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CHURCH GUARDIAN.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

Our London Letter.

(From our own correspondent.)

You have asked me to resume my correspondence, which for certain reasons I was obliged to drop for a time, and have given as a reason for wanting me to do so, that your readers miss my letters and are anxious for their continuance. My time is very much occupied, still, as it affords me pleasure to be able to give you a little gossip and a few of the doings in this "little village," I will endeavour to let you have a letter at least once a fortnight, more than that I am afraid I cannot promise, or at least cannot perform.

Mr. Green is still in prison, and seems likely to remain there. No doubt his incarceration is working, and will work much good for the Church, but that does not rectify the present disgraceful state of affairs. The following extract from a local paper from a sometime Vicar of Mr. Green's may be of interest:—"In the Diocese of Manchester I suppose nobody has known Mr. Green longer than I have, for I gave him his title in 1865, in which year he was ordained to the curacy of this parish of Swinton. He remained here till 1869, when my brother gave him Miles Platting. *Gaze him Miles Platting!* Have you ever been there? And yet that man, Green, has *always* been in residence—not in a licensed house in the suburbs—but in residence in his rectory, close to the church, in the midst of the people. He took hardly any holidays; he has been a man (as you know, of no mean abilities) who has given himself *for* and *to* the poor people of that parish, body, soul, and spirit. That is just simple truth: a man without a suspicion of Romanism about him, a man without a tendency to Romanism; loyal (to the very back-bone) to our Church of England, and to our Prayer Book; loyal far more literally, far more exactly, day by day, to our Prayer Book than I am, who am no ritualist at all. I know Green personally, intimately, and indeed things need never have come to this pass if only he had been *considerately, lovingly* dealt with. But it is said he has been *justly* dealt with. *Justly?* Some look at justice through an Act of Parliament; some look at justice through *right*. Looked at through right, I can see no justice in what has taken Mr. Green to Lancaster."

Any account of Lenten services will be stale and have lost their freshness by the time this reaches you, still I cannot refrain from saying a few words about the services in St. Paul's during Holy Week. It was a wonderful sight to see the whole of the vast seating space of the Cathedral literally packed with men and women from one to two o'clock every day during the week. The *Pall Mall Gazette* says:—"Not even on Sunday afternoon, when every nook and corner within range of the voice of Canon Liddon was occupied, were there many more persons present than on each of the six preceding days, when "Knox-Little" occupied the pulpit of St. Paul's. The well-known High Church clergyman of Manchester, and Canon of Worcester, by the fame of his eloquence and the fervour of his preaching, is almost the only preacher who has power to make the weekday congregation equal that of Sunday. The Lenten weekday congregation at St. Paul's is very different from the usual Sunday gatherings in that building. It is much more reverent, much less conventional, and more largely composed of men. It is the dinner-hour of the City, and men of business and their clerks stroll across from Cheapside and the Bank to spend a short time in the solemn calm of the Cathedral shades. There is no music, no choir, no organ-music. After a brief invocation, the preacher begins his discourse at once, and when it closes a large proportion of the audience return to counting-house and warehouse, while the women, and the remnant of the men remain to hear the psalms and the prayers. The preacher, short in stature and of a pale but pleasing countenance, possesses a power-

ful voice, which stands him in good stead in what is perhaps the worst preaching place in Europe. He speaks without notes, and delivers a discourse with great fluency and fervour, which although a trifle florid, is nevertheless characterized by evident sincerity and earnestness."

It has become now an established custom to sing on the evening of Tuesday in Holy Week, as an act of devotion, Bach's Passion Music, and if attendance and reverent demeanour be a guide, it seems to be more and more appreciated each year. An hour before the service began every seat was occupied, and there must have been 10,000 persons present. The music was preceded by the fifty-first psalm, beautifully chanted, and by the latter part of the Communion Service. The choir numbered about two hundred and fifty voices, and there were eighty instruments in the orchestra in addition to the organ.

The Queen's visit to Mentone appears to be creating an unwonted amount of excitement in that usually quiet district. Fashion, of course, follows royalty, and it has succeeded in bringing into more powerful contrast the marked simplicity of Her Majesty's life. She is regarded by the French people who go to Mentone with something approaching to awe, if one may judge from the inexact language used by M. St. Genest, a well known Parisian writer:—

"When, an hour after beholding those palaces which shelter people without a name, those jewels adorning women without fortune, those gorgeous emblazoned carriages conveying people of no rank or station, we suddenly see a quiet brake passing, and a lady in it, in a dark wollen dress, and we realize the fact that that lady is the Queen of the Three Kingdoms, the Empress of India, the Sovereign of eighty millions of subject, we cannot but be forcibly struck by the impressive grandeur of the picture."

And, will it be believed?—the French writer actually grows envious of the nation of shopkeepers, Queen Victoria's simple state leading him to exclaim, "What a happy people are the English. That little island, growing no corn, no wine, bereft of sunshine, is waxing greater every day, whilst our France, with her corn, her wine, and her sunshine, is daily on the wane." A German has this week been writing to tell Count Bismarck how much happier he finds life in England compared with Germany; and if Frenchmen take up the same cry, we may expect a fresh influx of foreigners into our "little island."

The royal marriage is to take place on the day appointed if Prince Leopold can come to it at all. His illness is not very serious; it may almost be described as his normal condition of health, for he is always falling and hurting himself, and every hurt for him means pain and seclusion and a certain amount of danger, only to be avoided by perfect rest. He will, it is believed, be ready for the ceremony on the 27th. It is doubtful, however, whether the grand public ceremonial, on which the Prince insists, will take place. His royal mother always opposed it, and gave way only out of affection; and if the royal Benedict's health is not more safely established, then there is reason to fear a more private function will be indulged in. It is not generally known that this marriage will draw the Royal Family in closer alliance with Ireland. Yet such is the fact. The uncle of Princess Helena of Waldeck is married to an Irish lady. Prince Leopold's future aunt was a Miss Gage, daughter of a clergyman who lived near Dublin. Nearly twenty years ago Prince Albert of Waldeck met the young lady at Bown, and fell desperately in love with her. Prince Albert was inconsolable, and marriage being indispensable, the ceremony took place quietly in Dublin, and Miss Gage became the Countess Von Rhoden. Two years later she became aunt to the Queen of the Netherlands, and will shortly become aunt to our Prince Leopold.

News from the Home Field.

PROVINCIAL SYNOD.

MONTREAL, Thursday, April 27.

The Synod assembled for Divine Service in the Cathedral at 10.30 a. m. All the Bishops of the Ecclesiastical Province were present and a large majority of the delegates from the Upper Dioceses. The Maritime Dioceses were not so well represented. Fredericton sent eight clergy and no laity, Nova Scotia two clergy and one layman. There was a fair attendance besides the delegates. The delegates entered the church in procession, the Bishops preceded by their chaplains. Bishop Kingdon intoned the Litany, and the service was choral. The Bishop of Nova Scotia took the Communion Office, the Bishop of Toronto reading the Epistle, and the Bishop of Huron the Gospel. The sermon was a forcible and clear appeal by the Bishop of Toronto on behalf of Algoma.

In the afternoon the Synod assembled in St. George's School House. The Bishops entered in their robes, and the Metropolitan read his address. He announced that it had been his duty to summon the meeting for the purpose of nominating and electing a successor to the late esteemed and beloved Bishop of Algoma, to whose fidelity and earnestness in his episcopal labors, and simplicity and godliness of character, he bore testimony. The speaker enumerated the various and unexpected difficulties which arose in the administration of a new see, and said that in meeting them the late lamented bishop had invariably forgotten himself, though he could not always forget the occasional want of sympathy he received. There was urgent need for the establishment of a permanent fund for the support of the clergy in the diocese. He would ask if they could abandon the work. Would they give a pledge to God and to the Christian Church by the ordination of a bishop and the foundation of a See, which they were now prepared to abandon? Could they desert the wild, untutored Indians whom they had baptized into the Christian faith? Should they coolly tell them, "Depart in peace. Be ye warmed, but not by our fire; be ye filled, but not by our charity?" The zeal and earnestness of those few faithful clergy in the diocese of Algoma deserved a far better recompense than to be called upon to surrender their trust and bid them find among other brethren the fostering care which was neglected to be given them. He was unwilling to bring up other subjects for discussion, in view of the reports of the main subject before them, but having consulted a high legal authority he had come to the conclusion that everything necessary to the interests of the diocese and the appointment of a Bishop to the vacant see would be legitimately considered. He enjoined upon them not to leave the scattered settlers of the Northwest to be cared for by others or not cared for at all. The Gospel seemed to him to contain a sentence remarkably, he might almost say providentially, applicable to the subject:—"He leaveth the sheep and fleeth, and the wolf cometh and scattereth the sheep." Whatever difficulties lay in the way of continuing the bishopric, they could be met if an earnest, faithful and diligent bishop could be chosen. His Lordship, in conclusion, said that the thanks of the meeting were due to Rev. Dr. Sullivan for the use of the room in which they were assembled. He nominated Rev. Dr. Sullivan as chairman.

After the usual formalities the Bishops retired, and the House unanimously elected Rev. Chas. Hamilton of Quebec Prolocutor. The old Secretaries were re-elected. The Very Rev. John Grisdale, Dean of Rupert's Land, the Rev. E. F. Wilson, of Algoma, the Rev. A. Osborne, of Charlottetown, the Rev. G. J. Mazill, of the United States, were invited to seats on the floor of the

House. A message from the House of Bishops was received, asking for a joint committee of conference to report on the great loss sustained by the death of the Bishop of Algoma. Rev. Dr. Sullivan and Chancellor Henderson were appointed from the Lower House.

