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# The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

## Our London Letter.

(From our own correspondent.)

They had a cloudy and rather depressing day for the royal marriage. London, outside the circle of the Court, is little touched by the gorgeous ceremony at Windsor. Everybody is full of good wishes, but there has been no popular participation in the rejoicings. One or two big tradesmen in the West-end advertised themselves by putting forth their rather stale illuminating devices. People are glad with Prince Leopold and hope that his life will be a happy one, but they have not felt called upon to show their gladness in any formal manner. Thousands of people have travelled to Windsor to see the sight. The affair was well managed; the scene in St. George's was glorious, not to say gorgeous. The Princess has ceased to be Serene and has become a Royal Highness and a Duchess, and everybody wishes them good luck.

Nobody was more surprised at the vote of your Canadian Parliament in favor of Home Rule for Ireland than were the leaders of the Home Rule party. They have ever since been asking what it means and how it came about. Of course it means Irish Canadians, but not simply the Irish vote. Your Irishman in Canada is not merely a politician; he is also a Romanist. The priests have gone with the people, and the union of all Romanists in the same demand has been too much for your politicians.

The death of Mr. Charles Darwin, the author of the evolution theory, has created a peculiar sensation to-day, which shews how unpopular, in truth, his theories were. He had just passed his 73d year when his friends saw that his illness was unto death. In all scientific circles his death will be mourned as that of the greatest philosopher of our day. His absolute originality as the inventor of the law of development of species has been somewhat over-estimated. His grandfather had stated something very like it years before, so that it came to him by inheritance. Again, the publication of the doctrine was actually anticipated by Mr. Alfred Russell Wallace. But it was Mr. Darwin who turned an obscure and doubtful speculation into a scientific doctrine, and produced the great revolution in scientific thought which makes evolution the foundation of nearly all modern science. It should be borne in mind that Mr. Darwin never adopted those materialistic deductions which some of his disciples have made from his teaching, and he has once or twice gone out of his way to disown them. Nor did he preach as a dogma what ignorance and bigotry attributed to him with a sneer. When it became known that he was to be buried in Westminster Abbey, not a word was raised against it. He was laid to rest by the side of Sir Isaac Newton, and close to the grave of Herschell. The Duke of Argyll was one of the pall-bearers, being the representative both of Scotch orthodoxy and modern inquiry. Canon Farrar represented the Church by the side of the coffin. Lord Derby was with him. Mr. Lowell represented America, and Mr. Spottiswoode, Professor Huxley, Sir John Lubbock, Sir Joseph Hooker and Mr. Wallace were the representatives of Science. The service was touching and impressive. The lesson—the declaration of hope in an immortality—was read by Canon Duckworth, and seemed like an answer to the libels which made out Darwin to be a materialist. "Happy is the man that findeth wisdom" was the anthem, and as the words wandered down the aisles and came borne back in echoes, one could not help thinking and believing that Professor Darwin's life represented a higher wisdom than might be expressed in his books; for not only were the books the result of almost unlimited patience and the fruit of a life lived above the world, and untouched by the sharpness of its miserable controversies, but they came from one whose exquisite and

unfailing courtesy gave a grace to the gracious life which even in death all the world honors.

King John Dunn has written a piteous letter from Zululand, crying out against the unkind things said of him by Bishop Colenso. He admits that he is a polygamist, but argues in his defence that polygamy is sanctioned by the Pentateuch, which he thinks Bishop Colenso regards as an authority. He pathetically protests that it is unfair to pursue him with obloquy, since he lives where polygamy universally exists, and is thus placed beyond the pale of society. The *naiveté* of this letter is beautiful to behold. A man who quotes the Pentateuch to convince Dr. Colenso, and speaks of himself as beyond the pale of society, is, to say the least, a curiosity.

The interesting point in the forthcoming election for Chairman of the Congregational Union is that both the candidates for the post are what old-fashioned people would call unorthodox. Dr. Parker, of the City Temple, who seems to have the better chance, explains away, if he does not deny, what used to be regarded as the cardinal doctrine of the Puritan faith; and he holds views which would enable him to comprehend in his Church not merely Unitarians, but even Comtists. His rival is Mr. Edward White, and he believes in the utter destruction and annihilation of the unfaithful. These are the two men who are seeking the highest place of honour among the descendants of the pure Calvinists of a past generation. Verily the thoughts of men are widened with the process of the suns.

The people who want to marry their sisters-in-law can stand it no longer. They have the Colonial practice with them, the Royal Family and the leaders of both houses of Legislature. The House of Commons has repeatedly passed their bill, yet sisters-in-law still remain sisters-in-law, and are incapable of conversion into wives; so the brothers-in-law are called upon to rise in their strength next month, and by a monster meeting demonstrate against the monstrosity. It is rather difficult to believe that the fierce democracy of the great city will rise with a leonine growl for the purpose of legalizing matches between widowers and their deceased wives' sisters. They have expected to pass their measure any time this twelve years, and at the end of every session they find themselves where they were.

## ASCENSION DAY.

"Holy Thursday" commemorates, perhaps, the greatest of all the great events in our Blessed Lord's life on earth. And it would appear as if our Saviour Himself so regarded it, for He said to those who seemed unable to accept His teaching with regard to the eating of His Flesh and the Drinking of His Blood. "Doth this offend you? What, and if ye shall see the Son of man ascend up where He was before?" It is indeed the crowning triumph of our Lord's personal work on earth, and the sure evidence that "He was come from God and went to God." And the demeanour of the Risen Saviour during the forty days was evidently intended to make the great and blessed truth understood that in His glorified body He was as capable of seeing and understanding His people's needs, and of responding to their every call, as He was before His crucifixion. He was with them instructing them, breathing upon them, blessing them. So He continued until He was taken up out of their sight in bodily presence, and they feel that although the cloud has shut Him out from view, He knows and sees and hears them still, He loves them and cares for them as of old. Aye, more, now, He having returned to His Father's right hand, they are bidden to "ask and they shall receive, seek and they shall find, knock and it shall be opened upon them." All the power and glory which He had before He became man He has now resumed, and hence-

forth they have in Heaven a Friend and Intercessor, Who having loved them on earth, loves them still, having been their Master and Leader on earth, is their Master and Leader in Heaven.

What a glorious and blessed truth to contemplate! We have in Heaven at God the Father's right hand, our elder Brother, the dear Saviour, Who died and was buried and rose again, and Who now as the Ascended Lord watches over us and hears our feeblest cry. Having bought us with His own precious blood, and restored us to God's favor. He has re-entered Heaven now to appear in the presence of God for us.

## THE UNBELIEVER'S CREEDS.

"I BELIEVE there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or not. I believe also that the world was not made; that the world made itself; that it had no beginning, that it will last forever, world without end. I believe that a man is a beast, that the soul is the body, and the body is the soul; and that after death there is neither body or soul. I believe there is no religion; that natural religion is the only religion; and that all religion is unnatural. I believe not in Moses; I believe in the first philosophy; I believe not the evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes, Shaftsbury; I believe in Lord Bolingbroke; I believe not St. Paul; I believe not revelation; I believe in tradition; I believe in the Talmud; I believe in the Alcoran; I believe not in the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanconiathan; I believe in Mahomet; I believe not in Christ. Lastly, I believe in all unbelief."

## MOCKERY!

"All things come of Thee, O, Lord and of Thine own have we given unto Thee."

Are these words *true* when sung by a congregation who have not rendered to God enough of His own to pay their obligations for the current expenses of his parish? Are they true when the parish has not paid its assessment towards the Diocesan Fund? All rise and proclaim that they have done their duty, when they have fallen so far short of it that the Church work is hindered because the Bishop and the clergy are *defrauded*. Should the congregation sit with folded hands while the collection is taken up, and then without regard to their own action, rise and sing, *we have rendered?* Should we not fear that in answer to the pleasant statement of what we have done, the Lord may say, "ye are cursed with a curse, for ye have robbed me." (*Mal.*, 3-9.) I think that our sin is not unlike that of Ananias and Sapphira, and fear the words might be said to each one who, without truth writes, in singing this hymn, "thou hast not lied unto men but unto God."—A. E. F., in *Kalendar*.

BISHOP MORRIS pays the following beautiful and justly-deserved tribute to the Prayer Book. "This Prayer Book is worthy of more study, and these Services of more care, thought and painstaking, than they commonly receive. Most Churchmen, go all their lives skimming along the mere surface of the Prayer Book, without a knowledge of the treasures that await their search beneath. Some one, outside of the Communion of the Church, who had just caught a glimpse of what was within, is reported to have said to one of our Clergy: 'You Episcopalians don't know what good a thing you have got in that Prayer Book of yours. It is a wonderful power.' The learned Dr. Adam Clarke of the Methodists, had some such conception of its value when he said, 'Next to the Bible it is the book of my understanding and my heart.'"

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX.**—The Annual Meeting of the Churchwoman's Missionary Association will be held shortly, of which notice will be given, and the Secretary would be very much obliged if all its members who have not already paid their subscriptions would do so this week or early in the next.

**SHELburne DEANERY.**—The next meeting of the clergy of this Deanery will be held at Yarmouth, N. S., on May 31st and June 1st, 1882. The sermon will be preached by the Rev. Chas. E. Churchward. The lesson appointed to be read is 2 Tim. iv., to verse 9.

JOHN R. S. PARKINSON,  
Secretary.

**ALBION MINES.**—Rev. Geo. Hodgson being here on a visit, celebrated the Blessed Sacrament at the 11 a. m. service in Christ Church, and at 7 p. m. preached a most earnest gospel sermon from "The way, the truth, and the life."

**NEW GLASGOW.**—The first services in St. George's Chapel were held on Tuesday 9th. Rev. G. W. Hodgson preached (instead of Rev. J. A. Kaulbach) at 11 a. m., and at the evening service the Rev. D. C. Moore preached, and was followed by Rev. A. Osborne and Rev. J. A. Kaulbach with short addresses. The lessons were read at both services by Mr. A. O. Pritchard the Lay Reader. The Church (which holds 200) is "board and batten" and cost less than \$2000. The interior is nicely furnished; kneeling cushions being provided all through. The Chancel is carpeted with a Brussels of good ecclesiastical design from Silver's. There is a handsome Bishop's chair (gifts from the ladies) and sedelia with credence. The Lectern, Altar, Desk and Standards for altar rail are the work and gift of our indefatigable member Mr. Drake; Mr. W. B. Moore gave clock and bell; Capt. Dawson's cocoa matting; Mr. Cantler glass for vestry. Offertory \$50.00. The clergy present were most hospitably entertained during their entire stay by Mrs. Jesse Hoyt.

