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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, MARCH 3, 1886.

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ECCLESIASTICAL NOTES.

ANOTHER CONVERSION.—A great sensation has been caused in ecclesiastical circles in Chicago by the announcement by the Rev. Thomas E. Green, Pastor of the Eighth Presbyterian Church, that he was about to resign the Presbyterian ministry and apply to the Bishop of Chicago for Orders. Mr. Green has made a brief statement to his people, in which he says:—

"There are four reasons that have led me especially to this decision. There is in the first place a historical reason. Time and again I have talked to you of that which is uppermost in my heart—the thought of bringing together again all the scattered fragments of the Church that Jesus Christ established, in the Church. My thought and my tendency have always been away from what we know as denominationalism. In the light that we now have I can see no hope for a unity of Christendom save in a return to that which in a historical light is Apostolic thought and Apostolic custom—the creed and the practice of that which during three centuries and over of blessed and united life, undiminished by the selfishness of human thought, was the Catholic Christ. May God bring this together again in His own way to the hearts of men!

"My second reason is a sacramental one. Conviction of duty and conviction of truth have always led me to that which I may call the sacramental idea of the Church. I have never been able to rid myself of the conviction that Jesus Christ our Saviour in the two supreme hours of His life would not have established a sacramental Feast and commissioned his disciples to administer holy Baptism, unless they were a very vital and real part of Christian life and of Christian character.

"My third reason is a ritualistic one. I believe in a service in which all the people shall join in both prayer and praise. My final reason is the practical one and perhaps the lowest of all. And that is, that I find myself unable to abide by and conform to those rules of Christian casuistry that are recognized as part of the practice and the faith of the church of which I have been a minister."

A LEADING NONCONFORMIST MINISTER ON THE BAPTISMAL COVENANT.—We have great pleasure in reproducing the following sentences from "The People's Bible," by Joseph Parker, D.D., Pastor of the City Temple, London, England:—

Listen to the covenant: "He that is eight days old shall be circumcised among you." What an oversight on the part of the Lord not to observe that a child eight days old could not understand what it was about? What a waste of piety to baptize an infant of days when it cannot understand what you are doing to it? It cries, poor thing; therefore how ridiculous to baptize it! It plucks the preacher's gown, or chuckles or coos in the preacher's arms; therefore, how absurd to admit it into the covenant! For myself, let me say that when I

baptize a child, I baptize life—human life,—life redeemed by the Son of God. The infant is something more than an infant, it is *humanity*; it is an heir of Christ's immortality. If there be any who can laugh at an infant and mock its weakness, *they have no right to baptize and consecrate it, and give so mean a thing to God.* God Himself baptizes only the great trees, does He ever baptize a daisy? He enriches Lebanon and Bashan with rain, but did he ever hang the dew of the morning upon the shrinking rose? . . . The child does not understand the alphabet, do not teach it; the child does not understand language, do not teach it; the child does not understand the Lord's Prayer, do not teach it. You say the child will understand by and by; exactly so; that answer is good; *and by and by the child will understand that it was baptized in the Name of the Father, and of the Son, and of the Holy Ghost, three persons in one God.*"

WIDE CHURCHMANSHIP.—In a recent sermon the Bishop of Lincoln (Dr. King) said they should ask themselves WHY they were Churchmen. They were not merely members of an old and splendid society, with a magnificent history which had conferred great benefits on mankind, but by being members of the Church they were in a sphere in which God came into the closest covenant with men. The Church was even wider than humanity, and he feared that many did not realize their position as Churchmen; and talked of the Church and sacraments not as part of our belief as Christians, but as something to be contrasted with or instead of faith in spiritual religion. The coldness of the Church in John Wesley's time almost compelled him to build chapels where there might be warmth, contact, touch; and the same led to the Primitive Methodist secession. The Church said, "Dearly beloved brethren," and their beloved brethren never spoke to one another. In this upheaving day of progress—which he would not desire to retard—they must as Churchmen learn something of the spirit of love and sympathy, notwithstanding the divisions of class and wealth. Zealous Churchmen were too often apt to be narrow Churchman.

OLD AND NEW METHODISM.—In a late issue of the New York *Independent*, great antiquity is now claimed for the Methodists. Says Dr. Vincent, in that issue:—"Centuries before the Roman Catholic Missions, and, indeed, before the Protestant Episcopal and the English and the Roman Churches were organized, *Methodism—Christianity in earnest—held services,*" etc. "What *Methodism* did in the days of Peter and Paul, she continues to do," etc. "Still," retorts our friend of the *Living Church*, "Methodism, in Petrine and Pauline days, as in Wesleyan, was *inside of the Church*, a social affair, excellent, and earnest; and had the followers of Wesley followed him, it had been *INSIDE yet*, working for and with the historic Church, a well-drilled part of the regular army, and not a mere vast militia auxiliary."

SUNDAY EVENING SERVICES.—There is great need of a reformation in the matter of *Sunday evening attendance*, and it should begin at headquarters. Strangers will not attend if our own

people do not. The stranger that is driven away by empty seats does not return. Remember, also, that you, as a communicant, do not do your whole duty simply by coming yourself, you should bring others; help them to find the places, and do all that is possible to make them feel at home; it's not the rector's duty to do this, but yours.

THE CHRISTMAS ORDINATIONS IN ENGLAND.—From the statistics compiled by Mr. Armfield, it appears there were 640 candidates in all, of whom 331 were ordained deacons and 309 priests. Of these 205 were graduates of Cambridge, 180 of Oxford (the average of the past few years), 27 of Dublin, 34 of Durham, 11 of Lampeter, 9 of London, and 16 of King's College, London. Of the remainder, 20 candidates presented themselves from Lichfield Theological College, 17 from St. Bees, 10 from Truro, and 16 from St. Aidan's, Birkenhead. Mr. Armfield sums up his returns on the past year by saying that: "From all these figures it may be gathered that, notwithstanding the fears that have been entertained, the Church is, at the present moment, *gaining rather than losing ground*, in regard both to the numerical supply of clergy and to the *QUALITY* of their preparation for the work."

AN INTERESTING REMINISCENCE.—There is, as an English contemporary points out, a peculiar appropriateness in Lord A. Compton being consecrated at St. Paul's, for his ancestor, Henry Compton, for many years presided over the See of London, and the present fabric was begun and completed during his episcopate. His portrait is in the cathedral library, and Macaulay thus refers to his preaching the sermon on the Thanksgiving Day on the declaration of the Peace of Ryswick, Dec. 2, 1697:—"Compton ascended for the first time a throne rich with the sculpture of Gibbons, and thence exhorted a numerous and splendid assembly."

PIETY IN HIGH PLACES.—Lord Selborne's retirement from public life deprives the country of a great Lord Chancellor, and the House of Lords of one of its brightest ornaments. It is generally supposed that the venerable earl has retired from political reasons; but the *Family Churchman* states that the cause of his retirement is very, very different. "The death of Lady Selborne has, it is feared, utterly prostrated his lordship, and certainly it is his desire to spend the remainder of his life in that close personal communion with God which caused him to be regarded by his colleagues, whether on the bench or bar, with feelings akin to reverence. Those only who are privileged to be near him are aware of the intensity of his spiritual life. Some of us are ordained to be clergymen, and some are ordained to be laymen; assuredly the priestly office has contained no more saintly men than are to be found to-day among the laity of England."

THE PERMANENT DIACONATE.—The *Rochester Diocesan Chronicle* says: "On St. Thomas's Day our first permanent deacon was ordained—Mr. A. Houghton. After serving many years in the Admiralty he offered himself for the permanent Diaconate."

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

AMHERST.—Rev. J. A. Kaulbach, Vicar of St. John's Church, Truro, officiated in Christ Church on the 14th instant, morning and evening, the Rev. V. E. Harris taking the duty at Truro.

A second parlor concert in aid of the church came off on the evening of the 17th instant at the residence of Mr. and Mrs. G. Medley, Townshend. Their spacious parlors were well filled, and the concert was a success in every way, several well-known performers taking part. The sum of \$30 was realized. Another is on the tapis.

LOWER STEWIAKKE.—A series of special services has recently been held in this parish, in which the Rev. V. E. Harris, Vicar of Amherst, took the chief part. Services, with earnest, practical addresses, were held every evening, and on Tuesday, Wednesday and Thursday at 2 p.m. The evening services were well attended by both Church people and Dissenters, and the strictest attention was paid to the very earnest and faithful addresses and sermons delivered by Mr. Harris. The singing of well-chosen hymns by the choir, led by the incumbent's daughter, Miss Alice Cox, who usually presided at the organ, added much to the interest of the services. A portion of each day was devoted to visiting among the families living in the vicinity of Holy Trinity Church. These visits were highly appreciated, and taken in connection with these special services, cannot fail to produce the best results for the future welfare of the parish. The subjects ably discussed at the evening services were Repentance, Holy Baptism, Confirmation, Holy Communion, etc. On Friday the Holy Communion was celebrated, and a good number partook, one communicating for the first time, and it is to be hoped that more young persons may soon follow her example. All present remained during the celebration, some of whom had seldom been at church before. Plain Gospel truth was brought home by the preacher to many hearts, and some hitherto careless appeared to be deeply convinced of its reality, and it is to be earnestly hoped that the good impressions made may, with God's blessing, result in a better life, and that the work of grace thus begun under the guidance of the Holy Spirit may not soon die out, but wax more and more.

HALIFAX.—Personal.—The Rev. H. J. Winterbourne has been appointed a member of the Committee of the Colonial and Continental Church Society, which has its headquarters in Halifax.

The Rev. Dr. Partridge has been delivering in Windsor, and before the Sons of Temperance in Halifax, the lecture on "3000" which he gave before the Church of England Institute.

Rev. David Neish is gaining glowing encomiums on his activity and masterly preaching at St. Paul's. The Recorder says:—"Yesterday morning the reverend gentleman preached especially to the young, taking his text from Proverbs ix. 1, 13, 15. There was a large congregation present, and his remarks were listened to with deep attention.

CHOIR TREAT.—His Lordship the Bishop last week gave an entertainment to his choir boys, at the Episcopal residence. A bounteous repast was supplied, and the evening spent happily in games.

ST. MATTHIAS.—The Sunday-school and Junior Temperance Guild of the Mission had a successful entertainment and magic lantern last week. Standing room was at a discount.

The children sang and recited, and R. J. Wilson, Esq., with his usual kindness, displayed the scenes on the sheet, accompanied with humorous remarks.

St. Mark's.—A very successful Old-Folks Concert was given in the school-room of the church last week, when several musical and literary members of the congregation and their friends took part. The entertainment was pronounced first-class, the dresses exquisite, and receipts all that could be desired.

DIOCESE OF FREDERICTON.

ST. JOHN.—A sermon was preached in Trinity Church on Feb. 14th by the Rev. Canon Brigstocke, and a special collection was taken up in behalf of the St. John Protestant Orphan Asylum. The Rector chose for his text St. Mark x. 45:—"For e'en the Son of Man came not to be ministered unto, but to minister and give His life a ransom for many." In the course of his remarks, Canon Brigstocke referred to the importance of maintaining and supporting such a good institution, and earnestly appealed to those present to aid it by contributions. Allusion was incidentally made to the benevolent labors of the late Earl of Shaftesbury. The collection amounted to \$108.90, a handsome contribution towards the \$800 needed before May 1st for the Asylum.

A sale of useful and fancy articles held by Miss French at Charlotte street on Feb. 15th was largely attended. The many useful and ornamental articles that were for sale were sold quickly and at good prices, and the tea and coffee stands were liberally patronized as well. The proceeds of the sale, which amounted to the handsome sum of \$120, are in aid of Home Missions partly, and for the new Episcopal church at Upper Sheffield, which is the Mission of the Rev. Mr. Sterling, rector of the church at Maugerville.

