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The Church Guardian.

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

Vol. 3.—No. 2.

THURSDAY, APRIL 21, 1881.

One Dollar a Year.

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

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

EDITORS.

APRIL 6th was the anniversary of Greek independence.

THE estimated cost of the proposed new cathedral at Douglas, Isle of Man, is about £25,000.

THE Italian government has already expended \$4,000,000 in improving the Tiber at Rome.

THE coronation of the Czar will not take place till the end of the year, when the period of mourning will be over.

ENGLAND is being flooded with New York sovereigns, counterfeits made in America, so perfect as to have deceived the English experts for some time.

SPEAKING of the little he had been able to give to his father, Thomas Carlyle says; "Thou who wouldst give, give quickly. In the grave thy loved ones can receive no kindness."

A CORRESPONDENT of the *London Globe* gives the result of a week's shooting in Ceylon on the last occasion of his indulging in large game shooting. He brought down 9 elephants, 10 deer, 3 boars, and 1 panther.

LAST YEAR the silk industries in the United States gave employment to 34,440 operatives, who were paid an aggregate of \$9,107,825 in wages. Census-office returns show the total value of finished silk goods produced during the year in the United States, as nearly \$35,000,000.

AN important discovery has been made on the Mojave desert. It has been found that grape cuttings inserted in the trunks of the cacti, grow and thrive as vigorously as in cultivated land. By the use of a chisel a man can plant a vineyard in a day; and the vines will climb the cactus, and grow without further cultivation.

IN England, a poor curate, unable to live on his salary, supported himself by repairing watches. This was reported to the Bishop as a disgrace to the cloth. "This must be put a stop to," said the Bishop, indignantly, and he stopped it by giving the curate a place worth \$2,000 a year. We presume that the curate ran better afterward, even if the watches did stop.

THE Synod of the Spanish Church is to be held at Seville during the present month. One of the most important questions to be considered will be the Liturgy, which has been compiled chiefly from Spanish liturgies which were in use up to the eleventh century, when the Roman Ritual was imposed upon the Spanish Church.—*Light and Truth*.

THE Bishop of Carlisle, speaking at Sheffield, said he thought disestablishment would not rejoice spiritually-minded Protestant Dissenters, but any heavy blow dealt at the Church of England would be received at the Vatican as the best news that had gladdened the Pope's heart for centuries. Disestablishment was, however, not within the range of practical politics.

TWO years ago a congregation of the "Reformed Episcopal" sect opened a building they called "Christ Church," at Sidcup. They afterwards withdrew from the quasi-Episcopal jurisdiction of Dr. Gregg, and the chapel has now been licensed by the Archbishop of Canterbury and placed in charge of the Rev. W. C. Hawksley, formerly of St. Silas', Sheffield.

THE Rev. Thomas Johnson, residing at Abbotsford, Quebec, died on March 25th, in his 93rd year. He was ordained Deacon in 1815, and Priest in 1817; became Rector of Hatley, Quebec, 1819 to 1830, and Incumbent of Abbotsford 1830-51, when he retired. We are not aware that any living clergyman in the Church of England in Canada was ordained before 1815, and believe Mr. Johnson was the senior clergyman in the Dominion.

IN addition to the number of skeletons announced as having been discovered in Pompeii, recent excavations have resulted in bringing to light other objects of yet higher interest. The works have been carried on lately very actively in the ninth region. Besides a second fountain in mosaic and very precious frescoes, there have been found during the week some vases of Egyptian workmanship, which are likely to occupy the attention of archaeologists. These vases are of a special *pasta*, composed of clay and glass, and are almost falling to pieces. Around them are alti-relievi representing animals which were venerated by those people.

MR. GLADSTONE has been unanimously elected President of the Edinburgh Philosophical Institution, in the room of the late Mr. Carlyle.

A GAS company has been formed for lighting Jerusalem, and a street car company for connecting that City with the Mount of Olives is hinted at.

TWO little girls whilst out bathing in shallow water, near Newcastle, New South Wales, recently, were attacked by a shark, which, in its eagerness to reach them stranded itself, but got clear before assistance arrived. It was estimated to be fourteen feet long.

THE Bishop of Rangoon has met with a serious accident, though we are happy to add he was progressing favourably when the last telegrams were sent off. It seems that his pony shied, and threw him over some rocks. Provisionally no bones are broken, though he is severely bruised and cut. He seems, as we gather, to have been on his way from Tounghoo, to hold confirmations among the Karens.

THE Vicar of Westminster having written to the Bishop of Salisbury on the subject of pew-rents, the right rev. prelate replied:—"I most cordially approve of your desire, and still more of your proposal, to substitute for pew-rents in Christ Church a certain fixed augmentation of the benefice. I only wish it were possible to extend the proposal to every parish in the diocese afflicted by the evil consequences of pew-rents."

THE Rev. J. H. Hopkins, son of the late Bishop of Vermont, has sent to the *New York Churchman* some interesting figures, illustrating the growth of the Church in that city. In 1831 the population was 220,589; in 1881 it is about 1,208,000. In 1831 the number of Church communicants was 3,044, and of members of the Presbyterian body 7,135. If the same ratio to population had been maintained these figures would now have been 18,030 and 42,262. In reality they are 26,839 and 18,950.

AS observations have shown that the southern wall of the Presbytery at Winchester, built in Bishop De Lucy's time, 1204, gradually increases its deviation from the perpendicular—it has long been awkwardly leaning southwards—steps are being taken to ascertain the character of the foundations and with a view to remedial measures. Accordingly, Messrs. Colson & Son, the capitular architects, have had an excavation made near the western buttresses, and this shows that the foundations extend seven feet below the surface, and rest on concrete, but beneath the concrete is a loose soil full of water, and mixed up with remains of Roman tiles, pottery, oyster, and winkle shells, and other relics of the pagan past, showing that the Church occupies a Roman site. A few human bones were found.—*Hants Chronicle*.

RECENTLY over a score of working men, some of them being superior skilled artisans, offered the Vicar of Great Yarmouth to remove an old gallery for children, which it was desirable to take down, in the parish Church, and to lay down a good floor upon the vacated space. At their request the first operations were preceded by a short service. They worked heartily five nights a-week, from seven till ten o'clock, and finally concluded the undertaking in a workmanlike manner. The conclusion was commemorated by another service, and by the men taking a substantial tea at the Vicarage with the Vicar and his wife. They raised the money for material by collections in the parish, but gave their skill and time heartily to the service of the house of their God.

A CONSIDERABLE sensation has been created in the Presbyterian Church of Scotland by the report of the commission which investigated the administration of its mission near Lake Nyanza in Africa. It shows that the missionaries have assumed authority to exercise civil and criminal jurisdiction, which they have not used in a humane manner. One man was executed for murder, and several were flogged in the most brutal manner. One of them, who was severely whipped, proved to be entirely innocent; and another, on a charge of theft, was scourged so savagely that he died before the next morning. Such missionary work is not calculated to impress the natives of the "dark continent" with a favourable idea of the tender mercies of Christianity; and it is not strange that the report of the commission has caused a deep feeling of indignation in North Britain. All the missionaries have been recalled, and the matter is to be brought before Parliament.

MR. WILLIAM HOYLE, of Manchester, has published what he calls "The Nation's Drink Bill for 1880":—

	1880.	1879.
Beer consumed,		
905,088,978 gals. at 1s.6d.	£67,881,673	£73,557,609
British spirits,		
28,457,486 gals. at 20s.0d.	28,457,486	27,936,650
Foreign spirits,		
8,477,512 gals. at 24s.0d.	10,173,014	11,449,021
Wine,		
15,852,335 gals. at 18s.0d.	14,267,102	13,450,583
British do. [est]		
15,000,000 gals. at 2s.0d.	1,500,000	1,750,000

Showing thus a decrease in consumption as compared with 1879 of £5,864,588, or 46 per cent. In 1860 the drink bill was \$6,897,683. Year by year, with two or three trifling exceptions, it continued to grow, until in 1876 it reached the enormous total of £147,288,760.

DR. STEARNS' LAST WORD.

"The Archbishop's champion brought to book," which is the title of Dr. Stearns' reply to the Roman Catholic author of "The Faith of our Forefathers," and has been for several weeks past published in *The Guardian*, is ended. This is the Dr's last word:

I have reserved T. P.'s choicest morsel to the last; it will be found on page 162 of his book.

"Now since loud-mouthed challenging seems to be so much to the Doctor's taste, he surely will not hesitate to take up this one, viz.: bring forward one—only one quotation from any of the Fathers, in which the truth of our interpretation [that Peter is the rock on which the Church is built] is denied."

That is fair, says the reader; you can't object to that. That is fair, and I certainly *shan't* object to it. If T. P. will turn to the Two Hundred and Seventieth of the undisputed genuine Sermons of that Prince of the Fathers, St. Augustine [Migne, P. L., t. 38—Aug., t. 5, Paris Prior, col. 1239—fifth line from the top], he will find [and I call his attention particularly to those of them that I have put in CAPITALS] these words following, to wit:

"*Et ego dico tibi, Tu es Petrus: quia ego petra, tu Petrus; neque enim a Petro petra, sed a petra Petrus: quia non a Christiano Christus, sed a Christo Christianus. Et super hanc petram edificabo Ecclesiam meam: NON SUPER PETRUM, QUOD TU ES; SED SUPER PETRAM; QUAM CONFESSUS ES.*"

Which, done into the vernacular, signifies: "And I say unto thee that thou art Peter; because I am a rock [petra] thou art Peter, for the rock is not from Peter, but Peter from the rock, as Christ is not from Christian, but Christian from Christ. And upon this rock I will build my Church; NOT UPON PETER, WHICH THOU ART; BUT UPON THE ROCK WHICH THOU HAST CONFESSED."

The cool effrontery [or is it crass ignorance] of the challenge is positively sublime. I know of nothing equal to it in all literature, sacred or profane.

FOREIGN MISSIONS.

BURMAH.

DIocese of Rangoon.—I.

To the east of the great peninsula of India, and separated from it by the Bay of Bengal, lies the ancient kingdom of Burmah, with its magnificent river, the Irrawaddy, and its far reaching forests of teak.

Wars and massacres have for ages desolated this fair portion of our globe, and it may not be uninteresting before we enter on any record of missionary work to relate an episode of Burmese history as it is told us by the Rev. C. H. Chard an S. P. G. missionary in Burmah:—

"In the last years of the sixteenth century, the Empire of Pegu, which extended for some 900 miles along the noble river Irrawaddy, was breaking up. The Emperor had grown morose since his son had been killed on a distant battle-field in the kingdom of Siam which he had invaded. Perhaps a presentiment of coming disaster, of the loss of the kingdom, whose sovereignty his ancestors had seized, weighed down his soul. His capital, Pegu, was very fair and beautiful, walled round about, encompassed with a deep, broad moat. On each side of the city wall were five massive gates, and sentinels kept watch at regular intervals, under guard-houses, with gilded peaked roofs. The streets were broad and straight as a line; ten or twelve men could ride abreast. In the centre of this fair

city stood the King's palace, fairer still, well defended with palisades of the strong teak-wood, for which Burmah is so famous, with ditches full of water encompassing it on all sides. There it stood within its impregnable enclosure, its gracefully carved pinnacles piercing the sky, all brilliantly gilded. Yet the Emperor felt insecure; he could trust none of his nobles or ministers of state. He was suspicious of every one about him. At last the innate cruelty of his nature broke out. He seized his unoffending nobles and burnt them to death; not even were their children spared. Four thousand, small and great, perished. The poor country people were the next victims of the King's unbridled rage. Thousands of Talines, the subject race of his Empire, were killed or exiled. So many corpses were thrown into the river that boats could not pass. If we are to believe a narrative, written soon after the event, the Emperor forbade the people to sow their land, "which caused such a famine that they not only ate one another, to which purpose there was a public butchery of man's flesh, but devoured part of their own bodies." Famine was followed by pestilence till the whole country was left almost without inhabitants. All fled who could get away. The end of the Empire was not far off. Two neighbouring Kings united their forces, besieged the capital, captured the Emperor, and sacked and laid waste the city and the kingdom."—(*Chard's Faithful Ones*.)