**LOWER STEWIAKKE.**—At our annual Easter meeting a resolution was passed that the proper steps be taken to have this Mission separated from the Parish of Truro, and a new parish be constituted. Also that some alterations, etc., be made in the pews of Trinity Church, with some other needful repairs. Mr. F. H. Holesworth was re-elected Chapel warden, and Mr. Thos. Joyce appointed in place of Jas. Miller, Esq. The delegates to the Synod are James Miller, Esq., and Wm. Blake, Esq. At Dutch Settlement where the meeting was held on the day following (Tuesday the 10th), the Chapel Wardens chosen were John K. Andrews and Henry Isenor. Edward Isenor was appointed Collector, and Thos. Isenor Vestry Clerk and Sexton. Both meetings, though not largely attended, were quite satisfactory.

**BADDECK, C. B.**—At a meeting of the Wardens and Vestry of St. John's Church held on Easter Monday, the following resolution was moved by the Hon. Judge Tremaine, seconded by R. Anderson, Esq., and passed unanimously:—

*Resolved,* That in the death of the late Thomas Foyle this Church has lost a sound and consistent member. We can dwell on his departure with comforting hope that our loss is no loss to him, and that in quiet assurance he sleeps with the spirits of those who rest in hope. To God's tender mercies we freely resign our departed friend. But the stricken household recalls us to the duties and trials of life. The bereft family circle, the desolated home, reminds us of the depth of affliction to those left to mourn. We pray that the Holy Spirit may pour the balm of healing into hearts crushed under the weight of this dispensation, and we beg to be permitted to offer to the afflicted family of our deceased friend our unfeigned sympathy.

*Resolved,* That copies of this resolution be sent to the CHURCH GUARDIAN for publication and to the family of Mr. Foyle.

*Church Wardens*—Seymour Foyle and R. Anderson, Esqs., for Big Baddeck; Judge Tremaine and Dr. McKeen for Baddeck.

**HALIFAX.**—The annual business meeting of the North West Arm Mission took place at the Chapel last Friday evening at eight o'clock, the Rector of the Parish, Rev. Henry J. Winterbourne, presiding. The Secretary and Treasurer read a very satisfactory statement of the financial affairs of the Mission, which showed a balance on the right side of the account amounting to about \$40. Upon motion, it was resolved to erect at once a new fence around the Chapel, repair the bridges, and otherwise ornament the premises. An offer from Mr. Draper, of Melville Island, to give a number of ornamental shade trees for the laying out of the grounds, and allow some of the soldiers under his charge to help in clearing up and otherwise assist with the improvements, was accepted with thanks. The question of erecting a tower and belfry—for the reception of a bell recently offered as a gift to the Mission—was then discussed, and the meeting unanimously resolved to proceed with the work and obtain tenders for the erection of the building. It was decided to introduce Church Hymns at an early day. The election of a committee was then proceeded with, and resulted in the following gentlemen consenting to serve for

1882-83: Selwyn H. Shreve, Lay Reader in charge, Chairman; Harry L. Chipman, Secretary and Treasurer; Frank Stevens, E. L. Fenerty, Dr. Gordon Bennett, and Thomas Goudge. The following votes of thanks were then put and passed: To the Rector for so ably presiding at the meeting. To Mr. Shreve, for his indefatigable and praiseworthy exertions in attending to the spiritual wants of the Mission and Sunday School. To Miss Mary Chipman, the lady organist; and to Mr. Harry Chipman, the Secretary and Treasurer. At 10 o'clock, after singing the Doxology, the meeting closed with a prayer by the Rector—the congregation voting it the most successful gathering ever held in connection with the affairs of the North West Arm Mission Chapel.

**LOCKEPORT.**—The postponement of the Bishop's visit until the latter part of the summer, or early in the fall, will, it is hoped, be for the best. Many duties have perhaps prevented his Lordship from visiting the western part of his large Diocese, as his usual custom has been in the spring of every third year, and caused him to defer it until later; it may also be that an opportunity may be afforded for many, who, following their calling, cannot be at home in the spring and thus remain unconfirmed. It is to be hoped that the alteration as to the Bishop's plans, and putting his confirmation tour off until late in the season, will have the result of bringing forward many who otherwise would be unable to attend, and giving a longer time for careful preparation on the part of all.—*Parish Church Work.*

## DIOCESE OF FREDERICTON.

THE METROPOLITAN wishes to call the particular attention of the Clergy of the Diocese of Fredericton to the following resolution passed by the House of Bishops at their recent session:—

"The House of Bishops having regard to late legislation upon the subject of the Prohibited Degrees, reminds the Clergy that such legislation does not profess to affect the law of the Church, and that Canon XVI of this Synod remains in full force."

The Metropolitan begs to add that the Clergy are not compelled to celebrate the marriages referred to.

**MONCTON.**—We are glad to know that an informal ballot for the election of a Rector to succeed Mr. Pentreath has resulted in a unanimous call being given to the Rev. A. Hoadley, of Hampton. Mr. Hoadley has been about five years in the Diocese, and has during that time shown himself to be a faithful and hardworking minister of Christ. He is an Englishman, and a graduate of St. Augustine's College, Canterbury, to whose training we are indebted in the Maritime Provinces for some of our very best men. Mr. Pentreath, in his nine years' Incumbency of Moncton, firmly established the Church in the hearts' affections of its members, and caused it to be respected by those of other names. Mr. Hoadley, we doubt not, will carry the work forward in the spirit of his predecessor, and will, we trust, see it prosper and increase under his care. We are able to say that the election will give great satisfaction to Mr. Pentreath.

**KINGSTON.**—On Monday, the 8th inst., all that was mortal of the remains of the late David Wetmore, Jr., Esq., was followed to the grave by a very large concourse of the relatives and friends of the deceased in carriages. The services in the church, which was crowded, were most impressive. The Rector, Mr. Wainwright, preached an admirable and touching sermon from the words of the Apostle Paul, "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness"—in which he feelingly alluded to the great loss the Church had sustained by the removal of our dear brother. Mr. Wainwright said that his life as a whole was a beautiful life, exemplifying that which the Church would call upon her lay members to live. The result was that he had a warm place in the estimation of the people, who regarded him as one living a consistent life, attending quietly to his own business, working faithfully with his own hands in the station of life in which he was placed, earning the love and respect of friends, and so he spent his life, and as his years lengthened out into honorable old age his cheerfulness and amiability increased, and when the end approached, no fear, no alarm disturbed the harmony of his thoughts and duties, and thus he patiently awaited the Good Shepherd to call him home. Mr. Wainwright's references to the deceased and the practical application he made of them moistened many an eye in the church, and thrilled many a heart with true Christian emotion. The Rev. gentleman impressively read the service at the grave, and the many friends who lingered around the spot after all was over spoke kindly, heartily, and sincerely of the deceased, who in the fullness of years had gone down to his rest. The large number of friends present amply testified to the affectionate regard in which Mr. Wetmore was held.

**FREDERICTON.**—The Metropolitan has returned home from Montreal, looking none the worse from his journey. Besides the work of the Synod, his Lordship was actively engaged during his stay in Montreal in the duties of his office, and on his way back visited Chatham and Sussex, and preached at both places.

## DIOCESE OF HURON.

(From our own Correspondent.)

The vacancy in the important parish of Windsor, caused

by the resignation through ill-health of Rev. Canon Caulfield, D.C.L., has been filled by the appointment of Rev. W. H. Ramsay, who was urgently asked for by the congregation. The new Rector is, a native of Ireland, and a year has not yet passed since his arrival in this country. He came out to this Diocese, through the Bishop's appointment, as Dean Boomer's Assistant at the Chapter House or Pro-Cathedral in this city. He has the reputation of being gifted with no small degree of the famous Irish eloquence; and during his short stay here he won the hearty esteem of the Chapter House congregation. The sincerity of their regard was manifested by the generous offer of an increase of \$300 per annum in Mr. Ramsay's salary, if he would but stay with them. In replying to this kind offer Mr. Ramsay gave as a reason for his departure, that "no matter how cordial the relationships between the Rector and Curate—and those between the Dean and myself have been most amicable—there is yet a greater satisfaction in having a parish to one's self." An address full of sympathy was presented to Rev. Canon Caulfield by the Vestry of All Saints' Church, Windsor, in which they very warmly expressed their deep sorrow at his falling ministry among them. This Diocese shares in the general rejoicing which has greeted the happy election of the new Bishop for Algoma. The moral influence of Dr. Sullivan's manly self-sacrifice cannot but be widely felt. His Christian example will go further than many missionary sermons towards moving the hearts of Canadian Churchmen to be liberal in their support of the mission work in his widely-scattered Diocese. Huron's quota of \$700 towards the income of the Bishop of Algoma will be gladly contributed, as, we are sure, will be that of every Diocese in the Ecclesiastical Province. All true men will regard it as a privilege to be permitted to help towards supplying, as far at least as may be, the lack of those comforts enjoyed in St. George's wealthy parish. To recur to the general support of Algoma, I heard a prominent layman of this Diocese say that he looked for an increase this year in Huron alone of one thousand dollars!

## DIOCESE OF TORONTO.

(From our own correspondent.)

**NEWMARKET.**—The Rev. W. B. Owen, F.R.S.L., on the occasion of his leaving the Parish, was presented by a number of his parishioners with a beautiful solid silver Communion Service, and an address expressive of the great affection and esteem in which he is held, and the deep regret felt at his departure. Mr. Owen has undertaken the Incumbency of Scarboro.

**COLBORNE.**—The Incumbent, the Rev. Dr. Hodgkin, has been very successful in his endeavours to revive the Sunday-School, and has inaugurated a children's service, which will materially aid in attracting and retaining the little ones.

## DIOCESE OF ONTARIO.

(From our own Correspondent.)

**PEMBROKE.**—The Rev. Foster Bliss has entered, since Easter, upon the duties of this extensive and important field. The Missionary was introduced at the various points by the Rev. Rural Dean Nesbitt, and great joy was everywhere shown at the prospect of Divine Service being again regularly held. In the Mattawa region the service of our Church had never been held previously.

