

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

CHURCH GUARDIAN.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

APOSTLE. ELDER. PRESBYTER.

The following is a specimen of "logic," and the comment is from *The Churchman*. The logic is in reply to remarks made by *The Churchman* on a recent publication by a Presbyterian, in which this matter of names was not very clearly stated.

"Why, bless your heart, dear friend, that is as plain as a b c. Peter was one of the Apostles, was he not? Yes. Well, look at his first letter, first chapter, first verse, 'The elder which are among you I exhort, who am also an elder' (a 'fellow elder,' R.V.). Now, the Greek word translated 'elder' is, you know, *Presbuteros*, presbyter. Peter, then, was a presbyter, and he organized churches, and he ordained fellow-presbyters to rule in the churches. Does not that make the churches very strictly *Presbyterian*?"

We feel half sorry to disturb the unconscious ignorance or the serene joy of any one who thinks he has solved a problem, and reached the correct answer, when, in fact, his work is all wrong. He has made a prodigious mistake at the outset; and, starting in that way, he was sure to reach a false conclusion. He begins by assuming that "Apostle," and "elder," or presbyter, mean the same thing. We do not deny that St. Peter was an elder, nor could we deny that he, like the other Apostles, was a "fellow" Jew. And so every Bishop *i.e.*, Apostle, is likewise a priest. But it is contrary to the first principles of all reasoning, and to even intuitive knowledge, to say that the less must include the greater. The logic of our friend runs thus: Every Apostle was, besides being an Apostle, an elder. Therefore, every elder is nothing but an elder; but this is no logic at all.

The several governors of the different States composing this nation are likewise citizens, yet they do not rule by virtue of their citizenship. The judge presiding in court is also a lawyer, yet the sentence which he pronounces carries weight only because of his higher judicial office. The Apostles organized and ruled churches, not as elders, but as Apostles. St. Peter, in the passage referred to, was doing what any Presbyter, or Deacon, or even Layman might rightfully do—giving an exhortation. His words are, "The elders which are among you I exhort." Had his function on this occasion been that of ordaining, or ruling—that is, had it been Apostolic—he would no doubt have said, "Who am an Apostle."

THE PRAYER-BOOK.

THERE are those who are almost afraid to eulogize the Prayer-book lest they should be thought to foster formalism, or be regarded as formalists. With such I have no sympathy. Next to my Bible, I love my Prayer-book, and I hesitate not to proclaim its excellency and advocate its use. Nay, more, I will say that the more the minds of the members of our Church are fashioned by its prayers and its praises, the more they imbibe its devotional and eucharistic spirit; the more the Prayer-book lives its life, and breathes its breath into our souls, the holier shall we be, and the more glorious will our Church appear.

Yet I would not overrate the Prayer-book. It does not overrate itself; it is subordinate to the Bible, and there is its proper place. If an astronomer, after spending many days in lecturing upon the nature and influence of the sun, should devote one lecture to the moon, would it be regarded as disparaging the sun? Especially if he should show that but for the sun the moon would not shine or do her office!

Such is my position now. Every Lord's day do I preach about the sun, the glorious Sun of Righteousness, the central orb of the moral universe binding all Churches to Him—lighting all Churches with His beams—and by the sweet

attractions of His love, causing them all to roll around Him, and make music as they roll. Tonight, however, I come to speak of a distant satellite. I do not even propose to speak of our Church, which, like the earth, moves in a stately orbit around this sun, but of the Prayer-book, that moon that moves round the Church. Like the moon, the Prayer-book is only a satellite of the Church. Like the moon, it borrows all its light from the Sun of Righteousness—like the moon, it always turns its bright face to the Church—like the moon, it creates the great tidal wave of prayer and praise—like the moon, it shines in the night of the Church's earthly being, and like the moon, it follows the Church, as the Church marches through the signs of her ecclesiastical zodiac, around the central orb of life and glory, even Jesus Christ.

Such is the position of the Prayer-book, in the Protestant Episcopal Church. It is not the greater light to rule the day, but the lesser light to shine upon our night of ignorance and infirmity; and to guide our feet along the pathway of prayer and praise, which shineth more and more until the perfect day—the perfect day of heaven.—*Bishop Stevens.*

A DISSENTER'S VIEW OF DISESTABLISHMENT.

On the question of disestablishment of the English Church, Mr. G. Vance Smith, writing in a late number of the *Modern Review*, says: "Is it quite clear that disestablishment will lead to the religious equality for which those who are demanding it are no doubt anxious? One great sect, that of the Disestablished Church, starting from its vantage ground of long-existing endowment and privilege, will still overshadow all others, and the Nonconformists, it is much to be feared, will be as far as ever from a true equality. The very possession of ancient churches and cathedrals—into which it is scarcely possible to see how other religious bodies can be admitted—will give a great and manifest superiority to the present Church of England, even when it has undergone the process of 'disestablishment and disendowment.' It will, without doubt, be the Church of England still. It will still so call itself—not without reason—and in that character it can have no possible rival. It will remain and be recognized as the sole and legitimate owner of the numberless traditions of the glories of that ancient Church. The Nonconformists, by their own act, will have cut themselves off from these, and given them up to others. This they will have done, instead of claiming their rightful share in the common inheritance; instead of taking their place within the shelter of the common fold, and participating, as most probably they might do if they would, on equal terms in the privileges which, by national law, are the common property of Englishmen. All this of their own choice they will have abandoned, and so while 'disestablishing' others they will surely gain but little of either grace or glory for themselves."

A WRITER in the *Living Church* very amusingly puts our friends of the Reformed Episcopal Church in a quandary. He says:

"It is well known that the 'Reformed Episcopal Church' has not ventured to furnish a Catechism for its children, and that it also founded its strongest objection to the Church from which it seceded, on the ground of the very clear statement in its Catechism, as to the spiritual status of its baptized children; speaking of them, as it does, without reserve, as Members of Christ, children of God, and inheritors of the Kingdom of Heaven." It has been suggested that the "R. E. Church" stands in this attitude before the public:

The public asks: "This baptized child; is he a child of God, or a child of the devil?" And they

reasoned among themselves, saying: "If we shall say 'of God,' they will say: 'why did he leave the P. E. Church? But, if we shall say 'of the Devil'—all the parents will stone us, for they be persuaded that God loves their little ones. And they answered and said: 'We cannot tell whose child he is.'"

News from the Home Field.

PROVINCIAL SYNOD.

SATURDAY, April 29th.

The Synod met at 10 a. m., and opened in the usual form. After some preliminary discussion on points of order, it was found to be the opinion of the House that the terms of the summons expressly excluded business of any kind which did not refer to the election of a Bishop for Algoma.

A message from the House of Bishops was then read, as follows:—

"The Metropolitan begs to inform the Prolocutor that the House of Bishops has passed the following resolution, and requests the concurrence of the Lower House.

"JOHN FREDERICTON, Metropolitan."

Resolved, That this House is prepared to give effect to the wishes of the Lower House as explained in their resolutions of yesterday, but that this House deems it expedient that this Synod should pledge itself to use every effort to induce the several dioceses of this Ecclesiastical Province to contribute such sums respectively as will afford an income of \$4000 per annum for the support of the Bishop of Algoma for a term of five years, and this House recommends the following scale: Toronto, \$1000; Huron, \$700; Niagara, \$500; Montreal, \$500; Ontario, \$400; Quebec, \$300; Fredericton, \$300; Nova Scotia, \$500; total \$4,000.

"JOHN FREDERICTON, Metropolitan."

This message was received with loud applause. After some discussion Ven. Archdeacon Jones moved, seconded by Mr. A. H. Campbell—

"That the House concur in the message of the House of Bishops."

The motion was carried on division, almost unanimously, only three members dissenting. Hon. Justice McDonald moved, seconded by Rev. Canon Carmichael—

"That a Committee be appointed to give effect to the resolution of concurrence in the message of the House of Bishops, just past, and to prepare the necessary resolutions in reference thereto, and that the special committee do report to this House as soon as possible. The committee to consist of the following: Rev. Dr. Sullivan, Rev. J. A. Kaulback, Rev. Prof. Roe, Rev. John Langtry, Rev. Canon Brigstocke, Rev. W. F. Campbell, Rev. F. W. Kirkpatrick, Messrs. A. H. Campbell, H. S. Scott, S. Bethune, Judge Kingsmill, J. A. Henderson, J. J. Mason, E. J. Hodgson and the mover and seconder."

A message was then read from the House relative to the death of the late Bishop of Algoma—

"The Metropolitan begs to send to the Prolocutor the following resolution passed by the House of Bishops, and requests the concurrence of the Lower House.

"JOHN FREDERICTON,
"Metropolitan."

"The Bishops, clergy and laity of the Church of England in Canada, in Provincial Synod assembled, desire to place on record their sense of the serious loss sustained by their missionary diocese of Algoma in the lamentable and unexpected death of its first Bishop, and the high value they entertain of his Christian character, his blameless, self-denying life, and arduous, successful labours during his brief Episcopate.

"Frederick D. Fauquier was chosen Bishop of Algoma in 1873, after discharging a pastorate of 28 years in the parish of West Zorra, in the county of Oxford, in which he proved himself an exemplary, earnest parish priest, and at the time of his election held the office of Archdeacon of Front.

"His character was conspicuous for gentleness, gentle kindness and a sensitively scrupulous conscientiousness; his life for a devout piety, a holy consistency, and a self-forgetful devotion to the calls of duty and to the demands of his Master's service.

"As Bishop he won the affection and confidence of his clergy to such a degree that they deplore his death as a bereavement of a beloved father, a trusted guide and counsellor.

"With a field of labour of vast dimensions, arduous and difficult, with inadequate support from the Church at large, often cast down with sore discouragement by this lack of friendly countenance and aid he succeeded by patient endur-

ance of hardness and continuance in persevering labours, in multiplying churches and missions, opening stations in the most distant and newly settled districts, and leaving a staff of fifteen missionaries, supplying with church services 90 regular congregations, in a territory which contained but 7 clergy and 9 church buildings when it was erected into a diocese.

"Under a deeply humbled sense of the mysterious hand of God in thus suddenly depriving this work of its head, this Synod deplore the loss of so faithful and devoted a missionary, and so honoured and successful a Bishop."

"JOHN FREDERICTON, Metropolitan."

On the motion of Mr. J. A. Henderson, seconded by Rev. Dr. Wilson, it was unanimously resolved—

"That this House concurs in the message of their Lordships."

A message was then read from the Upper House presenting the name of the Rev. Edward Sullivan, D.D., for Bishop of Algoma. Revs. J. Carry and G. V. Housman were appointed Scrutiniers for the Clergy, and A. H. Campbell and H. Scott for the Laity.