The fifth annual meeting of the New Brunswick Society for the Prevention of Cruelty to Animals was held on Feb. 17th in the classroom of the Young Men's Christian Association, the President, Mr. John Sears, in the chair. The attendance was not large, but was composed of the gentlemen who took an active interest in the work of the Society. The President, Mr. Sears, in his opening remarks, alluded to the great progress of like societies in England and in the United States. It was surprising, he said, with what interest the higher classes entered into the great work, and it was evident from the report that the societies were flourishing both in England and America. Mr. Sears then read the report of the Executive Committee, which was lengthy and exhaustive. This noble Society was organized in March, 1881. The actual work of the Society commenced on May 9th, 1881. It is now nearly five years in operation. During that time, 2,551 cases of cruelty of various kinds have been investigated, including the cases taken into court, as follows:—

Ill-treatment of horses	1,727
" cattle	529
" other animals	46
" fowls and birds	84
" sturgeon	3
" turtles	3
	2,392
Ill-treatment of children	13
" aged persons	2
" women	3
	2,410
Prosecutions without fines	89
" with fines	52
	2,551

Fines, amounting to \$407.50, retained by the court.

TRINITY CHURCH BAND OF MERCY.—The largely attended entertainment given in Trinity Church schoolhouse on Feb. 18 was a decided success. A highly entertaining musical and literary programme was carried out to the thorough enjoyment of those present. The girls taking part were neatly dressed in white. The Rev. Canon Brigstocke, the President, occupied the chair, and made the opening address, explaining the organizations and workings of the Band of Mercy. The Trinity Church Band of Mercy was the first Band of Mercy organized in the Dominion of Canada, now numbering about 200 members. The members of the Wiggins Orphan Institution Drum and Fife Band gave some choice collections, and also sang several songs. The meeting closed with "God Save the Queen." The concert realized about \$15 for the Band of Mercy.

DIOCESE OF QUEBEC.

INVERNESS.—Miss Georgina Roe, eldest daughter of the Rev. Peter Roe, incumbent of this parish, was the recipient, on the occasion of her marriage, of a handsome silver tea and coffee service from her friends of the Church of the Ascension, Campbell's Corners, and a highly complimentary address, expressive of their affection and esteem, and their appreciation of her valuable aid during the past six years, in forwarding all Christian work in the Church and parish. Miss Roe also received many handsome gifts as parting tokens of esteem from prominent members of the churches in the parish.

DIOCESE OF MONTREAL.

SISTER'S OF ST. MARGARET.—Sister Sarah's illness, caused by overwork in connection with the Small-pox Hospital, has evoked, as it ought to have done, general sympathy from all classes of the community. The attendant physician ordered her to the South without delay, so that complete rest might be obtained—this being absolutely requisite in order to her recovery. The straitened circumstances of the Sisterhood rendered obedience difficult, but the Star having called for subscriptions a speedy response was made, and we are glad to know that the good Sister was able to leave last week. We earnestly hope that under God's blessing complete recovery may be the result. We are also pleased to note that the secular press is urging that which we referred to some weeks ago, viz: some suitable and substantial testimonial to the Sisters. The Witness says:—"The broken-down health of Sister Sarah, who, with other members of the Sisterhood of St. Margaret, performed, on behalf of the Protestant community, the heroic and loathsome duties of St. Saviour's Hospital remind us of a debt yet unacknowledged. All will thank those who, being within call, have subscribed enough to secure to the brave woman her necessary trip to the South. But more than this is due. An honorable and substantial testimonial to these ladies is a matter of obligation resting on the citizens of Montreal."

SUNDAY-SCHOOL ASSOCIATION.—The Executive Committee at its meeting on Monday evening, the 22nd ult., arranged for the following monthly meetings [all to be held in the Synod Hall]:—

March 15—"Uniform Scheme of Lessons," Rev. Canon Henderson.

19th April—Paper by Rev. E. I. Rexford, of Quebec.

17th May—"The Sunday-school should be the handmaid of the Church, and not the Substitute"; Rev. Canon Mills.

21st June—"How to interest Sunday-schools in the Work of Missions"; Rev. R. Lindsay, M.A., Rural Dean.

NOTES.—The Lord Bishop of the Diocese

preached in St. George's on Sunday morning last.

The annual Sunday-school Festival of St. Stephen's was held on the evening of the 23rd ult. A pleasing feature of the evening's programme was "Carol singing" by the children. About 400 children were present.

The Rev. J. S. Stone, B.D., is to deliver a lecture in St. Jude's schoolroom on the evening of the 4th inst. Subject, "Trials of a Parson."

St. Luke's Ladies' Aid hold a Bazaar in Weber Hall, on the 4th, 5th and 6th inst., in aid of the Rectory Fund.

LACHINE.—The Lord Bishop held a Confirmation here on St. Matthias' day, the 24th ult., when thirteen candidates were presented by the Rector, the Rev. R. L. Macfarlane. The Bishop's addresses were most impressive and earnest. The newly confirmed received their first Communion at the same service.

BEDFORD.—A new society for Church work and mutual help has been organized in this parish, with the designation of "The Guild of St. James the Apostle." The Rector is *ex-officio* President, and the elected officers are as follows: Vice-President, Mr. E. W. Morgan; Treasurer, Mrs. Dickinson; Secretary, Miss Horskin; Executive Committee: Mrs. F. C. Saunders, Mrs. Jas. Edmonds, Mrs. E. Coslett, Mrs. F. W. Pullen, Dr. Mitchell, Mr. F. L. Rouse, Mr. J. H. M. Hungerford. The work of the Guild was inaugurated by a most successful tea-party at the Town Hall, on the 17th ultimo, at which the Rev. I. Constantine, M.A., gave an interesting address on the history and office of Guilds in the Church of England. The Guild of St. James the Apostle has already about fifty enrolled members, and the prospect is that the membership will soon be doubled. It is believed that it will supply a great want in this parish, especially by developing that *esprit du corps* which is so sadly lacking in most of our country congregations.

MONTREAL.—*Christ Church Cathedral.*—*Lent Services.*—It is announced that the Rector of Montreal will give a short devotional address every day throughout Lent, at the 5 p.m. service in the Cathedral. As the chancel proved insufficient last year to accommodate the congregations at the Lent daily services, these services will be held this year in the nave of the Cathedral, which will be kept heated for the purpose. There will be an offertory to defray the expense of heating.

DIOCESE OF ONTARIO.

LYN.—The first regular meeting of the Rural Deanery of Leeds was held at Lyn on Tuesday, Feb. 23rd, and was attended by the Revs. S. Tighe, of Lansdowne; Wm. Knight, of Newboro'; F. Codd, of Lyndhurst; J. Osborne, of Frankville; R. N. Jones, of Farmersville, and Dyson Hague, of Brockville. The Litany service at 7 p.m. in St. John Baptist Church was sung by the Rev. Mr. Osborne, and an eloquent and able sermon on the subject of the "Ministration of Angels," was delivered by the Rev. Mr. Tighe. After service and celebration of the Holy Communion on Wednesday morning—at which the Rev. Mr. Codd was the celebrant, and the Revs. W. Wright and D. Hague, Epistoler and Gospeler respectively—the clergy met at the Rectory for organization and general business. The Rural Dean opened the meeting with prayer. The Rev. S. Tighe was elected Secretary of the Deanery. It was resolved that the regular meetings of the Deanery should be held every four months, and that the next meeting should be held in Farmersville in the latter part of June. Subjects for discussion at the next meeting were discussed.

KINGSTON.—Missionary meetings were held on Sunday, the 21st, in St. James' and All

Saints' Churches. The attendance was good. The deputation consisted of Rural Dean Forneri and Rev. Geo. Scantlebury.

LOCAL BOARD OF MISSIONS.—On Monday evening, the 22nd ult., a Mission Board was organized in connection with St. Paul's Church. The officers-elect are:—President, J. Gaskin; Vice-President, M. Sutherland; Secretary, A. LeRicheux; Treasurer, Mrs. J. W. Power; Executive Committee—Mrs. Scobell, Mrs. Ruttan, Miss N. Spencer, Major Davidson and Mr. N. Wilmot.

BARRIEFIELD.—A missionary meeting was held in St. Mark's on Sunday afternoon, the 21st ult. Addresses were made by Rural Dean Forneri, Rev. G. Scantlebury and Major Raban, of the Royal Military College, and Major Wilmot, M.P.P., the latter gentleman making a powerful appeal in favor of some systematic method of giving.

CATARAQUI.—The annual missionary meeting in connection with this parish took place on Tuesday evening, the 23rd ult. Evening prayer was said by Rev. Buxton Smith, and addresses delivered by the deputation, Rev. Messrs. Scantlebury and Forneri. The collection was the largest in the history of the Church.

Very successful meetings have also been held at Sydenham and Murvale.

Rural Dean Forneri returned to his home in Adolphustown on the 24th ult., after having accomplished a most successful missionary tour.

DIOCESE OF TORONTO.

TORONTO.—*Holy Trinity Church.*—There was a large attendance of members of the Church of the Holy Trinity, Toronto, at a special meeting of the vestry held on the 22nd February, to take action in regard to the vacant rectorship and other matters of importance. Rev. John Pearson, assistant rector, presided, Mr. Holmsted acting as secretary.

A letter was read from the Lord Bishop of the Diocese, informing the Churchwardens that he had nominated Rev. John Pearson to fill the vacancy in the rectorship of the parish caused by the death of Rev. W. S. Darling.

On motion of Mr. Holmsted, seconded by Mr. Worrell, the churchwardens and lay delegates were requested to wait on the Lord Bishop, pursuant to the canon on that behalf, and express their concurrence in his proposal to appoint the Rev. John Pearson to the vacant rectorship of the parish.

The resolution was carried unanimously.

THE LATE RECTOR.

Mr. Ince moved, and Mr. Wood seconded the following resolution, which was unanimously adopted:—"The members of this vestry do hereby express their deep sorrow at the death of their late beloved rector, the Rev. William Stewart Darling, who died at Alassio, in Italy, on the 19th of January last, while on his way to Sorrento to undertake clerical duties there. They do also hereby record their sense of the loss which the Church in Canada has sustained by the death of Mr. Darling. For well nigh half a century (the greater part of which time he labored in this parish) he was one of her most faithful ministers, and, at a time when it required no little courage to do so, he was the foremost of those who sought to elevate her services, and by voice and pen to fight her battles as a true soldier of Christ and faithful priest of His Church. His efforts to inculcate a correct knowledge of the history and principles of the Church of England, and a reverent and devout celebration and observance of the sacraments, were indefatigable.

"To him is the Church of the Holy Trinity especially indebted for the enrichment of its

interior, and for the reverent, beautiful and hearty services rendered therein. Not in this church and parish only, but in many others in this city and diocese, his teaching and example have had the effect of elevating the manner of celebrating divine service.

"The reflection brings with it some comfort that one he was taken away he was permitted to see the widely extended results of his labors, and to look forward with hope to the further extension and adoption of the principles he had so earnestly and eloquently advocated. In this parish he will be long and affectionately remembered as a faithful priest and pastor, a kind adviser and a warm-hearted and sincere friend, whose sympathies were ever ready to flow out towards his whole flock, and more especially towards the young, the poor and afflicted.

"They desire also to offer to his widow and children their respectful and most earnest sympathy in this their great bereavement, and trust that our Heavenly Father will comfort them in their affliction by the assurance that he is now at rest from his labors in the Paradise of God."

