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The Church Guardian.

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

Vol. 1.—No. 49.

THURSDAY, MARCH 18, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWIN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

THE Prince Imperial Memorial Fund has reached a sum of nearly £4,000.

THE Venerable Arthur P. Puroy-Cust, Archdeacon of Buckingham, has been appointed Dean of York.

THE New South Wales Government has bought for the Sydney Museum five of the French paintings sent to the recent Exhibition. The artists are M. M. Dubufe, Landelle, Lasrel, and Defaux.

A MEMORIAL containing more than 5,000 signatures has been presented to Dean Stanley by Mr. H. G. Fordham, protesting against the erection of a monument in Westminster Abbey to the memory of Prince Louis Napoleon.

A WRITER in the *Port Chester Journal* says:—"We regret the tendency among Congregationalists to ape the forms of the Episcopal Church. In the last century the Congregational Church held the first rank, while now it stands fourth or fifth among the different denominations."

GREAT PROGRESS.—In 25 years the number of Episcopal churches and chapels in New York city has nearly doubled, and there is scarcely one which does not make the S. School as much a part of its work as preaching. The number of scholars is more than 24,000.

THE Royal Humane Society's silver medalion has been given to Mr. Henry Ward Cunningham, a missionary student of St. Boniface College, Warminster, for saving the life of a fellow student who fell through the ice while skating on Sheerwater, a large lake in Longleat Park.

It will interest the friends of phonetic spelling to know that several German publications, including the *Kolnische Zeitung*, have begun to drop one s in the termination *miss*, the *h* in such words, as *Theil*, *Rath*, *Noth*, *Muth*, and their compounds, the *h* in the terminal *thum*, one *u* *Waare*, and so on.

It may be accepted as a "Sign of the Times" that the *Record*, after devoting an article of more than a column in length to the consideration of the statistics from 'Mackeson's Guide,' arrives at the conclusion that although Ritualism, so-called, is declining, the normal practices of the High Church party, such as the use of the surplice in pulpit and choir, choral service, and the Eastward position of the celebrant, are decidedly on the increase.

THE *Daily News* has reports that, notwithstanding the severe cold, Persia is actively assembling troops; and a rumor that a Persian army will march to Herat, forming a corps of observation along the Caspian Sea. Persia wishes to occupy Herat independent of the influence of England. The *Novae Frumia* suggests that Herat should be ceded to Persia, and regarded as a neutral zone, separating India from the Russian dominions in Central Asia.

THE late Peter C. Van Schaick who died Feb. 24th, at Throggs, Mich., Westchester Co., N. Y., left \$75,000 among the following church objects: Foreign Missions, Domestic Missions, Missions to colored people, each \$10,000, and \$5,000 each to the following: St. Luke's Home for Indigent Christian Teachers, Home for Old Men, St. Paul's Church, Kenderhook, N. Y.; Infirm and Aged Clergy Fund of the Diocese of New York; Missionary Fund for Seaman; Missionary Association of the Counties of Westchester, Rockland and Putnam; New York City Missionary Society; Midnight Mission; Society for Promoting Christianity among the Jews. Such an example of wise and discriminatory bequests for Church purposes is worthy of notice in these days of selfish and unwisdom.

THE Ven. T. P. Perowne, B. D., of Corpus Christi College, has been appointed Hulsean Lecturer for the current year.

THE Albigenses and Waldenses came into existence in the 12th century. They held Baptist sentiments; and had the Episcopal regimen, Bishops, Priests and Deacons. If both Baptists and Methodists would now follow their early traditions, reunion would not appear so hopeless.

A SMALL crater has appeared near Paterno, on the west side of Etna, and the other craters are again issuing a saltish oily fluid, which has formed a small lake and is injuring the neighbouring fields. Numerous slight shocks of earthquake have been felt to the north-north-east and south-south-west of Etna; jets of steam have issued from the new craters, and steam, mixed with ashes, from the central one.

THE German papers publish the following figures concerning the newspapers and periodicals in existence.—In Germany there are 3,778; in Austria, 1,200; in England, 2,509; in France, 2,000; in Italy, 1,226; in Russia, 500. Altogether there are in Europe 13,600 newspapers and periodicals; in Asia there are 388; in Africa, 50; in America, 6,129; and in Australia, 100. The number for the whole world is 23,290.

THE Rev. Thomas K. Allen, for many years a preacher of the Advent Christian Church, has conformed to the Church and applied to be admitted as a candidate for Holy Orders. Mr. Allen has had charge of an Advent congregation in Winona, Minnesota for several years. He is reported to be an earnest and successful worker in the denomination from from which he came; it is hoped he may prove a valuable acquisition to the Church. Rev. L. F. Cole who came to us from the same source, three years ago, is proving one of our best missionary clergy.—*Living Church*.

A COMMITTEE report presented to the Municipal Council of Antwerp contains the following particulars about the works of Rubens.—Altogether, Rubens produced 2719 works of art, among which 228 were sketches and 484 drawings. Of all these works, 829 have never been copied, 690 are only known by copy, and 294 seem lost. To possess as complete as possible a collection of the master's works, the city of Antwerp will have to obtain copies of 536 pictures and to collect 921 engravings. The cost of a complete Rubens collection, such as was recommended by the Artist Congress in 1877, would amount to 30,000f. It was ultimately decided by the Municipal Council that a sum of 1500f. should be set aside annually for photographs and reprints of Rubens's missing works. The Belgian Government has granted a like sum.

DR. LITTLEDALE'S view about the substitution of one Faith for another is this, "Nothing can really justify a change of religion except a reasonable belief, based on sufficient evidence, that we shall be certainly obeying God's will better than formerly, and that by knowing more truth about Him and His law than we did before"; and he would also urge the doubting to ask themselves, "Shall I have surer warrant than ever that I shall have access to those means of grace which God has ordained for the spiritual profit of His people?" Trying the Roman system by these tests, he comes to the conclusion that, far from gaining any real good by secession, the convert loses much that is primitive and helpful, that what he does gain is uncatholic and uncertain, and that it is far "better to cling to that great and unique English communion, whose future opens such magnificent promise, even as its roots are struck so deeply in the remote past of Christian history."

No greater proof of the change which has taken place in the public feeling in reference to church decoration has ever been furnished than in the case of the parish church of St. George-in-the-East, memorable in the early days of the High Church movement for its anti-surplicious riots. Two incumbents have held the benefice since that time, and Mr. Harry Jones, who succeeded Mr. Lockhart Ross, has, it appears, not only reconciled the parishioners to a choral service and to the use of the surplice in the pulpit, but has secured very liberal offerings towards the ornamentation of the apsidal chancel. The frescoes designed for the panels will, when completed, form a striking and handsome work, and if the Vicar is able to accomplish his design of erecting a new organ worthy of the building and the congregation, he will have every reason to congratulate himself on the "silent revolution" which he will have accomplished.

Foreign Missions.

INDIA.

THE BISHOP OF CALCUTTA.—II.