Mr. C. J. Brydges sent a written resignation of his office of Treasurer owing to removal to Winnipeg. Mr. Jas. Hutton, of Montreal, was appointed in his place. Two members were appointed to draw up a resolution expressive of regret at the loss of Mr. Brydges' services. While waiting for the message from the Upper House, considerable desultory discussion arose respecting what could be done. Some members held that no question could be taken up save the election of a Bishop; others held that any matter pertaining to the Diocese of Algoma could properly be discussed. At about half-past five, Rev. John Pearson, Secretary of the House, arrived with the following message:

Resolved, That this House do not think it expedient to proceed to an election of a Missionary Bishop of Algoma at this session of the Provincial Synod; but that, instead, the election be postponed till the regular meeting next year, for the following reasons:—

1. That this House is not satisfied that the spirit of the requirements of the Canon of Missionary Bishops has been complied with, as they are not satisfied that adequate provision has been made for the support of a Missionary Bishop of Algoma.
2. That when the late Bishop was elected the several dioceses had guaranteed his stipend for a term of five years, while on the present occasion no diocese is, so far as is known to this House, pledged to contribute to the Bishop's stipend.
3. That it is expedient to await such action of the several dioceses at the ensuing sessions in June or July next, as will secure an adequate stipend for the Missionary Bishop.
4. That an opportunity is now offered of applying to the S. P. C. K. and S. P. G. for grants towards the endowment of the Sec of Algoma, and that some organization be adopted at this session to follow up this work of endowment either wholly or in part.
5. That the Diocese of Algoma need not be left without Episcopal ministrations during the ensuing year, as arrangements can be made by the Bishops of the neighbouring dioceses whereby Confirmation and other Episcopal services may be supplied.

The message took many of the members by surprise, having the effect as some expressed it of a shower bath, and there were very general expressions of dissent from its conclusions. It was on motion of Mr. L. H. Davidson, Q. C., resolved, that the resolutions be printed and discussed on the next morning.

MISSIONARY MEETING.

In the evening, with the approval of the Synod, a Missionary meeting was held, over which the Bishop of Montreal presided. It was much to be regretted that the Bishop of Quebec was the only other Bishop present, and that many of the delegates were absent.

The Very Rev. Doan Grisdale of Winnipeg in a very clear manner answered some of the objections to giving money to the North-West. Rev. E. F. Wilson made a powerful appeal on behalf of Algoma, and the Rev. W. Crompton, travelling missionary, carried all hearts with him as he recounted some most touching experiences. Clergymen and laymen rose all over the Hall and expressed their gladness at being present, and their determination not to go back from their own missionary child of the Canadian Church. The meeting was one of great unanimity and enthusiasm, but as Bishop Bond reminded them they must not let it die out, as to some extent had been the case since the enthusiasm evoked eight years ago at the setting apart of Algoma.

SECOND DAY.

The Synod met and resumed business on Friday at 9.30. After much animated discussion, an universal feeling being manifested that the work of Algoma had been wonderfully successful, and that it would be a disgrace which could never in the future be effaced if the Church of Canada now refused to continue it as a Diocese, the following resolution was unanimously adopted:—

"That this House regret that they cannot concur in the resolution of the House of Bishops on the subject of the election of a Bishop to the missionary diocese of Algoma, as this House are of opinion that it is the duty of the Synod to proceed to the election of the Bishop during the present session, which has been specially convened for that purpose, and that this House respectfully request a conference with the Bishops."

As the above discussion was proceeding, the

Prolocutor announced the receipt of another message from the Metropolitan and the House of Bishops, informing them that the following resolution had been passed:—

"That a conference with a deputation from the Lower House is requested in reference to the resolution sent to the Lower House yesterday respecting the vacant Bishopric of Algoma."

Mr. L. H. Davidson moved, seconded by Dr. Sullivan—

"That this House reciprocates the desire of the Upper House for a conference, but respectfully asks that such conference be of both Houses rather than by committee." (Hear, hear.)

Some discussion ensued on the motion.

Hon. Justice Macdonald, Brockville, suggested that various members be nominated to express the views of the Synod to the Upper House.

Mr. Hemming moved in amendment, seconded by Rev. Dr. Roe—

"That this house do now concur in the message sent down from the Upper House."

The amendment, after some further discussion, was carried.

The following deputation to represent the Synod was then named by the Prolocutor and agreed to by the house:—

Rev. Dr. Sullivan, Mr. J. J. Mason, Rev. Dr. Roe, Mr. H. S. Scott, Mr. S. Bethune, Mr. S. H. Davidson, Rev. John Langtry, Mr. A. H. Campbell, Rev. J. H. Brigstocke, Mr. W. F. Campbell, Mr. Wm. Grey, Rev. Dr. Wilson, Ven. Archdeacon Jones, Mr. James Henderson, Rev. Canon Carmichael, Dr. Hemming and Mr. Verschoyle Cronyn.

At six o'clock, the House adjourned to meet at 8 o'clock. On re-assembling at 8 o'clock, it was found that the Deputation to the Upper House had not returned, and on motion the House adjourned until 9 o'clock on Saturday.

Our correspondence ceases here, but a telegram from our associate editor in attendance on the Synod conveys the pleasing intelligence that the Rev. Dr. Sullivan, Rector of St. George's Church, Montreal, had been nominated by the Upper House, and elected Bishop of Algoma. The vote stood:— Clerical votes cast, 68; necessary to a choice, 34; for, 52 against 14. Lay votes cast, 37 unanimous. On motion, Clerical vote was also made unanimous. Salary, \$4,000. Motion to increase salary declined by the Bishop elect.

DIocese OF NOVA SCOTIA.

ROSEBURY.—The services during Lent and Holy Week in our chapel were very largely attended, and we trust they have left a lasting impression for good. On Good Friday we had two services, which were very well attended, especially in the evening, when we meditated upon the Seven Last Sayings of Christ upon the Cross. The few moments of silent prayer which followed each meditation were most impressive and calculated to fill the most frivolous person with awe and reverence. The services at the parish church at Annapolis have been well attended during the Holy Season, and Easter Sunday brought together the largest congregation and the largest number of communicants known for many years. The floral decoration upon the Holy Table at the parish church and chapel at Rosette were very beautiful and very tastefully arranged; at the parish church the flowers were particularly beautiful. The design in the centre of the Holy Table created much admiration. It consisted of a large crown very tastefully arranged with flowers, in the centre of which was a cross of red geraniums, which had a very pretty effect. The Easter meetings passed off very satisfactorily, showing the church to be in a flourishing state. The S. P. G. grant, which has been withdrawn, is to be made up by the parish, so that the services of the assistant minister, we are glad to say, will be retained without any pecuniary loss to himself.

NEW GLASGOW.—St. George's Chapel will be opened (D. V.) on Tuesday, May 9th—services at 11 and 7. There will be no great gathering of clergy (though any who come will be welcome). When the chapel is paid for it will be made over to God by act and deed of consecration in proper Episcopal offices. Preachers on the 9th—Rev. J. A. Kaulbach and Rev. D. C. Moore.

BAYFIELD.—Holy Trinity Parish.—In view of the possible resignation of our Rector at an early day, it may not be amiss to refer to his complete identification with the spiritual as well as the temporal welfare of the people under his charge. The frame of St. Mary's Church was raised on 5th October, 1876, just eleven months after his taking charge. The building was first occupied on October 14th, 1877, and consecrated on 3rd August, 1880, being then finished and furnished throughout, at a cost of \$2,000, contributed almost wholly within the bounds of the village of Bayfield. The outstation, Antigonish, on his arrival contained less than a dozen parishioners; now it numbers forty. Instead of being contented with two services

in the month, as formerly, it now demands, at least, a weekly service, with a resident assistant minister, for whose support the people are willing to contribute a large proportion. At the same time the outstation, Tracadie, through emigration to the United States, has decreased in numbers and declined in influence. With reference to Mr. Macdonald's connection with our temporal welfare, he has aided in securing for expenditure upon the Bayfield breakwater \$5,000, after an unsuccessful agitation in the same direction continued over twenty years. Improvements in other public works, including roads, always received his hearty co-operation. He employed the most energetic measures for establishing the steamship line, making this place a port of call, at one time strongly opposed by our local representative and others. He has been enthusiastic in the encouragement of our agriculturists—prominent in promoting our exhibitions for that purpose. A railway station on the H. & C. B. line at a point convenient to Bayfield, which was strongly opposed through unworthy motives, was obtained with his assistance, while exertions made by him tended in a large degree to the recent establishment of our daily mail. But not projects and measures of a local nature alone were secured and advocated by him; those of a more general character, such as railway construction and management, the furtherance of interprovincial traffic, educational questions, scientific subjects, sanitary measures, by a persistent and voluminous correspondence in the religious and secular press, received from him much aid and encouragement. Reports of lectures, public meetings, etc., some telegraphed, appeared frequently from his pen, and when the importance or nature of the subject, in his estimation, demanded it, over his signature, but generally over a *nom de plume*. Now this attention bestowed on public and secular affairs conferred unquestionable privileges upon the Church and community generally, and are duly appreciated.

NEW ROSS.—Through storm and sunshine, on ordinary or special occasions, the people of this mission appear to enjoy flocking together from every quarter to the parish church for worship; but on last Palm Sunday, now a memorable day here, they assembled with more than usual eagerness and curiosity, for their eyes were to be gladdened by a sight long and anxiously desired—the rough boarding above the altar gone and a lovely window shedding its varicoloured, gentle light within the chancel. A "long farewell" to storms beating in upon the head of the celebrant and to a "darkness which might be felt" at midday as a serious inconvenience. The window, besides three spaces in its upper tracery, has three mitre-headed spaces below devoted at memorials—to the middle to Mrs. Mary Ross (widow of the late Capt. Wm. Ross, of the 16th regiment), the right side to Mr. Michael Keddy (for some time senior Warden of this mission), and the left to young Mr. John M. Prat. It was executed by J. C. Spence, Esq., of Montreal, at a cost of \$200, and was fully paid for as soon as we received it, there being still a good balance from the window fund left for other church purposes. It proved to be a much finer piece of work than we had expected for the price, and reflects great credit on Mr. Spence's taste and skill. Besides the central subject—the Crucifixion—above and below which runs the legend, "We preach Christ and Him crucified," the window contains emblems of the *Four Evangelists*, the *Agnus Dei* and *Pelican* (to symbolize the name "Christ Church"), and in its upper tracery *Faith, Hope and Charity*. The window was placed in position on the 29th ult., and presented to view on Palm Sunday. In connection with the celebration, instead of a sermon addresses were made in turn by the missionary and Rev. H. W. Atwater, setting forth the teaching of the window, and a list of over 170 contributors read. The intimate connection between the Gospel for the day and that of the window itself, by a happy coincidence, rendered the occasion memorably interesting to all present. The sincere thanks of the missionary and parishioners are hereby tendered to many kind friends, both in the Province and in the United States, for generous and acceptable contributions towards this object.

BRIDGEWATER.—All who attended the service at Trinity Church on Easter Sunday must have been impressed with the fine manner in which the anthems and hymns were rendered by the choir, and pleased with the efficiency of the young lady who so gracefully presided at the organ. The church itself was made beautiful with appropriate mottoes for the day, and with exquisite flowers, chief among which were the majestic calla lilies. All this prepared the attention for the eloquent sermon—delivered by the earnest rector of this parish.