Such is but one of many like scenes which have been enacted in this ancient kingdom from the earliest times to the days of the present King Theebau, who has shown himself as fierce and blood-thirsty as any of his predecessors.

Early in the nineteenth century [1811] Burmah became, like many other of the possessions of England's Indian Empire, in part absorbed under her sway, as the only power able to maintain order among a people distracted by internal feuds, and to resist the oppression of the weaker tribes by those whose delight lay in war and rapine. In 1824 the outrages and encroachments of the Burmese Government brought on a war of two years. At the end of that time peace was concluded, and the province of Tenasserim was ceded to England.

In 1852 the oppressive extortion of merchant vessels by the Governor of Rangoon, occasioned a short war, which was followed by a revolution in Pegu, a large province of Burmah. It finally petitioned for annexation to the British Empire. For three-quarters of a century they had suffered under the oppressive tyranny of their despotic masters, and they rejoiced at the prospect of passing under British rule. Since the first establishment of English supremacy, no province has ever exhibited so rapid a development of prosperity, and that development is all the more observable from the contrast which the part of Burmese territory, which is still independent, presents. Rice, which is the principal article of export, but never exported under the native Government, has been annually growing in importance until the export and import trade has risen to \$50,000,000 a year. All those material improvements, of which independent Burmah knows nothing—facilities of intercourse by land and water, postal and telegraphic communication, educational progress, sanitary appliances—have followed under the British Government. The people are perfectly content and have no desire to exchange their position with their compatriots under native rule. The revenues of the province have been increased without any undue pressure upon the people, and it has ceased to be a burden on the finances of India. The population has also steadily increased since its annexation until at the last census it amounted to upwards of two millions."—(*Historical sketch*.)

Since 1852, therefore, Burmah has been separated into two distinct divisions,—British and Independent Burmah. The former comprehends the country along the east line, the Provinces of Pegu and Tenasserim, with their principal towns, Rangoon, Moulmein, Prome, where there are rich oil wells, Mayet-myo and Toungoo. In all these cities the S. P. G. have Missions. Independent Burmah lies to the northward, under the sovereignty of its King, the savage Theebau, whose court is held at Mandalay."—*Historical Sketches*.

In this city the late King of Burmah built a picturesque little Church, a clergy-house and school building. They are surrounded by beautiful grounds, all studded with trees, like an English park. When finished, His late Majesty presented them to the Mandalay Mission of the Propagation Society. The present King has not been as friendly, and when the British Resident retired from Mandalay it was deemed advisable that the Missionary, the Rev. W. Colbeck, should leave also, as he was considered in the light of a spy by the Burmese.

Family Department.

EASTER CHIMES.

BY JULIET C. MARSH.

Ring loud and clear your bells for Easter time,
Now quick, now slow.

From sea to sea, catch up the happy chime.
Bring all the flowers that blow,
For wreath and crown, an offering pure and
sweet,
Christ's rising morn to greet.

Ring long and deep your bells for suffering
borne

With tender grace.
Bring purple pansies, colors that are worn
Best with a sorrowing face;
And weave, with pine and cypress, and young
moss,
An emblematic cross,

Ring soft and slow your bells—a tender knell,
And softly weep;

Bring amaranth, and stainless asphodel,
In memory of that sleep
Which wrapped the world, in three days' shen
gloom,
While He was in the tomb.

Ring, ring your bells across the happy land,
This Easter morn.

Christ sits in heaven, at the Father's hand.
Bring blossoms to adorn
The conquered death whose victim has arisen—
The grave, which is no prison.

THE UNSPEAKABLE GIFT.

What then, is it, some one will say, this indwelling of the Spirit? If it be not sensible, and if it be not magical, surely it is nothing at all. My readers, this is one of the most sacred subjects upon which one man can speak to another; and I cannot but answer that he would be guilty of the most arrant presumption who should dare to say that he can define accurately, and decide exactly, how the Spirit of God is or is not to work. The words of the Saviour himself must surely be our guide in this—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; even so is every one that is born of the Spirit." In the visible world you cannot measure out the coming and going of the breath of heaven; you can only stand by and watch awhile. Now it is whispering softly through the Summer breeze, and now is driving wildly through the Winter storm. "Thou canst not tell whence it cometh, or whither it goeth." It is an influence before which the reed must bend, and the oak break; yet an influence intangible and unseen.

Even so, saith our Lord, is the Spirit, is the coming and going of the Divine influence. The human heart is like the chaos of the waters, rent and torn and troubled by the conflicting forces of creation, that are struggling to work out the second birth; and over the face of the deep there is brooding, as of old, the Spirit of God working in us both to will and to do of His good pleasure. It is true that we cannot see Him; it is true that our senses cannot feel Him; but, nevertheless, we know that He is there by the wondrous power which He exerts on the life, and the wondrous help which He is ever ready to give. But how, you will say, is this consistent with that other assertion, that the influence of the Spirit is not to be apprehended by the senses? The answer is simple enough; that that which is intangible in its operation may be very tangible indeed in its results. You cannot see the storm pass by you, but you know that it has passed where the oak lies prostrate. You cannot see God's Spirit succouring a man who is struggling and wellnigh falling before the attack of some fearful temptation, but you know that it has succoured him, when you see the temptation overcome. And you know that it was not in his own strength that he overcame when you see next day, his brother, like him in all but his possession of God's Spirit, weakly yielding to the attack of something infinitely less formidable. The work of the Spirit is, indeed, to be known by its fruits—love, joy, peace, longsuffering, patience, meekness, temperance. These things are not innate in fallen human nature; but these are things which God's Spirit will, if unresisted, pour richly into every heart, and by their presence there you shall know that it is His home.

One other question men sometimes ask: "How shall I get possession of this Spirit of God?" Reader, I think

that that is a mistaken question. I think it is put altogether the wrong way. If our God whom we worship were a distant Being, one who had to be sought after by long searching in order to be found; if He were a hard being, who denied Himself, and concealed Himself from all but the most pressing, then that question might well be asked. But such, blessed be His Holy Name, is not at all His character. If there be any truth in the words of the Bible, if there be any truth in the Revelation of Jesus Christ, then our God is not a distant God, not a hard God, loving to hide Himself, but rather a loving God longing to reveal Himself, and the question which we must ask is not so much, How shall I gain possession of Him? but how shall I let Him take possession of me? Ah! it will not do for us to think of God's Spirit as something far away from us, which we have to go long distances to fetch, which we have to struggle to gain.

The presence of God's Spirit is all around us, like the very atmosphere which we breathe, like our native air. It is only when we close the windows and bar the doors, it is only when we insist upon breathing the tainted atmosphere of our own creation, that we keep Him out of the habitation of our hearts. Only unbar the doors, and throw wide open the casements, and you will not need to ask, How shall I gain God's Spirit? for His Presence will come in, like a fertilizing flood, and fill you full of God. Do you ask what difference will it make? What difference does it make when you open the doors and windows of some long-closed house, and let in the glorious air of heaven? For the moment, perhaps, you see no change. But presently there comes an alteration. You begin to breathe more freely; you feel that you are stronger, healthier than before. Life that was sinking and dying in the vitiated atmosphere begins to brighten and revive, and soon, though it is hard to describe the difference, you are a changed man. Even so, my readers, will God's Spirit flood your heart, if you will but let Him. It is not that you must reach Him, but that you must let Him reach you. Only so many of us will not; we will keep Him out; we will follow the guidance of our own hearts, sometimes even wilfully mistaking that for His guidance. May He help us all to get rid of our self-deceit, and just simply to give up ourselves, without one single reservation, wholly unto Himself.—*The Rev. W. Covington.*

THE HEINOUSNESS OF SIN.

Let the Cross teach you the heinousness of sin. So only will it be your salvation from sin. If it brought Christ to the Cross, shall it not bring you to Hell? Yes, if you indulge it; no, if you crucify it. Oh, how the Tempter must look on in Satanic mockery as he sees men trifling with evil, speaking of sin as a frailty of nature; a thing to be palliated, or dealt softly with, smoothed over, or even jested with! It is a solemn, awful, terrible thing; so awful that it could bring all this inconceivable misery upon the Creator Himself, before even He could work its cure and loose its hold upon those He had created. Never in this life can we fully know the terrible-ness of evil. The story of the Cross, the history of the Holy Week, stands written that the eye of faith may look upon it, may study it, may meditate upon it, until something of a true Christian horror of evil may be kindled in us; and then, and not till then, do we lay hold upon the Cross as the weapon of our salvation.

Oh, men and women, think of this when temptation is strong and the flesh weak, when frivolity and levity are sweeping you along, and idle words and foolish fancies, or worldly glitter, are taking all the stamina out of your spiritual life; fall upon your knees; call up the scene of the way of sorrows; the hill of Calvary; the supernatural gloom; and say, "This was the work of sin; I am as good as repeating all that once more." For so you are. You who professed to be saved from sin by the Cross: you to sin wilfully once more; what do you do but mock the Cross you profess to trust in, and embrace the Sin that wrought the Passion? Ah, does not the Saviour bleed again as you crucify Him afresh? See His sad eyes fixed upon you with their silent pleading as they say, "Is it then nothing to you?" And be very sure that to those who pass it by and turn back unto their own wickedness—it will be nothing in that Day when nought but the Cross of Christ can save you from the doom. Thus, then, the

Cross of Christ is the revelation of the awfulness of Sin; it is the standing warning—the tremendous, overpowering, overwhelming warning to all Christian men to the end of time, of the deadly mischief which lurks in every—even the least—access of sin to the soul of man.

And as this thing sin is in us all, and as we have to be cured of it, therefore, Brethren beloved, is it, that no Christian man dares for one moment leave hold of that Cross and Saviour by which and by whom his own Sin is to be cured. The flesh must be crucified, for sin is in the flesh. The world must be renounced, for the world is at enmity with God. The Christian dares not set his heart upon anything whatever in this perishing time. It does not signify much. There is all eternity before us in which to rejoice at will before our God. For the few years we have to spend in this world we must be content to sign all things with the sign of the Cross and set our hearts on none.—*Literary Churchman.*

FAITH AND FEELING.

Faith is to precede feeling. Incalculable mischief has crept into Christian experience through the neglect of this simple truth. A religion that rests upon feeling, for either its security or comfort, will find itself tottering and trembling to the end. Yet so common and so great has been the loss sustained in this way that, having recognized it, we are now not a little in danger of an extreme reaction. There are some who, at least, seem to teach that faith is not only to precede feeling, but to supersede it. . . . Nothing that we discover in heart or life need hinder us in coming to Christ to seek deliverance from sin. We may even use our worst discoveries as our plea in coming. . . . But if, after He has healed me and taught me the conditions of sustaining health. I find myself again unloving, cold, perturbed, fretting, moody, I have not the least right to say that all is well, and that, disregarding all this, I am to believe myself fully accepted in Christ. Unless I bring this disturbance to Him for confession, forgiveness and healing, I am utterly at fault. Our feelings are of importance. The same Creator who set the faithful nerves as sentinels along all the lines of the senses, to give due warning of danger and disease, gave a corresponding sensitiveness to our souls. Faith is not to discharge this as unnecessary, but to retain it in her service.—*Fulness of Blessing.*

A CRYSTAL CROSS.

