

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.

The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

SENSATIONAL RELIGION.

We print some sensible remarks from a sermon by the Bishop of Manchester delivered last month.

He said the quiet and orderly religious services of our forefathers did not seem to be sufficient for the present day. He supposed the general tone of society affected more or less the general tone of religion, and they knew perfectly well what it was that society, as it was called, craved for in the present day. It was excitement, a new sensation, some novel attraction. Old ways got wearisome, and perhaps sometimes justly wearied us; old ways sometimes became droning ways and sleepy ways, and they did not want to come down to sleepiness in matters of religion. But the pendulum had now swung right to the opposite side, and they were now almost wild in their craving after novelty and excitement on all hands.—And when they had got large congregations by means of these attractions, were they sent away wiser and better for what they had heard and seen? He confessed he had his grave doubts on that head. He doubted whether the people were always willing to be so taught and whether teachers were always ready to teach. He did not want stern denunciations from the pulpit, or anything to be said which would discourage the timid or shrinking; neither must they encourage the wicked in his ways, by promising him life on easier terms than those on which God had promised it. What the public seemed to look for now in religious services was excitement, sensationalism, and, if he might coin a word, spectacularism, and according to the difference in temperament, some men wanted a languid excitement and some excitement of a more violent kind. Some went, therefore, to churches where cultured taste was exercised, where the music was soft and flowing, and what he might call the scenery and drapery of the services, satisfied the aesthetic sentiment, while others preferred ruder and rougher excitement, and liked to march through the streets behind a flag and a band, gathering in worshippers in no very calm frame of mind to hear the simple message of Christ. He had not a single word to say against any effort, sincerely made, to win souls to Christ, but he must say that he had grave doubt about the spiritual success, real and permanent success, of either of these methods. They might succeed in catching the people for a moment, for a week, or for a month, by excitements of that kind, but whether those they caught were brought to the feet of Jesus clothed and in their right mind was altogether another matter, and one that was very often lost sight of. He did not want to see the people carried away from the safe ground of reason and conviction by appeals to the passions which were oftentimes hysterical and extravagant. The religion of the Bible was not a mere matter of taste or idle sentiment; it was a matter of life or death; and the words of the Saviour to the woman who cried out to Him, "Blessed is the womb that bare thee," showed that the repression of excitement was far more wholesome than the fostering and stimulating of it.

MISSIONARY ENTHUSIASM.

"Properly speaking, the Church of Christ is the one great missionary society. Over her gates we read, from age to age, the inscription which was traced by her great Founder in almost His parting words—'Go, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' If the Church of Christ could cease to be missionary she would be utterly untrue to the plainest commands of our Lord, and the missionary spirit is not by any means only the spirit of actual missionaries; it is the spirit of all true Christians, who have the faith at heart, who have their Lord's honor at heart.

Every serious Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked upon the face of a heathen in his life; just as every serious Christian bears within his heart the spirit of the martyrs, though he may never be called upon to witness his faith with his blood; for the wish to spread the knowledge of the love of Christ is, if I may so speak, a strong overmastering impulse in every man, in every woman who really knows and loves Him. The man who knows the happiness of peace with God through our Lord Jesus Christ cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic forms, is one of the greatest gifts of God to His Church. It is that divine enthusiasm of which our Lord Jesus Christ spoke in the words, 'I am come to send fire on the earth.'—*Canon Liddon.*

SEPARATION.

The strength of the Church of God consists largely in its separation from the world. Christians are called to forsake all and follow Christ. It is the policy of the deceiver to mingle all things, good and bad, sacred and profane, in one confused and jumbled mass. God calls His people to come out and stand aloof, and thus escape the contaminating influences of the world. Persons sometimes excuse their conformity to the world by claiming that they join with them in order to do them good; but if a man is mired in a bog, we do not extricate him by plunging in with him; if a boy has broken through the ice in a pond, we do not dive in with him in order to bring him out. We keep a safe distance, and push a plank towards him, and bid him to take hold of it, and escape from his perilous position. So if we desire to benefit the world, we can best accomplish our object by living in holy separation from it; and while thus separated from the world and consecrated to the Lord, we have power with God and also with man. Mingling with the world we lose our fellowship with God and our testimony to man. So long as Christians and worldlings are so mingled in business, in pleasure, and in religion, that no one can tell them apart, so long will the Church be powerless and the world triumphant. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17-18).—*The Christian.*

THE GAIN OF SUNDAY REST.

Of course I do not mean that man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week than by working six days a week, and I firmly believe that, at the end of twenty years, he will have produced less by working seven days a week than by working six days a week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is we are not poorer but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights

are worthless—is repairing and winding up, so that he returns to his labor on Monday with clearer intellect, with livelier spirits, and with renewed corporeal vigor.—*Lord Macaulay.*

DEATH.

Very striking and beautiful are St. Peter's views and feelings in the contemplation of death. He speaks of it as putting off this tabernacle; or as the word means, an exodus or departure from this world. He speaks of it as a mere dissolution of the earthly dwelling. He speaks of it as an exodus—a going out and a going away. So those who have laid up treasures in Heaven, who are rich in faith and heirs of the Kingdom of God, have nothing to fear in departing from this world. The change will be blessed and glorious to them. The expressions which St. Peter uses regarding his decease gives us to see something also of his prospect after death. It was the prospect of a glorious emancipation. In this life he was in a tabernacle, confined in a kind of prison-house. The soul, acting here through the bodily organs, is often painfully conscious of the manner in which the body hampers its energies and clogs its aspirations. Faintness, giddiness, pains, or other bodily sensations, may interfere with the strength and activity of the mind.

We have often seen Christian people seeking shelter from the demands of the foreign mission work behind the pitiful plea, "We have enough heathen at home. Let us convert them first before we go to the heathen abroad." "That plea," says Phillips Brooks, "we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing our work abroad? It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is." As to the relative importance of home and foreign mission work, it is sufficient to say: "This ought ye to have done, and not leave the other undone." "All the world" is the field of the Church, and the Master's imperative, urgent "Go ye!" is still thundering through the ages, rebuking the sloth and weakness of the disciples, and inciting to the most heroic devotion and effort for the salvation of the world.

The laborers in the religious vineyard are entitled to a fair day's wages for a fair day's work, and when they get that there will not be any difficulty, we comprehend, in securing them. The clergymen of the country are the worst paid men in it. It is all very well to say that their possessions are not and should not be of this world, but the men who are hired to watch souls should be paid at least as much as those who are hired to watch banks. Fifty per cent. of them are not so paid. Beef and broadcloth, children's stockings and shoes are not sold any cheaper to a minister than to a millionaire. If Churches will remember this fact we shall have fewer complaints in regard to the scarcity of candidates for the Church.—*New York Herald.*

ONE of the suggestions made to the Convention of the Diocese of Pittsburgh, by the Rt. Rev. Dr. Whitehead, and referring to the supplying of the urgent needs of Diocesan Missions, is worthy of general adoption, viz: "That every member of the Diocese should adopt, *con amore*, the axiom that he is personally responsible for the success of the missionary work, and hence has a personal interest in maintaining the missionaries in their labors."

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

UNDER "Marriage Notices" this week will be found the name of the Bishop's eldest daughter who was married on Thursday to Mr. Belfield of the Royal Munster Fusiliers. The ceremony took place at the Cathedral, which was beautifully decorated for the occasion, and a large and fashionable congregation was present. Notwithstanding the numbers the behaviour was admirable, in this respect contrasting most favorably with some previous weddings in Halifax. The bride, our readers need hardly be told, was dressed elegantly, in pure white, and looked very charming, the same being also true of the bridesmaids, also dressed in pure white. Miss Fanny Binney and Miss Odell, and two children, the Misses Abbott and McClintock, the latter the Admiral's little daughter. After the ceremony, which took place at a quarter to twelve, a large company gathered at the Bishop's residence where a couple of pleasant hours were spent in viewing the numerous and handsome presents, and in partaking of his Lordship's and Mrs. Binney's hospitality. Lively and witty speeches were made by the Admiral, the Lieutenant-Governor, and the Commander of the Forces, Col. Drayson, as well as by his Lordship and the bridegroom, whose speech in response to the Admiral's very witty remarks when toasting the bride, was heartily applauded. The bridal party left in the 3 o'clock train for Windsor, followed with much "rice" and the heartfelt wishes of all present for their future happiness. We join our warmest congratulations and best wishes to the host of those already tendered the happy couple. The only apparent drawback to the complete satisfaction of the Bishop and Mrs. Binney was the unavoidable absence of their two sons of whom one, lately ordained Priest, is working in a Parish in Cheshire, and the other is pursuing his studies at Oxford. The parents are to be congratulated on the success of their children, as well as on the happy event recorded above.

HALIFAX.—Our Halifax readers will bear in mind the Missionary meeting which is to be held on Monday evening at 8 o'clock in the new Masonic Hall. The Lord Bishop will preside, and addresses will be delivered by Rev. R. Heber Bullock, D. C. L., of England, and by Revs. Geo. W. Hodgson, M. A., J. Partridge, B. D., and F. R. Murray, and several laymen. The united city choirs under the conductorship of Prof. Porter will lead the singing. A collection will be taken up in behalf of the Missionary objects of the Church. All are invited.

SERVICES during Synod week: Tuesday, 10 o'clock,—Prayers and Holy Communion. Evening Prayer at 6. Every other day Early Celebration at half-past 7, and morning Prayer at 9.