The mover and seconder and other members of the vestry, in speaking to the resolution, paid a high tribute to the character, life and work of their late rector.

MEMORIAL TO THE LATE RECTOR.

On motion of Mr. Holmsted, seconded by Mr. Churchwarden Blachford, the Churchwardens and Messrs. Ince, Bethune and Alan Macdougall were appointed a Committee to consider and report on the providing of a suitable memorial to the late Rev. W. S. Darling, to be placed in the Church of the Holy Trinity.

NEW SCHOOL HOUSE.

The Committee that had been appointed respecting the erection of a new school-house submitted plans for the proposed building, to cost \$5,000.

On motion of Mr. Campbell, seconded by Mr. Young, the matter of the school-house was referred back to the Committee for the purpose of having plans prepared for a building to cost not over \$8,000, and report at a meeting of the vestry to be held on the 8th March.

CONCERTS and entertainments are now the order of the day. One was held at St. Andrew's Hall in aid of St. Anne's Church recently. There was a large attendance and an excellent programme.

At all Saint's the fifth entertainment of the season proved very successful. The large schoolroom was crowded in every part, and the musical and literary portion of the programme excellent in every particular. The following ladies and gentlemen took part: Mrs. Biglow, Misses Acheson, Miss Clark, Miss Lovers, Miss Kertland, Mr. C. Wilson, Mr. Lowry, Mr. T. Creighton and Mr. Walter Sparks.

PERSONAL.—The Rev. F. Baily-Jones, Curate of St. Philip's Church, Toronto, preached two admirable sermons at Orillia on the 14th February.

Mr. S. Caldecott addressed the Orillia branch of the Church of England Temperance Society at its last meeting. Mr. Caldecott is an enterprising merchant and an able platform speaker.

The Rev. George Lloyd, Chaplain of the Reformatory, Ponctanguishone, is suffering from a severe attack of nervous prostration. We hope he will soon be better.

The Rev. Canon O'Meara, of Port Hope, is to preach at St. James' Church, Orillia, on Temperance Sunday, March 14th.

The Rev. W. J. Armitage, of Orillia, addressed the local branch of the Bible Society on the 25th inst. The attendance was small.

[For Continuation of Home Field News, see p. 6.]

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

CHRIST CHURCH CATHEDRAL.

SERVICES OF SONG.

To the Editor of THE CHURCH GUARDIAN :

SIR,—You have been good enough to allow a very full and fair discussion of the "Service of Song" question in your valuable paper. The discussion cannot fail to increase the spirit of reverence and worship which you so earnestly advocate, and which you may feel assured the authorities of Christ Church Cathedral as earnestly desire to promote.

The London *Literary Churchman* of January 29th contains an important leading article on "The Use of our Cathedrals," by Canon Gregory, of St. Paul's Cathedral. In this article, Canon Gregory, who is one of the ablest Cathedral administrators in the Old Country, describes in all its branches the wonderful work which is being done at St. Paul's. He writes: "My object is to represent the views of the present Chapter about the uses to which a Cathedral may be applied, so far as they have been able to embody them in act, that Churchmen may know what we are doing, and I should be delighted to hear that other Cathedrals are exhibiting a higher ideal, and so doing more to advance the cause of the great Master. The first point at which we aimed was to make the Cathedral services as perfect as we could, that the worship of the Church of England might be seen in its most attractive form, and that the Cathedral might be the pattern church of the diocese. Immemorial usage has connected Cathedrals with the idea of musical services. It was, therefore, a matter of importance that these services should exhibit a high standard of musical excellence. To secure this object we obtained the assistance of one of the most competent organists of the day, and of a well trained choir, and our music was selected from the best writers." "Moreover it was felt," he continues, "that good might be done in another direction by occasionally having more elaborate music, sometimes with the help of a band in addition to the organ. With this object in view, Mendelssohn's Oratorio of St. Paul is sung on the festival of the Conversion of St. Paul, and Bach's Passion music on one evening in Holy Week; whilst the ordinary Cathedral choir sing, without a band accompaniment, Spohr's Last Judgment on the first Tuesday in Advent; and the Cathedral and Sunday evening choirs join in a bright Harvest Thanksgiving Service on a week-day evening in the autumn."

Thus there are four great Services of Song in St. Paul's Cathedral every year. The subjoined account of the last Service of Song held in St. Paul's may interest your readers. It is taken from the *Montreal Star* of the 13th inst., and is a typical instance of a "Service of Song" reverently conducted on Church of England lines. This is arranged by prolonging the Anthem, to the duration of which, as to that of the sermon, the Prayer Book assigns no limit. As a long sermon with a short service is lawful, and if often useful, so a long Anthem with a short service is in accordance with the Church's law, and may be employed with advantage on special occasions.

As stated in my last letter, a sacred Oratorio was very successfully and impressively rendered in the Old Cathedral of Montreal, in Notre Dame street, under the auspices of Dean Bethune; and recitals of sacred music have since been continued from time to time in the Cathedral and elsewhere. The present Rector of the Cathedral desires to follow up the good work thus initiated, keeping in view as much

as possible the best English and Canadian models.

CHURCHMAN.

DR. STAINER'S SERVICE OF SONG IN ST. PAUL'S CATHEDRAL, LONDON, ENGLAND.

Of all the musical festivals which have been held in English cathedrals during the last thirty years, none has attained more eminence than the annual dedication festival at St. Paul's Cathedral. This festival has assumed its present proportions under the management of the eminent Churchmen who have of late years ruled St. Paul's, viz., Dean Church, Canon Liddon, Canon Gregory, Canon Lightfoot (now Bishop of Durham), Canon Stubbs (now Bishop of Chester), and the famous musical composer, Dr. Stainer, as organist and conductor. The service, which is strictly rubrical, consists of the Choral Evensong of the Anglican Church, with an elaborate anthem, usually an oratorio, occupying nearly two hours. One of these beautiful and impressive services has just been held, and is thus described in an English Church paper:—

"At Evensong the Anthem was, as has been customary for many years now, a selection from Mendelssohn's oratorio of 'St. Paul,' rendered with all the skill of a well-trained choir and orchestra. A secular paper remarks that 'simple curiosity respecting the effect of the oratorio in St. Paul's must long since have been satisfied, and if devotion be not the sole object of some of those attending this impressive service, at least the outward show of reverence is strictly preserved, even by such persons as are not often to be found at a place of worship unless some special attraction in the way of music or of oratorical display be offered.' The selection, occupying about an hour and a quarter of the two hours' service, was identical with that of preceding years. The 'conversion' passages, commencing with No. 14, and ending with the magnificent chorus, 'O great is the depth' at the close of the first part, were given in their entirety. From the second part, the selections chosen were the election of Paul and Barnabas to be ambassadors to spread Christianity abroad, the air, 'Be thou faithful unto death,' and the farewell of Paul to the elders of the Church at Ephesus. The orchestra was placed outside the choir rails, with Dr. Stainer conducting from the lectern, with the auxiliary choirs on either side. The prayers were intoned by the Rev. W. H. Milman, and the Lessons were read by the Rev. J. Macnamara. The proper psalms—cx., cxii., and cxlvii.—were sung to three different chants, the organ only accompanying the verses, but the whole orchestral force coming in with splendid effect in the 'Glorias.' After the clergy had taken their seats, the overture to 'St. Paul' was played. We need scarcely add that the whole rendering was worthy the reputation of St. Paul's—a reputation which has become as much noted for its devotional as for its musical aspect."—*Montreal Star*, Feb. 13, 1886.

[The foregoing letter was unavoidably crowded out of last week's *GUARDIAN*. Though we find very little making in favor of the Services of Song as conducted in the Cathedral here, we publish it; but with it close the discussion for the present, simply pointing out (1) the fact that the service in St. Paul's is said to have been "strictly rubrical," consisting of the Choral Evensong of the Anglican Church, and not the unrubrical and unauthorized so-called *service* in vogue here; and (2) that it is pure assumption to suppose that because one oratorio took place in old Christ Church on Notre Dame street during Dean Bethune's time, he was in favor of it. We have the best authority for saying that he did

not feel very kindly towards the innovation referred to, and refused to allow like performances in the present Cathedral. We would not, however, be understood as assenting to the services at St. Paul's.—Ed.]

MUSICAL SERVICES.

DEAR SIR,—I am with you entirely in your views with regard to "Services of Song." Let us have musical festivals as often and as good as they can be got up; but let us keep God's Houses for *worship*. In Norwich the great festival is held in St. Andrew's Hall; in Birmingham, in the celebrated Town Hall, in which *Elijah* was first produced. In Liverpool, St. George's Hall affords an excellent opportunity for such gatherings. It is true that the "Three Cathedrals"—Worcester, Gloucester and Hereford—are opened for such festivals, but they are carefully kept from profanation, and even then are *greatly objected to* by many pious Churchmen, although they produce about £1,000 a year for the widows and orphans of the clergy.

A magnificent opportunity will be afforded this year for the authorities of Montreal Cathedral to show what real Cathedral worship is and always should be. The Provincial Synod will meet in September (D.V.), and an immense amount of good will be done if the delegates from the various dioceses become enamoured of real musical worship, such as one gets in St. Paul's and elsewhere.

ENGLISHMAN.

DEAR SIR,—In the *GUARDIAN* of Feb. 17th, under the heading "Hints to Communicants," No. 2, it is stated that it was "a custom of the Primitive Church to receive the bread in the palm of the right hand, and with hands crossed." As this is a bare assertion, it would interest many of your readers to know *when* this custom originated, as there is no such direction in the Prayer Book.

Yours respectfully,

ENQUIRER.

Feb. 21, 1886.

[The very form of words used in the Rubric, deliver "into the hands," seems to authorize the custom referred to. If our correspondent will look at "Wheatly on the Book of Common Prayer," at p. 303, where he refers to the Rubric regarding the Form of Administration of the Elements, he will find the following:—"The Rubric further directs that the Communion must be delivered both to the clergy and laity, *into their hands*, which was the most primitive and ancient way of receiving. In St. Cyril's time they received it into the hollow of their right hand, holding their left hand under their right in the form of a cross," and the author gives references. Again in "Bingham's Antiquities of the Christian Church," vol. 2, p. 823, sec. 7, the matter is referred to, and the whole burden of the writer's remarks is in favor of the rule referred to by our correspondent, and he refers to the direction given by the Council of Trullo, "ordering all persons to receive the Communion in their own hands set in the form of a cross," as appointed in Cyril's Citations, and *others before them*. Other authorities might be cited, but this ought to suffice to show that our esteemed correspondent's statement "bare assertion" is not quite correct. The matter, however, is one of decency and reverence, depending much upon the individual pastor and the recipient: one of the same class as the further rubrical direction that if any of the consecrated bread and wine remain the "Priest and

such other of the communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same"—a direction not always reverently followed.—
ED.]

SCHISM.

DEAR SIR,—I am tempted to write a few lines to you on "Schism," or rather the schismatical spirit, in hopes of warning some against being seduced by it; and I do not know that I can do so in a better way than by recording part of the history of one or two who have been influenced by it.

I have two in my mind, both brought up in religious bodies cut off by their own act from the Catholic Church; both sought Holy Orders in our branch of the Church; both, after entering upon our ministry, turned their powers towards assimilating our worship to that of the body they had left. I met with a third clergyman, on one occasion, who came from the same neighborhood as one of these, he himself having conformed to the Church of England in Canada, and really conformed. He said to me, "Mr. —, I was brought up in the — faith, and my dear parents, who were holy people, died in that faith. I left it painfully, on conviction that Episcopacy is of Divine origin; and sooner than remain in the Church and preach and act like — (the man referred to), I would go back to the body I left to-morrow."