A FRIEND of ours has a remarkable formation of quartz crystal. A large rough boulder, being broken into hemispheres, was found to contain a chamber in which was a perfect crystal cross, rising perpendicularly from the base of the boulder. Its upright part just touched the top of the little cave, and its arms reached almost to the stone wall on either side. The rains of many winters had filtered through the soil and the granite, and by some secret method had formed that crystal cross as perfect as a jeweller's art could fashion, and far more beautiful.

So in silence and darkness God forms the jewels for His Kingdom, and through the agency of storms builds up in human hearts the cross of faith. Aimless and ungoverned as sometimes seem the disciplines that sweep over us, pitiless and without law the afflictions that pursue us, God locks the secret of His operations in invisible places. It is not for the world to read the methods of Divine Grace. It is not for the subject of trial to be conscious always of its uses. They may elude the deepest scrutiny till eternity breaks apart the secret of Divine Love. Then it may appear how subtly and finely, and with what heavenly art, our life has been led onward. The clouds that beat upon us, the tears that drilled furrows into the heart, the silence which was the only answer to the spirit's sob, "How long, O Lord!" all moved to a Divine rhythm in building up, not so much a character, as a faith, in making crystalline not a tool of service, but a cross of trust. At last in experience as in theology, the passion and planning, and waiting of life, gather into crystals in the form of a cross. The roughest boulder that clumsy workmen throw aside as unfit for a place in earthly building, may, by the chemistry of God, reveal that crystal jewel that concentrates the splendor of the Word for whose upbuilding all storms are sent, and all sunlight falls. "Blessed is the man that trusteth in Thee."—*The Interior.*

EASTER.

"The LORD is risen." "The LORD is risen indeed."

"Vain the stone, the watch, the seal,
Christ has burst the gates of hell."

Easter means rising. Every thought about this glorious feast brings us to the idea of rising. Jesus Christ died for our sins and was buried, and on the third day He rose from the dead to open for us the way to everlasting life.

This is, then, a time of great rejoicing. Is it so to all? It ought to be, of course. But it can be only to those who have truly sorrowed with Him at His cross, who have kept Lent well. Those holy women who were the latest at the cross on Good Friday, were the earliest at the sepulchre on Easter morning. And so it will always be. We said that Easter means rising. The Easter joy expresses it; the beautiful early service expresses it; the flowers with which loving hands deck the House of God express it. But what rising, what Easter is there for any one who has not humbled himself in the dust before the bleeding cross of Christ? Having buried our sins with Him, our Easter is the rising from the death of sin to the life of righteousness. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above." God grant we all may do so and have our citizenship in Heaven.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through JESUS CHRIST, our LORD."

CONFIRMATION.

THERE are some things which a man can see with his eyes open. Look into your New Testament at the Acts of the Apostles, the eighth chapter and the seventeenth verse, and you will find that the Apostles, when persons had been baptized, "laid their hands on them and they received the Holy Ghost." Look into the same Book, at the nineteenth chapter, and you will find St. Paul doing the same thing for the converts at Ephesus, and the sixth chapter of the Epistle to the Hebrews, you will find the same writer saying that confirmation or the laying on of hands is one of the first principles of the doctrine of Christ. Go to an Episcopal Church, at the Bishop's visitation, and you will see him doing just what the Apostles used to do. He lays hands upon the people who have been already baptized because the Apostles did it. Go back a little in history, and you will find that the Bishops have always, as the heads of the Church, done this. You find that where there is a true Bishop, one of his sacred duties is to administer the rite of Confirmation. Where there is no Bishop, there is no Confirmation, and so much of the Church of Christ as goes with this act is omitted and put away.

Now then, this is a mark of the true Church. This one act, shows so far as it goes, that the Anglican, or, as we say in this country, the Episcopal Church is a true part of the Church of Christ. It is a living witness to any one with his eyes open, that we are not a modern sect that we go back in our practices, to the early Church and do just as the Apostles did. — It shows where the Church stands amid rival societies, each of which claims to possess the whole doctrine of the Gospel. Let people think of this, Why all the denominations do not have the Scriptural rite of Confirmation? The answer may be, "Because we have no Bishops." "Why no Bishops?" we reply, and here you at once perceive that modern religion has changed its base and is not the same kind of religion as that which you find in the New Testament. Is it not a matter of some importance to belong to a Church whose usages come up to the New Testament idea of the Church? If you may omit Confirmation, why may you not omit Baptism, or the Lord's Supper, or anything else? Who is to say how much or how little?—*Am. paper.*

JESUS EVER NEAR.

Jesus is very near to us, if we seek a lesson for our daily guidance in every act and word of His; and there is no reason why He should not be as constant a guide to us as He was to His disciples, if we can only divest ourselves of a certain conventional way of looking at His life, and generalizing His precepts. Time spent with Him should be fruitful; and if we really wish it, He is ready at all times

to take us into the inner sanctuary of His heart. It is not for one to inquire what the other has seen and heard. God has secrets for each one of us; His special revelations which He makes in His own way, and His way is never twice the same. He has Peters, and Johns, and Magdalens, among His children to-day, as in the days of old. To some He comes in baptismal innocence, to some He shows Himself in repentance, and to some, again, He reveals Himself fully only in sorrow. Let us seek Him according to His Word; let us knock; let us ask; let us make ready for His coming; but when He has come we shall need no man to tell us; for our hearts shall "burn within us," and we shall learn "things hidden from the foundation of the world."

HOW TO BE MISERABLE.

Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch, you will make sin and misery for yourself out of every thing which God sends you. You will be as wretched as you choose, on earth or in heaven either. The proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell, for the great devil himself. It was by pride, by seeking his glory—so, at least, wise men say—that he fell from heaven to hell.

EASTER is the believer's day of rejoicing, the Christian's special season of comfort. Most precious of all is it to those who mourn, whom it bids "not to sorrow as men without hope." It might indeed be to all who profess and call themselves Christians the Days of days, were it not for those mischievous teachings of a special judgment, of the annihilation of the wicked, of purgatory, and of the heavenly translation of the Saints, the mingled web of Popery and perversion which has been spun around the Catholic faith. We believe it yearly grows in power, and that they who in honoring "do the will" are coming to "know of the doctrine." There is still a little, a very little, lingering prejudice against it, but this cannot long withstand the spirit with which the day is kept. For that leads the preacher to look into the cause for keeping it, and thus into the Scripture Word; and when this is done, the cause of the truth is more than half won.

OH, THE GLORIOUS JOY OF EASTER! However great the mystery that surrounds and conceals the future life, that future life is assured; and however little may be the knowledge which has been vouchsafed to man regarding that life, there is the belief—the profound, the all-absorbing conviction—for Christians, that they "shall ever be with the Lord." It is enough. It is the grandest statement, and the most wonderful knowledge ever given to man.

A PERSON who denies the Apostolic Succession because nowhere literally stated in Scripture, ought in consistency to deny the Godhead of the Holy Ghost, which is nowhere literally stated in Holy Scripture.—*Tracts for the Times.*

Marriages.

ATKINSON—McROBERTS.—At the residence of the bride's father, Carleton Mills, Kent County, N. B., on the 6th inst., by the Rev. F. H. Almon, Rector of St. Mary's, Mr. J. F. Atkinson to Margaret G., daughter of A. McRoberts, Esq., formerly of St. John.

MACRAE—RAFUSE.—At Halifax, N. S., on the 14th inst., by the Rev. A. F. Townend, Farquhar Macrae, Ross-shire, Scotland, G. B., to Miss B. M. Rafuse, Martin's Point, Lunenburg County.

HARVEY—ANNAND.—On April 6th, at St. Leonard's Church, Streatham, by Rev. S. Eardly, John Noble Harvey, of Empire Ranch, Arizona, U. S., (formerly of Halifax), to Alice Maud, fourth daughter of William Annand, Esq., Thorndean, Streatham, Surrey, England.

Deaths.

FIELD.—On Saturday, April 16, at 65 Cornwallis Street, Halifax, Sarah C., widow of William Ford, and daughter of William Dorey, Hubbard's Cove, in the 48th year of her age.

TWINING.—At Halifax, on Thursday, 14th inst., Winniett Edward St. George, beloved son of H. St. George and Ada Twining, aged 2 years and 9 months.

HOCKIN.—At Pictou, 14th inst., Maria, beloved wife of John M. Hockin, in the 39th year of her age.

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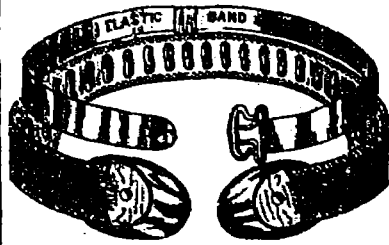
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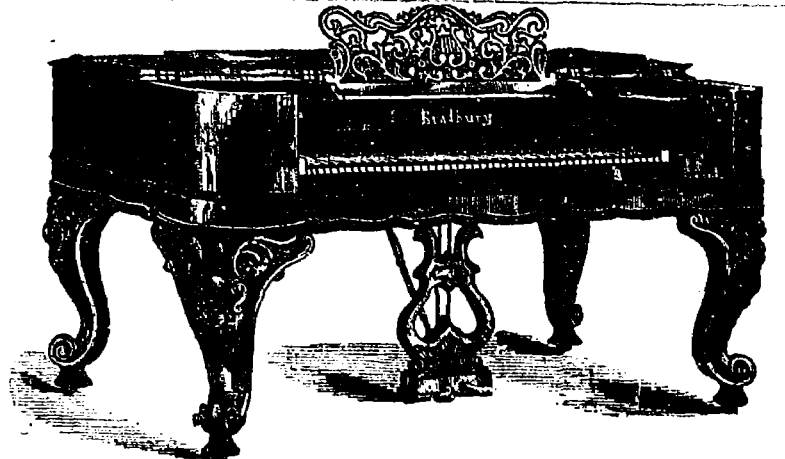
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THE LAYING ON OF HANDS.

A VERY lively discussion is now progressing in the secular papers of Halifax, on the subject of Confirmation. The controversy has been brought about by exception being taken to the language of the Bishop of the Diocese, who, in addressing a class of Candidates for the Holy Rite in his Cathedral, declared the Ordinance to have been Divinely instituted, and as not belonging to any particular Branch of the Church, but binding upon all who take the Bible for their guide. Dr. Pollok, a Presbyterian Professor, and Dr. Burns, Pastor of a Presbyterian congregation, have both entered the lists against his Lordship, the first in a series of letters, the latter in a sermon; while the Rev. John Padfield and others have maintained the Church's position. Dr. Pollok began the controversy by asking the Bishop for his authority for the statement he had made, viz.: that Confirmation was a Divinely commanded Rite. Mr. Padfield, in reply, completely turned the tables on his opponent by quoting passages from the works of the Father of Presbyterianism, John Calvin, in which the Laying On of Hands was admitted to be *Apostolic in its origin*. Mr. Padfield also gave quotations from the "Assembly's Annotations," a work of the Westminster Divines, and therefore of the highest authority among Presbyterians, to the same effect; and extracts from the proceedings of the General Assembly of the United States, which strongly approved the observance of the Rite, lamenting that it had not been retained among Presbyterians. Dr. Pollok, as was to have been expected, signally failed, in reply, to make out a respectable case, indeed, as his opponent afterwards pointed out, he seriously compromised himself by statements which showed a lamentable ignorance of the whole subject.