THE second Bishop of Calcutta was Reginald Heber, the poet. His childhood and youth are best described in his own sweet, simple, well-known words:

"By cool Sileon's shady rill,
How fair the Myrtle grows!"

Like some rare beautiful flower, his gifted poetic nature expanded under a loving mother's care surrounded by the culture and refinement of an English country clergyman's house.—his father being rector of Malpas, near Chester. There, in 1783, Reginald was born. He soon gave indications of a bright imagination, a powerful memory, and great love of poetry. A long quiet walk with Spencer's "Fairy Queen" in hand was often preferred to a noisy game. His mother's watchful eye also discerned, even in his school-boy days, many proofs of the "influence sweet" by which he was being "UPWARDS drawn to God."

When he entered Brasenose College (Oxford) at seventeen, his innocent gaiety and inexhaustible fund of anecdote soon attracted a large circle of friends and companions, but he never allowed the claims of society to interfere with diligent study. He arranged a course of mathematical readings with a friend, to begin at six in the morning. "so as to secure," he says, "the two best hours in the day." He took the University prize for Latin verse in his first year at College, and in the third year, at the age of twenty, he wrote his celebrated prize poem, "Palmatine." The success of this poem was wonderful. When he recited it before the assembled University, thunders of applause shook the place. It was afterwards made the basis of an Oratorio, and still holds a high place in English poetry. A contemporary has described the poet's "pale but animated face," flushing gradually with excitement, "the faltering voice," awed by the solemnity of the subject, the fuller, more sonorous tones which fell on the hushed audience as the young author proceeded. We quote one beautiful stanza in reference to Solomon's Temple:—

"No hammer fell, no ponderous axes rung;
Like some tall palm the mystic fabric sprung.
Majestic silence."

When the last lines of the poem were finished, while all his friends were thronging about him to praise and congratulate, he quietly slipped away, and his anxious mother, following him to his room, found him on his knees in thankful prayer.

When his splendid University career closed, he was ordained, and at twenty-six we find him a country priest, just settled with his young bride (the granddaughter of the Bishop of St. Asaph), in the rectory of Hodnet, Shropshire. Here fourteen quiet years were spent in parochial and literary labors. He contributed to the *Quarterly Magazine*, *Reviews*, and

upon many of the leading books of the day. He kept up a correspondence with his literary friends, and delivered a set of Bampton lectures in 1815. But his duties as a clergyman always claimed his first attention. To his parishioners he was ever a kind and sympathizing friend. When a dreadful epidemic (putrid sore throat) was raging in the village, he visited the infected cottages, carrying food and medicine, and praying beside the dying. At length, after visiting a crowded workhouse, he was attacked by the disease, but, though brought very low, was mercifully restored.

After nine years of married life a little daughter was born in Hodnet Rectory. She lived but six weeks. The poet-father could never speak of her without tears, and in her memory he wrote those beautiful lines which have since been chanted on so many sad and solemn occasions:

"Thou art gone to the grave,
But we will not deplore thee."

(*Memoirs of Bishop Heber, by his widow*) During all these years since his ordination, Heber had been much interested in missionary work, and had often expressed a wish that it had been his lot to take part in it. When in 1819, the S. P. C. K. determined to extend their operations to India, a certain day was appointed by the King, in which collections for Indian Missions were to be made in every church. Asked by the Dean of St. Asaph to write a hymn for a service on this memorable day, Heber composed that glorious missionary lyric, "From Greenland's icy mountains," which has sometimes been called "The Missionary Hymn." And yet when at Bishop Middleton's death the vacant see was offered, Heber twice refused the mitre. He could not, however, feel satisfied with his decision, and after prayerfully reconsidering the subject, he determined to accept the post.

He bid farewell to many sorrowing hearts at Hodnet, was consecrated at Lambeth, left England and reached Calcutta at the close of 1823. He was in his 40th year. Who then imagined that in little more than two years his work on earth would be finished? But how much he accomplished in that short time!

At Calcutta the Bishop found business waiting him, its extent and importance almost alarmed him. Bishop's College which was mentioned in the last number of the *CHURCH GUARDIAN*, first claimed his attention. He made such arrangements for it, as he deemed at that time most judicious. His next consideration was the lamentable want of Chaplains in Ceylon, Archdeacon Twistleton having written him from the island on the subject. The Bishop sent for a native catechist from Ceylon, Christian David, a pupil of Schwartz. He was examined and ordained, the first native in India who was admitted to the sacred ministry of the Church.

The Bishop's labors in Calcutta at this time were incessant. "Often after a few hours rest at night, he would rise at 4 o'clock to attend a meeting, or visit a school, and then pass the whole of the day in mental labour, without allowing himself the hour's mid-day sleep in which the most active generally indulge in that climate." (*Memoir*.)

In June, 1824, the Bishop started on a long visitation tour across the north of India. Leaving Calcutta he boated up the Ganges to Dacca, which he reached in July. There his beloved friend and chaplain, Mr. Stone, died of fever. From Dacca the Bishop went to Benares, passing through the wild tribes of the Puharees. He was much interested in the aborigines, to whom he shortly afterwards sent a missionary. At Chunar near Benares, "The Bishop preached this morning, then administered the Sacrament, both in English and Hindu. The service was nearly four hours long. At five we had service in Hindu, the church was thronged with native Christians, and the aisles crowded with hearers. This service was followed by English evening prayer. Thus his Lordship has devoted seven hours this day to

public worship. May his zeal influence many. (Mr. Bowley to the C. M. S.) Cawnpore and Lucknow were next visited. Christmas was spent at Morcut. The chaplain there writes, "Our dear respected Bishop interested himself about every minute circumstance of this beloved vineyard, he accompanied me to my native congregation, and visited my native school." After spending a short time at Agra, Delhi and other less known places he reached Bombay at Easter 1825. In this arch-deaconry the Bishop held several confirmations and consecrated five churches all built since Bishop Middleton's visit in 1821. From Bombay he sailed to Ceylon. He writes: "I have passed a very interesting but very laborious month in Ceylon. I really think there are good hopes of an abundant harvest of Christianity here. I have been partly enabled to set things going. My chief desire is to raise the character of the native catechists, and by degrees to elevate them into a parochial clergy. The church missionaries in this island are fairly patterned of what missionaries ought to be zealous, discreet, orderly, and most active." (*Memoir*, page 276.)

The Bishop returned to Calcutta in December, after being absent 18 months. He remained at home for six weeks and then sailed for Madras. During his stay there, the orphan schools attracted much of his attention. They were taught on the "Monitor or Madras system" which Dr. Bell afterwards introduced into England. At Madras he confirmed 500 at one time, and then passed on to Vepery, where he was especially pleased with the new Gothic Church, the first one in India. At Easter, 1826, he reached Tanjore. His chaplain writes:—"The Bishop preached in the morning. There were 30 English and 57 native communicants, to each of the latter he repeated the words in Tamil. The deep interest of the service was increased by the presence of the Bishop and of so many missionaries, and by the associations of the place built by the venerable Schwartz, whose monument stood in the Church. In the evening the Bishop attended a Tamil service in the same Church, which was crowded with the native Christians of Tanjore. He pronounced the benediction in Tamil from the altar. His heart was full. As I assisted him to unrobe, he exclaimed, "Gladly would I exchange years of common life for one such day as this."

