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The Church Guardian.

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

Vol. 8.—No. 48.

THURSDAY, MARCH 16, 1882.

One Dollar a Year.

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

NEW RULES.

In arranging our books for mailing under our new method, we find a very great number of unpaid and overdue subscriptions. We have not felt disposed to insist upon a strict interpretation of our terms in the past, feeling that our subscribers have had no way of knowing when their subscriptions expired. Now, however, we must be more particular, and subscribers must be more prompt if they wish to obtain the paper at a dollar a year.

Our terms will be, as formerly, one dollar when paid in advance, and a dollar and a-half if allowed to run over one month from the time when due. We allow the month's grace so that our subscribers may see that we are not desirous of charging more for the "Guardian" than a dollar a year. But positively, in the interests of the paper, and for the protection of those who pay in advance, we cannot allow subscriptions to run beyond that time at the lower price. Subscribers will please make a note of this, as there will be no exception made to our rule, and consult the little label on their paper each week, which will tell them up to what time their subscription is paid.

To those who are now in our debt, for the same reasons, not having notified them, we shall be content with a dollar a year, but it must be understood that unless the amounts are paid within thirty days they will be charged one dollar and a-half a year, from the time when their subscription was due.

After thirty days from this date all subscriptions over a year unpaid will have to be collected, as the money will be required to meet the largely increased expenses. It must also be understood that persons once subscribing receive their paper until they return it through the Post Office marked "refused," and that no paper can be so returned until all arrears are paid up to date.

The district overflowed in Mississippi is thirty miles wide by sixty long.

The British Archaeological Association is to hold its next meeting at Plymouth.

A party of 325 Jewish refugees from Russia arrived at Philadelphia by the steamship Illinois, and were taken to the old Pennsylvania depot, and liberally supplied with food and clothing.

Anti-polygamy meetings have been held in several large cities of the country, expressing the determination of the people to put down the abomination that has its centre at Salt Lake City.

A Pittsburgh manufacturer proposes to erect buildings of glass, manufacturing the material the size of a common brick. He says that the cost will not exceed that of a cut granite building, and with the material colored, fine effects can be got.

The Baptist Annual for the State of New York reports four "Churches" less than last year, with 286 more members. The number of persons baptized, 3,533, was 745 less than the number baptized the previous year. Of the 874 "churches," 444 report no baptisms.

Florida has 50,000,000 oranges this season, and calls it a short crop. It is but a few years since orange-raising, except as a kind of fancy farming, was unknown there, but the business is growing so fast that five years hence the production is expected to be 250,000,000.

Several years ago Ericsson predicted that the Nile and the Ganges would be lined with cotton and other factories driven by solar heat. A French Engineer in Algiers is already contributing to the fulfilment of this prediction by pumping water and making it boil by solar force alone.

The average life of an English gold sovereign is about eighteen years—that is, the coin loses three-quarters of a grain in weight in about that length of time. It then ceases to be a legal tender. It is said that the 100,000,000 pounds of British gold coinage, 40 per cent., is worn down below the legal weight.

A Convocation holden at Oxford Feb. 21st conferred the honorary degree of D.D. on the Most Rev. Antonius Chariates, Archbishop of Corfu, who was presented by Professor Ince, and that of D. C. L. on M. J. Genadius, Greek Charge d'Affaires in London, who was presented by Professor Holland.

The death of Ko Kun Hua, the professor of Chinese at Harvard College, is a sad ending of the first attempt to establish a department for the study of Chinese literature in that institution. The Professor, although he had few pupils, was, it is said, a man of the highest intelligence and of fine powers as a teacher.

Dr. H. C. Potter has been addressing the students of the Berkeley Divinity School on "City Missions." He says there are over 7,000 Bohemians living in one quarter of New York, and other races in proportion. In Grace Church Parish there are services every Sunday in Italian, Bohemian and Danish, in addition to the regular services.

It is reported that in the last eleven months the Panama Canal Company has lost 60 officers, engineers and others, by yellow fever. Laborers who die of the disease are hardly counted, and until recently the company refused to furnish them with coffins. One American contractor who started out in the morning with 45 men had nine stop before noon, attacked by the dreadful disease.

The annual meeting of the Church of Ireland Temperance Society was held in Dublin, on Friday week. The Archbishop of Dublin, who presided, explained that the meeting was held unusually early in the year that public feeling might be aroused, not to extract pledges, but to bring honourable pressure to bear on members of Parliament to give their support to the extension of the Sunday Closing Act.

At Port Said, at an entrance of the Suez Canal, it is proposed to establish a church, parsonage, hospital and seamen's home. Canon Scarth, whose labours in connexion with the Gravesend Water side Mission have overtaken his strength and compelled him to winter in the East, has ascertained the great need of the case. Admiral Inglefield puts forth an appeal on its behalf. The Suez Canal Company have granted a site.

While Middle and Western Europe have been enjoying a winter of unusual mildness, Greece has been experiencing one of extraordinary rigour. In the streets of the village of Cephissia, at the foot of the Pentelikon, only a few miles from Athens, the snow has been lying for days six feet deep. Even in Athens itself the streets have been blocked with snow. The day preceding the fall the same streets had to be sprinkled with water, owing to the clouds of dust.

The procession of the Mardi Gras in New Orleans was over two miles in length, and comprised fifty-five cars. The pageant of the Krewe of Comus filled twenty cars, illustrating the religions of the world. Twenty-five thousand invitations to the king's ball were issued. If such festivities are needful for the recreation of the people, it is to be regretted that they are associated with Lent. They cannot be considered a suitable preparation for the solemn season on the eve of which they are held.

The founder of the Sheffield Scientific School connected with Yale College, Mr. Joseph E. Sheffield, of New Haven, died on Thursday morning last. His educational benefactions amounted to more than \$650,000, the larger part of which was given to the School which bears his name; but Trinity College was an object of his benefactions, and he has left \$100,000 to that institution. He established a parish home in connection with Trinity Church, New Haven, at a cost of \$75,000.

One Wednesday evening a few weeks ago Professor S. Wells Williams, of Yale College, received a despatch which had left the interior of China the day before, and travelled a distance of nineteen thousand miles. This is almost equal to a proposition the *Lutheran Observer* once heard a returned missionary make to an audience which he was addressing in the interests of the foreign field. Said he—and he meant what he said—"If you give me \$1000 for our brethren in Shanghai to-night, I'll telegraph the news to them at once, and they'll get it last evening."

The great elephant "Jumbo," which has long been one of the notabilities of the Zoological Gardens, Regent's Park, has been sold to Baraun. On Saturday an effort was made to take him away in a huge covered car, but, disliking the arrangements, he refused to enter it, and the attempt had to be abandoned. The next morning the cage was sent on and he was led out. When he got into the road he lay down and refused to go further, but willingly accompanied his keeper back to the elephant house. The sale has created a very strong feeling of disapprobation.

The Roman Catholics of Ireland occasionally vindicate after a very rough and ready fashion the "free and open" principle. At Gurteen, County Sligo, the parish priest lately set up the pews of the

parish church to public auction, the curate doing the auctioneer's part. The present occupants claimed a vested right in them, but the peasantry at large showed their feelings on the subject by rushing en masse and tearing the entire woodwork to atoms, immediately after Divine Service. In consequence of the great scandal created the Bishop has suspended the parish priest.

From the annual report of the Peabody trustees, it appears that at the end of last year they had expended 781,040l. 9s. 7d., and had provided for the artisan and labouring poor of London 6,160 rooms, exclusive of bathrooms, laundries and washhouses. These rooms comprised 2,787 separate dwellings, which were occupied by 11,549 persons; 432 new dwellings had been opened during the past year, and for these there had been upwards of three thousand applicants. The death-rate in the Peabody buildings for the year was 17.2 per 1,000, or about 3.98 below the average of London.

The Bishop of London invited a considerable number of laymen to meet him at Willis rooms on Tuesday, March 7th, at 2.30, to consult with him as to the expediency and practicability of organizing a diocesan conference for the diocese of London. The majority of the clergy, before whom he has repeatedly brought the subject in their rural deaneries, appear to be desirous that a conference such as has been established in every diocese except three, Llandaff, Worcester, and his own, should be held in his diocese. But the circumstances of London are so peculiar, and the difficulty of representation so great, that he feels that special consultation with the laity, whom he wishes to unite in one body with the clergy, is imperatively necessary. The laymen invited are of all shades of opinion, and of various social positions, in order that the scheme to be laid before them may be canvassed from every point of view. Should it be adopted, it is probable that an election of clerical and lay representatives for every deanery will take place in June or July next. The Rev. Dr. Thornton, vicar of St. John's, Notting-hill, has been appointed by the Bishop as provincial honorary secretary.

LIVING AND DYING IN CHRIST.

Ye ransomed ones, remember that you bear through the world the image and superscription of Jesus Christ; in whatever company of men you stand forget not that His signature is upon you; and when men, thoughtless and ungodly, would win you from His service, tell them that there is One in heaven with Whom you are one; that you live as members of His spiritual frame, incorporated unto Him and in Him, and by Him righteous, sanctified, redeemed; and that, being thus, not your own, but His, you are resolved, whatever the dreaming world may say, in Him to live, that in Him you may die; and in Him to die, that in Him you may live forever.—Rev. Archer Butler.

WHAT OF THE NIGHT?

"Watchman, what of the night?" So let every man question his soul as the Lenten shadows deepen. Do we realize that it is night, with sin around and within us; or are we deceived by the glitter and the glare of the artificial lights of the world? Do we look for and long for the Sun of Righteousness, or are we content to live amid shadows and to pass through this night of sin to the outer darkness? What of the night? Is it leading on to the morning, or has it no hope, no promise? Amid the obscurities of sin, and under the over-clouded heavens of sorrow, are we drawing nearer to Him Who lighteth every man that cometh into the world? Watchman of the soul! thy gaze should be eastward! The dawn is breaking, and the Sun of Righteousness is arising with healing in His wings. The glory of the Resurrection-morn is on the Eastern hill tops. *Living Church.*

IRREVERENCE.

Unbelief comes oftener from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian or a gentleman indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect without reverence is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I

would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke, but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle, that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will paralyse our piety.—Rev. Dr. Washburn.

UTILITY OF LENT.

Does the observance of Lent do any good? This is a pertinent question, and deserves a very thoughtful consideration. We make some suggestions by way of answering it.

If any of us make a mere form of the observance of Lent—if, beginning with Ash Wednesday, and closing with Easter Even, we abstain from the theatre, balls, parties, worldly amusements, and devote ourselves to church going, to fasting, and the like, and stop there, the danger is that it will be after all a mere form, and will do us harm rather than good. That men make this mistake there can be no doubt; and if they suppose the world is blind to this inconsistency, they make another mistake. People generally, and especially children, are quick to see what is real, and what is put on. They understand perfectly the difference between sanctimoniousness and a true Christian life and spirit. To observe Lent, therefore, as a mere form, is to do ourselves an irreparable injury, and bring discredit upon our Church and the cause of religion. We have a kind of horror of any conspicuous, cut-and-dried ways and fashions during the Lenten Season. Better that we be as quiet and unobtrusive as possible.