The House then went to silent prayer. Afterwards the roll of Clerical and Lay Delegates was called. Before the roll was called Dr. Sullivan, who was deeply affected and completely taken aback, said that the announcement took him by surprise, and asked for time to consider the matter in view of the importance to himself and family of the issues involved.

The House adjourned until 2 p. m.

The House re-assembled, when the roll was called by orders, and the following result was obtained: Clerical votes cast, 66; number necessary to choice, 34; for Dr. Sullivan, 52; against, 14. Lay votes cast, 38; necessary to choice, 20; for Dr. Sullivan, 38; against, none. On motion of Rev. Mr. Brock, the Clerical vote was declared unanimous.

The Prolocutor said it was now his pleasant duty to request the Rev. Canon Norman, Clerical Secretary, and Mr. A. H. Campbell to be good enough to conduct the Bishop-Elect to the platform. The Rev. Canon Norman and Mr. Campbell proceeded to carry out the request, the whole House standing while the Bishop-Elect was being escorted to the platform. The Prolocutor, after giving his hand to the Bishop-Elect, addressing him, said:

It is now my pleasant duty as Prolocutor to announce that you have unanimously been elected Bishop of Algoma. (Loud applause). No words that I can conceive can add anything to the force with which this House has declared by its unanimous vote the general feeling towards you. I assure you, in the name of the House, that there is a stronger hope now than there has ever yet dawned in her breast for the future of Algoma, and that there is a stronger hope too for the whole Canadian Church, caused by the simple fact of one in your position taking this important, but, at the same time, arduous and self-denying labour. I can also assure you, in the name of this body, that the moral effect of your taking this position will be as great as anyone can well represent. (Applause).

Rev. Dr. Sullivan, who showed much emotion, in response, said:

My reverend brethren and brethren of the Laity,—I can scarcely, at this moment, give utterance to the feelings that stir in my heart. I have designedly remained silent until this moment because I considered that until now I had no right whatsoever to assume that the House would concur in the nomination sent down to them by the Bishops. The ordeal through which I have passed, during the last hour and a-half has been, I can most truthfully say, one of the bitterest and most painful I have ever been called upon to experience. The conflicting emotions which struggled in my breast for the mastery, I found it most difficult to control. I was well aware that no matter what decision I should come to, my action is certain to be much criticised and the comments may in some cases be censorious and uncharitable. But during the last hour and a-half I have striven to keep one thought uppermost in my mind, though at times it was difficult, and that was my duty in the sight of God and the Church. In undertaking this duty very strong and tender ties must be broken, and partings made of a very painful nature, so that it is difficult at a time like this to suppress altogether a human feeling. But if the voice of the Church as expressed now be the voice of God—as I have always been taught, and as I have myself taught, and that voice says, "Who will go for us?"—then in God's name my heart responds, though my lips tremble while they speak, "Here am I," (continued applause).

At the suggestion of the Prolocutor the whole assembly then rose and sang the doxology.

A mistake was then made which was felt to be a mistake, still no one liked to oppose it, viz., a resolution brought in by Canon DuMoulin to increase the salary to \$4,000 and expenses, or \$5,000 without expenses. This was carried, but it was felt that

the moral effect of Dr. Sullivan's acceptance and resignation of his position in Montreal was greatly weakened by this resolution. Dr. Sullivan was then escorted to the House of Bishops by the Prolocutor and the Lower House and was welcomed by the Metropolitan in a few earnest words. The sympathy of the Synod was warmly evoked by the manly bearing of Dr. Sullivan. His sacrifice was appreciated, and great hopes are entertained of the future of Algoma. On the return from the Upper House, Dr. Sullivan begged the Synod to let the salary stand where it was. His announcement was received with great enthusiasm. No action was taken on the resolution offered to ask a committee of conference with the Bishops on the question of increased salary.

The usual votes of thanks were passed, including one to the Prolocutor. Mr. Hamilton has made an admirable Prolocutor, and was most warmly appreciated as such.

It is freely expressed on all sides that the noble example of self-sacrifice on the part of Dr. Sullivan will have a great effect on the Church at large.

The Prolocutor said it was his duty to announce to the House the schedule of prorogation that had reached his hands from the Metropolitan. The following were the measures agreed to by the Synod during the present session:

1. A resolution expressive of the sense entertained by the Synod of the loss sustained by the removal by death of the Right Reverend the Lord Bishop of Algoma; and of the value of his devoted labours during his brief episcopate.
2. A resolution securing an adequate provision for the Bishop to be elected to the diocese of Algoma.
3. The nomination by the House of Bishops, and the unanimous election by the Lower House, of the Rev. Ed. Sullivan, D.D., rector of St. George's, Montreal, to the Bishopric of Algoma.

Mr. F. W. Thomas thought a copy of the resolutions on the death of Bishop Fauquier should be sent to the deceased gentleman's family. This was agreed to.

The Prolocutor announced that there being no other business the Synod would now be prorogued.

The Metropolitan, accompanied by the House of Bishops, entered and took their seats upon the platform. The Rev. Dr. Sullivan, the Bishop-Elect, at the invitation of the Metropolitan, took his place upon the platform with the other Bishops.

The Metropolitan, in proroguing the Synod, said he congratulated them and the Church on the conclusion which they had so unanimously arrived at, and the good feeling that had existed during the session. He was sure that all the expense and trouble they had experienced had not been in vain. They had chosen a man eminently qualified for the position to which he had been appointed. He had not sought the position, nor, he was sure, expected it, and he hoped that he would receive the unanimous support of the whole Ecclesiastical Province in the carrying out of the great work which was before him.

The Metropolitan then formally declared the Synod prorogued, and dismissed the delegates with the Benediction.

(To the Editor of the Church Guardian.)

SIR,—Would you insert the following:—An *M. A. Gown and Hood* (not new) of Trinity College, Toronto, was taken, evidently inadvertently from the Synod Hall, Montreal, on Saturday, 29th ult., in the hurry and bustle of leaving for home. Should this meet the possessor's eye, I should be glad if he would *immediately* forward them by express, *paid*, to my address. Yours truly,

CHAS. LYSTER INGLIS.

The Rectory, Niagara Falls, Ont. May 4th, 1882.

DIocese OF NOVA SCOTIA.

HERRING COVE.—A great change has been made at this interesting mission during the past year; the pretty little Church has been nicely seated, and within and without presents a most neat and tasteful appearance. The chancel furniture is, I believe, some of the handsomest to be found in the Diocese, and is mostly due to the liberality of English friends. Nowhere in the country have I seen greater interest manifested, on the part of the parishioners, in their Church and its services; the latter during Holy Week were attended in a manner most encouraging to the clergyman, particularly when taking into account the absence of many of the boats crews upon their fishing trips; most of the boats returned, however, for the due observance of Good Friday, and on the following day everyone seemed ready to

assist in the work of decoration for Easter. On Easter Sunday the Cove presented an exceedingly picturesque appearance, the fleet of schooners lying safely moored in the narrow and sheltered inlet which affords such a capital harbour, each with a flag at the masthead, a pilot boat being conspicuous by the assertion of its privilege, a white ensign at the peak. The Church was filled and there were upwards of 50 communicants, the interior had been most tastefully decorated under Mrs. Maynard's direction, the rich draping of the altar harmonizing beautifully with the evergreens and moss and ferns used in the decorations. The clergyman's house is slowly in course of erection, and I hope ere long may be the means of relieving the family from the many inconveniences and hardships to which they have been hitherto exposed.

YARMOUTH, N. S.—The Churchwardens in their Annual Report were enabled to state that the debt on the Church had been reduced during 1881, by nearly \$2,000, by the voluntary subscriptions of some of the parishioners. On Easter Tuesday and Wednesday the "Ladies' Sewing Society" of the Parish held their annual sale and realized about \$230; they are at present working for funds to purchase or build a Rectory suitable to the needs of the Parish, and have now over \$500 on hand, the result of two years work towards the object.

HALIFAX.—Acknowledgments, Mission Building, Corner Compton Avenue and Windsor Street.—The following donations are gratefully acknowledged: Collected by Miss Maude M. Johnston—Miss R. Bayers, \$10.00; Sundry smaller amounts of 25 cents and upwards, \$15.20 = \$25.20; A Churchwoman, (anonymous), \$1; A Churchwoman, 50 cts. Previously acknowledged, 412.34; total to date, \$439.04. The last amount (50c.) was sent us in response to our last appeal, asking each Churchman to give us 50c. Will others follow this example?

SELWYN H. SHREVE, Treasurer.

Halifax, N. S., May 1st, 1882.

NEW ROSS.—A celebration was held in Christ's Church Maunday Thursday at 10.30 o'clock. On Good Friday the full morning and evening services were very well attended. On Easter Even, in accordance with a venerable usage of the Church, Holy Baptism was administered at a special 5 o'clock Evensong, our new font then first coming into requisition. On this occasion four infants were received; also, three infants and two adults (for some time preparing in S. S. for this step) baptized. Easter, though a cloudy day, was still, we hope, a day of inward joy and sunshine. A simple but effective reredos in Gothic style, bearing to left and right the legend "Christ is risen, Alleluia!" aspired to aid our beautiful window in adorning the east wall, besides the "ornaments" bore potted and cut flowers to further enhance the sanctuary. Altogether, the church wore a cheerful and attractive look. At 10.30 Matins was said, the proper psalms, as usual, to Gregorian's, and after a bright Easter carol for the anthem was sung with rousing effect by our double choir, reinforced by an embryo boy-choir of ten voices, the missionary sung the office for the day, Rev. H. W. Atwater delivering the sermon. The unusually large congregation embraced representatives of the ten districts of the mission, and 58 communicants partook of the Paschal Feast. Notwithstanding the bad roads, the missionary managed to hold 3 o'clock Evensong at the "Forties" and to make a visit on a sick parishioner there; then returned to the "Cross," and after 7 o'clock held Evensong at the church. On Easter Monday the annual meeting was well attended and convened at 11 a. m. On submittal of several accounts rendered, a balance on hand was reported for every one, producing a feeling of decided satisfaction amongst all present. Messrs. Joseph Skerry and Charles Meister were elected Wardens for the year. The meeting, very harmonious and pleasant in its progress, dissolved at 2 p. m., leaving every encouragement for further united zeal for the future; but all present appeared determined that their pastor should not altogether lose what was reduced on the S. P. G. and B. H. M. grants. On the octave a Low celebration in the church; first Evensong at Aaldersville, with sick visit there also, and a cheerful second Evensong in the church, brought this series of services to a successful and, we trust, profitable conclusion.

PRINCE EDWARD ISLAND.