## DIOCESE OF QUEBEC.

(From our own Correspondents.)

**QUEBEC.**—*Cathedral Sewing Guild.*—The annual meeting held April 17th was largely attended, and the following was read as the *First Annual Report*: On the 12th of April, 1881, the ladies of the Cathedral met to form an Association to be called the "Cathedral Sewing Guild." A constitution and rules were drawn up, and signed by upwards of 62 members. These have from time to time been added to, until the number on the books is now 72. The Guild has held 32 weekly meetings, besides many others specially called for preparing and completing work for the sale. It has during that time completed orders for various kinds of plain or fancy work to the amount of \$150.81, besides preparing fancy work for the sale held recently in the National School Hall, the proceeds of which amounted to the sum of \$900. From this amount, after paying all outstanding liabilities incurred for the sale, there has been placed to the credit of the Guild, no less a sum than \$756.66. With such gratifying results of work done during one short year, your committee feel that the Sewing Guild may well take courage and enter upon a new year, all being determined to do their part, as members, to make the Guild to which they belong a useful and important instrument for good in the parish; remembering that they are employed in a duty which, while demanding some self-denial, yet brings its own reward in the consciousness that it is undertaken for the sake of Christ and His Church. The object which the Guild had in view when it first commenced to work in order to raise funds, was for the purpose, or erection of a building suitable for the Cathedral Sunday School and other parochial meetings. As the desirability or wisdom of such an object has been questioned by many whose judgment in the matter we must respect, and as we have now a sum of money lying to our credit in the bank to be devoted to some parochial purpose, it will be for the Guild at this, its first annual meeting, to decide

to what purpose or purposes the whole or part of the above sum shall be devoted.

M. BOSWELL, *Secretary.*

After the report had been read the ladies present voted \$100 for the use of the Sunday School, and set aside \$600 towards a fund for renewing the hangings of the Cathedral. \$10 was also given as a donation to the Women's Christian Association, in whose building, the weekly meetings have been held. The following officers were elected for the ensuing year: *President*—Mrs. Rawson; *Vice-Presidents*—Mrs. H. Sewell and Mrs. H. Russell; *Secretary and Treasurer*—Miss Boswell; *Asst. Secretary*—Miss Housman.

INVERNESS.—Will you kindly allow me a corner in your excellent paper, to relate briefly the visit paid to our Parish by the Rev. Isaac Thompson, the missioner for this Diocese. Mr. Thompson left us yesterday after a sojourn here of 12 days, during which time he held a special mission every evening in St. Stephen's Church, beginning at 7 and closing about 10 p.m. He also preached three times on Sundays 23rd and 30th April, in St. Stephen's and the Church of the Ascension, Campbell's corners. Notwithstanding the state of the roads, which were very bad, our Church was crowded every night, and young and old, men, women and children were there, who had travelled, some of them from four to six miles on foot to be present! We had fortunately good bright moonlight and clear dry weather. The days were spent in visiting the people scattered over the mission, which is thinly settled; we visited thirty-three families in the North-end of the mission, the South is to be taken up in January next, D. V. The effect produced by these mission services was marvellous to behold! The devout and reverent manner of these congregations, during the services of prayer and praise; the fixed attention of all to the long addresses of the missioner, sometimes extending over an hour, the emotion visible on the countenances of many of them, even strong rough men, not generally given to such exhibition of feeling, the hearty responses to the prayers and Litany, the general joining in the singing of the hymns, all showed plainly that they were deeply touched, that their hearts were opened to receive the message, so faithfully and lovingly presented to them of God's love to poor sinners, in sending His well beloved Son into the world to save them; the life and works of Jesus Christ and His death upon the Cross, so beautifully and attractively told by the missioner, melted many to tears, and they could not fail to understand and believe that "God was in Christ reconciling the world unto Himself," and that the Son of Man came to seek and to save sinners. "It is impossible to describe how the missioner exercises such an influence over his hearers! It is the same Gospel they always hear," the old story of Jesus and His love! He seems to possess the rare faculty of breaking this bread of life, into tempting and appetizing morsels, so tempting that it is impossible to refuse to take it in! He takes up the Gospel story of one of the Lord's miracles, and he tells it in such a way and surrounds it with such a drapery, that he seems to bring the Lord Jesus Christ in all His loving human sympathy, as it were there before you! Is it any wonder the people were melted? that they felt stirred, when they were told that it was for their sins, that meek and gentle Saviour suffered and died! No doubt the personal appearance and fine clear, sweet voice and loving earnest manner of the missioner, has much to do with his great success in the work; certainly it has shaken up the dry bones here, and on Sunday morning, 30th April, we had forty-eight communicants, where generally twenty-five to thirty is considered a good attendance, some, indeed five or six, who have not been persuaded before to present themselves at the Table of the Lord. Looking at the result of this missioner, whom I pray God may be of lasting benefit to us all, I certainly think the Church in this Diocese is deeply indebted to our beloved Bishop for sending this man, so well qualified for the work, to work in the several parishes; and I am confident that it would prove a blessing to all parts of the Dominion, if we could have a number of such men to travel through the whole extent of it and hold missions in every Parish. I remain dear Mr. Editor, your brother in Christ. PETER ROE.

*St. Stephen's Parsonage, Inverness, 5th May, 1882.*

COOKSHIRE.—The Rev. E. C. Parkin left Cookshire on Monday week to reside in Three Rivers, P. Q. Previous to his departure, he was met by old friends and parishioners at the residence of Mr. R. H. Pope, whose guests Mr. and Mrs. Parkin had been for the previous week. A farewell address and a purse of \$95.00 were presented to their old pastor, and several kind tokens of remembrance to Mrs. and Miss Parkin. Under Mrs. Pope's kind auspices a very pleasant evening was enjoyed, and after some parting prayers and a last blessing, followed by cordial hand-shaking, a ministry of seventeen years was brought to a close amidst many regrets and hearty good wishes.

The Rev. E. C. Parkin's address is Three Rivers, P. Q.

CATHEDRAL.—The magnificent new organ donated by R. R. Dohell, Esq., to the Cathedral, and constructed by Mr. Warren, of Toronto, has arrived. The work of erecting it will probably last a fortnight.

## DIOCESE OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—*Trinity Church.*—Another attempt and a hearty one is being made to save Trinity Church to its late congregation. A committee composed of Messrs. A. R. Gault, Thomas Craig, Charles Garth, Jas. Hutton, M. H. Gault, M. F., J. J. Arnton, David Morrice, L. P. Hauca-

ford, and others have taken the matter in hand, and yesterday offered the Trust and Loan Company \$35,000 for the church, \$20,000 cash and the balance of \$15,000 in five years, Mr. A. F. Gault with his usual liberality guaranteeing the interest on the balance.

KNOWLTON.—At the Easter meeting, the following Resolutions were unanimously adopted:—

*Resolved*, That the Vestry of St. Paul's Church, Knowlton, deeply regret the ill health of their Rector, the Rev. Chas. Bancroft, has obliged him to resign the rectorate of this church.

*Resolved*, That upon this day, on which the pleasant and profitable relationship of Rector and people, which has existed between us for a period of over six years, closes, this congregation desires to record its appreciation of his faithful ministry, and to tender to him our Christian sympathy and earnest wishes that he may speedily be restored to health, and that many years of health and usefulness may be still before him.

*Resolved*, That the Secretary of this meeting be instructed to forward a copy of these resolutions to the Rev. Charles Bancroft; also, that they be entered upon the records of the church, and a copy sent to the press for publication.

Steps were taken to provide a successor to Rev. Charles Bancroft. Hon. W. W. Lynch and Dr. T. M. Prime were appointed delegates to the Synod, and Mr. G. G. Foster representative to the ladies' school at Dunham. Moved by Hon. W. W. Lynch, seconded by Mr. S. W. Foster, "That this Vestry desire to place on record their appreciation of the services rendered to the Church in this parish by the Rev. R. D. Irwin since he has been in charge of the same. That a copy of the foregoing resolution be transmitted to the Rev. R. D. Irwin." Carried unanimously.

HOHELAGA.—*St. Mary's*—A Confirmation was held in this Church last St. George's Day, seventeen candidates received the "Laying On of Hands" from the good Bishop. This is a most gratifying result, as there have been Confirmations held here every year since Bishop Bond assumed the pastoral jurisdiction of the Diocese. In the first year, there were fourteen, next year twelve, and this year sixteen. When we consider that during the long period of the past twenty years, there have been only about thirty candidates Confirmed during the incumbencies of the present clergyman and his two predecessors, one must be struck with the increase of the parish. The Railway, Mills, etc., have made the change. A most pleasing feature of the past two Confirmations, has been the presentation of valuable Bibles to the candidates. Last year, our esteemed and generous patron, A. F. Gault, Esq., donated the Bibles, and this year the liberal-hearted D. Morrice, Esq., gave them. This is the more pleasing, seeing that the latter gentleman is a Presbyterian, and has given large sums to that body and to their College. Hochelega will be made a distinct Rectory during the summer, all parties concerned being agreeable, and enough money, etc., having been collected, or donated, to build a Parsonage, and give such a salary, that the Incumbent will devote his whole time to the duties of his said office. Another movement is the appointment of the Incumbent to be Chaplain to Lonque Pointe Asylum for the Insane, which will take place very shortly. As the Incumbent is Chaplain to the Asylum, a society has been organized by him and others, called "The Prisoner's Aid Society," and as the name indicates to help the convicts when they get out of prison. It will do great good, and help the Chaplain materially. Referring again to our little Church—St. Mary's, there is a Chancel to be thrown out, and a Sunday-school built behind the Church, the number of pews increased by a different internal arrangement, and better for the financial condition of the Parish. Messrs. A. F. Gault, D. Morrice and W. J. Whitehead, (our Diocesan Delegates) have each guaranteed one hundred dollars a piece for the next three years to help the Rector's salary. This, with the envelope-system, (now introduced into St. Mary's) will enable the Church Warden to meet all expenses. One lady, Mrs. Hamel, has presented the church with a large silver plate for the offertory, and another has been donated in Montreal. Add to all this good news, under God's blessing, a flourishing St. Mary's Band of Hope was established two months ago, and now number 90 on the list; and in connection with the temperance movement a "Temple of Honor and Temperance" was instituted in Hochelega last Saturday. Two gentlemen from Boston, Brothers Babb and Lewis, coming all that distance at their own expense, and opening the new organ and installing its officers. We feel very proud of this, as it is the only Temple in Ontario or Quebec. There are Temples in New Brunswick, and Sir Leonard Tilley is one of the Templars, but ours is the pioneer of Canada (Upper or Lower). You may well conceive how much we feel when men like Thos. Hawkins, Esq., J. P., our other Church Delegate, and a Commissioner, and R. Jemmy, People's Church Warden, are enrolled as charter members. Under God's blessing nothing that ever was instituted here will do the good that these two temperance organizations will do. Men that have been accustomed to drink stepped up and took the solemn obligation to drink no more and were initiated. Long may it flourish. We have two new applications for next Monday, both of them from Roman Catholics. It should be added that the whole expense of renovating the old church, making new chancel and vestry, and building the new Sunday School connected with the church, is promised to be borne by the above noble-minded gentlemen, who have given the increased salary for the new Rectory.