PARRSBORO'.—To the Parishioners of Parrsboro'.—My Dear Friends.—It affords me much pleasure to acknowledge the receipt of your unmerited favour conferred upon me during the past week. On looking back over the two years of my ministry amongst you, I can recall nothing but kindness and favours received at your hands. Having your sympathy and co-operation, my labours, which at times might have been "hard work," were turned into pleasure by the evident appreciation with which they were received. And I can truly say that in moving from Parrsboro' I felt more regret and sorrow than from any move of my former life, and particularly now when I see such a tangible proof of your lasting good-will. During my stay amongst you I received upwards of \$150 in various gifts and presents, one of which I will mention and tender publicly my thanks for, viz., the purse so kindly presented me by my Bible Class at Port Greville, from the members of which I had to part so suddenly; and now to the long list of favours I add, with much gratitude and deep feeling, your handsome gift of \$50. Please accept my thanks for this and all your past kindnesses to me, and

believe me, though I am working in a new field of labour, I do not forget my first charge, but constantly pray that God's Holy Spirit may ever be with you and abundantly bless you. In commending you all to the love of our Heavenly Father, believe me to be

Yours very faithfully,
Geo. D. HARRIS.

Lanenburg, N. S., April 21, '82.

WINDSOR.—The Church Wardens acknowledge with thanks the sum of Fifty Dollars, received through Mrs. Almon, from W. I. Fenwick, Esq., Montreal, towards the New Church Building Fund.

Geo. H. WILSON, } WARDENS.
W. KER DIMOCK, }

Windsor, May 1st, 1882.

HALIFAX.—The Rev. F. R. Murray was on Thursday last presented by a few of his parishioners with a purse containing \$156.

DIocese OF FREDERICTON.

SHEBAC.—Church of St. Martin in the Wood. (Continued).—Easter Monday was anticipated with some feeling of apprehension by most of us. It was feared that the offertory system, which has been in use during the incumbency of the present rector, would not be found to be satisfactory; but when the Treasurer, in reading the report at the Easter meeting, announced that the receipts were sufficient to meet the expenses, all of us felt rejoiced that we had adopted this Scriptural and, at the same time, easy method of meeting our liabilities. Throughout the meeting was unanimous. Several resolutions involving changes were passed—among these, one to have the chancel of the church repaired and improved, so as to make it more convenient for the right performance of Divine service; another, at the request of the rector, placed in the rector's hands the salary hitherto paid to a sexton, thus enabling him to pay the wages of his own servant man, who in return acts as sexton. From the report already referred to, the income of the coming year will, at the lowest calculation, be \$500—this including \$550, the sum reckoned on through the offertory. It is with the greatest possible thankfulness, first to the Great Head of the Church, then to our beloved rector, that I send this imperfect report of the working of our parish to your valuable paper, hoping you will not deem it too lengthy for insertion. Officers for the coming year:—Church Wardens—Sherman J. Welling, Henry A. Scovil; Vestry—Wm. J. Gilbert, O. C., John H. Bateman, Arch. Murray, John H. Murray, George Welling, F. N. Welling, M. D., E. J. Welling, W. L. C. Hanington, George E. Mills, Welling Mills, Daniel McOwen, E. Geo. Harshman, Vestry Clerk; Representative to Synod—Wm. J. Gilbert, O. C.; Delegate to D. C. S.—Hon. D. Hanington.

RESTIGOUCHE MISSION.—During the Lenten Season our daily services at Dalhousie have been well attended. The average daily attendance has been much larger than we were prepared to hope for. We think the prayers and meditations will prove a blessing to this portion of the mission. The large room of the rectory has, for the winter, been used as a chapel. We have found it more comfortable than the church during the cold weather, and the expense of lighting and heating has been very much less. We have always used the church on Sundays. During Holy Week services were held both morning and evening. The services of Good Friday at Campbellton at 10 a. m., and Dalhousie at 2.30 and 7.30 p. m., were well attended, as also were the other services in Holy Week. On Easter Day the following were the services: At Dalhousie—Holy Communion at 7.45 a. m., and Evensong with sermon at 7 p. m. At the early service there were 21 communicants. At Evensong the church was crowded. Both services were semi-choral and very hearty. The church was neatly trimmed for the season. Over the chancel arch, on blue ground, letters white and gold, was the text, "As in Adam all die, even so in Christ shall all be made alive." On the arches of the rood screen was the text, on blue ground and gold letters, "Christ our Passover is sacrificed for us; therefore let us keep the Feast." Over the entrance to the chancel a text, blue with gold letters, "Christ is risen. Alleluia!" was placed, forming the sides of a triangle. Above this was the usual gilt cross surmounting the top of the rood screen. Appropriate banners on each wall of chancel and nave completed the decorations. We needed only some cut flowers to make the church look beautiful. At Campbellton services were held at 11 a. m. and 2.30 p. m. Both were well attended and were very hearty. After Matins there was a celebration of the Holy Communion, at which 13 drew near to partake of the Holy Mysteries. From the offerings in the mission for the day, \$15.33 will be given to aid the funds of the Society for the Propagation of the Gospel in foreign parts. Meetings were held in both parishes on Easter Monday. Notice of these will probably be sent.

ST. JOHN.—Church of England Institute.—The fancy sale and high tea held by the Ladies' Association on Thursday, April 20th, was very successful. The unfavourable weather prevented a large attendance in the afternoon, but in the evening the rooms of the Institute were crowded, the proceeds amounting to \$310. Of the sum \$200 will be devoted to the library. The financial success, however, was but a secondary consideration to the pleasure and satisfaction of seeing the clergy from our different churches and so large a proportion of their congregations meeting in social intercourse to co-operate as Church people in one common object

—the support of the Church of England Institute and its various branches of work. What this work is we gather from the last annual report of the Ladies' Association: "The Marine Hospital is visited weekly, and a Christmas tree and gifts were provided for the inmates. The General Hospital is visited every Friday. The ladies read to each female patient, and to the men, if requested. A flower mission is kept up from May to November, a vase of flowers with an appropriate text being placed every Friday at the bedside of each patient." A Charitable and Missionary Aid Society has also recently been formed, and an appropriation made to it from the proceeds of the sale. Such is the direct work of the Ladies' Association, which now numbers 150 members. Indirectly, its influence is almost more important. The circulation of good, instructive, interesting books must be of great benefit to the young people, who, for \$1 a year, have access to the pleasant reading-room and a well-selected library—a great boon in St. John, where the books lost in the fire of 1877 have not yet been replaced. Then the training of women to work together in a systematic, business-like manner will probably give greater efficiency to any Church work they may in future undertake. The Association has its President, Vice-President, standing committees, etc. And lastly, the blending of the various congregations tends to promote a harmony and unity of feeling most desirable at a time when differences of thought seem to threaten disunion. As this paragraph concerns chiefly the Ladies' Association, nothing has been said of the ordinary members. They number 107, with an annual subscription of \$3.00.

The Trinity Chimes.—Probably no man in this community was more pleased with himself and all the world than John Seats, Esq., Warden of Trinity Church, as, yesterday afternoon, his eye took in the large gathering of his fellow-citizens, ladies and gentlemen, girls and boys, that gathered in the vacant lot of Trinity Church, on Germain street, and as his and their ears drank in the sweet tones of the chimes of Trinity, then rung for the first time. The bells are yet hardly in position, but advantage was taken of the English Bell Ringers to see what could be done, and Mr. Smith, who is putting up the bells, made such arrangements that they could be played. The fine, clear tones rung out sweetly upon the air. The "players played uppe" Redhead, 47; Home, Sweet Home; Aurelia; Sicilian Measures; Rock of Ages; St. Peter's; Nicaea; Daily, Daily Sing the Praises; London (New); Quam Delecta; St. Fulbert; St. Gertrude—Sullivan; and we can safely say nothing has given more satisfaction in St. John for many years. The Trinity Chimes will be one of our city institutions.—Globe.

DIocese OF MONTREAL.

(From our own Correspondents.)

CLARENCEVILLE.—(Continued).—Special thanks were given to Miss Cornelia Rowe, organist, and the choir—gratitude being also felt towards Miss Allen, the Rector's daughter, for the able and kind manner in which, on various occasions, she presided at the organ in the absence of the regular organist, rendering music with much sweet taste. The financial condition of the church is most cheering, much headway having been made since last Easter. Altogether, this Vestry meeting was a happy and encouraging one. At St. Thomas' Church Vestry meeting, held in the afternoon of Easter Monday, the Rector's Warden appointed is Lyman H. Derrick, Esq.; People's Warden, Mr. Lewis Fadden; the Delegates, Messrs. John McLelland and Philip Derrick. Votes of thanks were here also given to the various officers of the church, special mention being made of the outgoing Wardens—Mr. Rodney Derrick particularly—having successfully brought up the finances of the church to a flourishing condition, a large sum being in hand towards the repairs and embellishment of the church. Miss Agnes Derrick, the organist, and the choir were voted a very hearty vote of thanks. Both here and at St. George's Church it was felt that something more than mere votes of thanks ought to be given to make gratitude tangible. A resolution of condolence with the family of the late Delegate to the Synod and prominent Church member, P. Calvin Derrick, Esq., was passed, expressing the keen and great loss of this Vestry as well. All things considered, the Rector and people may well thank God, and take courage for the future, looking for continued blessing to go on and "prosper." And "prosper" the parishes surely will if, with God's blessing, the dear ladies of the two churches do in the future as they have done in the past—work hard and lovingly for "our Jesus" (Ps. cxxii. 6-9).

MONTREAL.—The Rev. Mr. Walters, on Sunday, 23rd, preached his farewell sermon to a large congregation. He reviewed his work in connection with Trinity Church, and from that review gathered that the Church was required in that district, and he had hoped all along, seemingly in vain however, that the building would be redeemed and preserved to the Church. He expressed his opinion strongly to the effect that a congregationalism was growing in our community which was slowly destroying the brotherhood feeling that should be found among Churchmen everywhere. The key of the building was to be handed over to the Loan and Trust Company on Tuesday following.

ACCESSION TO THE CHURCH.—Mr. Brick, a minister of the Wesleyan Body, and until lately in their work in Mansonville, Eastern Townships, has left them and returned to the Church of his fathers and his youth. He has been accepted as a candidate for Orders in the North-West Territory under Bishop Bompas.