After a busy Easter week, he travelled on Saturday to Trichinopoly. On Sunday he preached with his usual animation. In the afternoon he confirmed 42 and addressed them impressively. Complaining of headache he was induced to give up attending the evening service, but at daybreak the next morning, April 3, he went to the Mission Church, where he confirmed 15 natives. On returning to his friend's house he rested in his chaplain's room, and after some conversation retired to his own. He then went into a cold bath, which he was in the habit of using. In half an hour his servant entered the room and found only his lifeless body.

"Happy he
"Who to his rest is borne in sure and certain hope,
"Before the hand of age hath chilled his faculties,
"Or sorrow reached him in his heart of hearts!
"Most happy if he leave in his good name
"A light for those who follow him,
"And in his works a living seed of good, prolific still!"

(—*Southern on Heber.*)

The last tribute to Bishop Heber's memory is from the pen of Mr. Bromhead. "It is scarcely possible to overrate the service which Heber did for India. The exceeding amiability and gentleness of his character, combined with his high literary attainments, gave him an universal and almost unbounded influence, and wherever he went all good men, of whatever creed, sect or colour, rallied round him as a friend. His greatest glory is that he was, as Archd. Currie says, so "entirely a missionary." (*Memoirs of the Bishops of Calcutta*, 1876.)

News from the Home Field.

DIOCESE OF FREDERICTON.

ST. JOHN.—The late Miss Annabell Thomson, in addition to several legacies to charitable institutions, bequeathed her shares of Bank of New Brunswick stock in trust to the corporation of Trinity Church, the income to be paid to her trusty servant, Mary Wilson, and at her death to be disposed of as the corporation sees fit.

Church of England Institute.—The fifth lecture of the series was delivered by the Rev. Canon Partridge, of Robesay, to an audience which completely filled Trinity Church S. S. Hall. In the service preceding the lecture, the Litany was said by the Rev. R. Mathers. The subject of the lecture was "Schools of thought in the Church of England." The lecturer began by laying down certain postulates which the discussion of such a question required as to the limits of authority on the one hand and of free thought on the other. In a true Church those must to a certain extent co-exist; what was matter of faith must be laid down by authority, what was only matter of opinion must be unfettered as possible. In all ages of the world there had been epochs of thought; succeeded by periods of repose, when men's minds rested upon the latest phase of opinion, until a new wave came and carried them to another point. Thus, after the Reformation came an era of Puritanism, out of which the Church was saved by Laud, and the High Churchmen of the earlier part of the 18th century. Those fell into decay and were succeeded by the warmth and vigor of the Evangelical movement of the latter part of the 18th and the beginning of the 19th century. This again had its day and became effete, when the "Tractarian" epoch formed a wave of church revival in which we were still living and working. We had now three distinct schools in the Church; the Low, the Broad and the High, of which each had an office and characteristics which the Church could not afford to lose. Canon Partridge concluded an able and most interesting lecture by an earnest appeal to all to strive together for the common faith and the common good in charity, and with the mutual respect and forbearance which alone could permit hearty and effective co-operation.

Church of England Institute Debating Club.—Much interest was manifested in the meeting at the Church of England Institute rooms last week, and there was a gratifying attendance. Readings were given by Messrs. T. Thorpe, A. P. Tippet, E. H. Hoyt, and the president. Mr. I. Allan Jack read the continuation of an original paper on Art in Common Life. The subject for debate announced for March 18th was: Would it be desirable to substitute a Legislative Union for the present Federal Union of the Provinces of Canada?

Richmucto.—Geo. V. McInerney, Esq., Barrister, lectured in St. Mary's, Church course, March 3rd. His subject, "Canada after two centuries," was ably handled, and delivered to the largest audience of the course. Rev. J. N. Jones lectures March 17th on "The Life of Dickens."

APPEAL.—The people of Cunnah Rapids, New Brunswick, are trying to build a small church in which to meet for Divine Worship. The frame has been got out, and logs are, during the present winter, being hauled to be sawed into boards and shingles. Land has been given for the site, and the men intend doing the main part of the work themselves. It is much wished that the building should be plastered, so as to be ready for service before the coming winter. That this may be done a sum of money is required, in order to purchase nails, laths, lime, etc., etc. The Church people are few and poor in this world's goods, and, therefore, an appeal is made to Churchmen at large to assist in the good work. The smallest pecuniary help will be most gratefully received, as well as anything in the way of furniture or fittings. Will not some of the clergy in prosperous parishes assist us by an offering?

JOHN O. INGLEDEN.

Cole's Island, Queens Co., N. B. Reference is permitted to the Rev. B. Shaw, Rector of Cambridge.

DIOCESE OF FREDERICTON OF N. B.—Matters of great importance came up for anxious consideration at a meeting of the Board of Home Missions held at St. John on the 2nd inst. It was found that there would be a deficiency of over \$5,000 at the close of the fiscal year. The missionary expenditure for the current year, as at present, would largely exceed any reliable estimate of receipts. It was felt that the incomes of the clergy must be handled without reduction. In making up the proposed schedule for the current year it was absolutely necessary to make some advances in the local requirements of every mission. This was done after much deliberation, and so apportioned according to the best judgment of the members of the Board. The increase is not large in any instance, and can be so provided if taken up in each mission in a proper spirit. It ought at once to be fully understood that there will be an absolute necessity to enforce this increased requirement. Should a vacancy occur in any of the missions, the Bishop may find it desirable to provide for a time occasional services. No new work can be undertaken this year.

Should the Society be met in its present difficulties with a readiness to assist on the part of their missions to whose support it has so long contributed, the means may be found sufficient for the current year. The Bishop's Pastoral Letter herewith submitted should reach the ear and the heart of every Churchman in the Diocese. No further debt must be incurred. Some excuse for this debt may be found in unforeseen calamities and financial depression. Our present position conveys timely warning. We want more faith, but this kind of faith which will hinder us from acts of presumption.

At the meeting of the Executive Committee on the first Wednesday in March, H. W. Frith, Esq., who has been nearly ten years Treasurer of the Society, felt called on to resign his office, to take effect on the 1st May next. In making this announcement to the meeting the Lord Bishop, as President of the Society, expressed his deep regret, a feeling which, he was assured, was shared in by all the members of the Society.

The following Resolution was unanimously adopted:—

"That while this Committee accepts Mr. Frith's resignation with great regret, they cannot fail to express their high appreciation of the uniform kind attention and courtesy which has always marked the intercourse of Mr. Frith with the members of this Society, and of the care and strict integrity with which he has discharged the arduous duties of his office."

