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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. 1.—No. 30.

THURSDAY, MARCH 25, 1880.

One Dollar a Year.

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

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

EDITORS.

Mr. John Henry Challis, of Sydney, who died recently, has left £100,000 to the Sydney University.

The Central News says that Lord Beaconsfield has effected the appointment of Dean of Salisbury to Canon Ryle and that the rev. gentleman has accepted it.

The New Testament, complete, with maps and illustrations, is now offered by a London publisher for a penny and he says he gets his profit even at that astonishing low price.

The Neapolitan courts have condemned the ex-Khedive to pay the Marchese Ginori 76,000*l.*, balance due for a porcelain table service presented to the Prince of Wales, with 5 per cent. interest and costs.

If any man is excluded from the Church, he excludes himself. There is room for all who love the Master and have their minds made up to serve Him in clean living, with honest hands and humble hearts.

The unbroken succession of the chief officers of the church, commonly called "apostolic succession," is not so much a doctrine as an historical fact, in the same class as the succession of Queen Victoria from William I.

A young couple called lately upon a clergyman at Boston, Massachusetts, and requested him to marry them, which he did. The usual fee is \$5. Upon this occasion the groom pulled out a \$50 bill, and received back \$45 in change. The \$50 bill was a counterfeit, and the supposed bride a young man, accomplice of the swindler.

Sir James Fergusson, of Kilkerran, Ayrshire, has been appointed Governor of Bombay, in the room of Sir Richard Temple. Sir James was Under-Secretary for India in 1866-7, afterwards acted for a short time as Under-Secretary for the Home Department, and served successively as Governor of South Australia and Governor of New Zealand from 1868 to 1874.

The galleries through the mountain under the St. Gothard Pass have met, and the tunnel is expected to be ready for traffic by the end of September. Between sixty and seventy men have been killed during the operations. The architect, M. Favre, died some time back. The passage is bored through nine miles and a quarter of solid rock, from Goschenen, at the mouth of the Reuss, to Airolo, on the Ticino, the first village where Italian is spoken as you come out of Switzerland.

On Thursday last Lord William Brook Phipps, second son of the Marquis of Normanby, Governor of Victoria, died at San Remo, to which, having for some time been in failing health, he had resorted for its mild climate during the winter. He was born in 1847; he married in March, 1875, Constance Emma, youngest daughter of Mr. Alfred Keysons, of Kingshill, Great Berkhamstead, Hert, and leave two sons and a daughter. He was formerly in the Royal Navy, and was well known in Halifax, N. S.

At St. George's Chapel, Windsor, the Dean and Chapter are erecting a memorial cross upon the ground which covers the catacombs, near the grand approach, opposite the Horseshoe Cloisters. The structure will stand upon three octagonal steps, and will bear the following inscription, sculptured in five-inch capitals, copied from the lettering on the chapel stalls, which is believed to be of the fourteenth century:—"Ad majorem Dei gloriam, ac in piam memoriam justorum prope hanc capellam, in Christo dormientium." Prince Alamayu, of Abyssinia, is one of those who are interred near the spot.

CAN there be any doubt of the value of lectures on Church History? At a recent meeting at Alfreton, in Derbyshire, a Nonconformist minister rose and remarked that the fact of the continuity of the Church was quite new to him, and that he had thought that "Episcopacy did not exist in England until introduced by Henry VIII. and his Parliament."

The York Diocesan Conference seems to have been enlivened by some capital speeches, and the debate on "Science and Religion" was a very valuable one. Speaking of "Supernatural Religion" as "a work of great pretensions," Sir Edmund Beekwith remarked that "the book sold until Bishop Lightfoot put his foot upon it in the *Contemporary Review*, and exposed the true shallowness of the *podlings* learning of the writer, and from that time the book fell dead." "One of the first lessons," remarked the same speaker, "which all philosophy has to learn is to say, 'I don't know!'"

Encourage your Pastor! Don't hesitate to let him know that you appreciate him and his work. He will do it better in knowing that you recognize and value it. Your praise is better than pew-rent; your love, than lucre. There is no end to what he will cheerfully do and suffer if he knows that he has the love of his people. He is wearing out, not with work, for work is his calling; but with neglect. He thinks you do not care for it all, that you are insensible to all the influences that he toils and prays for; his heart is withering for want of sympathy. Light it up again, O brother, beloved in the Lord! and help him to go on his way making melody in his heart. This you can do, by expression of personal regard and interest, such as you yourself crave in the work that you are trying to do. In this it is better to give than to receive. Encourage your Pastor, and it shall return four fold into your own bosom.—*Selected*

UNLESS the soul is converted it cannot enter the kingdom of heaven. King Charles the Stout sent a messenger to Notko, a pious abbot, to inquire how he should save his soul. The messenger found the abbot working in his little garden. "Tell his majesty," said the abbot, "to do just what I am doing. Tell him that he must pull up his vices, and begin to grow such graces as God requires." The foremost duty of every one of us is to save our souls. To gain the whole world would be a wretched equivalent for the loss of a good conscience, the favour of God and everlasting life. The soul must be first. If you were a passenger on a steamship, and should invite the captain to come down into the cabin and play chess with you while a gale was raging, he would say to you: "The lives of all on board are at stake. While my ship is in danger I can't stop to play games." So, my friend, when the salvation of your soul is secured, you may think and talk about business, or investments, or social entertainments, or other things not vital. Until then, your real business must be to flee from a just wrath to come, and lay hold on Jesus Christ. Why stop to furnish a home when you have not thought of your soul's eternal dwelling place? Why insure your property before you have insured your soul? Why so anxious about "good society" for a few years, and yet not an hour's serious thought about where or with whom you spend eternity? The most vital thing for ourselves is to secure the salvation of our own souls, by accepting and following Christ. The most glorious service we can render to others is to direct and help their souls to Jesus. They that turn many to righteousness shall shine in God's firmament. Such men as Paul and Peter may be planets; but if you bring the soul of a pauper child into heaven, you may shine as a star forever and ever.—*Selected*

It has been wittily said that while we believe in an apostolical succession by the "laying on of hands," the baptists hold to a 'Baptismal succession by the submersion of heads.'

"Bishop Doane thinks that a great majority of modern congregations are in utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven. The Bishop is right."

At the annual meeting of the Ladies Aid Society of the Church of the Atonement, Riverside, Cincinnati, O., held recently, the report showed that since its organization, ten years ago, the association has brought into the treasury of the church \$4,000 as the result of its industry. Meetings are held weekly, and many garments are made for the needy in the parish and vicinity, and many are sent to distant parts of the country. The society is in a flourishing condition.

SOME time ago there was talk of selling the collection of diamonds forming part of the French Crown jewels. The collection is valued at 40,000,000*l.*, and among other treasures contains the celebrated Regent, alone worth 8,000,000*l.* To disperse a collection of such artistic value, yet anxious to conciliate those Republicans who wish the crown to be sold because they don't want any one to wear it, the Government have decided upon the following course:—The Crown diamonds will be divided into three classes:—1. The heralidic ones, having some artistic or historical interest. These will be deposited in the Apollo Gallery of the Louvre, and among them the famous Regent. 2. The diamonds having a special mineralogical value will be sent to the Museum of Natural History. 3. These which may be considered mere jewellery, and of which the value is estimated at 3,000,000*l.*, will be sold for the benefit of the museum funds.