THE annual Easter Monday meetings throughout the Diocese seem to have all been of a very satisfactory character.

NOTHING of a public character has further transpired relative to Canon Baldwin as successor to the late Dean Grasset of St. James', Toronto.

ADAMSVILLE.—The Church in this place, originally built for a "union" house of worship, and at the sole expense of Mr. Adams, from whom the village gets its name, has been generously, and from a love to the Church, deeded by him, without reservation, to the Bishop. It is a handsome, well finished brick building, completely furnished from the bell in the turret to the altar in the chancel. It is not often "union" buildings have as much of a Churchly character about them as this has.

EASTER-TIDE is being enlivened through the weeks by concerts or banquets given under congregational promptings either for clergy and choirs or for some desirable object. We heard of a very successful concert, both as to the talent displayed and the patronage given, in connection with St. Thomas' Church. Another at Hachelaga in connection with St. Mary's, and a grand supper or banquet in connection with St. John the Evangelist's to the choir and clergy. About 75 guests sat down to the table, the guests being waited on by the ladies of the congregation. The table was most bountifully spread and brilliantly lighted and decorated, the handsome statue presented to Mr. Robinson occupying a prominent position.

EASTERN TOWNSHIPS.—A novel present was made to the zealous and popular rector of Coaticook, the Rev. Mr. Foster, a few days ago. He was presented with a receipt for the costs in a lawsuit, in which he was the defendant.

The *ad eundem* degree of M. D. was last week conferred on Dr. J. B. Gibson by the convocation of "Bishop's College." The same honorary distinction was also conferred on Dr. A. D. Stevens of Dunham. Both were merited compliments.

KNOWLTON.—To this parish the Bishop, from the names submitted to him, has nominated the Rev. Sept. Thicke, at present assistant to Rev. Canon Carmichael, of Hamilton, and formerly Incumbent of Aylwin on the Gatineau.

DIocese OF QUEBEC.

(From our own Correspondents.)

PASPERIAC.—At the annual Vestry meeting, the Rector, Rev. Thos. Blaylock, presiding, Geo. Romeril, Esq., the Treasurer, presented his report, which was received and a hearty vote of thanks passed for the efficient way in which he had discharged his duties. The Church here owes much to the house of Chas. Robin & Co., which Mr. Romeril represents. The report showed a good balance in favor of the church. Arrangements were made for paying the remaining debt on the Rectory of the united parishes of New Carlisle and Pasperiac. \$100 were paid by the meeting, and the balance \$200 advanced by a gentleman present. Mr. John Scott, Jr., and Mr. H. Newman were elected Wardens. On Easter Sunday the Church was well filled. Nearly half remained for the Communion.

AT NEW CARLISLE, Daniel Carcaud, Esq., the treasurer, read his report which showed a balance in favor of the Church. The financial prospects for the present year, the first year that the parish has been self-supporting, are very good, thanks to the zeal of the wardens, and the treasurer. Mr. James Walker and Mr. James W. Assels were elected Wardens. The services on Easter Sunday were well attended, the offertory for the Rector large, and the communicants at the early communion numerous.

THREE RIVERS.—Mr. Arthur Ritchie was re-elected Peoples' Warden, and Capt. E. Bradley was re-appointed Clergyman's Warden, and Delegate to the Synod.

LEVIS.—The congregation of the Church of the Holy Trinity propose holding a bazaar in the middle of June, and have for some time past been busily preparing for it. The object in view is the increasing of a fund already begun for the erection of a building to serve as a Sunday-school house and possibly as a day-school, and also for entertainments, lectures, meetings and parochial gatherings. Any help or contributions in money, or materials, or work will be thankfully received by Mrs. Skillen, the President of the "Willing Workers," or by any of the members of the association, or may be sent to the Rectory in the care of Rev. Ernest King. The object is manifestly a most important one and the congregation is neither large nor rich; it is hoped, therefore, that much material aid will be kindly given by friends and brethren who do not live within the bounds of the parish, but who may be disposed and able to shew their generosity towards such a benevolent enterprise.

RIVIERE DE LOUP EN BAS.—"The Railroad Temperance Association" continues to flourish. There are 130 names on the pledge list, and it is evident that a decided healthy public opinion is being developed in the place in regard to the serious matter of drinking. The Thursday evening entertainment in connection with the Association are still going on with unabated interest. A valuable address was recently given at one of the meetings by the Vice-President, Dr. C. A. Dube.

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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.

THE CENSUS RETURNS FOR 1881.

The first volume of the Census of the Dominion, taken last year, has been published, and is full of interest to every Canadian. The total population in Canada in April, 1871, was 3,635,074 souls, and in April, 1881, 4,324,810 souls, an increase during the decade of 689,786 people. The increase by provinces in this period was as follows:—

Province.	1871.	1881.	Increase.
P. E. Island	94,021	108,871	14,850
Nova Scotia	387,800	440,572	52,772
New Brunswick	285,594	321,233	35,639
Quebec	1,191,516	1,359,027	167,511
Ontario	1,620,861	1,923,228	302,377
Manitoba	18,995	63,954	46,959
British Columbia	36,247	49,459	13,212
The Territories	56,446

The population of the principal cities of the Dominion has augmented as follows:—

City.	1871.	1881.	Increase.
Montreal	107,225	140,747	33,522
Toronto	56,092	86,415	30,323
Quebec	59,699	62,446	2,747
Halifax	29,582	36,100	6,518
Hamilton	26,716	35,961	9,245
Ottawa	21,545	27,412	5,867
St. John	28,805	26,127
London	15,826	19,746	3,920
Kingston	12,407	14,091	1,684
Charlottetown	8,802	11,485	2,678
Guelph	6,878	9,890	3,012
St. Catharines	7,864	9,631	1,767
Three Rivers	7,570	8,670	1,100
Winnipeg	241	7,985	7,744
Sherbrooke	4,432	7,227	2,795

The Religious Statistics are particularly interesting. From them it would appear as if the Church of England and the Presbyterians had grown the least, and the Methodists the most, but we think we shall be able to show in a future article that the Church has made a real and substantial gain much beyond what the figures imply.

The following are the tables for the several Provinces, and for the entire Dominion, both for 1871 and 1881:—

ONTARIO.			
	1871.	1881.	
Methodists	462,264	591,503	
Presbyterians	356,442	417,749	
Church of England	330,995	366,539	
Roman Catholics	275,162	320,839	
Baptists	96,630	106,680	
QUEBEC.			
	1871.	1881.	
Roman Catholics	1,019,850	1,170,718	
Church of England	62,449	68,797	
Presbyterians	45,165	50,287	
Methodists	34,101	39,221	
Baptists	8,686	8,853	
NEW BRUNSWICK.			
	1871.	1881.	
Roman Catholics	93,016	109,091	
Church of England	45,481	46,768	
Baptists	42,729	49,449	
Free Baptists	27,863	31,603	
Presbyterians	38,852	42,888	
Methodists	29,862	35,506	

NOVA SCOTIA.			
	1871.	1881.	
Presbyterians	104,530	112,477	
Roman Catholics	102,001	117,487	
Church of England	55,124	60,255	
Methodists	40,871	50,811	
Baptists (all sorts)	73,430	83,761	

The per centage of gain of these five religious bodies for the ten years is:—

ONTARIO.			
Methodists	30	per cent.	
Presbyterians	17	"	
Roman Catholics	17	"	
Church of England	10	"	
Baptists	10	"	

QUEBEC.			
Methodists	14	per cent.	
Roman Catholics	14	"	
Church of England	10	"	
Presbyterians	9	"	
Baptists	2	"	

NEW BRUNSWICK.			
Methodists	19	per cent.	
Roman Catholics	17	"	
Baptists	15	"	
Free Baptists	13	"	
Presbyterians	10	"	
Church of England	3	"	

NOVA SCOTIA.			
Methodists	24	per cent.	
Roman Catholics	15	"	
Baptists (all sorts)	14	"	
Church of England	10	"	
Presbyterians	7	"	

The religious statistics for the smaller Provinces for 1881, are:—

PRINCE EDWARD ISLAND.			
Roman Catholics	47,115		
Church of England	7,192		
Presbyterians	33,835		
Baptists	5,588		
Free Baptists	648		
Methodists	13,485		

MANITOBA.			
Baptists	1,638		
Free Baptists	35		
Roman Catholics	12,246		
Church of England	14,297		
Methodists	9,470		
Presbyterians	14,292		

BRITISH COLUMBIA.			
Baptists	424		
Free Baptists	10		
Roman Catholics	10,043		
Church of England	7,804		
Methodists	3,516		
Presbyterians	6,095		

THE TERRITORIES.			
Baptists	12		
Free Baptists	8		
Roman Catholics	4,443		
Church of England	3,166		
Methodists	461		
Presbyterians	531		

Taking these five principal bodies, their relative strength is as follows:—

Roman Catholic	1,791,982
Methodist	743,059
Presbyterian	676,174
Church of England	577,414
Baptist	296,525

It appears, therefore, that over one-third of the population profess the Roman Catholic faith, the Methodist body ranking second in numerical strength, the Presbyterian third, the Church fourth, and the Baptists occupy fifth place.

According to these figures, the Church of England ranks first in Manitoba, second in Quebec, British Columbia, and the Territories, third in New Brunswick and Ontario, and fourth in Nova Scotia and Prince Edward Island. The Roman Catholics rank first in Quebec, New Brunswick, Nova Scotia, P. E. Island, and British Columbia, third in Manitoba, and fourth in Ontario. The Methodists rank first in Ontario, third in Prince Edward Island, fourth in Quebec, Manitoba, British Columbia and the Territories, and fifth in New Brunswick and Nova Scotia. The Presbyterians rank second in Ontario, Nova Scotia, Prince Edward Island, and Manitoba, third in Quebec, British Columbia, and the Territories, and fourth in New Brunswick.

The Baptists rank second in New Brunswick, third in Nova Scotia, and fifth in Ontario, Quebec, Prince Edward Island, Manitoba, British Columbia, and the Territories.

EASTER AMONG THE BAPTISTS.

The *Religious Intelligencer* of New Brunswick (Free Baptist) delights in having a fling now and then at the Church of England and at what it is pleased to call ritualism. We were, therefore, considerably amused in reading in the Editor's own Church at Fredericton the following "ritualism" at an *Easter Service*:—The "Easter cross" hanging from the arch, and the pots of flowers. "Oh consistency thou art a jewel!"