By a unanimous vote, Mr. Samuel Schofield was elected to fill the office when it became vacant, an appointment which is considered to a very satisfactory.

WESTFIELD.—We have to announce the death of the Rev. E. S. Woodman, for upwards of twenty years Rector of this Parish. Mr. Woodman was a man of sterling qualities, and was closely identified with his people's interest and welfare. He will be greatly regretted and much missed.

DIOCESE OF NOVA SCOTIA.

The following are the important clauses of the revised Church Act of 1879:—

7. The outgoing wardens of each parish shall prepare and submit to the annual meeting of parishioners a return of the property of the parochial corporation, whether real or personal, and of all moneys that may have been invested by or on behalf of the corporation during such year, and a schedule of the securities and the rate of interest upon which such investments have been made which return the incoming wardens shall within three weeks forward to the Registrar of the Diocese. And if at any time the Bishop has reason to believe, in consequence of information received, that the property of any Parish is not rightly administered, he may institute legal proceedings against the corporation, or any officers, of the said Parish, through whose default or neglect loss may have been occasioned.

8. The following persons shall be entitled to vote at all meetings of Parishioners of any Parish of the Church of England:—

(1.) Men of full age who are, and who have been for not less than six months, communicants in the said Parish.

(2.) Men of full age, who are members of the Church of England, habitually attending the services thereof within the

parish for which they claim to vote, except when temporarily hindered by absence from their ordinary residence, or any other unavoidable impediment, for at least three months previous to the day of meeting, being pewholders, or otherwise contributors towards the funds for the maintenance of the ministrations of the said Church of England, in any Church or Chapel, subject to the control of the corporation of the said parish, and who are not more than six months in arrears in respect to such contributions.

Provided always that any person, before voting, may be required by the chairman of the meeting, or any parishioner present, to sign the following declaration:—"I do declare that I am a Member of the Church of England, and belong to no other religious denomination, and am qualified, as required by clause 2, section 8, of the Church Act." And also, when not voting as a communicant, to produce a receipt or certificate from the Church or Chapel Wardens, or one of them, or the Vestry Clerk, showing that he is such pewholder or contributor, and that he is not more than six months in arrears, as aforesaid.

10. All engagements for the salary of a Minister, or for the temporary performance of Divine ministrations shall be made by the Church Wardens and Vestry, and any subscription towards the payment of such salary, or other engagement, may be made for and collected by said Church Wardens.

12. No person shall be elected a Church Warden or Vestryman who is not qualified to vote at a Church meeting under clause eight.

SACKVILLE.—The following additional sums towards the new Parsonage, the Rector wishes gratefully to acknowledge:—"From a Missionary in the Diocese of Fredericton, \$2; and \$1.25 in two sums through the offertory in the Sackville Parish Church.

WILMOT.—We direct attention to an advertisement from the Church Wardens of this Parish to be found in another column. Wilmot is a thriving town and beautifully situated in the rich Annapolis Valley.

We have received in many ways valuable testimony to the worth of the articles on Foreign Missions, which we weekly give our readers; but the following we like best of all.

If we can only succeed in educating the children to take an interest in the Missions of the Church, we may expect a coming generation of more liberal givers to all Church objects:

WILMOT, ANNAPOLIS, March 10th, 1880.

Mr. Wainwright:

Dear Sir,—Two little girls, Adelia Munro and Lucy Dennison, who have been reading the Church Guardian, have become much interested in the accounts from India and the Islands of that region. Wishing earnestly to do something for their benefit, they have been diligently working since Christmas, and last Saturday held a bazaar and got \$2, which you will find enclosed. Please apply to Foreign Missions, and acknowledge in the Church Guardian.

Yours, etc., Mrs. M. A. DENNISON.

HALIFAX, St. Mark's.—Mr. Fitzgerald Ward, a member of the Church in this Parish, recently made and presented a handsome Font Cover to St. Mark's.

Such an act as this is worthy of imitation, and reflects credit upon the donor. The Lenten services in this Church have been very well attended, and a deep interest in religious matters is showing itself.

NORTH SYDNEY, C. B.—Saint John's Church, with other places of worship closed since the 11th of February, by the request of the board of health, on account of small-pox in our midst, was opened last Sunday (March 7) for evening service. The disease, while it is to be hoped is under control, still prevails. Three persons have died. Five persons are in the hospital; among this number there are two members of our church.

ROSETTE.—We were under a misapprehension when we stated, a few weeks ago, the arrival home of the Rev. W. S. Gray. The vessel in which he was to have sailed from England arrived, and our correspondent must have taken it for granted that Mr. Gray was in it. We regret that the vessel in which Mr. Gray

did sail for home has been out 63 days, and her delay is causing anxiety among the friends of those on board.

AMHERST.—Canon Townshend has just received an acknowledgment from the Bishop of Algoma of the last contribution from his Parish, making for 1879 upwards of \$60 which that Parish has contributed to the Diocese of Algoma. Well done, Amherst!

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Paul's.—The adjourned discussion took place on Friday evening, the 27th ult., subject: "What ritual is allowed in the Church of England as by law established?" The following gentlemen took part in the discussion:—Messrs. D. Davies, C. Wilson, J. Hazard, T. Williams, E. Palmer, A. B. Warburton, A. Peters, L. H. Davies, Capt. Maxwell, R. N., and Revs. D. Fitzgerald and Alfred Osborne. Lieut. J. Whitty Dixon, R. N., the lecturer in reply. A well written paper was read in objection to "the ritual of the Church of England as by law established," by Mr. J. Hazard. Other speakers followed in favour of Ritualism as the true exponent, more or less, of the Church of England. Mr. T. Williams made the speech of the evening against the Ritualistic position, but allowed that law was somewhat in their favour. Mr. Louis H. Davies argued from a broad church platform—broad without limits. Mr. Osborne also took up the broad position, but with limits. The Rector showed there was life in the Evangelical party before the Tracts for the Times were issued, against the assertion that the Evangelical party was asleep all that time. The debate was very lively, and displayed, as all debates do—that much reading is required before the matter can be well understood. When the Association was first formed, it was intended that the lectures and debates should be the means of bringing forth the truth, but we are sorry to say that much of the time is taken up in mere statements of personal opinion.

DIOCESE OF QUEBEC.

The Diocese of Quebec has now 57 clergy, including the Bishop. There are eight Missions, whose Endowment Funds have now a capital of more than \$2,000 each. Six Missions have Endowment Funds ranging from \$1,000 to \$2,000. Nine have the nucleus of a fund, which has not yet reached \$1,000. Only 11 Missions have no Endowment Fund.

The Bishop of Quebec is looked for in May. His letters have told of the great benefit and enjoyment of his extended tour. His return home will be hailed with a glee of welcome.

The Rev. Dr. Lohley, Principal of Bishop's College, had been elected Provost of Trinity College, Toronto, but there is now great rejoicing because his valuable services are not to be lost to this Diocese after all, he having declined the appointment, although a much more lucrative one.