## ASCENSION DAY.

Every year shows an increasing appreciation of the great Festival of the Ascension, which, for so long, was almost forgotten by the great majority of Church people. That such an event should be religiously observed and commemorated, ought to be the spontaneous feeling of every Christian heart, and yet it is still too much the practice of Churchmen to ignore it.

That it should ever have been forgotten, or that now it should be overlooked by any really sincere Christian, is truly surprising. It certainly is not the fault of the Prayer Book which has assigned a service of commemoration in Proper Psalms for the day, Collect, Epistle and Gospel, and Proper Preface in the Communion Office.

It has been the habit of too many of our clergy, who know how difficult it is to get people together on a weekday, to celebrate the Festival the Sunday after. But the Sunday after cannot properly take the place of Holy Thursday, the day which has been set apart for so many ages to commemorate the glorious event, and the clergy should not fail constantly to remind their people of the fact, and importune them to regard the day aright. Christmas Day, when it occurs on a Thursday, might just as reasonably be celebrated on the Sunday following; indeed, it would be less opposed to every right idea of the commemoration.

## THE LATE MAJOR AYLMER SOMERSET

The Canadian Church has lost a warm-hearted and generous friend, through the death of Major Aylmer Somerset, of the Rifle Brigade, at Devonport, England, on Easter Eve, in his 47th year. While his regiment was stationed in Quebec, he was a faithful, loving teacher in the Sunday School of St. Matthew's Church. The personal interest which he shewed for his men, not merely while they were in the company, but even after they left the service, was not confined to them, but overflowed upon the lads in the class. The Church Society's Report for the Diocese of Quebec was annually looked for and studied by him, even after he had returned to England. Its pages bear witness to the constancy and generosity with which he contributed to its funds, until he had completed, probably at the cost of no little self-denial, the full payment of a certain amount, which he had resolved that he would give to the Church's work in Canada. Distance did not diminish the warmth and heartiness of his feeling, both for individuals and for objects connected with the Church in Quebec. Whatever he allowed himself in, or whatever he undertook, was always after deliberation. Accordingly his friendships and his efforts were not inconstant but enduring; the spirit that was in him was—for a man whose life was necessarily in the world—wondrously simple and genuine. Its excellence far exceeded that of great talent, or wealth, or rank, which he had not.

After leaving Canada he took part in the Ashantee campaign, and more recently was amongst those who volunteered for active service in the "Zulu war." At the close of the war, he suffered long and seriously from that fell-destroyer, typhoid fever, from which he recovered but to sink under a second attack of the same fever, which seems to have come upon him as he was returning to England, after a brief sojourn in Italy, where he had been spending a short leave. The present vigor and the bright prospects of the Church of England are to be seen most clearly in the intelligent and loving devotion of her many lay members, men in all ranks and classes of society, who trust her and love her, and labor for her in the most ungrudging spirit, first because she is to them the body of Christ, and then because leaving them free, she teaches them to use their freedom aright. A bright place in this large and growing body of laymen, was filled by Major Aylmer Somerset, and the record now made up of his life, is one which the reader may well count for himself, quite persistent devotion to his duty, to his Church and to his God.

# The Church Guardian,

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The Editor may be found between the hours of 9 a.m. and 3 p.m., and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs), directly over the Church of England Institute.

## PROGRESS.

While our remarks in explanation of our apparent small growth in these Provinces during the past decade must have shown that the Church is more alive than the figures seemed to imply, yet the fact remains, be the causes what they may, that the Church is being outnumbered by others; and it must have occurred to all our readers that it will require great and combined efforts on the part of clergy and laity if we are to show a different result at the end of another ten years.

We are not going to find fault with anybody, and have no intention of being personal, when we say that we must all work more and pull more together than we have heretofore done. Above all, we must display a greater and more burning zeal for men's souls in our preaching and in our daily contact with others. We must also come together oftener to take counsel of God and of each other, so as to gain a better knowledge of our individual and parish needs, and to make provision for them.

We would most strongly recommend such gatherings as will bring God's people together on a week night, when plain speaking, with united prayer to the Throne of Grace, may stimulate and enlighten those present as to their duty, and lead to a more willing offering of their bodies, souls and spirits to His service. The laity have not realized practically their position as members of the Church, have not understood that they are a royal priesthood; they have acted too much as if they thought it the business of the clergy alone to talk on religious matters and to work in defence and in spreading a knowledge of the Truth.

Without engaging in work the Christian can never grow in grace, growth in the spiritual as in the natural world being a development resulting from the exercises of the faculties peculiar to each. It is absolutely true that unless the Christian engages in some work for the Master, he must become sickly and puny, and weak in faith. Now admitting this, it is most important to recognize the fact that united work tells best. That while private prayer and private acts towards others bring a blessing, yet that united prayer and united action as a combined force can best prove effectual in doing God's work and in advancing Christ's Church.

We should like to see formed in every Parish, an organization which will bring together the laity (and by that term we include laymen, for the women

are always willing workers) call it a Guild, or by whatever name thought best, that every confirmed person may be given something to do. Not spasmodic, random efforts as some of our well meaning laity doubtless have engaged in, but steady, persistent efforts which shall pass under review at each meeting, and which will most surely tell on the spiritual life of both the Parish at large and each of its members in particular. The first and most important step to success, as a Church, is of course to train up a converted, godly laity, with hearts burning with love to the Dear One, Who, having died for the sinner on Calvary, rose from the dead, and is now ascended up on high there, at His Father's right hand, to intercede for His children on earth.

## MR. SMITH'S VESTRY.

The following from the "Monthly Paper" of the Liverpool Open Church Association, hits off a too prominent characteristic of our modern congregationalism, and shews up its very objectionable features. It applies with quite as much force to our Canadian Church as to the Church at Home. Whatever may be the views and expressions of others, let it be the glory of Churchmen that they belong to no man's Church, or man made Church; but to 'the Church of the Living God,' established by the Lord Jesus Christ, and continued under the government of His Apostles and their successors to our own times, and to be continued to the end of time, according to her Founder's own words,— "Lo, I am with you always, even unto the end of the world," "the gates of Hell shall not prevail against it." The advice given by the "Monthly Paper" should be heeded by Churchmen everywhere, and every member of the Church should take a personal and lively interest in her welfare, not because they like their Rector, but because they look upon the Church, as she in truth is, as the Body of Christ. And, we may add, the sooner our churches are made free and open to all—as free to the poor as to the rich—the sooner may we hope to find such expressions giving place to a truer conception of what is right and proper:—

"We go to Mr. Smith's." Mr. Smith's what? You may well ask. Mr. Smith's office, or Mr. Smith's shop, or Mr. Smith's house? Not at all. This is the way in which some English Churchmen and Churchwomen speak of attending their parish church. Mr. Smith is the Rev. P. W. K. Smith, M. A., Vicar of St. Athanasius, Lowfield. They do not say, "We as Church people worship at our parish church," but "We go to Mr. Smith's."

To explain the matter a little further: There is Mr. Wilson at the Baptist Chapel, Mr. Jones at the Wesleyan, Mr. Robinson at the Independent, Mr. Johnson at the Un denominational Hall, and Mr. Simpson at the Proprietary Chapel. The public ignores their differences and excuses its own indifferences by fixing upon the name of the man at the head of Divine Service in each place as the distinguishing mark. We go to Mr. Smith and you to Mr. Jones. Here, indeed, is modern individualism in a portentous development.

But our concern is not with the prevailing feeling itself so much as with a result which naturally has ensued. The parish church being called Mr. Smith's is treated as Mr. Smith's. If Mr. Smith pleases people the church is pleasing; if not, the church is displeasing. Mr. Smith is supposed to be personally interested in all the concerns of the church, monetary and other. The choir sing, the organist plays, the churchwardens act, the teachers teach, the parishioners go to vestry or stay away, all for Mr. Smith.

When shall we see an end of this folly, and when will parishioners learn that the church is theirs? The organist, the teachers, the wardens, sidesmen, and all the officials, are not Mr. Smith's helpers so much as people doing their own work for their own good and the good of their fellow-parishioners.

Mr. Smith, indeed, is their servant for Christ's sake if he

is worthy of his office, and they, the parish, are not appendages of Mr. Smith and his living. He and his living are for them, and no one can too loudly proclaim or too earnestly act upon this very fundamental Church truth.

Can there be anything more trying to an earnest parish priest than the funny, half-defiant, and half-diffident manner, in which a leading parishioner sometimes ventures to have an opinion and express it about something in the parish or church management?

The clergyman has been longing to know the mind of his laity, trying to get opinion unbiased and experienced. No, he hears nothing until one day he discovers they have been mining under his feet; they have talked, and muttered, and grumbled at least, as if they expected him to quarrel with them. They think something ought to be done in the choir or to the gas, or about the Sunday-school children, and are prepared to be dreadfully hurt if he won't listen.

If they had only recollected that the Church was their own, and not Mr. Smith's, and given him credit for wishing to benefit them, and not to please himself, they might long ago have found out that he and they were at one in opinion. The upshot of all this is, that our lay people ought to interest themselves in Church matters, ought to make their churches open places for all, ought to claim to be heard in all matters of importance, and hold up Mr. Smith's hands, not for Mr. Smith's benefit, but for their own.