FREE BAPTIST CHURCH.

The service in the Free Baptist Church on Sunday morning was well attended, and was conducted in a manner befitting the day. The choir opened the service with the anthem, "Christ the Lord is risen to-day," which was sung very nicely, the soprano solo, by Miss Ada Turner, being sung well and in good voice. After another hymn, a Scripture lesson, prayer and hymn, the Pastor proceeded to his discourse on the Resurrection. In the evening the service was given over to the Sabbath School, which gave an Easter Concert. This is something out of the general order of affairs on Sunday evening; but it was very enjoyable, as it was entirely made up from Scripture. The children acquitted themselves well during the evening, singing and reciting their parts very nicely. It consisted of music, recitations, part pieces and readings by the Superintendent, responded to by the members of the school. Over the platform was erected an arch, on which was placed the motto of the concert—"The Lord is Risen"—in large tinsel letters, and from the centre of it hung a beautiful Easter cross, decorated with flowers. All along the front of the platform was placed pots of handsome lilies, geraniums, etc., which added very much to the appearance of the interior. The collection taken was in aid of the furnishing fund for the Infant Class Room, and was quite large—the church being literally packed.

OUR readers' attention is directed to the remarks of "Inquirer" in another column. His questions are of a very serious and important character and require an answer. If it be true that St. Francois Xavier College gets the County Academy Grant, while King's College does not, then it should be the duty of every Churchman to vote and work against a Government which has shown so offensive and unfair a preference for the Romanists. Let us have fair play. The Churchmen of this country have not yet reached the depth that they will quietly submit in the interests of any political party to have their dearest rights betrayed into the hands of their opponents, although they are quite ready that others equally with themselves shall enjoy all the blessings and freedom which appertain to a Protestant country governed by Protestant laws.

THE Presbyterian Synod of Hamilton and London has appointed a deputation to wait upon the Ontario Government with the view of having the Bible used as a text-book in the Public Schools of the Province, it being, however, distinctly understood that any Public School Board for local reasons may exempt such school section from the operation of the Act contemplated. The question is to be brought before the attention of other denominations.

Even Presbyterians are beginning to view with alarm the results of our godless school system. Well, the Church of England has ever held but one view on the subject.

ALGOMA.—As will be seen elsewhere, the Rev. Dr. Sullivan, Rector of St. George's Church, Montreal, has been elected to this vacant See. The choice is to our minds the very best that could have been made, and Dr. Sullivan has shown the true Apostolic spirit in accepting the position. The election, we are persuaded, will give universal satisfaction to Churchmen throughout the Dominion, while the well-known eloquence, energy, and administrative ability of the Bishop-elect augur a successful carrying-out of his noble and self-sacrificing predecessor's work.

DURING the past year, that is to say between the 15th April, 1881, and the 15th April, 1882, the CHURCH GUARDIAN has taken note of the admission of fifty-four ministers of the sects into the Church. Of these, two had been Universalists, sixteen were Methodists, six Roman Catholic priests, nine Baptists, eight Congregational, five Presbyterians, one in Moravian orders, one Jewish Rabbi, one Reformed Episcopal, two Unitarians, two Independents and one Lutheran.

CARDINAL WISEMAN said that if he could have the children England would be (Roman) Catholic in twenty years. How much wiser he was in his generation than the blind parents who do not hesitate to send their children to Romish schools to the neglect of their own. They say for themselves, in the Lord's prayer, "Lead us not into temptation," but do not consider temptation a danger to their children.

MISCELLANEA.

I have before me a most interesting little English publication called "Our Work at Home and Abroad." It is issued monthly by an association of charitable persons in London, who are earnest labourers in the good work of relieving poverty and distress. Among their good works are providing a seaside home for poor, sick children; providing free breakfasts for little starving waifs in London; taking down to the poorer class of dock labourers wholesome meals sold at cost and charges; besides special efforts for sailors and other labourers. It gives very mingled feelings of pain and pleasure to read their reports—pain to read of so much poverty and suffering—of little children standing with bare feet on the cold pavement, anxiously watching lest the rapidly diminishing breakfasts should be all gone before their turn comes—of a disappointed mother, who had hoped that her child's life, just flickering after a long fever, might be saved in the seaside home, turning away sorrowful but submissive, and going back to watch, in a sunless slum, the little life go out with pain; but it is a pleasure to read of men and women, to whom God has given leisure, spending not merely money but their time and labour, and going down to minister with their own hands to the poor and needy. These little pamphlets are more valuable contributions to the apologetic literature of the day than many learned treatises. They shew Christianity at work—at its own true work.

Nor are the subscription and donation lists, occasionally published, without their pleasant lesson. Here, it may be said that "the rich and the poor meet together." Checks for £100, and amounts of 10 or 20 guineas are in the same list as a shilling from a servant, or a few shillings from a Sunday School class. As in England, it is very unusual for any but children of the poorer classes to attend

Sunday Schools, these last will represent the penies of poor children.

But there is one part of the book that awakens feelings very different from those just spoken of—one part that it is difficult to read without strong indignation. One of the objects of the Association is to assist Foreign Missions. In the notice under this head we read:—"The destitution and squalor of many of our Church and Mission Chapels in THE COLONIES and heathen lands would hardly be credited," &c. One turns with some little curiosity to see where some of these "destitute and squalid" Colonial Churches are. Information on the point is given in the April number, page 113. There we can read that in Halifax there was a Church which the "Missionary in charge" found "in a disgraceful state," its necessities were relieved by a grant to the value of £12 stg. And naturally this sort of thing spreads. A grant was made to a congregation in a wealthy rural district in Nova Scotia; this was heard of in the neighbouring town, and it induces an application for Sunday School books. The claim is strengthened by the mention of the fact that "our College is situated in the Parish." Value of grant £7. In Nova Scotia and New Brunswick (including grants to both Halifax and St. John) no less than 10 places were, in one year, aided by gifts, amounting in value to £85 10s. stg., from offerings given for destitute and squalid Churches and Chapels in Colonies and heathen lands. The coupling of "Colonists" and "Heathens" is not flattering; but we have only ourselves to thank for it.

It may be said that wealthy people in England like to give ornaments and decorations to Colonial Churches, and that when a congregation is with difficulty supplying the necessary salaries and contingent expenses it cannot be asked for more. The obvious reply is—that it shews a more manly independence to do without a luxury than to beg for it; and further, that until the furniture of a church at least equals in beauty and costliness the furniture of the drawing rooms (or best rooms) of the congregation, the congregation have not done all they can and ought themselves to do. But it is not necessary to discuss these points. It is not merely luxuries that have been given; such absolutely necessary things as a Bible for the service, Sunday School Books, Communion Vessels have been granted. Does it not look as though from having been so long supported by eleemosynary grants from "venerable societies" in England we have pauperism ingrained in our constitution.

It is much to be wished that there were some clear understanding about the use of the term "missionary." No doubt, etymologically, it means any one who has been sent, and so will bear as wide an application as we choose to give it. But it is equally true that in its popular sense it suggests the idea of one sent to a heathen land. Whether it is from the romance connected with the name, or from its having a good leverage to move the feelings, or from carelessness about the use of words, or from some worthier but recondite motive, its inaccurate use is much affected by many, and is even sanctioned by the official Synod and Diocesan reports. Still, when applied to men working in a country civilized and Christian, it is at the best an incongruous term. But as long as we continue to use it as we have done, so long others will continue to couple together "Colonists" and "Heathens."

OURS.

NOTES ON THE CHRISTIAN YEAR.

BY REV. G. OSBORNE TROOP.

No. V.

The three Collects for Good Friday are taken from the Sarum Missal, the third being a combination of several prayers into one. The *Ancient Collect* for the Vigil of Easter or *Easter Eve* ran as follows:—"O God, who didst illuminate this most holy night by the glory of our Lord's Resurrection; preserve in Thy new-born family the spirit of adoption which Thou hast given: that being renewed both in body and mind, they may render unto Thee a pure service, through the same our Lord." This was dropped at the Reformation, nor was any Collect substituted until 1637, when the following was inserted in the Prayer Book prepared for Scotland:—"O most gracious God, look upon us in mercy, and grant, that as we are baptized into the death of Thy Son, our Saviour Jesus Christ, so by our true and hearty repentance all our sins may be buried with Him, and we not fear the grave; that as Christ was raised up from the dead by the glory of Thee, O Father, so we may walk in newness of life, but our sins never be able to rise in judgment against us, and that for the merit of Jesus Christ, that died, was buried, and rose again for us." This, it will be seen, formed the basis of our present beautiful Collect, which was constructed in 1661. It is interesting to note that the reference to our *Baptism* into the death of Christ commemorates the custom which prevailed in the primitive Church of administering Baptism on Easter Eve. The *Ancient Epistle and Gospel* for this Vigil were also selected with reference both to Baptism and the Resurrection. Our present Epistle and Gospel are both new, having been introduced in 1549. We may here note that *Jerome* (about A.D. 378) is said to have selected the Epistles and Gospels, taken as a whole, and to have appointed them for the same days as now. Before that date the choice was left to the Bishop or to the officiating Minister. At first they were the New Testament Lessons; and in the Greek Church the Epistle, according to ancient custom, is still called the *Apostle*, evidently because taken from the Apostolic writings.

The observance of *Vigils* may be probably traced to the night services at first made necessary by persecution, and afterwards kept up especially on the eve of any festival. It will also be remembered that the Jews always begin their Sabbaths and Festivals at sunset on the preceding day, and their custom may have influenced the early Christians. The Vigil of Easter is one of peculiar solemnity. The ancient services on this Eve continued until after midnight, that the earliest dawn might be welcomed of the glorious Resurrection morn. Longing Christian hearts were probably made the more eagerly watchful by a tradition that the Second Coming of our Blessed Lord would take place in the night of Easter Eve. But from even the most sober point of view there is a special charm about this solemn Vigil. The agonizing conflict on the Cross is over, and in the restful joy of certain victory we listen for the first echo of the Angels' message, "HE IS RISEN!" The word has come; and on and on from heart to heart the glorious tidings speed, until all Christendom is thrilling with the holy triumph of our Saviour's victory. Day of days! Christ is risen! "O Death, where is thy sting! O Grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. BUT THANKS BE TO GOD, WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST!"

SERMON ON DIOCESAN MISSIONS, BY THE BISHOP OF MONTREAL.

(Concluded.)