Of the other of the twain. Why he ever sought Episcopal ordination is a perfect mystery, for his habit is to set at naught the godly admonitions of his "Fathers in God." He fraternizes with Dissenters more than with his own brethren. He goes out of the way to speak against even the Hymn Book of the S. P. C. K., and to denounce Colleges with distinctive Church teaching, having, I presume, some such idea of schism as you hint at in your short notice of the *Evangelical Churchman*, of Toronto. Does it amount to nothing that Priests at their ordination reply affirmatively to the Bishop when he asks them, "in the Name of God and of His Church," "Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of England, to the Order and the Ministry of the Priesthood?" * * * "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord has commanded and as this Church and Realm hath received the same," &c. "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word," &c.

Let me offer a warning, through you, Sir, not to be led away by such as stand up in a brother Priest's pulpit and run down the three orders of the ministry as needless, after giving assent and consent to the declaration:—"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests and Deacons; which offices were evermore had in such *reverend estimation*," &c.

Jesuitry is not, I fear, confined to the Church of Rome. Our Bishops need to be on the watch against candidates for Holy Orders from other religious bodies, lest they only come in for the purpose and in hopes of spreading errors in our Church—errors which they profess to have abandoned.

HONESTAS.

P.S.—The Bishop of Long Island hits these preachers exactly, "puffed up with conceit," he says, and further that the Church expects all in her pulpits "will preach the Gospel, not as they understand it, but as the Church has received the same in Creed and Liturgy—in the

voices of the living, and voices of the dying and dead."—See CHURCH GUARDIAN, Feb. 17.—Page 1.

CHRIST CHURCH CATHEDRAL.

SIR,—Will your correspondent "Churchman" oblige me by defining in *extenso* the meaning of the following passage in his letter of Feb. 17th:—

"Both in his capacity as Parish Priest, and in his equally important Diocesan capacity as Cathedral Rector (which entails upon him special responsibility.)"

The words in italics are they upon which I seek light. What is his "Diocesan capacity," and what his "special responsibility."

ANOTHER CHURCHMAN.

THE "EVANGELICAL CHURCHMAN."

SIR,—Has your "Evangelical" contemporary, of Toronto, changed hands? I see that the names of the Directors are no longer published, as formerly, and that no clue is given to the present editorship of the paper. It is also a suspicious fact that the old motto, "*Pro Christo et Ecclesia*," was discarded with the New Year. Probably it was felt to be too glaringly inconsistent with the new-fangled definition of schism, and the repudiation of the Church doctrine of Apostolic succession which have recently appeared in its columns. The further elimination of the title "Churchman" would seem only rational.

Yours, &c.,

AN OLD READER OF THE

"EVANGELICAL CHURCHMAN."

Montreal, Feb. 19th, 1886.

MISSION OF IRELAND.

SIR,—In your issue of the 10th inst., I noticed an abstract from the Report of the Diocesan Board of Missions. In justice to the Mission of Ireland, kindly permit me to correct an error which appeared in the statement. The incorrect report reads, "It has increased its assessment from \$350 to \$540." The fact is, the assessment has been increased from \$350 to \$530. As your paper is in circulation throughout the mission, I venture to make this correction in order to avoid misapprehension.

Yours, R. HEWTON,
Incumbent.

DEAR SIR,—Your correspondent "Churchman," in a late issue, uses the following language:—"It is well known that the present Rector of Christ Church Cathedral and of the Parish of Montreal (as his title runs)," &c., Now, Sir, I am aware that the Letters Patent invest the Incumbent of the cure referred to with the title "Rector of the Parsonage or Rectory and Parish Church of Montreal." I am also aware the said "Parish Church" was afterwards invested with the title of "Christ Church Cathedral," but the information I seek is this: When and how was the title "Rector of the Parsonage or Rectory and Parish Church of Montreal" changed to your correspondent's version of "Rector of Christ Church Cathedral," &c.? Were the original Letters Patent cancelled or altered, or by what authority was such change made?

I do not dispute the title; I only seek light.

HONEST ENQUIRER.

Montreal, Feb. 25th, 1886.

THE SOCIETY OF THE TREASURY OF GOD.

LENTEN SUNDAY-SCHOOL OFFERINGS.

SIR,—Bishop Morris, of Oregon, writing in the *Spirit of Missions* for January, states that the children's Lenten offering has been a great

success in the American Church. Last year it amounted to \$15,000. It was started by Mr. Marston, a layman of Pennsylvania, and for several years the Lenten offerings of that poor missionary jurisdiction stood next to those of the great Diocese of Pennsylvania. The Bishop writes: "All you ask is that for the six Sundays of Lent the children's offerings be devoted to Domestic and Foreign Missions. The shortness of the time is an advantage. The interest of the children can be kept up for that time, while it could not for twelve months."

Following the lead of the American Church, this Society will furnish boxes suitable for the purpose, at 70c. per hundred, including postage.

It is hoped that what the children find printed on these boxes will lead them to become tithe payers, and that many will enroll themselves members of this Society, the fee for which is ten cents.

Yours faithfully,

C. A. B. POCOCK,
Hon. Organizing Sec.

Toronto, Septuagesima, 1886.

SIR,—Anent the action of the Archbishop of Dublin in *re* Evangelical Alliance, it occurs to me that unless our leaders lend themselves to efforts towards reunion, how can it ever come about? Therefore, the laity should be willing to accept action in an Archbishop, on account of its object, which would not be warranted by the ordinary individual of rank and file in the Church militant.

Yours faithfully,

T. H. EVERETT.

Cote St. Antoine.

P.S.—It is the Report of the *Third* Synod of the Diocese of Montreal required. Perhaps some one has a copy not in use. E.

DIOCESAN THEOLOGICAL COLLEGE.

DEAR SIR,—Permit me to add to what has already appeared in your columns in reference to the intended application by this institution for power to grant degrees, the following remarks:—

It is asserted and objected—

(a.) That the Church of England, for the whole or its parts, in the Province of Quebec, is unwarranted in demanding powers from the Provincial Legislature which are already, by Royal Charter, and by Act 34 Vic., cap. 48, conveyed to that religious body, and by express legislative proviso (16 Vic., cap. 60) to the Bishop of the Diocese of Montreal, in conjunction with the other Anglican Bishop of the Province—his Lordship of Quebec.

(b.) That the Synod of the Diocese of Montreal, possessed of jurisdiction and seized of full control over matters, persons and things under consideration (19 and 20 Vic., cap. 121), has in no way been apprised of the proposed action on the part of the Montreal Diocesan Theological College, which action affects that Synod's position and privilege, and bears intimate concern to the whole body of adherents of said Church in said Diocese.

(c.) That the Synod of the Diocese of Montreal has committed itself in no way to the said self-styled Diocesan College as to its constitution or educational standard which, by strain of Episcopal authority, acting with a compact of individuals, and without Synodical sanction, has been created in said city and Diocese.

(d.) That the constitution of the Montreal Diocesan Theological College provides for no consistent or Churchly administration, the Episcopate being toyed with as a cipher. The Board of Governors consist of the Bishop (without any official control other than the nomination of one clerical member annually to complete the number of five clerical members of the Board), with ten Lay Members elected by twos annually by the subscribers in general

to replace the two who by rotation are to retire year by year. This body, therefore, of ten laymen exercise complete control over the Bishop and clerical members of the Board of Governors, in a ratio of two to one almost, in every vote of the Board, not only upon finance, but upon the appointment and removal of the Principal and all Professors. In fact, eight of the laymen of the Board of Governors may over-rule the Bishop and clerical members as to all matters relating to the College, including the entire instruction of the institution, without voice or representation to the Church of England as such. In no act or course is the Episcopal consent essential, and it requires no stretch of the imagination to figure how eight laymen might thus for an indefinite period set at defiance the Bishop, the clergy and the laity, singly or in Synod assembled.

There is no requirement in the existing constitution of the Montreal Diocesan Theological College that any of the clerical members of the Board of Governors, or of the corporation, or of the lay members, should be identified with the Diocese of Montreal, by residence or otherwise; and there is not even a necessity that any or all of these lay members of the Board of Governors should be communicants of the Church of England. This Church, by its very existence, embodies the ancient fact and maxim since the opening of the second century, "No Church without a Bishop," and necessarily and equally that of Ignatius, "Do nothing without the Bishop;" and no institution denying this first principle of Episcopacy is justified in the term "Diocesan," nor entitled to ask privileges as representing the Church of England.

Yours truly,

X. Y. Z.

DIocese OF TORONTO.—Continued.

MISSION FUND.—Unfortunately there is a large deficit in the accounts of the Mission Board, amounting we believe to over \$6,000. Only a few years have elapsed since a large and pressing indebtedness was wiped out by efforts of the most strenuous character, and by personal canvass of a majority of town and city parishes. And now again we stand as we were when the cry of hard times was heard throughout the land! Many charge the present deficit first on the unpopular appointment of an inefficient and costly Missionary Secretary, and secondly on the peculiar policy of the Board in granting year after year sums averaging \$300, to parishes and missions which have been spoon-fed and coddled in this way for (in some cases) a quarter of a century. The plan now is to cut off a number of parishes all at once, and thus reduce the pay list. Undoubtedly, this will cause grievous hardship, and the clergy will suffer most. It would have been wise and safer if the Board, realizing their financial condition a few years ago, had reduced their grants gradually, and had given the parishes fair warning of their intention to do so.

Several plans are propounded to meet the present distress. Some advocate a dollar subscription from all Church members. One gentleman, Professor Boys, of Trinity College, to his honour be it recorded, has offered to give \$500 if nine others do likewise. It ought not to be difficult to get this number in a large and wealthy city like Toronto. If our people would for one year only give a tenth part of their income to mission and other religious purposes there would be no lack of funds, and the debt would at once cease to exist. Your correspondent has no particular scheme to propose, but believes the Churches throughout the land should take up mission work in earnest, give it united support, make it the chief duty of the Church, and cut off unsparingly all other unnecessary expenditure locally, which might interfere with carrying out the Lord's command, "Go teach all nations." Expensively furnished

Churches, grand organs, paid choirs and excessive salaries to parsons and others, have interfered in no slight degree with the performance of this—the main work, the chief duty, of any and every live congregation.

TRINITY COLLEGE.—The annual coaversazione on the 18th ult., was a decided success. Convocation Hall was brilliantly illuminated and very handsomely decorated. By nine o'clock, when the many hundred guests had arrived, the scene was a charming one. After a pleasing programme of instrumental and vocal music had been carried out, the Hall was cleared of its seats and dancing commenced and was kept up vigorously until midnight. The managing Committee deserve praise for the skilful way in which they performed their duties.

DIocese OF HURON.

HAYSVILLE.—Missionary meetings, which were well attended, and at which the offertories were good, were held in the Rev. F. Harding's parish, Haysville, Hamburg, &c., recently. The Rev. W. J. Taylor, of Wardsville, was the Deputation, and gave an account of the needs of the Mission Field, at home and abroad, as well as in India, China, Japan, &c., with special reference to Zenana (or Woman's) work.

THORNDALE.—This parish usually takes much interest in the Missionary cause. This year the annual services were preached upon a very unpropitious day, yet the offertories were good. The Rev. W. J. Taylor, Wardsville, was the deputation.

BELMONT.—The Rev. C. Miles and the Rev. W. J. Taylor, exchanged duties on Sunday last, the last named preaching Missionary sermons.

SARNIA.—The Rev. R. Hicks, of St. Paul's, London, preached in St. George's Church on the 21st ult., Mr. Davis being still in New Orleans. The congregations were good, the services hearty, and the sermons much enjoyed.