THE BISHOP OF MANCHESTER PREACHING AT AHERTON.

Among other things which struck him was the description of America as a country free from the benumbing influences of an Established Church. Perhaps in the last century the Established Church was as a great icicle hanging round the religious feelings of the spiritual life of the people; but there had been a thaw, and the icicle had melted away; and he did not know that people generally felt that the Church of England had now a benumbing influence upon the spiritual life of the land. Fourteen years ago he was in the United States, and took part in what was almost a great national event—the opening of the first monument erected to the first soldier of the North who fell in the Civil War. He walked in an almost interminable procession in Lowell in company with a well-known Methodist minister familiarly known as Father Taylor. That minister asked him some questions concerning the Church of England, and he said, almost with a tone of sadness, "We can never have a Church like the Church of England; our Constitution forbids it. The Church of England has not always been wise, has not always been kind; but I should be sorry to see it go down under the adverse influences of this nineteenth century. She is like a good chronometer which a captain and pilot can trust to guide the ship's course through reefs and shoals. We are all dragging on our anchors; we want something to stand by—something that stands by the old mooring-places." Grasping him (the Bishop) by the hand, the minister said, "God save and preserve the Church of England! It seemed that good men on the other side the Atlantic did not altogether feel better because they had not got a National Church."

A WRITER likens a Church mortgage to the old Man of the Sea, which Siusbad the Sailor carried on his shoulders. It is very easy to get, but not so easy to shake off.

All cannot become scholars; but all may be wise unto salvation. All cannot acquire wealth; but all may gain the unsearchable riches of Christ. All cannot walk upon the high places of the earth; but all may be great in the sight of the Lord.

It is said that St. Michael's Church in Bath, England, possesses the oldest Church records in existence. They date as far back as 1319, and are complete as far as the middle of the reign of Queen Elizabeth.

To reign Missions.

INDIA.

BISHOPRIC OF CALCUTTA.—III.

DR. JAMES, the third Bishop of Calcutta, was a man of broad sympathies and varied culture. He took his degrees in Christchurch College, Oxford, and in the early part of life devoted himself to art. After a lengthened tour in Europe he published several works on the different schools of printing. He was nearly 40 when he first entered the sacred ministry, when his first charge was the vicarage of Flitton, in Bedfordshire. There he wrote "*The Semi-Sleepie, or Common Sense in Religion considered*."

At Flaber's death he was chosen to fill the vacant see. Embarking at London, he landed at Calcutta in May, 1828, but in August of the same year the deadly climate proved fatal to him. Had he lived there is reason to suppose he would have made an influential and successful Bishop, for he was a man of good working ability, and had laid plans extending over many years. During his short episcopate he consecrated the chapel and cemetery of Bishop's College. It was by his advice that the present dress of the students—a cassock and collared cap—was adopted.

Brief as are the accounts of Bishop James, the record of his successor, Bishop Turner, is still more meagre and fragmentary. His episcopate lasted two years, from 1829 to 1831. But in those two short years Bishop Turner left "foot-prints on the sands of time." In the first place he made great efforts for the proper observance of Sunday by Anglo-Indians; and he pleaded strongly with the Government for a fuller recognition of the sanctity of this holy day. He also formed a District Charitable Society in Calcutta. He hoped by means of this Society, to have every case of poor Europeans applying for relief investigated, that all instances of imposture might be detected, and aid afforded in proportion to the need of the applicant. His last efforts were in regard to public instruction. He laid the foundation of the graduated system; he thus hoped by means of the Infant School, the Free School, the High School, and finally in Bishop's College, to provide instruction for all ages, and more thoroughly to educate the rising generation.

When the see of Calcutta became vacant for the third time in five years, there was a sort of panic in England. At first no one could be found willing to take the post and face the danger which it involved. At length Dr. Wilson stepped nobly forward. But as his was a busy episcopate, extending over many years, it will be reserved for the next number of the CHURCH GUARDIAN.

A HINDU ON CHRISTIAN MISSIONARIES.

The following extracts are from a lecture recently delivered in Calcutta by Baboo Keshub Chunder Sen, the leader of a caste designating themselves as Brahmaists. The statements of this self-styled reformer have a certain amount of value in argument with those who under-

note the importance of missionary work in India. Testimony, too, is borne of an impartial character, to the devotion and holy lives of Christian missionaries. It would be unfair to count Chunder Sen as an open enemy of Christian Missions, but he cannot be termed in any sense an ally of them. He may more properly be described as a would-be rival. He has sense enough to discover more folly and superstition in Hindu systems than has been attained by some Europeans, perhaps in consequence of his own more intimate familiarity with them, but he has no correct conception of Divine truth. He asks:

Is not a new and aggressive civilization winning its way day after day, and year after year, into the very heart and soul of the people? Are not Christian ideas and institutions taking their root on all sides in the soil of India? Has not a Christian Government taken possession of its cities, its provinces, its villages; with its hills and plains, its rivers and seas, its homes and hearths, its teeming millions of men and women and children? Yes, the advancing surges of a mighty revolution are encompassing the land, and in the name of Christ, strange innovations and reforms are penetrating the very core of India's heart. Well, may our fatherland sincerely and earnestly ask—Who is this Christ?

He then puts a further question, and demands a reply:—

"Who rules India? What power is that that sways the destinies of India at the present moment? You are mistaken if you think that it is Lord Lytton in the Cabinet; or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics, it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. . . . Armies never conquered the heart of a nation. No! If you wish to secure the attachment and allegiance of India, it must be by exercising spiritual and moral influence. And such indeed has been the case in India. You cannot deny that our hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British Government. England has sent us a tremendous moral force in the life and character of that mighty Prophet, to conquer and hold this vast empire. None but Jesus—none but Jesus—none but Jesus ever deserved this bright, this precious diadem. India; and Christ shall have it."

His testimony to the integrity of Christian missionaries and the influence they are exercising is expressed in the following terms:

"India is unconsciously imbibing the spirit of this new civilization, succumbing to its irresistible influence. It is not the British army, I say again, that deserves honour for holding India. If to any army appertains that honour, that army is the army of Christian missionaries, headed by their invincible Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found and will continue to find, a deep place in the gratitude of our countrymen. It is needless for me to bestow eulogium upon such tried friends and benefactors of our country. They have brought unto us Christ. They have given us the high code of Christian ethics, and their teaching and example have secretly influenced and won thousands of non-Christian Hindus. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting His banner in the heart of the nation. God's blessing and India's gratitude will, therefore, ever belong to men such as these—men of character, of truth—men who, in many instances, have been found ready to sacrifice even their lives for the sake of bearing witness unto the truth."—*C.M.S. Intelligencer*

News from the Home Field.

DIOCESE OF FREDERICTON.

To the Rural Deans and other Clergy of the Diocese of Fredericton:

REV. AND DEAR BRETHREN:

A Bill having been introduced into the House of Commons of the Dominion at Ottawa, and hurried through that House, to legalize marriage both with a deceased wife's sister and with a deceased husband's brother, I earnestly request you to send petitions against the said Bill to the Senate, now assembled at Ottawa, whilst there is yet time to stay the progress of a measure so injurious to public morality.

Not a moment should be lost, and petitions may be forwarded to the Hon. Senator Odell, or any other member of the Senate, with a request that they may be at once presented.

I avail myself of the columns of the CHURCH GUARDIAN to address you, as there is no time to address you individually by letter, and remain,

Your faithful friend and Brother,

JOHN FREDERICTON.