The Holy Spirit offers no premium on presumption. Our Lord Himself was thirty years old when He entered on his ministry, and we know that His youth was marked by spiritual and mental progress; that He was strong in spirit and filled with wisdom, and we are sure that Joseph, "the just man," and Mary "highly favored of the Lord," chosen by God as

the guardians of His infancy and youth, were equal to their trust. Who, then, should run unprepared into the work of the ministry under the impression that the ministers of the Lord may be men without learning. Jesus spent thirty years in preparation for only three years ministry. Again, the Apostles have been charged with want of learning; but in what did the want consist? Not in ignorance of Moses and the Prophets—their writings prove that they were familiar with the psalms of David and with the history of their country; that they were well acquainted with the hopes and aspirations of their nation and with the need of national reform, both moral and religious. And then the first preachers of the Gospel enjoyed the highest and best instruction it was possible to receive. They had the presence of the Lord Jesus, beginning from the baptism of John to that same day when He was taken up from them. What better preparation, what higher education could any body of men have had? I do not believe that clergymen will succeed in their calling with simply a pious impulse to guide their words and works; they need a full course of instruction, especially in the word of God; they must be competent to instruct the ignorant, confirm the wavering and encourage the weak. I know that all men cannot have the same advantages nor the same opportunities. In former times men were obliged to make the most of such opportunities as they had, but every day removes us further from that state of things.

We in Montreal have our handsome college building and the beginning of an endowment fund. We, at all events, must not be content with anything short of a well educated clergy. A few years more and we may hope to have sons of our own learned in divinity and classic lore who will give us the love and devotion of a natural and filial attachment and the loyal service of Christian patriots. Build up, therefore, with your substance and sustain with your loving prayers this youngest and not least of our Church institutions. In the meantime we must use every good means to prove our true existence as a Church. The good news of sin forgiven and eternal life regained must be proclaimed to the poor. Notwithstanding, however, my recognition of this present necessity, I am not willing to admit to the pastorate of vacant missions men who will not be actual gain to the diocese. The remuneration promised is very small, and we cannot reasonably expect that clergymen who constantly change from one cure of souls to another, from one diocese to another, simply because in the new sphere of duty they hope to prosper, temporally better than in the past, are the most useful or the most stable of men. They get a wandering habit. I do not say this in blame or displeasure. I know too well that this bad expedient is sometimes the only one possible. I give these explanations because I want to make three things plain to you: 1st. We must foster the Theological College. 2nd. We must allow the candidates for ordination the full time required to make them efficient ministers; and 3rd. We must raise the stipends of the missionary clergy. Why should any home, any way of living (short of starvation) be thought good enough for our country clergy. We need good men for country work—men feeble either in body or mind are worse than useless; they cumber the ground. Why should not country livings approximate comparatively in value our town livings. If I had means of payment I would now seek men in the prime of life, with physical and mental energy, to fill the vacant missions; and I could get them. But how can I urge such persons to come amongst us? They have a right to choose where they will exercise their talents; and they need never be at a loss for work. People are thankful and ready to offer such men the best of their substance. Do not mistake me. The clergy are not self-seeking, money will not buy a good missionary, but good men fear debt. What is \$600 per annum to a man who must keep a horse? And remember the hard climate—the snow and ice, the many difficulties which must be faced. They cannot or they ought not to cultivate land. A farming clergy are not acceptable to a farming community. How would you regard a city clergyman who could compete with you in trade or on the exchange? I might say much more; I have surely said enough to awaken your interest. I do not seek money now.

At an early day, as I am informed, collectors will go from house to house throughout the congregations to receive the annual subscriptions for the mission fund. Kindly welcome these good friends of the Church; respond liberally. The need must annually recur; the poor will never cease out of the land. I do not mean idle people, vicious people, self-indulgent people, paupers, I mean our most useful members, who break up the ground, who render fertile, health-giving, generous our broad acres, who search the depths of our mines. Will rich men do this? Will men and women nursed in the lap of luxury go and plant themselves in our backwoods? Will they take up a farm in the Gore or Mille Isles, or settle in Portland or Thorne? They could not if they would. True the working classes cannot do without you, but neither can you do without them. Your health and comfort depends on them. They toil that you may enjoy. Shall we neglect to send them the spiritual sustenance which they crave? If we do sin lieth at the door, and like some crouching wild beast will spring upon and destroy us. In conclusion, I remind you how the heart of our blessed Lord went out to the laborers in the field—how much of his teaching is drawn from peasant life. Remember how they followed Him over the hills of Galilee; how He fed them with the bread of life first, and then with needed bodily food lest they should faint by the way. It cannot, then, be a matter of indifference whether or no we feed His sheep in the wilderness now. Beloved, lay the matter to heart, take for your pattern the perfect example of Jesus; succour the needy; rescue the perishing, that at the last you may be enabled to enter into the joy of your Lord.

Note.—Pending some general plan for increasing the stipends of the clergy, I should like that means be devised for making an additional grant of \$100 to all missionary clergymen who have served ten years continuously in the Diocese, and whose income is less than \$700 per annum.

Correspondence.

RE-ACTION.

(To the Editors of the Church Guardian.)

SIRS,—Some of our church people have been slow to take all the good of their own system—or to see why beauty in nature should be applied to God's house.

Easter this year has been prolific of fruit amongst Presbyterians and others, which in turn is very wholesome for those to whom I have referred.

I live in the country; the butcher and baker are in the habit of calling on certain days, Friday being one. On Maunday Thursday they both came (no concerted action) saying, "I came to day because to-morrow will be Good Friday." Neither attend Church of England services.

I was present at a funeral when two Presbyterian ministers officiated during Easter week. The Resurrection was more than usually prominent in Scripture and Prayer.

I met a Congregationalist gentleman the other day from the United States. He said "the Protestant Episcopal Church is educating our people to keep Easter beyond themselves. As regards Easter, Talmage's Presbyterian Church, I believe, spends as much for Easter flowers as all the Protestant Episcopal Churches in the city. There is a huge mound of them before his mighty organ."

In the Capital of our Dominion, I find at the *Baptist Tabernacle*, Special Easter Service, the Hymns, Anthem, and Sermon, had reference to the Resurrection of the Lord, Text, Rev. i., 17, 18—"I am He that liveth, etc., as dead, etc." At *Daly Street Presbyterian Church*, Text, "The Lord is Risen, indeed." The preacher, Rev. W. D. Armstrong, M. A., said—"Every Sabbath, or, in this connection, we should say, Lord's Day morning attests the belief of the Church in the Resurrection of Christ; but it is well to have one day in the year, whether we be chronologically correct or not, in which in the assemblies of God's people, in their hearts and in their lips there should be one subject and one thought, and that the grandest of facts—The Lord is risen indeed."

Why do some of us undervalue those things

which keen-sighted men who differ from us are ready to appropriate?

WATCHMAN.

GOVERNMENT GRANTS TO ROMAN CATHOLIC COLLEGES.

(To the Editors of the Church Guardian.)

SIRS,—From the last Annual Report of the Superintendent of Education, it seems that the thin end of the wedge has already been introduced, and a distinction made between Roman Catholic Educational Institutions and those of other denominations. I allude to the fact that I presume through the influence of the Attorney General, the representative of Antigonish, and of the Roman Catholic Hierarchy) an annual grant of six hundred dollars is now made to St. Francis Xavier College, as a *County Academy*.

The Superintendent in this Report says—"I am of opinion that a system involving the recognition of High School work, wherever done, and yet doing justice to enterprising localities undertaking large expenditures in this regard, is quite within the limits of possibility. The character of the work done in the Academic department of St. Francis Xavier College, which has since last summer occupied the place of a County Academy."

Leaving it to others to answer the question, why such a system should be impossible in regard to existing Colleges, I would ask:—

1. Is the Academic department of St. Francis Xavier College conducted in the same way as the *bona fide* County Academies? More particularly,

(a). Is it under the control of a Board of Trustees elected by the ratepayers of the School Section?

(b). Is ample accommodation provided in its lower departments (if such there be) for all children belonging to the Section?

(c). Is the school thoroughly graded in accordance with law?

(d). Are the text books in use those, and the only, prescribed by the Council of Public Instruction?

2. Is the Academic department, in point of fact, the High School of the Section, recognized and used as such by the non-Roman Catholic part of the population?

3. Has the Council of Public Instruction offered the County Academy grant to Windsor and Horton under the same conditions as to Antigonish?

4. If these questions cannot be answered in the affirmative, is there not an evasion of the spirit of the School Act, and does not St. Francis Xavier College receive the Government grant, not as a County Academy, which it is not, but, in its true character, as a Roman Catholic Institution?

Yours,

ENQUIRER.

Family Department.

CLAIRE.

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

It was not only the "attraction of opposites" which had bound these two young hearts together, but in an equal degree the force of peculiar circumstances. Claire Du Plessis had lost her fair young English mother when she was a fragile little child of five or six years, and Ursule, the faithful nurse, who had watched the Countess lose the happy brightness of her spirit and the fresh beauty of her face and sink to an early grave a broken-hearted woman, clung with a still sonder devotion to the lonely little one, confided by those dying lips to her love and care.

Claire mourned her mother in a silent, piteous fashion that wrung the woman's heart, and she cast about in her mind for means to divert the child's thoughts from her grief. A companion—yes, that was what the little one wanted; she needed something to brighten her young life, and Ursule, with all her patient, faithful love, could not do that. She

passed in review the village children, but the little rough creatures were cast in a mould too dissimilar to her fair, fragile blossom. No, there was none to be thought of, except little Marthe Duval, the *Intendant's* daughter, and Ursule hesitated to admit that little maiden, greatly inferior though she was to the other village children, to any intimacy with her own Demoiselle. It was not on the score of the children being socially so far removed from each other that simple Ursule hesitated, but because she had a suspicion—a well grounded suspicion—that the little Duvals' mother was not training her children in the Faith which Ursule held with such unquestioning devotion. Was it not rumoured in the village that Madame Duval never went to confession? Ursule had but rarely seen her at mass. Had not Antoine Duval shortly after his father's death, as soon as he had become *Intendant* in his place, made a journey into Holland and brought back a Dutch wife, who, if not an actual heretic, was certainly suspected of being such. So Ursule, for a while, put aside the thought of little Marthe as a play-fellow for Claire, until at last, driven to her wits' end by the sight of that white little face to which smiles came so infrequently, and almost in despair she resolved to hazard the experiment. Madame Duval smiled, a quiet smile, at Ursule's request, somewhat ungraciously preferred, that little Marthe should come up to the Castle for an afternoon to amuse the Demoiselle, but consented willingly, for her kind heart ached for the motherless child whom she would so gladly have cared for with her own little ones.