THE *Times*, of Manawatee, New Zealand, May 17th, 1882, says: "The friends of the Rev. Mr. Keating in Palmerston, who are doubtless numerous both in and out of the Church of England connection, will be sorry to learn of his intended departure from the district. In the Church of which he has been for many months the officiating pastor he will be greatly missed. His zeal and energy have been of a most conspicuous character, and he takes with him the satisfaction of knowing that his efforts have been successful in so far as they have resulted in a largely attended congregation, and a generally thriving condition of the Church. An acquisition both to the Anglican body and to the town is the handsome and commodious Church which now stands at the south corner of the Square. This has been erected during Mr. Keating's pastorate, and is, in a great measure, the result, as it will be a memento of that gentleman's exertions. We understand that Mr. Keating's next field of operations is Patea, where we trust that his efforts will be as successful as they have been in Palmerston." [Mr. Keating, formerly Rector of Kentville, is a native of Halifax.]

HALIFAX.—Acknowledgments.—Mission Buildings, corner Compton Avenue and Windsor Street.—The following amounts are most gratefully acknow-

ledged.—Collected by Miss Laura Harvey, \$6.25. Result of special printed appeal to date:—W. H. Pallister, Esq., \$20.00; James S. Scott, Esq., 10.00; Mrs. and the Misses Binney, 2.00; Mrs. and Misses Almon, 2.00; Mrs. Paulin, 2.00; Miss Archibald, 1.00; J. C. Haliburton, 1.00, (second donation); Mrs. F. Allison, 1.00; Mrs. Burmester, 1.00; Miss Burmester, 1.00; Mr. and Mrs. H. Pryor, 1.00; Mrs. Wm. Robertson, 1.00; Mr. and Mrs. G. Anderson, 1.00; Mr. J. Anderson, 1.00; Mrs. Kenneth McLea, 1.00; Miss Gossip, 1.00; Miss Scott, 50c; Mrs. W. H. Wiswell, 50c; Mrs. J. W. Allison, 50c. \$48.50. Previously acknowledged, \$481.50. Total receipts to date, \$535.79. The special printed appeal referred to asked for 50c. from every Churchman and Churchwoman, of which upwards of 300 have been circulated, and a few, as will be seen, have most generously responded, to whom we offer our sincere thanks. Will those others, who have received these appeals, or any others who were overlooked, be good enough to aid this most important project by sending in the small sum asked?

The Committee are most anxious to have the Sunday School organized at once, and earnestly solicit the co-operation of all members of the Church in this city.

SELWYN H. SHREVE,
Treasurer.

June 26, 1882.

DIOCESE OF FREDERICTON.

THE regular June meeting of the Ruri-decanal Chapter of Chatham was held at Dalhousie on the 6th and two following days. Although there were not so many present as usual, the meetings were nevertheless interesting and instructive. After organizing on Wednesday morning by appointing Rev. Wm. J. Wilkinson chairman and hearing the minutes of the last meeting, the chapter adjourned till the afternoon. Met as per adjournment and read 2 Tim. ii. in the original, and spent nearly the whole session in a spirited discussion upon it. Rev. Aug. F. Hiltz read a paper on "The Christian's obligation to pay tithes," which with a few general remarks on the same subject closed the session. Met next day at 11 o'clock and after passing a resolution to request Rev. Aug. F. Hiltz to publish his paper in the CHURCH GUARDIAN, the Rev. Wm. J. Wilkinson read a paper on "Children's Services," followed by an account from the brethren present of their experience in S. S. work. The routine business was, then, completed by appointing the next meeting for Duty on October 17th, Rev. D. Forsyth the preacher, Rev. J. H. S. Sweet the substitute, Rev. Wm. J. Wilkinson to prepare a paper on "Lay Baptism," and Rev. E. P. Flewelling one on "Holy Communion in its sacrificial aspect." The devotional part of the proceedings consisted of evening prayer on Tuesday; Wednesday at 10 o'clock, morning prayer and Holy Communion, and Thursday morning prayer at the same hour. Wednesday evening there was full evening service with addresses by Rev. Aug. F. Hiltz and Rev. Wm. J. Wilkinson—the former on "Giving," based upon 2 Cor. xii., 13, "Forgive me this wrong," and the latter on "The general work of the Church in the Diocese." On Thursday evening the ordinary Deanery service was held, at which Rev. Wm. J. Wilkinson preached, taking for his text Heb. vi., 10. The offertory which was on behalf of Widows and Orphans of the Clergy was quite liberal, and a good response to the appeals made during the meetings. Thus ended a very interesting series of meetings in connection with our Deanery; and one can only regret that the members did not more fully avail themselves of the occasion to visit a section of the country which has so many attractions at any season of the year, but which is particularly charming in early June.

AUG. F. HILTZ, Secty.

ST. STEPHEN.—The *St. Croix Courier* of June 22nd says: "We regret to learn that Rev. Mr. Deblois, Rector of Trinity Church, has finally determined to leave his charge here and return to Nova Scotia. During his stay here, Mr. Deblois has done good work in his church, and made many friends. His departure will be felt very much. He will preach his farewell sermon on Sunday next."

DIOCESAN CHURCH SOCIETY—OCCASIONAL PAPER.
No. IV.

Present Needs of the Diocese.—We may look at the state of our Diocese, with feelings of thankfulness to Almighty God for many past mercies, for much honest and faithful work being done from week to week in both old and new Missions; and yet we cannot blind our eyes to the fact that there are several Missions now lying vacant, and much ground still unoccupied in our Home Mission Field.

Vacant Missions.—And first we find that at the present time there are nine fields of labour without the services of a Missionary Priest; some of them having enjoyed the spiritual privileges of the Church for many years, and some having been set off as new pastures for only a few years. The names of these vacant Missions are: Aberdeen, Albert, Cambridge, Canterbury, Douglas, Grand Falls, Madawaska, Point du Chene and Waterford.

I.—Albert and Madawaska, as Missions of the Church, comprise, as is generally known, two whole Counties. In the former the work is by no means new, but no settled Missionary has stayed there much longer than a year at a time for more than twenty years; so that if the Church Society grants aid to Albert, it may almost claim the establishment of a new Mission. Madawaska, however, is a County where the members of the Church are very few, and the prospects of an increase necessarily small, the population being chiefly French. Are we not to care for the few souls because they are few? It seems indeed that these two Counties cry to us as loudly as any part of our Mission Field for the help which ought to be given.

II.—Next, Cambridge and Douglas are two of our oldest Missions, but neither of them very strong in point of numbers or in respect of the wealth of their Church members. Cambridge, however, through the generosity of the late Samuel Scovil, has an endowment for one of its Churches, and it is hoped will be able before long to relieve the Church Society of any further grant. At present the grant is only \$160 to this Mission.

III.—Douglas may be said to be in a far weaker condition than it was twenty years ago, the best and strongest part of it having been set off under another name—viz., Bright. This old Mission then seems to need all the sympathy and help that the Church Society can give it.

IV.—Grand Falls, formerly a portion of the Mission of Andover, would seem from its position to form a good centre for Missionary operations; but for some years it will require the fostering care of the Church Society.

V.—Then Canterbury, perhaps less generally known than any field of labour in the Diocese, perhaps also less tempting to any aspiring labourer, ought not to be left to dwindle or perish. It has now been nearly twelve months vacant.

VI.—Aberdeen and Waterford, being new Missions set off from older ones, occupy the same kind of position in respect of help from D. C. S. In both Missions there is need of immediate hard work, with the bright prospect of good and speedy results. But both sorely need the helping hand of our Society.

VII.—Lastly, Point du Chene. It is hoped that before very long such arrangements will be made as will enable this Mission to receive the services of the Church.

DIOCESE OF QUEBEC.

(From our own Correspondent.)

BURY.—A very interesting and pleasant evening was spent by the friends and well-wishers of S. Paul's Church upon Thursday, the 15th June, at the Town Hall, Robinson. At 7 o'clock a goodly company sat down to a most inviting tea, to which ample justice was done. This very important part of the evening's entertainment was ably presided over by our kind and patient Churchwarden's wife, assisted by several ladies of St. Mary's Guild. After the tea an adjournment was made to the upper hall, where the Guild ladies offered for sale numerous valuable articles, evidences of their handiwork. A short but well-selected programme of music, recitations and reading was next gone through. We were pleased to notice that several of the old favourites were again upon the stage; a hearty encore was called for upon several occasions. The thanks of the Parsonage Building Committee are due to all those ladies who provided so many good edibles; to the ladies who contributed to the success of the concert; to the ladies of the Guild whose labours on behalf of the Church cannot be

over-estimated; to all others who helped or any way whatever. Proceeds, \$40 for Parsonage building.

DIocese OF MONTREAL.

(From our own correspondents.)

CLERICAL HONORS.—His Lordship the Bishop has been pleased to confer the dignity of Dean on Canon Baldwin, and to create (if the press report be true) a new Archdeaconry, that of Iberville; the new title falling on a clergyman not in that district, but a city rector, Canon Evans. Two canonries are still at His Lordship's disposal by these promotions. The Bishop's appointments for the western and north-western portion of the diocese are out. He will spend nearly the entire month of July in that portion.

LONGUEUIL.—The trouble in the church at Longueuil has culminated in the resignation of the Rector, Rev. Mr. Houghton.

"All men cannot be masters,
Nor all masters truly followed."

—Shakespeare.

MONTREAL.—The Rev. Canon Carmichael has accepted the call to St. George's with one or two provisos, which will be accepted. One is that he is to have a certain number of weeks for a vacation in Europe this summer.

THE elections for the Dominion Parliament have been engrossing so much attention and time that even the Lord has been robbed of His time by even some Protestant Christians, who have been found attending political meetings on Sunday, they being the very persons, too, who plead fatigue and such like as causes for absenteeism from God's House.