Either the form used by the Bishops against the Bill, already published, may be used, or any other.

Fredericton, March 18th, 1880.

DIOCESAN CHURCH SOCIETY.—The Committee appointed to interest Sunday Schools in the work of Home Missions has provided Missionary boxes, free of cost, for any children willing to take them. These boxes are to be taken home, and the offerings are to be sent twice a year through the Rector or the Superintendent of the Sunday Schools to the Treasurer of the D. C. S. All receipts will be acknowledged on a leaflet. It is hoped in this way the children will be able to help in the support of the Missions of the Diocese.

SUSSEX.—The choir of Trinity Church is preparing for a concert in Easter week.

SHEMACK.—Rev. O. S. Newnham has been unanimously elected a School Trustee.

WESTFIELD.—The late Rev. E. S. Woodman.—The funeral of the late Rev. E. S. Woodman, late Rector of St. Peter's, Westfield, took place on Wednesday morning, 17th March, at 10 o'clock. Fifty sleighs, containing parishioners and friends, followed the remains from the residence to St. James' Church, near "the Station," where service was performed in the presence of 200 people. The clergy present were Revs. G. M. Armstrong, (Rural Dean), W. H. DeVeber, T. E. Dowling, Thos. Neales and Joseph Smith. The psalms were read by Rev. Thomas Neales, and the lesson by Rev. T. E. Dowling. An impressive funeral sermon was preached by Rev. Geo. M. Armstrong, and two appropriate hymns were sung. The remains were then conveyed to their final resting-place. The service at the grave was read by the Rev. Canon DeVeber. All present seemed deeply sensible of the loss they had sustained by the removal of their beloved pastor and friend—kind and amiable, affectionate and self-denying, particularly successful in his treatment of the young, the late Rector of Westfield had endeared himself to all with whom he had come in contact during a ministry of nearly 21 years. He was ordained Deacon in 1857 and Priest the following year by the Bishop of Fredericton. From 1857 to 1857 he was Curate to the late Rev. S. D. Lea Street, Rector of Woodstock, whence he removed to Westfield.

The following resolution passed at a meeting of the Deanery of St. John, shows the esteem and affection in which the late Rector was held by his brethren the clergy:—

Resolved, That the clergy of the Deanery of St. John, while deeply deploring the loss which the Church has sustained by the death of their dear brother, the late Rector of St. Peter's, Westfield, and tenderly sympathizing with his family and parish in their bereavement, desire to acknowledge the loving-kindness of "the Master" in consoling his servant under severe bodily suffering and vouchsafing him a calm and

peaceful issue out of his afflictions, an earnest and a pledge (they trust) of the rest of Paradise. They commend his surviving relatives to the loving care of "the Father of Mercies and God of all comfort," and they pray "the Good Shepherd" to send the bereaved flock a pastor after his own heart.

(Signed) G. W. ARMSTRONG,) Committee. WM. H. DEVEBER,) St. John, N. B., 16th March, 1880.

St. JOHN.—Rev. G. M. Armstrong delivered his last lecture on the life of St. Peter, on Friday evening, March 19. Church of England Institute.—The Rev. Thomas Neales, Rector of Woodstock, closed Wednesday 17th inst, the best course of lectures ever given in St. John in connection with the Church of England. From first to last the attendance has been large, and the interest well-sustained, while the tone and character of the lectures have been of a very high order. The subject assigned to Mr. Neales was "The Growth and Development of the Anglican Branch of the Church." After a few preparatory remarks upon the planting and early growth of the Church, the lecturer took as the starting point of the great and remarkable development of the Anglican Branch the year 1784, when Seabury was consecrated Bishop of Connecticut by the Church in Scotland. Up to that time there was not an Anglican Bishop outside the shores of Great Britain and Ireland, and there were not fifty bishops within them. Now the American Church had 62, the Colonial Church about as many, and in all there were some 200 bishops and 30,000 priests. In 1787 Bishop Inglis was consecrated Bishop of Nova Scotia; he was the first Colonial Bishop, and his diocese was British North America, which has been subdivided into 16 dioceses. Mr. Neales gave also a great number of valuable statistics of the number of communicants; the large annual contributions for church building, and for missionary and home work; of the religious and charitable institutions, and as to the zeal, piety and learning of the clergy, all of which had been developed within a century. He spoke of the arrival of Mr. Cooke at St. John as a British Chaplain about 1793, where and at Fredericton also services were held in private houses and stores, and compared the state of this diocese now, with its beautiful cathedral and numerous other handsome church buildings, and gave a fine testimony to the work and life of the Bishop under whose able and devoted administration this Diocese had become a model among all Colonial Sees.

DIOCESE OF NOVA SCOTIA.

To-day (Thursday) is the twenty-ninth anniversary of the Bishop of Nova Scotia's consecration.

We warmly and heartily congratulate his Lordship upon having reached so lengthened an Episcopate, and we most earnestly pray God that his life (which is now so vigorous) may long be spared to the Church and Diocese.

It is a matter for general congratulation that his Lordship has been able to see many very great and important improvements of all kind in the condition of both the material and spiritual fabric of the Church, and a much more Churchly feeling prevailing in all sections of the Diocese, and we may reasonably hope that very much more in these particulars will yet be accomplished.

As a Diocese we owe very much to our present Bishop, and the people at large could not more satisfactorily testify their appreciation of all that he has done for them, than by subscribing liberally towards the erection of a suitable Cathedral, which, while worthily representing our branch of the Church in the capital of the Province, may also take up work yet to be done that will extend in Halifax her influence and growth.

We know that this subject is very near our Bishop's heart, and we trust that before another anniversary, the condition of the country will warrant steps being taken in that direction.

The Secretary of the Diocese respectfully urges the Church-Wardens of the various Parishes and Missions to fill up and return the forms sent to them as early as possible, in order that they may be tabulated, and also directs their attention to the following resolution, confirmed at the 14th session of Synod, 1873—see pp. 49 of Journal:

"That each parish represented in this Synod be assessed for the purposes of

this Synod; that the assessment be due from each parish as soon as the amount assessed is announced to the Rector thereof, and that no representative shall be allowed to take his seat so long as the dues of the parish or district shall be one year or upwards in arrears."

PICTOU.—On Wednesday, the 10th inst., a Parish meeting was held in St. James' Church to discuss the following subject:—

"To take into consideration the advisability of abolishing the system of Pew Rents as referred to the maintenance of the said Parish, and the adoption instead thereof of voluntary contribution by Sunday collection or otherwise as the parishioners shall deem most proper and advisable."

The meeting was well attended, and, after some discussion, a committee was elected to consult the parishioners (not present) and report at next Easter meeting.

HALIFAX.—Trinity.—Next Sunday, there will be a sermon for the children, instead of the regular session of the Sunday School. On Wednesday, 31st, the children will have an entertainment for the purpose of taking leave of their Superintendent and Pastor, Rev. W. J. Ancient. Mr. Ancient will preach his farewell sermon on Sunday evening next.