Perhaps these thoughts may make some attend at the coming Easter Vestries, and take a warmer interest in their own Churches and Church progress.

THE New York *Guardian*, in reviewing a recent Baptist work and noting their great numbers in the United States, says:—"It would be an interesting subject for inquiry by Church people as to wherein consists the Baptist strength and element of success; and some useful lessons might be learned thereby. It will hardly be pretended, by any one competent to judge, that the Baptists are powerful because of their scholarship, their culture, or their superior abilities. No, it is not because of these; it is rather because they are bold, energetic, thoroughly sure they are right and everybody else wrong; and because, acting on this conviction, they push ahead with a zeal and vigor well calculated to ensure success. Surely the Church, with such authority as she has, such a lineage, such a history, such a free and open field, in no wise let or hindered by man, surely, we say, the Church in America ought not to be less energetic and bold than the Baptists, or less resolute in preaching the Gospel and bringing the people of this land into subjection to the Catholic faith as set forth in the Catholic Creeds. The claims of the Church are such as to make it—if they are true—an imperative duty not to spare any effort in order to bring all those who profess and call themselves Christians into the obedience of Christ, and to put a speedy end to all schismatical organizations and parties. Is there any doubt in a Churchman's mind as to this matter? Is he not sure, on the very best evidence, that the Church is right, and sectarianism of all sorts wrong? Can he not be as bold and as hard working in the cause of the Master as any Baptist? Indeed, ought he not to be more bold and more determined in the Church's behalf than the Baptists and other denominations are in the cause which they severally have taken in hand? The Church in these days creeps, when she ought to be up and sturdy on her feet. The Church is timid, slothful, as if she did not believe fully in her Divine mission and her obligation to her Lord's commands. Whose is the fault? When will it be otherwise?"

It is a striking fact that while the Church is not the largest Christian body in the Dominion, she is nevertheless the strongest in all the cities, having a larger population than any Protestant body, and being outnumbered by the Church of Rome only

in a few places. In very many cases the Church equals or nearly equals the aggregate of the combined forces of Presbyterians, Methodists and Baptists, as the following tabular statement will show :

	Church of England.	Presbyterian.	Methodist.	Baptist.
Halifax . . . . .	9332	4985	3680	2648
St. John . . . . .	5980	3452	3280	2412
Quebec . . . . .	3328	1228	765	119
Montreal . . . . .	14338	9540	4943	1318
Ottawa . . . . .	4825	3019	2016	349
Kingston . . . . .	3815	2520	1759	200
Toronto . . . . .	30913	14578	15245	3662
St. Catharines . . . . .	2439	1459	1924	627
Hamilton . . . . .	9605	7703	7397	1941
London . . . . .	6502	3134	4272	863
Winnipeg . . . . .	2373	2365	1270	348

THE Rev. E. H. Ball is preparing a little work on the Churches of Nova Scotia. It will consist of Lithogram representations of about seventy-five Church buildings in the Diocese, and brief notices of the same. The price of the work will be one dollar and a quarter; and as the proceeds are to go towards "providing many things yet needed for All Saint's Church, Spring Hill Mines," we hope it will meet with a ready sale. Those wishing to become subscribers had better address at once, Rev. E. H. Ball, Nappan, Cumberland Co., N. S.

WE regret very much that we are compelled to print the GUARDIAN for about two months on inferior paper, a better quality was ordered, but by some mistake this came in its place. In fact, we are not at all satisfied with the general appearance of our paper in its new form, the printing being very inferiorly executed; but we trust our patrons will overlook all defects for a few weeks, when we intend to still further enlarge our paper, by adding four more pages, and to make arrangements that will enable us to overcome present defects, and to furnish our subscribers with a paper worthy of the respect and esteem of Canadian Churchmen.

MISCELLANEA.

Probably before this is in the readers' hands the bill allowing marriage with a deceased wife's sister will have received the Governor General's assent, and will be the law of the land. The bill of this session is a much more bungling and inconsistent piece of legislature than was the one of two years ago, which had, at least, the merit of some degree of consistency. As an outcome of mere sentimentalism, our new law could hardly be other than silly; and silly it certainly is, for it is based upon no intelligible principle, and does either too much or far too little. But it may be hoped, and will probably prove to be the case, that it will be seen to be more silly than hurtful. It casts a slur upon every woman in Canada, for it leaves the sound Christian principle that man and woman are equal in the matrimonial relation and goes back to the rule (so its favourers think) of a barbarous age in an Oriental country, which placed a wife's sister in a different position from a brother's wife. It also strikes a blow at the high Christian rule that man and wife are "one flesh"; but, after all, the blow is but a feeble one and from weak hands, and the truth has had to endure, and has survived, many a ruder shock than this.

It will now be necessary for the Church in Canada clearly to define her position with reference to this altered state of affairs. Hitherto the State has recognized only such unions as the Church sanctioned and blessed; but that is now changed, and something must be done. Several questions present themselves: Is the Church's rule against such marriages an ecclesiastical regulation or is it the

enforcement of a Divine Command? If the former, is the inconvenience of a conflict between the laws of Church and State so great as to overbalance the inexpediency and general inconvenience of allowing these marriages? If the rule is of Divine authority, or if it is inexpedient to change the ecclesiastical regulation, then comes the question—How is the rule to be enforced?

It may be said that a canon was passed at the last Provincial Synod in Montreal which settles the question as to what our Church intends doing; but a reference to the canon itself will show that it leaves quite untouched one very important part of the question. It states what will be the consequences to a clergyman who celebrates such marriages, but it is silent as to the consequences to the lay people who may contract them. I remember when reading the debates in the Synod on this subject two years ago being much struck with the tone of some lay speakers. They evidently quite understood the difference. The canon was passed with little, if with any, opposition; but when a short time afterwards there was a proposal made to instruct a committee to watch and, if possible, to prevent legislation, a prominent lay delegate vigorously opposed it. His argument, in effect, was that it was very well for the clergy to bind themselves by a canon; to that no layman should object; it concerned the clergy alone; but that it was quite another matter when they undertook, however indirectly, to put difficulties in the way of persons who saw no harm in such marriages.

For a Church to forbid her clergy, under pain of irregularity, to celebrate these marriages, but to allow her members to contract them before, it may be, a Wesleyan or a Presbyterian minister, and then to continue members and communicants in good standing, would surely be a grievous scandal. Yet, unless the law is clearly defined, we shall have such cases before long. Even now it is a well-known fact that the Bishop of Newfoundland has condemned the action of certain persons within the prohibited degrees in his Diocese, and has allowed them good standing in the Church. If this has been done in the past what will happen in the future? The clergy will soon be in a very false position unless either the canon referred to is repealed or another one is passed, enacting that persons contracting such marriages cannot continue in the communion of the Church. It is not likely that many would be affected by it, though, of course, that makes no difference as to the principle.

Some good may be got out of all ill, and if this change in the law of the State brings us more clearly to perceive the distinction between the laws of the Church and State, to realize that they may sometimes differ, and put us to the test as to which claims our highest allegiance, it will not be without its use. To have the two powers always agree is good—is best, far best—and the Church should sacrifice anything but principle to secure so good an end. We must now decide whether our law on the subject is one of principle or not. If we believe that it is, we must say so, make our laws accordingly and take the consequences of carrying them out.

OUTIS.

NOTES ON THE CHRISTIAN YEAR.

By REV. G. OSBORNE TROOP.

No. VII.

The Fifth Sunday after Easter is called *Rogation* Sunday, evidently because it is the first day of that

week in which occur the *Rogation Days*, i.e., days of asking or supplication. These days are the Monday, Tuesday and Wednesday before Ascension Day. Their institution is usually traced to *Mamertus*, Bishop of the French Diocese of Vienne, A.D. 452. Vienne is said to have been visited by a calamity of so terrible a nature that Mamertus set apart the three days before the Ascension, as a solemn fast, and all through the Diocese processions were made, during the progress of which the suffering people besought God's compassion in Litanies. Blunt thinks, however, that more probably "the Rogation days were instituted at some earlier period, for the purpose of asking God's blessing on the rising produce of the earth; and that Mamertus chose them as the time for a solemn observance in deprecation of God's anger, with reference to the special troubles of his day." The same authority tells us that "in the laws of King Alfred and of Athelstan, they are called *gebeddæg* or prayer days, and also *gangdæg*; the latter name "gang days," being still used in some parts of the north of England." Of Ascension Day, or *Holy Thursday*, there seems to be no earlier historical notice than the time of St. Chrysostom; but St. Augustine calls it one of the festivals which are supposed to have been instituted by the Apostles themselves, and the fact that our Lord did ascend through the heavens to the "Right Hand of the Throne of God," gives us exactly the same warrant for commemorating that mighty act, which we have for the observance of Christmas and Easter. By the appointment of proper lessons and psalms, and of a special preface in the Communion Service, our Church has done her part towards raising the great day to a dignity commensurate with that accorded to her highest festivals only. Hitherto, her children have responded but coldly to her earnest invitation, to give due honour to the commemoration of this crowning triumph of her Incarnate Lord's personal work on earth; but we hail with thankfulness the many signs of rekindling warmth, which meet us now in the observance of each returning Ascensiontide. May Christ so baptize each heart with living fire, that we may all by faith ascend and sit with Him in Heavenly places, rejoicing in His radiance "Whom having not seen we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls."

During the ten days between the Feast of the Ascension and that of our Christian Pentecost, the Church places herself in the attitude of intense expectation, in which the disciples of old are found while waiting in Jerusalem for "the Promise of the Father." Most suggestive, therefore, is the ancient name by which the Sunday after Ascension Day was known. The early Christians called it "*Dominica Expectationis*," the Lord's Day of expectation.

"The Collect for this day," says Blunt, "is an expansion of the ancient Antiphon to the Magnificat on Ascension Day, and has a special interest in the English Church, from the fact accorded in the account of the Venerable Bede's death, that it was among the last of the words which he uttered. He died on the Wednesday evening about the time of the first Vespers of the Festival, and the spirit in which he sang the Antiphon is well expressed by the aspiration that concludes the modern Collect." The Collect for Ascension Day is taken from the Sarum Missal.

If on Holy Thursday our hearts follow the *Ascending* Son of God, so on the Sunday after, while longing for the promised Comforter, our spirits rejoice in beholding "this same Jesus" seated "on the Right Hand of the Throne of the Majesty in the Heavens."