FOREST.—The Rev. P. B. de Lom is conducting a ten days Mission here. Much interest is being aroused, and very large crowds assemble at each service. The congregation has long been in want of some special work. May there be new life implanted now of a lasting character.

STRATHROY.—The Rev. Mr. Desbrisay is doing a good work since he came to this parish. He is a most practical man, and evidently knows how to reach his people. He is drawing young and old around, winning their confidence by his gentlemanly and Christian interest in their spiritual well-being.

LONDON.—The annual Missionary Meeting of the several city churches will be held in Victoria Hall on the evening of March 3rd. His Lordship Bishop Baldwin is announced to preside.

The members of the Chapter House congregation have decided upon building a church at some future day, and, with that object in view, have purchased a lot in a desirable location for that purpose. It is in a high neighborhood, a little north-east of the Chapter House.

LONDON SOUTH.—The Rev. W. Haslam, of London, England, commenced a ten days' Mission in St. James' Church on the 27th of February.

CHATHAM.—The Rev. Mr. Haslam is announced to hold a Mission in Christ Church, beginning 21st March.

DUBLIN.—The Rev. O. H. Bridgeman was

presented recently with a very handsome cutter from his congregation at Dublin, and also a cutter robe and fifty bushels of oats from his congregation at Staffa. Mr. Bridgeman is doing a good work in this young Mission, and is highly esteemed by all his people.

DIocese OF ALGOMA.

The Bishop's appointments for March on his second winter tour are as follows:

March 1st and 2nd, McKellar, Broadbents, &c.; 3rd, Seguin, 4 p.m.; 4th, Dufferin Bridge, 10:30 a.m.; 4th, Midlothian, 4 p.m.; 5th, Sundridge, 3 p.m.; 6th, Maquiltawaw, 6:30 p.m.—(letters may be addressed here); 7th, do, 10:30 a.m.: 2:30 and 6:30 p.m.; 8th and 15th Lake Nipissing Mission, including Sturgeon Falls, North Bay, Nipissing, South East Bay, &c.

Between 16th and 28th February, the Bishop visited the following stations in the same district: Uffington, Purbrook, Oakley, Barkway, Ferris Hill, Baysville, Raymond, Ullswater, Rosseau, Wilcox and Perry Sound.

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESSES OF RUPERT'S LAND, SASKATCHEWAN, KOOSONEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIocese OF RUPERT'S LAND.

CLEARWATER.—The Bishop of the Diocese has held Confirmations in Clearwater and Tisdale.

PORTAGE LA PRAIRIE.—It is probable that the Rev. C. N. Jeffery, of Clearwater, will be appointed to Portage la Prairie.

Archdeacon Pinkham has been holding missionary meetings in Portage la Prairie, Poplar Point and other places. At Portage la Prairie the meeting was addressed by the Archdeacon, Rev. T. H. H. Barber, W. J. Garton and C. J. Brydges, Esq.

WINNIPEG.—St. George's.—The Sunday-school teachers held an "At Home" in the school-house, for the purpose of providing books for the school. A very entertaining programme was carried out. The school has now on the roll 165 scholars. It has only been started two years.

Christ Church.—A noticeable service was held in this church on Sunday evening. The organ was supplemented by a first and second cornet, first and second violin, clarinet and flute. The aisles were filled, and many had to go away. The Rector, Rev. E. S. W. Pentreath, preached on "The Place of Music in Divine Worship." The service was, as usual, fully choral, with processional and recessional hymns. In addition to the hymns and anthem at Evensong, the Doxology is sung after the ascription, a verse is sung at the presentation of alms, and the verse beginning "Lord, keep us safe this night" immediately after the Benediction. The second celebration of the Holy Communion is always choral, and hymns are sung during the administration.

All Saints'.—This church is to have a rood screen, and the interior is to be decorated.

The second meeting of the Clerical Union was held at the house of the Rev. O. Fortin, Rector of Holy Trinity. This is expected to prove a most useful society. There are eleven clergy in the city, and the meetings have already had an effect in promoting united and systematic work in various directions.

A general Mission for all the city parishes is talked of in the Fall.

DIOCESE OF QU'APPELLE.

We regret to learn that the Rev. W. W. Bolton, of Moosomin, is likely to leave the Diocese and return to England. Mr. Bolton was probably the ablest man on Bishop Anson's staff, and his loss will be severely felt.

The Bishop has received three young men into his new Brotherhood of Labor.

DIOCESE OF SASKATCHEWAN.

It is reported that Bishop McLean will move his headquarters from Prince Albert, in Saskatchewan, to Calgary, the capital of Alberta. The schools and college will also be moved. Calgary is, no doubt, a much more central and desirable place.

LETHBRIDGE.—A committee has been formed to arrange for the building of a church. Sir A. T. Galt has promised substantial help.

CONTEMPORARY CHURCH OPINION.

The *Church Messenger*, of North Carolina, reproduces the extract from the "Notes of a Traveller" which we published a few weeks ago, and adds editorially:—

"The above interesting note we copy from the always instructive columns of the *Montreal Church Guardian*. We add these lines to venture the opinion that keeping the children from public worship is almost everywhere one of the sore evils among the several good features of the Sunday-school system. It cannot be that anything good, yea, not the best, in the Sunday-school work, can atone for the robbing of the Church's little ones of the inestimable benefits of her solemn services. We do not mean to imply that it is a logical or necessary result of the Sunday-school, but it is a usual one. Pastors and superintendents of Sunday-schools ought seriously to consider and devise some plan by which this human institution shall be kept from taking the place of a divine ordinance, and one so fundamental, too, as public worship."

The *Family Churchman* (London, England), which is one of the most welcome of our exchanges, says:—

"It is not the height of the High Churchman, but his narrowness; not the breadth of the Broad Churchman, but his shallowness; not the theology, but the low spirits of the Low Churchman—which are the faults of our triangular position as a Church. Raise our spirits, elevate our conceptions of Christian duty, increase our faith, and we shall no longer have all the faults of the Seven Churches ascribed to us."

Our excellent contemporary, the *Standard of Cross*, says:—

"Neither rant nor cant is necessary to reach the lowest of the low to whom the gospel should be preached. The common people who heard our Lord gladly did not break in upon His precious words with groans, we conceive; nor did He authorize any preacher to scream. There was no touch of hysteria, no attempt to reach the soul through physical excitement, in the first clear proclamation of the Kingdom. Neither is there need for any of these things to-day: The best language, and the best manner, in which we can deal with our fellow men, for the purposes of business, or politics, or schooling, or friendly intercourse, are none too good for the gospel."

The *Church Press*, in an article on "The Law of Sunday-Observance," says:—

The question is partly a theological and partly a social one; but the latter is very much in-

fluenced and shaped by the former. There can be no discussion on the Divine origin of the Sabbath. That is an accepted fact. The history of the Sabbath forms an integral part of the history of the race as narrated in the earlier parts of the Bible, and whatever may have been the reasons which at a later time led to a change of the Sabbath from the seventh to the first day of the week, the fact remains the same that in every age there has been a septennial division of time, and that according to Divine appointment and will the seventh day has been invested with a sacred character, as consecrated to Divine worship, and to human rest. The Lord's Day of the Christian has recognised this principle equally with the Sabbath of the Judaical religion; and it would at once contravene the Divine authority, and prove inimical to man's highest interests, were this fundamental principle ignored.

The *National Church* does not view the appointment of the new Bishop of Manchester with unmixed satisfaction. It says:

After nearly four months a successor to Bishop Fraser in the See of Manchester has been found in the Bishop of Melbourne. The appointment is an unexpected one from nearly every point of view, but the highest hopes are entertained of Dr. Moorhouse proving not unworthy to follow the late noble-hearted Bishop. It is no mere fancy which sees in his selection a recognition of the oneness of the Church at home and abroad, but it must not be lost sight of that the appointment may possibly unsettle some other of the Colonial Bishops at a time when, above all things, we look to see men taking root in the home of their adoption, and resolutely making up their minds to live and die for the Colonial Church.

The *English Churchman* says:—

There can be no doubt that the Romanists of Ireland expect, after gaining Home Rule, speedily to rob the Church of Ireland of her Cathedrals and Churches, and use them for Popish Services. This is acknowledged by the Dublin correspondent of the *Catholic Times*, who, in announcing that Archbishop Walsh would on Thursday last, pay a visit to Archbishop Croke, of Cashel, remarks:—"The meeting of two patriot Prelates within shadow almost of the Rock of Ruins inspires great hopes in the breast of the nation, and seems to confirm the belief which has taken possession of the popular mind, that before very long new edifices surmounted with the cross will arise, Phoenix-like, out of the relics of the past; and old edifices, still standing, will pass into the hands of those to whom they legitimately belong. Through this belief we have arrived at the hope that when 'Trinity' is nationalised, 'Patrick's' and 'Christ's' will be ours once more." "Patrick's," and "Christ's" are, of course, St. Patrick's and Christ Church Protestant Cathedrals, Dublin. Every loyal statesman ought to be acquainted with the Papal designs in Ireland, thus frankly acknowledged in the *Roman Catholic Times*.

BOOK NOTICES, &C.

"OLD WELLS DUG OUT" is the title of the third volume of the new series of sermons by the Rev. T. DeWitt Talmage, already referred to by us. Of the book the author says that it "takes its title not more from the first sermon than from the fact that it is an attempt to reopen the old fountains of the Gospel which of late years have been partially filled up. For that reason we call the book 'Old Wells Dug Out.'" We must confess that we do not quite understand what the author refers to. The fountains of the Gospel! How can they be filled up, even partially? The Gospel is the good news of salvation through a Saviour's blood and redemption, and that fountain is "ever open" until He comes again. But,

whatever he may mean, Mr. Talmage forcibly in these sermons calls upon men to avail themselves of the benefits of the water of life which flows from a well which needs no digging anew. They are full of almost terrible earnestness in the way of appeal, but possesses all the faults of this style of preaching. Funk & Wagnalls, 10 and 12 Dey street, New York, are the publishers. One hundred and four sermons; cloth, \$1.50.

THE PULPIT TREASURY. Yearly, \$2.50; to clergymen, \$2; single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

The number for March is on our table. Its contents abound in excellent, suitable articles for pastors and Christian workers. Its resources seem unlimited, and its judgment in handling them able and practical. The portrait of Charles S. Robinson, D.D., LL.D., forms its frontispiece, which is followed by his excellent sermon. There is, too, a beautiful view of his church edifice (Memorial Presbyterian Church, New York), and a sketch of his life. There are also full sermons by Dean Bradley and Dr. E. Tinker. The *Leading Thoughts of Sermons* are by Drs. Post, Tupper, Dunn, Whittemore, Morgan, Barrows, MacLaren, Dean Bradley and C. H. Spurgeon. Each of the other departments is filled with good matter.

LITTELL'S LIVING AGE.—The number of February 20th contains: *The Country Banker, Quarterly; Life, Art and Nature in Bruges, Contemporary; My Election Experiences, National Review; Goethe as an Actor, Gentleman's; London in the Snow, All the Year Round*, etc. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both prepaid. Littell & Co., Boston, are the publishers.

BRITISH BUDGET.

The new Lord Chancellor of England, Lord Herschell, is a worthy successor of Lord Selborne, having long been a Sunday-school teacher in his father's church. This contradicts a statement of the *Irish Ecclesiastical Gazette* quoted in our Editorial Notes, and which we are happy to rectify. It is remarkable that most modern Lord Chancellors since Westbury have engaged in this or similar religious work.