NEW GLASGOW.—Mr. Pritchard, a member of the Church here, kindly delivered a lecture on Monday, 15th, for the Church of England fund. His subject was "Byron," and he treated it with inimitable skill; he "extenuated naught, nor set down aught in malice," while the moral of his dissection was, that talents given by God should be used to His honour and glory, and that want of early training has much to answer for in the future career of man. Mr. Pritchard excels in recitation of poetry. Miss Stewart, Miss Jardine, Mr. Drake, and Mrs. Pritchard, made the evening all the pleasanter for their songs "Hail to the Chief," "The Harp that once in Tarn's Halls, etc." Miss Stewart not only sang sweetly, but played the accompaniments. The Rector thanked the Glasgow public for once again showing their kindly feeling towards our Church projects.

RIVER JOHN.—The Rector of this Parish writes:—I have nothing of any importance to communicate in reference to my parochial work. My time is wholly taken up during Lent in extra work. I have week-night services in the Parish Church and at Trinity Church, and a weekly celebration of the Holy Communion. The services are well attended.

SPRIFIELD.—The school-house at this place was erected some thirty years ago from funds collected in Halifax by the Rev. Mr. Cochran (the site being the gift of George Sutherland, Esq.), and was designed for the double purpose of furnishing a place in which Church services, and also a day-school under the direction of the Church, might be kept. For lack of more funds at the time it was built, the building was only partially completed; and the interior has ever since remained in an unfinished state. The missionary in charge at Harrietsfield, the Rev. J. C. Cox, has been making an effort to raise the requisite means to have this small building repaired, finished and suitably fitted up, with the intention that it may be hereafter exclusively used as a Mission Chapel, in which to hold our services and a Sunday School. For this purpose it has been found necessary to call upon our good friends in Halifax, who are charitably disposed, to give us some aid in this too-long neglected undertaking.

The following are the names of those who have already contributed to this object, together with the amount of their contributions:—

- His Lordship the Bishop, \$4; G. R. A., 1; W. H. Pallister, 5; Mrs. Ed. Binney, 2; P. Bryant, 4; P. C. H., 2; J. A. Brown, 3; A. G. Jones, 3; Dr. Trenaman, 2; W. Wickwire, 2; R. H. Cogswell, 1.50; Wm. Deal, 1.50; Clayton & Sons, 1; R. I. Reid, 1; R. S., 1; Davidson, 1; J. E. W., .50; C. C. M., .50; Mrs. R. A., .50; Mrs. W. L. Black, \$20; sums promised, \$4.

PRINCE EDWARD ISLAND.

Rev. G. W. Hodgeson left town for the purpose of celebrating Holy Communion at Georgetown, on Passion Sunday. The clergyman in charge being in Deacon's Orders only, will no doubt be

thankful for the assistance to his zealous flock during Lent. It is under such circumstances as these that we see the need of, at least, two or three faithful mission priests who, having no field charge, could, at the Bishop's command, go to parishes for missions and celebrations, or other extra ordinary work.

CHARLOTTETOWN.—St. Paul's Church Association.—As several members of the Association were dissatisfied with the discussion on the Ritual of the Church of England, a special meeting was held on Tuesday evening, the 16th inst., to consider the Bennett Judgments. The Rector presented a paper for discussion. He was followed by the Rev. Alfred Osborne, Messrs. Thos. Williams, Lieut. Dixon, R. N., — Mason, Capt. Maxwell, R. N., E. Welsh and Chas. Palmer. Rector replied. The discussion was ended at 10 p. m., each point being debated with considerable ability. Capt. Maxwell conclusively proved the position of Mr. Bennett to be repugnant to the teaching of the Church of England.

An able paper was read on the evening of the 12th inst., by the Venerable Archdeacon Read, D. D. Subject—"Baptism as Taught in the Bible and the Prayer Book." John Ing, Esq., in the chair. The Archdeacon handled his subject well. He was followed by Rev. D. Fitzgerald, Dr. Loeming, Messrs. Chas. Palmer, L. H. Davies, Robert DeBlois, jr., Revds. Osborne and Reagh. The Archdeacon replied principally to Mrs. Davies. The debate closed at 10 o'clock, after two hours of profitable discussion. The points established were—Mode Immaterial; Actual belief of subject not Biblical; and Regeneration not synonymous with Conversion.

St. Peter's.—During Holy Week a series of special daily services will take place at this Church. Holy Communion—Monday, Tuesday, and Wednesday, at 7.15 a.m.; Maundy Thursday at 8 o'clock. Matins as usual at 9 evening, and sermon daily at 7.30. The subjects for addresses will be the events of the day.

On Good Friday—Litany; and Meditation on the Crucifixion at 9.30. Matins; Reproaches; and part of Communion service, to end of prayer for Church Militant; sermon on the Doctrine of the Atonement at 11 o'clock.

At 2 o'clock a special service of addresses and hymns, on the seven last words from the Cross. Evensong at 7.30 with sermon on "Christ Preaching to the Spirits in Prison."

CHERRY VALLEY.—This important mission, with the handsome little Church, is now under the charge of Mr. Hind. The people are to be congratulated on their good fortune in securing the services of this accomplished gentleman. They must stand by him, and do their duty, refusing to listen to the voice of the enemy who would sow discord among them. A strong, churchly, brotherly feeling, is the thing required in every parish.

DIOCESE OF RUPERTS LAND.

WINNIPEG.—We clip the following from the Winnipeg Times, of March 9th.

Grace Church.—The anniversary tea meeting given by the ladies of Grace Church, took place last evening. An excellent tea was served from 6.30 to 8 o'clock. After tea Mr. Thomas Nixon was called to the chair. The Rev. E. Morrow presented the report of the financial receipts of the church, which shows that over \$600 in pew rents, and \$1,000 in collections had been received during the last year. Mr. S. C. Biggs presented a report of the financial expenditures in connection with the church. Both reports were adopted. Excellent addresses were given by the Revs. A. T. Ferguson and O. Fortin, by the former on "Memory," and the latter on "The importance of the Church taking advantage of present opportunities in view of future results." Choice music was supplied by the choir. The proceeds, being voluntary contributions, by those present amounted \$42.50.

PORTAGE LA PRAIRIE.—The congregation of St. Mary's Church, at this place has subscribed \$20 towards the Irish Relief Fund.

DIOCESE OF NIAGARA.

HAMILTON.—The Rev. Mr. Mockridge, of Toronto, has been appointed to Christ Church Cathedral.

EXTRACTS FROM REPORT OF MEETING,

HELD IN LONDON, FEB. 26, 1880, To oppose the Bill to legalize Marriage (not with a deceased brother's wife, but only) with a Deceased Wife's Sister.

LORD SHAPTESBURY, unable to be present, wrote:

"The sister, under the proposed law, must either leave the house immediately, (after the death of the wife), or become the new wife; public opinion would take objection as to the time, and the husband might object as to the person."

The DEAN OF CANTERBURY (Dr. Payne Smith) said:

"To alter the law would be to open the door to jealousy, intrigue, and suffering. It would simply be impossible for a woman, with any delicacy of feeling, who had been staying with her sister in her last illness, to remain in the house and take charge of the children, if her marriage with her brother-in-law could be regarded as a possible thing."

Mr. SWINTON, Chairman of a Committee of the General Assembly of the Church of Scotland, upon the subject of the proposed Bill, maintained the scriptural prohibitions of Leviticus xviii. Out of thirteen illustrations of "near of kin" in that chapter, seven were cases of affinity, and six of consanguinity. Inference from 16th verse is positive that a man may not marry deceased wife's sister. The meaning of verse 18 is uncertain, admitting *sic* interpretations, and therefore not in any case to be set against positive prohibition.