"Forty days" was our Lord seen of His disciples after His Resurrection; and after His Ascension ten days were spent in watchfulness and prayer before there came that "sound from Heaven, as of a rushing mighty wind," accompanied by the wondrous appearance of "cloven tongues, like as of fire," which "sat upon each of them," an outward and visible sign of the outpouring of God the Holy Ghost. "I will not leave you comfortless," the Master had said; "I will come to you," and on this glad Day of Pentecost He came indeed by His Spirit, and His "little flock" found new meaning in the precious words, "Lo! I am with you alway,

even unto the end of the world." Is it any wonder that the faithful from the very beginning, have annually commemorated with holy joy this miracle of grace? In God the Holy Ghost is bound up all our hope of eternal life—of knowledge of Christ—of access to the Father. One brief sentence tells it all: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

#### A PLEA FOR THE JEWS.

Since the Christians became the dominant power in Rome, the trouble of the Jews began. From the time Peter the Hermit kindled the wrath of Christianity against the Saracens, these unhappy people have been persecuted by all Nations. In England 500 Jews murdered themselves, their wives and little ones, rather than fall into the hands of Richard, "Cœur de Leon." In the reign of King John, their property was confiscated, and they themselves driven into exile. Henry III. mortgaged all the Jews in his realm, to his brother Richard, Earl of Cornwall, for 5,000 marks. For two hundred years the Jews were persecuted in Germany, and seventeen thousand persons perished. In the year 1321 the cities of France also ran with Hebrew blood, and most horrible massacres were instituted, which terminated only, as they had been before in England and Germany by the banishment of the race. Although the Jew has not been exempt from persecution these last few centuries, yet his condition has materially improved. Not since the year 1492 has there been known such a concerted attack as that which is now taking place in Russia. The restrictions which the Spaniards inflicted upon them in the fifteenth century, were not so severe as those proposed by General Ignatieff's Commissions, which, if carried out, will end in the extermination of the Hebrew race in Russia.

Within the last few months 100,000 families have been driven from their homes, for no other cause, but that they have been more successful in business than their so-called Christian neighbors.

In advocating the cause of Israel, I would ask is the account of justice towards that nation settled? Is the long arrear of Gentile gratitude to that nation discharged? For to what blessing shall we refer in the long catalogue of our mercies, which we have not derived from Israel: Amidst the many vicissitudes of life, do we find daily consolations from God? Under the terror of conscience, do we behold an asylum of peace in the "Crucified One." At the graves of those we love, do we look forward to the resurrection and the life eternal? From whence do all these consolations flow? They flow to us from Judah. The volume of God was penned by Jewish hands—the Gospel was proclaimed by Jewish lips, and our Saviour himself was a Jew. Christians! repay the debt—admit the claims of Justice—yield to the impulse of gratitude—supplicate for those whose forefathers felt, toiled and prayed for you. Think of their former grandeur and their present desolation, the blighted plains of Galilee, and the forsaken banks of Jordan, where our Saviour's feet have trod—think of the ruined city once the terror of surrounding nations—the forgotten temple, whose walls once echoed back the accents of that voice, "which spake as never man spake," these memorials of other days should make us feel sorry for this persecuted race, once the favoured children of our Lord.

They are now immigrating by thousands to this "land of the free." Let us then welcome them to our shores, and offer them the right hand of friendship and love.

CLEPHIN.

#### Correspondence.

##### A FREE CHURCH.

(To the Editor of the Church Guardian).

SIR,—Upon one of the subjects of the day, noticed from time to time in your esteemed journal, there seems to me to have been a little too much unanimity to insure a continued interest; in fact, its advocacy has become almost monotonous. The cry has gone forth and been re-echoed *ad nauseam*, "A free Church!" "The Church should be free to

all!" "To the poor the Gospel is to be preached!" "No distinctions in the House of God!" "No soft hassocks, no cushioned seats reserved for the gold ringed!" "First come first served" we are told should be our rule in our houses of worship. Suffer me to enter my protest against the sentiments intended to be put forth under these expressions. Allow me to ask, What does a free church mean? It does not mean unsupported by contributions; it does not mean "Sit where you like"; it does not mean "free to all classes." Trinity Church, Halifax, put up a few years ago "for the poor and the stranger" with a great flourish of trumpets, was closed and its hard-working, energetic minister dismissed because the congregation only contributed about \$850 per annum towards expenses! and in one of the free churches (so called) the monthly collections are announced and deficiencies noticed in very plain Saxon. The minister of the same church, a few years ago, administered a very severe wiggling to a truckman, as I understood, for presuming to select for his seat a place where a high dignitary had worshipped the Sunday previous; and we well know that no man, woman or child not possessed of a go-to-meeting suit will go to the same House of Prayer with the well-dressed. The abuse of the free admission system of the public, I should have thought, would have worked its own remedy. Look at the congregations at the aristocratic churches in Halifax on the occasion of a marriage in high life. What opportunities were afforded to Christians of joining in supplication for blessings upon Sir Cooper Key, Miss Archibald and Miss Jennings? Such mobs filled our churches as, in all their activity, would not have been tolerated in any secular building! At one time the bride was forcibly separated from her father, and her dress torn; while well dressed people scrambled over the tops of the pews breaking the gas fittings in the earnestness of their attempt to obtain a better view of the ceremony. A few years ago, a friend of mine took a pew for her family at St. Luke's, front gallery, next to the free seats. And what a Babel! Sunday loafers, soldiers and their girls, sweeties, expectorations, talking, chatting and laughing, soon drove them away; for of course that part of the Church being free, the Church Wardens and other officials, though frequently appealed to, could not turn out these lively Christian people. No, Messrs. Editors, be sure of this, that the cry *Free Churches* is delusive and deceptive, and the attempt to make them so detrimental to the solemnity of worship and injurious to the religious condition of the people. The idea of a free church was carried out still further in Windsor a few years ago. The very sidewalk at the entrance of the chapel was enfranchised, and so filled with rabble, who quizzed and insulted members of the congregation as they entered and left the church; but of course they were not interfered with, as it was hoped that they would go in, hear the Gospel Message, and join the free members within. I have little doubt in my own mind that it would be far better for our whole Church if our own people and friends, by permission of the clergyman only, were allowed to be present at our services. 1. Membership would be more satisfactory. 2. Worship would be more spiritual. 3. There would be less deception, objective and subjective. The various temperance societies, the Odd Fellows, the Free Masons and other Bodies are far stronger in numbers than they would be if the public were admitted to their deliberations and exercises. That persons should be allowed at their own caprice to crowd our churches or stay away, and rush in again when some special service was to be performed, or a popular preacher was announced, the only compensation on their part being an occasional cent dropped into the plate, the honor of their company and no thanks or obligations expressed, to my mind is simply preposterous. We make ourselves too cheap by half. The candle has been held long enough; let us shew more self-respect and we shall be more respected. If our own people only and their friends who had received permission from the minister to attend were present we should have congregational worship and proper postures as a matter of course, and not so rare as to call forth journalistic commendation when it is found of a character approaching what it should be. The minister on being asked permission to attend our

services, might stipulate *devotional bearing, saying responses, reading psalms, singing hymns!* How is it now? 3. On a special occasion as an Ordination or a Confirmation scores of persons, who never enter one of our churches at any other time, fill the pews, aisles and galleries to overflowing. Witness the crowding at Amherst last summer. His Lordship the Bishop thought these were Church members or persons anxious to join. If he were to go into the church some Sunday unannounced he would find there was ample room without additional sittings. People, too, who attend service from time to time, seeing and hearing others at their devotions, unmoved themselves, imagine that they are performing a Christian duty, and set it down to their own credit! as you may easily find to be the case on paying a sick visit. Where is the distinction between our full members and our catechumens? Yet we annually bewail our loss of discipline when we have in our hands in this country, where the Church is not established, all the discipline we require, but which we are too careless to use. Look at the state of our finances. Compare that, in conjunction with our numbers according to census returns, with the figures of the same matters in the Presbyterian, Baptist or Methodist Bodies, and you will find that we are far behind our friends in our collections for Christian purposes. Though I have, I fear, long exhausted your patience and that of your readers, my subject is unfinished. I would add one observation only, explanatory, of an expression I have made use of—"To the poor the Gospel is preached." Do the Rectors of the different Churches in Halifax think that they are doing so? The poor are in the Poor House, the Parade, the corners of the streets and elsewhere, and there only can they be reached. They hold as worthless, as I do myself, the cry,

FREE CHURCH.

#### A DAY OF INTERCESSION.

We desire to remind the clergy of the recommendation of the Lambeth Conference, that Tuesday before Ascension Day, or any of the seven days after, should be observed as a day of Intercession for missions, and for the restoration of unity. Under this resolution, either Ascension Day or the Sunday after will practically be the day observed in most parishes.

We need not point out, for the clergy know well, how important a day of general Intercession is, and how great are the needs of the mission field. Whether we turn our eyes to India, Melanesia and Central Africa, or to China and Japan, or nearer home, to our own North-West, everywhere the Macedonian cry is being heard "Come over and help us." Men and money are greatly needed, and if we who have enough and to spare, shut our eyes, stop our ears, close our hands, will not our brother's blood cry out against us?

It is a great pity that the Day of Intercession was changed, or that being changed it was not connected with Ascension Day, so that the Master's going away and leaving His Church in the hands of men and sending them forth, "go ye unto all the world and preach the Gospel to every creature," with a promise of His continual presence, "Lo I am with you always, even unto the end of the world," might stimulate our zeal and devotion, and revive our drooping spirits and strengthen our weak faith. How very necessary this Day of Intercession is, both in its reference to the heathen and to ourselves. Think of the millions and tens of millions who have never heard the name of Jesus, who have never been told the story of the Cross. Think of their loss of sweet comfort and peace, of hope and expectation of the future glory, of the Home beyond, where, free from earth's trials and sufferings and sins, they shall be at rest forever. Look at the way in which parents educate their sons. How few ever give a passing thought

to the wants of the mission field, and to their duty as fathers to give up a son, the best and brightest of the family, to the Lord to be trained as a minister of His Word. The boys of Christian parents are being educated with worldly pursuits in view from their earliest days. The conversation, morning, noon and night, is of worldly things, of worldly gains, of worldly honours; and the Lord's work and the Macedonian cry are unheeded, are uncared for and despised. Alas, that it should be so, but so it is, and the clergy should not fail to direct their people's attention to the glaring inconsistency of calling themselves by the name of Christ, and yet ignoring His calls and commands. How can we hope to please God, how can we hope for His favor and blessing, if we care not for His Church and care not for those whom He died to redeem and save, and who yet, perhaps, have not heard the sound of the Gospel message of salvation through the Blood of Jesus. Surely it is most necessary for our own spiritual life that we should have these things pointed out and our duty made plain, and that we should be moved to give to God's work.