The Bishop-designate of Manchester (Dr. Moorhouse) will leave Melbourne on March 11, for England, where it is expected he will arrive the week before Easter.

An ornamental pierced cross in memory of the late Bishop of Chester (Dr. Jacobson) will shortly be erected in Chester cemetery. The cross, which is beautifully carved in red Mansfield stone, with the bases upon which it rests, forms a monument of about eighteen feet high.

Canon Trench, vicar of All Saints', Notting Hill, London, states in the *Times* that having referred the question of freeing his church from pew-rents, 945 voted "aye" and 433 "no." "This result," says Canon Trench, "greatly astonished my advisers, so little are we in the habit of listening to the voice of those who are silent."

The Hibernian Auxiliary of the C.M.S. was able to remit to the parent Society in London for the last year the large amount of £7,725, being an increase of £1,525 over the total remitted in the previous year. The increase is mainly due to two legacies of £1,000 and £500 respectively.

The Church Guardian

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SPECIAL NOTICE.

* SUBSCRIBERS IN ARREARS are respectfully requested remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR MARCH.

MARCH 7th—Quinquagesima.
 " 10th—Ash Wednesday.
 " 14th—1st Sunday in Lent.
 " 21st—2nd Sunday in Lent.
 " 25th—Annunciation of Virgin Mary.
 " 28th—3rd Sunday in Lent.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

THE DECAY OF REVERENCE.

That there is less reverence for sacred things and persons now-a-days than there used to be in our youth is a fact which few middle-aged persons will dispute. Even those examples which might be quoted to the contrary will, we think, be really found to belong to the same side of the question as the more open scoff and wanton ribaldry of which the present day is full. Much of the most popular American humor derives its force from the ludicrous aspect which it throws around sacred things. Magazines, otherwise irreproachable in their contents, devote whole columns to this doubtful kind of literature. Newspapers abound in it. It may not be unprofitable for us to ask why this is so. Why is the suggestion of an anachronism, the mixture of modern circumstances with ancient sacred history, thought so very comic?

It is, we believe, first, from want of belief in that past. So long as it is kept under a veil of decorous mistiness, it is all very well. The people of "Bible times" do not trouble one at all. They are to many persons as mythical as the knights and dames of the Round Table legends. But once bring them into reality, once suggest that they were living, suffering, struggling men like ourselves, and the average

mind is shocked. And next, we hold that the inordinate self-conceit of the present age has something to do with this. It swells with fancied superiority to all that preceding ages have held most sacred.

And, lastly, we are of opinion that we can trace this vice to still another source. Those who most offend are often the very persons who should guard the popular reverence, but who are using their scholarship, ingenuity and ability to destroy it. We are told by the greatest of Roman orators that in his day two augurs could not look each other in the face without laughing. The same reason obtains here. A large part of the religion of the present day is in the keeping of men who have made it. They have been trained to the manufacture of standards of belief. The highest premiums have been offered for originality of views and vigor of statement. The idea of a revelation has been merged in that of a discovery. Scripture has been changed from a record into an oracle, and men have exercised their ingenuity in reading that oracle according to their own devices. And the result is found in this spirit of derision which pervades the secular press and the utterances of many who claim to be the leaders of modern thought.

THE NEW BISHOP OF MANCHESTER.

A very unusual, but not we know an altogether unprecedented course, has been adopted to obtain a successor to Bishop Fraser at Manchester. It appears, for reasons which have not been made public, that no clergyman among the thousands in England could be found either ready to accept or to worthily fill the vacant See. What the Church at home could not supply, the Colonial Church is able, and has been called upon to furnish. Dr. Moorhouse, Bishop of Melbourne, has been offered and accepted the Bishopric of Manchester. Of his ability to prove a worthy successor to Bishop Fraser we say nothing. We have not the advantage of knowing him personally, nor indeed have we followed very particularly the course and work of his Episcopate, though from the references that we have seen to and of his work, we are ready to endorse all the high encomiums that have been passed upon him. What concerns ourselves, and what we feel most keenly, is the fact that an English See has again been placed in competition with a Colonial one, to the disadvantage of the latter, and that thereby the Colonial Church has, we venture to think, been unjustly deprived of one of her ablest prelates.

It is a notorious fact—might we not almost use the term scandal?—that there are now in England some eighteen or twenty Bishops who have resigned Bishoprics in the Colonial Church, as though, for some reason or other, a Colonial Bishopric was not worthy of high regard. And now, by the new appointment to Manchester, we cannot but think that another blow has been struck at the prestige and dignity of that Church. The Colonial Church, as a Branch of Christ's Catholic Church, is surely as worthy of ability and piety, and of all high gifts and graces, as the Church at home. The Colonial Bishopric cannot furnish a stately palace, a venerable cathedral, or a seat in the House of Parliament, but she can

furnish more than her Divine Master had while prosecuting His great work. We are slow to think that the temporal advantages of an English See, and the delights of English life, warp the judgment; all we can say is, things look as if they did. It seems to be forgotten by the Church at home, or at least by the Prime Minister, that the Colonial Church will always need ripe scholarship, mature wisdom, and, above all, vigorous and manly enterprise in her Episcopate, in order to fulfil her mission in new countries, and under circumstances often exceptionally difficult.

It was a sad day, we think, for New Zealand when the great Bishop Selwyn left its shores; it will be, we fear, a sad day for Melbourne when Bishop Moorhouse embarks for his new see. Manchester may rejoice, and England may be glad; but the Colonial Church will be cast into gloom.

THE WEEKLY OFFERTORY.

The Offertory is, in every point of view, the most fitting as well as the most scriptural mode of making our offerings to God, out of the worldly goods with which He has blessed us.

The duty of serving God with our substance is distinctly enjoined upon us by Holy Scripture:

"Upon the first day of the week, let every one of you lay by him in store, as God has prospered him."—1 Cor. xvi. 2.

"To do good and to communicate forget not; for with such sacrifices God is well pleased."—Heb. xiii. 16.

"Bring an offering, and come into His courts"—Ps. xcvi. 8.

"Be merciful after thy power. If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little for so gatherest thou thyself a good reward in the day of necessity."—Tobit iv.

Thus, while we are taught that it is the duty of all to make these sacrifices, the Offertory, without any appearance of exaction, affords an opportunity to the poor of offering their mite. And it is to be observed that the Apostle avoids being burdensome; he says not, give "so much" or "so much," but whatsoever ye may have been prospered in, whether much or little; signifying that the supply is of God. And not only so, but also, by his not enjoining them to deposit all at once, he makes his counsel easy, since the gathering by little and little hinders all perception of the burden and the cost.

Nor is the performance of the duty without its reward:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 34.

"He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again."—Prov. xix., Prayer Book Version.

"He which soweth bountifully shall also reap bountifully."—2nd Cor. ix. 6.

The Offertory, moreover, on account of its simplicity and its success recommends itself to adoption. Wherever it has been fairly tried it has proved the most effectual means of raising the funds which, besides alms for the relief of the poor, are required for all Church purposes in the absence of Church rates and of endowment. Compare, with this simple method of collection, the complicated and expensive machinery which has to be put into motion when

subscriptions have to be collected during business hours in the course of the week; a system which deprives the contributor of the feeling that he is performing an act of devotion or of sacrifice. The very fact, too, of a fixed sum in the latter case applied for has the effect of restraining the liberality, which the frequent opportunity of giving afforded by the Offertory is invariably found to excite, both in rich and poor,—for the one is a formal the other a voluntary act.

The custom of giving weekly, which was enjoined by St. Paul on the Church of Corinth, is still the rule of the Church of England, though from various causes it has fallen into comparatively disuse; and it behooves all who love the Church to endeavor to return to this rule and to revive these offerings, which were originally applied to all Church purposes, including the maintenance of the clergy, the relief of the poor and the expenses of Divine worship.

Do we not testify our gratitude to an earthly benefactor by a present? How much more fitting and right, then, is it that we should, at the time of prayer and praise, show our thankfulness to Him who hath given us all things to enjoy, by presenting a thank-offering on His altar!

Thus at each service opportunity should not fail to be afforded to all, young and old, servants and masters, poor and rich, of learning to acquire the habit of giving alms to God in His own House, remembering always that "Heaven is gained not by giving much, but by keeping back little."—*Exchange*.

EDITORIAL NOTES.

The new Cabinet in England is quite "Gladstonian," and partakes of that peculiar characteristic which we once heard a popular auctioneer describe as an "*Omnium gatherum*." It contains, Jews, infidels and heretics; and is headed by that "Grand old Man" the devout English Churchman who reads the lessons in his parish Church." The *Irish Ecclesiastical Gazette* referring to the matter says: Mr. Gladstone, has surrounded himself in his new Government with the following religionists, or anti-religionists:—Lord Chancellor of England, a Hebrew; Lord President of the Local Board, a Unitarian; Lord Lieutenant of Ireland, a Presbyterian; Chief Secretary for Ireland, an unbeliever in the existence of the Divine Being; First Lord of the Admiralty, a Roman Catholic. Scotland was very faithful to Mr. Gladstone in the last general election, and it is something more than an accident that there are ten Scotchmen among the new government officials in high places.

The 4th Session of the 5th Parliament of Canada was opened at Ottawa on the 25th instant, with the usual ceremonies. The debate on the Address commenced on Friday afternoon last and was concluded at the evening Session. Those who have been expecting terrible things from the little clique of "Bolters" in the Province of Quebec, and from the coquetting of some Ontario Liberals with them must have been greatly disappointed at the tone of the Hon. Mr. Blake's speech. This, as reported in the secular press, was not as masterly as usual. The attitude of Sir John in re-

plying to the leader of the Opposition was not that of one who felt insecure, or who dreaded defection in the ranks of his supporters. It was on the contrary almost defiant. He was attacked in regard to his utterances in England on the question of Federation, and in replying is reported to have said: The hon. gentleman (Mr. Blake) also said that he (Sir John) was in favor of an arrangement between the United Kingdom and her colonies, by which one great empire might be formed that would be strong enough to control the world in arms. [Cheers.] That was his statement and he was prepared to stand by it. [Renewed cheers.]

At the last two meetings of the Provincial Synod, motions were made in regard to the possibility of securing one grand Church University for the whole Dominion; but nothing satisfactory, even in the way of attempting to bring about such a desirable object, was achieved. Since then an effort was made in Ontario for a federation of Universities, on what might be called a secular basis. This, we believe, has failed: and we are devoutly thankful that it did, as any such arrangement would have been not only detrimental to the interests of the Church, in our opinion, but also adverse to true Christian education. Why should not the effort to bring about the federation of all the Church Universities in this Ecclesiastical Province be vigorously renewed, and a scheme be in readiness for submission at the next meeting of the Provincial Synod? We are convinced that the leaders in education and the authorities of the different Universities would be doing a great good to the cause of education and to the Church by securing this end.

LENT, with its great opportunities—too often we fear sadly neglected and despised even by the Clergy—is rapidly approaching. We trust that its more faithful observance in every nook and corner of our land may call down richer blessings upon the Church. But to secure this, careful preparation for the work of Lent, in priest and people, is necessary, and a set scheme of services should be early announced.

We sometimes receive complaints that this or that diocese is not represented in our Home Field weekly. It is perhaps a little consolation to find that we are not exceptionally situated in this respect, but we commend to such complainants the following from the *Irish Ecclesiastical Gazette*, which we endorse:—

"There is no use in Churchmen of the Diocese of Derry complaining, as they do to us, that we print no 'Notes' from their diocese. We are not in a position to invent news, and we receive none to publish. If the diocese really desires to be represented in our columns, the least it may do is to request some clergyman or layman to furnish our columns with the necessary information, which on our part we shall gladly publish."