But were our reason may be, ~~unobtrusive~~, misunderstood and sadly perverted, we can have no doubt that it is a wise appointment, and can be made of incalculable service to Christians. Let us look at a few of its benefits.

1. It makes a break in our everyday life which is much needed. The recurrence of Sunday is a great help; but we need something more. After the excitement of the autumn and winter, we need a period of change and of rest—a kind of prolonged Sabbath. Every year in our cities and towns, and indeed, throughout the whole country, life becomes more and more intense. By reason of the rapid transit from one point to another in these later days this intensity is spread over all the land and among all the people. Therefore a Lenten Season is needed everywhere.

2. While the Church acts as a whole in this matter, and gives its sanction to the observance of the season, it still has in view the spiritual good of its individual members. This is the prominent idea. It is, therefore, for each individual member to consider how the observance may be made to promote his or her highest good.

3. If we turn our thoughts to the study of our own lives—taking up the feelings, the thoughts, the motives, the passions, the ambitions, in fine everything which makes up what may be termed our inner life—and then look at our words, our actions, our example, and our position and influence, we shall probably discover a good deal which could be made better by a little attention. The business man will be made to ask himself whether all his modes and ways are exactly right and upright—whether, by precept and example, he is training up his sons and clerks to be true, right-minded, honorable men. The woman of influence and wealth will also be driven to consider her habits, her principles, her ways, and her fashions. Is she setting in her family, and out of it, the example and pattern which her daughters and others should imitate? How about the simplicity and godly conversation of her daily life? Is Christ in it all, and does His Spirit run through it all?

Indeed, all classes, from the highest to the lowest—men, women, and children—when they look narrowly into their lives will discover a great deal which needs correction—a great deal which is not only un-Christlike, but directly opposed to Christ and all His teachings. Now, to all such, the Lenten Season comes as a benediction. Through weeks it is reminding them and all others that the service of God is not a lip service—a mere form of words or outward acts, but a real thing of the heart; and that to be of any use here or hereafter, it must lift up a whole life to a likeness in spirit, word, and deed, to the life of the Son of God. With such an end in view, our Lenten Season may be an unspeakable blessing. Without such an end it may be a curse to us.—*Parish Visitor.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

AMHERST.—Rev. Canon Townshend has been quite ill, but we are glad to learn that he is now improving. Mr. Drake, the efficient organist of Christ Church, resigns his position at Easter. He intends going West.

WESTVILLE.—There are a few Church people here, and to them Mr. Moore, Rector of Albion Mines, affords opportunities of public worship twice a month. He has just received the following address, to which he made a grateful and suitable reply:

Rev. and Dear Sir,—At the beginning of another year, we beg that you will kindly allow us to convey to you our deep sense of appreciation of your clerical labours in our midst, and the high estimation in which you are held as a man. Notwithstanding the many drawbacks incident to a new field, you have ministered to your parishioners in Westville during the past three years with cheerful animation, constant faithfulness, and exemplary devotion. No tribute of ours can do justice to your great kindness, excellent counsel and example; but we thank you most heartily, and ardently desire that you may be encouraged to "go forward" in the Master's work here and your appointed fields prospered and blessed. We beg that you will accept the accompanying gift (a purse containing \$30.00), not for its intrinsic value, but as a very small expression of our sincere regard for you as a true gentleman, eloquent preacher, and faithful pastor. On behalf of your parishioners, we remain, reverend and dear sir,

Yours faithfully, etc.

ALBION MINES.—On Sunday, the 5th, thanks were offered to Almighty God in Christ Church, and in St. Georges (New Glasgow), for the escape of our beloved Sovereign from the maniac's bullet. After the latter service Mr. Newton Drake, the organist, played "God Save the Queen" as the congregation left the Chapel.

WALTON.—Presentation to Rev. Mr. How.—

ADDRESS.

We, your parishioners and other friends in Walton and vicinity, as some slight token of our appreciation of your faithful work as a clergyman, and our regard for you as a personal friend, would ask your acceptance of this purse (containing \$80), and of the accompanying articles (value \$13); regretting that the impassable state of the roads has prevented the appearance among us this evening of many parishioners and friends who would otherwise be here, and in particular one of our most zealous and noble-hearted Churchmen, (A. McNeil Parker, Esq.) who, absent from home, has been unable to return in consequence of the impossibility of travelling over the blocked up roads. We trust that your valuable life will long be spared to continue the noble and self-denying work of a clergyman in our midst.

Walton, March 6, 1882.

REPLY.

My Dear Parishioners and Friends,—I have again most cordially to thank you for making this opportunity of assembling in this hall, as you did on two former occasions for the same object. In the first place, I construe your act in its highest light, viz., your earnest desire to express your heart felt allegiance, and to do honour to my Glorious Master our common Lord and Saviour, the King of kings, and then your warm attachment to the Kingdom He Himself set up, which, being planted in dear old England in times Apostolic, has in all succeeding ages, like a polypos, cast its tentacles from England, as centre, to all quarters of the habitable world—east, west, north and south—and your gratitude that God planted one arm in the rock-bound shores of Nova Scotia, a finger of which has been located in this parish, and has been signally blessed as a means of guiding wanderers homeward from our native land, and, lastly, as an expression of your good-will towards me. In this connection, I assure you, no such token is necessary. I have most abundant proof in my constant intercourse with you, as pastor and friend, that you have anything but hard feelings towards me. I rejoice to say that though I have not feared to speak plain Bible truths, as interpreted by the dear Church of our fathers, I have thereby won your confidence, esteem and affectionate regard. Yet, though this well-filled purse is not needed to show your attachment to me, I am truly glad that I may fairly conclude that you value the Gospel at a much higher figure than you are pledged to contribute towards its support.

Pray that God will ever enable me so to labour, that, whether loved or hated by man, I may witness for Christ; and that He will mete back to you in the same measure as you have meted to Him through His ambassador.

Mrs. How particularly wishes me to thank you for your past kindness to her and the members of our family, and I invoke the blessing of God, our loving Father, on you and yours, both now and forever.

Your faithful Pastor and friend,

HENRY HOW.

Walton, March 6, 1882.

The above event was to have taken place during the moonlight nights of February, but the frequent storms delayed the presentation. The evening was most pleasantly spent in listening to the well-rendered recitations of C. E. DeWolfe, Esq., of Windsor, who has taken a deep interest in the Church at Walton in the past, and also to the singing of the choir, under the directorship of Miss H. Allison. Anyone who knows the circumstances of these noble-hearted people of Walton will be able to estimate the great sacrifice they have made to raise such a handsome purse for their clergyman. I am sure that inasmuch as 27 of our number have had their salaries reduced that we should see 26 other accounts similar to this appearing in your columns. Let the 26 parishes try one, and see whether their pastor will be grossly offended; if so, don't on any account repeat it; if not, do by all means, until he declines to accept. "Where there's a will, &c." For see how Walton has done her duty, and by the same sacrifice other parishes could raise proportionately larger or smaller sums. These voluntary expressions of the people are most encouraging (and most acceptable) to the Clergy, who, though they do not murmur, often scarcely know where the money is to come from to pay their honest debts.

HALIFAX.—St. Luke's—Mr. A. P. Silver will lecture in St. Luke's Hall this (Thursday) evening, at 8 o'clock. Subject, "Savonarola the Florentine Reformer." Admission 15 cents; two for 25c.

DIOCESE OF FREDERICTON.

GREENWICH, K. C.—The concert by the choir of St. Paul's Church, of Oak Point, in aid of the building fund, came off on Wednesday, March 1st. The sum realized was \$14.50. Great credit is due to the choir for their energetic efforts to provide funds for the repairs of the church.

SHEDIAC.—The Lenten Services are remarkably well attended. On Wednesday evenings this church is nearly full. Three courses of sermons are being preached. On Sunday mornings the course is on "Temptation," on Sunday evenings on the "Prodigal Son," and on Wednesday evenings instructions on "The Way of Salvation." On Friday evening a Bible Class is held. On Sunday the services in Shediac may now be ranked as among the heartiest in the Diocese. There are hearty responses and good singing. The offertory averages about \$10 a Sunday. The affairs of the new Rectory are progressing, and the Parish is ambitious of having the best Rectory in the Diocese. The Rector, Rev. H. H. Barber, speaks very highly of the kindness of the people, who seem to vie with each other in making him comfortable. The Sunday school is prospering, though the severe winter has been against it. We are glad to chronicle this remarkable change that has come over this old and well-endowed Parish. At first the evening service, which was a complete novelty, was looked upon as a doubtful experiment, but this church is now full at this service.

POINT DU CHENE.—We understand that the Rev. J. N. Jones will shortly take charge of this Parish.

CARLETON.—The Sunday school of St. George's Church was broken into last week, and the collection box robbed of between two and three dollars. The annual Lenten Confirmation was held on the morning of the Second Sunday in Lent in St. George's Church. Thirty persons received "the laying on of hands"—nine men and twenty-one women. Ten of this number were heads of families, and twelve were formerly attached to different religious denominations. The Bishop of Fredericton also preached the same Sunday at evensong in St. George's Church.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

TOWNSHIPS, MISSION OF HATLEY.—(Concluded.) Under such circumstances it is not difficult to imagine the effect of this intelligence on the minds of the residents of Hatley and Waterville. When they learned that after all the united efforts of both pastor and congregation, he, for whom the house was built, was not going to inhabit it, they felt that their fond hopes were blighted and their efforts paralyzed. The bare idea of losing their beloved pastor filled every heart with sorrow. After the first burst of grief, however, some members of the congregation suggested presenting him with a farewell gift. Several ladies undertook the task of collecting subscriptions for that purpose. They were very successful—even at Massawippi, where they lay no claim to Church membership, all willingly subscribed. If they did not belong to the Church, the respect in which Mr. Balfour was held by all was sufficient to make it a pleasure to contribute towards the present. The result of the subscription list in East Hatley and Massawippi was somewhere between \$60 and \$70. All this was done without Mr. Balfour having the slightest intimation that such a scheme was on foot. The day before his departure was appointed for meeting at the Academy Hall, Hatley, where his friends and congregation assembled to publicly say farewell. He was busily engaged in preparing for his departure on the morrow, when a deputation from the hall, about seven o'clock in the evening, desired his attendance. Imagine his surprise on arriving

thither to perceive displayed at the further end of the hall a beautiful present, consisting of an ice pitcher, tray, goblet and bowl. After an interval of a few minutes occupied by the exchange of kind greetings, W. G. Murray, Esq., of Massawippi, in the name of the congregation and friends of Mr. Balfour residing in East Hatley and Massawippi, presented him with their gifts and an address, expressing the heartfelt sorrow experienced by all at parting with one for whom they entertained such deep feelings of affection and respect, accompanied by a wish that his future career in a wide sphere should be all that could be desired. He responded in a few appropriate words, expressing the feeling of gratification with which he contemplated the many marks of affection and kindness which emanated from the hearts of his friends and the members of his congregation. He said the surprise was so complete that he was quite at a loss to express his gratitude for the tender expression of kind feeling evidenced towards himself, and added, moreover, that he would ever think with the greatest pleasure of his ministry in Hatley and the kindness he received, and that he would always take a deep interest in their spiritual welfare. Previous to this he was surprised in a similar manner by the congregation of St. John's Church, Waterville. He was requested to call at a certain house where some friends desired to see him. There he was presented with an address and a purse containing some \$20 or \$25. The Rev. A. Stevens, of Dixville, was appointed to succeed Mr. Balfour in Hatley. While everybody mourned Mr. Balfour's loss, they did not forget that they owed the duty of hospitality to his successor. The congregation of St. James' Church held a reception at the Academy Hall, when, in the presence of a goodly number, Dr. Jones, of Hatley, presented the new clergyman with an address of welcome, expressing a hope that his work in a new sphere would be attended with marked success. Some time afterwards Mr. and Mrs. Stevens held a reception in the new parsonage, at which all expressed themselves as having spent a very pleasant evening. Mr. Stevens has given expression to sentiments of satisfaction with his new field of labor and the kind hospitality of the people. We sincerely wish him success, and have no doubt that he will soon win the affection and respect of his congregation. We are happy to state that the Mission of Hatley and Waterville will at no distant date be elevated to the dignity of a parish. The endowment fund for the Rectory of Charleston is accumulating, and very soon we expect that a dividend will be available, when the Mission will become a self-supporting parish.