Dr. Burns' case is a peculiar one. It cannot be that he has but recently discovered that the Church of England practises the Rite of Confirmation, holding it to be of Scriptural authority and of Apostolic origin. He has been a resident of Halifax for a number of years. Over and over again, year after year, has the Bishop, in the exercise of his duty, administered the Rite; and on each and all occasions he has used the very same language when speaking to the candidates, and yet no voice of Dr. Burns has been heard in condemnation. We must therefore place a high value upon the statement in his sermon that "certain members of families in some of our congregations in the City have been carried away by them," (*i. e.*, the Church's plain teaching on the subject,) and conclude that it is this loss of their young men and women which has stirred up the controversial spirit now being displayed. And certainly, although it is not of our seeking, we of the Church may feel most thankful for the opportunity of catching the ear of those outside the Church's fold, and so extending a knowledge of the Church's ways, which she has had carefully preserved to her from Apostolic times.

It must of course have been a disagreeable disclosure to Dr. Burns, when he discovered that many of the young people of his congregation, and of other Presbyterian congregations, were dissatisfied with the teaching of the Presbyterian Body, to which their fathers belong. But in this enquiring and enlightened age it cannot be expected that the intelligent rising generation will be content to accept Religion at their fathers' hands, without first bringing it to the practical test of God's Holy Word. When Dr. Burns calls for the Scriptural proof for Confirmation, he [as does also Prof. Pollok,] takes good care to limit that proof to an express command

of our Lord, asking for this Rite what he does not require to sustain Doctrines and Observances, from a Presbyterian as well as Church stand-point, the most important and sacred. If Dr. Burns will not accept as of Divine Institution anything which does not come in the way of an express command from our Lord Himself, why does he practise Infant Baptism? why does he observe the First Day of the week, instead of the Seventh, the Jewish Sabbath? why does he admit women to the Lord's Supper? why —? But we need not enumerate almost every Practice and Doctrine which Dr. Burns and his Denomination recognize as of Divine institution, and as being obligatory upon all men. Dr. Burns knows that to apply his test, these Ordinances and Practices that have been named, and many others, would have to be given up. But in their case he does not need such proof. He is satisfied to accept a Doctrine or Practice as of Divine institution and of Divine command, when he finds it practised by the Divinely appointed and Divinely inspired Apostles; by those who were in a wonderful manner endued with the Holy Ghost, and guided into all truth by the Spirit of God. Now, the Church of England holds the Laying On of Hands to be a Divine command, a Divine institution, in that it was declared by the Apostle Paul to be one of the First Principles, a Foundation Principle of the Doctrine of Christ, and was practised by him and by several of the other Apostles.

Having now introduced the subject, which our limited space keeps us from discussing at length this week, we shall enter fully into an examination of Dr. Burns' sermon in our next issue.

THE OFFICE OF THE CONSECRATION OF A BISHOP.

(Continued.)

The Collect in the Communion office is a special one, commemorating the gifts which Christ gave and the charge which He laid upon His Apostles, the first Bishops of the Church, in our sense of the word. Some of these gifts were miraculous, as the power of healing and working miracles. They have passed away, but the gifts of wisdom, knowledge, and strong faith are still necessary, and so are permanent. We commemorate and ask for these gifts for our Bishops, and we also commemorate the charge given to St. Peter, and continued to the chief pastors, "to feed the flock of Christ," praying that those who are called to so great a charge may have grace to perform it well, and that the people may obediently follow the Word of God.

"THE EPISTLE." "Another Bishop shall read the Epistle." This may be 1 Tim. iii. 1, &c., which describes the directions given by the Holy Spirit, through St. Paul, to Timothy, concerning the qualifications of a bishop or presbyter, and which are equally applicable to those who are called to the higher Apostolic office, which the word "bishop" here stands for. For we may remind our readers that in the New Testament the three Orders were: 1. Apostles; 2. Bishops or Presbyters [the latter translated elders]; 3. Deacons. But when the Apostles were dead, the second order having two names, the title "Apostle," out of reverence to those companions of our Lord, was dropped, and the word *bishop*, meaning most suitably "overseer," was applied to those who succeeded to the ordinary functions of the Apostolic office, while the second order retained the name of *Presbyter*, contracted into Priest.

The Epistle may also be taken from Acts xx, 17 containing St. Paul's pathetic address to the "Elders of the Church at Ephesus."

THE GOSPEL.—The Gospel is to be read by another Bishop. Three selections are given. The first is the commission and charge to St. Peter, and in him to all holding the Apostolic Office. The other two contain an account of the general "Mission" given by our Blessed Lord to His Apostles. The Service is now proceeded with by the recital of the Nicene Creed and the delivery of a sermon.

(To be Continued.)

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23 AND '28.

COMPILED FROM THE S. P. G. REPORTS, A. D. 1820.

(Continued.)

We proceed in this paper to give a few notes from the Report of the Rev. John Burnyeat, who this year accepted the post of "Visiting Missionary in the Diocese of Nova Scotia." He resigned the parish of Sackville in May, 1820, Rev. Christopher

Milner, who died in 1877, succeeding him. This Report was made to Rev. Dr. Inglis, and read before the Board of the S. P. G. in February, 1821. He remained for a few weeks officiating at Amherst and Fort Cumberland. "You will rejoice with me," he says, "at the pleasing prospect of witnessing, ere long, the Mission Church at the Fort rebuilt." "The majority of the friends of the Church in the County of Westmoreland reside in the immediate vicinity." At Amherst there appeared to be a favourable opening for a permanent Mission. June 16th Mr. Burnyeat was at Shediac. He stayed at the house of Mr. Hanington, Sr., who treated him with the "greatest kindness." No clergyman had ever been stationed here, but "on each Sunday, in strict conformity to the directions of the Rubric, Mr. Hanington reads the prayers of our Church, and also a sermon from some approved author." £200 had been raised in this settlement, by the few Protestants, for a Church. The reserved lot of land was 1,000 acres, and the inhabitants had formed themselves into a Vestry to care for it.

At Buctouche a numerous congregation was drawn together. "Several of my younger hearers had scarcely ever heard a prayer in public before." Sunday was to them only a day of greater idleness and dissipation. In July the Missionary visited Richibucto. A few years before Rev. B. G. Gray landed and baptized a few children. There was no minister of any kind. Mr. M. Keat, a Presbyterian layman, "assembles the people on Sundays and conducts their devotions. He is aided by a Form of Prayer and some instructive sermons, furnished by Dr. Burns, of the city of St. John." There were about fifty families in Richibucto at this time, and Mr. Burnyeat warmly advocated the sending a Missionary, who should reside at Buctouche and serve the settlements on each side. From Richibucto he went to Truro, stopping one Sunday at Amherst. "To see a minister of their own persuasion, whose object in visiting them was to minister to their spiritual wants, was a satisfaction they had never before enjoyed in Truro." The Church people here were few and poor. An attempt was to be made to secure assistance for building a Church and securing a resident Missionary. Mr. Burnyeat is in some doubt, as the people are so few, whether the appeal deserves support. The claims of Truro upon the Society arise "out of its local situation." "It is but a day's journey from Halifax." He understands that several persons of independent fortune would prefer to live at Truro if a Church were built, and he thinks that if one were built "steeple would rear their heads in every English station from Westmoreland to the town of Halifax." He refers to the lands destined for a glebe in the township. He fears they are "irrecoverably lost." The "Ministerial lot" was in the hands of Mr. Waddle, Presbyterian minister. On August 22nd Mr. Burnyeat was at Chester. He was here introduced by the Church Warden, Mr. Walker, to his wife's father and mother, Mr. and Mrs. Thompson, whose "united ages amounted to 170 years." The Rev. Mr. Wright had been absent a year for his health, and several secessions had taken place. Mr. Mitchell and Mr. Walker read service, alternately, every Sunday. Over one hundred persons regularly attended. The Church was "a neat structure," but unpainted. The next week he visited Sherbrooke. Four years ago "the first tree was felled in the place from whence I am now writing." At that time Capt. Ross and Evans, with many of the disbanded privates "of his late Majesty's Nova Scotia and Newfoundland Regiments, received lands, with rations for two years and a quarter." Subsequently, some of the 60th Regiment settled there. Mr. Keats and Mr. Johnson, officers in the army, and Mr. Wells, of the navy, also came. There were 108 families, 73 belonging to the Church of England, and 35 to the Church of Rome. Capt. Ross, Mr. Wells, and Mr. Hart, by turns, read prayers and a sermon. "Yesterday," Mr. Burnyeat says, "I was agreeably surprised to see a small choir of singers, consisting of little children, start up to sing a Psalm, and afterwards to chant the versicles of the Communion Service." "Another unexpected incident" was a female presenting herself to offer up thanks for safe deliverance from child-birth. He adds: "Such an acknowledgement has not fallen under my personal observation more than twice since I have been connected with the Society."

The last place of his present visitation was Miramichi, N. B. He describes Chatham and Newcastle, and speaks of the settlers being nearly all Presbyterians. Still, within six miles on the south side of the River, there were 50 heads of families,

and on the other side about 20, two-thirds of whom were very poor. They had opened a subscription for a Church, contributions to be taken in "timber or money." Four hundred tons of timber, worth 16 shillings a ton, had been subscribed, and £48 in money.

We now come to a curious fact, which shows how early was the little local feeling between the present towns. The subscriptions lagged, because "the inhabitants of each of the principal parishes are desirous that it should be built within their several boundaries." Here the Missionary remained seven weeks. "If," he says, "I have met with more attention in one place than another, that place is Miramichi." And he instances particularly the "names of Peters, Simonds, Clarke, Peabody, Cutter, Sweet, Abrams, &c., &c." This ended the visitation for that year.

(To be continued.)

NOTES FOR CONFIRMATION CLASSES.

III.

(Continued.)

HAVING gone through the Confirmation Service, specially with the view of seeing what God wills to do for you in Confirmation, we may now as the second point (we must never make it the first) consider what, before you are confirmed, you are to promise and to do.

You are not going "to take upon yourselves your baptismal vows." You did that as soon as you could understand the meaning of the words in the Catechism, "Yes, verily, and by God's help so I will." But you are going in a solemn, public manner to profess and confess yourself bound by obligations already in full force. So it is very suitable that you should now carefully consider them, and perhaps change a somewhat implicit recognition of duties for a more explicit one.

1. To renounce (*a*) the devil and all his works, (*b*) the pomps and vanities of this wicked world, and (*c*) all the sinful lusts of the flesh.

2. To believe all the Articles of the Christian Faith.

3. To keep and walk in, all the days of our lives, God's Holy Will and Commandments.

The last of these will require an explanation of the Ten Commandments; the second an explanation of the Apostles' Creed; and these two will occupy the time of most of our classes, each will require several.

We shall be able to consider the first one at this class. I do not intend, under this heading, speaking at all *particularly* of sins, although it might very well be done here. But I think it will be more convenient to leave the consideration of particular sins until we come to the Commandments. So that under this heading we shall think of some general principles which must guide us in our life. But first of all, a few words as to the classification here adopted.

The devil—the world—the flesh. We meet with this division of the tempting powers on two most important occasions.

The first temptation, (Gen. iii)—The tree was "good for food"; a temptation of the flesh, "pleasant to the eyes"; of the world, its show and appearance, "a tree to be desired to make one wise." Knowledge apart from God, is the wisdom of the world, springing from, and at the same time guiding spiritual pride, the very sin of the devil.

The temptation of the second Adam (St. Matt. iv.), "Command these stones to be made bread," a temptation of the flesh. "Cast thyself down from hence," presumption, spiritual pride of the devil. "All the kingdoms of the world, and the glory of them, will I give thee," temptation of the world.

Once they gained a great victory; twice, then, they have suffered at the hands of the Son of Man an utter defeat. In His strength all sons of men may defeat them.