He stood there as the representative of the church and people of Scotland. He rejoiced to add that the Free Church shared with the Establishment in the intensity of its convictions, and that the Episcopal Church was with them to a man. What was proposed would be the beginning of a revolution in the social life of the community. You would deprive orphaned children of what the promoters of the bill declared to be the best guardianship they could have. The interests of thousands of God-fearing, law-abiding citizens would be sacrificed to the desires of a few.

LORD HATHERLY, (ex-Lord-Chancellor) said: "It was thirty years since he first stated his views on this subject in the House of Commons. He had not shrunk from advocating changes of considerable magnitude in Church and State, but he was not prepared to take part in what he believed would be the beginning of a social revolution. In the middle of the last century (the Gallican Church being still free from bondage to Rome) the Parliament of Paris decided that a marriage with a deceased wife's sister, being against the law of God, could not be made valid by a papal dispensation.

BERESFORD HOPE, M. P.: Every country that allowed marriage with a wife's sister, allowed it also with brother's widow, and between uncle and niece, aunt and nephew. Cardinal Wiseman had given evidence that dispensations between uncle and niece were granted where great family interests were concerned—that is to say, to the rich, but not to the poor.

CANON GARBETT thought the principle, underlying the happy English life, was the identity of the relationships which grew out of affinity, with those which belonged to consanguinity. He protested, from the bottom of his heart, against depriving young girls of the shelter of a sister's home. If the proposed change were ever made, he did most earnestly believe, that a poison would have been infused into the social body, which would cause tears and sorrows to generations yet unborn.

CANON CARTER: The scriptural principle, that affinity and consanguinity were one, was too deeply rooted in the deepest, kindest, purest and holiest feelings of the heart to be at once uprooted, but he feared it would be seriously undermined, if the law were altered; and he hoped the principle would be maintained, which Holy Scripture asserted, and to the true interpretation of which the Church had ever borne her witness.

SIR R. WILBRAHAM, having had fifty years experience of military life spoke of the great advantage to an officer's wife, on a distant foreign station, of being accompanied by her sister, which could not be, if she were no longer to be regarded as the husband's sister.

OUR LONDON LETTER.

[From our own Correspondent.]
All the military clubs are full of talk about the quarrel of Dr. Russell and Sir Garnet Wolseley over the behaviour of the troops in the Transvaal. The Daily Telegraph suppresses a good deal of its special correspondent's letter, on the ground, I believe, that even if it was all true, it would do no credit to our arms to publish it; but it published too much to please the Horse Guards as it was, and the Adjutant-General stigmatised the statements that were allowed to see the light by the sternest word in our vocabulary. The military clubs turned these statements to account, to prove the necessity of preserving the cat-o-nine-tails as an instrument of military discipline, and now Sir Garnet Wolseley says the famous special has been the victim of a hoax, and gone in for a scare, in rivaling with Archibald Forbes, by drawing upon his imagination for his facts. Dr. Russell, in today's Telegraph, emphatically re-affirms all that was originally said, and the proof is, that these statements are made by the pen of the Crimean War, and of the Indian Mutiny. It is a brilliant and picturesque pen; but its owner must not rely upon that alone.

We are not in a position to decide either way; but I think the presumption is in favour of the army. No doubt, the soldiers got up to some larks, and made havoc with the shopkeepers of the Transvaal when they had too much of the bad liquor of the country in them; but Dr. Russell has made mountains out of mole-hills, and I am sorry that he should have thus ended his career as a War Correspondent.

The Diamond scare has come to an end. Every one being the possessor of these stones has been in mortal fear for some time, lest he should learn some morning that they have become valueless. It is now a fact that diamonds can be made, but it costs five pounds to make a five shilling stone, and then it is such a mere speck that you need a microscope to look at it, and a thousand of these particles put together would not make a decent diamond for a pin or ring. The process is thus a success and a failure commercially, and the jewellers are happy once more.

The following kindly action is told of the Prince of Wales:—On Friday night, during the Afghan debate in the House of Lords, he noticed among the spectators Lieut.-General Sir Samuel Browne, who commanded the Kyber column during the operations in Afghanistan last year. Sending for him, the Prince said, "We are going to have a quiet dinner in one of the private rooms here, and if you have nothing better to do, the Princess and myself will be delighted if you can dine with us." Sir Samuel, a rugged soldier, was somewhat nonplussed, for he left one arm on the battle-field in the Indian mutiny, and feels a little awkward when cut from his own combination knife and fork. However, hearty assistance was offered by the Princess of Wales and Princess Beatrice.

The Empress Eugenie will shortly leave for South Africa. These who have seen her lately say that, although she has recovered her health, the terrible blow which fell upon her last year has left indelible traces upon her face. The features which were once considered as amongst the fairest in Europe, are marked with deep lines of grief and care, and, as she walks on foot to the little chapel of Father Godderd, dressed in deep mourning, the Empress inspires feelings of the deepest compassion.

For something like fifty years, temperance advocates have been trying to convert the world by talking, but with little effect. Now, however, a surer course has been entered upon—the erection of Coffee Palaces to compete with the gin palaces—and, as was stated at the annual meeting of the Coffee Tavern Company this week, steady progress is being made. The profits have reached 11 per cent. Lord Derby expressed a great truth when he said that "in our great towns we have not temperance, but intemperance, on compulsion. There are thousands of places where intoxicants are sold, but until lately there were very few places where a man could get a cheap cup of anything but that which would make him drunk." Even now, the supply is in no way equal to the need which exists. There will be small need of utter compulsion or "local option," if only the people are given the "personal option" of drinking what they please, by coffee taverns being made as numerous as public houses.

I hear positively that the plot to blow

up the Winter Palace was discovered by the Berlin police, and information giving many details of the designs of the conspirators was forwarded to St. Petersburg under Prince Bismarck's instructions by special couriers ten days previous to the catastrophe which has startled the world. It is no wonder that of the two officials who had charge of the Palace one has since shot himself, and the other has had a paralytic stroke.

The meeting against the Sister's Marriage Bill on Thursday was well attended, and the speeches were extremely good. That of Mr. A. C. Swinton, of the Church of Scotland, was a singularly clear and telling statement of the case. Lord Hatherley made a great blunder when he classed Canada with Australia as having adopted the measure. Mr. Beresford Hope's exposure of the "Anonymous Society's" selfish, cynical, and imprudent proposals was excessively rich, but as doubtless you will read the speeches themselves in the papers, I will not say anything more about them.

It will be interesting to many of your clerical readers to hear that the Warden of St. Augustine's, Canterbury, has become Archbishop of Durham. Canon Ryle has been appointed to the vacant Deanery of Salisbury. As appointments go, this is not a bad one, and no one grudges Mr. Ryle his promotion; and no doubt he himself will be benefitted by the dignity that has fallen upon him. Still it is odd that a member of the Church Association should thrust himself into the headship of a capitular body; for he will be reader have deliberately to break the law, even as it is laid down by his own pet tribunal, the Privy Council, or he will have to use the vestments when he celebrates the Holy Communion.

Births.
PENTREATH—At the Rectory, Moulton, N. B., March 11th, the wife of the Rev. Edwin S. W. Pentreath, of a son.

Marriages.
SWARTZ—DUFFIN—On the 20th inst., at Hubbard's Cove, by the Rev. the Rector, Amos R. Swartz, to Amelia A. Duffin, both of that place.