CRAPAUD.—Stormy weather and bad roads interfered with the attendance at the special Lenten services which were appointed to be held in different parts of the parish. The services on Easter Day were bright, joyous and cheering, with good congregations. The Easter meeting of the parishioners was most harmonious and encouraging. During the past year sufficient money was collected to paint and shingle the church and to pay the full amount required by the clergyman, while the D. C. S., S. P. G., Algoma and other collections were much in excess of the previous year. The Vestry were re-appointed; Church Wardens—Messrs. James Palmer and J. P. Cooke; Delegates to Synod—Messrs. D. W. Palmer and J. P. Cooke; Substitute—Mr. John Moore. Full appropriations were made for 1882, and the Church Wardens were instructed to proceed forthwith to make additional improvements on the Rectory.

DIocese OF FREDERICTON.

NEWCASTLE.—His Lordship the Metropolitan, on his way to the Provincial Synod, preached in the Church of St.

Andrew's on the eve of St. Mark's Day, April 24th, and on his return held a confirmation in the same Church on Wednesday evening, May 3rd. The prayers, to the end of the Third Collect, were said by Rural Dean Forsyth, the lessons being read by the Rev. A. Hiltz, Rector of Derby. The Rector, Rev. J. H. S. Sweet presented five Candidates to receive the Apostolic rite of "Laying on of Hands," four being adults. The service was deeply impressive throughout, and the Bishop's address, founded upon the readiness and willingness of God to give His Holy Spirit to them that ask Him, was such as it is hoped, will never be forgotten by those who on that occasion, we trust, gave their hearts to God.

CHATHAM.—The Metropolitan preached in St. Mary's Chapel on Sunday morning and evening. His Lordship will proceed to Fredericton, stopping at Sussex by the way.

FREDERICTON.—His Lordship the Coadjutor-Bishop returned home from Montreal on Thursday.

RICHMOND.—At the Easter Monday Meeting, Messrs. William Currie, C. S. Jameson, and Andrew McIntyre were appointed a committee to act with the Rector in the matter of a new fence around the burial ground at St. John's Church. Contributions towards this object may be paid to any member of the committee. The Summer Session of the Sunday School in connection with St. John's Church, began on the 1st Sunday in May. There is a good library for the use of this school, and during the winter several valuable wall maps have been procured. The classes for religious instruction at Watson Settlement were resumed on the first Saturday in May, at 3.30 p.m. It is hoped a Sunday School will be opened at Belleville at an early date for the summer months. Of this, notice will be given as soon as the arrangements are completed. During the Summer months there will be Evening Service every Friday at 7 at St. John's Church.

WESTFIELD.—The total amount raised by the Parish for all Church purposes from Easter, 1881, to Easter, 1882, was, in money, \$1006; in work, \$450; in all, \$1456.00. The Most Reverend the Metropolitan has signified his intention of visiting this Parish in the summer, and while here will hold a confirmation. The handsome new Rectory is nearly ready for occupation, and its successful and speedy completion testifies to the good feeling existing between pastor and people, and to the good work being done in the Parish.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

BURY.—A very pleasant and interesting day was spent by the Sunday School children at Robinson village upon Thursday after Easter. It was the occasion of the Sunday School children's Annual Concert and Entertainment. In spite of the disagreeable weather which prevailed at the time the Town Hall was comfortably filled with people not only from the village, but also from the surrounding country. We were glad to notice that even some of the Church people from far away Linewick and Canterbury came to swell our ranks. We cannot begin a notice of our concert without first passing a remark upon the decoration of the Hall. The stage was most carefully prepared and presented a very pretty and chaste appearance. On either side of the drop curtain an Irish and English motto in red letters upon a white ground looked well. Upon each wall were two texts, "God bless our School," "God bless our Home." The Sunday School teachers who devoted so much of their time and energy in the carrying out of the entertainment deserve great credit for their labours, and no doubt they derived much gratification from the success which so signally crowned their noble efforts. The Concert and Entertainment consisted of songs, choruses, tableaux, and dialogues, etc. The tableaux were a great success. The choice of subjects was charmingly varied. The horrors of Blue Beard's chamber were dispelled from the minds of the audience by the production of the pretty tableaux entitled "Flowers;" when the curtain rose it discovered two barrels marked respectively "Graham Flour" and "Flour," upon the raising of these barrels instead of dark Graham flour pouring out upon the ground, a charming, bright, dark-eyed little girl was found sitting in the place where the barrel had been standing. From the white flour barrel emerged a dear little fair-haired, blue-eyed child looking the picture of pure innocence. We cannot stop now to describe the other tableaux which were all good; they were "Execution of Mary Queen of Scots," "Jack Spratt," etc., etc. The perfect way in which the little ones recited their dialogues was the subject of general comment. The Little Philosopher was particularly well acted, the two little girls who took part in it captivating the hearts of all. A very amusing little play was given in "Playing School," each child took up his or her part promptly and decidedly. During the play the school-boys dodge of asking "Please may I go out," was so naturally rendered as to bring down the house. Nothing during the evening's performance gave greater delight to the children than the clever dancing of an imported Bear (for the occasion), "Jim Digby" was his *nom de plume*. The admirable way in which old grizzly went through with his numerous feats reflected very highly upon the training powers of the bear's keeper. We must not omit the singing of the children, who in spite of bad colds executed their choruses and solos very prettily. The selection of songs was taken from different composers, and included two songs and chorus from one of Sullivan's un-

mentionable operas. The singing by the whole audience and performers of "God Save the Queen" brought a most successful evening's fun and merriment to a close. We must reiterate that without the ever kind and energetic help of the ladies nothing could have been achieved. Always ready, always cheerful and willing they render everything which they undertake delightfully successful. Well might the male portion of the congregation emulate their zeal in the furtherance of the interests of the Church in this Mission. They will have an opportunity for so doing so soon as the ground about the new Parsonage is ready to be laid out. Then, again, a well has to be dug before the Parsonage can be considered completely fit for a permanent habitation. Proceeds of concert after paying expenses, \$25.

SCOTSTOWN.—Rev. F. J. B. Allnatt, B.D., Inspector of High Schools, examined the Model School at Scotstown recently, and expressed himself highly pleased at finding such a well conducted school in the backwoods of Canada.

LENNOXVILLE.—Dr. Davies gave an organ recital in the College Chapel, on the occasion of the opening of the fine new organ, on the afternoon of the 25th ultimo, which was attended to overflowing by an appreciative audience from Lennoxville and Sherbrooke.

The Bishop's College Cricket Club have elected the following officers for the ensuing year: President, Rev. Principal Lobley; Vice-Presidents, Revs. Dr. Roe and Prof. Scarth; Treasurer, Mr. Edward Chapman, M. A.; Captain, R. L. Macfarlane; Secretary, A. T. Brown; Standing Committee, Captain, Secretary, H. J. Petry, M. G. Thompson; Joint Field Committee, the Captain, Secretary and Mr. G. T. Cooke.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

REV. DR. SULLIVAN has been elected Bishop of Algoma, (which of course you heard,) and I think people are as much pleased as they are surprised, for few would have thought that he would have sacrificed his good position in St. George's for the rather precarious position and the plodding work of such a Missionary Bishopric as Algoma. May the Lord abundantly bless him in his great work.

MONTREAL.—The Mission "Church of the Redeemer" at Cote St. Paul continues to meet with unqualified success. The work of the Parish is yet being done by the clergy of the Church of St. James the Apostle, the Revs. Canons Ellegood and Norman, assisted by lay readers from their congregation. \$108 with accrued interest since August last is all that is now due on the pretty little church building.

ACTIVE steps are being taken by some of the clergy in the city, to affect something in behalf of discharged prisoners. This is a work hitherto much neglected, and its neglect has been probably the means of many discharged prisoners becoming renewed inmates of our jails. A discharged prisoner, one who has completed his sentence, finds himself cut off from all avenues that would tend to help him to a better life. Jail birds are refused employment, they have none to help them, and however much they may wish to reform, however much the exertions of Chaplains and Christian visitors may have affected a resolution of reformation; all is likely to vanish when they find themselves shunned by those who alone can give help or countenance. They are forced by their very circumstances into jail company, and oftentimes by another transgression to seek jail shelter. Therefore, this is a work demanding active Christian philanthropy.

It is stated in well-informed circles here that Canon Baldwin has declined to allow his name to be put forward for the Rectorship of St. James, Toronto. He and his congregation are too mutually attached to allow of any ready separation.

THE School of St. John the Evangelist is so prosperous that no further pupils, either of day or board scholars will be received until vacancies may arise. The Principal (Rev. A. French) has rented an additional building as a result.

REV. EDWARD WOOD preached an earnest, telling sermon last Sunday, on the imprisonment of Rev. Mr. Green, the victim of religious intolerance in the nineteenth century. His sentiments found a cordial response and affirmation from his congregation.

ST. STEPHENS new Church has had no further work expended on it since last summer. We hope whenever its tower and spire is finished, it bear aloft some sign that it is a Christian temple, as most other of our churches do; at present it has nothing of the kind.

HOCHELAGA.—A very interesting Confirmation Service was held in St. Mary's, Hochelaga, on Sunday, 23rd ult., in the evening. The church was crowded to its utmost capacity, there being a necessity to borrow chairs largely from the neighbours of the vicinity. The services were every way satisfactory, saving it was regretted that the organist had been willing to rest content with the singing and chanting that the congregation were used to and able to join in instead of attempting "services" that were to the great majority present unfamiliar. There was one thing that the candidates manifested, either want of religious instinct or special instruction, in that they sat down during the prayers, and when their attention was called to it, they then knelt with their backs to the altar and the Bishop. There are some who think that instructing candidates in the minor details of personal behaviour does not come within

their province nor is really required. But surely if when a body of clergy get together they are found not very clear as to what their duties are and how to carry them out, how much more need there is that a number of young people about to take part in something in which they are the observed of all observers should be instructed what to do and how to do it.

DIOCESE OF ONTARIO.

(From our own Correspondent.)

KINGSTON.—Ordination services were held in St. George's Cathedral, Sunday morning, 23rd ult., St. George's Day, by his Lordship Bishop Lewis. The sermon was preached by Rev. J. W. Burke, of Belleville.

DIOCESE OF TORONTO.

ST. THOMAS.—On Easter Day thirty-one candidates were presented to the Lord Bishop and duly received the rite of Confirmation. The candidates presented a beautiful flagon to the Lord's Table in commemoration of the happy event. The joyous festival of Easter, and the visit of his Lordship the Bishop to the parish, drew an immense congregation to Trinity Church at both morning and evening service. The Bishop preached on both occasions, to the great delight and edification of the people. He expressed himself as highly pleased with our church, the attendance, the musical service, and with the earnestness and devoutness of those confirmed. The special offertory, part of which was in behalf of our church improvements, amounted to \$74.00. At the Holy Communion it was truly gratifying to witness a large attendance, amounting to 104. An Easter Day like this repays the toils and reproves the fears of a whole year.