Now, what shall you mean to renounce, speaking generally rather than particularly.

(*a*) That self-willed, presumptuous spirit, which is satisfied with itself and its own powers, which would lead you to be away from God, but how many try to be so; there are many lives so irreligious, so Godless. Is yours to be so too?

When we first hear of the devil, he is tempting others to sin. Now, here comes in a most serious thought.—You have much influence more often than you think with your companions and intimate friends. A sneer, a laugh, a discouraging word, may incline in the wrong direction the wavering balance, and turn to sin, or away from good a weak brother.—Or an invitation to do what is wrong, a call to another to join in sin may lead astray one who, but for that temptation, would not have fallen. And what more devilish work can you do than thus hinder the welfare of another's soul. How careful, then, should one who has renounced the devil and all his works be, not merely to refrain from hurting another's soul, but also to try and assist it to what is right. I don't advise you to make a great profession of your religion; to talk much, or to cant about it; but in a consistent way you can exercise much influence for good, and renounce those chief works of the devil, viz., encouraging evil and discouraging good.

(b.) The power of the world will make itself felt in different ways, at different periods of your life. I think that in earlier youth most probably this temptation will come to you in the form of a too great regard for the opinions and practices of others. I do not of course refer to that proper deference which not the young alone should pay to those whose example is worthy of imitation. I speak of the "wicked world"—of your finding yourself among those whose standard of conduct is not that of God's Will; and then of your being afraid and ashamed to differ from it. But if your life is going to be worth anything, if you are going to use the spirit of "ghostly strength" to be given to you, if you are going to have any independence, any true manliness of character at all, you will often have to act differently from others—often, too, when so to do will be most difficult. Make up your mind to this. If you will not do it, you cannot lead a Christian life. Read in Daniel iii. 16, 17, 18, the noble words of the three youths who went one way, while all people, nations and languages went another.

Later in life the world will come in another form; you may have, [through God's grace] formed a character of some independence; then the cares of this life [if you have to earn your living], or the deceitfulness of riches [if you have wealth or are making haste to be rich], will choke the good seed. Remember what was said about the Spirit of Wisdom; that it taught us what life was for; the Spirit of the world, with its narrow interests, its empty pretences or its vain shows, will try to make you live for lower aims. If you, in truth, renounce the pomps and vanities of the world, you will not lose your soul for the sake of getting rich, or to make a great show in fashionable society, or to gain some high position. Yet men and women do lose their souls for such petty things as these. You are not required to renounce rational, moderate and innocent recreations and pleasures. You must renounce all pleasures in themselves sinful, or that may happen to lead you into sin, and you must allow yourself in none at such times or in such a degree as to interfere with your duty. In this matter look for the guidance of the Spirit of Counsel.

(c.) The Flesh.—God has given us certain natural feelings, desires, appetites, and has given them for our own good, and joined pleasure with their due satisfaction. But if I follow their lead for pleasure alone, seeking that pleasure for its own sake, the flesh will gain the mastery over me. On this, as on all these subjects, I will afterwards speak specifically, but now just take an example or two to see what is meant. I must take rest, and rest is very pleasant; but if, because it is pleasant, I take rest when I should be at work, I fall into the sin of sloth; I must eat, and it is pleasant to do so, hence the danger of the sin of gluttony. But to come to a principle, I must make up my mind that "Because I like to do so and so, because it is very pleasant so to act; because I want to, because it is natural," are not valid excuses for a Christian who has renounced the flesh. Here again you must quite make up your mind that if you are going to live a real, earnest Christian life, you must do a great deal that you don't like to do, and have undone much that you would like to do. Unless you are prepared for this you cannot live a good life. Look in Galatians v. 19, 20, 21. You see that some sins that you would expect to see spoken of as works of the flesh; but there are others, e. g., variance, strife, heresies, which you would not expect to see in such a list. But think a little while and you will see that they all spring from taking our own likings and dislikings for our guide instead of the Will of God.

Let us then recapitulate. I will shun presumption and pride, I will be scrupulously careful in no way to influence another for evil, but will try to influence others for good. The Will of God shall be my rule of conduct, and not either the opinions of the world or my own inclinations. This I mean when I say I renounce the Devil, the world and the flesh.

CORRIGENDUM.

In first paper, last paragraph but one, third line from the end, "morning and evening prayers," for "and" read "or."

Correspondence.

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

THE FUNERAL BELL.

(To the Editors of the Church Guardian.)

SIRS,—Will any of your readers inform me how, when a death occurs in a Parish, the Church bell should be rung? That is as announcing a death. For, I assume, that the "Passing Bell" that we find alluded to sometimes in our reading is that referred to in one of the Canons of 1603, and which is ordered to be rung at or about the time the soul of some one of the faithful is passing away. The same Canon says "that one short peal only be rung" upon the death, if it so fall out, of that person. But is it not customary to signify by the bell the sex and the age? How is the former done, i. e.,

how many strokes for each, and is the peal to be rung after?

W. R. B.

PRESENTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS,—In your number for the 24th March "D.C.M." asks that the parishioners should give up their power of appointment to the rectorship of a parish whenever a vacancy occurs, into the hands of the Bishop and a Clerical Board, to be appointed by him, "adding some Laymen if they wish." If who wish? To whom does the word *they* apply? It stands in a convenient position in the above sentence, and could be made to refer to either the Bishop and his Board or to some Laymen. Why should "D.C.M." ask or expect the laity to yield any such position? They certainly are the most interested in procuring the right sort of a person to be their spiritual adviser and guide, and would most likely take more pains about the matter than any Board, composed as it might be, and centered in Halifax or elsewhere. A wailing has been heard for the past few years from some of the clergy, to the effect that the Church is in danger from this and other powers which have been secured to the laity. At the meetings of the Synod, at parish meetings, in private society, occasionally in the pulpit, some of the clergy seem to think they are called upon to sound a note of warning that the laity are having too much to say in Church matters. Insinuations of that kind are not only in bad taste, but they are offensive. Who compose the Church?—not the clergymen only; and when the vast majority of her members are laymen, ought it to be a matter of whining or complaint that laymen are to be allowed some decision in a choice that concerns themselves so hugely? It is to be hoped that parishioners throughout the Diocese who now possess the legal right of appointment to the vacancies within their several parishes will never yield this right to any clerical or other Board. It is just as safe in their hands, and as likely to be well used by them, as by a Board outside of their parish. Presentation to parishes, in the Colonies and in the United States, is not to be compared to the practice prevailing in England; but as the discussion of the points connected with this question would be, perhaps, too long for newspaper communication, "D.C.M." and others of the clergy and laity are referred to the March number of the *Contemporary Review*, article 5, "The Lay Element in England and America," by John Henry Hopkins, Williamsport, Penn. The reprint of the *Review* by Munro, of "Seaside Library" reputation, can be had at any bookstore in Halifax or elsewhere for 20 cents.

The reviewer has thoroughly gone through the question of presentment, as it exists in England and the United States, and concludes in favour of the practice in the latter country, especially with reference to the influence of the lay element in the Church, which "D.C.M." and some others seem to think should be got rid of somehow or other. The following extracts from the article referred to above will give an impression of the line of argument made use of by the reviewer:—

"Now, if the right is not to be given to the Bishop, nor to a Central Board, nor to one private individual, to whom can it be entrusted but to a local Board—the leading persons of the congregation concerned—in other words, the Vestry? They are, personally, the most interested. They are to receive their spiritual ministrations from the Priest appointed. They are to benefit by or suffer from his personal peculiarities. They are to furnish his income by voluntary contributions out of their own pockets. They are more directly interested, therefore, than Bishop, Central Board, and all other parties put together. To entrust the selection of the Priest to them, therefore, must necessarily be the safest, and the least liable to objection, of all modes thinkable."

Again: "And let me appeal specially to the experience of advanced men at home. What would the whole movement of the Great Catholic Revival have been without the laity? Where would have been the enormous gifts for Churches, Church schools, and all manner of good works, that have made the Anglican Church, during the past forty years, the marvel of Christendom, without the laity? Where would have been your two fighting Societies, the "English Church Union" and the "Church of England Workingmen's Association," without the laity? They have proved themselves, in every way, fit to be trusted. Then trust them."

The italics are all in the original. As "D.C.M." has given his initials, it is only fair I should give mine.

J. W. H. R.

BAPTISM BY IMMERSION.

(To the Editors of the Church Guardian.)

SIRS,—That Baptism by immersion, or dipping, is the mode prescribed by the Anglican Church, of course students of the Prayer Book are well aware; but it would be novel information to many of our laity, and to those of the so-called Baptist sect astonishing. Now, in our ministry we do come across candidates for Baptism who desire us strongly to follow the preferred mode, that of immersion. I would like to know how is it performed by a clergyman in surplice, and with the service he is bound to use? If he immerses at the usual place, as ordered by the rubrics, it would be necessary to keep the baptized standing before him in his wet

clothing for some time, seeing that he has yet to be specially addressed, and certain prayers, in which he is interested, have to be offered up. With those who practice immersion, as do the Baptists, it is the final act of their service, the immersed immediately going away to a vestry for the necessary change of clothing. Some of the clergy have immersed candidates; how have they acted? In a number of a missionary magazine I saw a picture of a Baptism of an African. The candidate was in the river, but the administrator was in his surplice on one of its banks. Would you not consider that in such a mode the catechumen was baptizing himself, although the words were being said by the Priest on the bank? It is the priest or minister that is to immerse, just as in Confirmation, it is not the candidate that confirms anything, but the Bishop.

W. R. B.

BARNABAS AND SAUL.

(To the Editors of the Church Guardian.)

SIRS,—I have read with care the communication of your nameless correspondent, headed "The ordination of Barnabas and Saul." I cannot agree with the conclusions at which he has arrived for the following reasons:—

1. Because Barnabas and Saul were "prophets and teachers" as well as Lucius, Niger and Manaen. These three men, who laid hands on Barnabas and Saul, could not have ordained them to a higher office than they themselves possessed, and they were not apostles. Saul, immediately on his conversion, "preached 'Christ in the synagogues' at Damascus, 'that He is the Son of God.'" And at Antioch, previous to this event, Barnabas and Saul, "for a whole year, assembled themselves with the Church, and taught much people." Saul, I take it, considered himself an apostle from the moment that Christ appeared unto Him; and he possessed the lesser offices of "prophet and teacher"—the less being comprehended in the greater—in the same way that St. Peter declared himself to be "an Elder," though he was also an apostle. Acts xiii. 1; ix. 20, 22, 27, 29; xi. 23, 27.

2. The separation of Saul and Barnabas was not an ordination, but for a special missionary "work," which they immediately undertook and "fulfilled" when they had reached Attalia. This appears from a careful reading of the context from Acts xiii. 4 to 14, 27. This then could not have been an ordination, but a less important ceremony of recommending them "to the grace of God for the work which they fulfilled." And besides "the laying on of hands" was not confined to ordination and confirmation, but was a mode of blessing, as in the case of Jacob blessing the sons of Joseph, and in the healing of the sick by the apostles.

3. But the most conclusive proof of all, that this was not an ordination, is found in Gal. i. 1, where St. Paul declares himself to be "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father." Six different times does he make this declaration. He declares also that after his conversion he "conferred not with flesh and blood, neither went he up to Jerusalem to them which were apostles before him,"—they only who were possessed of the apostleship and could have conferred it on St. Paul, if it had been necessary.

Yours truly,

WM. LOGAN,

Fenelon Falls, April 5, 1881.

"WRITING TO THE PAPERS," AND THE OUTLINE ON ST. MARK VIII., 36, 37.