Deaths.
MORFAT—At Londonderry Mines, March 10, 1880, John Morfat, aged six months, child of Charles and Anna Wilson.

Deaths.
D'ACUN—At Peggy's Cove, after a long and painful illness, Elizabeth Catherine, widow of the late Richard D'Acun, in the 79th year of her age.

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THE Canadian Edition of Vol. 1 of the LEAFLET OF SUNDAY TEACHING (now being republished in England by the Society for Promoting Christian Knowledge), A for younger scholars, B for older scholars—containing Catechetical Lessons on the Church Catechism, and Bible Lessons on the Pentateuch—is in course of reissue by the original publisher. Address LEAFLET OFFICE, S. Catharines Ont. Specimens sent on application. The entire series of eight volumes is now complete: price by mail, postage free, \$2.00; any volume separately, 25 cents.
Rector Wanted.
Parish of Wilmot, Annapolis Co., N. S.
The Rectorship of this Parish being now vacant, the Wardens will be glad to correspond with Clergymen desiring the position.
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(Quays, 49)

Mail Contract.
TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon,
On Friday, the 2nd April,
for conveyance of Her Majesty's Mails, THREE TIMES PER WEEK EACH WAY, between
Shubenacadie and Dean,
via Gay's River, Middle Musquodoboit, and Upper Musquodoboit.
under a proposed contract for four years, from the 1st July next.
Conveyances to be made by vehicles, drawn by not over than two horses.
Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of tender may be obtained at the Post Offices of Shubenacadie, Middle Musquodoboit, and Dean or at the office of the subscriber,
CHARLES J. MACDONALD,
Post Office Inspector's office,
Halifax, 27th Feb., 1880
wind m'l tr sun all south 4x ps 31—mels

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CANADIAN PACIFIC RAILWAY.
TENDERS for a second 160 mile section WEST OF RED RIVER will be received by the undersigned until noon on Monday, the 29th of March next. The section will extend from the end of the 45th Contract near the western boundary of Manitoba to a point on the west side of the valley of Bird-tan-Teeh.
Tenders must be on the printed form, which with all other information may be had at the Pacific Railway Engineers' Office in Ottawa and Winnipeg, on and after the 1st day of March next.
By Order,
F. BRAUN Secretary.
DEPT. OF RAILWAYS AND CANALS,
Ottawa, 14th February, 1880. 46

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Tenders for Rolling Stock.
TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:—
20 Locomotive Engines.
15 First-class Cars (in proportion being sleepers).
20 Second-class Cars. do.
3 Express and Baggage Cars. do.
3 Postal and Smoking Cars.
240 Box Freight Cars.
100 Flat Cars.
Wing Ploughs.
2 Snow Ploughs.
2 Planners.
40 Hand Cars.
THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba.
Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.
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DEPT. OF RAILWAYS AND CANALS,
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THE CHURCH IN THE DIOCESE OF FREDERICTON.

Since the pastoral letter addressed by the Bishop of Fredericton to his clergy and laity will lead necessarily to the discussion in every parish of the financial difficulty of the Church, and since it is of the utmost importance that every Churchman should be fully aware of the real facts of the case, it has seemed to us, in resuming this week the discussion of the subject, that it would be well to state as concisely as possible the sources upon which the Diocesan Society depends for its revenues.

By referring to page 68 of the last report it will be seen that the sources of its revenue are three in number:

1st. A grant from the Society for the Propagation of the Gospel, at present amounting to \$10,000 per annum.

2nd. The interest of invested bequests, from which is derived the sum of about \$1,500.

3rd. The annual subscriptions and collections from the various parishes, amounting to about \$7,000.

To understand our position clearly it will be necessary to speak of each of these separately. The first of these sums, it is well known, has been our chief dependence for many years. The gift of that venerable Society, which is the noblest outgrowth of the missionary zeal of the mother church, it has laid upon us, for the strength and support it has been to us in the past when no other help was at hand, a debt of gratitude which no words of ours can adequately express. But grand and noble as is the Christian generosity which constantly replenishes the funds of that Society, it has yet proved unequal to the enormous task imposed upon it by the vast increase of new mission fields which has gone on hand in hand with the growth of the British Empire in every part of the world. Ever called onward to meet new claims and assume new responsibilities, it has been compelled to fix a positive limit to the time during which it will continue to assist its missions, after which they are expected to become self-supporting, and the aid of the Society is gradually withdrawn. That limit we have already passed, and the reduction has begun to be made, and this will continue till, within a few years, the whole is withdrawn.

Let us not question the necessity or the justice of this course. The funds of that Society are drawn not alone from the large contributions of a class richer than any among ourselves, but also in great part from the small contributions of a class infinitely poorer and less able to give than any section of society to be found in this country. Those who know most of the relative condition of the two countries affirm that if there be injustice anywhere, it consists in the Churchmen of a land like our own, where actual poverty is little known, receiving aid from one whose bitter want often presses down with relentless hand, thousands and millions of its people

Rather let us, with deepest gratitude for all we have received, cheerfully admit that the generosity of the venerable Society ought now to be allowed to flow in new directions, when it is now needed, and let us even venture to hope that the day is not far distant when the bright example of the mother church will have achieved its greatest result, in kindling among our people such a spirit of zeal and self-sacrifice, that we may not only support ourselves, but also be more ready to extend a helping hand to those missionary fields of our own in the far West which need our aid so much.

What we now wish, however, to impress upon the mind of every Churchman is the certain fact, that it is useless to look abroad for help in our difficulty; that so far as outside help is concerned, our position will constantly tend to grow worse rather than better; and that we have no resource save within ourselves. And still the anxious question recurs again; Shall we succumb under this trial, or is there Christian energy enough in our Church to fairly meet and vanquish it, so winning new strength from the endeavour?

We now pass on to speak of our second source of income. In his Pastoral Letter, the Bishop speaks very strongly not only of the expediency, but also of the absolute dishonesty, there would be encroaching on our invested means to make up any deficiency in our annual expenses. The latter is evidently true in the case of funds left with the specific condition that only the interest of the money shall be used. We wish, however, to point out, that even where this is not the case, our obligation in the matter seems no less binding, for it has been the standing rule of the Society for so many years to thus invest all bequests, and so positively has the principle been constantly affirmed by the Society that a tacit agreement may be said virtually to exist with testators that their money shall be thus used, unless otherwise directed. Again, outside of the ruinous nature of the policy in itself, there is this argument to be added, that there is probably nothing which would so tend to make men, who wished to confer a permanent benefit upon the Church, hesitate in leaving to the Society their means, than the knowledge that it was liable to be swallowed up at once to meet deficiencies caused by the temporary supineness or indifference of Churchmen, since their generosity would seem rather to encourage neglect than to stimulate Christian exertion. The number of those who are willing to leave us their means is small enough already, and we cannot afford to throw positive discouragements in their way, nor can we expect that any present prosperity or freedom from embarrassment is of a desirable kind, if it involves robbing posterity of that which rightfully belongs to it.

The expressed wish of the testators in most cases, the principle established by long usage of the Society in all cases, alike point to the same conclusion; that we have no right in our temporary difficulties, to disturb the permanent investments of the Church; that what we have thus received is a sacred trust which we are in honour bound to keep intact for the use of the generations which come after us. Better to close missions and suffer present loss than to do an injustice, and load the future with burdens which it ought not and cannot bear. From our first and second sources of income, then, we need not look for help in the present emergency. In the third lies our only dependence, and to it our chief hopes and endeavours must be addressed. The sum at present obtained is out of all proportion small compared with the wealth and numbers of those who contribute it and there is no real reason why it should not be increased greatly.