The Lent Services in the Cathedral and St. Matthew's, on Wednesday and Friday, at 8 p. m., and St. Peter's and St. Paul's on Tuesday and Thursday, have been well attended.

The Rev. G. V. Houseman, Rector of Quebec, is expected back from England very shortly.

The Rev. M. M. Fothergill has been suffering from a painful attack of rheumatism.

The Rev. Ernest E. Wood, who spent two years in the Diocese of Saskatchewan has been discharging a part of Rev. G. V. Houseman's duty during his absence, and is now helping in the work in St. Matthew's and St. Peter's during the temporary indisposition of Rev. M. Fothergill and Rev. Chitwood Hamilton.

Two Lay Readers have been licensed to read Service and Sermon for the two congregations in the Mission of Riviero du Loup until a clergyman is appointed.

The only other vacant Mission in the Diocese is Shegawake, on the Bay of Chaleurs. An account of Rev. Dr. Roe's visit to this Mission, during his Christmas vacation, will appear in the Church Society's Report, now in the printer's hands.—Quebec Diocesan Record.

DIOCESE OF HURON.

LONDON.—The Quarterly Meeting of the Standing Committee was held at the Chapter House, on Wednesday last. Several reports of the sub-committees were presented, and a large number of applications for grants from the Mission Fund considered. There was a large attendance of members.

STRATHROY.—Rev. J. B. Richardson, rector of Memorial Church, London, preached in St. John's Church, Strathroy, on Thursday evening, the 4th inst., to a large congregation.

CLINTON.—On Thursday evening last, the members of the Bible Class connected with St. Paul's Church Sabbath School, met at the residence of Rev. C. R. Matthew and presented that gentleman with a handsome study chair, accompanied by an address expressing their appreciation of his labors in their behalf. They also presented Mrs. Matthew with an elegant bouquet stand. The evening was afterwards spent in social enjoyment.

LONDON.—Christ Church.—The Rev. Alfred Brown delivered an excellent lecture on the "Life and Reign of Henry the Eighth," in the School of Christ Church, on Monday evening the 22nd ult. There was a large attendance, and throughout the lecture their attention was deeply engrossed by the utterances of the speaker.—Evangelical Churchman.

DIOCESE OF MONTREAL.

WAKEFIELD.—Some of your readers may be glad to hear that the insurance on the Wakefield Parsonage, burned down on the 25th of Oct. last, has just been received. The amount is small—only \$200; but yet, a very material assistance to a poor mission. The house was old and small, therefore the small insurance. We are making efforts to rebuild, but do not hope to commence before the summer of 1881. We wish to secure a sufficient sum of money to pay both for materials and labour without leaving a debt on the house, as we consider the plan of commencing a building without sufficient funds to carry it through a very objectionable one, especially when that building is Church property, and therefore would rather suffer present inconvenience and loss, than run the risk of after trouble and emergencies. We—both Mission and our own family—have received very substantial aid from Clergy and Parishes of the Diocese, for which we cannot be too thankful.

The house was insured in the "Sovereign Fire Insurance Company," of Toronto. S. FULLER.

UNITED STATES.

VIRGINIA.—Alexandria.—The new Emmanuel chapel of the Theological Seminary will be built of stone, trimmed with stone and terra-cotta. It will contain about five hundred sittings, and will cost \$10,000. The width of the nave and aisles will be thirty-seven feet, across the transepts the width will be fifty-five feet, and the entire length of the building will be seventy four feet. It will be Gothic in style, and will be finished with ash and Georgia pine.

OHIO.—Hartwell.—The plans have been prepared and accepted for a new church at this point, and bids for the work have been received. When completed it is to be wholly paid for, and the hope is entertained that on the next visitation of the Bishop there will be not only persons to be confirmed, but a church to be consecrated.

MASSACHUSETTS.—Marblehead.—St. Michael's Church.—The one hundredth anniversary of the re-opening of this church after it had been closed during the revolutionary war was observed on the 6th February. The regular morning service was held, when an address was delivered by the bishop of the diocese. In the evening, a large number of the members of the parish assembled at the rectory, where an address was read by Mr. Samuel Roads, Jr., in which he gave an account of the closing of the church—in consequence of the outspoken loyalty to the king on the part of the rector; the Rev. Joshua Wingate Weeks, who was the sixth minister in the history of the parish—and of the re-opening on February 6th, 1780, when Mr. Woodward Abraham said prayers and read a sermon. Mr. Abraham continued to serve until a rector, the Rev. Thomas Oliver was obtained. The building was erected in 1714, and is now the oldest of our churches in New England.

OUR LONDON LETTER.

[From our own Correspondent.]
LONDON, Feb. 25.

The topic of general conversation, is the last diabolical attack upon the life of the Czar. Probably, it comes home more closely to us from the fact that our own Duchess of Edinburgh was at the time in the Winter Palace. Assuredly, the poorest and most unenviable man in the Czar's wide dominions has no need to envy the lot of his Imperial master. There can hardly have lived a monarch, even in semi-barbarous Asiatic countries, whose head rested more uneasily upon his pillow than that of Czar Alexander the Second. The sword suspended by a single hair over the banqueting table, is scarcely an exaggerated symbol of the terms upon which he holds his Empire. The Winter Palace was guarded from the outer world by the most vigorous precautions, yet the enemy found means of access. What makes the case the harder, is, that he is not a bad Czar. It may not be saying much for him, but he is certainly one of the best of his line. He can neither walk nor travel, nor eat in safety, simply because he is Czar, and represents a detested Government.

The distress in Ireland seems to be checked, thanks to the indefatigable exertions of the Duchess of Marlborough and her committee. Few ladies would like to undertake a share of the hard work they go through from day to day, involving as it does, many hours of drudgery. Her Grace spares no time or labour in the cause, her hands being full from early morning until late in the evening, writing, planning, arranging, superintending, and keeping the whole machinery of relief in constant and efficient action.

The Irish are a strange people, and their leaders are of the essence of the people whom they lead. Mr. Mitchell Henry's motion is one of the strongest documents ever issued.

He asks the House of Commons to express an opinion that the general poverty of the Irish people, and that the recurrence of periods of death and famine, are caused by the non-development of the industrial resources of the country. That is his first proposition, and no one can deny that there is some truth in it. The second paragraph sets out by asserting another proposition, which also, it is to be feared, must be regarded as true: that, under existing conditions, there is no reason to believe that private enterprise will prove more capable of coping with this state of things in the future than it has in the past. When Mr. Mitchell Henry had got thus far in framing his resolutions, what a pity he did not pause and ask himself the reason why. Why are the industrial resources of Ireland undeveloped? Why does not private enterprise deal with these things in Ireland as elsewhere? Ireland has a fertile soil and a genial climate. She is better situated in this respect than Scotland, and yet Ireland is periodically afflicted with famine, whilst Scotland never begs assistance of her neighbours. At the present moment, those who have invested money in Irish land find that they cannot obtain a return for their enterprise, and that if they prosecute their claims with energy, they run a risk of being shot from behind a hedge. Perhaps this is one of the reasons why capital has not been attracted to Ireland. Capital has ever shunned scenes of turbulence and violence. Mr. Mitchell Henry's proposal is as good as confessing that the Irish people are incapable of either supporting themselves or attracting to their country the enterprises which would assist them. This has the appearance of a confession of the inferiority of the Irish people; yet the matter is paraded as though England was somehow answerable for it, and certainly with no sort of misgiving that the Irish people need feel any shame at being held up before the world as a people who are unable to maintain themselves as other people do. The Irish are a clever and quick-witted people, but they have not the faculty to see themselves as others see them.