So Marthe, in a clean, homespun dress, and holding Ursule by the hand, made her first entry into the Castle, and at this very first visit effected an entrance into the affections of the little daughter of the name.

Ursule sitting with her spindle in a corner of the turret-chamber, with its faded amber hangings, that had once been the boudoir of the late Countess, could not but note with approval the cheery little maiden, with her pleasant, unselfish ways, who seemed to feel instinctively that Claire needed comforting. In the sweet, mysterious way in which children get at one another's hearts, the *Intendant's* little daughter seemed to possess the secret which would bring smiles to the dejected face and brightness to the sad eyes of her small companion.

"*Reviens bientôt, bientôt,*" said Claire, when it was time for Marthe to go home, "I like you, little girl."

"And I like you," replied Marthe, as she clasped her little brown hands about the Demoiselle's neck; "You are as pretty as mother's white rose, and when I come again I shall bring Felix. You will love Felix—everybody does." And Ursule did not object; for if Felix bore a brother's likeness to Marthe, the nurse could not but admit that Madame Duval, heretic or not, had brought up her children in a Christian fashion.

Marthe soon made good her promise, and Felix, with his superior wisdom and experience, being a boy, whereas the others were only *girls*, and being one year older than his sister and three than Claire, soon became an important element in the children's intercourse. He was a handsome, manly fellow of eight, quite chivalrous to the little girls, and always devising plans to amuse them, as he termed it, with a due sense of his own superiority.

Claire loved Ursule tenderly, and the *Intendant's* children soon learned to love her also, for she was as kind as she was vigilant, and the happier they were, the better was she pleased. In the late autumn and winter months many happy hours were spent in the Castle. The long, oaken corridors and lofty halls re-echoed with childish laughter as the little ones played together or chased each other with flying feet. Oftentimes, too, in the *amber* boudoir they would sit around the cheery fire roasting chesnuts in the embers or devoutly listening to Ursule's stories, sometimes of fairies, sometimes of saints. But it was in the summer, the long, golden summer, that they were happiest. The pine forest, with its soft, mysterious shadows, the long, long aisles of mighty trees, traversed by slanting sunbeams, the smooth carpet of fallen spines, so pleasant to the feet, the aromatic perfume, the murmurs of the wind, now a faint, far-reaching whisper, and again a murmur like the

murmur of the sea—who that has lived, and above all lived in childhood, among the pine woods but must love them with an abiding love? who, be he ever so great a poet, can put into words the charm of their wondrous solitude?

It was here, when the summer had fairly established his reign, that the little Duvals and Claire Du Plessis and Ursule, with her inevitable distaff, would spend long afternoons of perfect contentment. Ursule, established in some cosy nook, now crooning old ballads to herself, now telling her beads, when not engaged in twirling her distaff, would watch the children's play. Madame Duval was well content that Marthe and Felix should be under the nurse's charge with the little Demoiselle. The *Intendant's* wife was a calm, silent woman, always feeling herself an exile, but never expressing the feeling, a good house-wife, loving her children fondly in her own, undemonstrative way, and instructing them, as far as she dared, in what she herself had learned of religion. From her husband she would have met with no opposition, for, like many of his time and nation, he was possessed with a deadly indifference to religion of every form, but his wife's ambition centered in her boy, and her intense desire that Felix should receive a superior education made her embrace the only opportunity which offered, and deny herself in every way possible that she might pay Pere Quentin, the old priest, for giving instruction in Latin and such other knowledge as he could impart to the two children. Pere Quentin was a shrewd, selfish old man, not at all averse to receiving Madame Duval's savings, and so long as her remittances continued, willing not to insist too strongly upon the religious side of his instruction or rigid obedience to the rules of the Church on the part of the *Intendant's* wife.

Antoine Duval was in many respects a typical Frenchman of his class. Far enough removed from the actual peasant class to feel no sympathy with them, yet living amongst and having constant intercourse with them, far beyond them in intelligence and untrammelled by scruples of conscience, he had acquired a great mastery over them. Under a sort of rough good-nature of manner he was supremely selfish, ever having his own aims and interests in view. In a narrow way he was intensely ambitious and possessed many of those qualities which, at a period like that of our story, lead to prominence and success.

(To be Continued.)

LOOK UP.

"He is not here; He is risen."

We are so apt to turn our eyes earthward rather than heavenward, to look at the sorrows of life, its trials and disappointments, that it is well for us to ponder the lesson of the Easter season, and let faith teach us courage and hope as it points onward and upward, and bids us, "forgetting those things that are behind, press toward the mark for the prize of the high calling of God in Christ Jesus."

There are dark places in life's journey when we can do nothing but look up. Like the Israelites of old, we are hemmed in on every side. Before us rolls a sea of trouble; behind us enemies follow in hot pursuit. On either hand lie barren wastes that can afford no shelter, or hills of difficulty impossible to climb. Where shall we turn for help? Look up! To the Israelites came the stirring command, "Go forward!" and God made a way for them even in the midst of the sea. So we also are bidden to look up, to seek help in heaven, not on earth; deliverance is sure to come in answer to the upward glance of faith.

The sorrowful disciples sought their Lord in the tomb, where He had been laid after His crucifixion, but they sought in vain, and this is the message that greets their ears: "He is not here; He is risen." They were no longer to look sadly down into the grave, but were to seek a risen Lord. We are too prone to remember only the dead Christ, our priceless Sacrifice, atoning for sin, and to forget the living Friend "who ever liveth to make intercession for us."

It is the resurrection of Christ that sets the seal of certainty upon all our most blessed hopes, our most cherished desires. It is in the resurrection of

Christ that we find present comfort as well as the promise of future blessing. We are to look up to the living risen Saviour, who has triumphed over every enemy, conquering both sin and death for us.

"We know not our own hearts have hidden
Our Christ in a grave of our own,
We know not our own hands are bidden
To roll from the threshold the stone.
While our tearful eyes, drooping and weary
With watching in sorrow and fear;
Might see, with the heart-broken Mary,
That the Lord is alive—and is near!"

—*Faith and Works.*

TO AN IMAGINARY FRIEND, MARY, AS THE REPRESENTATIVE OF WOMAN.

"Certain women . . . ministered unto Him of their substance."—St. Luke viii., 2, 3.

This name of thine (none nobler so methinks)
Is such a name, that of it I'd be proud
If 'twere but mine, ay! proud with holy pride;
Not puffed up because 'twas borne before
By one of noble birth, or known to fame,
But filled with holy reverence and joy,
At thought of those like-called, who lived and died
As Jesu's dearest friends, well-loved by Him.

The Marys! How they watched His sweet sad face
To catch the slightest sign, that might reveal
How they to His few wants might minister.
That one, "The Sinner" called, but now "The Saint,"
Who washed with tears His tired dust-stained feet,
And wiped them with her hair, her pride and shame,
She was a Mary, known as Magdalene
And then 'twas Mary, who at Bethany
Oft sat at Jesu's feet, and heard His words
Which wended her from the passing cares of earth,
And led her yield her all to serve her Lord.
Another yet was there, who bore this name,
That Mary "Blessed among womankind,"
The lowly handmaid—mother of our Lord,
Who gave Him birth, Who had created all,
And owned Him Lord, Who her did mother call."

Ah thou! thou Mary, woman, mortal soul,
Born here to walk the earth awhile, then die,
Thou, capable of reaching dizzy heights
Of Faith and Love, which man doth scarce attempt,
Be thou a Mary in thy daily round,
And, as His slave, do all as if for Him.
Example take from Marys gone before,
That noble, holy, first-formed sisterhood,
And of thy substance clothe and feed the poor.
The poor in spirit need thy holy cheer,
The poor of earth to Him are ever dear,
So dear, that He has said to each of us,
"Whate'er ye do to them, ye do to Me."
In each poor soul then (all on earth are poor)
Behold thy Lord a sufferer, and in want.
Act as a Mary quick to note the sign,
And let thy woman's tact relieve the pain.
Thus live, thus die, a Mary, woman, wife
Of Him Who won thee in this weary life.
With all the Marys then shalt thou partake
Of all those Heavenly joys which ne'er shall fade.

King's College, Windsor, March 1st, 1882.

You work so hard during the week that you want to lie in bed of a Sunday morning. It is right. Many people are overworked, and an hour or two of extra rest on Sunday morning will be for their good. And you can take that rest, and still be in good season for Church. Housekeepers indeed must be stirring pretty early, but this article is for young people who are not housekeepers. A good many such 'can not get to Church in the morning.' They barely manage to be at the Sunday school at noon. Now let us reckon:—During the week you rise about six o'clock. Suppose you rise on Sunday at eight. Two hours ought to be plenty of time for dress, and bath and breakfast. So you will easily be ready to start for Church at ten o'clock, even after enjoying two hours extra sleep on Sunday morning. You ought to be ashamed to say it.—'I cannot get to Church on Sunday morning.'—*Central Church.*

We seem to live in great peace and serenity of mind, when things are done according to our own will and opinions, but if things happen otherwise, then are we straightway moved and much vexed. Let us therefore humble our souls under the hand of God in all temptations and tribulations, for by them is man proved.—*Thomas a Kempis.*

News and Notes.

ENGLAND.

The Bishop of Oxford recently held a confirmation service in Eton College chapel, when 149 students were confirmed in the presence of their relatives and friends.

The confirmations held in Hull during the last week of March were deeply interesting and impressive. Nearly 800 persons were confirmed by the Archbishop of York and by the Bishop of Sodor and Man.

Notice is given in the *Court Gazette* that owing to exceptional circumstances (Queen Victoria's birthday will this year be celebrated in England on Saturday, the 3d of June. In all other places Her Majesty's birthday is to be kept, as usual, on the 24 of May.

The number of curates in the English Church is 5800, and they are paid \$4,660,000, which would give an average of about \$800. For the last five years that Church has given at the rate of \$705,000 yearly for the endowment of new Churches, and in the last year has built 500 parsonages. Her voluntary contributions reach the yearly sum of \$275,000,000.

On Thursday, 6th April, the *Most Rev. Frederick Barker*, Bishop of Sydney and Metropolitan of Australia, died at San Remo, of heat paralysis, after four weeks' illness. The first attack occurred more than a year ago, and in consequence he was invalided home. Dr. Barker was educated at Jesus College, Cambridge, where he took his degree of B.A. in 1831, and of M.A. in 1839. In 1854 he was consecrated Bishop of Sydney.