BOSCobel.—The general ordination on Trinity Sunday was held in the Church of St. John the Divine, Boscobel. This was, of course, a most unusual event for the Church-people and Christians generally of that part of the Diocese; perhaps few of the laity round about had ever seen an ordination of any sort in their lives. To such, therefore, the ceremony would be unusually instructive as well as interesting. The Archdeacon of Bedford, D. Lindsay, Rector of Waterloo, presented the candidates for Priests' Orders—the Rev. H. D. Bridge and the Rev. E. Saunders, the former Rector of Philipsburgh and the latter Incumbent of West Shefford. The Archdeacon preached the sermon, having a twofold application to the candidates and to the congregation. A Confirmation of eleven persons from Boscobel and North Ely followed. The services of the day were closed by a celebration of the Holy Communion, in which thirty-five communicants and the newly-made Priests and the confirmees partook.

ABBOTTSFORD.—This parish was, on Monday, 5th inst., occupied in the discharge of the sad but pious duty so solemnly and reverently interring the body of Miss Annie Robinson, the second surviving daughter of the incumbent. Her death was long expected, as for several years she has been afflicted. In her during all these years it can be truly said, "Patience had its perfect work." On the day of the interment every possible indication of the esteem in which she was held was manifested by old and young. The church was appropriately draped, and floral designs formed an especial feature. Six clergymen were present taking their part in the funeral services.

AT the Annual Ruri-Decanal meeting of St. Andrews it was resolved:—That we desire to place on record our sense of the great loss which we, as well as the Church at large, have sustained in the decease of the Rev. Alfred Lee, B.A., who departed this life November 9th, 1881, from sickness contracted while in the discharge of his duty. We would also express our deep sympathy with the relatives and friends in their loss, and with them unite in mourning for him as one distinguished for earnestness in the Master's service.

DIocese OF TORONTO.

(From our own correspondent.)

RURAL DEANERY OF WEST SIMCOE.—(Continued).—These latter found some beautiful lichens covered with an incrustation of lime formation, each tiny and delicate part of the plant being distinctly traceable. Soon the hampers were unpacked, an excellent luncheon (put up in the morning by the kind hostess and her daughters) was partaken of with an appetite sharpened by exercise, and all prepared to bid adieu to the Falls of Noisy River—a name never more appropriate to the stream than where the visitors were taking their departure. The carriages were again put in requisition, and amid all the delights of a day in early June—an azure sky, gentle zephyrs, gorgeous butterflies, the musical hum of insects, the sweet song of birds, the agreeable fragrance of wild flowers—the tourists returned to the Rectory. Soon the members of the Chapter bade farewell to their host and hostess, feeling that they were all the better for having enjoyed the hospitality of Claverleigh, and almost believing that an English vicarage, house, grounds, situation, family and all, had been transported across the Atlantic and set down in the woods of Canada. It was a matter of regret that Mr. Spragge had to leave before the excursion. He was invited to the parish we had just left; we know not why they wanted him there, but some of us

were given to understand that he was to be presented with a handsome gold watch as a token of the appreciation of his former parishioners.

CHURCH HILL.—The material for a new brick church is on the ground; the contract has been let, and the building is to be finished before Christmas.

MULMUR.—This mission has just become self-sustaining under the management of the Rev. E. W. Sibbald. True, it is one of the most wealthy country charges in this Diocese, yet a mission voluntarily giving up two hundred dollars a year, which it has been receiving for a long time, and also subscribing two hundred dollars more for stipend than the canon demands as a *minimum*, deserves honourable mention. At the last meeting of the Mission Board, upon the receipt of Mr. Sibbald's letter to the above effect, the following resolution was passed:—"That this Board has heard of the liberal and zealous action of the people in Mr. Sibbald's charge with extreme gratification, and hopes the excellent example set by the Mission of Rosemont in becoming self-sustaining will have many followers."

THE TORONTO SYNOD.

(Continued.)

WEDNESDAY'S PROCEEDINGS.

The Synod resumed its sessions to-day at 10.30 o'clock. After routine business the question of the disfranchisement of parishes for non-payment of their assessments for the Widows' and Orphans' Fund was taken up, and an earnest and animated discussion ensued. The Committee on Contested Seats, to whom the matter was referred, sought information on the subject. The solicitors had stated that such legislation, in depriving delegates of their seats, was *ultra vires*. The Chairman wished to know were they, as a court, to recognize the correctness of the solicitors' opinion and allow the seats, and so break the resolution of Synod on the subject, or should they ignore the opinion and thereby follow their former ruling? The Synod passed a resolution instructing the court to return the delegates, notwithstanding any arrears, for this year, and to submit a case to one of the secular courts for decision.

The next business was the adoption of the following reports, viz., the Clergy Trust Fund, the Rectory Lands Fund, and the report of the Mission Board. In connection with the first-named the following resolution was adopted:—"In the case of a clergyman dying during the currency of a quarter, his stipend shall be paid to his widow or children to the end of the quarter in which such death takes place." The stipends paid to 46 beneficiaries under this fund amount to over \$20,000 for the past year, and the total receipts from interest, etc., on invested capital for the same period amounts to \$22,749.80.

A very full statement of the lands owned by the Rectory of St. James, Toronto, appears for the first time this year in the Synod Reports. Difficulties have arisen in connection with the disposal of these lands on the death of the late Dean. The readers of the GUARDIAN are aware that by a statute passed in 1879 the administration of these properties is now vested in the Synod, and that the sums accruing therefrom, with the exception of \$5,000 for the salary of the Incumbent of St. James', are to be appropriated equally among the city rectors. Since the recent decisions of the Privy Council of England the provisions of the Act referred to as passed by the Local Legislature of Ontario, are called in question, and doubts exist respecting the competency of any Local Legislature to enact laws upon the subject. A special case is therefore to be referred to one of the superior courts, in order to test the matter, and application is to be made to the Ontario or Dominion House for additional legislation, in order to vest the Endowment and its management in the Synod. The annual income of St. James' Rectory from rentals is \$13,293.30, and from sales of land \$6,080.82—total \$19,374.12.

The Mission Board Report gives a gratifying statement of their financial position. The net income has increased by the sum of \$1,341.62 over last year. The total grants to the various Parishes or Missions aided by the Board, numbering in all forty, foot up the sum of \$10,435. A new scheme has been inaugurated for carrying on the work in a more systematic and effective way, by a system of monthly collections and the free distribution of Missionary literature to the various subscribers.

From one to three o'clock to-day, the balloting for the Executive Committee took up the time of the Synod.

(To be continued.)

DIocese OF NIAGARA.

(From our own Correspondent.)

HAMILTON.—The Reverend Canon Carmichael has accepted the appointment to the Rectory of St. George's Church, Montreal, and intends entering on his new duties on the 1st of October.

THE SYNOD OF ONTARIO.

(Continued.)

(From our own correspondent.)

WEDNESDAY AFTERNOON, 7th June.

On reassembling several reports of special committees, mostly on matters of only parochial interest, were received.

Some discussion was caused by a motion to send a me-

morial to the Provincial Legislature, protesting against its giving power to the Protestant Episcopal Divinity School in Toronto to confer degrees in Divinity.

Accounts differ as to the actual result of the discussion: but no very great interest seems to have been roused on the subject. Still the general idea appears to have been sustained that the Local Legislature ought not to grant such powers except at the request of the Ecclesiastical authorities.

WEDNESDAY EVENING.

The Rev. G. Metzler of the Diocese of Nova Scotia was welcomed to a seat in the House.

Several reports of committees were passed without discussion.

An amendment to a motion of Rev. Rural Dean Lewis in relation to the rent of St. George's Hall and Synod offices referred the matter to the Executive Committee for adjustment. It was felt that the rent, taxes, etc., at present paid (some \$250) was too much, and Rural Dean Lewis wished to limit it to \$120. It may be found that a mean between the two sum will be fairer to all parties.

Mr. James Reynolds, of Trinity Church, Brockville, supported by Judge Macdonald of St. Peter's, in the same town, advocated what I have long thought we should have to come to in the interests of our Mission Fund, viz., the appointment of a permanent Mission Agent to attend missionary meetings all through the Diocese. The lively remarks about the general character of the speeches at said meetings made by clerical delegates induced the Bishop to suppress further discussion; but the motion that the subject be taken into consideration by the Board was carried.

There was an animated debate on a motion of Rev. Rural Dean Lewis, asking for a committee to find out some way of defraying the debt on the Assessment Fund, caused by the aberration of intellect (temporary only, we all hope) of the late Secretary, instead of taking the amount out of the other funds of the Synod. The Bishop supported the Rural Dean, declaring that it was time that the system of taxing the clergy for the benefit of the Diocese should be put an end to. Mr. R. T. Walkem, Q.C., retorted that the laity paid their full share of the expenses of the Synod,—an assertion which he would hardly have ventured to make had he known a little more of the condition of affairs in the best of our country parishes.

The last sensation of this unusually excited session was caused by a motion to increase the Clerical Secretary's salary by \$200, and an amendment introduced by Rural Dean Lewis to the effect that the amount of increase should be raised by adding to the assessment of the parishes.

Again Mr. Lewis and Mr. Walkem came into conflict, and quite a scene was caused by the former charging the latter for not having done his duty better as Auditor for twelve years. Some of the clergy repudiated the charge of Mr. Lewis and defended Mr. Walkem: but no one is reported as explaining in what respect the charge was unjust. The amendment was lost.

After the usual votes of thanks and the singing of the Doxology, his Lordship the Bishop dismissed the Synod with his blessing.

DIocese OF RUPERT'S LAND.

Editorial Correspondence.

