Joseph Carter, youngest son of Capt. J. W. Carter, to Margaret Elizabeth, eldest daughter of Councillor W. H. Waters, all of Westfield, N. B.

Deaths.

DOHERTY.—At her father's residence, Carroll Ridge Settlement, Canterbury, N. B., on the 3rd April, 1882, after a short illness, which she bore with Christian resignation to the Divine Will, Emma Retta, daughter of George and Maria Ann Doherty, aged 20 years, leaving a large circle of relatives and friends to mourn their loss. She died trusting in Jesus. Her remains were interred in the public burial ground at Canterbury Station, the funeral services having been held in the Parish Church at Canterbury, and a sermon preached by the Rev. Thomas Hartin.

GRANT.—At Dorrington Hill Settlement, Canterbury, N. B., on the 27th June, 1882, after an illness, which she bore with Christian resignation to the Divine Will, Isabel, wife of Tristram Grant, in the 70th year of her age, leaving a sorrowing husband, two sons, three daughters, and a large circle of relatives and friends, to mourn their loss; but they mourn not as those without hope, for she died trusting in Jesus. Her remains were interred in the burial ground near the residence of Moses Hillman, Esq., J. P., Saint John River. The obsequies were conducted and a sermon preached by the Rev. Thomas Hartin.

BOURINOT.—July 3rd, at Sydney, C. B., Herbert Bourinot, Barrister-at-Law, fourth son of the Hon. J. Bourinot, Senator and French Consul.

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directly over the Church of England Institute.

OUR PRINTERS have imported new machinery from England and hope to turn out better work in the course of a few weeks. Meanwhile, to give them an opportunity for making necessary changes, we propose issuing no paper for the next two weeks. In other words, we propose to follow the example of our brethren in the United States and Canada, who feel that Editors have as much right to a holiday as other people, and who have accordingly adopted the system. Last year we began the practice, and mentioned then that we would issue but fifty numbers a year to subscribers. Of course it is understood that advertisers will receive 52 insertions each year. No man works harder than the editor of a paper and no man needs a rest more. We hope to return from the country to our labours refreshed in mind and body, and better able to carry on our important work.

OUR CHURCH UNIVERSITY.

I.

Without doubt the question of the hour for Churchmen in the Maritime Provinces is the University of King's College, Windsor. What shall be their attitude towards it? Suppose for a moment that no such institution existed; suppose that the Church had gone on for a hundred years without having a college wherein her sons could be trained for the Ministry and the other professions, wherein could be obtained a broad and comprehensive culture in all that constitutes the world of mind; suppose that no charter had been granted and no faculties created, no endowments raised, and no teachers provided,—what would have been the cry of Church people? Those who were not occupied in abusing their ancestors for their want of foresight and their close-handed niggardliness, would be anxiously striving to atone for their neglect. Public spirit would be aroused; the loyalty of her sons to the dear old Church of their birth would be appealed to; an active canvass would be made; comparisons, not at all to our credit, would be instituted between ourselves and the various Christian bodies around us; and there would be a universal feeling of shame that the Church had been so recreant to her duty.

As the case stands, however, there is a much smaller issue before the Church. Not only has her University been founded with a jealous regard for her future interests by her nursing fathers and nursing mothers long years since; not only have endowments been bestowed upon it with no sparing hand; not only have halls been built and a chapel which would do no discredit to any similar institu-

tions on this continent; but many hundreds of young men have gone forth from its walls who have adorned their country, and have been an honor and a pride to the Alma Mater who taught them, and to the Church of which they are sons. And now that the Government of the country has deliberately dis severed itself from all connection with religion, and that no aid is given from the public treasury in aid of denominational institutions, the Church has to face the task of supplying out of her own resources the amount thus withdrawn. It is thus not a matter of founding, but simply of carrying on a University already venerable with age and distinguished for work.

At the same time it must be said that the ever-increasing needs of modern education require that the University be equipped with whatever instruments and appliances shall in the future be found necessary. In the contest with other institutions of learning it holds now the first place in this respect. Whether it shall continue to do so depends on the liberality of the children of the Church.

Churchmen! what are you going to do in this matter? Are you prepared to allow this University, which has up to this time done no small share of the higher education of the provinces, and which has unlimited capacities for the future, to sink into insignificance? While other Christian bodies, fully alive to the needs of the age, and eagerly viewing with each other in the effort to supply them, are raising their endowments by tens of thousands of dollars at a time, are you so unwise and so heedless of your duty as to suffer your own University to become a mere Theological College? Are there no men of means among your number who can endow a Chair of Divinity, or a Chair of Natural Science, or a Chair of Philosophy, which shall hand their names down to a grateful posterity and prove "a monument more lasting than brass?" One gentleman has recently sent a contribution to the Visitor of the College of \$1,000. There are twenty others who could do the same. A hardly contested political battle would draw forth from their purses whatever funds were necessary. Shall the never-ending conflict with Sin and Satan, which is the heritage and the glory of the Church of God, be less potent to compel an enthusiastic support? Who will follow the first example, and thus encourage others to do the same?

In the solution of this pressing difficulty every member of the Church is interested. The people at large are interested because every such University is a contribution to sound education of the country. Every father and mother is interested because of their anxiety for the future training of their children. Clergy and laity are alike interested—the latter even more than the former—because a half educated, narrow priesthood means a failing Church.

Churchmen! will you rise to the occasion? Will you determine, each one of you, that the charge of neglect shall not lie upon you? The Church has had enough of talk. Let her now spring into action. Let it no more be said that Churchmen have no public spirit. Let it no more be insinuated that we are not prepared to deny ourselves for our principles. THE CHURCH, OUR MOTHER, appeals to her children for their support. Let not her cry of distress fall upon unheeding ears. Let a response, quick and zealous, be made throughout the length and breadth of the land, which shall show that the great heart of our people is touched and aroused, and that another year shall see our difficulties surmounted and all pressure removed. It can be done. Let us say "It SHALL be done."

IMMERSION AND THE BAPTISTS.