COMPTON.—The "Ladies' College" is, as usual, well attended, which reflects great credit on the Principal for his efforts to make this an institution surpassed by none.

MAGOG.—The members of the "Junior Literary Society," after a very successful entertainment, presented their President, Mr. J. J. Procter, with a handsome purse.

LIABILITY OF A CLERGYMAN MARRYING MINORS. A Mrs. Couture, of Sherbrooke, sued Rev. John Foster, Rector of Coaticooke, for having married her minor daughter without the bans being published. The action was dismissed by Hon. Mr. Justice Doherty, and the judgment was confirmed by the Court of Appeal. The Court held that the responsibility of the clergyman was fully covered by the marriage license, and also that the marriage had proved a most advantageous one. The plaintiff claimed alleged loss of service, but the Hon. Mr. Justice Ramsay, of Montreal, held that it was most absurd for a mother to claim any proprietary rights over a daughter 20 years of age unless she were domiciled with her mother.

RIVIERE DU LOUP, EN BAS.—Our parish has been deeply moved by the death—almost sudden—of Mr. Alexander Fergusson. Mr. Fergusson was an engine-driver, and his rapid illness, it appears, was the sudden culmination of unsuspected injuries received at an accident a few weeks ago. He was a young man in the prime and vigour of life. He was universally esteemed for his steadiness of character, his quiet, unassuming demeanor, and for his uniform kindness of disposition; moreover, he was an only and most devoted son. It is not remembered that there was ever a larger funeral at the English Church of Riviere du Loup; many were unable to get in. This general respect for the departed and heartfelt sympathy for the bereaved was still further marked on Sunday by the Methodists closing their chapel at the "Station" and attending the Church service, when a funeral sermon was preached by the Rev. R. C. Tamps to a deeply affected congregation.

Your readers have been kept informed of the progress of the mission work of our Diocesan Missioner, the Rev. Isaac Thompson. Success has so far attended his labours beyond the expectation of the most sanguine. For this result the whole Church will rejoice. It has been suggested to me by the projector of this important work that I should obtain for your widely-read paper regular notice of the time when each mission will be held, and that I should, on behalf of this Diocese, ask the prayers of your readers for God's fullest blessing upon this our venture of faith and love. Notice will accordingly be sent you regularly for the future of the time of holding each Mission

sufficiently long beforehand for the information to be in the hands of all your readers before each opens, and all who read the notice are requested to join us in special prayer for the outpouring of the Holy Spirit upon the work. A very successful Mission is now in progress at Kirkdale, a fuller notice of which will be sent you in a few days.

Mr. Thompson's next Mission, then, will be held at Leeds, in the county of Megantic, the Rev. John Kemp, D. D., incumbent, beginning on the 24th March. The next after Leeds will be held at Georgeville, Mission of Magog, on our beautiful lake Memphremagog, the Rev. James Hepburn, M. A., incumbent, to begin on the 7th April. Each Mission will continue for ten days, unless there should occur some special reason for prolonging it.

If we ask the intercessions of your readers outside our own borders, we ought to afford them some information as to the circumstances of those among whom in each case Mr. Thompson will be labouring. The two Missions of Leeds and Magog are as widely different in the character of their population as possible. Leeds is one of our very oldest Missions, and its people are all old country people, members of the Church for the most part for generations, accustomed to enjoy her services as nearly as possible gratuitously, and quite willing that it should always be so. The people of Magog, on the other hand, are mostly American in their origin, the small minority who form our congregations warmly attached to their newly found mother, and willing to pay for the services they receive. The mass of people outside in Magog belong to no religion; in Leeds all have long since been gathered into some one of the more sober of the Protestant sects. Those within the Church in Leeds need quickening, in Magog those outside must be gathered in.

Let me here say to the Clergy and Churchwardens of those parishes who seek Mr. Thompson's services, that I hope it will not, in any instance, be forgotten that all the expenses for travelling from his home and back or otherwise incurred by the Missioner, are to be borne by the parish seeking his aid, his salary alone being provided by the Central Committee. I have no reason for thinking that this matter has been in any instance forgotten; but in the all-absorbing attention to more important matters it might be overlooked. Distinct provision for meeting these expenses ought to be made in each instance before requisition is made for the services of the Mission. S.T.P.

QUEBEC.—The fifty-third anniversary meeting of the "Church of England Female Orphan Asylum" was held in the institution on the 6th of March. The Bishop addressed the children in a very impressive manner. The Rev. Messrs. Housman and Rawson were present. A few prizes were distributed. The committee of ladies were congratulated on the efficiency of their new matron. A sumptuous tea was provided for the children as usual.

The usual meeting of the Church Missionary Union was held in the National School on the first Monday of the month, when the Rev. G. V. Housman gave some information upon "Mission work in Delhi."

A very beautiful set of altar linen has just been presented to Mr. Hamilton's Church, accompanied by the following words:—St. Matthew's Church. Altar linen for use on festivals. Offered by ladies of the congregation and a few others who attended the early celebrations during the "Mission."

DIOCESE OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—There is an activity in our churches of such a generally uniform character, that while it presents nothing special in "news items," indicates solid work. We may presume that in country as well as in city the clergy see the importance of using the Lenten time as a "Mission" time. In the country however, the season itself causes impediments to this work. Blocked or broken roads, dark nights, or disheartening weather. The few faithful that manage to turn out, finding themselves few, and as to the seating in the church, "far between," require some physical energy as well as faith and love to keep them up in their attendance. In view of this difficulty of a large church and a few people, ought not the clergy, when they are engaged in building a parsonage, to provide a small wing to such parsonage and in the immediate vicinity of the Study, so that the one heating apparatus may do, in which wing (call it by any name you will) a good deal of the parish work may be carried on with convenience to the clergyman and comfort to the people. Here could be held Bible and Confirmation or other instruction classes—here the clergyman could have daily prayers, and be sure of a congregation, for there he could assemble his own family, let who else likes stay away, if so minded. Many are the advantages that will occur to the mind of a working cleric in having such a room, costing little additional to construct, and little to heat, and great would be the return spiritually to such Parish, and where there is a good return spiritually, there will accompany it a large appreciable return financially. Why is it not tried? Is there any such in existence in any of our Canadian Dioceses?

HEMINGFORD.—The parsonage has lately been destroyed by fire, and a special meeting of the Vestries of the Churches of St. Luke and St. John.

was held on Monday, Feb. 27th, to consider matters relative to building a new one. A committee to solicit subscriptions for the rebuilding of the parsonage was appointed. It was agreed to lease a building for the use of the minister, till a parsonage can be rebuilt. The clergyman of this Parish would appreciate and know how to use a room such as is described above, and we commend it to his consideration and to those who will assist him in the erection of the new building.

Most of our churches are open for an additional week night service. The Litany with the latter portion of the Communion Service makes quite an appropriate and special service, the sermon, meditation or reading coming after the Litany.

ST. JOHN'S.—On the 27th Feb., Canons Baldwin and Evans, of Christ Church Cathedral, Montreal, delivered most earnest and splendid addresses on the subject of the missionary work of the Church of England, and they succeeded in making a very effective appeal to the hearts and pockets of their auditors. The Rev. Mr. Mills presided with his customary tact and ability. Canon Ellegood's lecture on Palestine the next night was equally appreciated and elicited the hearty applause of a most appreciative audience. This lecture was for the benefit of Trinity Church, Iberville, and the Rev. Mr. Lewis, the zealous Rector of that Parish, presided.—*News.*

LACADIE AND ST. LUKE.—The Rev. B. P. Lewis, Rector of Christville, has, at the request of the Bishop, consented to hold services on Sunday afternoons, alternately at Lacadie and St. Luke.

KNOWLTON.—In the Parish of Knowlton a meeting of the vestry was lately convened to consider the matter of filling the vacancy caused by the resignation of Rev. C. Bancroft, but nothing definite was determined.

ST. ALEXANDER.—On 27th ult., the residence of Thos Morris, Esq., was the scene of a happy social gathering, consisting of the two Protestant families of this place and a large number of their friends from Sabrevois, The Rev. Mr. Lewis, who holds a monthly service was invited with Mrs. Lewis to be present, without receiving the remotest hint as to the object of the meeting. Imagine therefore his happy surprise at being presented with a sum of money collected among these friends and his former parishioners at Sabrevois. Thanks were expressed by the rev. gentleman in a short address. After doing ample justice to the excellent repast, a most enjoyable evening was spent in listening to a variety of songs, readings and recitation. The Rev. Edward Roy, Principal of the new boarding school at Sabrevois, presided.

DIocese OF TORONTO.

(From our own Correspondent.)

CALEDON EAST.—Last week a series of missionary meetings was held in this large mission. The deputation consisted of the Rev. H. D. Cooper, B. A., the Rev. W. W. Bates, B. A., and the Rev. C. C. Johnston, R. D. The weather was very unfavorable and the roads all but impassable, but the meetings were remarkably well attended and the collections larger than ever before. At St. James' Church the addresses were preceded by a short choral service, with special Psalms and Lessons. The members of the deputation were surprised and delighted, having had no idea that a rural congregation could be trained to sing and chant with such spirit and accuracy; but then the Rev. W. F. Swallow is very musical, and has taken great pains with his people. At Palgrave, another station, tho' the rain was pouring down in torrents, the hall was crowded, and the meeting was really a great success. A new church was consecrated here last year, and it will (D.V.) be opened for Divine Service next summer. It is of white brick, and quite ecclesiastical in appearance. When finished, a fuller account of it will be sent to the CHURCH GUARDIAN. It was very satisfactory to the deputation to be able to state that the Diocesan Mission Fund was in a more satisfactory state than it had been for several years, and the claims of the Great North-West were not forgotten.