If ever we needed to be reminded of our duty to give of our substance it is at the present time when we spend so much upon self, and gratify every whim and pleasure, and forget the Lord that bought us in the persons of His needy and destitute people. Let us assemble in our churches either on Ascension Day or on Sunday, if we have not done so on the Tuesday appointed, and let us pray God most earnestly that He would bless the work of His Church in heathen lands, that He would incline us to give liberally of our money, and that He would put it into the hearts of men to offer themselves for missionary work. Thus engaged, our own hearts will lose their coldness and hardness and indifference, and we shall feel disposed to say very humbly, "Lord, here am I;" "Lord, what would'st Thou have me to do?"

## Family Department.

### ASCENSION-TIDE.

O Saviour, who for man has trod  
The winepress of the wrath of God,  
Ascend, and claim again on high  
Thy glory, left for us to die.

A radiant cloud is now Thy seat,  
And earth lies stretched beneath Thy feet,  
Ten thousand thousands round Thee sing  
And share the triumph of their King.

The angel-host enraptured waits;  
"Lift up your heads eternal gates!"  
O God and man! the Father's Throne  
Is now for ever more Thine own.

Our great High Priest and Shepherd Thou  
Within the veil art entered now,  
To offer there Thy precious Blood,  
Once poured on earth a cleansing flood.

And thence the Church, Thy chosen Bride,  
With countless gifts of grace supplied,  
Through all her members draws from Thee,  
Her hidden life of sanctity.

O Christ, our Lord, of Thy dear care,  
Thy lowly members heavenward bear;  
Be our's with Thee to suffer pain,  
With Thee for evermore to reign!

CLAIRE.

A TALE.

(Written for the Church Guardian.)

BY T. M. B.

(Continued.)

So Felix had gone, and the two girls had missed him and longed for him, each after her own fashion, and had comforted each other and been drawn, if possible, even closer together than before; and summer and winter had succeeded one another until that silent, peace-breathing afternoon when we found Marthe and Claire in one of their favorite haunts for still, as in their childhood, their happiest

hours were spent in the shade of the pine woods. There had been another silence between them, and then Claire, as she sat up and gathered her loose tresses together, said, without looking at her companion:

"I have had a letter from my father, Marthe; he is coming soon. I was beginning to wonder whether he had forgotten altogether that he was encumbered by a daughter, though I must not flatter myself now that he is coming on my account. I suppose he has some business with Monsieur Duval. It must be nearly a year since he was last here with that dreadful old man, the Marquis de Saumar. Do you remember how you took it into your wise little head that he had been brought specially to see me, and how you worked yourself up into a fever of indignation at the bar thought, though I told you Monsieur le Comte Du Plessis, though not a model father, yet was too much of a man to commit the action of a coward; for would it not be the basest cowardice to sacrifice a woman, not to say his only child, to anything so contemptible as the Marquis de Saumar? What a travesty of old age!" the girl went on, disdainfully—"old age that should be honourable and loved."

"Yes, thank God," said Marthe, earnestly, "my fears seem to have had no foundation; but it was not wonderful that I should have had them; the world does not regard things as we do, and Monsieur le Comte lives in the world—that world that you spoke of just now as being like a great heaving sea around our enchanted island. Ah, Claire, it was you to-day who spoke of change."

"Yes, but I was not thinking of that kind of change, least of all of any that could be connected with the Marquis de Saumar. No, Marthe, I have no dreams about the future in that sense; but"—and here a strange, wistful look came into the noble face—"I have had of late a curious consciousness of something mysterious going on around us. I can hardly say why I have never spoken to you of it before. Once or twice lately, when I have gone down into the village, I have noticed, or fancied, that the people looked strangely at me as I passed. So late as yesterday, when I went to take some fruit to old Jacqueline, her grandsons, Prospere and Valentin, passed me at the door and scarcely greeted me. Prospere, I thought, muttered something to himself and hurried his brother away. Is it not strange? You know how these two lads always seemed as if they could not do enough for me—how they have always brought me little offerings of early flowers, and nuts, and trained squirrels for me, and in a thousand ways tried to give me pleasure; and, only think, Gaudin, your father's shepherd, whose little girl I nursed when she broke her arm, and who seemed so grateful—when he saw me coming fairly ran into his cottage and shut the door, and as Margot was running out to greet me, he pulled her back, and I heard her crying loudly. I felt as if I was dreaming. Can you understand it, Marthe? You living amongst them surely must know whether this is something more than fancy."

Marthe listened to her friend with averted face, and when Claire ceased speaking still seemed preoccupied by the unfolding fern-fronds at her side.

"What could it but fancy?" she said at length, but in a voice different from her ordinary clear, sweet tone. "Have you not always been as an angel to these rude, ignorant people? What have they ever known but tender kindness from your hands? From the time you were a little child you have only thought of doing them good! Oh, heaven!" she exclaimed, as, in a sudden passion of feeling, she pressed Claire's hands to her lips, "how could they dare to treat you with disrespect!"

Claire looked at her intently for a moment. "Marthe, you know something about this; you have been keeping it from me. I thought you loved me too well for that."

"Loved you!" reproachfully. "Ah, Claire, you do not know how I love you."

"Then tell me what you know; it is right that I should hear what concerns me." She spoke almost imperiously, and Marthe, with a half despairing gesture, exclaimed: "Oh, if Felix were but here!"

"Felix has nothing to do with it. Marthe, you must tell me everything. What is going on? What grievance have these peasants? Why do they

treat me so strangely?" She was standing in the shade; the fair face looked cold and stern against the green background, while Marthe, excited and agitated, looked up at her imploringly. "If you do not tell me all you know, Marthe, I shall go down to the village before an hour is past and find out for myself."

"No, no, Claire! anything but that. Promise me that you will keep away from the village and I will tell you everything." Clasp her arms about her friend she drew her down beside her, and, after glancing anxiously around, as if the green solitude might contain a listener, she told all that she had gathered from observations of her surroundings for months past—all that she suspected or feared; she kept nothing back. But, after all, Marthe could give but a dim and confused account of the condition of things. Until very lately all had been so vague and mysterious that, though the sense of something impending had constantly overshadowed her, she could not have put her forebodings into words. There had been that strange restlessness among the villagers—those evening gatherings about the inn and in the open place, the excited talk and gestures among the heretofore quiet and somewhat stolid peasants, that coming and going of occasional strangers, whose presence always seemed to increase the stir. Marthe had noted and wondered at it all, and would doubtless have discussed it with Claire had she not gathered—how, she could not recall—that this new state of things was somehow connected with a feeling of disloyalty to the nobles. Little dreaming of the actual extent to which this feeling had gone, Marthe had on one occasion questioned her father, and it was his rough and violent reply which had first awakened more serious apprehension. "Va-t-en, little fool," Duval had said, "mind your own concerns and don't pry into those of other people; and mark me, no chatter to your white-faced demoiselle about your silly fancies, or you will have paid her your last visit, and I shall turn the key upon you whenever I leave the house." Brave Marthe had looked her father in the face, silent with surprise and indignation, and he had flung out of the room with an oath.

After this she had watched keenly and anxiously, and was not slow in discovering that her father was the moving spirit in the mysterious commotion which seemed to possess the place. One night—it was quite recently—she had been awakened in the 'small hours' by muffled noises in the house; her own little room looked out upon a courtyard at the back, in which stood a huge old chesnut-tree, whose branches almost touched her window. On that hot summer night the window was wide open, and Marthe, after lying uneasily awake for a while listening to the subdued sounds, rose and looked out. As she did so, she saw quite a number of men issue from the back door of the house, and after whispering together for a few moments, cross the moonlit courtyard into the garden, through which they passed out into the fields beyond. Duval himself was among them, and Marthe shrank back hastily, screened as she was by the spreading foliage of the chesnut, as she saw him turn and look up suspiciously. He went with them to the garden gate, which he closed upon them, and returned to the house. This time he did not look up to his daughter's window, and Marthe had a full view of his face in the white light of the moon. It was an evil face, as the girl saw it then, and there was a look of mocking triumph in it as he laughed silently to himself. No more rest came to Marthe that night. Evil forebodings of she knew not what—a sense of pain and bitter shame as she recalled the dark face of her father, vain efforts to fathom the mystery around her, fond anxiety about Claire, who, she instinctively felt, was threatened with some evil, an intense yearning for the presence of Felix—all these emotions banished sleep. The return of her brother was the one bright thought to turn to; for Felix was coming, a man now and able to take a man's part in the world. He would clear up these mysteries; he would, perhaps, exert an influence upon his father; he would, if needs be, protect Claire—from what? Marthe asked herself with a return of the vague fear which oppressed her.

(To be Continued.)



## News and Notes.

## ENGLAND.

The army of India will hereafter consist of 31 regiments of cavalry and 113 of infantry. Four regiments of native cavalry and 19 of infantry are to be disbanded.

There were two hundred sermons preached on Sunday, 23d April, in London, on the temperance question in connection with the Church of England Temperance Society.

According to recent investigations made by the Free Church Presbytery of New Glasgow, it appears in that city there are not less than 200,000 people unattached to any Christian church.

At the end of March, there were in London 92,233 paupers, a decrease of 3,400 as compared with the corresponding week of 1881, but an increase of 1,138 and 5,554 as compared with 1880 and 1879 respectively.

Earl Cairns, who presided at a British and Foreign Bible Society meeting at Bourne-mouth, said he thought the Society had acted wisely in not adopting the Revised Version, or even what was valuable in it. The time might come when there might be a revision of the revision—when all that was valuable in it might be retained, and all that was destructive to the beauty of the old version might be got rid of.