REGISTERS OF CIVIL STATUS.—It is reported that the course of a trial now pending in the Superior Court, Montreal, in regard to marriage, the presiding Judge remarked that the certificates given by Protestant ministers were seldom in proper form. We hope that, in so far as regards the clergy of the Church of England, the remark is unfounded. It may, however, serve to arouse greater care in keeping the Re-

gisters, as well as in granting certificates therefrom.

It is quite possible that the case referred to, Globensky vs. Wilson, may turn out to have more than a merely local or provincial interest. Miss Elizabeth Globensky, of St. Eustache, P.Q., was married to her cousin, Mr. Daniel Wilson, of St. Jerome, by the Rev. C. A. Doudiet, a Presbyterian minister of Montreal. The marriage was, at the instance of the wife's friends, we believe, declared null and void by Bishop Fabre, Montreal, and Archbishop Taschereau, Que., and it is now sought to have this decision confirmed by the Civil Courts. It is alleged by plaintiff that both parties being Roman Catholics their marriage must be governed by the laws of their own church, that the required dispensations for existing impediments, that can be obtained from the church alone, were not asked for, that bans were not published, and that the marriage was not performed by the proper pastor. To this the defendant replies that Rev. Mr. Doudiet, who performed the ceremony, is an authorized minister of the Presbyterian Church with power to keep civil registers; that the marriage was legally performed by virtue of a regular license from the Lieutenant Governor of the Province; that the impediments referred to are not recognized by law, and that the decision of the two bishops was null and void.

The chief pretension of plaintiff's counsel seems to be that, as to Romanists, they cannot validly contract marriage otherwise than before a Romish priest or under special dispensation from the Bishop or other ecclesiastical authority. Defendant insists that as the Roman faith was not "established" in the Province at the session, but the members of that faith were only protected in the exercise of their religion, ministers of other denominations have a right to marry Romanists, and such marriage is valid in the eyes of the civil law. We are inclined to regard this decision of the prelates referred to as but another link in the chain with which it is plainly evident many desire to bind this Province. The contention of the plaintiff's counsel that the license of the Lieutenant-Governor is only required for marriages between Protestants, if true, places the latter in a most invidious position, and affords a strong argument for adhering to the Churchly rule of "Banns." The pretension, too, might suggest enquiry and examination as to whether our Bishops have not equal right with those of the Roman branch of the Church to grant dispensations or licenses.

We have frequently seen in books and pamphlets in reference to the formation of the Methodist Society in the United States allusions to a sermon or service book said to have been put forth by John Wesley. One of our exchanges says:—Bishop Perry, of Iowa, has just added to his liturgical treasures, through the kindness of a friend, a copy of the rare and interesting volume entitled, "The Sunday Service of the Methodists in the United States of America, with other Occasional Services. The fourth edition; London: printed in the year MDCCCXC." The preface of this volume is as follows:

I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant, in the highest degree.

[For Correspondence, See p.p. 4 and 5.]

We must remember that there are three things from which we cannot escape—the eye of God, the voice of our conscience, and finally, the stroke of death.

Prayer and pains through faith in Jesus Christ will do anything.

FAMILY DEPARTMENT.

NOT NOW.

Not now, my child—a little more rough tossing,
A little longer on the billows' foam;
A few more journeyings in the desert-darkness,
And then the sunshine of thy Father's home!

Not now,—for I have wand'ers in the distance,
And thou must call them in with patient love;
Not now,—for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now,—for I have loved ones sad and weary;
Will thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow,
Will thou not tend them yet a little while?

Not now,—for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing;
Not now,—for orphans' tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Go with the name of Jesus to the dying,
And speak that name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour! and then the glorious crowning,
The golden harp-strings, and the victor's palm;
One little hour! and then the Hallelujah!
Eternity's long, deep thanksgiving psalm! —C. P.

ALLAN GREY.

(From the Young Layman, New York.)

There was a mad dog abroad in the village of Netherby; all the young folk were much excited, the timid fearful, the brave waxing more valiant. The girls, of course, ranged among the former, and pestered their brothers not a little by begging them to accompany them in their walks and rambles.

The silly geese! quoth Frank Stanton. I do believe that girls are made up of a bundle of shivers and fears.

Well, if they are afraid, 'tisn't without reason, returned Allan Grey to this ungallant speech.

You say that because you're half a girl yourself, remarked Stanton's younger brother, Ned.

Allan reddened.

'Tisn't half a bad thing to be a girl, replied he, determined not to be annoyed at this speech.

Oh, yes; to be coddled and taken care of by us fellows, was the elder brother's retort. Then they lapsed into silence, wending on blithely through the spring sunshine toward school.

The two Stantons were the sons of a doctor, and Grey the only son of the Rector of the parish church. Great chums were the three, only the Stantons were Grey's superiors in muscular strength—and courage too, they were over fond of saying. The lad's refined face told somewhat of the same story; as to moral courage and power of endurance, heady, ardent youth recked little of that.

Well, he's worried some of Farmer Giles's sheep like fury, spoke Allan, presently, breaking the silence.

Yes, said Frank. The creature ought to be killed and done with.

But how? queried Allan; and by whom? Hit him on the back in the right place, and the thing is soon done. And, as to whom, let any of us fellows cross his path, and we'll make short work of him, won't we, Ned?

Ay, won't we? acquiesced that brave heart, while Allan plodded on between the two, thinking his own thoughts.

Well, the mad-dog fever well nigh died out before the mighty foot-ball match. All the crack hands, as the boys expressed themselves, somewhat inappropriately, were to take part in it; the two Stantons, and Allan Grey, who was a nimble, strong-toed fellow enough, they averred, when counting up the merits of the party. But ah! on the very first holiday set apart for the game Grey was found wanting.

Now, old fellow, don your gear, and away with us! We're late already, cried the elder of the brothers, as the two burst in upon him, like a gust of March wind, in foot-ball trim,

ball in hand, as he sat alone in the dining-room with his book.

No, thank you, kind sirs, returned he, laconically.

And why, pray? was the impatient retort.

Too much trouble; your noble worships.

A pack of stuff! cried impatient Ned. You don't do us that way, you old book-worm.

Your reasons, pray—your reasons, asked Frank, in good-natured banter.

Well, I've other fish to fry; and for the life of him he could not keep back a tell-tale blush.

Well, go your own way. Come along, Ned; we're late enough as it is, without wasting any more time here; and the way they slammed the door after them spoke their annoyance more than words.

What a muff that fellow is! quoth Frank, as they went along. A regular molly-coddle. There's no more pluck in him than in the veriest girl I know.

Well, away they went helter-skelter, while Allan Grey smiled, and laid aside his book.

They're gone off in a mighty huff; but how was I to know, weeks ago, when I promised little Dolly to take her a row on the river on her birthday, that they'd fix on to-day for practice? soliloquized he. And if I'd told them, they'd roasted me almost to death; and up went the hot flush to his cheeks again.

Dolly was a little winsome maiden of eight, living alone with her widowed mother; and a warm friendship had sprung up between the small girl and the lad nearly twice her age. He doted on her with all a boy's chivalrous devotion to the weak and confiding, and she looked up to him as a mighty hero.

Better offend them than disappoint little Dolly, said he, half aloud, as he espied the two from the window hurrying on through the sunshine; and anon he took the same road for a while, toward the laughing river, where Dolly awaited him with all a child's impatience.

Ho-ho! the bright, beautiful water, the dear little boat so clean and trim, one scull lying in it ready for use, the other Allan was to bring.

Yes, he said he would bring a new scull—yes, he did—yes, he did, sang wee Dolly, dancing a jig as she waited and waited, the gay little fish in the river speeding two and fro the while, as if in full cry at a game of hide and seek.

Boys are so long, and girls are so quick, grumbled the mite, as still she waited, and he came not. Then she gathered a bunch of flowers and blossoming reeds to while away the time, and still he was not in sight.

I'll get into the boat all by myself. Boys think girls can't do anything; but they can; but they can do ever so much better than great boys; they are so long coming. Thus mused wee Dolly, and climbed into the boat; and then she waited, while the sun began to sink, and the day grow weary and fade.

Oh, I wonder where he is? He said he'd come, and so he will, said the confiding child, and waited on in her guileless trust.

Now to return to Allan. Half-way to the river came a bend in the road, and down this way toddled a little old woman in a scarlet cloak. A few yards lay between her and Allan ere they would meet, when—oh, horror!—what was that yelping, foaming thing tearing on, a rabble behind, some with pitch-forks, some brandishing sticks, and some shouting and brandishing nothing? It came like a whirlwind upon the two; the lad armed with his new scull, the feeble old woman armed with nothing save her woman's weakness.

Oh, young sir, 'tis the mad dog—save me as you would your own mother. I'd run, but I don't know how. So screamed the little red-cloaked bundle of fears, and made such queer efforts to run that at another time he would have smiled, even in his pity. But now there lay scarce a step between them and death. Ah,

he was darting toward the old woman. She stumbled and fell; the hunted, infuriated beast was upon her; no, no, Allan was there; and then he struck the dog with the scull.

In the right place, came Frank Stanton's words like an echo to him. An! he had struck him in the wrong place; the poor, enraged, foaming creature uttered a horrible yell, and seized him by the leg. Nearer and nearer come the uproarious crowd in front; behind, the little old woman was scrambling to her feet. A faintness as of death clutched at his heart for a moment, then he swung the scull down on the dog's back with all a boy's strength. It fell on the right place this time; the animal now lay a quivering, dying brute, his poor, foaming, troubled life well-nigh over.

The rabble came up; the little old woman was a brick—to use a boy's term—for she stood by Allan, and wept over what she spoke of as his untimely end.

No, not so bad as that, mother, said a young man, laying a hand on Allan's shoulder. You must come to yon cottage, and we'll send for a doctor, and have it burnt out—'tis a sharp remedy, but a sure one. And Allan allowed himself to be led away as in a dream.

They laid him down, for a faintness seized him, and the moments went by as on linden feet, while the doctor tarried. They shut the crowd out; the boy and the little old woman were alone. Would it be life, or that terrible death he had so often heard described? He was very calm when one stole in and told him the doctor was long of coming, and a courageous fellow among the crowd had volunteered to cauterize the wound with a piece of hot iron, because delay was dangerous, as death is dangerous.

Yes, burn it; I'll not shrink, said the brave lad, and a sob almost had its way as he thought of his father and mother, and dear little Dolly waiting on the river's bank for him. Clasp his hands together, he let them do their will—those rough, kindly men with steady hands—as they scorched the jagged, bleeding wound.

'Tis sharp, but sure, young sir, quoth he, the operator. Why, 'tis a brick you are! he exclaimed, as the lad neither winced nor moaned through the terrible ordeal.

And when the doctor arrived he pronounced the operation effective, and nothing left for him to do but to bind it up professionally, and to enjoin quiet. A messenger was despatched for a carriage, and while it tarried, who should sweep by but the foot-ball players, in high exultation, hot from the field.

What's the row in there? asked Frank Stanton, seeing the crowd of on-lookers besieging the cottage.

Grey's doughty deed was told, and then one and another came to the window to peer in.

Grey, old fellow, may I come in? questioned Frank, in an awe-struck tone.

Yes, was the faint rejoinder, for the boy was glad to see a friend's face. So he stole in through the gloaming.

Why, Grey, old man, who'd have thought this was the fish you had to fry? Tears were in his eyes. Allan only pressed his hand.

You're a real brick: a stiffer brick than any of us! was Frank's outspoken opinion, and then the carriage was announced.

Let me kiss thee, young sir, pleaded the little old woman in the red cloak ere they bore him out; and so he did, and what is more, Frank Stanton never thought of laughing.