BRADFORD.—The Rev. A. W. Spragge, Incumbent, has sent in his resignation, to take effect at Easter. He is to succeed the Rev. Mr. Owen, of Newmarket. Mr. Spragge during his residence in the Rural Deanery of West Simcoe has been very highly esteemed by every member of the Clerical Chapter, and they are very sorry that he is about to be removed. It is rumoured that the Bishop placed three names before the Church people of Bradford, and that they have selected the Rev. J. Farncomb, M. A., to be their Incumbent. Lieut-Col. Tyrwhitt, lately returned by a majority of nearly nine hundred as Conservative M. P. for South Simcoe, has for some years been an active and zealous Churchwarden in this Mission.

COOKSTOWN.—Rev J. Fletcher, Incumbent, was pleasantly surprised lately by a number of his parishioners, who called at the parsonage and presented him and Mrs. Fletcher with a purse, which, with other gifts, amounted to over one hundred dollars. The old church-bell having been broken, a new one (to cost about one hundred and twenty

dollars) has been ordered, and is to be placed in the tower by Easter.

MIDNIGHT.—A soiree in aid of Christ's Church was held in the town hall recently. Very elaborate preparations were made; and, had it not been for the inclement weather, there would have been a large attendance. Even as it was, more than a hundred were present, and the financial result was about thirty dollars. Mr. Farncomb, the incumbent, is working energetically, and is encouraged by increasing signs of life in his extensive mission.

DIocese OF RUPERT'S LAND.

(From our own Correspondent.)

The list of promotions in the Diocese of Rupert's Land to take effect at Easter, includes the Rev. S. P. Matheson, B. D., deputy Head Master of St. John's College school, who has been appointed Professor of Exegetical Theology, and a Canon in St. John's Cathedral. The Rev. W. C. Pinkham, the new Archdeacon, although Provincial Superintendent of Education, is Secretary of the Diocesan Synod and of the Mission Board. He is always on duty on Sundays, and will take his share of Parochial work in the Cathedral Parish.

Family Department.

"GATHER UP THE FRAGMENTS THAT REMAIN."

(Written for the Church Guardian.)

If we only would remember
That our ways are not the Lord's;
If we only had more faith to lean
Upon His blessed word;
We would not then be desponding,
Recalling o'er our past,
But "gather up the fragments"
For the Master's hand at last.

There's many a broken "fragment"
Of many a saddened life,
Which might be gathered up for God,
And made with blessings rife;
But we lose the opportunities
Of shewing Him our love,
By cold and wilful negligence
Of mercies from above.

We let the time for sowing
Pass by us without thought;
We leave the "fragments" lying
Unheeded and unsought,
When if we tried to use them,
With faith and meekness shewn,
They would help to bring us nearer
Our Lord's eternal throne.

Oh! foolish, careless-hearted!
With mind and feelings light,
Who reck not of the future,
The present is so bright;
Bethink ye in your gladness,
"The hour may be at hand,
The night, when no man worketh,"
And there's silence in the land.

Oh! sorrowful and sad ones!
Who deem life's joys are o'er,
Why not "gather up the fragments"
For God's wise hand to store?
To keep them in His garner
And counted not the least—
Perhaps they'll help to furnish
The Saviour's marriage feast.

Let us gather up these fragments
E'er the day of grace be o'er,
Whilst the Master's voice is calling
And He still knocks at our door,
And He who knows our weakness,
Will help us by His power,
And our work shall be accepted
E'en at the eleventh hour.

Windsor, March 10th.

MADemoiselle ANGELE.

CHAPTER IV—Continued.

"I have seen them, often!" said Dufresny, "and you have made those poor country people happy—you have comforted them—for you have sometimes preserved for them the faces of their dead."
"Ah! those were the good times—those were the good times," replied Coic, as if talking to himself. "They used to say it, 'Thank you, Pere Coic, the children will think of the old mother, when she is dead, for you have put her face there up in a frame for them,' and I—I was proud—I did not envy Pere Boit, his barrels of cider, or his fields—I used to say to myself, 'You are not rich, but you are the only one in the village who can paint—who can make folk happy like that.'"
"You have every right to feel so, my friend! the village is proud of you," said Dufresny.
Pere Coic did not answer. There was a silence; then he muttered feebly, as if wandering, "Those rich people may be right; I do not judge them; but it is over; they have spoiled my life."

"Why, friend," said Dufresny cheerily, taking a chair near the bedside, and looking down on the worn frame, "there are years of pluck and work in you yet!"

"I know better," said the sick man, with feeble querulousness, "and if it were not for the old mother downstairs, I would not care; but I take it Pere Coic has turned his pictures with their faces to the wall, never to turn them back again."

"You are wrong, my friend," said Dufresny, laying his hand upon the fevered one that lay outside the coverlets, and holding it in his kindly grasp. "The body with you is affecting the mind; you will see life very differently when you get well again."

"I do not want to see it differently; I want to see it as it is," replied the sick man, with a sudden burst of temper. Well then, last night I saw things as they are. I remained here, monsieur, with my eyes wide open—here in the dark—and it was always passing before me; on the wall opposite. That beautiful room; I did not know a room could be like that one—with its heavy curtains and its soft carpets, and the pictures in it. Ah! those were pictures! I could well see the difference between them and mine. All night I heard those ladies in their silk dresses and those fine gentlemen mocking me—"

"You should not care that for the thought of it," said Dufresny snapping his fingers.

Coic did not heed. There was a pause; then he went on, lowering his voice: "When they mocked me, it enraged me, but it was when the *demoiselle*—"
He broke off, turned his face to the wall, and continued: "Ah, monsieur! She seemed to me so beautiful. I did not dare, sometimes to look at her; sitting there in her blue draperies, with the smile in her gentle eyes. I used to think in my heart the Virgin must look like that in Paradise. When I saw her laughing at me, like the others—that is what was too much—I felt like a poor creature thrown down in the mud. Fury gained me—"

His voice fell away. He put his face down on the pillow. There came another silence, Dufresny walked to the window. As Pere Coic sang his little requiem of failure and disappointment, with the hollow cough coming between the sentences, the young man's heart was touched with sorrowful indignation. A greater fall would have been less pitiful to behold. The career of humble triumphs could not, at best, have been a long one. It was scarce worth a rainy day's amusement to have spoiled the cheer of it.

"That is how I felt in the night," Coic went on, in his husky voice, "but in the morning I said to myself, 'They were right. They know what painting is. It is I who am the fool. I ought to have remained the carpenter my father was before me.'"
"Those rich people know nothing about art," said Dufresny, leaving the window and speaking with resolute accent, as he seated himself at the foot of the bed. "Now the way they treated you, is just the way they treat me. If they see an unfinished picture they make fun of it. They turn it into ridicule. Mademoiselle Angele would laugh at one of mine unmercifully, but I would not mind that any more than I would the twittering of a little bird on the roof."

As Coic did not answer, Dufresny went on: "And as for that beautiful room, with its curtains and carpets, it is not there you will find inspirations for art. Art is on the roadside—on the hills. It is where you look for it; where the apple-trees blossom, and Jean runs about bare-legged. Then, as for those *toilettes* of blue and pink, they are hideous in painting. Now, your mother would make a fine picture in her frilled cap and kerchief. I was looking at your likeness of her downstairs. That was a picture worth painting."

"The neighbours thought a deal of it," said Coic feebly.

"I heard that Monsieur le Maire came to see it," said Dufresny.

"So he did, monsieur, and the *prefet* came too."
"Bravo!" exclaimed Dufresny, with enthusiasm, drawing his chair nearer the bed. He watchfully led the sick man's thoughts away from sad retrospects and anticipations; asking him questions concerning the portrait of this village worthy and of that one. Pere Coic's interests lagged at first, but when fairly moved, he began to chatter with animation of former times. Dufresny was glad to let him talk on. He evinced vast interest in every detail of that brilliant time; he laughed aloud at the jokes, and cried "Bravo!" heartily when Coic modestly repeated the praise he had received.

The poor painter's eyes kindled, his husky voice had something of a ring of the old contentment, when Dufresny clasped his shaky hand in farewell he sat up in bed. "Who knows, monsieur—who knows—Pere Coic may yet do a bit of brush-work again," he said.

Downstairs the mother and her daughters were waiting at the door to let their guest out.

"May the good God bless you, monsieur," said the old woman, lifting her hand. "It was indeed he who led you here to-day. And when I think of it—that—I was going to turn you off!"

CHAPTER V.

Mademoiselle Angele had forgotten all about Pere Coic. A month had elapsed, during which she had been to the *bains de mer*; she had only just returned to Jouy, and if movement and hubbub be terms synonymous with pleasure, there was plenty of it in the chateau just now.

Monsieur Dufresny had not accompanied his betrothed to the seaside; he had remained behind to work on his picture, hiring for himself a small pavilion a short distance away from the village. Since Angele's return he had kept himself out of the turmoil of her surroundings by day, but he joined the party in the evening. It might be the contrast which the natural gravity of his deportment presented to the gaiety around, that gave to his aspect when he was at the chateau a certain sadness and constraint. He and Angele held with each other but a superficial intercourse. Since the day that her lover had refused to join the excursion to the Tour de Losanges Angele had not sought him out, nor did he endeavour to draw her into any intimate conversation. She never seemed so full of frolicsome humor as when he was by, laughing aloud, talking brilliant nonsense, coquetting with others, taking with *coquette* the lead in all the social games and dances. The relationship between the affianced lovers had drifted into something singular and unusual. Mademoiselle de Lustré could not fathom it. She watched them with hurried glances. Smiling or grave, Dufresny seemed to her to be endowed with something of the impenetrability of the sphinx; and in her levity it was difficult to understand Angele.

It was the third evening after Angele's return from the seaside. A Parisian lady, Madame de Recy, had joined the party. She was a plump little woman, wearing a coronet of dark hair, never ruffled, over her forehead. She was always dressed in the last fashion. In the afternoon she went about short-skirted, and very contrived in her attire; in the evening she put on a jet laden skirt trailing a yard behind her, whose encumbrance she deftly managed with a kick of her high-heeled shoe.

The party was assembled in the courtyard of the chateau. In the vividly dismal picture of her country abode, which Mademoiselle Angele drew for her friends in Paris, she always excepted the courtyard. It was half garden, half yard; furnished with rows of orange trees in square green boxes, alternating with quaintly cut trees. Old-fashioned flowers grew in clumps; all about reigned a certain picturesque artificiality, carrying the mind back to by-gone ceremonious days. In the centre stretched a pond, on which sailed two swans, and a couple of peacocks strutted about on sunny days. These peacocks were Mademoiselle Angele's special pride; "they almost reconciled her to Chateau Jouy," she said.

Madame de Recy was enchanted with all she saw, uttering little screams of delight between her phrases, and pointing at all the various items with her fan and outstretched hands.

"But this is delicious—this is what I call the ideal country. Those orange-trees—those yews trimmed into all sorts of shapes—those swans! But it is a Watteau! Gentlemen, you ought to have guitars and silk stockings, and dear little powdered wigs. You are out of place, you are an anachronism, with your ugly swallow-tails and white neckties."

"It is true, we are an anachronism. We ought to have velvet breeches and pretty wigs," agreed Monsieur de Chevres, gravely sipping his coffee.

"Angele, my dear, it is delicious. I tell you it is delicious," continued Madame de Recy, walking about and waving her fan. "And I, who always tell my friends I am going to expiate my sins when I go into the country, I did not know what the country could be. It would make one turn sinner to come here to do penance. I always used to think of the country as a compound of dirty roads and daisies."