ORDINATION.—The Most Rev. the Metropolitan of Rupert's Land held an ordination in St. Peter's, Dynevor, last Sunday morning, when the Rev. H. T. Canham, who leaves shortly for work in the far north, under the Bishop of Athabasca, was advanced to the priesthood, and Mr. P. Badger, formerly catechist at Grand Rapids, but for some time past a divinity student at St. John's College, was ordained deacon. The candidates were presented to His Lordship by the Ven. Abraham Cowly, D.D., Archdeacon of Cumberland. The Rev. B. Mackenzie, Incumbent of St. Peter's, assisted in the service. The attendance was unusually large, and there were 15 communicants. In the afternoon at 3 p. m. the Bishop instituted the Rev. N. C. Martin to the Incumbency of St. Clement's, Mapleton, vacant by the resignation of the Rev. A. E. Cowley, who resigned last fall to take the Rectory of St. James. His Lordship preached at both services. The Rev. P. Badger will return to Grand Rapids in the course of a few days. At the confirmation held at St. John's Cathedral, Whit-Sunday, there were twenty-four candidates, viz.: Seven from St. John's College Ladies' school, and seventeen from the St. John's College and school.

WINNIPEG.—Christ Church.—A handsome stained glass window from Elliott & Son, Toronto, has been put in as the centre light of the east window by the Rev. F. W. Mercer in memory of his father. The subject is "Christ blessing little children." It is the first subject window introduced into the North-West. Since the arrival of the Rev. Mr. Pentreath the seats have been made free, Hymns A. & M. introduced, and the pledge and envelope system adopted, and a number of families added. A successful conversazione has been held by the members of the congregation in aid of the General Hospital, which realized \$300. This amount has been expended by the ladies of Christ Church in much-needed fittings for the comfort of the patients. The musical talent in Winnipeg is excellent, and the programme was a very good one. A peculiarity of the evening's proceedings was the gift of two lots in aid of the Hospital, which were sold by auction. One was bought by Mr. H. S. Crotty, in Tisdale for \$30, and deeded in trust to the Rector for his little daughter, who is still in Moncton. The next day Mr. and Mrs. F. W. Mercer gave Mr. Pentreath two lots in Nelsonville. This is mentioned to show the kindness of the people to their clergyman.

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. EDWIN 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, (up-stairs),
directly over the Church of England Institute.

"AWAKE! AWAKE! O ZION."

III.

Churchmen! there is another equally unpalatable truth to be recognized. A second cause of the want of progress of the Church among the masses is the *icy coldness and want of sympathy* shewn by the majority of Church people towards those in a lower social position.

"To the poor the Gospel is preached." This was one of the proofs given by the MASTER of His own Divine Mission. Can it be so given by His Church to-day? Nay. However unfortunate the admission may be, however wounding to our self-complacency, the fact yet remains, that under the new conditions which increased freedom and greater independence have brought to the masses, with a few notable exceptions, the Church loses them. Her additions are made from the educated, the thoughtful, the reasoning. But while she gains these, the "common people" who "heard CHRIST gladly" are attracted elsewhere—*attracted and held with tenacious grasp; the welcome received without the Church generating a feeling of hostility towards the Church they have left; what, O Churchmen, is the reason of this?*

Not because of purer doctrine; not on account of holier life; not by reason of a more faithful realization of the standard which the MASTER gave to His Church, do other Christian bodies draw our poorer people to them. They do it simply and solely by virtue of a warm-hearted and warm-handed sympathy. Men and women may go to the same services, join in the same prayers, kneel at the same altar for years and years, and know no more of each other at the end than at the beginning. While there they are equal. That is the Church's theory and practice. But when the services are over at once there is a coldness and a distance which nothing seems able to affect. Nor is it only between the rich and poor that such a state of things obtains. It is almost as marked in the middle classes. And it is *fatal* to the growth of the Church.

CHURCHMEN, AWAKE! Are you satisfied that such a state of things shall continue and increase? The Church has lost thousands from this cause alone. And when you add to this cold-heartedness the teaching that there is nothing distinctive about the Church, and nothing particular to stay in

her for that may not be found elsewhere, how can it be wondered at that many go where they are made more of. The desire for the results of brotherhood is a natural one. The poor have few luxuries. Here is one which is their due. There was a greater sense of brotherhood, a warmer feeling of true unity of heart and life in the bloody arena beneath the lion's fangs than there is to-day in our cushioned, comfortable and cold churches. Will you wipe out this reproach? Rouse ye in your strength and say that this shall no longer be. The poor and the stranger are your brethren in Christ. Act towards them as if you believed this. In your churches do not delegate them to the tender mercies of the hired sexton. Let your Vestrymen be detailed in turn to remain at the doors until the service opens to receive and accommodate your visiting brethren. Let them shew by their demeanour that they desire to give one as much attention as another. And although the hand-shaking and embracing is carried by many to an extreme of absurdity, and then produces a reaction against itself, yet on that account a hearty shake of the hand to a timid or retiring member of the body should by no means be refused. If you wanted to gain a vote you would be obsequious. *Be brotherly to save a soul!*

In your parishes, especially in the towns, where the masses congregate, let there be not a street or lane which is not assigned to some of the Church-workers. Let it be their duty to visit regularly the houses of the poor or weaker brethren, to speak to them a cheering word, to encourage them in their attendance on the house of GOD, and in keeping their children constant to their Sunday School. Let your Sunday School teachers not fail to visit and enquire for their children at least once a month, if the children are regular; once a week if they are irregular. Let there be a pleasant smile and a gesture of recognition whenever you meet a brother or sister in the street. All this is proper, it is Christian, it is necessary. Strive to work up an *esprit-de-corps* in your parish. Let everyone help to make it in its services, in its schools, in its corporate capacity, a living, throbbing, working organization. Have, at least once a month, a sociable meeting in your school-room—(if you have no school-room, get one built as soon as possible, it is almost as essential to your growth, as the Church,) where all the members of the congregation who choose to attend may meet on the common ground of Christian unity. You may have a little music, a good deal of chat, a reading or two, perhaps a short address, but let everything be as free from formality as possible. Then with a hymn and the benediction before you part, and a kindly greeting as you separate, you will have done more in one year to attach your poorer members to the Church and to attract the masses, than twenty years single-handed labour of your clergyman would have accomplished. He can lead you, but he cannot and should not *do your work*.

The Church of God has infinite stores of strength. Her attractive forces are boundless; but the current-circuit is far from complete. *Complete it.*

CHURCHMEN! AWAKE to your duty! Soon your opportunities will be past. The thousands who are now slipping away from your arms will never by any human means be brought back. They will have to remain apart till God's mercy makes His Church once more ONE. But if they do depart, it will be YOUR FAULT!

"AWAKE, AWAKE! O ZION."

Editorial Correspondence.

EARLY HISTORY OF THE CHURCH IN RUPERT'S LAND.

Before speaking of things as they are in 1882 in the City of Winnipeg, it will be interesting to give a sketch of the early history of the Church in Rupert's Land. The facts which we have gathered are not accessible in any printed record, and will be new and we hope interesting to all our readers. Through the interest taken by the father of the present Archdeacon Harrison of London in the Hudson Bay Territory, the Rev. John West landed at York Factory in 1882 as chaplain to the Hudson Bay Co. At that time there were in this vast country a few scattered posts of the Hudson Bay Co., in charge of a few officials, who were mostly Orkney men, and others from the North of Scotland. The ministrations of religion were unknown among the wandering Indian tribes, and the whites were isolated, and away from all the restraints of civilized life. As Mr. West came down from York Factory to the Red River, he picked up two Indian boys, afterwards known by the names of Hope and Henry Budd. The latter was named after one of the founders of the Church Missionary Society, whose portrait, a family memorial, now hangs in one of the rooms at Bishop's Court. After a year they were baptized. Henry Budd was a remarkably able man, and a man of thorough business habits. It was said of him by an old employe of the Hudson Bay that he was a "spoilt chief factor." Mr. West came to St. John's on the bank of the Red River, which is now at the extreme north of the limits of the city of Winnipeg, and built a small church and school. Fort Garry, now the south limit of the city, was about three miles distant. St. John's was made a little centre, and Mr. West worked from there, making periodical visits to the interior with dogs. He began an admirable system of registry, made people pay tithes, and was recognized as an able man of superior gifts. A short distance below St. John's, in the year 1812, a few Highland Presbyterians had settled. They named their place Kildonan, and brought an elder with them. It appears that they had the promise of a minister, but the promise was never kept. The elder kept up services and looked after the spiritual interests of the little settlement, numbering about 200. Mr. West remained at St. John's about two years, and then went home. Owing to some controversy with the Hudson Bay officials he never returned, to the great loss of the country. The tithe system stopped with his departure. Mr. Harrison pushed the state of the Indians under the notice of the C. M. S., and in 1812, when Mr. West returned to England, the Rev. Mr. Jones was sent out. He was a man of undoubted spiritual gifts, but paid little attention to Church order. The services were more of a Presbyterian than a Church type. He passed from a missionary of the C. M. S. to be chaplain to the Hudson Bay Company. The Rev. Mr. Cochran came out in 1823. Mr., afterwards Archdeacon Cochran, was long a leading figure in our Church History in the North-West. He was a strong man physically and mentally. He lived 40 years in the country, and his tall, powerful form used to be well known throughout Rupert's Land. He had a hand in the building of almost every church in the older settlements. Every Parish remembers in him a benefactor. Mr. Cochran made his centre also at St. John's, and served different places down the River, St. Paul's and St. Andrew's. St. Peter's was afterwards

established as a purely Indian Mission. (Three months ago, at this latter place, the Metropolitan confirmed 137 of Indian blood.) The head of the school of St. John's was a Mr. John McCallum, who was originally a Presbyterian, a graduate of the University of Aberdeen, and was ordained by the Bishop of Montreal. He died before the arrival of the first Bishop. The endowment of the See is due to Mr. Chief Factor Leith, a Hudson Bay official, who gave fourteen thousand pounds sterling for that purpose. This was supplemented by the Hudson Bay Company, who executed a Deed in Chancery, and bound themselves to give for ever £300 a year, and to provide a sufficient house and glebe. The house was not built. This was owing to other arrangements made by Bishop Anderson, but the yearly grant is punctually paid. In 1849 the Crown appointed the Rev. David Anderson first Bishop of Rupert's Land.