OUR contemporary the *Christian Messenger* does not seem to be up to the times with regard to its own denomination. We took for granted that it was in possession of all the facts in connection with the recent utterances of Prof. A. H. Newman, of the Baptist Theological Seminary, Toronto, which we quoted in our last, viz.—"Let no Baptist henceforth risk his reputation for scholarship and fair dealing by denying that John Smith's baptism (and we may add that of Roger Williams,) was as regards its form, AN AFFUSION; but it appears from its own admission that it has heard nothing and knows nothing whatever about the matter. It says: "We take it for granted that the quotation is correctly made." This is sad. It has no right, months almost after the Professor's views have been made public, to plead ignorance as to what has been said. The Professor is but one among many honest and scholarly Baptists who have received light upon the subject, and who feel that it would be worse than madness to make capital out of their past ignorance and ignore or deny what credible history has shown to be the facts.

If the *Messenger* is satisfied to occupy so unenviable a position, it cannot expect to have as followers the honest and thoughtful of its denomination, but must in that case be content to lead a less distinguished band. To say as it does, "The fact of John Smith or John Jones, Brown, or Robinson having been sprinkled upon, does not affect the truth of God's word, any more than water being sprinkled on a solid rock washes it away," will have but little weight with earnest men of the Baptist denomination, who are anxious, as scholars and honest men, to set themselves right with the scholars of Christendom.

Perhaps our contemporary would like further evidence as to the change of views among Baptist scholars which Prof. Newman's article shadowed forth, if so we place at his disposal and commend to his careful attention the following from another Baptist Professor:—

"I must confess my personal obligations to the *Independent* for its valuable contributions to Baptist history. Its articles in 1879 startled me by their bold assertion that immersion was first practised in England in 1641, and was almost unknown among the Anabaptists of the continent; and that Rodger Williams and John Clarke received baptism by affusion. I was at first inclined to class these assertions with others, born of party zeal, which deny as boldly that immersion was the practice of the apostolic age or of the early church. They seemed to contradict the well-known facts of history no less than the cherished traditions of our Baptist churches; for it is certain that dipping continued to be the practice of the Church of England in the sixteenth century (Edward VI and Elizabeth were both immersed) and the word "dipping" was retained in the revised Prayer-book as the law of the church. It is equally certain that Luther and Calvin and Zwingli had grave doubts whether it were better to retain effusion which had become common the Roman Catholic Church, or to return to the apostolic order of immersion; and it has been supposed that disgust at the excesses of the Anabaptists had no little influence in forming their decision. But how could the Baptists of England, in their zeal to restore apostolic customs, introduce effusion in the sixteenth century, when dipping was common in the Church of England? And why should Luther and Calvin, through antipathy to the Anabaptists, be led to retain affusion, unless immersion were the common practice among Anabaptists.—The assertions of the *Independent*, therefore, seemed incredible in themselves and inconsistent with the common law of historic unity and growth. But a more careful study of the writers of the

early part of the seventeenth century, confirms the conclusions reached by the *Independent*, and subsequently re-affirmed by Dr. Dexter, in his elaborate works. I think candid Baptists will be compelled to grant that John Smyth's se-baptism was by effusion; that Helwisse and the Arminian Baptists of London practised affusion; and that immersion was first introduced by Richard Blount, about 1641, who had previously gone to Leyden to receive it at the hands of the Collegiants. The date of 1633, given by Barclay and apparently by Crosby must be inaccurate. It must also be conceded that among the Anabaptists of the Continent in their earlier history, affusion was the common form of baptism and immersion the exceptional mode. So much, it seems to me, the *Independent* has fairly proved in its successive articles, and our Baptist traditions must be modified to accord with a more accurate history.—*Pro. Heman Lincoln, D. D., in Independent.*

BAPTISM AND THE CHURCH.

THE editor of the *Messenger*, in the article above referred to, goes on to say:—"Our brother editor concludes by saying 'we wait with a large degree of interest further developments.' That is quite prudent. We admire his wisdom in so doing, in the meantime perhaps he will favor his readers with a history of the Rubric of his own Common Prayer Book where it says after naming the child to be baptized,—('If they shall certify him (the Priest) that the child may well endure it,) he shall dip it in the water discreetly and warily, saying I baptize thee, &c. But if they certify that the child is weak, it shall suffice to pour water upon it, saying the aforesaid words,' &c. Then again, the same thing is repeated in the Rubric for the Public Baptism of such as are of Riper Years.—'and then shall the minister dip him in the water, or pour water upon him,' &c. Will our friend please give us the reason why the Priest is instructed to dip the persons in water. That of course has nothing to do with John Smith, but it has to do with what he chooses to call the Baptist signment that Immersion is the only valid mode of Baptism. His own Church, he must perceive, teaches that Immersion is the mode, and sprinkling upon or pouring upon are only to be allowed by a certificate that the child is not able to endure it."

It is very strange that the editor of the *Messenger* cannot understand the Church's position to be not only Scriptural but historically correct and perfectly logical. The Church does recognize Immersion to be a valid mode of Baptism—of course she does. But the Rubric quoted also recognizes "pouring" or affusion to be valid—quite as valid. This is a vastly different thing, however, from the position that Immersion is the only valid form of Baptism, that, in fact, no one who has been baptized by pouring has been baptized at all, and has consequently never obeyed Christ's command, a position which the Baptist body has in our day taken, thus leaving all the world outside its own fold as among the unbaptized. The Church, we repeat, now as in all past ages, recognizes both Immersion and Pouring as valid Baptism, maintaining that water applied to the subject in the name of the Father, and of the Son, and of the Holy Ghost, constitutes a valid rite. And in these cold northern countries she practices pouring as the more convenient mode. As Prof. Newman and Prof. Lincoln view the matter, they are in perfect accord with the Church of England. And in the interest of Christian unity we thank God most humbly and fervently that in His Good Providence another barrier seems about being removed from the consummation which is so devoutly to be wished for.