And this—this is the country *a la fleur d'orange*," remarked Dufresny.

"*A la fleur d'orange* exactly!" remarked Madame de Recy, sinking into a chair and sniffing up the perfume. "But it is a picture, this courtyard. You ought to paint us in it—Angele in pink, I in black—we should make a contrast. We should produce a sensation in the *Salon*."

"Monsieur Dufresny prefers mud and peasants," put in Angele, with a curt laugh.

"Peasants! Yes, peasants as he sees and paints them; to those I have no objection," said Madame de Recy, lifting her eyebrows; "only I should like to see them in the flesh."

"What are they, then, if they are not peasants?" asked Dufresny with amused curiosity, sitting astride on a chair opposite Madame de Recy, while Angele agitated herself like a star through the gloaming, flitting hither and thither, pausing sometimes near the group feeding the swans, but usually keeping in the neighbourhood of her betrothed.

"Come now, confess, some great lady of the Faubourg St. Germain stood for you, in short petticoats and a nightcap, for the '*Glanuse des Bois*,'" said Madame de Recy, with a glance of coquettish provocation.

"No, madame, she was a peasant woman, peasant for generations; and by my faith, madame, I do not know one great lady of the Faubourg St. Germain who, in her petticoats and nightcap would have had the air this woman had, as I saw her, one evening in the twilight, trudging barefooted over the mud with her bundle of sticks on her back."

"But then she had expression, she had physiognomy," exclaimed Madame de Recy, in an accent of protest; "certainly, she looked as if she had lived."
(To be Continued.)

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THE LENTEN SEASON.

THE days of the Lenten Season are fast passing away and, let us hope, the Church's provision for arousing and increasing the spiritual life of her children is everywhere being regarded. The ways and means ordered and directed by the Church are the same by which her children in every previous age have been enabled to overcome the powers of the evil one, and to attain to a higher and more exalted Christian life. Increased attendance upon God's House, a more frequent and thoughtful study of God's Word, greater earnestness and reverence in private as well as public prayer, and more systematic self-mortification, self-examination, and watchfulness, these are the weapons of our spiritual warfare which our spiritual Mother bids us use.

The difficulties and temptations which beset the Christian's course heavenward are as real to-day as they ever were, and the weapons whereby the soldiers of the Cross won their victories in other ages must be the weapons by which we can alone hope to overcome our enemies. Whatever may be the view entertained by the ordinary observer, there is as much opposition to Christianity, and as much cynical contempt for the Christian professor now (perhaps more) than at any other time in the Church's history. True, men are not now condemned to the stake or the lions; men are not ostracized and cut off from all intercourse with their fellow-men because of their religious views (alas! better, perhaps, if it were so); but everywhere a growing desire to make Christianity contemptible is showing itself, and the world is succeeding too well by drawing professing Christians into the vortex of fashionable life and enslaving them in the bonds of social gayeties and pleasures.

Efforts to take from Christianity its power, and to rob it of its glories, are being put forth in a way which shows the cunning of the arch-enemy, the promoter of every scheme ever devised to ruin men's souls. Christianity is fashionable, and popular, and respectable, but there is reason to fear that it is becoming with too many simply a religion of forms and externals without operating upon the hearts and lives of its professors.

How is the Christian following his Master, how is he showing that he is serving the Lord and that His service is a happy and contented one—a real thing—If he live not a different, a higher life, from the world around him? And how can we hope to enjoy God's favor or expect to impress the excellencies of our calling upon others if there be no manifest difference between him that serveth the Lord and him that serveth Him not, between those who call themselves Christians and those who care nothing for the name?

The Lenten Season calls us to a solemn retrospect of our past life, and to a more careful living for the future. Let us use all the increased opportunities for drawing near to God in His Holy House, and let us very often on our knees seek Him in our closets. Let us see to it that sin is being overcome, and that the love of God is growing in our hearts—let us make sure that we are really advancing onward and upward in our journey to the better land.

There need be no doubt as to our spiritual condition. If we love God's House, His Holy Word, His Blessed Sacrament, more and more, and if the

things of the world, which once gave us pleasure and absorbed our attention, are little cared for because we love higher and holier things, then we may be sure that, by the mercy and grace of God, through the merits and death of the Saviour, all is well with us.

If, on the other hand, we have never changed our manner of living, or have returned to the pleasures and follies of the life we once led, and take delight in them, and have no time for increased attendance on the public worship of the Sanctuary, no desire to draw near the Holy Table, no time for private prayer and meditation, no money for God's work, no Christian word of warning or encouragement for a fellow-being living on unconcerned in sin, or for a brother struggling against his evil habits, then, for our soul's sake, let us turn from our evil ways, and resolve, God helping us, to begin this Lent to lead a more consistent and a holier life.

NEGLECT OF PUBLIC WORSHIP.

THERE has been a good deal of discussion in England, as well as elsewhere, about Church attendance. The results of taking a census on a particular day in several of the towns have not been very encouraging. We give two cases in point:—

“Wolverhampton has been undertaking a religious census of its inhabitants. According to this, the borough, with a population of 75,738, contains thirteen established churches, with six mission stations. The total number attending religious service in the morning of the day on which the census was taken was 10,835, or only about one-seventh of the population. In the evening there was an increase, the total number being 15,204. The Church people come first in point of number.”

“On the Sunday before the Church Congress at Newcastle measures were taken to ascertain what numbers of persons actually attended any place of worship on the morning of that day. The revelations were startling. The result showed an actual decrease of Church attendance in a town whose population is rapidly on the increase.”

The population of England is massed together in a small space, and in spite of the large and increasing number of places of worship of all descriptions, it is found that a very large percentage of people do not attend public worship. We believe that in Canada a proportionately larger number of people attend religious services than in England. The census recently taken in the city of Toronto, while showing the absence of large numbers, corroborates this, and we think any one acquainted with the two countries will agree with us.” In a recent issue of *Church Bells*, “G. V.,” well known as the Rev. Geo. Venables, of Great Yarmouth, proposes the following as a contribution towards a remedy for this sad neglect. Some of his suggestions are well worthy of our attention in Canada:—

“(1.) A gradual extension of an episcopate to head, suggest, lead, and encourage; (2.) An immense number of Mission-rooms, costing £300 to £500 each; (3.) Laymen of ability and learning, chiefly unpaid, to use the Mission-rooms; (4.) A Service-book, put forth by authority, for the use of such laymen, and so constructed as to point to the church as the place to be ultimately used; (5.) The use of these rooms for many other ‘humanising,’ and moral and religious objects; (6.) The presence of the clergyman at intervals to invite the worshippers to church.

“At the church itself:—(1.) Don't be afraid of some diversity of ritual, not to please the parson, but to teach, and draw, and help the people; (2.) Make all as rational, and hearty, and congregational as possible; (3.) Teach the use of the Prayer Book on all occasions for a time, and then, perhaps, at intervals of three or four weeks; (4.) ‘Teach more preach less’; e. g., let sermons contain much teaching about the Bible, and less oratory about a text or sentiment. *The Bible is not known.* Preach and teach of Jesus Christ as a Person, and perhaps less of doctrines concerning Him. Let the doctrines rather come forth of the Person.”

LETTER FROM CHICAGO.

It seems but a short time ago since Christmas was here, and now we are in the Lenten season, and Easter will soon be upon us in the yearly round of fasts and festivals so clearly marked and defined in our Church's calendar. The GUARDIAN has had its usual complement of letters with descriptions of decorations and services appropriate to the Christmas season, so that, instead of adding to the number, I have deferred writing until now, which, although a dull season of the year, is fruitful of

events in Church and State in a large and growing city like Chicago. It is more than probable you have heard that the cold weather and snow storms have all staid east this year, and that we Westerners have been favored and are still enjoying one of the mildest and pleasantest winters ever experienced here, and in striking contrast to a year ago, which was one of the severest ever known. We have had as yet no snow that more than covered the ground for a day or so and then disappeared, occasional wet days, no severe storms, but generally dry and pleasant weather, such as we sometimes have in November. Chicago, the Empire City of the West, continues to grow rapidly and steadily. Work on the numerous large warehouses and new buildings in process of erection, has continued through the winter with scarcely an interruption; colossal new buildings are rearing their stately fronts in the vacant lots, and even those of solid brick erected since the fire, have been torn down to give place to larger and more convenient edifices for the purposes of trade. Some of these were commenced last summer, and are now occupied, others will be finished by spring. An advance in rents in the business portion of the city on the 1st of May, is no longer doubtful. I know of a store in Madison St., the lease of which is up on the 1st of May, which the occupier had been paying \$100 per month for, which will then rent for \$250 per month.

The recent growth of the city has given occasion for new and improved transportation from the central parts to the suburbs. The most important of these improvements, only completed this winter, is the new cable street railroad, running from the centre to the south end of the city, some three miles. It is a great curiosity to those who have never seen its working, and on its inauguration lately crowds of people lined the sidewalk and congregated day after day to see street cars running swiftly along, stopping at every corner for passengers, and without any visible propelling power, whether of horses, steam, or anything else. Work on this road was commenced in August last. Up to Dec. 15th there were nine miles of track laid and about 1500 men employed in the work. The engine-house containing the machinery was constructed expressly for the purpose. In it are four 250 horse-power engines and four boilers, and the cable now in working order is operated by one of each of these. The cable itself has 114 strands of iron wire in the rope—six large strands of nineteen wires each. Attached to each engine are two large winders, around which the cable passes, and two large cog-wheels. The winders make eighteen revolutions per minute, the cogs thirty-six, piston seventy-two. The cable passes from one of the winders to a large set wheel under the street, and around that to small pulley wheels in the cable chamber, in which it rests. It runs down the east, or right-hand, track to the wheel under the track, to Madison Street, and back to the engine-house over the second winder, and out again the same way. Directly back of the engines in the house are two machines operated on narrow-gauge tracks, and these, by means of weights, keep the cable taut, so that there is no slack. The water for the boiler is drawn from cisterns under the house, and is heated before passing into the boilers, thus saving a great quantity of fuel. What are called the “grip cars” are quite neatly built, and about the size of the old-fashioned street car. In the centre is the engineer's compartment, in the middle of which the grip is set. On each end of the car are headlights, which at night throw a strong light on the track. Above the engineer is a gong-bell, and attached to the grip-car, which is open-seated, is one or more regular passenger cars, forming a sort of railway train without steam, etc. The grip is connected by a shank with the cable which runs through the slot between the tracks. By means of a lever the engineer throws the grip on, the cable is clasped with a vice-like grip, and the car pulled along. The brake is worked the same way as the grip, and starts and stops are easily made. The enterprise has cost about \$3,000,000, and is considered an assured success. This description may give your readers some idea of this novel street-road, which many of them will never see, but which possesses a great interest for all as a new departure in city locomotion. Fare, 5 cents. All aboard!