(To be Continued.)

THE BODY AND SOUL OF WORSHIP.

(Written for the Church Guardian.)

We all see beauty in one dear to us. There may be no beauty to another eye, but if the charm exist for us, the knowledge that others look differently upon the same object does not change our opinion. Soul beauty shines through the homeliest form, irradiates, transfigures it, till it is no longer unsightly. Again, the loveliest face in time palls on us if there be no soul beauty behind it. Then, what is it, save a perfect mask, a picture carefully finished in every detail, it is true, but without depth of suggestion? In a few moments we see all that is to be seen in it.

May we not apply the above truth to our form of public worship? By outsiders, by opponents even to the Church to which it belongs, its beauty has been frankly acknowledged. Some indeed have singled out one particular feature for admiration, others another. To those who love it, in whom it is twined around many precious thoughts, for whom it has expressed longings they had no words of their own to embody, it is indeed a beautiful form, and the one in which they can best worship in public, their Heavenly Father. They learn to love it so well that they are ever seeing new beauties in it, of which a cursory observer does not dream. If then our form of worship is acknowledged to be beautiful by those without, and felt to be so by those within our Church, does not a duty devolve upon us from the very fact of its outward beauty? What will render this body pleasing in the sight of God? What will alone make it acceptable to His sight, who looks through all symmetry of form for something more precious contained in it? Must it not be "a living soul"? What avails the beauty of a lifeless body, the perfection of inanimate features? And yet the most beautiful form of worshipping God must be dead, as far as we are concerned, if it remains merely a form. We can and may in this sense give life by meaning what we say. Let faith echo in the heart every word uttered by the lips.

We mourn over our formalism, sometimes attributing it self-excusingly to our glib familiarity with the words of the service. How often we leave our Father's house with the sad, weary sense that in it we have not been about "His business," but have wandered through useless mazes of thought and fancy with words of praise, penitence and prayer on our lips! We acknowledge to conscience that we have offered merely the body of

worship, the empty husk, lip expression, without heart-meaning to God.

If in prayerful dependence on God's help we would endeavour to realise every word our Prayer Book puts into our mouths—if we would seek to have each thought clearly defined in our mind—surely we would offer a more real and reasonable service than, it is to be feared, many of us sometimes do. Let us pray, too, to remember our Lord's promised presence in the midst of those gathered together in His name; let us trust—that is, spiritually lean our whole weight upon—that same precious promise.

Prayer, then, is the remedy, but we must not forget to watch also. When we enter God's House let us first of all pray that no empty, meaningless word may pass through the door of our lips; that throughout the service mind, heart, imagination, each and every power within us, may be truly a living sacrifice. Then let us watch jealously lest we "enter into temptation." It is our faith which is at fault. We do not believe that God will answer our prayer for self-recollection. If we took the Master's words literally, as we should feel ourselves in honour bound to take an earthly friend's promise, could we be in His presence and feel no answering throb of love to Him Who is Love towards us—Who has proved His love by the perfect sacrifice of Himself for us?

Lord, make Thy real, living presence a living fact to a living faith in each and all of us gathered together in Thy Name. Teach us to watch and pray, and to worship Thee according to Thy will, for of ourselves we can do nothing. We bring our weakness to Thee that Thy strength may be perfected in it. M. S. N.

Correspondence.

THE "NEW YORK GUARDIAN" REVIEW.
(Continued.)

(To the Editor of the Church Guardian.)

SIR,—In my last paper I promised to give some account of the next visit to my young friend. Would it not be safer, she had asked me, to die, while I remembered and loved my Saviour, than to get well and forget Him? And my answer was: That depends on who has the keeping of the ring.

Many years ago, one fine summer's morning, a young Prince was seated in his gondola on one of the water-streets of Venice, with the lady to whom he was engaged to be married, occupying a seat in front of him. Taking from a pocket in his rich robe a very costly ring, he handed it to her, saying: "My father, the Duke, desires me to present you this in his name, in token of his approving the engagement between us." Taking the ring, she was gazing on it with delight, when a slight breeze agitated the little vessel. Alarmed, she extended her hands to catch the sides of the boat and the action lost the ring into the water. My beautiful ring is gone, she said, bringing her hands quickly together. Oh what will your father think of me, my ring is gone? The Prince rose from his seat, and laying off his robe and his plumes, and inclining his head downward he plunged beneath the water, and presently rose with the ring in his hand. Vaulting to his seat, and resuming his mantle and plumes, he again presented to her the ring, which she was about to take, but, raising her hands, she said, no, you trusted me with it once, and at the first slight alarm I cast it from me. I cannot trust myself with it again. My Prince, you shall keep it for me, and when I want it I will come to you for it. It will give me occasion for some happy visits I might not otherwise have had. The Prince with pleasure accepted the trust, and added, my father desires me further to say that he has already had prepared for you a wedding robe and a diadem for your brow, and whatever else shall be befitting to your new rank and station and your new home.

To Adam our first parent, my dear young friend, the Great God gave, for himself and for us, the pledge and token of an endless life. But he lost it on the first temptation. The Prince, the son of the King of Heaven, has done for us what the Venetian prince did for the lady of his love, and when He returned to His Father He took for us the recovered ring. You are again the child of God by faith in the Prince, and you have the token of it on your brow. At your Baptism and your Confirmation you put in Christ, Christ in the favor of His Resurrection and in the glory of His Ascension. But remember, the promises of the Prince are given only to him that overcometh, and whilst addressed to every one that hath an ear to hear, they are pledged to the conqueror only, as the Great King, His Father, pledged the donative of the earth to His Son the Prince, only when by His Resurrection He had triumphed over the last of earth's foes and woes. Psalm iii. 7—9. Each conquest that you gain over self and sin, you eat of the tree of life and the hidden manna; and the declaration is, not in the past or the future, but in the present sense, that he who overcometh has won the power to win, has an instant sense of justification. He breakfasts at the gate of Paradise, dines at Olivet, and sups with Christ and with God at the throne. Looking back he knows that he is born again in Christ, a scion from the wild tree, cemented into the good olive; born into Christ as He is, and where He is, in the excellent glory; looking forward and upward he sees the river of life, sparkling like crystal, forever issuing from the throne of God and of the Lamb, God Himself the Fountain Head, Christ the Fountain, and God the Spirit the freely-flowing stream; looking at the ring, the token and pledge of his endless life, in the hand of the Prince, he says, whilst the Prince lives I am safe. I live; yet not I, but Christ by me; joined to Him I am made a new child of God, and an inheritor of the kingdom and throne of Heaven. In His name I live, I reign, I overcome. Risen and ascended with Him I live by the faith and sight of the Victor Prince, who loves me and gives Himself for me. He charges me to use His name with the King, and then, he says—fear not.

My young friend blesses the sickness which shut her up to these words of her Church and to their blest meaning. Realizing her new birth in Christ on His throne in the glory, the gulf, otherwise impassible, is forever bridged over, and she says that though she sees nothing when she looks up, yet that the words she ponders have become so real that she now understands the meaning of the Apostle when he says that Faith is the substance of things hoped for, the evidence of things not seen.

Yours, &c.,

FIDELIS.

(To be continued.)

SACERDOTALISM.

(Concluded.)

(To the Editor of the Church Guardian.)

If the teaching of some who glory in the name of Sacerdotalist, and who clothe themselves in eucharistic vestments, and move about their altars, with swinging censers, and who talk of their high Celebrations and low celebrations.—if the teaching of such persons with respect to the Eucharist are not in harmony with the Roman Church—how is it that not long since the recognized head of that Church in England should publicly state that it was no longer necessary for him and his parish to be at the trouble of maintaining the controversy concerning the nature of the Eucharistic sacrifice, for many of the Anglican clergy had adopted their doctrine, and were diligently disseminating it among their people.

"Querist" seems well posted in the Roman Catechism, especially in regard to the grace of baptism, whether administered by orthodox clergy or heretical ministers, or laymen. All I can say is, if the Roman Church in theory prohibits rebaptization, it does not so in practice, as the late Archbishop Magee has clearly shown in Phelan's Digest, page 271. I know of members of the Church of England rebaptized in the Church of Rome, and is not the priest right in doing so, if he believes, as an article of the Council of Trent teaches—"That the

intention of the minister is of the essence of sacrament."

Hooker says—"This is the error of all Popish definitions of the Church, that they define it not by what it essentially is, but by that wherein they imagine their own more perfect than the rest are." Bishop Sanderson says, in one of his well known sermons—"All who outwardly profess the faith and name of Christ are within the pale of the visible Church."

Hooker, Sanderson, Hopkins, and Onderdonk, all champions of the doctrine of the Apostolic Succession, never thought of unchurching and leaving to the uncovenanted mercies of God the orthodox religious bodies around them, who were not episcopally constituted. If, then, I am inconsistent, as "Querist" thinks, I have the satisfaction to know that I am in remarkably good society, and am most willing to remain there. With regard to the mistiness of the meaning of one of my sentences, of which "Querist" complains, I leave a discerning public to decide, whether it consists in the haziness of my view, or the cloudiness of his perceptions.

E. DUVERNET.

The Rectory, Chambly.

[To the Editor of the Church Guardian.]

SIR,—The following extracts from Sadler's "One Sacrifice" I send for Canon DuVernet's edification, and such as he who, while they hold really to the thing, vehemently repudiate the name of Sacerdotalists.