May the time be hastened when the peculiar tenets of the Sects shall be honestly and fearlessly subjected by themselves to the severest tests, and may all error be rejected, so that there may be a oneness of doctrine and purpose among all who name the name of Christ.

UNCHRISTIAN CONDUCT.

Two Methodist ministers from Ireland have recently been visiting Canada, soliciting funds for the work of their denomination. Not content with making out a good case for themselves by showing the needs and importance of their work, they have thought fit to slander, in the most outrageous fashion, the Church of Ireland. Their false statements having gone the rounds of the press, it is but fair to circulate the other side. This is what the *Irish Ecclesiastical Gazette* says of their statements:—

"The able letter of 'An Old Correspondent' in our issue of this week, is a further expose of the reckless and untruthful statements of the Revs. Dr. Crook, and Oliver M'Cutcheon, Wesleyan Ministers, during their recent tour in Canada. Taking advantage of the ignorance of their audience, and hoping no doubt that the utter shamelessness of their speeches would never be brought to light in this country, they indulged themselves and their audience with misrepresentations about the Church of Ireland, which, as they are now exposed, must bring a blush to the cheek of any honest Methodist in Ireland. What would the great John Wesley have said of these gentlemen? The only reputation now open to Dr. Crook and Mr. M'Cutcheon for the foul wrong they have done us is a most ample apology, and an unreserved retraction of the slanderous statements with regard to the Church of Ireland. As for the statement that Methodism alone preserves the Protestants of the South of Ireland from lapsing into Roman Catholicism, the statement is so ridiculous as to be almost beneath notice. The last Census returns amply show how minute and insignificant a factor in the religious life of the South and West of Ireland are the Methodist body. As a matter of fact they only count by a few hundreds, while the entire Wesleyan community throughout the island only number about 42,000 souls."

And to quote from the correspondent referred to:

"Being supported on the voluntary system, we must expect to be partakers of the general depression that affects all classes in this country; but it is very remarkable that, notwithstanding the widely extended distress existing in Ireland, and principally affecting the landed interest, our income for 1881 exceeded that for 1880 by £10,862. While expatiating on our losses, Mr. M'Cutcheon entirely overlooked our gains. It is, however, somewhat remarkable that in a poor country like Ireland the free-will offerings of our Churchmen have in eleven years amounted to £2,295,622; that our parishes have pledged themselves by their schemes to supply annually £234,682; that our private endowments amount to above £31,500, and our income from other sources to £27,350, making an annual total of £293,532.

Since our disestablishment one liberal Churchman has rebuilt a cathedral and erected a synod hall, at a cost of £200,000, and the Churchmen of Cork have built a cathedral for £100,000, and many churches have been built, enlarged, and restored in different parts of the country, greatly increasing our church accommodation.

And it would not have escaped the observation of a more candid critic that we support 2,990 orphans, at an expense of nearly £30,000 a year. Had he, however, mentioned these facts, it would not have appeared to his Canadian audience that our Church is so near expiring, as his speech would lead them to suppose.

I trust that our Churchmen in Canada will not on the credit of such untrustworthy statements be beguiled into giving money under the delusion that

it will be used to prevent any of our people "lapsing to Popery," or for any other purpose friendly to the Church to which they belong. And I also hope that the Canadian Methodists have enough of the old spirit left in them to prevent their joining in an unholy crusade, whose real object is to weaken and harass a Protestant Church struggling with many difficulties in a distant land, and thus to aid the Church of Rome in breaking down the only barrier that stops her triumphant advance to ascendancy in Church and State in this unhappy country.

THE SYNOD.

It is with almost unmingled satisfaction that we review the proceedings of the Session of the Synod just over in Nova Scotia. Our Province is small and has been called unprogressive. One feature of smallness and unprogressiveness is the rankling bitterness that adheres to diversities more or less important in ecclesiastical opinion or practice. At some meetings of the Synod party feeling has gone to the full limit, if it has not overstepped the limit, of Christian charity. We have seen untrained or blinded theologians rushing in an assembly, from which open theological discussion is excluded, to the fray over the merits of some wholly unimportant question of order or precedent. This angry contention has afforded abundant scope for a certain kind of personal rhetoric, which is, however, better relegated to the smaller practice of the Provincial bar. At this present Session none of this cheap bravado has appeared. In its place has appeared an edifying union of parties on the most important questions discussed. The hearts of many who listened have been warmed by expressions of earnest religion and undoubted confidence uttered on the same side of a question by speakers whom those who put too high a value on party distinctions are accustomed to rank as controversial antagonists.

If, on the other hand, to a few senior clergymen and laymen there were some among the motions carried that seemed to provide by Committees for what, to old-fashioned notions, would fall under the direct administration of the Diocesan, these only afforded us one more opportunity for observing the admirable impartiality and wisdom of our Bishop in allowing and supporting every measure which, to other minds, seemed calculated to serve the interests of the Church. Barren discussion about matters of order and mere red tape seem fated in Church Synods to occupy a space in the time at the disposal of the assembly utterly disproportionate to their real importance. An itching desire to tinker some minute point in the Constitution or Rules of Order, though better than the revolutionary movements that some times threaten such assemblies as this, is another source of waste in energy and trial to patience. But the Session of '82 will ever be memorable as one of real union, real reconciliation; it is remarkable as a Session in which danger has made men forgiving and resolute. At the very time when the financial condition of Mission Board and College is at its lowest, a strong and devoted attempt has been made to maintain and keep unimpaired the standard, moral and intellectual, of the individual candidate for the Ministry, and to receive for the future a stable support for the University of the Diocese. If Halifax is indeed, as some speaker remarked, to be the main source of permanent support to the College, we think Churchmen are to be congratulated upon the two Governors who have been elected from that city. All who regard the interests of religion and learning in our Diocese will augur beneficial results from the broad and generous spirit which at last has been exhibited among the long conflicting views and disastrous divisions which have threatened to weaken and impoverish our Church in highly favored Nova Scotia.—*Communicated.*

Correspondence.

[To the Editor of the Church Guardian.]