(To the Editors of the Church Guardian.)

SIRS,—Many thanks to "A. B." for his reply to my request, on St. Mark viii., 36, etc. All the more does he receive my thanks for the good example he sets in so responding, to many of the clergy. How many of them are utterly indifferent to helping one another through their Church paper. What with the routine of their parochial work, their domestic cares, and perhaps anxieties, many of them doubtless find little time, and less inclination to sitting down and writing off, more especially if they have to refresh themselves on the point, an answer to some query that some clerical brother is awaiting a solution to, or is in difficulty with. Yet, if more attention was paid to one of the lessons of last Sunday's Gospel (Fourth in Lent) "to gather up the fragments (say, of time) that nothing be lost," and use those fragments of time in assisting their Church paper in various ways to make it interesting and profitable, they would be doing a work, the effect of which would be [I don't think it too strong a word] incalculable. When a person sits down to ask a question through a paper, he must be desirous of an answer. It is not to merely "while away" the time, or a sign of ignorance, or learning, as the case may be. If all were to act as some clergymen do, who will sit and criticize correspondents and editors and the "get up," perhaps, of the paper generally, yet never send a communication of any sort, ["don't like writing to the papers," say they, "don't like speaking of ourselves, or our work,"] why we might give up having papers at all! Not so acts the Methodist minister to his *Guardian*, or the Presbyterian teaching Elder to his *Advocate* or *Herald*. Their paper is part of their work, not obligatory, but from a sense of their duty being something more and wider than the care of the particular flock under their charge. Their denomination's interest demands that the paper should be supported. And

support it they do. The result is, they read the paper themselves with interest, and interest some way or somehow their people in it. The paper is read, and is readable, and they, one and all, make it so. We must take a leaf out of their book. Your paper, Messrs. Editors, is readable and interesting, and it is to be hoped it may be not only increasingly so, but profitable pecuniarily.

In thanking "A. B." once more for what, I believe, is a help, yet I find that in my request I did not give expression to the thought in my mind; that is, as we have used this text to support the doctrine of the inherent immortality of the soul, in all, does it not cease to do so in its new dress? Those who uphold conditional immortality will, rather do not see that this text or passage can in any way militate against their view; but rather the reverse, that as it means physical life in one place, so it means the same in the other; or, to put it in other words, as it cannot mean physical life which may be terminated in one place, it cannot mean an immortal principle separate and distinct from the body in the other. It was to meet this I wished the outline to bring out. I have not yet, however, thoroughly studied "A. B.'s" outline side by side with the interpretation put thereon by the advocates of conditional immortality. B.

THE CHURCH.

(To the Editors of the Church Guardian.)

SIRS,—Some weeks ago a correspondent, "Roths say," rebuked you because you did not acknowledge the various denominations to be Churches. Why he did so is best known to himself. The important question in this connection seems to be this: Is Christ divided? If this question must be answered in the negative, the conclusion is that there can be but one Church, one body of Christ; and that the religious body which can show its well-supported history from the earliest ages, and can prove it has kept the primitive faith until now, has the best claim to be called the Church,—the city of the living God. The Church is as a city set on a hill,—it cannot be hid. It does not seem that any hole or corner existence was ever intended for the Church; and I imagine it would be very wrong in us to say that the Church died out before or during that time which a few people call the dark ages, and has been restored to life again, at the will of some man or woman, in these more enlightened days. God has promised to be with His Church every day till the end of time. If we say that the Church ceased to exist even during one day we say that the promise of God has failed in this case. If in this, why not in any and every other case? Then, if so, what is the value of any hope, if the promises of God are not fulfilled?

Now, what is the history of those religious bodies, each of which "Roths say" wishes you to call the Church?

There are Churches—many, perhaps nearly two hundred—divided into groups or families of Churches; and I believe the first in alphabetical order is the Baptist group or family of Churches. This is one of the very largest family of Churches. In this Province of New Brunswick alone there are, I think, five different, separate, and independent Baptist Churches, which are not a happy family by any means. Have each of these Churches a history that extends to the Apostles' times? We should be able to refresh our memories in historical matters without offence to anyone. What is the history of the Baptist Churches? Is it not this? In the early part of the Seventeenth Century, a few men living in New England came to the conclusion that they had never been baptized. They may have been immersed or sprinkled when infants, and probably were so, but they concluded they had never been baptized. Of course, they thought they did not belong to the Church of Christ. What steps do they take? They set about creating a Church which should commend itself to them. They chose one of their number to baptize. They give authority to Ezekiel Holloman to baptize Roger Williams. In their own estimation these men were heathen; believing and conscientious men, I presume, but heathen for all that, because unbaptized. Our Divine Lord says to the Apostles, "Go and baptize." These unbaptized men in New England say to Ezekiel Holloman, "Go and baptize." We know our Divine Lord had authority. What authority had these unbaptized men? Does it not seem from these historical facts, that Baptism the Baptist Churches seem to confer is merely a human institution, and of no more value in a religious point of view than any other washing with water.

And if their baptism is so deficient in its original, how is it with the Sacrament of the Lord's Supper which they celebrate? What of the orders they confer upon their teachers? Can these be good and valid, and can that be the Church of Christ in which Baptism, Sacrament of the Lord's Supper and ordination are so evidently the institutions of men. The Baptist Churches are indeed most glaringly deficient in essential authority; yet the Congregational, Methodist and Presbyterian families of Churches are in the same position: they came into existence at the Reformation or after it. Each of these bodies claims to be the Church of God, and upon them rests the difficult task of reconciling the promise of Christ to be with His Church every day till the end of the world with the fact that they did not exist during many hundred years before the Reformation. Can any of these be that Church which Christ founded and promised to be with thenceforth every day till the end of time?

QUERO.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

B. H. M. DEFICIENCY.

Amount already acknowledged.....	\$231 16
"Bridgewater".....	20 00
Mr. W.....	2 00
Miss Jost, Halifax.....	2 00
A. E. A.....	1 00
Mrs. McCawley, Halifax.....	2 00
Miss M. A. Denison, Wilmot.....	1 00
Forster Offering.....	10 00

Total to date.....\$269 16
EDWIN GILPIN, D. D., Treasurer.

Amount required, \$4000.

DIOCESAN ROOM.

Collections, Subscriptions and Donations received for the week ending, April 16th.

B. H. M. GENERAL PURPOSES.

Chester, \$4.50; St. Luke's, Halifax, \$13.00; Scaforth, \$7.00; St. Margaret's Bay, \$2.75; St. Paul's, Halifax, \$13.00; Rosette, \$5.65.

W. AND O. FUND.

St. Paul's, Halifax, \$4.00; Anonymous, \$2.00.
JOHN D. H. BROWNE,
Clerical Secy.

BOARD OF FOREIGN MISSIONS.

Thankoffering from St. Peter's Church, Alberton, P. E. I., to the Clergy Fund of the Algona Mission, per Rev. J. D. H. Browne, \$4.00.
WM. GOSSIP, Treasurer.

HALIFAX—St. Luke's.—This Church was beautifully decorated with flowers on Easter Sunday, and the congregations were very large. Collections were taken up for the W. and O. Fund, and the handsome sum of \$120.09 was realized at the three Services.

NORTH SYDNEY.—The Clergyman of Sydney Mines and North Sydney has lately been presented with \$75.50, voluntarily and cheerfully given by some Presbyterians and members of our Church, towards purchasing a horse. Such acts of kindness are very encouraging to every Clergyman. The disease Diphtheria in its worst type has, during the winter, attacked some families belonging to the Church, prostrating adult members so that at one time the doctor had little, if any, hope of their recovery, and taking away three young members. The Clergyman, at the very worst stage of the disease, was present in the sick room, administering the offices of the Church, feeling that he was at his proper post, not making a martyr of himself, but doing his duty as God's ministering servant. Our Lenten Services in each Church have been fairly attended. On Easter Sunday Morning there will be a celebration of the Holy Communion in each Church.

PARISH OF HORTON.—Holy Week.—Special services have been held during Holy Week in St. James' Church, Kentville, and St. John's Church, Wolfville. The Rector, Rev. J. O. Ruggles, was assisted at Wolfville by Mr. Peters, of King's College. Daily services were held in both churches, and the excellent congregations proved that the people are good enough Church people to have heartily appreciated the services of the solemn season. The Rector delivered an address on each day upon some appropriate subject, and at the Parish Church a meditation was read at each service. The subjects for meditation on Monday, Tuesday, Wednesday and Thursday were the "Four Last Things"—Death, Judgment, Heaven and Hell. On Good Friday, the service called "The Hours," or "The Seven Last Words from the Cross," was held in both churches. The people seem to love this service, if we may judge by the very large congregations, and it would be well if one so appropriate were more generally made use of. The beautiful special hymns, in Hymns A. & M., for this service, sung softly, add very much to the really deeply devotional character of the service. Mr. Ruggles and his helper may congratulate themselves on the success of their efforts, and feel thankful for the prompt and faithful way in which the people availed themselves of their opportunities at this time. Mr. Ruggles' earnestness and zeal are too well known to need comment, but he very much needs a permanent assistant in this large and unwieldy Parish. He cannot come to his congregation at Wolfville without driving—ere he arrives at his Kentville Rectory again—a distance of fourteen miles. Yet during each month he holds no less than nine services at the former place. The district between Wolfville and Hantsport is a grand field for Church labour and effort. About Grand Pre and Lower Horton

there are a large number of Church people who only need a resident clergyman and frequent services to make them devoted Church folk. Of course, it is quite impossible for the Rector to go to them very often, with his present arduous work. Last summer, when he was assisted by a lay reader, a weekly service was held in Lower Horton, and the people turned out well; and what was more, carried their organ with them, so that they might have their hymns and chants sung. And sung they were, and very heartily too. It may be interesting to say also, that a lady, a member of the Presbyterian body, most kindly allowed the Service to be held in her house. It is earnestly to be hoped that the Bishop may see his way to sending a Curate to this place ere long. The Easter Services in Horton Parish were as follows:—St. John's Church, Wolfville, Holy Communion 8 a. m., Mattins 11 a. m., Evensong 7 p. m.; St. John's Church, Kentville, Holy Communion and Mattins 11 a. m., Evensong, 7 p. m.

LOCKEPORT.—We write to you in the hope that what we have to say may meet the eye, and commend itself to the attention of any clergyman in the Dioceses of the Canadian Church who could or would "come over and help us" in our need. We have, under great difficulties, and after great effort, built a Church, of which His Lordship the Bishop has spoken in high terms of approval. We have a Sunday School, which is continually increasing in its number of scholars, and have, in connection with it, a valuable Library of useful and appropriate books. We have a body of volunteer teachers, enthusiastic and anxious to advance the knowledge of their pupils in Church principles and Godly living. We also have a volunteer choir, willing, efficient, and desirous to serve in the service of the Church; and, moreover, we have a congregation which is growing in numbers and in attachment to the Church, as shown in their strong desire for permanent ministrations. So far as to what we are. Now as to what we need. We need a resident clergyman of our own. On the removal, to our great regret, of the Rev. C. F. Wiggins from the curacy of Shelburne [in which parish Lockeport was then included], we petitioned His Lordship the Bishop to set off Lockeport as a distinct parish, taking in Lockeport proper, Upper Jordan and several other neighbouring settlements. This was at once acceded to, and we hoped to have secured the Rev. C. F. Wiggins as our first Incumbent. He had laboured faithfully and earnestly and won the hearts of all. In this, however, we were disappointed, and we have, since his departure, been without any services, except when the much beloved Rector of Shelburne, the Rev. Dr. White, or his Curate have been able to come and give us such help as their parochial duties would allow. We are anxious that the Church in this parish should be finally and thoroughly fixed and settled. We have arranged matters so that a sufficient stipend shall be forthcoming, and His Lordship the Bishop has obtained for us a grant from the Board of Home Missions, in addition to what we subscribe ourselves. We have sent these particulars to your paper in the desire and hope that this Easter [now so near] someone in Holy Orders may, for the Honour of Almighty God and the love of His Holy Church, come to us. While our faith in the providence of God is strong and true, we cannot see the Church-people of this place drawn away from the Church of their Baptism and of their affection without doing all in our power to obtain what we so much need; and that is a clergyman who, by ministering in Church, organizing the Sunday School, holding Bible Classes, and constant visitation, and all other means within his reach, would so give us all many blessings,—blessings which we earnestly desire, but which, as yet, we are all but deprived of.