We have had, as usual, during the winter, a plethora of entertainments of all descriptions. Oscar Wilde has come and gone. He drew one of the largest and best audiences in the great Music Hall, who listened politely and without any appearance of being bored to his rather interesting lecture—interesting chiefly, I think, from the poetic fancies, as well as the æsthetic novelties, interspersed throughout it, and an occasional gleam of humor which came in quite aptly. Curiosity, the papers say, was the leading motive which drew so fine an audience, but what a thing it is to have one's name in all the papers and be able to draw so large an amount of money! Patti, the queen of song, has also delighted our ears with her ravishing notes at from two to five dollars per head. Her last appearance was at a concert in Music Hall, the first time I have heard her sing, and with what pleasure I listened to that charming voice, the bird-like notes rising and falling so sweetly and evenly, I can hardly describe.

I have devoted so much space to secular topics, that I can only touch upon Church affairs. That our Church is growing here can be proved by figures which they say, do not lie, that is, I suppose

providing the right figures are put down. Not long since a leading paper published a statement to show how slow was the growth of some of the churches in the city for the last ten years, instancing the number of new churches, &c. It is true we have not increased their number in the city; but during that time the membership has largely increased and the suburban churches, a great portion of whose attendants do business in the city, have increased from six to fifteen. Communicants in 1871 for Chicago, 2,483; in 1881, 4722; or over 90 per cent, and all this dating from the great fire which desolated so many of our parishes and imposed heavy burdens in the way of rebuilding, &c., not to speak of the Cummins movement of which Chicago is considered the head-quarters, but which has really only one prosperous Church here, and that is Mr. Cheney's who is one of their two Bishops residing in the city, and an eloquent preacher. St. Luke's Hospital which is under the care of our Church, is in a flourishing condition financially and otherwise, and bears a noble part in caring for so many who have, perhaps, never entered an Episcopal Church; but who learn to reverence and bless it after they have been borne within the walls of this Hospital, two of our churches in one Sunday took up collections of \$7,000 in aid of St. Luke's. A great deal has been written in the papers lately about a Rev. Mr. Miln who was lately called to a Unitarian Church here, but who before that was a Congregationalist. Finding the latter Church too narrow for him, he sought refuge in the former, but soon became too liberal even for Unitarians, as on a recent Sunday, he avowed his disbelief in the death and resurrection of the Saviour, and in what he called various other fables of the New Testament, also in the Deity as a personal God to be prayed to, this was going too far even for Unitarians and he was requested to resign, but pressed for reasons and wished the case regularly argued; but as his people had already argued it for themselves, reasons were needless in the face of such utterances; on the next Sunday the Church was filled principally by strangers drawn thither out of curiosity, to hear what he would say. Throughout the service the name of God was not mentioned, the hymns were poetical, but not heavenly, and the blessing was, “May we all dwell in peace and quietness, Amen.” Since then he has gone to New York and addressed the society of Ethical Culture, but the end is not yet, and the affair altogether is very damaging to the Unitarian Church which is gradually breaking in pieces from suffering such men as Miln to gain an entrance to their pulpits, because he was a fine preacher and very little else—in a religious point of view, nothing else. I have occupied more space than I intended at this writing, and must now draw to a conclusion congratulating you on the fact of your having added lately to such important parishes as St. George's and St. Luke's, such able rectors as from all I have heard, I have every reason to believe them to be; surely with such additions the churches in Halifax ought to be forging ahead. With renewed pleasure at the increased success of your interesting GUARDIAN.

I am

Yours fraternally,

S.

WE are obliged, for want of space, to hold over Canon Partridge's admirable sermon before the Church Institute of Halifax, a large amount of correspondence, and several editorial articles.

Correspondence.

“A. W. S.” AND “QUERY.”

(To the Editors of the Church Guardian.)

SIRS,—I might “retort” upon “A. W. S.” in almost any one of the Shakespearean methods, but I prefer “the retort courteous.” Unfortunately I am the individual “A. W. S.” “regrets to see admitted to your columns” as a correspondent. I, on the contrary, am delighted that you have admitted “A. W. S.” for I thoroughly agree with him that we should discourage, in every way, the “taunt of ignorant Romanists that ours is only a 300-year-old Reformed faith.” But “A. W. S.” will allow me to remind him that I did not introduce the subject in this light, but positively stated “the old faith in England is that preached by St. Paul or his immediate followers, which protested against heathenism and all other wrong.” I was playing on the word “Protestant” as used in what I consider Bishop Ryle's very loose wording, “the old Protestant faith in England,” for, strictly speaking, to protest is the very opposite of having faith. Protestants were originally so called, I believe, because they protested against things in which they had no faith.

Protestants were originally found in Germany. Protestantism is newer than the old faith. Therefore the phrase “the old Protestant faith of England” is altogether inaccurate. I do not deny that in many respects protesting helped to restore the old faith, but it was not the old faith, nor any faith, nor was it English.

Another adjective has become, unfortunately, linked with Protestant, viz.: Episcopal; and see the effect of taking a general term and applying it solely to a part of the general body. Lately, the Episcopal corporation of Arichat applied to the House of Assembly for “an Act.” According to the incorrect use of the word now in vogue this

should mean the "Rector, Wardens and Vestry" of the Church of England Parish in Arichat; but to whom does it refer? To the Papal Bishop of Arichat. We should be more careful in the use we make of words. Protestant Episcopal may refer to the Reformed Episcopalians or to Methodist Episcopalians. Episcopal alone may refer to Romanists, Greek Christians, Methodists, Lutherans, Moravians, Mormons, etc., while Protestant includes any body who has an objection against any other body, and is not to be found in Church of England phraseology. I am sorry "A.W.S." should think that I, a "Minister of the Church of England," would sneer at her. By accuracy of definition I would protect her from the sneers of others.

QUERY.

DIOCESAN COLLEGES.

(To the Editors of the Church Guardian.)

SIRS,—Your editorial relating to the "Montreal Diocesan College" is entitled to some notice, which, to be of advantage to the Church, ought to be neither partizan nor unfriendly. In this spirit I would candidly state some points immediately suggested by the fact of general advocacy such as your article presents.

First. It is not in the usual sense "Diocesan." There is a slight solecism in the name. The Bishop of the Diocese is styled a "Diocesan," and from his connection therewith alone can the word be incorporated into the appellation. The Diocese, as such, through Synod or otherwise, is entirely dis severed from its constitution, and that of special intent and mature deliberation; so that it in no sense reflects the life or organization of the Diocese as such, but is absolutely outside of any Diocesan influence, except that derived from a formal and nominal Episcopal superintendence. On the other hand, by express Synodical Act, as well as by a definitely and unequivocally drawn constitution, the University of Bishop's College, Lennoxville, is the recognized Arts and Theological College of the Diocese of Montreal, as well as of Quebec. The employment of the term "Diocesan" is a misnomer, and ought at once to be corrected by omission or justification. As it is, the title of "The Montreal Theological College" would entirely cover its claim and jurisdiction.

Secondly. It will not be ungenerous or unjust to scrutinize its published constitution, from which may be deduced its present and prospective bearing. The creations of this constitution are triple, viz., a Corporation, a Board of Governors, and an Educational Council. Their inter-dependence runs thus: The Corporation (consisting of the subscribers to the College at the date of corporation, with other clerical subscribers of five dollars annually, and lay subscribers of ten dollars) have the practically exclusive nomination of the Board of Governors, which Board, changeable only by one clerical and two lay members annually, exercises supreme control over all matters and things. It is true the Bishop participates in the franchise of the corporation to the extent of the appointment of five clerical members, while, on the other hand, the general corporation elect and keep in perpetual office ten lay members.

Analyze these provisions and there is developed a supreme governing body, called "the Board of Governors," consisting of the Bishop and five clerical and ten lay members. As there is no recognition of the Bishop's indispensable approval to any proceeding, his controlling influence is simply individual, and the undisguised position is arrived at, that the Board is a virtual Presbyter Board; and further, when all action depends upon the majority of members, as expressly provided, then it is further developed that it is a Presbyterian Board, with the "Presbyters" left out; in other words, the government is, when analyzed, absolutely subject to a lay majority. This, while not sustained by the practice and constitutions of colleges of other religious bodies, might not, if limited to financial affairs, or mere discipline, indicate anything save a kind of "Lay" ambition. When we look, however, into the constitution and personality of the "Council," the third factor of this Theological College, we find it a mere figure-head, without any real jurisdiction. As a sub-committee, it is true, it may frame regulations for discipline, fees, course of study, provided always before coming into effect or being altered every act be first approved by the "Board of Governors," i. e., by a body composed of six clerical (including the Bishop) and ten lay members. This is bad enough surely when we consider the wisdom, learning and discretion involved in the curriculum which is to afford the "principal factor in the formation of the character of our people"—the hidden source out of which those refreshing streams should flow which are intended to make glad the city of our God. One would suppose in an Apostolic Church of admitted and professed Episcopal character, there could be no dubiety as to the position of the Christian ministry in its bearing on these formative and refreshing sources of continuous Church and Divine life. Nevertheless, in every clash of opinion, in every critical prescription, the influence of the Episcopate and Ministry is absolutely set at naught, except upon the principle of moral suasion, which, if sufficient, argues equally on the other hand against a fortification which has in it the personation of a threat. But, again, every officer, including the Principal, is appointed and removed at the pleasure of this same Lay majority, without restriction of Bishop or Clergy—it not being even provided

that the Principal or Professors shall be ministers of the Church of England, or, in fact, members of the Church of England at all. It is manifestly trifling with facts to call an institution of this sort "Diocesan," as arrogating to itself, through ten laymen, the functions of Synod and Clergy. It is equally a mere figure to call it the Diocesan College, when the Bishop himself has no overruling control over its administrations; so that a Principal entirely unsatisfactory to him might be continually at the head of his supposed training school. But further, it is within the bounds of possibility to have the institution become like the empire of a de-throned monarch. There is no provision to prevent the taking by storm of the whole fortress by Jew, Turk and Infidel. A subscription of five dollars constitutes an elector of the ruling Body, the Corporation, and no such elector is required to be either a communicant or a member of the Church of England; and to come to an alarming climax, the supreme body, with an over powering Lay element, need not be constituted of either Churchmen or communicants. I would hesitate to think that such an ill-guarded, if not most dangerous, constitution could have been intentionally devised. Yet, if constitutions are desirable at all, it is the instinct of common prudence to make them such as will justify the confidence of those who desire the present prosperity and continuous stability of the Church.

The noble benefaction of Mr. A. F. Gault ought not to be exposed to an uncertain future, and the Dominion, if invited to consider its claims, will hope for something further before, in this point, regarding Montreal as "the centre of the life of the Ecclesiastical Province." Montreal is indeed geographically fitted for a general theological seminary for the entire Dominion, but Churchmen at large will expect some guarantee for building on a foundation which may, when present valued helm-men are removed, crumble to decay, or worse, become a reproach to the Church. As a Church of England Institution, the Bishop or Bishops ought to have a definite control in the appointments, especially of the Principal, and a recognized direction of its curriculum, without which the whole thing is a delusion. By express rule, moreover, at least every member of the corporation ought to be, as qualification for office, a devout communicant.