SIR,—Not long since I attended Divine Service in a country Mission, where the service was conducted by a Lay Reader in the absence of the clergyman. He commenced Morning Prayer with a hymn (his usual custom I was told) and closed

the service by entering within the sanctuary, presenting the alms, reading the Church Militant Prayer, and dismissing the congregation with the Benediction, substituting the words "keep our hearts" for "keep your hearts," and "be amongst us" for "be amongst you."

If these customs are wrong, I wish you would notice them, and thus put a check upon that which, to many, is very distasteful.

HODGINS.

Quebec.

TRINITY COLLEGE, TORONTO.

(To the Editor of the Church Guardian.)

SIR,—The meetings of the Synods of the Dioceses of Toronto and Ontario were this year utilized for the benefit of the Church, and also rendered more interesting than usual by a meeting during the session of each of the friends of the Church University of the Province of Ontario. The great object aimed at in each case was to obtain funds with which to endow one or more additional Professorships in Theology and a chair of Physical Science, to erect a chapel (much wanted), and to extend and improve the present building.

The great attractions of the meeting, to which numerous invitations were widely sent to friends of the institution, were the introduction to such as had not met him of the new Provost, Rev. C. W. E. Body, M.A., Fellow of St. John's College, Cambridge, and the addresses which he so ably delivered; and at Kingston, in addition, of the presence and address of the Rev. Principal Grant, of Queen's College University (Presbyterian) of that city, a man of wide views, and admired by all who know him as a scholar, an eloquent speaker, and a gentleman of high culture.

At Toronto there were also present and taking part in the proceedings of the meeting the Right Reverend Bishop Lewis, of Ontario, President of the Council; Bishops Fuller, of Niagara, and Sweatman, of Toronto; the Hon. G. W. Allan, Senator; Chief Justice Hagar, and Canon Carmichael, Rector-elect of St. George's, Montreal. Bishop Bond, of Montreal, sent a letter, which was read by the Chancellor, regretting his inability to be present, and expressing "his hearty sympathy and his desire to co-operate in the endeavor to make Trinity College a thoroughly liberal Church of England University and Divinity School that would indeed be a boon to the Dominion."

I shall only just attempt to describe the speeches of such old and well-tried friends of the College as the Chancellor, the Chief Justice, the President and Bishop Fuller. They expressed the assurance all felt in its future success if Church people would rally round it at this crisis, and their confidence, never shaken, of the soundness of its teaching; their veneration of its founder and their respect for its late head, Provost Whitaker; their joy that it had pleased God to raise up as his successor a man so sure to win the trust of the Church and, by his personal gifts, to attach to himself the love of the students and to lead them to lives of virtue, diligence and devotion to God's service; and their hope that many misapprehensions hitherto prevailing would now be done away with, and, more particularly, their experience as Bishops and Laity that for scholarship, ability to teach and personal devotion the *theological graduates* of Trinity College were the equals of any in England or her colonies.

Bishop Sweatman, of Toronto, and Canon Carmichael are quite new friends of Trinity College. The former "desired to endorse her *whole* teaching." As successor to Bishop Strachan, and on the principle that Bishops, like kings, "never die," he claimed to be in that respect *the father* of the College. He promised the Provost and University the warmest and most undivided support he could possibly give, and predicted for the Church University a brilliant future. Canon Carmichael has promised a warm support to Trinity College, apparently because he has fallen in love with the new Provost. Well, I won't quarrel with his motives now, but only wish he had given the late Provost that moral and religious help which, from his great powers of speech and popularity, would (humanly speaking) have been of the greatest

assistance to the promotion of the Catholic Faith in this Province. Having been "converted" by Provost Body, allow me to express the hope that he will "not be weary in well doing." But the fact of such a man as Canon Carmichael having become the warm friend of Trinity College, without the slightest indication that there is to be any change of stand and in Church doctrine taught there, and the speeches of Provost Body, both in Toronto and Kingston, afford me, as one of her oldest graduates and constant friends, a lively hope that the change of head itself will of itself produce a happy effect on the prospects of the University. Many of us have long thought that till a change was made our Alma Mater could never flourish. The annual toast, "*florat domus*," which was indeed the prayer of our pious founder, could never be heard on high until different *personal* influences had been brought to bear. And those changed influences, I trust, have been brought to bear through the advent of our new Provost. May I, who may never see him in the flesh, welcome him through your columns and bid him Godspeed.

Principal Grant, at Kingston, deserves the thanks of every friend of religious education for his liberal action and noble speech. May God raise up men like him in Canada, who will unite to his singular ability in teaching such a true Catholic belief in "*the unity of the Spirit and the bond of peace.*"

Yours truly,

M. A.,

Trinity College.

Toronto, 7 July, 1882.

CAMEOS OF BRITISH CHURCH HISTORY.*

(Written for the Church Guardian.)

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

CHAPTER III.—Continued.

Besides being the religious instructors of the Britons, the Druids were their judges, magistrates, and law givers. Their laws were humane and beneficial; hospitality to strangers was duly inculcated and life and property were secured by wise statutes. As magistrates, they appear to have acted towards the people with justice, though inclining to severity. They taught the people that their judgments extended even into the next world. "In cases of a dubious nature they practiced the trial by fire, called in the Gaelic branch of the Celtic *Gabla-Bheil*, 'the jeopardy or trial of Beil.'" In this case the accused was obliged to pass barefoot three times through a fire, from which if he escaped unhurt he was regarded as under the special protection of Be'al. From the determination of these magistrates, however, there was no appeal, and whoever refused to acquiesce in their decisions was reckoned impious, and excommunicated. The teaching of the priests was entirely oral and embraced physiology (if we are to believe Cicero), science, history, geometry, natural philosophy, politics, and probably letters, or expression of words by means of alphabetical signs; while Caesar informs us "they investigated and taught to the youth placed under their charge many things concerning the stars and their motions, concerning the size of the world and the lands, the nature of things and the might and the power of the immortal gods." Other ancient writers concur in this testimony, and it would appear that they had acquired considerable proficiency in astronomy, as in many of the scientific arts and the mechanical sciences, as they conferred great benefits on the people in their capacity as physicians, teaching them that no medicine was efficacious without the Divine blessing, though their artifices may be more open to question.