They crowded round the carriage like bees, all the foot-ball band.

Go and see after little Dolly Winton, waiting by the river, and take her home, whispered Allan to Frank. I promised her a row; that was the fish I meant to fry.

All right, quoth Frank, with a knowing nod. Then amid many hip-hips and hurrahs, the carriage drove off. And what more? The cauterized wound healed, Allan kept his character for being a hero, and little Dolly said, as

the Stantons bore her home royally between them, arms interlaced, as in a chair of state—
Boys are almost as good as horses, they carry so nicely. I'm sure they're as good as donkeys.

THE Centenary of the founding of Sunday-schools in Ireland was observed in some of the churches on the 7th ult. It seems that the first Sunday-school in Dublin was opened in St. Catherine's parish church in the month of February, 1786. Under the inspection of the vicar, curates, and Mr. Arthur Guinness, founder of the firm of brewers of that name, within a short time the number of scholars attending amounted to 150, 'of various ages, sexes, and denominations.' According to the *Downpatrick Recorder*, however, a Sunday-school had been opened in the village of Bright, county of Down, as early as 1782.

It is stated that, owing to a donation of £3,000, by a family who have already munificently subscribed to the Episcopal Endowment Fund, the Diocese of Clogher is now in a position to demand separation from that of Armagh as an independent See, with a Bishop of its own.

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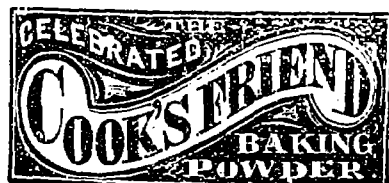
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Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office from mechanical, skilled, practical contractors, until the arrival of the Eastern and Western mails on TUESDAY, the 8th day of MARCH next, for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold.

The works, throughout, will be let in Sections. A Map showing the different places, together with plans and descriptive specifications, can be seen at this office on and after TUESDAY, the 23rd of February instant, where printed forms of tender can be obtained. A like class of information relative to the works will be supplied at the Resident Engineer's Office, Thorold.

Parties tendering are requested to examine the locality and bear in mind that the season and circumstances under which the works have to be done render some of them of an exceptional nature.

Tenders will not be considered unless made strictly in accordance with printed forms, and in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, a bank deposit receipt for the sum of Two Thousand Dollars or more—according to the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 17th February, 1886.

JAMES A. RICHEY'S POEMS.

KIND WORDS FROM THE PRESS.

"Verses Devotional and Miscellaneous," by Rev. J. A. Richey, formerly an Upper Canada College boy, now rector of Seaforth, Nova Scotia. They are throughout of a very Churehly character.—*Church and Home, Toronto, Oct. 1885.*

"If space permitted, we would gladly transfer to our columns some lines which would make our readers partake of our pleasure and—shall we add, with not a little reluctance—our regrets."—*The Wesleyan, July 21, 1882.*

The new issue of Mr. Richey's Poems will be ready in February:

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MISSION FIELD.

The Gospel Propagation Society have put forth an urgent appeal endorsed by the Primate, for £2,000 a year to resume the Mission work which was stopped by King Thebaw in 1879. The father of Thebaw built at Mandalay, the capital of the country, a church, which was consecrated by Bishop Milman in 1873. The King completed it absolutely at his own cost, declining all offers of assistance, but making an exception only in favour of her Majesty, who, struck by the unwonted act of a heathen king building a Christian church, presented a font, which was placed on a slab of white marble specially selected by the King. The King built also schools and a missionary residence. The Rev. J. E. Marks and James A. Colbeck laboured with much success at Mandalay till the Mission came to an end from Thebaw's caprice. Now that on New Year's Day the royal proclamation added Burmah to the Queen's Empire the Bishop of Rangoon has telegraphed for three clergymen to resume the work in the Church, which has been used as a State lottery office, and the clergy house a Buddhist monastery. Apart from Upper Burmah itself, with a population of four millions and an area larger than Great Britain and Ireland, the Mission is of special importance, because the Irrawaddy is the natural highway to Western China, and was so used for hundreds of years till the Mahomedan outbreak in Yunnan in 1853, so that if the Church can win for Christ the newly acquired territory the heathenism of the vast empire of China will be influenced from a new point.

A correspondent of the *Missionary Herald* (American Board) writes from Japan that Buddhism is breaking down much faster than Christianity can take possession of the wrecks." Referring to the "Hill Country," he says:

"In a village where two of our Christian brethren and I were recently preaching, there were four priests in the audience, three of whom were bright and thoughtful young men."

After the meeting they remained to question the missionary. He received a fire of interrogations for nearly an hour; but when, in turn, he began to question them, they replied that they had not come for that purpose. He pressed them, however, to say whether they believed in God, or not, and one of them said: "We do not know whether there is a God or not." The old priest dissented from this admission, but the younger men silenced him. The missionary says this confession means "deserted temples and countless sheep without a shepherd." In one place the Buddhist temple was offered him to preach in, by the priest himself. He hesitated to do so, thinking the priest might not understand what he was doing, but one of the native Christians reassured him, saying he had preached in the temple, and that the priest knew what he was about. "He personally owns the

greater part of the temple, and says that he is getting along in years and cares very little what people think, and if there's anything better than what he has learned heretofore, he wants to know it." The missionary, therefore, preached in the "Temple of the Three Monkeys" to a large audience.

RANGOON.

The Diocese of Rangoon (to give rough figures) includes an area equal to that of Great Britain and Ireland, with a population of some three-and-a-half millions, of whom perhaps 20,000 may be Christians, including Europeans. This calculation does not include Upper Burmah, but only the present Diocese.

The most prominent branch of Mission work in Rangoon is that of which St. John's College is the centre. It includes also Mission work of a direct character, though its educational work is the primary feature. In the college there are usually between 400 and 500 boys (many of them far beyond boyhood) under education; of those about three-fourths are Burmans. The remaining fourth includes a Diocesan Orphanage for Burasian boys, numbering about 50, and as many more day scholars, also of European descent. It is a great question if the educational work of this large College (it is the largest school in Burmah) is not unduly prominent, if looked at as a Missionary institution. Its present Principal is a "born schoolmaster" of the most remarkable type. Go where you will in Burmah you may meet his "boys"; seldom, alas! Christian by profession; but by no means wholly ignorant of Christianity. He has the wonderful gift of never forgetting them and the circumstances of their school career. Their attachment to him personally is great. He fairly argues that even if the school appears now to be too secular in its aim (and he does not ignore the question), no one can foretell its effect upon the future of Burmah. I am inclined to think and hope it may be most important; and certainly the argument of such a veteran in work demands attention. He does strive to give it a Missionary direction; and the daily services in the school-chapel, at which (though not at the Eucharist) all boarders may be present, are most stirring and hearty. May they bear the best fruit, though it be future! There is a Burman clergyman—a young man of high promise—in charge of much of the direct Mission work attaching to St. John's; he was educated in England, and finally at St. Augustine's, Canterbury. For English services he is decidedly efficient, and is of great help for vernacular work, which is more particularly his province. He lately married a Burmese lady, who would, for her gentle and earnest ways, be considered most winning and attractive by her English sisters in Christ. She speaks only Burmese at present, but understands a good deal of English, without being able yet to converse. She is likely to be a useful clergyman's wife, and already has been very helpful in

Mission work. There is a most ample field for woman's work in Burmah, both English and vernacular, in connection with our Missions. If we had such help a great extension could be given to the work in connection with the operations of the "Ladies' Association" of the S.P.G. Without it we are only working at half-power in Burmah—even if at that; and are not able to make the most that might be made of the liberal and useful grants of that Association. Nor is its business management so popular in the Diocese as it ought to be. A "Ladies' Committee" (unless guided or advised by trained Sisters, useful simply as the dispenser of grants-in-aid to the various local Missions; and it is difficult, if not impossible, to form local committees in minor stations, especially in subordination to a central committee. As a general principle, responsibility for all Mission work must be with the local Missionary, under the control of the Bishop of the Diocese.

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PARAGRAPHIC.

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Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections; and such thy life as thy deeds.—Socrates.

We caution all persons not to buy the extra large packs of dust and ashes now put up by certain parties and called condition powders. They are utterly worthless. Buy Sheridan's Cavalry Condition Powders, if you buy any; they are absolutely pure and immensely valuable.

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Temperance Column.

C. E. T. S.

The *Orillia Packet* gives the following interesting account of a meeting held at Orillia, on the evening of the 22nd ult:

The C. E. T. S. meeting on Monday evening was very good. Notwithstanding a stormy evening, there was a fair attendance. The chair was occupied by the Rev. W. J. Armitage. Several members of the Band of Hope contributed songs, recitations, &c. Mr. Stapleton Caldecott, from Toronto, spoke for an hour, and held the undivided attention of all present. He described a C. E. T. S. meeting in Exeter Hall, London, with seven thousand people in the body of the hall, two thousand children uniformly dressed, and accompanied by bands of music, on the platform, while beside them were two Bishops and one hundred and fifty of the clergy. The Bishop of London was received with round after round of cheering—that hearty British cheer of which we are so often told, but even in Canada so seldom hear. The Bishops of London and Bedford had taken a noble stand against that great enemy of our race, which the late Duke of Albany truly said was "Drink, the only terrible enemy that England has to fear." Mr. Caldecott then described some of the misery and brutality caused by drink, which he had witnessed in London and Chicago. He did not believe Macaulay's *New Zealander*, or any other man, would ever look upon the ruins of Old London, (applause) unless the drinks should bring about that ruin.

At Exeter Hall he not only heard the Bishops and clergy raise their warning voice and by precept and example teach temperance, but an artizan came forward, a living example of the good the Church of England Temperance Society was effecting. Thirty years ago, that artizan was a "hopeless drunkard," and last summer he was addressing seven thousand of his countrymen in the cause of temperance. That artizan was a member of a crowded church in East London, a poverty-stricken district; but they had a flourishing Band of Hope, and a savings' bank in which the deposits in seven years had grown to seven thousand pounds sterling—a large sum which would but for that society have gone into the publicans' coffers. The socialistic questions would never trouble a sober people, nor threaten the overthrow of a sober nation. The United States, too, were face to face with some ugly questions of that character, which were not surprising when it was considered that the Republic spent \$900,000,000 a year for drink, and contributed only \$3,000,000 to Missions.

A vote of thanks to the speaker was moved by Mr. F. Evans, and seconded by Dr. Elliot.

Eleven pledges were taken, and the collection amounted to \$5.

One good feature of these meetings is the intermission for social converse.

A TERRIBLE CONFSSION.

A PHYSICIAN PRESENTS SOME START-FACTS.

Can it be that the Danger indicated is Universal.

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers entire:

To the Editor of the *Rochester, (N. Y.) Democrat*:

SIR,—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand!

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation, another, dyspepsia; another, heart disease; another general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way

several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death! Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly! My water was filled with tube-casts and allumen. I was struggling with Bright's Disease of the kidneys in its last stages!

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal church, of this city. I felt that it was our last interview, but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practising physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfilment of that vow. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's safe cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I, therefore, state deliberately, and as a physician, that I believe *more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys*. This may sound like a rash statement, but I am prepared to verify it fully. Bright's disease has no distinctive features of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other

common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and the other common complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and fastens itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease.

As one who has suffered and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all the personal and personal consequences.

J. B. HENTON, M.D.

Rochester, N. Y., Dec. 30,

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A painter whose talents were in different turned physician. He was asked the reason of it. "In painting," answered he, "all the faults are exposed to the eye; but in physic they are buried with the patient and one gets on more easily."

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