The indictment against the Montreal Diocesan Theological College has really widened under investigation, and cannot but have a disquieting tendency. "All things are not what they seem," we do not want to have applied to any Church enterprise, and I cherish the hope that the present wisdom of the management will at once so complete their conception as to affect the fullest confidence of all in a very important undertaking. We write nothing in opposition, but in admiration of the present upholders; but it is, I think, proved that while "much has been done much more remains to do."

Yours,
CHURCHMAN.

TEMPERANCE.

(To the Editors of the Church Guardian.)

SIRS,—In your issue of January 26th I observe a brief letter signed "Query," noting that the Bishop of Liverpool is reported to have said that "there are only three subjects of more importance than that of temperance, viz., (1) the preaching of the Gospel, (2) promotion of Scriptural education, (3) the maintenance of the old Protestant Faith in England." Your correspondent has succinctly asserted that the foregoing are not three, but "tria juncta in uno," and that temperance cannot be excluded from Scriptural education. With this view of the case I fully concur.

Another correspondent of yours, "Argus," sees something in the letter to cavil about, whereas it has led me to the consideration of the relation of temperance to religion.

As civilization without morality would be little better than barbarism, so Christianity without morality would be but a name. A nation that is in a high state of civilization must be controlled by laws that restrain vice in its multitudinous forms, and a man that is a Christian must live in obedience to the moral code contained in the Bible; a nation that is in the highest state of civilization will have a set of laws framed in accordance with the Christian's moral code of laws as contained in Holy Writ, and the Christian that does not cheerfully yield obedience to them is but a Christian in name.

Temperance, taken in a limited sense, as some would have it and as the name implies, is simply moderation—moderation in all things; it is a branch of morality, for by its exercise we shall avoid excessive indulgence, even in things lawful. We can be intemperate in language, in the praise of men and things, in dress, in business, in pleasure, in exercise, and in eating as well as in drinking. Surely no man can be a Christian without being temperate in this sense of the term. Taken thus, it is a legitimate consequence of true religion—nay, more, since religion consists not only in believing but in doing, it is a Christian duty, and an obligatory one, too. That much confusion exists in the minds of people with respect to the position to be assigned to temperance with respect to religion cannot be doubted from the manner in which many of them speak and write about it. I will relate a case in point which goes to prove what I have said. I once attended a temperance lecture delivered in a Methodist meeting-house in this Province. During the course of the evening the lecturer undertook to

say that temperance (meaning total abstinence) was of equal importance with religion. The minister, being present, immediately announced his dissent from that view, but failed to designate its place, and the lecturer—a minister too—gracefully retracted, giving it a secondary place, which was evidently not satisfactory to many of those present. This is clear, that true religion and virtue must be co-existent, and that virtue is the fruit of true religion. St. Paul writes in 5th chapter of Gal., 22 and 23 verses, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Again, in the 4th verse, the Apostle writes, "They that are Christ's have crucified the flesh with the affections and lusts." Temperance, then, in its literal and limited sense, is like every other virtue, a fruit of the Spirit, a mark of a Christian.

Now we come to temperance in its more extended form, or temperance with its modern signification, namely, total abstinence from everything that can intoxicate. I assume that it is a species of self denial for self-security against an insidious vice and for the benefit of my fellow men. It has often been said that a man may be a moral man without being a Christian, but that he cannot be a Christian without being moral. I believe there is truth in the statement, for a man may be moral to all appearances from selfish motives; for instance, he may see that morality will advance his interests, both socially and financially, and thus impelled, may become a total abstainer. This leads to another point, namely, that a man may be a means of doing good without design on his part, and the fact of his having been such will be no benefit to him in the hereafter. The Christian, however, who, in the first instance, in obedience to Gospel precept, is temperate, and afterwards, for Christ's sake, for the benefit of his fellow-men, becomes a total abstainer, does so from Christian principles, and is more likely to be staunch and abiding than one who takes up the cause from sinister motives. Having learned through the perusal and study of Holy Writ that self denial is inculcated by Christ and His Apostles, he practices it, and this in him is the fruit of the Spirit, as indeed every virtuous act should be. St. Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend."

We appeal to the Scriptures both for the teachings on temperance, pure and simple, and for the teaching of self denial, which, in one form, is total abstinence; so the statement of "Query," quoted in the commencement of this letter, is again corroborated.

Before closing, I would ask, Does not this close affinity which subsists between religion and temperance show that the Church and the temperance movement should be in close alliance, or rather that temperance, or, to speak more definitely, total abstinence, should be one of the results of the Church's teaching? And, lastly, would it not be advisable for the Church as a whole to enter more energetically into this movement and not leave it to be attended to principally by agencies foreign to it, and, indeed, to every other religious organization? Be it understood by my last question that I do not mean to say that the Church has not entered into this movement, both in this Province and elsewhere, but I assume that she has not entered into it as fully and with as much gusto as the necessities of the case demand. TYRO.

HATCH ON EPISCOPACY.

(To the Editors of the Church Guardian.)

SIRS,—I have read with much interest Canon Carmichael's "Notes on Hatch's Bampton Lectures," and the criticisms of the editor of the Evangelical Churchman on the Canon's stricture, and defence of Mr. Hatch's theory of Church government, which, though a very specious and plausible one, and indicating great inventive power and research on the part of Mr. Hatch, is, in my humble judgment, not in accordance with the theory of Episcopacy as held by the Reformers of our Church and compilers of our Articles and Liturgy. Whilst I do not believe in Sacerdotalism, or that the grace of the Sacraments is absolutely dependent upon a lineal succession of Bishops, yet, nevertheless, I believe, with many clergy of the Evangelical school, in the doctrine of Apostolic succession. I hold that the power of ordination and general superintendence of the Church, including the clergy, was committed by the Apostles to the Presidents of the Church, such as Timothy and Titus, only, and was not entrusted to mere Presbyters, so this power could only be properly exercised in any Church by those who succeeded such presidents in their presidency, and that, consequently, all ordinations not performed by such Apostolic delegates or presidents of the Church are, to say the least, irregular, and not in accordance with the rule of Christ and His Apostles, and therefore—except under circumstances sufficient to justify such irregularity—inadmissible. By what particular names the presidents of the Church were known is a question of comparatively little moment. There is no small evidence in favour of their having had the title of Apostles. That several besides the original twelve had this title is clear—St. Paul, Barnabas, Silvanus, Timothy, Titus, and Epaphroditus are called Apostles. I know that in our Authorized Version the last named person is termed a messenger, but the word in the original is Apostolos. As there were already Bishops and Deacons in the Church at Philippi, it is quite clear

to my mind the word is used not in its mere general, but specific sense, and to distinguish Epaphroditus from such other ministers as are mentioned in the Epistle.

In the Book of the Revelation we find the presidents of the Churches, such as Timothy and Titus, spoken of under the name of Angel, a name similar in meaning to Apostle.

Dr. Adam Clark, the eminent Methodist commentator, tells us in his Commentary on the Revelation that we are not to understand the word in its metaphorical or allegorical sense in these Epistles, but to consider the angels as the persons sent to preside over the Churches, and the angel or Bishop of the Church of Ephesus as most probable Timothy, who presided over the Church before St. John took up his residence there. Again, in his Notes on the 1st Epistle of Timothy, he says: "Episcopacy in the Church of God is of Divine appointment, and should be maintained and respected." Deacon, Presbyter, and Bishop existed in the Apostolic Church, and may therefore be considered of Divine origin.

In the writings succeeding the Apostolic times we find these angels of the Church called Bishops. If it be asked why they were not called Apostles, we answer for this reason: the name of Apostle was about being relinquished, as we learn from other sources, to the individual so called in Scripture and the name Bishop was in transitu from the second order to the first. The former title was losing, or about to lose, its more general application, and the latter had not yet acquired its final appropriation. It was too late to call them Apostles and too soon to call them Bishops, and they are called angels. "It appears to me," says an eminent Evangelical divine not inferior to Bishop Lightfoot or Dean Alford in Biblical criticism or patristic theology, "that the name Apostle was used only to denote those whom the Apostles themselves had appointed to the presidency of the Churches, and those succeeding them, not having Apostolic appointment to their office, contented themselves with a name which had been before common to all Presbyters, or, at least, to Presbyters who had nothing more than the ordinary pastoral charge." Such is the language of the learned William Good in his masterly work on "The Divine Rule of Faith and Practice." This is quite in harmony with the view of Theodoret, which the editor of the Evangelical Churchman pronounces, on the authority of Lightfoot, to be "baseless." I may further remark that the statement of Bishop Lightfoot which the aforementioned editor adopts, viz., that the angel in the Book of the Revelation is "not any human officer," is wonderfully strange when it is confessed by so many eminent divines and scholars whose prejudices would have favoured another interpretation. Among these I may mention Beza, Bulinger, Peter Martyr, and Grotius. Scultetus, no mean authority, says: "All the most learned interpreters understand by the Angels of the Seven Churches the Bishops of the Seven Churches; nor can it be otherwise interpreted without violence to the text." "They," says Bucer, "who by angels understand the Churches themselves manifestly contradict the Holy Scriptures, for the candlesticks are the Churches," says Christ, "and the stars are the Angels of the Seven Churches."

There are many Presbyters at Ephesus, as we learn from the Acts of the Apostles, xx. 17, yet the Epistle is addressed to one who is recognized as the chief or president of the Church.

What was the precise power exercised by the angel we cannot tell from this Epistle in the Revelation, but we can from the 1st of St. Paul to Timothy, for the duties and powers of this officer are there clearly defined.

In the editor's remarks under the heading of "Clement and Ignatius," he states, on the authority of Lightfoot, whom he seems to regard almost infallible, that there is no mention of Episcopacy, properly so-called, throughout the Epistle, and that, in the language of Clement, Bishops and Presbyters are synonymous terms. If there were not a higher grade of ministers than the Presbyters and Bishops of whom he speaks, what, I ask, is the meaning of the passage in Clement's Epistle, "God hath Himself ordained, by His Supreme Will, both where and by what sort of persons holy offices are performed; for to the Chief Priest his peculiar offices are given, and to the Priests theirs, and to the Levites appertain their proper ministries, and the layman is confined within his bound of layman?" Surely if Christians had not their Chief Priest, their Priests, and their Levites, there would be no sense in this admonition of Clement's.

I would further remark on this passage that the Aaronic Priesthood, and not the officers of the synagogue, are made by Clement the model of the Christian ministry. And is it not reasonable to suppose that when the great High Priest of the Church had come into His temple and had constituted His ministry for the conquest of the whole world, He should direct His Apostles to follow the pattern of His own institution, and not the human device of the synagogue? I am no Sacerdotalist, yet, like Canon Carmichael, I believe in the doctrine of the Apostolic succession in the sense that I have stated, and that it is agreeable both to Scripture and reason, for I cannot think that our Blessed Lord would leave His Church and ministry without providing for a permanent succession by such Divine authority as would exclude all human interference and speculations.

E. DUVERNET,
The Rectory, Chambly, P. Q.

THE MARRIAGE BILL.

(To the Editors of the Church Guardian.)