Their history was apparently in verse, which was chanted by their bards; the poet may therefore be nearly correct when he says the

"—British poets too the priesthood shared,
And every hallowed Druid was a bard."

Lucan has celebrated both these minstrels and indicated the principal themes of their compositions:

"You too, ye bards! whose sacred raptures fire
To chant your heroes to your country's lyre;
Who consecrate in your immortal strain
Brave patriot souls in righteous battles slain;
Securely now the tuneful task renew,
And noblest themes in deathless songs pursue."

But their verses were not confined to the heroic deeds of their ancestry; some were ethical, and contained in a memorable form the wisdom of the Druids. Nor was the twin science, music, unknown: "such was the power of their music over the people that they could arrest an army on the very point of engaging in battle, whilst at other times their songs and shouts added increased courage and vigor to those who were struggling with the foe."

The Druids were divided into classes, although much obscurity envelopes the subject, this much appears certain, that there were three grades. Strabo divides them into *Druids*, *Bards* and *Vates*, while Ammianus Marcellinus omits the order of *Vates*, inserting in its place the *Eubages*, a word supposed by Dr. Alexander to be a corruption of the Celtic *eu phaste*, dignifying 'good' or 'promising youths.' This hypothesis agrees with what Marcellinus states, was the duty of the *Eubages*, namely, to investigate the secrets of nature. The learned writer referred to supposes that the Latin historian mistook the pupils or candidates of the Druids for one of the three orders.

From what has been said, it is evident that the Druids were the scholars of their day; under their "interdict" a man was not only excluded from assemblies of worship, but his neighbors were forbidden to come near him, or to comfort him with food or fire, and he was treated as in all respects a creature accursed. The cyclopædia—if such a term can be used—of the bards, extended to twenty-thousand verses, and it required twenty years to complete the entire circle of its sciences. The *Vates* or *Faidh*, was the observer of omens, the student of natural phenomena, and the predictor of events. An Arch-Druid ruled over the whole; his word was recognized as the law, as his decision was regarded as the decree of Heaven. Merit entitled the lowest in order to rise to the highest, but where two or more candidates were of equal superiority, an appeal to arms, was not unfrequent. As in the case of the High Priest in the Hebrew hierarchy, the Arch-Druid was chosen for life. So greatly were the orders esteemed by the laity, that they enjoyed an immunity from all taxes; while though not permitted to take up arms against a common foe, they followed the army to the field, where they incited them by their shouts. "They, in truth, reigned," says St. Chrysostom, "for kings, though sitting on thrones of Gold, and dwelling in gorgeous palaces, and partaking of sumptuous banquets, were subservient to them." They were distinguished from the community by their gorgeous dress and arrangement of their person, intended probably, to deepen their influence over the minds of the people.

Slowly but surely their religion retreated before the Roman arms, although it sometimes appeared doubtful whether the more polished nation were to be the victors in the vanquished; as (to use the beautiful simile of Virgil,) when the sea running with alternate tide now rushes to the land, and foaming, casts its wave upon the rocks, and bathes the sand with its curling wave, now swift and swallowing up the rocks rolling back with the tide, it has tens back, and leaves the shore as the current glides back." But at length the Druidic priests, and women fled before the cohorts of Rome, as the greater number perished by the sword; and groves once resounding with the chant of the Bards, fell beneath the Roman axe.

No sort of men, no condition of human life, no time nor circumstances can boast of any independence of the Gospel and the Church, while for all and every sort, condition, time, and circumstance, which God ordains, the Church is adapted in her ministries of love.—*She is the one great society holding the germs from which all others have sprung.* "Cast therefore the net on the right side of the ship." Let the proper means and the Churchly appliances be studied in view of the adaptation to the age and place we live in.

COMMUNE with your heart, concerning yourselves, and your real character. To acquire a thorough knowledge of ourselves, is an attainment no less difficult than important; for men are generally unwilling to see their own imperfections, and when they are willing to inquire into them, their self-love imposes on their judgment.

Family Department.

NOTES ON A SERMON,

By the Rev. M. R. Cochran, in St. George's Church, Halifax, on Sunday Evening, July 9th.

The text was selected from II Samuel xix. 33-36: "And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem. I am this day fourscore years old, and can I discern between good and evil? can thy servant taste what I eat, or what I drink. Let thy servant, I pray thee, turn back again, that I may die in my own city, and be buried by the grave of my father, and of my mother."

Barzillai was great, a king his friend,
His highest aspirations all fulfilled,
But he was aged and bowed, The gayest court
Could not allure him now, they tempt him not.
In sad and mournful tones he asks his friend,
"How long have I to live O king, that I
Up to Jerusalem should go with thee?
My trembling limbs refuse to bear me now,
And e'en my vision darkened is, for I
See nothing now so clearly as of old.
O tempt me not my king, thy kindly thought
Is born of friendship true; I but refuse
For my infirmities, What though thy board
Doth groan with viands rich and rare; for me
They are as they had never been, I taste
Not aught, nor hear the melody of song.
This day fourscore am I, and scarce discern
Between the good or evil that exists,
Let me I pray thee turn again, my soul
Doth yearn for my lov'd city, e'en her stones
Are dear to me, and yet a sacred spot
Where sleeps my father and my mother, there
I pray O king that I may buried be.

As with Barzillai, so with all men
The question is, "How long have I to live,"
"Lord let me know the measure of my days,"
The tuneful Psalmist cries, "O Lord how long,"
This was the tenor of his tuneful song.
Then tarry not for age with all its pains,
Before you learn to live or ask, "How long?"
The beggar on his wretched pallet east
Longs still for life, yet Azrael may be near,
Near in his sable garb—to that young man
Who in his manhood's night doth scorn control,
And lives with less of aim than doth a dog,
The babe new born, recipient of true love,
Though heralded with joy, may early die—

"For there is a reaper whose name is death,
And with his sickle keen,
He reaps the bearded grain of a breath,
And the flowers that grow between."