The effort that is being made by the Bishop of Gloucester, the Archdeacon of Bristol, and others for the evangelization of Bristol promises to be successful. A sum of £47,000 was asked for, of which £20,000 has been already promised. The Mayor, who is a Dissenter, gives a generous support, and at his request the head master of Clifton preached an eloquent sermon before the corporation, in which he set forth in vivid colors the irreligious condition of the masses.

According to *Chambers' Journal*, the ecclesiastical staff of Queen Victoria's household is a very large one. It consists of the Dean and Sub-Dean of the Chapel Royal, St. James's; the Clerk of the Closet, three Deputy Clerks, a resident Chaplain, a Closet-keeper, forty-eight Chaplains in Ordinary, and ten Priests in Ordinary, besides four Chaplains, three preachers and three readers for the Chapels at Whitehall Hall, Hampton, Windsor and Kensington. There is also a choir of boys, four organists, two composers, a violinist, a Sergeant of the Vestry and a Master of the Boys.

Within the Episcopal Jews' chapel, London, during the last twenty years more Israelites have stood at the baptismal font, and on bonded knees vowed fidelity and love to the Saviour, than in any other Protestant place of worship since the Reformation. Those who attend the chapel had an illustration of this on a recent afternoon, when after the Second Lesson, four adult Israelites and a child were baptized. The men were all in the prime and vigor of manhood, and evidently belonged to the better and more educated class of Jews. The prayers were in Hebrew, and the sermon, which was listened to with deep attention, was in English. A good number of believing and unbelieving Jews witnessed the administration of the solemn ordinance. The Rev. Dr. Stern officiated.

UNITED STATES.

The Rev. T. J. Knapp (formerly pastor of the Baptist church in Parker City, Penn.) and Mrs. Knapp have been confirmed as members of the Episcopal Church.

The women of South Carolina have raised \$60,000 for the purpose of erecting a monument to Calhoun. It is proposed to divide this amount, erecting a statue with half of it, and putting the rest into a library building at Charleston.

It is said that the finest view of New York and vicinity is to be had from the top of the new Brooklyn Bridge. At that elevation the spectator is just seventy-five feet higher than Trinity steeple. The bridge will be complete in another year, and with another million and a half dollars.

You will not be sorry for hearing before judging, for thinking before speaking, for being kind to the distressed, for being patient towards everybody, for doing good to all men, for being courteous to all, nor for using Esterbrook's Steel Pens, which are adapted for all writers.

A very interesting ceremony was held recently in the chapel of St. Mary, Baltimore, Rev. Galbraith B. Perry, minister-in-charge, baptized Albert Wahzhwakka Morgan, aged ten years, who has recently been sent from the Omaha Indian agency, by the United States Government to the St. Mary's Orphanage.

The following are the chief items of the general statistics of Trinity Parish, New York, for 1881: Baptisms, 1,048; confirmed, 495; marriages, 227; burials, 391; communicants, 4,465; scholars in Sunday schools, 4,657; parish schools, 796; industrial schools, 1,768; contributions, \$55,155.11; appropriated by the vestry for parish objects, \$36,115.99; extra parochial appropriations, \$42,364.15, making a total of \$133,635.25.

The action of President Arthur in vetoing the Bill which would have suspended for twenty years Chinese immigration is unpopular among the laboring classes, and especially distasteful to California, but it has received, nevertheless, a large measure of approval. An unsuccessful attempt has been made in the Senate to pass the Bill by a two-thirds majority over his veto. A Bill limiting the term of exclusion to ten years has a much better prospect of ultimate success.

Bishop Clark, of Rhode Island, in his late sermon at Reading, is said to have given advice to his brethren, "not to depend on proselyting and proselytes from other churches for their growth, but to raise up a seed of their own. All true and lasting growth," he said, "comes from within, and not from without. One reason why the Church is so much divided into parties, is the fact that so large a number of their members are 'strangers' and not native born. When these get into places of position and power in the Church their early education and prejudice will crop out and cause disturbances."

FOREIGN.

The Chapter of the Order of St. John of Jerusalem propose to raise a fund for the purpose of erecting at Jerusalem a hospice, or free hospital, for the special treatment of ophthalmia, the disease now most severely felt in those parts. The Prince of Wales has expressed his cordial desire for the success of the scheme.

One of the supposed victims of the Ring Theatre fire has been discovered to be alive. Whilst he was believed to be dead, and his wife and children were amply provided for by the charity of others, he had retired to the obscurity of a small Hungarian village, his wife simulating grief and pleading distress. The man is a Jew named Gertler. The wife now confesses the deceit. Gertler has been arrested.

The Bishop of Gibraltar has addressed a letter to the congregations of the British Churches along the Riviera, urging them to do everything in their power to bring about the suppression of the gaming establishment at Monte Carlo. He says that the existence in a Christian country of such a place is "a scandal not only to our religion, but also to the civilization and culture of the age."

In Jerusalem a very marked improvement has taken place. Hundreds of new houses have been erected, the population has largely increased, and many of the conveniences and requirements of civilized life have been introduced. In one important respect there has unhappily been no improvement—the city is even dirtier and more unhealthy than ever. The sanitary commission has not yet done anything, and fears are even expressed that it may after all prove as inefficient as its forerunners. Turkey is not in its present state a country in which good can be done by deliberate assemblies of any kind.

Immense numbers of strangers have flocked to Rome for Holy Week. Nothing, says a telegram, will persuade them that the great celebrations no longer take place at the Sistine Chapel and in St. Peter's. All the great basilicas have been resorted to by crowds of people. On Maundy Thursday all Rome flocked to St. Peter's, to find only veiled pictures, extinguished lights, dry holy-water fonts, and the bare high altar, which had been washed with wine and water in the morning. Crowds of well dressed people

also lined the steps of St. Peter's, waiting for hours for Queen Margherita, who, however, never came, having this year chosen to visit the Seven Sepulchres.

DEBILITY AND NERVOUS HEADACHE.

Chronic, sick or nervous headache is generally dependent on, or accompanied by impaired digestion, by which the circulation and nutrition of the brain are deranged, and the nervous centres vitiated. The PERUVIAN SYRUP, by reinvigorating the digestive powers, lays the axe at the root of the tree; the brain is duly nourished, the nervous symptoms cease, and the headache disappears. Sold by all druggists.

SATISFACTORY RESULTS IN MONTREAL.

Whilst Montreal is a model city in many respects, it is not exactly a quarter section of Paradise, as Capt. Geo. Murphy, Chief of Government Police, can testify. A reporter of a Montreal journal waited upon this gentleman a short time ago, and put to him the following query:

"Chief, do you find the duties irksome and dangerous in your strange calling?"

"Irksome," replied Mr. Murphy, "I seldom find them; but that they are attended with danger is very true. There is danger to be faced, of course, from wind, weather and criminals, and the least of these dangers is not those of exposure and bad weather. The heavy, moist atmosphere that gathers over the water is very conducive to rheumatism, and many of my men suffer from that complaint more or less. I believe that our danger from exposure from this time forward is past, as St. Jacob's Oil, if applied in time in cases of rheumatism, has a wonderful way of knocking that malady out of people. It certainly relieved me of a severe pain in my shoulder."

Rest and Comfort to the Suffering.

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

ENCOURAGING TO DYSPPEPTICS.

CHARLOTTETOWN, P. E. I., Nov. 11, 1878.
Mr. James H. Robinson, St. John, N. B.
Dear Sir.—By, I may say almost an accident, early this spring, being confined to my room for nearly three months, and during this time I was under the combine care of three of the most eminent physicians of CHARLOTTETOWN, and by them and my friends given up as BEYOND ALL POWER to help me. Dr. Baxter, of Moncton, having occasion to call upon me on business, very naturally observed my state of health and after fully describing my trouble, which by the doctors attending me was pronounced Dyspepsia or indigestion, in fact I was so bad I could only eat brown bread, and that after being made at least three days, while tea, coffee or milk I not touch, and a slice of dry toast would invariably give me the utmost distress. Dr. Baxter recommended "Robinson's Phosphorized Emulsion," and I feel that I owe the public a debt which can only be paid by saying to all similarly afflicted, "Go thou and do likewise; try "Robinson's Phosphorized Emulsion." To-day I am hearty and strong, and, can, without fear, indulge in all the luxuries of a first-class hotel.
Yours, etc.,
J. McKECHNIE.

(Signed) J. McKECHNIE.
For sale by Druggists and General Dealers.
Price \$1.00 per bottle; six for \$5.00

MOTHERS! MOTHERS! MOTHERS!

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

Profitable investment. One dollar's worth of *Sheridan's Cavalry Condition Powder* fed to a coop of thirty hens will yield a profit of three dollars, besides preventing all manner of diseases. Be sure to get *Sheridan's*. The *large packs* are worthless.

Honor to whom Honor is due.

HOLMAN PAD COMPANY }
Halifax, N. S.
WALLACE BRIDGE, Cum. Co., 17th Feb., 1882.
GENTLEMEN.—I have much pleasure in informing you of the benefit I have received from wearing one of your Pads. I was induced by a friend last December to give one a trial. Since then, my health has improved so much that I have gained twenty-two pounds in weight. Under those circumstances, I feel that I am obligated, not only to you, but to every person suffering as I did before I commenced to wear your Pad, to endeavor, as far as I possibly can, to help to place such a remedy within the reach of every sufferer. Yours truly,
LAWRENCE MCKIM,
Postmaster
Offices, 210 Hollis St., Halifax; 223 Union St., St. John; 10 Argyle St., London, Eng. Free by Mail to any part.

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 PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves 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 PUTTNER'S EMULSION.

AYER'S CATHARTIC PILLS are the best of the purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by Physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pill that medical science can devise. Being purely vegetable no harm can arise from their use. In intrinsic value and curative powers no other Pills can be compared with them, and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are specially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitutions, where a mild, but effectual cathartic is required.

FOR SALE BY ALL DRUGGISTS.

A life saved for thirty-five cents! A lady in Boston had Diphtheria and was almost dead from strangulation, but was instantly relieved and finally cured by *Johnson's Anodyne Linctament*. Every family should have a bottle ready for instant use.

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

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

PRESIDENT:

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

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

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

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

THE COLLEGIATE SCHOOL,

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

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