"Sacerdotalism," says my author in the Christian system, "can only be the claim to represent Christ." All who claim to exercise Sacerdotal or priestly functions claim to do so, simply because they suppose that when Christ said to the first ministers of the Church—"As my Father hath sent me, even so send I you." "Whosoever sins ye remit, they are remitted unto them," He meant those ministers to represent Himself by applying to men the merits of that sacrifice which He had just offered on the cross. Those who deny these sacerdotal powers must acknowledge—if they believe the New Testament at all—that Christ did at the first, send some persons to represent Him as His ministers, or ambassadors, or stewards, for some purposes of grace; but they say that Sacerdotalists claim to represent Him unduly, or in ways in which He gave to them no power to represent them. Now, a very little consideration will be sufficient to convince the reader that everyone who consecrates the Eucharistic elements, and administers what he has consecrated, by so doing claims to represent Christ in the most direct way possible. * * * * Whatever Holy good he distributes from the Altar or Table, he must do it as representing Christ; and if for no other reason for this, that it is undoubtedly the Lord's Table. No man can preside at another man's table, and give food from it to his guests, unless on the assumption that he specially represents the person to whom the table belongs. If it be in very deed the Lord's Table, He must feed us from it; and if the Lord be not visibly present, He must feed us by the hands of those whom He has appointed, just as when He fed the multitudes, He fed them by the hands of His Apostles.

All those who celebrate the Lord's Supper profess to give in it, as Christ's representatives, what He gave. If they believe He gave emblems only, they profess to give the same. If they believe that He gave something far greater than emblems, they profess to give the Greater Thing which they believe He gave. All branches of the Church Catholic which believe Christ has left a visible body, or organization believe that this function of representing Christ at His Altar or Table rests with the ministry of this body or organization. Those clergymen of the Church of England who, on platforms, declaim against Sacerdotalism and "Sacrificing Priests" in their own Churches, rigidly confine the actual celebration (*i.e.*, the reading of the Consecration Prayer, with the accompanying manual acts) to those who are in Priest's Orders. I never heard of their inviting the clerk or the Scripture reader, or some devout communicant to "do this." And yet it is clear that the only protest worth anything against Sacer-

dotalism which such persons can make is a practical protest of this sort. It seems worse than absurd to deny a priesthood in the Christian ministry, and yet to act as if there was a very exclusive one every time you celebrate the characteristic rite of the Gospel."

Here, I will pause, leaving the last paragraph to Canon DuVernet's calm consideration.

QUERIST.

(To the Editor of the Church Guardian.)

SIR,—Mr. DuVernet is speaking more plainly, in very truth, and while heartily allowing him credit for thorough conscientiousness, I must, as a Catholic Churchman, under which title I am humbly contented to write, most emphatically dissent from his views. His rejoinder proves nothing. Irregularity, indulged in by no matter whom, can never form a precedent, or furnish authority for a practice. Admitting that in the years following the Reformation irregularities occurred, rendered inevitable by the unsettled state of affairs, and the ignorance of many in authority, does not the rubric quoted in my last letter shew that the Church in a formal and especial matter corrected the defect, and expressed clearly her mind on the matter?

It is idle for anybody to pretend not to see plainly the Church's position. The Church decreed in her article, "It is not lawful for any man to take on him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same." And added in her ordinal, "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said function, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination.

Is it possible that the S. P. G. could send out Lutheran missionaries, in the face of such plain statements as these, from the Prayer Book? What right have Bishops to transgress the laws of the Church, any more than Priests? In taking her position, the Anglican branch of the Church declared her conformity to Catholic usage. She retained carefully the Apostolic ministry, and as carefully kept intact her line of succession. Whatever else Hooker may have said, he certainly did say to the Dissenters of his day: "We require you to find out best one Church, upon the face of the whole earth, that hath been ordered by your discipline, or that hath not been ordered by ours; that is to say, by Episcopal regimen, since the Apostles." Whatever be Mr. du Vernet's idea of the Catholic Church, I would ask him who it was who enumerated the three Orders of Bishops, Priests and Deacons, and said to them: "Without these there is no Church." "Querist" will be able to defend himself, and shew us he can in a very few words, to which all the saints, and fathers and doctors of the Church from time immemorial will bear witness that "we have an Altar."

In conclusion, I should greatly like to hear more about the S. P. G. matter? Can the Bishops have possibly been guilty of so great a breach of order? I cannot easily believe it! It would be lawlessness, with which ritualistic law-breaking is a trifle compared.

"CATHOLICUS."

[We have given all sides a fair hearing, and now the discussion, so far as our columns are concerned, must, for the present at least, close.—ED. C. G.]

IRREVERENCE AND SENSATIONALISM.

To the Editor of the Church Guardian.

SIR,—In glancing over the columns of a copy of the *New York Tribune* of Monday, 22nd May last, my eye fell upon the following:—

"MR. COLLYER'S TRIBUTE TO EMERSON.—The Rev. Robert Collyer spoke last (Sunday) night, in the Church of the Messiah, upon "Emerson." When he rose to begin his lecture he said: "I see P. T. Barnum sitting in a back pew of this church, and

I invite him to come forward and take a seat in my family pew. Mr. Barnum always gives me a good seat in his circus and I want to give him as good a one in my church." Mr. Barnum took the seat amid the smiles of the congregation. Mr. Collyer then began his lecture.

The irreverence and sensationalism here displayed is a natural outgrowth of the selfish worldly spirit of the age—a spirit which, while it seeks to degrade all religious service to the level of personal ease and fashionable enjoyment, nevertheless yearns for what is novel and startling. Is it not high time the attention of every Christian was called to the dangerous tendency of the age in which we live in the direction just indicated? We sorely need the energy wasted in promoting strife and division within the Church's fold to combat the insidious approaches of a common foe.

In the early days of Christianity the heathen world beheld the unselfish devotion of Christians one toward another with wonder and admiration. "Behold how these Christians love one another!" was the common cry. Lucian (himself a heathen) wrote "Quem admodum omnes inter se fratres essent."

To-day we have the not infrequent spectacle of a number of wealthy parishioners combining to erect an expensive and richly upholstered church, the cost perchance defrayed as follows: Freewill offerings of the congregation, 10 per cent; debentures, 50 per cent; debt, 40 per cent; the latter secured by mortgage or assumed by the congregation. This church is solemnly dedicated to the service of God, but individual selfishness adopts the pew system, and thus practically excludes the stranger and the poor. The next step is to secure, at a handsome salary, the services of a popular minister, whose reputation as a pulpit orator is wide-spread.

The work of the congregation being now supposed complete, it is prepared to sit in judgment upon the minister selected. Need we wonder that under such circumstances the minister of Christ is most dangerously tempted to win personal popularity and public distinction, by pandering to the spirit of worldiness that surrounds him. The tendency of the age is aptly illustrated in the internal arrangements of many (chiefly dissenting) places of worship which would seem especially intended to place in the foreground the creature rather than the Creator. The congregation occupy seats arranged in concentric circles. The "pastor" stands conspicuous as the common centre. Behind him on a raised platform he has as a background a perfect kaleidoscope of fashion, the choir. The congregation evidently regard the hymns and prayers as preliminaries. Their motive in coming was not to worship Almighty God but to hear Mr. B.'s sermon; and Mr. B.'s sermon, if it meets their approval, will consist of much that is novel and sensational. It will amuse them and send them home well pleased with themselves. As a natural consequence, Mr. B. finds himself deluged with delicate flattery. He lays himself out to please his congregation, and, succeeding, becomes their idol. Need we be surprised that under such circumstances with men like Mr. Collyer "the Church of the Messiah" becomes "my Church," in the same sense as Mr. Barnum would call his *Circus* "his!"

Whilst we are thankful that our own Church of England has always aimed at a high degree of reverence and decency, yet every one of her members ought most assuredly to be alive to this really serious danger that besets us to-day, for the selfish, sensational, worldly spirit, if unchecked in its advance, must eventually destroy all Christian humility and true devotion.

W. O. RAYMOND.

Stanley, 5th June, 1882.

A communication from "Rothesay" is respectfully declined, as its publication at the present time would do much more harm than good.

WE have been obliged to hold over several communications which will appear in our next, and we hope to present our readers with an enlarged and greatly improved paper next week.

Family Department.

BE STEADFAST.

○ Christian! hold thou on thy steadfast way,
Still looking upward for the perfect day;
So may'st thou win to cheer earth's "little while,"
The Saviour's smile!

Jesus, Thy sun the cold, dead heart shall warm,
And quicken into life the nerveless form;
Till in His matchless image Thou shalt shine
With light divine!

M. H. S.

CLAIRE.

A TALE.

(Written for the Church Guardian).

By T. M. B.

(Continued.)

"Felix," said Marthe, "we must not leave her—we cannot leave her." "Ah, Marthe," said Claire, "don't make our parting harder. Your place is with your father, as my place is with mine." "You would be right, Mademoiselle," said Felix, "were it not that our father has severed the ties which bound his children to him. He has placed himself on the side of violence and wrong; we cannot cast in our lot with him, without stifling our conscience and every higher feeling of our nature. God knows," he continued, "that I suffer in thus leaving him to his own choice, but I know him too well not to feel certain that we weigh as nothing in the balance with his purposes. It may be, when he finds he has driven us from him, that he will awaken to his miserable mistake. I have been planning since I escaped from Paris how it would be possible for you and Marthe to leave France until this tyranny of evil is overpast. Of Monsieur le Comte I could learn nothing, but, since he has escaped those bloodhounds so far, it might be well for him and you, Mademoiselle, to travel in our company. Marthe and I are children of the people, and should not be suspected of being aristocrats." Felix spoke calmly and simply and with a quiet decision which gave a feeling of comfort and support to the agitated girls, though Marthe sobbed bitterly at his mention of their father.