The last of the reunions was held at the residence of Mr. Pottinger, and for attendance, financial results, and the pleasure yielded, was a most successful ending to these social evenings. The amount raised by them of \$57 has been given on behalf of the Sunday Schools of the Parish.—*Parish Church Work.*

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Easter vestry meetings were held as follows:

Christ Church.

The meeting assembled at 8 p. m. Rev. Canon Grisdale presided. The following officers were chosen:—W. G. Fonseca, clergyman's warden; J. O'Reilly, people's warden, both re-elected. Vestry—F. C. Mercer, H. S. Crotty, A. Loder, H. D. P. LeCappelain, H. Soare, A. Barber, H. Newell, H. Pewell and G. Baker. Lay delegates to the Synod—W. G. Fonseca, Henry Soare and H. S. Crotty.

St. Paul's Parish.

The usual Easter meeting was held in this parish at 3 p. m. The accounts for the year were presented by John Sutherland, minister's warden, showing a balance of \$56.20 to the credit of the parish. The following appointments were made for the ensuing year:—Rev. S. P. Matheson, incumbent, appointed John Sutherland minister's warden; Hugh Pritchard was elected people's warden; and James Slater, William Thomas, E. Comber, Thomas Slater, Charles Thomas, Jos. Thompson, Wm. Work, James Taylor, C. Haywood, A. Pritchard, and A. Masters, vestrymen. Wm. Work and J. Sutherland were appointed lay delegates to the Diocesan Synod.

Holy Trinity Church.

The annual vestry meeting of Holy Trinity Church was held in the school house of the church. The attendance was good, and a feeling of perfect harmony marked all the proceedings. The Rector occupied the chair, and Captain Lewis acted as secretary. After prayer and reading the minutes of previous meetings, the wardens presented a most gratifying report, exhibiting a degree of success and financial prosperity never before reached in the history of the church. Messrs. Whitcher and Lewis were appointed to audit the accounts, which will shortly be printed and circulated. Mr. Rowan having expressed a desire to retire from the wardenship, the Rector nominated Mr. Farrell as his warden during the ensuing year; after which the congregation elected Captain Lewis as people's warden. Messrs. Spencer, Whitcher and Carruthers were re-elected delegates to the Diocesan Synod. Messrs. Carruthers and Hunter having been appointed scrutineers the meeting proceeded to the election of twelve select vestrymen by ballot, with the following result.—Messrs. Rowan, C. J. Brydges, Howall, Spencer, Carruthers, G. P. Black, Brock, A. Strang, Attorney-General Walker, Hunter, Whitcher and Richardson. The following gentlemen were appointed sidesmen: Messrs. Furner, Piper, W. Bayley, Banks, Brown and Markley. A cordial vote of thanks was tendered to the retiring wardens for their very efficient services during the past year. It was then moved by Mr. Rowan, seconded by Mr. Spencer, that a vote of thanks is due and is hereby given to the choir for their services always so cheerfully rendered, and for the musical treats that they have so often given the congregation, and that the Rector be requested to convey this resolution to them. At this juncture the Rector retired, having previously requested Mr. Farrell to occupy the chair. It was then moved by Mr. Spencer, seconded by Mr. Wm. Bayley, that the Rector's salary be raised to \$3,000 a year. The meeting, a most gratifying one in every respect, then adjourned.

The Church Guardian,

*A Weekly Newspaper published in the interests of the
Church of England.*

NON-PARTIZAN! INDEPENDENT!
It will be fearless and outspoken on all subjects, but its effort will
always be to speak what it holds to be the truth in love.

EDITOR AND PROPRIETOR:
REV. JOHN D. H. BROWNE, Lock Drawer 29, Halifax, N.S.
ASSOCIATE EDITOR:
REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.
LOCAL EDITOR FOR NEW BRUNSWICK:
REV.

A staff of correspondents in every Diocese in the Dominion.

Price, ONE DOLLAR a year in advance; when not paid
in advance, Fifty Cents extra.

The Cheapest Church Weekly in America. Circulation larger
than that of any paper, secular or religious, in the Maritime Provinces,
and double that of any other Church paper in the Dominion.

Address: THE CHURCH GUARDIAN, Lock Drawer 29,
Halifax, N. S.

The Editor may be found between the hours of 9 a.m. and 1 p.m.,
and 2 and 6 p.m., at his office, No. 54 Granville Street, (1st-stairs),
directly over the Church of England Institute.

ELECTION OF DR. SULLIVAN AS MIS- SIONARY BISHOP OF ALGOMA.

We congratulate the Canadian Church on the election of the Rev. Edward Sullivan, D. D., Rector of St. George's Church, Montreal, as Missionary Bishop of Algoma. Dr. Sullivan is well known to be one of the ablest and most popular of our clergy. He is a good theologian, a most moderate and sound Churchman, a logical and able extempore speaker, of fine personal presence, and the great majority cast in his favour shows that he possesses the warm sympathy of his brethren. In giving up a most beautiful church, with a salary of \$5,000 and a handsome rectory, and having an attached flock and an important position in Montreal, to take the Bishopric of Algoma at \$4,000 and go into the wilderness, he has set a noble example of self-sacrifice and devotion. The moral effect of his choice will be felt in every missionary meeting on behalf of Algoma. Dr. Sullivan was intensely surprised at the nomination; he was deeply affected, and his bearing and the manly yet touching words in which he addressed the House won all hearts. We tender our hearty congratulations to the Bishop elect.

THE CENSUS OF 1881.

In our last we gave the exact figures, according to the returns, of the five principal religious bodies of the Dominion. On its face the statement was to Churchmen a very unattractive one, showing, as it did, a smaller percentage of increase for the Church of England than for the other four. But we shall be able to show that the small increase of the Church is due to causes other than to want of zeal and a defective organization; indeed, we think the explanation will be generally recognized as much more a cause for thankfulness than for uneasiness and disappointment. In order to make our point plain, we shall have first to enter into a short history of the past and present position of the Church of England in these Provinces.

For many years after the Church had been planted in this country it drew its support altogether from England. First, the clergy were in many, if not in all, cases paid chaplains to the troops, or officials in the pay of the English Government. Afterwards, the Society for the Propagation of the Gospel contributed to the support of, in fact, supported solely, a number of Missionaries to look after those colonists who professed to belong to the Church. These Chaplains and Missionaries were generally godly and learned men and

most faithful in their duties, but being entirely independent of local support they neglected to inculcate the duty of giving as an important part of Christian worship, or, if they did speak of it, it was done so as to make it appear as an abstract principle rather than as one of practical application. And so the people came to look upon the Church as a Department of the State and her clergy as State officials amply provided for. And this condition of things and this view of the Church and the ministry have continued nearly to our own times.

But when the Canadian Church became independent of the Church at home, having Synods of her own, and electing her own Bishops, etc., and the Government withdrew its grants, while the S. P. G. directed its efforts to the newer and more helpless regions in other parts of the world, the Church people in these Provinces became aware that the burden of supporting the institutions of the Church in their own parishes, and of extending help to sustain the outlying and poorer mission stations, devolved upon them. Not having been educated to give, it was, of course, at first a difficult matter to make the people understand their duty; but every year the people's willingness to give is increasing, and every year shows a marked improvement in their contributions, not only to sustain their own parish work, but, better still, to give the Gospel to those who cannot of themselves maintain a minister.

We have entered into these particulars as much to show that Churchmen are fast becoming fully alive to their responsibilities, and that a growing zeal is more and more manifesting itself, as to make of greater force the explanation which accounts for our apparent slowness of growth in the past decade.

When chaplains and other clergy drew their incomes from England everybody who had anything to do with the Army or with Government offices, whether they were actually baptized members of the Church or not, felt themselves to be in a measure under the supervision of the Church's clergy, or, if not that, at least felt that certain duly appointed persons were being paid for looking after their religious interests. All others, again, whose meanness kept them from contributing to their own sect, or whose worldly pride would not permit them to attend any other place of worship than "the Church," were quite satisfied to claim the name on all occasions and to pass as such while it cost them nothing, although at heart they might even hate her doctrines and practices, and inwardly ridicule her services.

To be a Presbyterian, a Methodist, or a Baptist, one must contribute freely; to belong to the Church cost nothing, and so these pseudo-Churchmen formed a numerous body who at every census duly wrote themselves down "Church of England." But when it was no longer necessary that a man should belong to the Church in order to hold a government office, and after the withdrawal of the government, and, in great measure, the S. P. G. grants when a Churchman must contribute equally with his Methodist or Presbyterian neighbour, people began to call themselves what at heart they always were, or what their fathers and mothers had been in other lands; or else, instead of putting themselves down "Church of England," as once they would have done, and so escape a call for the support of whatever sect they might in reality belong to, they took advantage of the only loophole of escape, and wrote themselves down "not classified." And so we find in the present census no less than 86,000 persons are under this head, 86,000 names which under other circumstances and in the days we have been

speaking of, would, without doubt, have been included under the term "Church of England." Add these 86,000 to the Church's figures, and we have a remarkable increase for the past ten years, an increase superior to that of any other religious body.

That the Church has made a progress which no figures can fairly estimate owing to the causes we have named, none who will compare her now with what she was—say thirty years ago, can fail to see. In everything that goes to fit her for being a great power in this country, she is stronger and better to-day than at any previous period of her history, and every year is seeing her more and more so.

It will be felt to be cause for devout thankfulness that what appeared to be an evil is in reality a blessing, that what seemed a proof of weakness is a certain evidence of strength, and it should inspire us with confidence in our beloved Church, which is becoming more consolidated every year, and her members animated more and more with a common purpose. We need have no fears for her future if she now lays hold of present opportunities, and with all her strength goes forth to war against the infidelity and irreligion of the age. God has been with her and blessed her in the past, and now, freed from the tens of thousands of those who received at her hands but gave nothing in return, and with a strong purpose on the part of clergy and laity to place her in the front, her increase in the future is certain and will be more apparent.

EDITORIAL CORRESPONDENCE.

ON THE WING.

We did not think it was possible to feel so keenly the separation from the parish of Moncton as we did feel it when it came to the last few weeks of our stay. Every stick in the church and school-house had been placed there under our own personal supervision; the old rectory had been enlarged and remodelled until it was one of the most comfortable buildings in town. To it we had gone when we married, and in it our two children were born, one of whom sleeps in the cemetery. We had seen the parish grow, like a child, from a tiny thing to its present proportions. The only thing we had found was an old, inconvenient house half burnt through, a pine prayer-desk, and a font made out of a tiny preserve dish set in a case made out of a cigar box. We left it with a church well appointed in every particular, a good school-house and a growing congregation. Two days before our departure the officers and teachers entertained Mrs. Pentreath and myself at supper in the school-room, and presented us with a clock. On the evening we left the school-room was filled with parishioners to bid us farewell. Mr. Geo. Taylor, Junior Warden, was called to the chair. He related his first experience of the parish after the trouble, when there were only twelve or thirteen attendants, and sketched the progress of the work. He then presented a purse of \$152 on behalf of the parish. Mr. Jos. Howard then, in the name of the Bible Class, presented us with a pencil case and charm. In responding to these our heart was too full for utterance; and in bidding farewell to all the people we felt that it was the most painful task in our lives. A large number accompanied us to the station and saw us off. The Metropolitan and Bishop-Coadjutor were on board, with several delegates, and in course of time we reached Montreal safely, a day in advance of the Synod meeting.