We remain,

Yours, very sincerely,

JAMES E. RICHARDSON,
GEO. REDDING,

Church Wardens.

I desire to confirm the statements in the above letter. I have several times, during the last six months, ministered to, and visited the Lockeport Church-people. Their need of a Parish Priest is very great, and from what I have seen of them, I am quite sure a clergyman would be very happily placed among them, and would find them a warm-hearted and faithful flock.

JOHN R. S. PARKINSON,
Curate of Shelburne, N. S.

WINDSOR.—It affords me very great pleasure to inform you that at a meeting of the Vestry a few days since it was unanimously resolved that this Parish would send one hundred dollars as its answer to the appeal on behalf of B. H. M. The Parish this year has sent double the sum contributed to this Fund last year; but notwithstanding this, upon the exigencies of the Church being made known to them, cordially and unanimously they come to the rescue. Now, cannot many other Parishes do likewise? cannot some do much more without pretending that it would cost them anything? Is it not a standing disgrace to the Church in this Diocese that there should be any necessity for this appeal? but after the appeal made the apathy evinced is something startling. Surely every member of the Church will come to the help of the Lord against the mighty. I am very glad to have to tell you that our daily services during the whole of the Lenten Season have been much better attended than ever before.

ALBION MINES.—The services during Lent and Holy Week have been steadily attended by a certain number, which might have been larger even in this busy place. The New Glasgow Chapel has been well attended; but the kind and unknown friend who wrote last week must have worn rose-coloured spectacles while he looked at the Pastor and prospects. That the few Church people here will do their very best to build upon their new and well situated property, there is no doubt, but like the conies they are "a feeble folk," and will need a good deal of help before a church is ready for use—much needed as it is—our room being advertised for sale.

HALIFAX.—The number of Communicants at the several Parish Churches in the city on Easter Sunday was as follows: St. Luke's, 257; St. Paul's, 250; Garrison Chapel, 225; Bishop's Chapel, 130; St. George's, 103; St. Mark's, 85. This is a large increase over last year. These figures do not by any means represent the whole number of communicants in Halifax. In two or three of the churches there was no celebration; and in these the Holy Communion will be administered on Sunday next.

DIOCESE OF FREDERICTON.

FREDERICTON.—The concert in aid of the proposed Church of England Hall comes off to-day [Thursday], under the patronage of the Metropolitan and Mrs. Medley. Rev. Sub-Dean Alexander has been lecturing in the Church of England Institute Course, St. John, on "The Divisions of Christendom."

ALBERT COUNTY.—This fine County is still without a Missionary. The Church people are few in number, but the Church of England ought to have a representative there; and what is especially needed is the continuous occupation of the post. By these long vacancies in the Mission the Church loses all that is gained by a Missionary's labours in the past.

PERSONAL.—Our readers will shortly have the benefit of some valuable papers on "The Eastern Church," prepared by the Rev. Hubert H. Barber, Rector of Newcastle.

DIOCESE OF MONTREAL.

We very gladly chronicle the fact that the Lord Bishop took occasion, at a recent Missionary meeting, to contradict very emphatically the recent utterances of one of his clergy, to the effect that the Church was decreasing in numbers and influence in England. His Lordship said that statistics the most reliable prove that the Church is growing and is full of life in the Mother land, never having been so active and aggressive.

LACHUTE.—The Right Rev. Bishop Oxenden has given the sum of £25 sterling towards the new Church which is building here, in answer to an appeal from Mr. Pallisar.

DIOCESE OF ONTARIO.

It is stated that the Rev. Canon Jones of St. Albans Church, Ottawa, has been appointed Archdeacon of the Diocese.

STAFFORD.—The accounts from this Mission are very encouraging. The township of Stafford, and the extensive district surrounding it, might well employ the energy of more than one clergyman;

but the missionary is supported by faithful workers. Church buildings are being cared for and improved, and, in the case of St. Patrick's, nearly rebuilt, while the worshippers evince, by regular attendance and reverent behaviour, their appreciation of the privilege of the public worship of Almighty God. A most successful Sunday School has here been started, superintended by Mr. T. McLeod. The large increase of communicants in the several Churches is a marked feature of the progress in this Mission.

THE Bishops of Toronto and Ontario leave for England this week with the object of proceeding to Provost Whitaker.

DIOCESE OF HURON.

SARNIA.—The Indians have a small but very pretty little Gothic Church on the banks of the St. Clair River. They take great pride in it, and are generally regular in their attendance at the services. Morning and afternoon services are held every Sunday, and the Holy Communion is celebrated monthly. There are forty regular communicants. Many of these Indians are earnest and faithful Christians.

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UNITED STATES.

THE Rev. Stephen H. Tyng, Jr., has felt compelled to resign the Rectorship of the Church of Holy Trinity, New York, on account of impaired health. The Rev. Dr. Watkins, of Baltimore [formerly a Methodist minister], is to succeed Dr. Tyng. This Church has nearly 2,500 communicants.

INFLUENZA

—AND—

CATARRH

(Commonly known as Cold in the Head)

There is perhaps, no disease that is more prevalent—in fact, has become an

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And if cured or arrested will produce diseases of a more serious character. It has been said that

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It is an exceedingly valuable remedy for Nervous Diseases, and especially useful in Neuralgia, Nervous Dyspepsia, Loss of Spirit, and to Clergymen, Students and Business Men, who are habitually overworked, and subject to severe mental strain derive much benefit from its use.

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PARKER HOUSE.

Halifax, 17th March, 1881.

To the HOLMAN PAD Co., Halifax, N.S.:
Gentlemen.—I suffered for several years, as is well known to all my friends, from dizziness and neuralgia in the head and a complication of diseases. I have tried everything that money could purchase without benefit, but I gradually became worse, until I gave up all hope of recovery, and was confined for months to my room. Your Pads and remedies have restored me to perfect health and strength, and I feel that it is only an act of justice that I write you this, and I shall always recommend them to all my friends.
Yours very gratefully,
JOHN CREELMAN,
Landlord Parker House.

Our London Letter.

(From our own Correspondent.)

LONDON, April 6, 1881.

THE Bradlaugh episode has progressed another step. There was the fight, warm and valiant, before he was allowed to take his seat in the House of Commons. Radical exigencies required that the "Great Liberal Party" should pay homage to the Apostle of Infidelity and Negation and so it was that men, essentially religious and earnest themselves, were afraid to give full effect to their real feelings, and entangled themselves with compromise and equivocation. Thus, ultimately, Mr. Bradlaugh was allowed to take his seat by making a mere affirmation, at his own risk. He had claimed to be exempted from taking the oath on account of its having no binding effect upon him. But they all reckoned without their host. There is an old Act of Parliament making it highly penal for a person to sit in the House of Lords or Commons without having previously taken the oaths for that purpose provided. Exception being allowed by a more recent Act for persons having religious objections to an oath for whom affirmation was necessary. The Act also provides for a cumulative penalty—so much for each time the member votes £500—half of which goes to any public informer who brings the erring one to justice. In Mr. Bradlaugh's case, such an one was not wanting, and no sooner had he sat and voted than a Mr. Clarke at once commenced proceedings against him for so doing. The final result has just been arrived at, and the Court of Appeal has condemned Mr. Bradlaugh on all points. He is mulcted in the fines—which by now are something like £100,000—loses his seat, and is condemned in all the costs. The seat having been declared vacant, a new writ has been issued, and another election takes place on Saturday, the 9th inst. Mr. Bradlaugh is before the constituency again, and should he be elected, the House of Commons will be placed in a trying position. Mr. Bradlaugh has previously declared that an oath was not binding on him, and claimed to make an affirmation. When he again presents himself at the table of the House of Commons to take the oath, and objection is made—as is sure to be done by some member of the House—on account of his own declaration that it is not binding on him, the House will be placed in a crucial position. We shall see how it will behave.

Aprapros of the character of the late Czar, as has been told, he was not so bad as he was painted, and was more the victim of circumstances than of any inherent bad qualities. It may not be generally known that he rendered invaluable services in furtherance of the circulation of the Holy Scriptures in his dominions. The British and Foreign Bible Society publishes the following *resumé* as a mark of respect to the late Czar:—

"Russia contains some ninety millions of inhabitants, and there are now three agents in important centres, and these are engaged, not only in circulating the Scriptures, but in getting the Scriptures translated into the languages of the people. The circulation of the Scriptures in Russia the year in which Alexander II. came to the throne amounted to over 9,054 copies. The circulation of the past year amounted to 259,009 copies, in whole or in part, of the Word of God. During the Emperor's reign the Bible Society has scattered throughout his empire 3,370,091 copies and portions of the Bible, in about forty different languages, and of these 1,679 copies were sent to Siberia. On several occasions our work was brought formally under the notice of the Emperor, and he enriched our library with a copy of the *Codex Sinaiticus*, which he had aided Tischendorf to procure from the Monastery of St. Catherine on Mount Sinai."

There is quite a small excitement just now among our Baptist friends about the mode of baptism. Some have suggested the present fashion should be changed. One good man, however, has put the extinguisher upon the discussion in a manner that is, at least, not dry:—"The fact is," he says, "the whole thing is Satanic, this endeavouring to alter our mode." I met a new thing, the other day which may be of use to the disputants. Warm water is, I believe, used in winter. That will answer the objections of many. But there is a mode of *dry* baptism. A waterproof dress has been invented which enables the candidate for the ordinance to dispense with

the necessity of changing the dress. He goes down into the water, is plunged beneath, comes forth again, and is not wet, not so much as a hair of his head.

The illness of the Earl of Beaconsfield has caused general sympathy for the noble Lord, and alarm at the prospect of the country's loss in the event of his death. It appears his Lordship is suffering from asthma and acute gout, and there are grave fears as to the result. The fluctuation of the symptoms renders the issue all the more doubtful, but decidedly against the hope of a favourable termination. One result of his Lordship's illness is that it has elicited an unanimous expression of opinion favourable to his transcendental abilities. Curzon street, the neighbourhood of the noble Lord's residence, is one busy thorough all day with anxious enquirers.

The Week.

HOME NEWS.

All the stock necessary to secure the starting of a Cotton Mill in Kingston, Ont., has been subscribed.

Prof. Goldwin Smith will be tendered a public dinner at Toronto, previous to his departure for Europe in June.

St. John, N. B., April 18.—The body of Capt. Quinlan and John Treacartin, drowned at St. Martin's, have arrived in Carleton, where they formerly lived.

The barque "Jehu" arrived in Halifax on Saturday afternoon, 16 days from Matanzas, with 848 hogsheads of sugar for the St. Lawrence Refinery, Montreal.

The brigantine "Tiber," Capt. Power, arrived in Halifax on Saturday morning, 39 days from Pernambuco, with 4,800 bags of sugar for the Canada Sugar Refinery, Montreal.