"My poor Ursule," said Claire, "how will she bear being parted from me!" At that moment Ursule herself entered and started back in momentary terror at the sight of Felix, but he quickly reassured her. "It is your old friend Ursule come to bring what help he can." "God be thanked," said the old woman, as she clasped his hand between her withered palms. "Felix He has sent you to save my child; there is no sign of Bartel," she continued, looking with eager anxiety at Claire. "Children I felt from the first that we could not trust him. When he comes he will not come alone; even if he intended to be honest, by this time they have made him mad like themselves. Jacques came back just now with frightful tales from the village. *Mes enfants* do not wait! fly, while it is yet time." "And how am I to leave you, my foster-mother," cried Claire, as she flung her arms about Ursule's neck, "what will you do without me? ah, why can you not come with me?" "Hush, ma mignonne," said the old woman, in whose great love the consciousness of self-sacrifice was lost, "I can pray for you day and night, and *le bon Dieu* will listen to my prayers. I shall hear that you are safe, and, it may be, I shall be able to follow you, and if not, I shall be with thy mother waiting for thee." For a moment, in speechless tenderness, she clasped the beautiful woman in her arms, who had lain there as an orphaned babe, and then once more urged them to prepare for their immediate departure. While Claire, with Marthe's help, was disguising herself, as far as possible, in the ordinary dress of the peasant women, Ursule set before Felix a flask of the *vin du pays* and some food. "You look as if you had eaten nothing to-day," she said, "you will need strength for what is before you."

And in truth Felix needed refreshment and felt himself invigorated by his hasty meal. A little

while and the girls returned, Claire's slender shape disfigured by the dark-blue petticoat and short jacket of course woolen home-spun, and her fair hair hidden under a close fitting little cap of some dark material. A cotton kerchief knotted round her neck, and a pair of coarse shoes completed her costume, which that of Marthe nearly resembled. Each carried a basket with some few necessaries, while a wallet, which had been prepared for the recusant, Bartel, was strapped on Felix' shoulder. "And now, lose no more time my children," said Ursule—"Le Bon Dieu will be with you. Has He not sent Felix in our hour of need?" she went on confidently; and would he have sent him for nothing? "Come," as Claire still lingered, looking wistfully at her, "I will go with you a little way, as far as the first pines;" and, taking the hand of her foster child, she led the way out of the Chateau du Plessis. Claire cast one swift glance about her as for the last time, she went out from the home of her childhood, the scene of all the associations of her youth, the spot hallowed by sweet, vague memories of the mother whose spirit had ever seemed to hover about her child; the home of that long line of ancestors, whose accumulated sins of pride and arrogance were being visited upon the young and innocent head of their decendant.

Out for the last time through the narrow postern, into the still brightness of the night. What intense stillness; and yet no, was there not a faint, far-off sound, the mere shadow of a sound as it were, as of shouting and tumult? They stood still for a moment and listened; yes, there again. "Did I not tell you," said Ursule, as they looked at one another, "that when Bartel returned he would not come alone? Come *pour l'amour de Dieu!*" It was enough; there was no cause to enquire whence came that far-off sound; the others in imagination, but Felix from actual experience, knew what it meant. There was no more delay, and in a few moments they had reached the outer belt of pines, standing like the vanguard of the great army of ancient, stately trees, which stretched down the northern slope of the hill and for some leagues across the country. And here Ursule parted from them. Claire would even then have implored her to go with them, not to return alone to face the dangers from which she herself was flying, but Ursule silenced her with a swift but tender farewell. "There is no danger for me, *ma mignonne*, and my old feet are too weary to carry me far." Then with a gesture of benediction she turned from them, looking back a moment after to see that they had disappeared.

About a league from du Plessis, where the high-road to Paris was intersected by that which led through the belt of pine-forest, there stood, a little to the right of the crossing, a very ancient and curious little structure which combined the shrine of some saint, with a stone canopy over a small, deep well of water. This was the "*font concert*" or covered fountain of which Claire had spoken to Felix as the place of meeting with her father, and here, about the hour of midnight, Count Claude du Plessis paced, nervously and impatiently, to and fro. None could have recognized, at a casual survey, in the coarsely dressed, somewhat misshapen peasant, whose white hair was conspicuous under the broad-brimmed hat, the slender, aristocratic form of the still youthful looking noble. The disguise was excellent, but, at this moment, when there were no witnesses, its wearer could afford for a while to resume, at least, the manner which was natural to him and which alone would have speedily betrayed him. Muttering anathemas upon the *canaille* of peasants and plebeians, he clenched his slender hand and shook it towards Du Plessis, as though he would, then and there, have called down the Divine wrath upon his faithless vassals. Impotent fury! he and his like must reap the bitter harvest so recklessly sown, so long in ripening. "The rascal should have been here ere this," muttered the Count to himself, "will he too betray me? I was loath enough to trust him, yet to leave the girl there would have been inhuman, not to say the height of folly, for my only hope for the future rests in her. But for her would Saumar ever have offered me a home at his country seat in England? which, dull, miserable exile though it be, is still better than begging ones bread or teaching French

perhaps for a living, pah! the guillotine itself would be better than that!"

Were they never coming! Must he lose the precious hours of night, which were to have taken him so much further from Paris and its more pressing dangers! He had almost resolved upon waiting no longer; straining his eyes in the direction of Du Plessis, along the high road, he had not been aware of the approach of the three figures which were issuing from the pine-forest until they had almost reached the "covered fountain" in the black shadow cast by which, he himself had been invisible. Then the muffled sound of footsteps on the turf made him start and turn swiftly, thrusting as he did so his hand into his bosom, and grasping the weapon which was secreted there. The next moment Claire's low tones fell upon his ear. "My father, are you waiting for me? It is I, Claire."

(To be continued.)

THOUGHTS FOR FOURTH SUNDAY AFTER TRINITY.

IV.

"Be ye therefore merciful, as your Father also is merciful."

How shall we dare to claim His mercy, "though He be kind to the unthankful and to the evil," if we show no mercy to our fellow-sinners. "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." The blood of Christ has purchased our redemption—forgiveness of sins and eternal life—all this is ours, but not unconditionally. "Shouldest not thou have had compassion on thy fellow-servant even as I had pity on Thee?" Let our prayer then be not only for God's mercy, but for the merciful heart which will go out to our fellow-sinners with Christ-like tenderness.

We must be like our Master, we must be transformed into His likeness even here, so far as human frailty can follow Divine perfection, if in the Great Hereafter we would be with Him and *one* with Him forever.

O, hard thoughts, hard words, bitter feelings, loveless actions! how is it that we can dare to let them have full sway, when the love of Christ should constrain us to root them from our hearts! "Be ye therefore merciful," He says, "as your Father also is merciful." Did He not so love the evil and unthankful world that He gave His only begotten Son to be the Sacrifice for all its sin? May we not say to Him Abba, Father?

There is not an hour in our lives in which we cannot show the merciful spirit which Christ demands. To check the hasty word ever ready to our lips, to stifle the evil thought of our neighbour so prone to put the worse construction on his actions, to discourage and put down the little malicious hints and gossips that are whispered round us; this is to be merciful. To seek for opportunities of kindness, (instead of letting them slip past us, leaving an uneasy sense of loss to our own better self) kindness to those who can show us little in return; the weary and heavy-laden whose lot is toil, the suffering, the sorrowful, nay the sinful, recognizing in all the brotherhood to ourselves and the preciousness of all in the sight of Him whose blessed life was spent in doing good; this is to be merciful. As He lifted up His eyes and looked on those who called themselves His disciples thronging about Him, as though living upon the words which fell from His lips, He foresaw that time when they should all forsake Him; the multitudes that pressed to hear Him and to be healed of their diseases, would one day shout: "Crucify Him!" Does not our heart burn within us as we hear Him say to them! "Be ye therefore merciful, even as your Father also is merciful." But the words are spoken to us also, and we, not less than they, are faithless to Him if we hear His words and do them not. Our ingratitude is no whit less than theirs, if we by our lives practically deny Him. He lived and died for us as well as for them.

"Be ye therefore merciful."

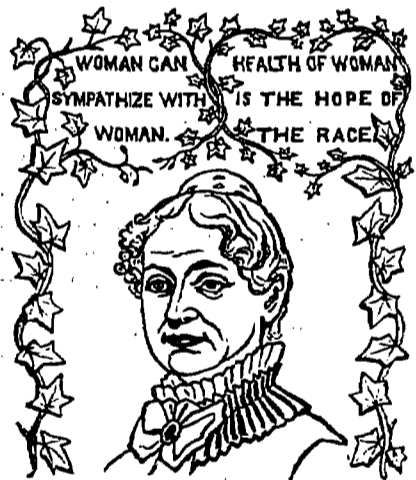
We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

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 sufferers 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 behooves 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.

CANADIAN BAND OF HOPE BEAUTIFULLY ILLUSTRATED. 25¢ A YEAR, SAID TO BE THE BEST CHILDS PAPER PUBLISHED MONTHLY. SAMPLES FREE. AGENTS WANTED IN EVERY SCHOOL. ADDRESS T. MADDOCKS PUBLISHER LONDON, ONT.

KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it. PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed. PRICE 51. USE Druggists Sell KIDNEY-WORT



WOMAN CAN SYMPATHIZE WITH WOMAN. HEALTH OF WOMAN IS THE HOPE OF THE RACE. Yours for Health Lydia E. Pinkham

LYDIA E. PINKHAM'S VEGETABLE COMPOUND. A Sure Cure for all FEMALE WEAKNESSES, including Leucorrhoea, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PROLAPSUS UTERI, &c.

Pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods.

PHYSICIANS USE IT AND PRESCRIBE IT FREELY. FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the KIDNEYS it is the Greatest Remedy in the World.