WE regret very much that we are compelled to print the GUARDIAN for about two months on inferior paper. We ordered a better quality, but by some mistake this came in its place. We intend to still further enlarge the paper in a couple of months' time.

CAMEOS OF BRITISH CHURCH HISTORY.*

BY THE REV. B. T. H. MAYCOCK.

No. 2.

From what has been said, it would appear as if Christianity was early introduced into Britain; and it has been supposed in consequence by some writers, that the good tidings were brought either by some of the Roman soldiers, or by those "scattered abroad, who went everywhere preaching the Word." Two objections however can be urged against this. First the Church as established in Britain was *Episcopal* as St. Cyprian (who flourished in the early part of the third century), distinctly asserts. Writing against Novatian he says, "that there being only one Church, and one Episcopacy all the world over, and orthodox and pious Bishops being already regularly ordained through all the provinces of the Roman Empire and in every city; he must needs be a schismatic, who laboured to set up false Bishops, in opposition to them." The pages of history prove without doubt Britain, at the time spoken of, was a province of that Empire; therefore, the Faith introduced was Episcopal in form, and consequently in the second place, as at this time (A.D. 34) the Apostles were the only persons empowered to govern the Church, it would have been impossible for a layman to establish Episcopacy.

From the concurrent testimony of the early writers, it appears that one of the Apostles was the torch-bearer, for that they often did take journeys into other countries, is evident from the words of Epiphanius. Among other arguments urged by Eusebius Pamphili,—the father of Ecclesiastical History—in defence of Christianity, is the success of the Gospel, by means of agents which mere human wisdom would not have selected for such a work. He says: "Further consider this also. If they [the Apostles] were seducers and deceivers, they were at the same time men of no education, belonging entirely to the common people—nay, one might almost say, barbarians, and knowing no language but that of the Syrians. How, then, did they come to advance through the whole world? By what state of mind did they devise to dare such a thing? By what power when they did attempt it, have they succeeded? We may grant that even rustics, traversing their own district to deceive and be deceived, might increase by not letting the matter rest. But that they should preach the name of Jesus to all—that they should announce His marvellous works in country and city—that some of them should take possession of Rome itself, the head and queen of cities—that others should occupy the kingdom of the Persians—others that of the Armenians—others that of the Parthians—others even that of the Scythians; that some should have penetrated to the ends of the earth, and the country of the Indians; and others should have crossed the ocean to those Islands called British, such things I will not believe to be according to man," *i. e.*, affected by mere human agency.

Theodoret, Bishop of Cyprus, who died A. D. 457, confirms the statements of Eusebius. "These our fishermen, publicans, tent makers, persuaded not only the Romans, and their subjects, but also

the Sythians, Sauromatae, Indians, Persians, Seræ, Hyrcamians, Britons, Cimmerians and Germans, to embrace the religion of Him who had been crucified." And from Justin Martyr, Ruffinus and Lactantius, it would appear that Christianity spread itself into the East and West, so that there was scarce any corner of the earth so remote whither it had not pierced; no nation so barbarous, that was not reduced by it. Is it probable that Britain, "one of the great corn-exporting countries of the world," was not included in this enumeration: Britain, which yielded to the Romans tin and lead from its southern and iron from its northern shores, to say nothing of its gold and its traffic in human beings.

Let us now turn our attention to the *time* of the introduction of Christianity. From Gildas we learn that "Christ, that true Sun, who, not from the firmament of time merely, but from the summit of the heavens, exceeding all time, showed to the *universal world* His splendid beams, in the latter period, as we know, of Tiberius Cæsar, when His religion was propagated without any impediment;" words which Bishop Stillingfleet decides, speak of a general diffusion of the doctrines of the Cross immediately after the death of our Lord, consequent upon the friendly inclinations of Tiberius towards its professors; and intimates as a result of this, that the Gospel ultimately found its way into Britain, in the interval which elapsed between the invasion of Aulus Paulinus, in the time of Claudius and Suetonius Paulinus, or about the year 63 of the Christian era. With all submission to so learned an authority, we would place six years prior to that date, or A. D., 57, from the following circumstance. The historian Tacitus, under that date, gives an account of a Christian lady of high rank in Britain, who is called Pomponia Græcina, the wife of Aulus Plautius, the Lord Lieutenant of the island under Claudius. She was arraigned on account of her "foreign superstition," as all readers of that classic know, a well-known term of the heathen for the Christian religion. Some have supposed from Tacitus speaking of her "life being protracted through a long course of melancholy years," that Christianity would not have been the 'superstition' of which she was accused, inasmuch as it tends to make its possessor joyful rather than sad; but may she not have resembled "the Countess of Chaucey, whose countenance though veiled with sadness, was so striking from the heavenly imprint which it bore?"

St. Irenæus, (who suffered martyrdom under Severus, A. D., 203), speaks of Christianity as propagated to earth's utmost bounds by the *Apostles*, and their disciples. And again, he names the *Celts* among those thus enlightened; and there is no doubt from the writings of Cæsar and Tacitus, a Celtic race populated the Island at that time.

*All rights reserved.

NOTES ON THE CHRISTIAN YEAR.

BY REV. G. OSBORNE TROOP.

No. VI.

Originally, the word *Pascha* (*Passover*) was applied both to the Crucifixion and Resurrection. To the latter great festival the Oriental Christians give the name of *Lampra*, the Bright Day. The name *Easter*, so familiar to us, is of doubtful origin. Some authorities trace it to the name of a pagan goddess, *Eostre* or *Ostera*; others, with whom most of us, I think, would prefer to go, derive it from the Teutonic *urstan*, to rise, and *urstand*, the Resurrection.

From the very earliest days the commemoration of the Resurrection seems to have been the principal festival of the year; in fact, the brightness of its yearly return sheds light and joy upon each recurring Lord's Day. How many thousands of weary, wounded hearts, who have met together "to break bread" on "the first day of the week," have found rest and healing 'neath the sheltering wings of the risen Sun of Righteousness!

Even the unfortunate controversy which early arose concerning the actual date of the observance of Easter bears testimony to the great importance attached to the festival. The question was briefly this: Should Easter be the anniversary of our Lord's Resurrection *i. e.*, the 17th day of the Jewish month Nisan (or *Abib*) on *whatever day of the week it might occur*, or should the festival be observed on the *Sunday* next after the 17th of Nisan? It will be remembered that Nisan (the first month of the Jewish year) was a variable month, its first day dating from the *new moon* nearest the 22nd day of our March. It is, it would seem, to keep pace with Nisan, the *Passover* month, that our Prayer Book prescribes that "Easter Day (on which the rest depend) is always the first Sunday after the full moon, which happens upon, or next after, the 21st day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after."

After long dissension the date at which we now observe Easter was universally accepted. It will be seen, by the way, that according to Archbishop Thomson's computation, mentioned above, we this year, in keeping the festival on April 9th, observed the *real* anniversary of the Resurrection.

The Scripture sentences found before the Collect for Easter Day, and appointed to be sung before the *Venite*, are taken from a collection of anthems by Gregory the Great. The Collect itself, with those for the 3rd, 4th, and 5th Sundays after Easter, is taken from the Sarum Missal. New Collects were composed in 1549 for the 1st and 2nd Sundays after Easter. Special services are appointed for the Monday and Tuesday in Easter Week to mark the greatness of the festival, as, we may here note, is also the case with the Monday and Tuesday after Whitsun Day.

The First Sunday after Easter is commonly called *Low Sunday*, probably, as Blunt suggests, from the contrast between the joys of Easter and the first return to ordinary Sunday services. The name is also given to it of *Dominica in albis depositis*, "because on this day the newly baptized first appeared without the *chrisoms*, or white robes, which they had worn every day since their baptism on Easter Eve."

In the interval between the Resurrection and Ascension the Church in her services is ever pointing us to "things above," that we may be ready "in heart and mind" to ascend with Christ and "with Him continually dwell." O for that REALIZATION of the death unto sin and the life unto righteousness, which would lead Christians to such an universal departure from iniquity, and such a drawing of each to each and all to God in Christ, as would speedily convince the world that Jesus is indeed the Messiah, the Saviour of our race!

Correspondence.

THE CHRISTIAN NAME "DIDAMIA."

(To the Editors of the Church Guardian.)

SIRS,—Some considerable time ago I was interested in a correspondence in your columns about Christian names, and the duty of a clergyman baptizing children to correct the ignorance of illiterate parents by seeing that the children get the real name intended instead of a vulgar and unmeaning corruption; but the writer made a great mistake when he said a mother might desire to speak of her child as a crown to her joy, and call it "Diadema," while by ignorance of the true pronunciation she called it Didamy, an error which the minister ought to correct. Such was, if I recollect it aright, the substance of his argument, although I have lost the paper, and recent circumstances have brought the subject to my attention. Now, Diadema, a *neuter* noun, has never been introduced into the English, nor was it ever used in the ancient languages in

either a male or female given name. The name in question is Deidamia, the terminal *ia* mispronounced "my," as it so often is by the vulgar.* It was the name of a daughter of Lycomedes, King of Scyros, and mother of Pyrrhus by Achilles; also a sister or daughter of Pyrrhus, King of Epirus; and like so many others found in classical dictionaries adopted into English nomenclature, the accent being thrown back *more anglicano* to the ante-penultimate, just as it is in Philadelphia, in which as applied to the city of Lydia, the last *i* was long,—the *ei* being in the transition to English treated as a diphthong, and then written phonetically. The minister, therefore, would originate instead of correcting an error, in undertaking to change this name in any other way than by perhaps inserting an *e* before the first *i*, while the termination *ia* should be carefully preserved, instead of discarded for "a" as your correspondent suggested.

ACADIENSIS.

Digby, May 2, 1882.

*I have heard the name *Urania* similarly pronounced *Urany*. In fact it is a vulgar error everywhere so to mispronounce the terminal *ia*, or even an *n*.

PRESBYTERIANISM.

(To the Editor of the Church Guardian.)