We cannot but think that when our people fully understand the real nature of the crisis, a hearty response will be made to the appeal of our Bishop. Should it be otherwise, there are many reasons, into which we hope soon to enter more fully, which convince us that our failure will be due to apathy, rather than any real inability to overcome the difficulty before us.

CHANGE IN THE MARRIAGE LAW.

As we anticipated, a better knowledge of the evils likely to arise from the passage of the proposed alteration in the Marriage Law of the Dominion, has led to a very general opposition to it on the part of our people; and we learn from all sections of the country that petitions against its passage are being largely signed.

It is also noteworthy that a like feeling is being shown by Presbyterians, with but few exceptions, and that that influential Body is uniting with the Church of England in opposing the Bill.

During the past week a considerable number of petitions have been presented to both Houses at Ottawa from the Metropolitan, Bishops, Clergy, and a very large number of the Laity of our Church, and from the leading Presbyterian ministers of the Dominion, praying that no change be made in the law, and that time be given for the people throughout the land to express their opinion upon the subject.

Individual names, both of the Church of England and of the Presbyterian Body, have been mentioned as being in favour of the change, but we can safely challenge any one to show that the Church has faltered for a moment in her vigorous and successful opposition to the Bill in England, or that a single theologian of any note and position of her communion has spoken or written but in its condemnation.

The manner in which the Bill was brought before the House of Commons, suddenly and without any previous warning, and the undue haste with which it is sought to be passed, without giving the people at large an opportunity of expressing their views, prove pretty conclusively that those who desire the change entertain strong fears that the great body of the people of the Dominion are opposed to the measure.

We warn our legislators, while we appeal to their good sense, not to rashly pass a Bill which is obnoxious to very many of their constituents, for we predict that, should a different course be adopted, it will arouse a just indignation against them.

In another column we publish an account of the meeting recently held in London in support of the existing Marriage Laws of England, and the following is the

Protest of the Metropolitan and the Bishops of Nova Scotia, Ontario, Quebec, Niagara, Montreal, and Toronto, against the proposed change in the Marriage Laws of the Dominion:

To the Honorable Members of the House of Commons of the Dominion of Canada, now assembled at Ottawa, the petition of the Metropolitan and other Bishops of the Ecclesiastical Province of the Dominion of Canada

HUMBLY SHEWETH:

That your petitioners have heard with surprise and alarm that a Bill has been introduced into your Honorable House to legalize marriage with the sister of a deceased wife, and also to legalize the marriage of a woman with the brother of her deceased husband.

Your petitioners submit, that many serious evils would arise from thus tampering with the fundamental law of marriage, which has declared that the two become by marriage one flesh, and with the immemorial custom founded upon this law, that the prohibited degrees of affinity and consanguinity should be identical.

Your petitioners further submit that there is no more fruitful source of corruption of

morals in a State than laxity on the subject of marriage; and they have great reason to fear that if the proposed Bill should pass into an Act, other cases of unlawful union will speedily arise, which it will be difficult, if not impossible, to reject; and that general immorality will be promoted. For these and other grave reasons which your petitioners forbear to urge, your petitioners earnestly pray your Honorable House not to consent that the proposed Bill should become law, and your petitioners will ever pray, &c.

JOHN FREDERICTON,
Metropolitan of Canada.

H. NOVA SCOTIA,
J. T. ONTARIO,
J. W. QUEBEC,
T. B. NIAGARA,
W. B. MONTREAL,
A. TORONTO.

HOLY WEEK AND EASTER.

The Christian Religion is founded on an historical fact. It centres upon and around a living person. It is well that we should constantly remember that God's Son came down from Heaven, and lived and died, to be the sinner's Friend—the Saviour of the world. And the Church throughout the Christian world, by Festival and Fast, would impress these truths upon her children's minds, and upon the attention of the world. It has been with this in view, as well as out of reverence for and in commemoration of her Lord, that she has arranged her round of services.

And having carried us along through the Advent and Christmas seasons—seasons of warning and of joy—and having led us through the solemn season of Lent, she brings us to the awful and tragic yet most glorious scenes of Passion Week, wherein the LAMB OF GOD was slain, a willing sacrifice, that He might atone for sins and become the mediator between God and man.

Every day, every hour of this most holy week, is freighted with precious evidences of God's love for man. But especially must we ever treasure with holy awe the mysterious agonies of Good Friday, when "Jesus our Lord was crucified."

The mock trial, the cruel scourgings, the taunts and scourgings of a Jewish mob thirsting for innocent blood; the scene on Calvary while Jesus was being nailed to the Cross; the weeping and wailing of the disciples and the women mingled with the jestings and jeers of the Roman soldiery, and of those who stood about;—these things are familiar to us all. And then the last words of our Lord, "It is finished," followed by the blackness and darkness which fell upon the earth when He gave up the ghost, tell us that the Great Sacrifice has been made, the Victim has been offered, the Son of Man is dead. Oh! the sadness and loneliness of the hours which succeeded His death, when in anguish of soul the bereaved mother mourned for her Son, and the stricken disciples lamented their Lord! But their grief was to be short-lived. Thanks be to God, the greatest act of all the great acts of that Divine Life is now to be performed. It was said of Jesus by those who saw Him die, as they felt that all their hopes of an earthly kingdom, over which He should reign as king, were dashed forever away, "We trusted that it had been, He which should have redeemed Israel!" And truly, though they then knew it not, a Redemption more complete, more far-seeing, more glorious, was being accomplished. He had told His disciples that He must needs suffer and die, but they understood not what He meant. He had told them, too, that the third day He would rise again, but neither did they comprehend that saying. But now, glorious truth! Easter brings to us the Glad Tidings—the echo and complement of the Angel's Glad Tidings

of Great Joy, uttered in the ears of Shepherds at His Birth. Glad Tidings which, as it was foretold, were not only for them but for all people.—CHRIST is risen! He has overcome death and the Grave! He has become the first-fruits of them that slept! "I know that my Redeemer liveth," said the faithful Job, with the presence of Divine enlightenment; and we, thank God, can look back to His Day of Resurrection with happy hearts, while looking forward with the eye of faith, as did that patient and afflicted servant of the Lord, to the time when "He shall come again to take us unto Himself, that where He is, there we may be also." Heeding the Apostle's words, "If ye be risen with Christ, seek those things which are above; set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God," let us be "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Let us, "having this hope in us, purify ourselves, even as He is pure," that with Him, in the Heavenly mansions, we may live in the glories of the eternal hereafter.

To find room for the voluminous correspondence on the "Marriage Question," we have been obliged to hold over several letters on other subjects, although putting in a much larger quantity of small type than usual.

"STUDENT" should know that the name of the writer (not necessarily for publication), must always accompany correspondence.

LEAP YEAR AND THE SUNDAY LETTER.