KIDNEY COMPLAINTS of Either Sex Find Great Relief in Its Use.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, at the same time will give tone and strength to the system. As marvellous in results as the Compound.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3 cent stamp. Send for pamphlet. Mention this Paper.

LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Biliousness and Torpidity of the Liver. 25 cents. Sold by all Druggists.

News and Notes.

Scattered through the forty-eight Protestant Episcopal Dioceses of the United States there are twenty colored ministers.

Bishop Green, of Mississippi, who has been presiding over a Council of the Episcopal Church at Vicksburg, is eighty-four years old and has been a preacher for sixty-two years.

The sum of \$40,000 has been raised for the completion of the Holy Trinity Church in Paris by the rector, the Rev. John B. Morgan, during his visit to America.

FLIES AND BUGS.—Flies, roaches, ants, bed-bugs, rats, mice, gophers, chipmunks, cleared out by "Rough on Rats." 15c.

If any of the readers of this paper are growing deaf, let them get at once a bottle of Johnson's Anodyne Lintment. Rub well behind the ears and put a little into the ear with a feather.

The Daily News remarks that the figures of the Protestant Episcopal Church for the last two years are significant. In this time sixty-five ministers have taken orders from other Christian bodies.

If you are ruined in health from any cause, especially from the use of any of the thousand nostrums that promise so largely, with long fictitious testimonials, have no fear. Resort to Hop Bitters at once, and in a short time you will have the most robust and blooming health.

There were 1,188 communicants at the five celebrations in St. Mary Abbot's Church, Kensington, on Whitsun Day. Besides these there were six other celebrations at the daughter churches in this parish.

An Important Omission.—Sir J. Tilley in his return in reference to tall chimneys omitted to mention a very important industry, and one which has not only given employment to many hands, but has through the influence of the N. P. relieved thousands from physical suffering. We refer to that great remedy for corns, "PUTNAM'S PAINLESS CORN EXTRACTOR." Sure, safe, and painless. Sir Leonard may exclaim, "Canada for Canadians," but we most emphatically exclaim, "Putnam's Painless Corn Extractor for corns." Sold everywhere.

DECLINE OF MAN.—Nervous Weakness, Dyspepsia, Impotence, Sexual Debility, cured by "Wells' Health Renewer." \$1.

The variety of steel pens manufactured by the Esterbrook Steel Pen Co. includes every shape, size and style for counting-house, school and engraving purposes. Their popular styles are sold everywhere.

"A Sunday morning in Moscow," says a traveller, "is something to be remembered. Imagine a city containing more than 600 churches and innumerable convents, all with bells, and then all sounding together, from the sharp, quick hammer note to the loudest, deepest peals that ever broke on the ear, struck at long intervals and swelling in the air as if unwilling to die away."

"Thousands of ladies cherish grateful remembrances of the help derived from the use of Lydia E. Pinkham's Vegetable Compound.

Make your old things look like new by using the Diamond Dyes, and you will be happy. Any of the fashionable colors for 10 cents.

We understand that it is intended to take steps in accordance with the recommendations of a joint committee of both Houses of Convocation to separate the Channel Islands from the See of Winchester, with a view of erecting a Bishopric of St. Helier's, whose occupant shall have jurisdiction over those foreign chaplaincies not subject to the Bishop of Gibraltar.

The Reason He Wrote It.—"I write this," says Mr. Nelson de Pew, of Napierville, Quebec, Canada, "to say that, after suffering six years with rheumatism—accompanied with the most intense pain with which any one could be afflicted—I have been completely cured by the use of St. Jacob's Oil. I thus write because I consider it my duty so to do, and because I wish to publish to suffering humanity the wonderful efficacy of the Great German Remedy. When I remember that during the six years in which I was bedridden with this awful disease, I tried all kinds of remedies, and expended a very large amount of money with doctors of all schools, and underwent all kinds of treatment, the feeling of gratitude at my marvelous recovery impresses me to give the widest publicity to my case.

The estates of all the Bishops except three are now managed by the Ecclesiastical Commission, who have increased the property of the Church by £23,000,000, and the annual revenues by £790,000, and have enlarged the value of 4,700 parish livings. It has 190,000 acres of Church lands to take care of, but its policy is to sell these, as it has sold already a vast amount.

From Rev. H. L. Gilman, of Clover, Vt.: "I have been troubled for several years with a difficulty of the heart and lungs, have applied to several physicians for help, and have tried almost every remedy recommended, without receiving any assistance; but had been growing weaker and weaker, until, hearing of Wistar's Balsam of Wild Cherry about a year since, I commenced using it, with immediate relief. It has not only restored my lungs to a sound state, but I am entirely relieved of the difficulty or disease of the heart. I have no hesitation in saying that it is the best lung medicine before the public; and I cheerfully and conscientiously recommend it to all persons suffering from pulmonary complaints." Fifty cents and \$1 a bottle. Sold by dealers generally.

Mrs. Gibbs, the widow of the gentleman who spent £30,000 on the embellishment of Keble College Chapel, has purchased the advowson of Otterbourne to hand over to the trustees of the college. Otterbourne formed part of Hursley parish in Keble's time, and the duty was often taken by Keble's great friend, Dr. Moberly, then head master of Winchester College, now Bishop of Salisbury.—Manchester Guardian.

KIDNEY DISEASE.—Pain, Irritation, Retention, Incontinence, Deposits, Gravel, &c. cured by "Buchupaiba." \$1.

It would seem that the commonest kind of common sense ought to prevent a man from buying trash, simply because he can get a big pack for 25 cents. Sheridan's Cavalry Condition Powders are strictly pure, and are worth a barrel of such stuff.

The great bell for St. Paul's Cathedral, London, "Great Paul," after being stopped for some time on the road by the truck sinking into the roadway, reached Dunstable, and passed through St. Albans about noon next day, and was expected to arrive at its destination on the evening of Ascension Day. The monster could not be transported by rail, we presume, mainly on account of its size, and not because of its weight.

"Magnificent promises sometimes end in paltry performances." A magnificent exception to this is found in Kidney-Wort, which invariably performs even more cures than it promises. Here is a single instance: "Mother has recovered," wrote an Illinois girl to her Eastern relatives. "She took bitters for a long time but without any good. So when she heard of the virtues of Kidney-Wort she got a box and it has completely cured her liver complaint."

Some five years ago, while Italy, Switzerland and Germany have been making holiday over the opening of the St. Gothard Tunnel, Englishmen have been en fete off the coasts of Devonshire and Cornwall on the occasion of the dedication to its humane purpose of the new Eddystone Lighthouse. His Royal Highness the Duke of Edinburgh presided over the auspicious event, which was solemnized by the offering up of suitable prayers by the Rector of Plymouth.

Bright's Disease, Diabetes, Kidney, Liver or Urinary Diseases.—Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worst cases, even when you have been made worse by some great puffed up pretended cure.

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



MANUFACTURED IN TORONTO. A Permanent, sure cure for Diseases, Disorders and Ailments of the Kidneys, Bladder and Urinary Secretive System, or Attendant Complaints—causing Pain in Small of Back, Sides, etc., Gravel, Catarrh of the Bladder and Passages; Bright's Disease, Diabetes, Dropsy, Piles, Nervous Debility, etc., etc. Pamphlets and Testimonials can be obtained from Druggists free.

Prices—Child's Pad, \$1.50 (cures Bed-wetting). Regular Pad, \$2.00. Special Pad for Chronic Diseases, \$3.00. Sold by

JOHN K. BENT, Sole Agent, Halifax. FORTYTH, SUTCLIFFE & CO., Halifax. Sole Wholesale Agents for N. S. A. B. CUNNINGHAM, Annapolis. WILLIAM A. PIGGOTT, Granville. J. A. SHAW, Windsor. GEO. V. RAND, Wolfville. W. H. SMITH, Dartmouth. Chas. F. COCHRAN, Kentville

DEPOSITORY S. P. C. K.

AT THE United Service Book & Stationery Warehouse, KEPT BY WM. GOSSIP, Depository, No. 103 Granville St., Halifax

Received by recent arrivals from the Society's Depository in England.

Bibles, New Testaments, Books of Common Prayer, Church Services, Sunday School Library Books, Reward Books, Catechisms, Collects, Sunday School Primers, Confirmation Tracts, Sunday School Tickets, Tracts, on various subjects, etc., etc.

These Books are marked at the Lowest Prices, and the Books of the Society are sold

At a Less Price

than similar Publications are obtained elsewhere. Amongst them are—

Bibles at 17c., and 25c., and upwards. Octavo Bibles, large print, 75c.

Do., do., larger, \$1.62.

Teachers' Bibles, cheap and corners, \$1.00.

New Testaments, 90c., and upwards.

Do., large print.

Common Prayers, small and large print.

Pocket Common Prayers, mor., and —, and plain bindings.

Common Prayers, with Hymns and new Appendix; do., do., with Church Hymns.

Church Services, plain and elegant bindings.

Hymn Books, new Appendix, various bindings; do., Church Hymns, do.; Revised Testaments, small and large; The S.P.C.K. Commentary Old and New Testaments—Genesis to Joshua; Joshua to Esther; The Poetical Books; The Prophetical Books; Apocrypha; The Gospels; The Epistles; Revelations, and a great variety of Miscellaneous Publications.

TRENT NAVIGATION. Fenelon Falls, Buckhorn Rapids, and Burleigh Canals.



TRENT NAVIGATION. Fenelon Falls, Buckhorn Rapids, and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth Day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls. The works at each of these places will be let separately.

Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of Tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—

For the Fenelon Falls work.....\$1,000 Do Buckhorn Rapids works.....\$500 Do Burleigh Falls work.....\$1,500

And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted.

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

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882. 4157