SIR,—The *Presbyterian Record* for May contains the following paragraph: "The most learned commentators of the Church of England are at one in admitting that the early organization of the Christian Church was Presbyterian. Bishop Lightfoot is clear and emphatic on this point. Mr. Hatch is not less so in his Bampton lectures. Dean Stanley's acknowledgements are well known." The short paragraph of which the above is the beginning concludes with an exhortation to loyalty to the Presbyterian cause. If it were not for the hundreds of misinformed people who have read that paragraph it would not be worth while to notice so absurd an attack: In the first place, to call Mr. Hatch and Dean Stanley the greatest commentators of the Church of England is surely to betray ignorance as to who are great commentators. No one would think of quoting either as representatives of the greatest learning in such matters of the Church of England. Then, with regard to Bishop Lightfoot, of Durham, whose ideas, however, do not tally with modern Presbyterianism, we may well use the words of the Bishop of Albany: "Against himself we quote the great Bishop of Durham (Dr. Lightfoot), as he writes, 'Episcopacy is so inseparably interwoven with all the traditions and belief of men like Irenæus (who died A. D. 180) and Tertullian (who died A. D. 200) that they betray no knowledge of a time when it was not.'" But not only have the greatest commentators of the Church of England always maintained the antiquity and Scriptural authority of Episcopacy, but John Calvin, the founder of Presbyterianism, as will be seen by his Institutes, Book IV., Chapter 4, Section 2, admits that from the time of St. Mark Bishops were appointed, and that one Bishop was set over every city, and that Bishops ordained Bishops, which is important as showing a second ordination, with which our consecration of Bishop corresponds, and, moreover, every Bishop ordained his own Presbyters with the college of Presbyters. It is also stated, on the best authority, that in the year 1549 Calvin, with others, wrote to Edward the Sixth offering to make him their defender and to have Bishops in their Churches for better unity and concord. This letter, however, fell into the hands of the Romish Bishops Gardner and Bonner, who, in the name of the Reformers, "returned a surly answer." If it had not been for this unfortunate accident in all probability Presbyterianism would now scarcely be heard of.

The truth, then, is *not* as stated by the *Record*, but the *very opposite*, viz., that the most learned writers of the Church have always maintained the antiquity and Scriptural authority of Episcopacy; and, more than that, John Calvin himself, the Father of Presbyterianism, bears witness to that antiquity, and was sufficiently assured that Episcopacy was in accordance with Holy Scripture to have been willing to accept it as the mode of government for those under his influence. R.

SACERDOTALISM.

(To the Editor of the Church Guardian.)

SIR,—I observe that your correspondent "Querist" has been putting forth sundry *ingenious*, I wish I could say *ingenuous*, efforts to make me out a sacerdotalist, and seems almost offended because, whilst admitting my belief in an Apostolic or ministerial succession, I repudiate much of the theory of "Sacerdotalist" on this subject. According to "Querist's" mode of reasoning, a belief in the one is quite incompatible and inconsistent with a disbelief in the other. I shall endeavour to prove the unsoundness of this position; and that the two are not *homogenous*.

Sacerdotalism as a *system* and as it is commonly understood teaches not only "a lineal succession of Bishops from the time of the Apostles," what I hold, but also maintains that "the grace of the Sacraments" is *absolutely dependent* on such a line. It in fact *un-Churches* all non-Episcopal Christian denominations, and leaves them in the same position as the heathen to the uncovenanted mercies of God. Such consequences are not involved in a belief of the Apostolic Succession as I hold it, and as propounded and explained by *standard writers* of the Episcopal Church.

Hooker, no mean authority, says: "There may be sometimes very just and sufficient reasons to allow ordination made without a Bishop," and he further argues that deviations made under the exigencies of necessity do not deprive the authors of the claim to be a part of the Catholic Church, and even *heretics*, he adds, though a maimed part, are yet a part of the Church Universal." According to Hooker, "all who profess to acknowledge the Lord Jesus Christ, whether sound or unsound, perfect or imperfect, maimed or whole, are a part of the Church Catholic.—*Eccles. Polity*, Book 5, p. 17.

Bishop Hopkins, in his work on the Primitive Church, referring to the well known views of Sacerdotalist, thus speaks—"Those who refuse to admit any but the Episcopal Churches to their definition of the Church universal, are obliged to adopt a strange expedient, in order to avoid the consequences of their theory, for they cannot deny that the *piety* of those men in various sects will bring them to the Church above, although they refuse them any place in the Church below. But is it not worthy of serious consideration, whether the promising man salvation without the Church has not the strongest tendency to *persuade* the world that the privileges of the ark of God are of no importance. Is it not wiser to extend the definition of the Church (as Haskar has)" "to the utmost limits, than to indulge men with the expectation that out of its sacred enclosure they can be saved."

Bishop Onderdonk, in his tract, "Episcopacy tested by Scripture," holds the same view.

"Querist" asks, wherein my views differ from the Sacerdotalist, I answer, that not only on the point to which I have refused, but also on the nature of Eucharistic Sacrifice. I deny altogether what "Sacerdotalist" maintains, that the mere offering up of the consecrated elements as a sacrifice to God is a *propitiation* for the sins of the Church. I also deny that the mere celebration is necessarily thus propitiary.

I believe that the benefits derived from that *Commemorative Sacrifice* depends on the personal service of each individual in the whole action of the Eucharist, for, as St. Augustine says, "The sacrifice of the New Testament is when we offer the *altar of our hearts* pure and clean in the sight of the Divine Majesty." "It is no more," says Bishop Jewel, "the sacrifice of the *priest* than the sacrifice of any other of all the people." The people, then, are as much sacrificers as is the priest, and should be taught to expect remission of sins, not from his sacrificing for them, but from their own sacrifice. I would ask "Querist" if such is the teaching of the Sacerdotalists in our Church on this question?

"Querist" further inquires what I mean "by a lineal succession of Bishops?" I answer the succession or line of Bishops or Chief Pastors from the days of the Apostles to our own times; but this does not involve the idea that the *grace of the Sacraments* is necessarily dependent on such a line, or that there can be no *valid administration* except by a minister regularly commissioned by Episcopal

ordination. If I maintained this, to be consistent, I must also maintain that baptisms performed by any other hands must be null and void, and persons coming to the Episcopal Church from other religious bodies must be re-baptized. I do not know whether "Querist" makes it a point of conscience to re-baptize all who thus come to the Church of England. If he does not and holds such views as his letter implies, he involves himself in a theological dilemma.

The Sacerdotalist holds that the minister is the *essence* of the Sacrament; I hold that he is only of the *order of it*, and that the *essence* may be had without the *order*, and that consequently there may be a valid administration of it, which, nevertheless, is *irregular*, that is contrary to the rule established by the Apostles. In confirmation of this, I again quote the words of the learned and judicious Hooker: "If baptism seriously be administered in the same element and with the same form of words which Christ's institution teacheth, there is no other defect in the world that can make it frustrate or deprive it of the nature of a Sacrament." In harmony with this, Bishop Burnet says: "Men's being in orders or their being duly ordained is not necessary to the essence of the Sacrament of baptism, but only to the regularity of administering it, and so the want of it does not void it, but does only prove such men to be under some defect and disorder in their ecclesiastical constitution."

Having, I think, clearly shewn that my view of Episcopacy and the Apostolic succession are in harmony with standard divines of our Church and different from those put forth by Sacerdotalists, I once more reiterate, even at the risk of again incurring the displeasure of your correspondent, that *I am no Sacerdotalist*. As to his insinuation that I am afraid of my colors, I will only add as I wrote over my own name it would have been an act of courtesy and fair play on his part, and a proof that he was not ashamed of his own colors, if he had done similarly and not disguised himself.

E. DUVERNOT.

The Rectory,
Chambly, April 29th.

PASSION OR HOLY WEEK.

(To the Editor of the Church Guardian.)

SIR,—In answer to Mr. Wilkinson's enquiry, I may state that the last week of Lent, from the awfully important events which occurred in the last week of our Lord's life, has been from primitive times called the Great or Holy Week, because in it the partition between Jew and Gentile was broken down, and God and man reconciled, and also from those devout exercises which Christians employed themselves in on this occasion. The second Sunday before Easter Sunday, when the Church begins to celebrate the Passion of our Lord, being always called Passion Sunday from time immemorial, the week following has been called Passion Week. But on account of the whole fortnight preceding our Lord's Resurrection being called Passion-Tide, and the Gospels for Holy Week setting before men more especially the Passion of Our Lord, *colloquially*, this week has come to be called Passion Week. D.

THE horrible news from Ireland of the murder of the Chief Secretary recently appointed as Mr. Forster's successor—Lord Frederick Cavendish, and the Under-Secretary, Mr. T. H. Burke, must bring down a dire retribution upon that miserable land. Even admit that the Land League has had no direct hand in the murder, who is bold enough to say that the teaching and revolutionary attitude of that disloyal organization has not instigated and produced the bloodthirsty, murderous spirit now so rampant? To Parnell & Co. the crime properly belongs, and they will be held responsible by the outraged and sorrowing people of England. It has been unhappily too well shown that Gladstone's conciliatory policy has only given encouragement to the disaffection in Ireland.

Family Department.

"I WILL GO."

The bright stars of the morning together have sung,
And their sound through ethereal regions hath rung;
All beauteous and shining their hosts have adored
The Great God of Creation, and owned Him their Lord.
They perceive the gold-molten outpourings of light
From the far "land of morning" are coming in sight,
And in modesty veiled, are retiring with grace
As the sun, their gay bridegroom, advances apace.
Their miniature likenesses, pearly and fine,
Are disposed upon leaflets in dewdrops that shine
On the vesture of earth, who, now verdant and bright,
Stands prepared to come forth decked in splendours of light.

The day's first rosy blushes are mantling around
On the goodliest tents upon Canaan's fair ground,
And the hills, dales and meadows luxuriant show,
As the morn's rising beauties and radiance grow.
Here the clustering grape and the olive tree green,
Luscious fig and cool orange, abounding are seen:
Close around and between they arch boundary grace,
And, in shading the tents, lend new charms to the place.
Sharon's beautiful rose, in profusion and bloom,
With the valley's fair Lily,—yield pleasant perfume:
And with freshness adorned by the moisture of night,
Give a nod to the breeze, and rejoice in the light.

Holy Vigil and lone faithful Abraham keeps,
In the grove, near the tent where his Isaac yet sleeps:
Neither doubtings nor fears his firm purposes shake,—
He believes God will never His promise forsake:—
And to Him doth he gladly the fallings present,
Whose death-well foreshadows Time's most wondrous event
He petitions that Isaac's long pathway of life,
May be brightened and smoothed by a suitable wife;
Lovely forms the rich plains all around may afford,
But the wife that is prudent must come from the Lord.
Like as incense, his prayer to the heaven ascends,
And is registered there ere his sacrifice ends.
Winged Gabriel waits Dread Jehovah's behest,
To make Abraham glad ere he sinks to his rest.