"Live while you live," a maxim wise and good,
If properly applied a jewel is,
Not live to self, but in this mortal strife,
To bear the banner of the Holy One,
And as good soldiers fight for victory,
Triumphant over all unrighteousness.
Nor wait the evil days, when comes the cry,
"I have no pleasure in them," or wail
The golden bowl be broken, and is lous'd
The silver cord, Christian heed the voices
Of God's own messengers, for suddenly
One whispers, I a message have for thee,
And there shall be no time to ask, "How long?"

The pathos of the above discourse was intensified by the solemnity which the then raging storm inspired, as the eloquent speaker, surrounded by vivid flashes of lightning, repeated the solemn question, "How long?" E. A. C.

CLAIRE.

A TALE.

(Written for the Church Guardian).

By T. M. B.

(Continued.)

The English country seat of the Marquis de Saumar was situated in a lovely spot overlooking the Thames, near Twickenham; a long, sloping lawn studded with graceful groups of trees led up from the quiet river to the grey stone house, built in Queen Anne's time, with its carved portico and broad, low windows. A quaint garden of the same date surrounded it on two sides, while in front the broad drive swept up to the main entrance. A most peaceful and charming scene it was this Autumn afternoon—the air so still that the golden leaves only lazily fluttered from the trees to the velvety grass beneath them, the sky perfectly serene, and yet veiled with the faint silvery mist that makes English skies so tender, yet so sad, in Autumn.

Up and down the garden paths, between the trim box borders, a few Autumn flowers, which she

had gathered almost unconsciously, clasped in her hand, paced Claire du Plessis; her fair face and slender form would have seemed strangely in harmony with her peaceful and charming surroundings but that there was a troubled look in her eyes, while there were lines of pain and anxious thought about the forehead and the delicate lips that should have known smiles only. Since the day of her arrival here with her father it had been plain to her that Marthe's fears concerning the intentions of the Marquis de Saumar had not been unfounded. The travellers had been welcomed with every demonstration of affectionate hospitality. The Marquis had put himself, his house, and everything at his command at their disposal, while to Claire he expressed the most chivalrous devotion. The Count had marvellously recovered his spirits, and in the little circle of great names and ruined fortunes which had gathered round the more fortunate Marquis, had shone with something of his old brightness.

Claire's first introduction to French society was indeed under strange circumstances. A little band of exiles, escaped for the most part with little more than their lives from the fury of a blood-thirsty and frantic mob, some of them having passed through scenes of danger and horror sufficient to have haunted them for ever, nearly all despoiled of their possessions as well as their positions, yet retaining to an extraordinary degree the spirit and demeanour which had characterized them when at the summit of their fortune. The graceful ease, the polished wit, the brilliant frivolity, which was the atmosphere of their former existence, the distinguishing feature of that court, now only a memory, and the noblesse generally—all this was too integral a part of their character to have been purged out by the misfortunes which had overtaken them. The fragments of that brilliant and hollow society, grouped here and there, retained the characteristics of the past, just as the shattered relics of a brilliant but frail vase or other ornament would retain its color and gloss. Claire felt curiously misplaced among them: the simplicity and gravity of her character, fostered by the life of innocent retirement which she had led, made her, as it were, a creature of another sphere. The calm, pure beauty of her face, the gentle dignity of her bearing, made her seem like a solitary snowy lily in a parterre of showy, many coloured flowers. She wondered at them; was it for a life such as this, though on a larger scale, that her father had remained almost a stranger to his own child and the old home of his fathers year after year? Had this been the business, the substance of his life? Unobserved she would sometimes watch him for a few moments with a look of yearning regret. But Claire had felt dimly from the first, and latterly with more and more painful conviction, that she must herself before long decide as to the future relations of her father and herself and their connection with this "world" which seemed so necessary to his happiness. There was a tacit understanding between the Count and the Marquis de Saumar which Claire, but for Marthe's words of warning, would have been slow to perceive much less to understand, but which now, day by day in a thousand slight words and actions became more perceptible to her. This autumn day, pacing to and fro between the box-borders in the quaint, quiet garden, Claire had brought herself directly face to face with this question. She must choose one of two ways—the way of obedience to her father, by which she would secure to him all that made existence valuable—ease, comfort, freedom from care, congenial companionship—but which meant that she should sacrifice herself as completely as though she had laid down life itself for his sake, —or the assertion of her right as a woman to refuse a fate which no external circumstances could render anything but obnoxious and degrading. Had it been a question of self-sacrifice only it is most probable that Claire would not long have hesitated, had it been but the yielding up of all the sweet, bright dreams and hopes of youth, all the glad ideals of life which existed within her, she would have been ready to submit, for hers was a nature capable of that complete self-abnegation in which there must ever be a germ of pure happiness, but to become the wife of the Marquis de Saumar was more than this. All that was noble, pure, and holy in her nature revolted from it. Little as she knew

of the world, she felt instinctively that the frivolous and cynical old nobleman was a type of all that a pure nature should shrink from. She felt that in a union with such a man she would, in the fullest sense, be degraded, that every influence around her would tend to lower her nature and to paralyze every noble aspiration. "No," said Claire, raising her face skyward, and with a glow of settled determination in her eyes, "no—I cannot, even for my father, do this thing. I will live for him, work for him, loving and faithfully, but he must not require this from his child." To have finally settled this question in her own mind was in itself to be freed from a heavy burden, and with a brighter spirit she thought of the future, and reflected what course would be the best to pursue. It was evident to her that neither the Marquis nor her father intended to bring their compact abruptly to her notice; it was their plan probably to accustom her to this life, to make it part of herself, possibly to let the burden of obligation which they were under to the Marquis grow so heavy that she would feel it impossible not to repay it in the only manner open to her. No mention had been made of seeking a home of their own; plans had been discussed for the winter in which the Marquis seemed to take for granted that his guests were to continue part of his household, and he would make enquiries as to Claire's tastes and wishes with pointed solicitude. Claire had seen furtive smiles full of meaning, had heard faint insinuations, delicately expressed, among the *habitués* of the mansion, which had brought a flush of shame and anger to her cheek. The Count had as yet made no allusion to his plans respecting their future—and Claire's questions on the subject he had always evaded or put aside, but he was never weary of speaking of the noble qualities of the Marquis, of his unbounded generosity to themselves, and of the great wealth which, notwithstanding his heavy losses in France, still remained to him. We have after all only our own standard whereby to measure others, and the Count could but use as a lever what appeared of the greatest moment to himself.