To-morrow evening the meeting is to take place at St. James' Hall for the defence of the Law of Marriage. It is out of my province, as correspondent, to discuss the theological merits of the question, or the question at all. Still it may be permitted me to remark that with respect to the social aspect of the case, not many words need be said. The law cannot play fast and loose with the prohibited degrees. They are either altogether bind-

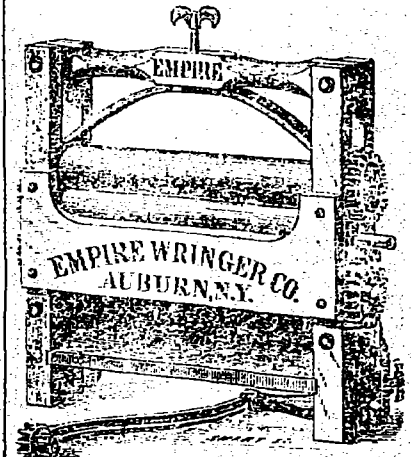
ing or they are altogether null. The late Mr. Henry Drummond may possibly be thought to have indulged in a grim joke when he bade the supporters of the Bill not to go on peddling with their sisters, but to marry their grandmothers like men. Yet he may have said it in all sober seriousness. The Bishop of London once mentioned a case in which a man had married his deceased son's widow, on the ground that he was the natural guardian of his son's children; and the arguments that are alleged in favour of marrying a deceased wife's sister may be urged with equal force in favour of marrying a deceased wife's mother. It is always the children in these cases that are spoken of—that a man can marry a second time with any other motive than that of having his children looked after, is never even hinted at. Now, who can look after children so well as a grandmother? Aunts are not invariably well disposed towards their nephews and nieces, but grandmothers are almost always fond of their grand-children. Why then should this singularly appropriate union be left to bear the stigma of illegality, while the less appropriate union with a sister in law is specially favoured?

The appointment to the Deanery of York is generally liked. There has been a good deal of speculation as to the man, and for once the Prime Minister has consented to select his man from the half dozen, whose names have been most on people's tongues—Archdeacon Cust. The choice in the end, I believe, lay between the Archdeacon of Buckingham and Canon Bridgeman; but the Deanery of York, although apparently so rich—it is £2,000 a year—is really a Deanery that you must spend money upon out of your own pocket if you are to keep up the traditions of the State, and I suppose Archdeacon Cust is better able to do this than Lord Bradford's brother. It used to be said that to be upon Lord Palmerston's lists for High Church appointments, your name must be in the Red Book as well as in the Book of Life, and that is certainly the case with the Dean of York, and Lord Beaconsfield is lucky to find in a man of ample fortune, a man distinguished by learning and eloquence like Arthur Cust.

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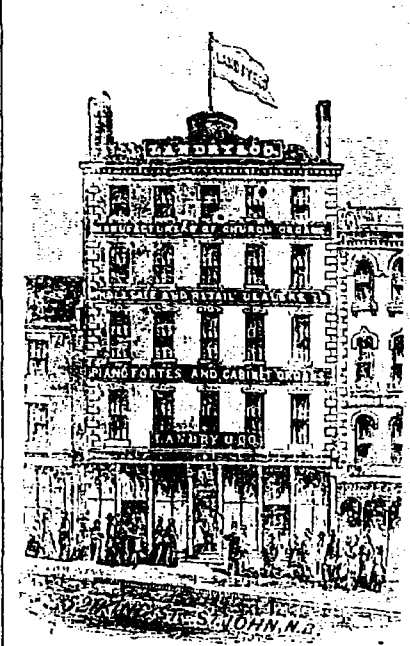
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THE CHURCH IN NEW BRUNSWICK.

We endeavoured a few weeks ago to point out, as clearly as we could, the peculiarly critical stage through which the Church in the Diocese of Fredericton is passing at the present time. Although we then intended to return to the discussion of the subject sooner than we have been able to do, still the delay has not been without its advantage, since we can now consider the matter with a much fuller knowledge of the gravity of the crisis. The statement made by the Board of Home Missions, which has been used as the basis of a pastoral letter by the Bishop to the clergy and laity, is one that may well startle Churchmen throughout the Province out of any feeling of serenity or self-satisfaction into which they may have fallen. There is not a shadow of doubt that the hour of our trial has come. Our Christianity and our Churchmanship are to be weighed in the balances and tested as they never have been before. We must either make exertions and sacrifices to which we have hitherto in our history been strangers, or we must yield the vantage ground we have gained on many a hard-won field, and, giving up hopes of progress, we must be content with existence. It is hard to conceive that the thought of such an alternative can possibly be entertained for an instant by the Churchmen of the Province, embracing, as they do, men of wealth; men of great weight in social and political life; men holding a foremost place in the commercial interests of the country; men accustomed to make great exertions and great sacrifices for civic, social and political purposes, and equally accustomed to stimulate others to follow their example; men whose united strength could smile, and justly smile, at such a difficulty, if it thwarted their purposes in the ordinary pursuits of life.

But it must be distinctly understood that it is not what we can or might do which will save us, but what we actually accomplish. Let it once for all be distinctly understood that without the efforts and sacrifices of its individual members, and without the collective efforts of all its members, the Church of England in this Province must abandon much of the ground it now holds, and must be abruptly checked in the progress it has been making during the past few years.

The situation, as shown by the statement of the Board, is only too plain. During the last two years the receipts have failed to pay the expenditure by a sum not less than \$5298.

Two questions may fairly be asked by those who are not familiar with the work of the Diocese. First, why a deficiency has occurred now which did not occur in previous years; and secondly, why the society did not from the first interpose to prevent the expenses from exceeding the receipts. The answers are easily given. We have spoken, in a previous paper, of the great demand which has lately arisen throughout the Province for the services and teaching of the Church. One result

of this has been that all the old Missions have been constantly filled, so that salaries which often lapsed in previous years have had to be paid regularly. Again, the society could not well turn a deaf ear to the many urgent requests made for the supply of missionaries to new districts, and the hope that was entertained, when these requests were complied with, that in the great prosperity of the Church's work the liberality of the people would rise to a level with the needs of the Church, is scarcely to be wondered at, although disappointed.