Elezar the Steward, as are ended the rites,
Drawing nigh, his loved Master's instructions invites:
Ere he starts on some mission, to him yet unknown,
All apart from each thought or desire of his own.
The Master, commanding,—yet gracious and kind,
Sends him forth to bring Isaac a wife to his mind:
Who with piety, gentleness, goodness, and truth,
Shall shed peace on his age, and give joy to his youth.
Three long years hath the tent of loved Sarah remained,
Like as when her fair hands its arrangements maintained.
In the Cave of Macpelah her ashes repose,
But her Isaac, as yet, sad and sorrowing goes.

Ten camels, with housings rich, gorgeous, and fine,
And men, whose rich garments doth these far outshine:
With provisions a store—ere all ready to start,
To accomplish the wish of the Patriarch's heart.
Choicest treasures of silver and gold are brought forth,
Well befitting a Prince of Great Abraham's worth;
For gifts, and for dowry of maiden, whose voice
Shall assent to the call to make Isaac rejoice.
Soon departing in peace, with an Angel to guide,
They pass through many lands, nor in any abide:
And at length they draw near to where Bethuel reigns,
A Prince among Shepherds, and the Lord of the Plains.

The round Sun is descending in floods of red light,
And the orange grove's treasures hang golden and bright;
While the palm and spread sycamore, graceful and tall,
A concealment and shelter afford for them all.
Elezar's petition is heard ere it ends,
For a damsel draws nigh while the suppliant bends;
A Virgin, and lovely,—young and gentle, and kind,
Light and graceful her form—well adorned is her mind,
A large pitcher she bears,—to the well down she glides,
Gives a drink to the men, and the camels besides:
And, sent forth by the Lord, His designs to unfold,
Accepts the rich bracelets, and the earrings of gold.

With a kind hospitality all are received,
And the servant gives thanks as his fears are relieved:
Fair Rebekah, attending with grace on each guest,
And earnestly listening—hastes not to rest.
She is learning the story of Abraham's state,
And of Isaac's long sorrow—so heavy and great:
And when asked on the morrow, "Say, wilt thou depart?"
"I WILL GO," is the ready response of her heart.
"Wilt thou go from the home of thy childhood's glad hours?
From the scenes which thou lovest—thy garden and flowers?
From thy Father—whose fondness so plainly is shown?
And the Mother whose heart and whose voice are thine own?
Wilt thou leave that kind Brother, who reared by thy side,
Doth regard thee with love overflowing, and pride?
Wilt thou leave thy dear Sister? who cannot but mourn,
When to far distant land thou art gone to sojourn.
Wilt thou go from all these? from companions, and friends?"
"I WILL GO—FOR THE LORD GOD OF ABRAHAM SENDS."

How many fair maidens are both loving and true,
To their parents and friends—dear Rebekah—like you.
And as gentle and timid as fawn on the lea,—
Yet will fearlessly pass over mountain and sea.
A fond Isaac implores; and the desolate tent
Is wanting an inmate. In loneliness bent,
Some kind son of loved mother is looking for rest,
And though flocks may abound, yet he still is unblest.
Much he longs for a Helpmate, meet, youthful, and fair,
And he prays that some Angel may send him one there.
Then how glad is his heart, when with gracious assent,
The long wished-for Rebekah approaches his tent—

And modestly veiled—stretches forth her fair hand,—
Heals his sorrows—and makes him a home in the land.

Kind woman! thy mission is holy and pure;
They who know thy true worth are of greatness made sure.
In all lands where due honour is given to thee,
Man is raised to distinction,—is noble, and free.
Then slight not the maiden, who is moved to depart,
With the man who has promised to give her his heart;
Who, forsaking the joys which she valued before,
Seeks a home where she sees friends and parents no more.
May a blessing go with her—her God for her sends;
To His voice, by His Angel, her spirit attends:—
To become, like Rebekah—A WIFE—is her pride;
And she hastens to comfort, to help, and to guide.

W. M. B.

CLAIRE.

A TALE.

(Written for the Church (Guardian).)

By T. M. B.

(Continued.)

At the time, indeed, when his children were yet so young as to be playing 'hide and seek' with Claire du Plessis in the pine woods beyond the Chateau, Antoine Duval's ambition did not extend beyond the fixed purpose of making his position as *Intendant* to the Count du Plessis one of positive advantage to himself, that in all cases was to be its primary object, beyond which his thoughts at that time did not carry him, but, as the years rolled by, bringing increased prosperity to himself, the horizon widened. Visions, indistinct indeed, of something altogether beyond his former aspirations, sometimes possessed his mind. That mysterious ferment which was taking place in the busy centres of life and thought began to spread in an inexplicable way even to such "haunts of ancient peace" as the valley du Plessis. The rustics at the village inn over their rough, acid wine, the youths on the village green, even the women as they sat about the public fountain in the cool of the evening, or gathered round some pedlars of 'small wares' from the great city, seemed all to have a consciousness, vague and undefined, of SOMETHING, some approaching change. Things began to be spoken of, in rude, imperfect speech, it is true, which to these simple and hitherto unawakened minds, had not before existed; confused ideas of right and justice began to be mooted, taking shape as time went on, until at last they became condensed into a vision by which some men were dazzled and intoxicated, a vision of Liberty. What must be the liberty which would follow long, long centuries of servile, dumb submission? What form would it take in the thoughts of men who, like their fathers for generations beyond generation, had borne a yoke which brought them well-nigh to a level with the oxen they toiled with in the field? Either it would have no meaning to their embruted minds, or it would burst upon them with that dazzling light which must confuse and confound all social laws and relations.

While Marthe and Felix and the little *demoiselle* were growing out of childhood into boy and girlhood, becoming, as years went on, more and more endeared to and associated with each other, Antoine Duval watched the progress of events, political and social, in his country, and noted the ripening of ideas and feelings in the minds of the peasants of the *seigneurie*, scarcely conscious meanwhile of the shape which his own unscrupulous ambition was acquiring.

When Felix was about fifteen the *Intendant's* wife died. Her health had been failing for a long time, but she had grown more and more calm and silent as her illness gained upon her. Neither her husband, who felt for her as much affection as he was capable of, nor her children, who loved her tenderly, realized, till the very last, that she was about to leave them. Her death to the latter was an intense grief, while to the *Intendant* it was the removal of the solitary influence which had, to some extent, curbed his growing cupidity and unprincipled ambition.

The dying woman's last words to her boy were the ground of his determination, when he should reach man's estate, to leave Du Plessis and endeavour to carve out a life for himself altogether removed from his father's influence. "My child," the pale lips had said, as the boy, speechless with grief, knelt beside her, "it has always been my prayer and hope that you would not take your

father's place—that your life would be different. I want my son to be a good man—that first of all. I was proud of my boy and hoped for much for him. Think of your mother's last words: go to Leyden, my home, find my people. My cousin Van Traegt will help you. Study, if possible, at the University. Remember what I have tried to teach you. I leave Marthe in your care. God bless my boy."

Day by day Felix had repeated those words to himself and had set himself, day by day, to work out their accomplishment. He had inherited to the full the quiet determination of his mother, as well as her power of endurance.

Wrapped up in his own schemes the *Intendant* was unconscious that his son's thoughts and purposes were already tending in a very different direction. He only regarded Felix as a property of his own, to be dealt with as he might think best. When the boy was old enough to wear it, he dressed him in the dark-green livery of the Count's foresters, and, when next his master visited du Plessis, Duval, in his most servile manner, introduced the handsome lad to him as one of his retainers. "Ma foi," the Count had said, as he stooped from his horse and, putting one finger under the youth's chin, had raised the brown, bashful face into view, "the boy must be like his mother. he has too good a face for your son, Antoine." Duval bowed low at the dubious compliment and then muttered an oath between his teeth as the Count rode on. But Felix flushed crimson, with a feeling he himself did not understand. Claire was to him dear as a sister, but Claire's father had treated him with the good-natured indulgence that might be accorded to a dog.

A year or two had passed, before, with a caution worthier of an older head, Felix began to speak of Leyden. The *Intendant* was not a harsh father; and liberty that was compatible with his unquestioned authority his children were welcome to, but a plan formed without reference to him would have no chance of success. Therefore this long-cherished scheme of Felix must not appear such. The *Intendant* sitting by the blazing fire one autumn evening, in the room which Marthe's housewifely instincts always made cheerful and homelike, was beguiled into speaking of his visit to Leyden years before, when he had wooed and won his wife. "Ah," said Felix, "I wish father, you would let me go to Leyden! Winter is coming on, I should be doing nothing at home. Going there would teach me many things." "Tiens," said Duval, "a young rascal like you! You think I have been working like a slave that you may squander my hard earnings!" "No father, only let me go and I shall find means to support myself there for a while." And he was encouraged by some unwonted expression in his father's face to add: "I should like to see our mother's old home," and, to his own great astonishment, Felix then and there obtained his father's consent.

The month or two before his departure had flown as if on wings. Felix had gained his earnest purpose, but it was really more a matter of principle than choice, this leaving home, leaving his sweet sister Marthe and Claire du Plessis.

How hard the parting would be he had never realized; his strong, calm nature, capable of warmest, tenderest affection had, as it were, struck deep root in this home of his happy boyhood. Marthe was his second self—and Claire—well Claire was the embodiment of all that his young soul imagined of loveliness and grace and sweetness.

And it was Claire who said: "You are right Felix, if I were a man and in your place I should not be content to be the *Intendant's* son and forester to the Count du Plessis." And as he stood before her, his face pale and set with the effort to control his sorrow, he said: "Mademoiselle, I shall remember your words of encouragement." Never before had he called her anything but Claire. Had they not grown up together, since the day that little Marthe had taken him with her to the castle? Was it, as Marthe said, that he thought it more manly? or that in the self-revelation of his grief poor Felix suddenly saw what he had before been utterly unconscious of, the great gulf which yawned between the *Demoiselle* du Plessis and the son of her father's *Intendant*?

(To be Continued.)

News and Notes.

ENGLAND.

More than one-third of the London Churches are now free and open.

The Episcopal Church of Scotland has grown from 72 charges forty-five years ago to 202 at the present time.

The Bristol contingent of the Salvation Army, numbering about two thousand, attended divine service at St. Paul's Church on Sunday week, upon the invitation of the vicar, the Rev. J. Davidson, who preached to them an impressive sermon, and the lessons were read by a "captain" of the army.

The largest income last year of any individual Society for mission work, was that of the Church Missionary Society, which amounted to about \$1,000,000. Second on the list, is the Society for the Propagation of the Gospel in Foreign Parts, with about \$585,000. The Wesleyans raised about \$560,000.

The Bishop of Salisbury on Wednesday, April 19, opened the second session of his fourth Diocesan Synod in the great Chapter House. More than 300 clerical and lay members attended, including Lord Eldon, Earl Nelson, the Marquis of Bath, Viscount Heytesbury, Lord Ashley, and the Dean of Salisbury.