The Society of Friends, it would seem, is not progressing in members in England. The body is more numerous in Hertfordshire and in the eastern counties than in any other part, but even there a decline is shown. It is said, on good authority, that during the present century a hundred and ninety-six Quaker meeting-houses have been closed, and only seventy-three new ones opened. At this rate the Quaker body may be expected to die out before the end of the next century.

The *Christian Age* and the *Labour News* have both pronounced against the Salvation Army. The latter believes that "General" Booth's organization, "however it may have originated, to be now little beyond a huge machine of personal and financial aggrandisement," and that Jumbo and General Booth are on equal platforms so far as any spirituality is concerned. These are severe criticisms, but it is desirable that we should know what Nonconformists think of this, the newest form of sectarianism.

The Australian Bishopric of Sydney, in New South Wales, has become vacant by the death of the Right Rev. Frederick Barker, D. D., second Bishop of that see, who was consecrated in 1854. The diocese originally included the whole of Australia, but in 1847 it was restricted to the central portion of the colony, and called by its present title, while additional bishops were nominated for Newcastle, Adelaide, Melbourne, Perth, Goulburn, Ballarat, Bathurst, Brisbane, Grafton and Armidale, and North Queensland.

The *English Churchman* discussing the affairs of Ireland, says: "Much reliance has been placed, in certain quarters, on Cardinal McCabe's denunciations of the Land League. Giving his Eminence credit for all sincerity, it is notorious that Bishop Croke and other distinguished dignitaries of the Roman Catholic Church encouraged the Land League, and that generally the priests have favoured its objects. Nothing remains, for the present, but the direct exercise of authority and force in aid of the loyal minority of Irishmen. It is for the Queen's Ministers to discover and apply the means necessary to meet the emergency. On this point there cannot long be seriously entertained two opinions."

In the year 1881 no less than 1,435 new clergy were ordained. Of these 729 were deacons, and 706 priests. Christmas and Trinity are the most fruitful seasons, and at these ordinations respectively in 1881, 576 and 495 clergy entered holy orders. In 1876, the number for the year was 1,148, so that in five years the increase amounts to 287. The number of deacons is, of course, the real measure of increase in the ranks of the clergy. In order to maintain our existing position, with a population increasing at the rate of 300,000 a year, we require annually 734 new deacons. We are now rapidly approaching the required standard; for, last year, the deacons ordained were within five of that number.—*The National Church.*

THAT HUSBAND OF MINE is three times the man he was before he began using "Wells' Health Renewer." \$1. Druggists.

THE pyramids of Egypt were built who knows what for, but every one knows that

the Esterbrook Steel Pens were made to suit the different tastes, habits and styles of the various writers.

## CHURCH PROGRESS.

From the table compiled from the Sixteenth Annual Edition of Mackeson's Guide to the churches of London and its suburbs we gather the following particulars:—

	1871.	1882.
Churches.....	651	903
Weekly Offertory.....	156	507
Free Seats.....	102	319
Open for Private Prayer..	26	119

Roughly calculated this comparison shows that whereas the Weekly Offertory in 1871 existed in only one out of every four London churches, it is now to be found in one out of every two.

That whilst only one church in every six in 1871 was Free and Unappropriated, one church in every three is now Free and Unappropriated, and

That whereas only one church in every twenty-five in 1871 was Open for Private Prayer, one church in every nine is now open for this purpose.

## LAID ON THE SHELF.

Mr. Thos. Claydon, Shelburne, Ont., writes: "I have been suffering with a lame back for the past thirty years, and tried everything I heard of without success. Not long ago I was persuaded to use St. Jacobs Oil. I purchased a bottle, and, strange to say, before I had used it all, I was perfectly cured. I can confidently recommend it to any one afflicted. No one can speak too highly of its merits." Mr. W. E. Weeckley, also of Shelburne, thus mentions a matter of his experience:—"I have been a sufferer with rheumatism for years. I was laid up with a severe attack a short time ago, and I can truly say that St. Jacobs Oil produced the quickest relief that I ever experienced. I cheerfully recommend it to every sufferer."

A CHILD'S OPINION—A FACT.—Stanley had recovered from a very serious illness, brought on by too close application to his books, in his earnest endeavors to outstrip his little schoolmates in the race after knowledge.

His little brother, Percy, a youth of three summers, as was quite natural, held a very high opinion of the medicine (Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime) that had produced such gratifying results,—but, at the same time had a very warm affection for it on his own private account. After having enjoyed sundry "refreshments" from the nearly empty bottle, which by common consent had descended to him, he critically holds it up between his eye and the light, and with the air of a chief justice remarks,—“Mamma, I like zat better'n lobster.”

Little Percy's just appreciation is a very general one among the children who have once taken "Robinson's Emulsion," and mothers would have less cause for anxiety on account of the ceaseless drains upon the too frail constitutions of their fast-growing little ones did they but fully estimate the marvellous, strengthening and vivifying properties of this medicine and its adaptability to the wants of growing structures. Try it! Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

FOR EVERY PERSON.—Everyone suffering from painful corns will be glad to learn that there is a new and painless remedy discovered by which the very worst class of corns may be removed entirely in a short time and without pain. PUTNAM'S PAINLESS CORN EXTRACTOR has already been used by thousands, and each person who has given it a trial becomes anxious to recommend it to others. It is the only sure, prompt and painless cure for corns known. Putnam's Painless Corn Extractor is sold everywhere.

Chapped hands. A few drops of Johnson's Anodyne Liniment rubbed into the hands occasionally will keep them soft and free from soreness. Soldiers, sailors and fishermen should remember this. It is the best Liniment in the world for any purpose.

A neighbour of ours lost a valuable mare recently, it is supposed from bots. If he had used 25 cents worth of Sheridan's Cavalry Condition Powders he would have been driving his pretty Chestnut to-day. Sorry for you, Doctor. These powders are immensely valuable.

## UNITED STATES.

On the New York Exchange last week Grace Church pew No. 52, subject to an annual ground rent of \$78, was sold for \$3,000, and pew No. 32 in the same church, subject to an annual ground rent of \$54, for \$1,900.

The old Bible upon which U. S. senators have been sworn in for the last fifty years was stolen from the table of the presiding officer last month. It was found three weeks afterwards on the secretary's desk, where the purloiner had secretly replaced it.

Chicago has the largest Hebrew population of any city of equal numbers in the world. There are fifteen synagogues in the city, which have an average attendance of over 1,300 each, making in the aggregate about 20,000 Israelites who take part in the Religious Services.

The number of immigrants that arrived in New York during the month of March is larger than in the same month in any previous year! The total number of immigrants who arrived in that city during the past three months is 73,433, as against 47,847 for the first quarter of 1881, and 32,702 in 1880.

Pennsylvania had last year 319 anthracite collieries in operation, which employed 75,169 hands and turned out 27,629,128 tons of coal, at a cost of \$29,454,781 in wages. There were 385 bituminous mines worked, which produced 15,692,923 tons at a cost in wages of \$14,540,057. The average wages in the mines first named were about \$1.44, and in the others a little over \$1.87 a day.

The reporters of the Boston *Advertiser* took a census of the Church attendance of that city on Sunday, April 16th; and that paper commenting upon the attendance, says of our Church: "The Episcopalians came next, with over twelve thousand. This communion has grown rapidly in Boston, and throughout New England, indeed, of late years; though formerly it found there very stony ground."

A great number of prehistoric bronzes have lately been discovered at San Francisco during excavations for laying down a drain. Under a stratum of ashes and charcoal, says the *Antiquary*, was found a large terra-cotta urn, containing about 14,000 objects weighing a ton and a half. Among these were several hundred hatchets, besides bronze tools and weapons, bracelets, ornamented plaques, and 2,000 fibulae. It is supposed to have been collected for resmelting by a metal worker who, surprised by a war, buried the mass in his workshop under the ashes of his fireplace.

There are in the United States, according to the last report of the commissioner of education, 364 colleges; of these 41 are Baptists, 53 Methodist, 36 Presbyterian, 17 Congregational and 10 Episcopalian. The total value of the property in these institutions is, in round numbers, \$80,000,000. The average value of college property in the principal evangelical denominations is as follows:—Methodists, \$1.75 a member; Baptists, \$3.82 a member; Presbyterians, \$3.90 a member; Congregationalists, \$6.93; Episcopalian, \$13.57. The proportion of college students to members is thus stated:—Baptists, one to every 830 members; Methodists, one to every 1000 members; Presbyterians, one to every 600; Congregationalists, one to every 418; Episcopalian one to every 400.

FOR DYSPEPSIA, WEAKNESS AND DEBILITY. From George S. Bixby, of Epsom, N. H.: "Having received great benefit from the use of *Peruvian Syrup*, I am willing to add my testimony to the thousands of others constantly sounding its praise. During the war I was in the army, and had the misfortune to be taken prisoner, and he confined in Salisbury and other Southern prisons several months. I became so much reduced in health and strength as to be a mere skeleton of my former self. On being released, I was a fit subject for a Northern hospital, where I remained some two months, and then came home. My physician recommended and procured for me several bottles of *Peruvian Syrup*, which I continued to use for several weeks, and found my health restored, and my weight increased from ninety pounds to one hundred and fifty, my usual weight, and I have been in usual good health ever since. I can cheerfully recommend it in all cases of weakness and debility of the system, whether arising from an impure state of the blood, dyspepsia, or almost any other cause, believing it will in most cases give entire satisfaction."

Sold by all druggists.

THE tenth anniversary of the founding of the Old Catholic congregation at Cologne was celebrated on February 2d, the festival of the Purification. Bishop Reinkens preached on the occasion. A banquet was also held in a large hall, followed by speeches from Counsellor Wilfang, Justirrauh Elven, Bishop Reinkens and others. In the evening Professor Von Schulte delivered an address. After surveying the progress and condition of the Old Catholic congregation in Germany, Herr von Schulte expressed his confidence with regard to the future of the movement—a future which Romanism cannot have.

DON'T DIE IN THE HOUSE.—"Rough on Rats." Clears out rats, mice, roaches, bed-bugs, flies, ants, moles, chipmunks, gophers, etc.

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

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## PRESIDENT:

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Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, &c., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church. There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for Boarding and Lodging.

A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, CHAS. H. CARMAN, Esq., Halifax.

## THE COLLEGIATE SCHOOL,

of which the REV. C. WILLETTS, Graduate of the University of Cambridge, is Head-Master, supplies an excellent preparatory course of instruction, enabling Students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.