The Church Calendar, its origin and rise, is a subject about which there is a great deal of ignorance. It stands in the Prayer Book, and regulates the times and seasons of the Ecclesiastical Year, and few know what a treasure of ancient learning we possess in it, and how this system of chronology, patiently perfected by the labour of ecclesiastics, has been intervened with ancient and modern learning, and the pursuits of commercial and domestic life. We recommend those who desire a popular work on this subject, to procure a book, entitled "The Theory and use of the Church Calendar in the measurement and distribution of time," published in 1872, by Pott, Young & Co., of New York. It has the last contribution to Church literature of that eminent scholar and divine, the late Rev. Samuel Seabury, D. D., Professor of Biblical Learning, and the Interpretation of Scripture in the General Theological Seminary, New York. In it they will find a popular account of "the origin and use of the Calendar: its reformation from the old to the new style; and its adaptation to the use of the English Church by the Parliament under George the Second."

With reference to the Sunday letter in Leap Year, we have to distinguish the Calendar year and day from the natural year and day. "A Leap Year consists of 366 natural days of twenty-four hours each, but the Church Calendar makes every year to consist exactly of 365 days." The extra day in Leap Year cannot therefore become a calendar day. It is inserted in the calendar only by being joined with another day, and having the same letter with the day to which it is joined. This insertion is made on the sixth day before the Calends of March, corresponding to the 24th February. This day is twice repeated: "The one day was called the first sixth, the other the second sixth, whence the year came to be called Bis-sextile."

The proper letter for February 24th is F. This letter is counted twice in a Leap Year, showing that these two natural days are counted as one and the same Calendar days, having the same letter. By this simple plan the Bisextile year of 366 days is brought within the Calendar year of 365 days. So the rotation of the seven letters is preserved, because of this double letter every Leap Year has two Sunday letters. One begins the year, and continues till the insertion of the intercalated day with two letters. Then it yields to the letter before it, which does duty for the rest of the year. Thus in 1880 D is the Sunday letter up to the 24th February, (the sixth day before the Calends of March), when, because the week-day letter is doubled, the year leaps from D to C, and C is the letter for the rest of the year.

Litrary Department.

REMEMBERING MINE AFFLICTION.

Go to dark Gethsemane,
Ye that feel the Computer's power,
Your Redeemer's conflict see,

Follow to the Judgment hall,
View the Lord of Life arraigned,

Calvary's mournful mountain climb;
There, adoring at His feet,

DIARY OF A POOR YOUNG LADY

(From the German of MARIE NATHUSIUS.

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued).

Yesterday, Herr von Schaffau was engaged all day. The weather is a little milder, and Lucie was able to go with me to make our visits.

Feb. 15.

LULU TO TRINCHEN.

Dearest Trinchen,—I address this letter to you that you may first take this slip out of it.

"For ever in my heart of hearts,
Thee, Master, will I hold;

We belong to Him, our cares are His also. I am very happy—what can befall us!

Your faithful LULU.

Friday, Feb. 22.

A soft air is blowing, the snow is melting rapidly, and the poor people's hearts are stirred with hope.

(and myself too) that work is not everything; that rather there is no small danger in this constant external occupation.

"To-day Lord I would die,
To sin and live to Thee;

Saturday, Feb. 23.

The Herr Pastor complained to-day that the bailiff had wood hauled out Sunday and is going to have the horses out to-morrow too.

Schultz smiled, but his wife said: "The Fraulin is right and you are wrong." "Don't have the wood carted to-morrow," I said imploringly;

has done for us. It seemed connected with our conversation yesterday. In the afternoon the Pastor said to me playfully,

Saturday, March 2.

The air is balmy, the streams are swollen,—a goldammer sings under my window all day.

PASSION THOUGHTS.

Under false accusations be silent, and let your actions shame your adversaries.

Peter denied Christ once, and wept sore ever after it. We often deny Him and never weep at all.—St. Augustine.

"Judas remembered the price for which he sold his Lord; but he did not know the price which his Lord paid for him."

If the Lord will judge thee, say "Lord, I cast the death of my Lord Jesus Christ between me and Thy judgment."

EASTER THOUGHTS.

By the words "Why weepest Thou?" our Lord took away the old curse. In the garden of Paradise He had subjected the woman to sorrow, so now in the garden He bids her sorrow no more.—St. Cyril.

From the white garment of the angel who sat near where the body of Jesus had lain we seem to receive our baptismal garment of innocency; for we are "begotten again by the resurrection of Jesus Christ from the dead," and "risen with Him" we walk before Him "in newness of life."

LIVING EPISTLES.

THE Lord Jesus Christ has shown all love to each of his children. On the cross He poured out His most precious blood for them.

SECRET OF CHRISTIAN LIFE.

As I learn more and more of the Christian life, I see more and more plainly how simple it is. Trust in God, and obedience to an indwelling Christ, is its whole secret.

faith is not a life of uncertainty. It is not a life of walking in darkness, but of walking in light.

"What is our work, when God's blessing would impart? To bring the empty vessel of a needy heart."

UNCONSCIOUS FAREWELLS.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever.

We all know how kindly it makes us feel toward any one to sit beside his death-bed. We are spending our last hour with him. We would not utter a harsh word, nor cherish a single grudge against him, for the world.

Children's Department.

THE "TRY SOCIETY."

DEAR MR. CHURCHMAN: I belong to the "Try Society." There are ten of us—all boys—and each one is a president, vice-president, secretary, or something else.

I am a manager, and had a good many votes. I did not vote for myself, and don't think any of the other boys voted for themselves.

It seemed very hard at first to do that—yes, to do even one good thing a day, to really help any one, for I am only a little boy.

My mamma told me to ask God to help me, and told me how our dear Lord has said even a cup of cold water given in love for Him was a good deed, and I tried harder than ever.

That day we were in the park playing horse, and a poor woman sat looking at us. She was old, and looked hungry; her face was sad, and I wondered if she ever had any little boys.

as I passed her, and said something in German.

It is awful hard for a boy to be good, and no matter how hard he tries, he will forget, and do just the thing he don't want to, or else not do what he wants to.

I feel better at night, when I say my prayers, if I can think of a little good I've done; and I know now what it means when I say, "Lead us not into temptation."

Mamma says that brother and I are soldiers, and must begin trying on our armor, and getting ready for camp life and for the great fight; so I am going to be a worker in the "Try Society," and will write you more if I can tell you any good news, to let other boys join us and swell the grand army.

LITTLE SINS.

Charlie was spending the winter with his married sister. Every one thought him a good boy; indeed, he himself was quite sure he could do nothing wrong.

One day the visitor told the following story at the dinner table:

Walking through a fine park two years before, he had seen a large sycamore tree. A wood worm about three inches long was forcing its way under the bark of the trunk.

"A hard thing to believe," said his friend.

Soon the worm was found to have gotten quite a distance under the bark. The next summer the leaves dropped off earlier than usual.

"You are right," said the gentleman; "the tree was ruined by that worm only three inches long."

If a worm could do such harm, what may not "little sins" do to a man or a woman, a boy or girl?

Charlie felt the blood rush into his face. He was sure every one must know about the raisins, and that the story was told on purpose.

That next time he was tempted to take from a basket what was not his he remembered what the worm did to the tree. "That is just what sin is doing to my soul," he thought.

The tongue bears the trail of the serpent. Its sting is deadly poison, and may carry certain death to the loveliest, purest thing of beauty and life.

How can we guard it? We must "watch and pray." Every idle word is to be accounted for. We must be vigilant in guarding the portals that contain this talent for good and evil.

The pure thought, the loving word, the lips that speak the truth, bear testimony of His presence, and crown with radiating glory the power of life in the tongue, to the great Creator's praise.



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CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 20th Feb., 1890.

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