The total abstinence movement in England has received an influential accession in the adherence to its active ranks of Mr. George Howard, M. P., who has just succeeded the late Lord Lanerton, as heir to the earldom of Carlisle, and the Castle Howard estate. He has closed up all the taverns, hotels and breweries on this ancient estate.

The Mayor of Gloucester, on the 12th ult., laid the foundation stone of a Memorial Church to Robert Raikes, the founder of Sunday Schools. The Bishop of the diocese and other dignitaries were present. The church is to accommodate nearly 1,000 worshippers, and will have a district formed out of several large and populous parishes.

A few weeks ago the annual meeting of the National Lifeboat Institution was held at the Mansion House. The report stated that within the past twelve months eleven new lifeboats had been placed on the coasts, the total now being 271. During the year 966 persons had been saved from wrecked vessels. The lifeboats had also helped to rescue thirty-three ships from destruction. Two gold medals, thirty-three silver medals and clasps, forty-six votes of thanks inscribed on vellum, and £5,783 had been granted.

The *Nineteenth Century* contains a protest against the Channel tunnel, on the ground that it would involve England in military dangers and liabilities from which, as an island, she has hitherto been free. Among the signatories are Lord Lytton, Right Hon. Sir Richard Assheton Cross, Cardinal Manning, Alfred Tennyson, Robert Browning, Professors Huxley and Goldwin Smith, James Caird, Generals Sir Lintorn Simmons and Sir Henry Havelock-Allan, Sir Theodore Martin, the editors of the *Spectator*, the *Morning Post* and the *St. James' Gazette*, and Mr. Blanchard Jerrold.

The city of London Churches are to be reduced one-half. Within an area of a little more than half a square mile, designated as "London Within the Walley," there exist no less than forty-eight churches, which, with St. Paul's, are capable of accommodating 40,000 persons. The resident population within this area has diminished to 20,000 persons, and the attendance at all the churches, including St. Paul's, is not above 10,000. It is proposed to retain only twelve of these churches, and to sell the thirty-six remaining, by which it is expected at least a million sterling will be realized, and made useful for the erection of fifty other churches in the more remote parts of the town and its suburbs.

The result of the school board election in *Edinburgh* has been a real surprise. Rather late in the day (though at least one other candidate was still later in the field) our fellow-Churchmen, the Episcopalians of the Scottish capital, resolved to propose a candidate. Their choice was the Rev. Dr. Sandford, incumbent of St. John's and Canon of the Cathedral. The organ of the Presbyterian Dissenters in Edinburgh, the *Daily Review*, while acknowledging that Canon Sandford was "an estimable citizen," called upon him to resign his claims, from no other reason apparently than a traditional aversion

to the sway of the crozier. The *Scotsman* generously and powerfully supported Dr. Sandford's claim, on the ground that Episcopalians had at least as good a right to be represented as the Roman Catholics, or any other religious community; and the *Edinburgh Courier*, though somewhat less promptly and decidedly, also lent its support. The poll was taken on Saturday (Lady Day), and announced about eleven o'clock at night. Of the sixteen candidates for fifteen places, Dr. Sandford heads the poll with 31,907 votes; next come two lady candidates (Mrs. Bain and Miss Stevenson) with more than 17,000 each; and two Free Churchmen, who had shown themselves especially hostile to Dr. Sandford's candidature, are lowest on the poll, with less than 6,000 votes; Mr. Skene being thrown out by seventeen votes. After making all fair allowance for the operation of the cumulative vote system, and for the personal popularity of their candidate, it still remains unquestionable that the Episcopal cause in Edinburgh has secured a most marked and triumphant success.

UNITED STATES.

In Grace Church Parish, New York, there are services every Sunday in Italian, Bohemian and Danish, in addition to the regular services.

In the State of New York last year over ten millions of dollars was expended for the free education of children. There are 12,000 school buildings.

Mr. Buford's work among the negroes of the South is becoming a very important one. A Hospital with one hundred beds is about being endowed by the liberality of Churchmen.

Recently in Chicago a Charity Concert was given in behalf of St. Luke's Church Hospital. It was held in a private house and about \$5000 were contributed to the funds of the Institution.

Harvard College, Cambridge, Mass., has resisted every attempt to introduce women students into the medical school. They say if women wish a medical education it should be given in a Female College.

Owing to the great floods in the Southern States the Annual Council of the Diocese of Louisiana which met in New Orleans on the 19th April, was without a quorum of laymen on its first day of meeting.

At a Confirmation Service in Poughkeepsie on the second Sunday after Easter the Bishop of New York confirmed seventy-nine candidates, among the number being Mr. John T. Hargrave, late a minister among the Methodists.

Dr. Phillips Brooks, the Rector of Trinity Church, Boston, has been given a year's vacation to travel in Europe, and has accepted it only on the understanding that his salary is to cease while he is away. Dr. Brooks is a wealthy bachelor.

The Diocesan Council of Mississippi, because of the age and increasing infirmities of Bishop Green, which have in part disabled him from the discharge of episcopal duties, has elected Bishop Wingfield, of California, assistant Bishop of the Diocese of Mississippi.

In St. Thomas' Church, New York, the offerings and contributions within the parish for general and local objects, were \$62,120.68; the revenue from pews was \$48,000; total \$110,620.68; more than the contributions of a majority of the Dioceses. On Easter Sunday the offertory amounted to \$15,723.40.

Hospital Sunday shows in New York, as in London, the relative strength of the Anglican Communion, and the larger-handed liberality of Churchmen above other religionists. The New York returns this year give the Church collections as amounting to three-fourths of the whole money raised. Yet, besides the fourteen general hospitals, to which the fund goes, the Church maintains at her sole expense five hospitals in New York.

The Year Book of Trinity Parish, New York, for 1882, gives some interesting particulars of the work done during the year. There have been 1,048 baptisms, 227 weddings, and 495 persons have received Confirmation. There are in the Parish, 4,465 communicants, 4,657 scholars in the Sunday Schools, 296 in the day schools, and 1,768 in the industrial schools. The contributions amounted to \$55,155.11; the Vestry appropriated from the Parish property 36,115.99 for Parish objects, and \$42,364.15 for ob-

jects outside the Parish; making the income of the year, \$133,635.25. Besides the Rector, the Rev. Morgan Dix, D.D., there are eighteen clergymen in charge of the Parish Church and six chapels.

HOW TO GET RID OF AN UNWELCOME VISITOR.—"Rheumatism" says Mr. A. McFaul, proprietor of the City Hotel, Kingston, "used to hold its own pretty well, but 'the days of that here are o'er.' St. Jacob's Oil, the Great German Remedy has completely conquered the rheumatism, and no man need suffer from it longer. I had it badly until a short time ago, but I used St. Jacob's Oil and was cured, and so can anyone be cured in a similar manner."

A NEW PRINCIPLE.—The principle upon which PUTNAM'S PAINLESS CORN EXTRACTOR acts is entirely new. It does not sink deep into the flesh, thereby producing soreness, but acts directly upon the external covering of the corn, separates it from the under layer, removes the direct pressure from the part, and at once effects a radical cure, without any pain or discomfort. Let those who are suffering from corns, yet skeptical of treatment, try it, and by the completeness of the cure they will be ready to recommend Putnam's Painless Corn Extractor to others.

There is no remedy known to science that will so speedily and so effectually cure or relieve lumbago, chronic or acute rheumatism, swollen or stiff joints as *Johnson's Anodyne Liniment* used internally and externally.

In answer to numerous inquiries we have to say that *Sheridan's Cavalry Condition Powders* are a pure article. We know them to be so. They are as much superior to all others as a good thing is superior to a worthless one.

CONSUMPTION CAN BE CURED.—In this changeable climate of ours, every one should remember that DR. WISTAR'S BALSAM OF WILD CHERRY has proven itself to be a positive cure for consumption, asthma, bronchitis, and all lung diseases. It has saved the lives of many even after all hope had fled. Many of our most intelligent families would as soon be without woollen clothing in winter, as to not have WISTAR'S BALSAM always on hand, for it never fails to immediately relieve all soreness of throat and lungs. A single dose taken at bed time will gently warm the blood, cause refreshing slumber, and by morning an ordinary cough or cold will be gone. Ask your druggists and your friends concerning the merit of WISTAR'S BALSAM, and be wise. 50 cents and 21 a bottle. Sold by dealers generally.

The accidents of life are unavoidable, but should a writer accidentally get hold of a bad pen, the remedy is easy: procure one of Esterbrook's Steel Pens. The stationers have them. A. & W. Mackinly, Halifax, wholesale dealers.

No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords by its timely use in the throat and chest disorders of children makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have used it never will. From their knowledge of its Composition and effects physicians use the CHERRY PECTORAL extensively in their practice, and Clergymen recommend it. It is absolutely certain in its remedial effects, and will always cure where cures are possible.

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

MOTHERS! MOTHERS! MOTHERS!

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

Rest and Comfort to the Suffering.

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

More than three quarters of a century has passed since *Johnson's Anodyne Liniment* was invented, and it is to-day the most widely known as well as the most valuable internal and external remedy in the world. No family should be without it a day.

ENCOURAGING TO DYSPHEPTICS.

CHARLOTTETOWN, P. E. I., Nov. 17, 1878. Mr. James H. Robinson, St. John, N. B. Dear Sir.—By, I may say almost an accident, early this spring, being CONFINED TO MY ROOM FOR NEARLY THREE MONTHS, and during this time I was under the combine care of THREE of the MOST EMINENT physicians of CHARLOTTETOWN, and by them and my friends given up as BEYOND ALL POWER to help me. Dr. Baxter, of Moncton, having occasion to call upon me on business very naturally observed my state of health and after fully describing my trouble, which by the doctors attending me was pronounced Dyspepsia or Indigestion, in fact I was so bad I could only eat brown bread, and that after being made at least three days, while tea, coffee or milk I not touch, and a slice of dry toast would invariably give me the utmost distress. Dr. Baxter recommended "Robinson's Phosphorized Emulsion," and I feel that I owe the public a debt which can only be paid by saying to all similarly afflicted, "Go thou and do likewise; try 'Robinson's Phosphorized Emulsion.'" To-day I am hearty and strong, and, can, without fear, indulge in all the luxuries of a first-class hotel.

Yours, etc., J. McKECHNIE.
For sale by Druggists and General Dealers.
Price \$1.00 per bottle; six for \$5.00.

University of King's College,
WINDSOR, N. S.

This University was constituted by a Charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD OF GOVERNORS, members of the Church of England, elected by the Alumni.

PRESIDENT:
REV. CANON DART, D.C.L., M. A. OF OXFORD.

Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, &c., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church.

There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for Boarding and Lodging.

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

THE COLLEGIATE SCHOOL,

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

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