Sirs,—We, of the Church Catholic ought to feel deeply grateful to the Reverend Doctor Rue, of Bishop's College, for the manly stand he has taken against the passage of a bill "to legalize marriage with a deceased wife's sister," and other semi-incestuous connexions. The learned doctor, in his letters to the GUARDIAN, has placed the evil in a forcible light, and demonstrated, in a clear and lucid manner, the confusion which must ensue, even in a worldly point of view, to the descendants of the breakers of one of the wisest restrictions. But, sir, our brave and worthy champion should be supported by our Bishops clergy and by every conscientious Churchman. Now is the time! We can all do something. I, for one, have warned my children, and all who value my friendship and esteem, that they must sign the protest which will surely soon be circulated amongst us.

A LAYMAN.

Waterville, 6 Mar. 1882.

BOOK NOTICES, &c.

The Episcopal Theological School in Cambridge, Mass., U. S. A., Catalogue Course of Study, Rules, Regulations, etc., 1881-82.

We have received from the Dean of the Faculty the calendar of this useful institution as above, and in acknowledging its receipt we beg to thank him for his kind thoughtfulness. It contains a short history of the school and of the magnificent buildings connected with it, all of these latter being memorials of the munificent donors, at whose private cost they have been erected. Since 1869 there have been sixty-two gentlemen who have graduated from this school with the degree of B. D. Among the number we notice the names of the Rev. Lorenzo Graham Stevens, A. B., B. D., Rector of St. Luke's Church, Portland, St. John, N. B., and the Rev. Herbert Lewis Ashby Almon, B. D., Curate of St. Paul's Church, Halifax, N. S. The number of students at present in term is thirty. The course of study appears to be an admirable one, the text books embrace many of the best known and most popular works in the several departments, and the faculty includes men of recognized worth and ability. The term begins in December and ends in the following June, and is divided into three sessions by the Christmas and Easter vacations. Some of our rich men in the Lower Provinces should be stimulated by what the generous supporters of this school have done to come forward and with equal munificence endow a chair, if not erect a building, in connection with King's College, Windsor, the recognized Divinity School of the Church in the Maritime Provinces of Canada, which just now especially stands in need of such benefaction. At least it is to be hoped that such examples of Christian liberality may lead those possessed of this world's goods to respond to the appeal now being put forth in behalf of an endowment for King's College.

THE NEW MAN and the Eternal Life. Notes on the Reiterated Amens of the Son of God. By Andrew Jukes. Author of "The Type of Genesis," "The Law of the Offerings," etc. Published by Thomas Whitaker, 2 and 3 Bible House, New York City. Halifax, D. MacGregor, Hollis St. Price \$1.75.

The author is so well known as a profound thinker and writer, as well as for the deeply spiritual tone of his writings, that much is expected from him, and readers of the present volume will not in any way be disappointed.

In his introduction the author says: Nothing is more characteristic of the present day than the tone of questioning and doubt, which so widely pervades all realms of thought, and every section of society. . . . Now there was another age, which in much of this resembled ours; the age which saw the break-up of the old world civilizations; when not Greece and Rome only seemed bankrupt, so far at least as truth was concerned, but when Israel, which had been set to be a light among the nations, was turned like the sun into darkness, and like the moon into blood. But then, as ever, when the night was darkest, the morning was at hand. Into that dark age He came Who could meet the doubt with certain Truth. . . . The Truth yet lives. What He then said He is saying now. Heaven and earth shall pass away but His words shall not pass away. . . . The same Lord appears and speaks as "The Amen, the Faithful

and True Witness; the beginning of the Creation of God.

This Amen has Himself uttered some memorable Amens, and of all His words none are perhaps more weighty than those which are thus prefaced by reiterated Amens. These Amens are twelve in number, and their peculiar witness is to speak of the New Man and His eternal life, which grows and works within it and altho' this teaching is implied in all the writings of the New Testament, they are yet in some sense distinctive of St. John, for he dwells upon it with a persistence which makes it the one idea of His Gospel, His Epistles and His Apocalypse of these twelve sayings which are distinguished from the rest of our Lord's word, the first tells us of the Sphere or Home of the New Man; heaven, long shut to man is now re-opened to him. The second shows how alone we enter this home, by a New Birth, involving a passing through the waters; that is, a death to nature, in the power of God's Spirit. The third tells out the Law of the life of this new man—that he does nothing from self, but only what the Father doeth. The fourth tells us of His Meal, the living Word, that bread which comes down from heaven, that a man may eat and not die.

The fifth shows us the Liberty which He has and gives—even to be free from sin; for whosoever committeth sin is the servant of sin; and the servant abideth not in the house forever, but the Son abideth ever. The sixth declares His Divinity, that, as He "proceeded forth and came from God," He is partaker of God's nature, and can truly say "I am." The seventh describes His Service, as a Shepherd with His sheep, first walking with them where they walk, and then laying down His life for them that they may live. The eighth more fully opens His Sacrifice and its results, showing that except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit; that, therefore, he that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. The ninth shows us His Lowliness, and that disciples are cleansed, and God is glorified by His humiliation. In the tenth we are shown His Glory, that He reveals God, so that he that hath seen the Son hath seen the Father also. In the eleventh we have His Sorrow and Joy. The twelfth and last shows us His Perfection; the end, even as the beginning of this wondrous life, being still marked by the same entire surrender of self to God in everything.

Such is the series, each stage of which unveils some further truth or new aspect of the distinctive life of the new man, which after God is created in righteousness and true holiness. The first six are mainly doctrinal, the latter six are all practical.

The argument throughout the book is well sustained and intensely interesting. Entirely original, it is a book which will be read and re-read with ever increasing pleasure and profit.

CATARRH, ASTHMA AND COUGH.—From C. W. Thomas of Battledore, N. S.—"For ten or twelve years past I have been troubled much of the time with Catarrh, which has kept up a continual irritation of the throat and lungs, attended with a severe cough. During the time I have tried many of the popular remedies of the day without the least benefit. The past winter I commenced the use of Dr. Wistar's Balsam of Wild Cherry, the beneficial effects of which have been very great, as after having used three bottles I find myself entirely cured of my disease. The Balsam has also been used in a severe case of asthma and cough which came within my observation, which yielded at once to the remedy. I recommend its use to the afflicted generally." 50 cents and \$1 a bottle. Sold by all druggists.

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NOTHING ON EARTH SO GOOD.—Certainly a strong opinion, said one of our reporters, to whom the following was detailed by Mr. Henry Kaschop, with Mr. Geo. E. Miller, 418 Main street, Worcester, Mass. "I suffered so badly with rheumatism in my leg last winter that I was unable to attend to my work, being completely helpless. I heard of St. Jacobs Oil and bought a bottle, after using which I felt greatly relieved. With the use of the second bottle I was completely cured. In my estimation there is nothing on earth so good for rheumatism."

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



GO TO BRENNAN'S FOR BOOTS, SHOES, & SLIPPERS They are selling the Best and Cheapest Goods in Halifax. 102 Granville Street.

Marriages.

OAKS—RAFUSE.—On the 21st ult., in the church at the Bank, Conquerall, by the Rev. W. E. Gelling, Alonzo DeW. Oaks, to Bessie, daughter of Captain Solomon Rafuse, of the Bank.

Deaths.

GRAHAM.—At the residence of his son, Henry Graham, North Lake Parish, N. B., on the 22d February, after a short illness, which he bore with Christian resignation to the will of His Heavenly Father, William Graham, Senior, a native of Ireland, aged 82 years, leaving eight sons, eight daughters, a great many grand children, and a large circle of relatives and friends to mourn their loss. His end was peace. His remains were brought to St. Thomas' Church, Skiff Lake, Parish of Canterbury, N. B., where the funeral services were held, and on the sad occasion the Church was crowded. After the service, the procession re-formed, and the remains of the deceased were interred in the burial ground near said Church. The obsequies were conducted and a sermon preached by the Rev. Thomas Hartin.

CUNNINGHAM.—At his father's residence, Skiff Lake Settlement, Parish of Canterbury, N. B., on the 11th February, after a long and severe illness, Charles D., second and dearly beloved son of William and Ellen Cunningham, aged 18 years. He bore his suffering with exemplary patience, and passed away happy in Christ Jesus; deeply regretted by a large circle of relatives and friends. St. Thomas' Church, where the funeral services were held, was well filled on the sad occasion. The funeral procession was a large one. His remains were interred in the burial ground near the said Church. The obsequies were conducted and a sermon preached by the Rev. Thomas Hartin.

BURTT.—Entered into rest on Sunday, Feb. 26th, 1882, at Upper Keswick, York Co., N. B., Abraham Burtt, in the 72nd year of his age.

MCLLWAIN.—Temperance Vale, Southampton, York Co., N. B. Entered into rest after a lingering illness on Monday, Feb. 27th, 1882, David McLlwaine, aged 51 years.

RANDALL.—On the 22d Feb., in the Parish of Holy Trinity, Antigonish, at his residence, Hayfield, Mr. John Randall, in the 84th year of his age.

OGDEN.—In the Parish of Holy Trinity, Antigonish, at Ogden's Beach, Mrs. Augustus Ogden, at an advanced age.

JONES.—At Weymouth, on the 2nd inst., Margaret Maud Farish, youngest child of Norman B. and Margaret C. Jones, aged 3 years and 4 months.

COLLINS.—Entered into rest, on Thursday, the 2nd inst., at the Parsonage, Greenwich, N. B., Eliza Collins, relict of the late Joseph Prescott Boyle, of Liverpool, N. S., in the 58th year of her age.

Testimonial from Capt. Joshua Harper.

SACKVILLE, N. B., Feb. 13, 1877. J. H. ROBINSON, Esq., St. John, N. B. Dear Sir,—Early in October last I took a severe cold, which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I feel myself a well man again. My weight, which was reduced to 120 pounds, is now up to my usual standard of 150 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases.

Yours very truly, (Signed) JOSHUA HARPER, Of the barque "Mary Lowerson."

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WALLACE BRIDGE, Cum. Co., 17th Feb., 1882. GENTLEMEN.—I have much pleasure in informing you of the benefit I have received from wearing one of your Pads. I was induced by a friend last December to give one a trial. Since then, my health has improved so much that I have gained twenty-two pounds in weight. Under these circumstances, I feel that I am obligated, not only to you, but to every person suffering as I did before I commenced to wear your Pad, to endeavor, as far as I possibly can, to help to place such a remedy within the reach of every sufferer. Yours truly, LAWRENCE McKIM, Postmaster

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When Bronchitis takes the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult, and it is in this case that Cod Liver Oil, when the sufferer can retain it, is of special advantage; and PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves everyone to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this end is the early use of PUTTNER'S EMULSION.

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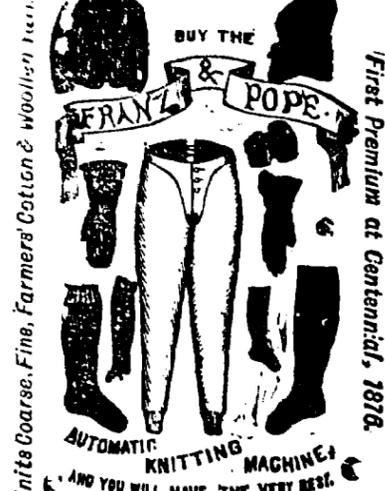
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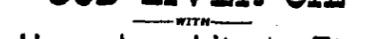
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