The withdrawal of a portion of the grant from the society at Home, and the loss of subscriptions entailed by the St. John fire and by the commercial depression of the past few years, have both contributed to make the difficulty assume its present ominous proportions. If we really are to be compelled to close some of these Missions, it may perhaps be admitted that it would have been better never to have opened them; but while the necessity of acting thus was yet unproved, we think it would have been unwise to restrain the natural and spontaneous growth of the Church's work through any want of faith in the future.

But we must not close our Missions without a great struggle to save them, and we must spare no effort to avoid the shame which certainly will attach itself, in our future history, to the present generation of Churchmen if they weakly allow such an obstacle that now in our way to hinder the cause of Christ and the prosperity of His Church. We have never learned how to give as we should give. At first receiving outside help when we really required it, we have gone on receiving it till this dependence has dulled our sense of responsibility in this matter of supporting our Church. If we really have been blessed with a great increase of spiritual life during the past few years, surely that higher life must show its fruit in greater willingness to make sacrifices; nay, to give freely without feeling that it is a sacrifice.

The subject recalls to our mind very forcibly a conversation we had a few years ago with a venerable English clergyman, for many years a fellow of Balliol college, and now the rector of an important English parish. He had lived in Oxford in the days when first the fervid eloquence of John Henry Newman awakened the great University from its long spiritual lethargy, and kindled that holy zeal for a truly religious life which though it led some of its first apostles and the finer spirits of their time astray, is yet now almost universally admitted by men of all parties to have been one of the primary influences which awoke the Church to the higher life and nobler work which has marked her course during the last half century. Speaking of the secondary effects of that great revival, he said that one of its first results was an entire change among English Churchmen in the scale of giving for religious purposes. The higher spiritual life found its true echo in a nobler christian liberality. Men who had given one pound gave ten; those who had given ten now gave a hundred; and the hundreds were changed to thousands. It was not that England had suddenly grown richer, but christian hearts had grown larger.

The fact that such a change did take place, and that its extent was not exaggerated in this statement, is fully borne out by what we know of the enormous contributions to all religious purposes ever since that time, and the impulse seems at the present day to be gathering new momentum rather than dying away. It is such a change in the scale of giving, though in a smaller way, that we now want, and must work for. The spasmodic exertions of a few individuals will not do, but our whole Church must be lifted to a higher standard of giving. The

clergy must faithfully press the matter upon the consideration of the laity, and every layman must not only give himself, but must use his influence with others to that end. In every parish the assistance and advice of the ablest business men should be obtained to organize on the most effective basis the system of collection, to see that it is vigorously carried out, and that no Churchman is left in ignorance of the nature and extent of our difficulty, or of the consequences that must ensue if we fail to overcome it. We shall have much more to say on this subject. In the meantime we call upon every member of the Church in New Brunswick to give the subject his gravest consideration; and we trust that such an answer will be given to the appeal of our venerable Bishop as will show that we are Churchmen in something more than the name.

THE PROPOSED CHANGE IN THE MARRIAGE LAWS.

We are in receipt of a pamphlet by the Bishop of Nova Scotia, entitled, "Reasons for rejecting the proposed alterations in the Marriage Law of the Dominion," which handles the subject with that logical force for which His Lordship is noted.

As the pamphlet has gone into the hands of the Clergy generally, and as it will also be seen by many of the Laity, we do not purpose to enlarge upon it, especially as we have already stated the principal objections to the Bill which are those held by the Bishop, in our last week's issue.

His Lordship's concluding words should have great weight with the members of the Senate, and with all conservative minds throughout the Dominion. He says:—

"It is to be hoped, therefore, that the Senate, whose office is to check rash legislation, will, even if it be favorable to the proposed alterations, reject the Bill for the present Session, on the ground that the subject has been introduced without any warning, and that such a radical change should not be effected hastily, without any proof that the deliberate opinion of those whose domestic happiness and comfort are at stake, is in favor of it."

THE CHURCH ACT OF NOVA SCOTIA.

We were guilty of publishing in our last the Church Act of 1876, instead of the revised one of 1879. The latter we now give on page 2; and we particularly direct the attention of the clergy and laity of the Diocese of Nova Scotia to its provisions.

THE EASTER ELECTIONS.

The recurrence of the time for electing fit and proper persons to manage the financial affairs of the Parishes, ought to awaken more interest than it does among the Parishioners. All attendants at the Churches ought to be present at the meetings, so as to understand the state of the finances, and elect representatives who will be zealous and active in the discharge of their duties. We have too many Vestrymen who are mere ornaments, who scarcely ever attend a meeting, and who are useless members of the corporation. Consequently the work falls on a few, thus defeating the very object of having twelve men. The delegates to the Synods and Church Societies should be selected, not merely out of compliment to certain persons, or because some are willing to go to the place of meeting, but sound and zealous men should be chosen, who, when elected, should strive to attend if at all possible. In the Diocese of Fredericton this year, the grave position of the D. C. S., and the overwhelming importance of the nomination or nominations to be made by the Bishop for the office of Coadjutor,

should call forth the representative Churchmen all over New Brunswick to deliberate in these weighty matters.

EVENING COMMUNIONS.

A CONTROVERSY is going on in the columns of the *Dominion Churchman* about Evening Communion. One side claims "that it has done more than anything else to kindle and keep alive the spirit of true devotion." "At Evening Communion on Saint's Days and Holy Days, the attendance has been fully equal to that on Sunday mornings, if not greater." On the other side one goes so far as to say, which is manifestly untrue, that they are "as great an innovation as the dogma of the Immaculate Conception." For our own part we have never had any but early and mid-day Communion, but it may be that in town parishes or others they may be useful occasionally. If people will come who cannot come at other times, then we say keep them not back from "the spiritual food of the Body and Blood of Christ." The point is to get them to kneel at God's board in Repentance, Faith and Charity. That English clergyman, who lately stated that he had weekly Communion, early mid-day, afternoon and evening on different Sundays, evidently wished to provide sacramental food for all his flock.

TO THE CLERGY OF NOVA SCOTIA.

THE Clergy of the Diocese of Nova Scotia are informed that a regular or ordinary meeting of the Diocesan Synod will be held in the first week of July, and that representatives are to be elected at the ensuing Easter meetings. Their attention is particularly called to the resolution of the 8th Session added to the 3rd clause of the Regulations, and they are requested to return the names of the persons elected to the Registrar without any unnecessary delay.

The regulation was confirmed, at the last session, that no representative shall be allowed to take his seat as long as the dues of his parish or district shall be one year or upwards in arrears.

H. NOVA SCOTIA.

Halifax, March 13.

A BAPTIST WEDDING.

If any of our readers need to know how our Baptist friends can conduct a marriage for wealthy people, with flowers, and ring, and altar, we commend the following extract from a two-column article in the *Toronto Globe*. The floral designs were bewildering and elaborate.