(To be Continued.)

THOUGHTS FOR 7TH SUNDAY AFTER TRINITY.

No. VII.

"I have compassion on the multitude."

It was not only to show forth His Divine Power, but it was in the fulness of His Divine Love that Jesus performed the miracle of feeding the four thousand with the seven loaves and few small fishes. How boundless is that compassion! "Lord! Thy compassions fail not; they are new every morning." Now as in the wilderness of old Thou art moved to pity by the sight of the weary, hungry multitude. Thou knowest all their needs, whether of the body or the soul, whether they lack the meat that perisheth, or that which nourisheth the soul, whether they *know* that they are 'poor and miserable and blind and naked,' or think that they have 'much goods laid up for many years.' Thou knowest all and hast compassion on the multitude. Thou art close to each one of them, ever ready to stretch forth thy bounteous hand to feed and guide them.

Shall we not each one bless Him for those words which bring Him so near to us, to each unit of that great multitude whom He came to save? In our sorrows, our disappointments, our loneliness, in our consciousness of weakness and sin—Jesus has compassion upon us. 'It pitieth Him' to see those, who should be happy in His Love, with empty, weary hearts, ever dissatisfied, to see them feeding on ashes! 'It pitieth Him' to see them in the dust, to see the robes that should be white befouled with sin.

What a thought it is that even as a father pitieth his own children so does our Saviour and our God pity us! As man He can be touched with our infirmity, as God He can feed the multitude with His infinite mercies. Did we but wait like those four thousand of whom His Gospel tells us, wait with faith and patience to be fed, out of the abundance of His riches He would satisfy us and we should neither hunger nor thirst any more.

A SERMON.

Preached at the Convocation of Bishop's College, Lennoxville, on Wednesday, June 28, 1882, by the REV. ISAAC BROCK, M.A., Rector of Bishop's College School.

"Wisdom and knowledge shall be the stability of time."
—Isiah xxxiii 6.

Holy Scripture extols both wisdom and knowledge; it often places them side by side as Divine gifts or endowments.

For example: God filled the inspired architect of the tabernacle with the Spirit of God in wisdom and knowledge. Solomon, at the commencement of his reign, prayed for both wisdom and knowledge, and God gave him both. One great object of the Book of Proverbs is to urge us by a variety of arguments to the pursuit of wisdom and knowledge.

In my text the patriot prophet looks forward to the day when wisdom and knowledge shall be the stability of the times of Zion. In the New Testament we read of the depth of the riches both of the wisdom and knowledge of God. And in our Divine Lord we are told "are hid all the treasures of wisdom and knowledge."

Whether any distinction exist between wisdom and knowledge as Divine attributes, and as endowments of our Lord, in whom they are stored up, not in "a few scanty fragments of faded wealth," but in all their rich and fresh and varied, and many-sided treasures, we need not pause to enquire. As Divine gifts to man, as human endowments, they are certainly not synonymous. There may be wisdom without knowledge, and there may be knowledge without wisdom. Our Laureate sings:—

"Knowledge comes, but wisdom lingers."

And an older poet says:—

"Knowledge is proud that he has heard himself;
Wisdom is humble that he knows no more."

In Holy Scripture, where these two gifts of God are distinguished, which is not always the case, wisdom is placed in the first rank; wisdom is regarded as the nobler endowment of the two. I pause for a moment to define, as far as we may, and only in their relation to man, these two gifts.

Canon Farrar says: "Take knowledge to mean the same total of every magnificent endowment and every extensive acquisition; let it involve not only erudition, but insight; not only information, but intellect; not only theoretical acquaintance, but practical ability; make it include, if you will, the power to think as Plato thought, and to write as Shakespeare wrote, bestow it on one single mind with such brightness as never yet illuminated the world; yet even then knowledge falls far below wisdom, below wisdom merged in obscurity, below wisdom accompanied by ignorance, below wisdom burdened with every earthly calamity, and insulted by every human scorn. . . . For what is wisdom? The world gives the name to many higher and lower manifestations of intellectual brightness and practical sense, but Holy Scripture sees in it nothing save one single law of life."

The great Arabian chieftain said: "Behold! The fear of the Lord, that is wisdom; and to depart from evil is understanding."

And 1,000 years later than the days of Job, King David said: "The fear of the Lord is the beginning (or root) of wisdom."

In this University no one would desire for a moment to depreciate knowledge. Within these walls, consecrated to the advancement of knowledge in various departments thereof, we would desire to give all emphasis to the counsel of St. Peter when he bids us, giving all diligence, add to our faith virtue, and to virtue knowledge.

Nevertheless, Holy Scripture enthroneth Wisdom above knowledge.

Solomon in the earlier, and as the Book of Ecclesiastes shows, in the later years of his reign was rich in both Wisdom and knowledge, and while urging us to the pursuit of both, what does he say of wisdom?

"Happy is the man that findeth wisdom,
And the man that getteth understanding;
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold;
She is more precious than rubies;
And all the things thou canst desire are not to be compared unto her:
Length of days is in her right hand;
And in her left hand riches and honour."

Her ways are ways of pleasantness;
And all her paths are peace.
She is a tree of life to them that lay hold upon her;
And happy is every one that retaineth her."

No marvel then for Solomon to say to the young men of his day, after thus singing the praises of Wisdom;

"Wisdom is the principal thing: therefore get wisdom;
and with all thy getting get understanding."

Twenty-nine centuries have not robbed these words of Solomon of their living power. Amid the advancing knowledge of our days, they warn us (may we all profit by the warning) that there is something higher, holier, more precious than knowledge—and that is *Wisdom*.