Ottawa, April 14.—The Canadian Central Ry. Coy.'s shareholders have a special general meeting at Brookville on the first of June to arrange for an amalgamation with the Canada Pacific Syndicate.

Ottawa, April 16.—General Hewson left town on Saturday, after settling with his legal advisers and withdrawing his suit against Sir John Macdonald. It is understood that he obtained a partial settlement of his claim.

Ottawa, April 18.—The Hon. James Patton, Q. C., has been appointed Collector of Customs at Toronto. Mr. Patton is one of the most reputable men in Canada, and his appointment is one which should give satisfaction.

The Governor-General has presented a bronze medal for competition by the Ottawa Model School students, those selected to compete being in two highest divisions of the boys and girls school, general proficiency being the test.

A telegram from Kentville states that the Scott Act has been carried in King's Co., N.S., by a majority of 1,200, with four polls to hear from, which will probably increase the majority to 1,400. Voting on the Act takes place in Annapolis County next week.

Ottawa, Ont., April 14.—At a meeting of the Executive Committee of the Dominion Rifle Association held a few days ago, it was decided to offer cash prizes to the amount of \$5,000 at the meeting in September next. Col. Gzowski will offer a silver cup of the value of £50 as a special prize.

St. John, N. B., April 18.—Abner Smith and John Hillson were out gunning on the Sackville marshes on Friday. They were a short distance from each other, and as Hillson discharged his fowling piece Smith rose from his position and received the contents in his head, fracturing the skull. He died at once.

Mr. R.P. MacLennan, sub-contractor on section B of the Canada Pacific R.R., reports that all rock cutting will be completed by the end of the year, and the road graded and ready for track-laying early next year. It will be remembered that this section was the most recently let of any of the sections between Lake Superior and Winnipeg.

Ottawa, April 18.—A report was circulated in the American papers recently to the effect that Captain Boycott, whose name gave rise to the familiar word "Boycotting," was in Ottawa and the guest of Senator Brouse. The latter, yesterday morning, received a letter from a person in Winchester, Va., applying for the position of manager of some lands, which he understood Capt. Boycott intended purchasing in the North-West. Capt. Boycott has not yet visited Ottawa, nor, so far as is known, has he any intention of so doing.

The Intercolonial Railway receipts for the month of March last show an increase of 27 per cent. over the receipts for the same month last year. The comparative statement is as follows:—

March, 1880	\$137,111
do. 1881	179,492
Increase for March, 1881...	\$33,381

NEWS FROM ABROAD.

General Sir W. Fenwick Williams, of Kars, has been appointed Constable of the Tower.

Queenstown, April 17.—William Howard Russell, the well-known correspondent of the *Times*, sailed to-day for New York.

New York, April 17.—The Journeymen Bakers Union, two thousand strong, have decided to demand reduced hours and other changes.

St. Petersburg, April 17.—No male Russians between the ages of 10 and 18 years of age will be allowed to go abroad without the permission of the Government.

London, April 18.—It is understood that Sir A. B. Paget, British Ambassador at Rome, will succeed Lord Dufferin at St. Petersburg, and Sir Austen H. Layard will succeed Paget.

New York, April 17.—The Journeymen Bakers' Union, 2,000 strong, to-night adopted a resolution forbidding members from buying bread of Schultz, the Roy-cotted baker of Brooklyn.

The death is announced of the celebrated Methodist divine and orator, Rev. William Morley Punshon, which occurred at his residence near London on the 14th inst., at the early age of 58.

St. Petersburg, April 14.—Lord Dufferin, the retiring British Ambassador, left this afternoon. The whole diplomatic corps, ministers, and other distinguished persons, were at the railway station to see him off.

Berlin, April 14.—The famous anti-Jewish petition was sent to Prince Bismarck yesterday. It consists of 26 volumes, comprising 14,000 sheets, with 255,000 signatures, including those of noblemen, retired Generals and officials.

Berlin, April 14th.—News has been received from St. Petersburg that a number of Nihilists attacked the troops guarding the prison in which the condemned Nihilists are detained. Twenty have been captured and bombs found in their possession.

The *Morning Post* states that the Roman Catholic Archbishop Croke, of Cashel, has had to apologize, in writing, to Roman Catholic Archbishop McCabe, of Dublin, by superior order, in the amplest manner, for his attack on Archbishop McCabe's Lenten pastoral, and that Archbishop McCabe has accepted the apology.

St. Petersburg, April 15.—All the Nihilists, except the woman Hessy Helfmann, condemned to death for connection with the Czar's assassination, namely, Russakoff, Michaeloff, Kibaltschitsch, Jeliaboff and Sophie Picoffsky, were hanged at 10 o'clock this morning. Michaeloff's rope broke twice. Order was not disturbed. There was an immense concourse of spectators.

Paris, April 15.—Yesterday General Ritter, having broken camp, marched along the Tunisian frontier. At Rumel-souk he encountered 500 regular troops, who tried to prevent the French from passing, under pretence that they were on Tunisian territory. General Ritter ordered two battalions of Zouaves against the Tunisians, who retired without firing. The Zouaves remained encamped 500 yards from a Tunisian battalion.

Little Rock, Ark., April 17.—Friday's terrible storm swept over the Northern part of Drew county, levelling houses and trees, and destroying human and animal life. On the plantation of William D. Roddy three houses were blown down, one, which was occupied by Allan Hill, colored, with his wife and seven children was torn to pieces. In attempting to save one of the children Hill was hit by a piece of timber and killed. Two children were also crushed to death. A colored woman was blown into a tree top and found dead with a baby in her arms, which was uninjured. Others were killed or wounded. Some valuable cattle and horses were likewise killed. Bedding and other articles were blown a distance of five miles.

Bombay, April 17.—Hashim Khan, the new Governor of Candahar, entered the city on Saturday. The Afghan cavalry has relieved the British cavalry outside of Candahar. The Ameer's infantry will enter on the 21st inst., and Hashim will then take over the city from the British.

New York, April 14.—Advices from British Columbia state that the Chinese employed on the Canada Pacific Railway works are dying rapidly from a mysterious disease which seizes them in the feet, whence the swelling proceeds rapidly upwards to the vitals, killing them in fifteen minutes. Over a hundred have died and the disease continues.

SUBSCRIPTIONS RECEIVED.

F. E. Milledge, Portland, St. John, N. B.; Wm. Probert, Londonderry, Col. Co., N. S.; Mrs. Chas. Lewis, Florenceville, Carleton Co., N. B.; Rev. W. S. Neales, Lakeport, Lake Co., California; Rev. Thos. Neales, Woodstock, N. B.; Mrs. Nash, do., do.; Peter McDonald, Crapaud, P.E.I.; Rev. Canon Ketchum, D.D., St. Andrew's, N. B.; J. Cunningham, do., do.; Alex. Hartford, do., do.; Mrs. John Craig, do., do.; John English, Jacksonville, Carleton Co., N. B.; Abraham Wiggins, Watterborough, Queens Co., do.; Wm. V. White, do., do.; Gilbert Wiggins, do., do.; Jas. G. Dykeman, Mouth Jemseg, Cambridge, do., do.; Geo. W. Smith, do., do.; Mrs. T. McElwaine, Halifax, N. S.; E. G. Kaye, St. John, N. B.; Rev. Geo. McKay, Fort McLeod, N. W. Territory; Mrs. Terry, Sheliac, N. B.; Joseph H. Wian, Moncton, N. B.; Thos. E. Dyer, St. John, N. B.; Mrs. Henry S. Smith, Halifax, N. S.; John Quin, Oakville, Carleton Co., N. B.; Walter Bedell, Woodstock, do., do.; Geo. Bustard, Jr., Kirkland, do., do.; Wm. Lucas, Aylesford, King's Co., N. S.; W. R. Stirling, Harbor Grace, Nfld.; Rev. Jno. Bishop, Belloram, Nfld.; G. H. Field, Lake Harbor, Nfld.; Rev. Jno. Kingwell, Harbor Buffet, Nfld.; Jacob Wagner, Blueberry Shore, Queens Co., N. S.; Rev. J. Willoughby, Munster, Ont.; J. A. Brown, Lower Cove, Cum. Co., N. S.; Fitz Ward, Halifax, do.; Mrs. Geo. Lewis, Milton, P. E. I.; Miss Chew, Weston, Ont.; Rev. Geo. J. Low, Merrickville, do.; W. H. Magee, do., do.; Capt. Simon Pence, Lattave Ferry, Lun. Co., N. S.; Arthur Lawrence, Winslow, N. S.; Rev. R. T. Dobie, Port Hill, P. E. I.; Hon. Judge Deshray, Bridgewater, N. S.; W. J. B. Tooker, Yarmouth, N. S.; W. Hutton, Moncton, N. B.; R. M. Stevens, do., do.; Wm. Thompson, Rothesay, N. B.; Mrs. John Prince, Nauwigewank, do.; Mr. Geo. Prince, do., do.; Mrs. G. F. Whiting, do., do.; Caleb Wetmore, Portland, do.; Mrs. Geo. Pierce, Quispamsis, do.; A. McAfee, do., do.; Miss S. Wright, do., do.; Wm. Worrell, Rothesay, do.; Alex. Patriquin, do., do.; Mrs. Rhodes, do., do.; J. F. Second, do., do.; Thomas Stead, do., do.; Mrs. Jas. Donville, do., do.; R. P. Clinch, do., do.; G. A. Robinson, do., do.; L. J. Almon, do., do.; S. S. Hall, do., do.; Mrs. Shanks, Rothesay, Kings Co., N. B.; Rev. Canon Partridge, do.; Aaron Darcus, do., do.; Anthony Dobbin, Sr., do., do.; Mrs. G. F. Matthews, St. John, N. B.; Mrs. W. J. McCordock, do., do.; Miss Chubb, do., do.; Mrs. Edward Sears, do., do.; Miss A. Banister, do., do.; Mrs. G. S. DeForest, do., do.; Jno. H. Butt, do., do.; W. L. Dobbin, do., do.; Mrs. Jno. Magee, do., do.; Joseph W. Scammell, do., do.; Osbourn Blois, do., do.; E. Peiler, do., do.; W. S. B. Marter, do., do.; Capt. Bevan, do., do.; A. Brakey, do., do.; Dr. Coleman, do., do.; Mrs. Milledge, do., do.; Miss Fergusson, do., do.; Joseph Finlay, do., do.; S. D. Berton, do., do.; Dr. Holden, do., do.; Mrs. Henry Melick, do., do.; Mrs. Geo. F. Smith, do., do.; M. V. Pad-dock, do., do.; Dr. Hamilton, do., do.; Mrs. W. H. Adams, do., do.; Mrs. Harris Allan, do., do.; Mr. W. C. Perley, do., do.; Mrs. Jno. Russell, do., do.; Geo. A. Emery, do., do.; Mrs. N. Wade, do., do.; R. B. Humphrey, do., do.; Miss Cassidy, do., do.; Edward Edgson, do., do.; Jno. McCabe, do., do.; Richard Rodgers, do., do.; Jno. J. Horn, do., do.; Mrs. Genl. Warner, do., do.; Miss Coster, Portland, do.; J. O. Richardson, do., do.; S. B. Eagles, do., do.; David Tapley, P. M. do., do.; Mrs. H. Rowan, do., do.; Alex. Barnhill, do., do.; James Graham, do., do.; Robt. Wiseman, do., do.; S. Holly, do., do.; Mrs. Jas. Holly, do., do.; Jno. F. Godard, do., do.; Danl. Tapley, do., do.; Mrs. T. Clarke, do., do.; Mrs. Jno. Tapley, do., do.; Mrs. Hugh Kirkpatrick, do., do.; Phillip Nase, do., do.

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