Bacon said—"Knowledge is Power." None, probably, was more keenly conscious of this fact, than the gifted disciple of Gamaliel, St. Paul; and yet what says he of Knowledge apart from Wisdom? "Knowledge puffeth up." Whereas, when knowledge is conjoined with wisdom, he can pray, as in his Epistle to the Church at Colosse, that we may be filled with both.

Wisdom and knowledge then are both excellent endowments, both gifts of God to man, but Wisdom is first. Wisdom is the noblest of the two. Such is the verdict of the Word of God.

Does not history justify this verdict? The history of individuals and the history of Nations?

The history of individuals—

Think of that highly gifted prophet who came from the mountains of the East to curse God's Israel.

"He watched till knowledge came
Upon his soul like flame,
Not of these magic fires at random caught;
But true prophetic light
Flashed over him high and bright,
He bore it, and died away, and left his darken'd thought."

Here was knowledge. But where was wisdom? Where that fear of a holy God which is the root of wisdom? Think of a later scene, in the life of that gifted prophet. 'Twas by his counsel that the profligate daughters of Moab were sent into the camp of the chosen people to seduce them from their allegiance to Jehovah. Think of the closing scene of the man who had knowledge enough to pry: "Let me die the death of the righteous, and let my last end be like his." With whom is he found associated at the last? With the enemies of God's Israel, on whom Jehovah takes signal vengeance. In that day they slew the Kings of Midian, and they slew also Balaam, the son of Beor with the sword. In that sad end, so different from the end desired, behold the peril of knowledge without wisdom.

Pass from fifteenth century before to the twelfth century after Christ. One of the keenest if not the keenest intellect of the middle ages was Michael of France, gigantic were the stores of knowledge he possessed; and yet, as has been severely but truly said—"So flagrant was his folly so fatal his vanity, so gross his crime, that the most miserable could afford to look on him with pity, and almost the meanest with contempt." Another sad proof of the vanity of knowledge—apart from wisdom.

Does not the history of nations tell the same story—emphasize the same warning?

Did, asks Farrar, the lustre of her genius, did the liberality of her institutions, did the glorious roll of her eloquence, did the lyric sweetness of her song save Greece from the infamy of her obliteration, when she perished under the eating cancer of her favourite sin? And if now, any nation failing to profit by the lessons of the past, extols knowledge and loses sight of wisdom; if in its system of education knowledge in its various departments is eagerly pursued, but practical every day piety, that fear of the Lord which is the beginning of wisdom, is neglected, then rest assured that that nation contains within it the seeds of decay.

But if this be so, if history confirms the accuracy of the Divine verdict, that "wisdom is the principal thing," that knowledge without wisdom is vanity—then some may ask, perhaps, is any knowledge worth seeking after save that knowledge which is wisdom?

It is, because, though knowledge is not wisdom yet knowledge may be, often, the porch leading into the sacred shrine of wisdom.

Knowledge is worth seeking after, because every one who has the mind of Christ, every one therefore crowned with true wisdom, will make know-

ledge a handmaid of Religion. Every Science, from that which dives into the depths of the Universe of stars, to that which seeks to read the record of the rocks, every branch of literature, Hebrew, Greek, Latin and English, French and German; every department of history, ancient and modern, home and foreign—rightly studied, may be made a means of revealing either God Himself, or man's need of God.

Let knowledge dwell in a mind penetrated by that wisdom which consists in a reverential fear of the loving God, who is our Father, and then we are ready to say with Tennyson:—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before,
But vaster."

One grand object of this home of sound learning, both in its senior and junior departments, is to train through God's blessing its students and scholars in both Wisdom and Knowledge. Several of the varied avenues of Knowledge are opened up to the students of this University, and the boys of this Collegiate School, which is designed as a preparation for the University. But this knowledge is ever associated here with religion and practical piety, for, as our Bishop told us four years ago at the Consecration of this enlarged Sanctuary, "The daily worship in this Chapel is the acknowledgement and solemn symbol of the truths which cannot be too indelibly engraven on our minds, that our daily work, to be of any worth, must be penetrated through and through by spiritual influence and religious motive."

By the daily worship of God in this sanctuary—By the silent, but powerful teaching of Christian example—By manifold other influences here at work, is not knowledge ever associated here with that loving reverential fear of God, which is the root of wisdom. May God then, even our own God, so abundantly bless both the teachers and the taught in this College, and in this Collegiate School, in their course here, and in their different avocations in life afterwards, that this home of sound learning may influentially help to make "Wisdom and Knowledge the stability of our times," in this Canada of ours.

WHY NOT?

It is one of the mysteries why people are not happier. We do not mean happier when afflicted by gout or like pains, or when sickness and want are in the household. We leave out these and other things that take away the ordinary happiness of life. We are supposing families of ordinary health and means; who have enough to eat and wear and wherewithal to make themselves comfortable. Why *such* people are not happier is, as we said, one of the mysteries. And we have fancied that the one great cause of the lack of happiness in such households arises, not so much from determination to be miserable; rather arises from the unchristian use of speech or its selfishness. There is in many families a most unchristian use of speech.—Mothers scold servants and children; husbands and fathers discontented with things around them, give way to such use of the tongue as does not produce the greatest amount of happiness. But the smallest amount of common sense would teach people that they are throwing away all the happiness they might have, and which would be a prodigious comfort to them in this world of trials. No family need fear they will be too happy; and by the judicious use of speech they can prevent misery from entering either their front or back doors.

DAY OF JUDGMENT RECORD.

It is related of Bishop Latimer that when called up and questioned before his Popish persecutors he was at first not very particular as to what he answered. "But (he says) I soon heard the pens going behind the arras, and found that all I said was taken down, and then I was careful enough of what I uttered." If you can only realize the fact that while you are talking, thinking upon earth, the pen is going in heaven—that every word and thought is registered in the book of remembrance—we should have no more careless, inconsistent talking.—*Matthew Henry*.