"The party left the Fraser House at precisely 9.20 and proceeded to the church in carriages. On their arrival the doors were closed, and Professor Childs, who presided at the organ, rendered variations on "O, Luce di quest' Anima" while they were preparing for the entrance to the altar.

THE CEREMONY.

At the appointed time the groom, George Tate Blackstock, preceded by the groomsmen, entered the auditorium from the church parlor and was conducted by an usher to their respective positions beneath the arch. Immediately after they made their appearance Mrs. McMaster, mother of the bride, and Mrs. Blackstock, mother of the groom, escorted by Mr. James T. Lawson, passed up the east aisle from the main entrance and took positions on the east side of the altar. Following them came the bride, Miss Emilina Fraser, escorted by her step-father, the Hon. Senator McMaster, and immediately in their rear were the bridesmaids, while the grand organ was pealing forth the rich harmonies of a wedding march. Senator McMaster presented the bride to the groom, and then took his position by the side of Mrs. McMaster to the left of the altar, the entire party standing during the ceremony. The bride and groom were stationed underneath the horse-shoe, within the arch, and the groomsmen at the right and the bridesmaids at the left. The Rev. J. H. Castle, D.D., pastor of the First Baptist Church of Toronto, performed the first part of the ceremony, by describing the marriage relations and reciting the nuptial vows, the bride and groom making their responses in a tone that was distinctly audible in any part of the church. The conclusion of the ceremony was performed by Rev. J. W. Ford, pastor of the church. After delivering the usual address the first groomsmen removed the gloves from the right hand of the groom and handed him the ring. At the same time the first bridesmaid removed the

glove from the left hand of the bride, after which the groom placed the marriage ring on the third finger, and Rev. Mr. Ford proceeded to pronounce them husband and wife. Rev. W. S. Blackstock, father of the groom, then offered a fervent and impressive prayer, and with his hand on the bowed heads of the newly wedded pair, invoked the Divine blessing upon their union.

This being the conclusion of the ceremony, the bride and bridegroom, followed by the groomsmen and bridesmaids, and their parents, passed down the west aisle to the main entrance of the church, where carriages were in waiting to convey them back to the Fraser House.

We fancy some of our country Baptists would have wondered where they were, had they witnessed this ceremony.

Some of our readers may have been misled by a very gross blunder which our proof reader allowed the printer to make in our London Correspondent's letter, in last week's issue. On the 3rd page, 1st column, and 2nd line from the bottom, if they will substitute EARLY for evening, they will understand what our correspondent did say.

A NUMBER of letters on important subjects have been crowded out of this issue.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

THE CHANGE IN THE MARRIAGE LAW.

(To the Editors of the Church Guardian.)

DEAR SIRS,—I was very glad to read, in your last issue, under the head of "Marriage with a Deceased Wife's Sister," sentiments in accord with my own. Having given the subject some thought for many years past, I venture to send you a few ideas upon it redressed. We see in the progress this cause—though a bad one—has made the results of persistence and perseverance! The second clause in the bill suggests who its promoters are, viz., persons who have broken the law, and now desire the Legislature to give them a Bill of Indemnity, and at the same time kindly endeavor to obtain for us permission to do the same, which we do not wish. I will ask you to go backwards some forty or fifty years, and across the Atlantic. The law upon the subject before us, after a brief period of suspension—I crave correction if wrong,—would have remained unchallenged to the end of the century, had not a high-born noble, during the suspension, married the sister of his deceased wife; and a very wealthy man, a banker, after the restoration of the law to the Statute Book, proposed to do the same, but had his suit refused, or rather deferred, till such time as the marriage would be a legal one. Upon this, lavish expenditure of money by this gentleman opened up and maintained an agitation for some years, and so effectually started the ball and kept it rolling, that of late, when any individual similarly situated has desired it, there has been little difficulty to revive the cry, and make hundreds of persons believe that their just liberties were abridged by such a law left unrepealed! Men of the highest intellect—almost as learned as the schoolmaster in the deserted village, able to read and explain to the meaning of Holy Scripture, all out of their own heads—have been employed in searching the Sacred Volume to find, if possible, a prohibition, intended silence, or direct permission. The Cardinal Archbishop of Westminster, as he modestly and illegally styles himself, declares that although he has no objection for cousins to marry in consideration of a good round fee, he cannot and does not see reason why a man should not marry his sister-in-law in preference to anyone else, provided only that he likes her better, and the family accidents are to his taste. We can only regret that this authority has deteriorated so immensely in purity of mind since he was Archdeacon of Chichester. For in those days I am very sure that he would neither have desired permission to marry the sister of his deceased wife, nor would he under any circumstances have performed the marriage ceremony of a parishioner under the same circumstances. In my humble opinion, his eminence would have showed better taste by refusing to

give his views upon such a subject. Holy Scriptures, it is said, has been searched in vain for a prohibition of such a marriage. Probably, Holy Scripture is not for private interpretation, still I find amply sufficient to guide my course of conduct. I am told that after marriage, twain are no longer two but one, by which I understand that, except in the case of One, perfect humanity consists of two persons united; that this union is not merely of two persons, but of two spirits, from henceforth till death, made one. That is to say, I and my wife are one—more so indeed than if we had been born of the same parents; her sisters are my sisters, and my brothers her brothers. If I am taken, my brother can take her and our children to his home, to be a brother to her and a father to her children; and if she is taken, her sister, who nursed her in her illness and took care of her children, can continue the same duties. But change the law, make the brothers-in-law and the sisters-in-law mutually marriageable, and such very desirable assistance cannot, or must not, be given unless the parties marry—force themselves to enter into a fresh relationship with one who for years had been looked upon as a brother or a sister! Take an extreme case. I wish to infuse disgust rather than joke. A man, who has passed the first fervor of youth, is introduced to a widow lady and her four daughters, beautiful and attractive as the above-named Cardinal's wife was, all of them with the seeds of the same insidious disease lurking beneath. Our hero marries the eldest daughter; as was feared, within less than two years consumption develops, and he is left a widower. Dull and solitary, he searches the Statutes at large and the Revised Statutes. Thanks to Cardinals, heads of Methodist Conventions, and Dominion members of Government, no odious law stands in his way, and a minimum of good taste and compunction lurking in his mind, he proposes to the second daughter; and shortly leads her to the Hymeneal altar. To be brief with the life so sad and so strange, a mixture of orange flowers, and cakes and ale; within little more than a dozen years he has been the husband of all four of the sisters, and for a time the inconsolable widower of so many. In this extremity of his grief and now apparently irremediable solitude, but with a heart susceptible still of tenderness, he sees the countenance of her whom four times he has made his mother-in-law still bright and charming, not much, too, over forty years of age, of constitution stronger than any of her daughters, and he closes the present chapter by marrying her. And quite right too! the present agitation would cry, and if there is any kind sympathy among them, the very next session will be brought in an Act to amend an Act, etc. Clause I—"And be it by this august assembly ordered and enacted that the permission graciously granted to a man to marry the sister of his wife, provided one of them be deceased, by a statute made and passed in the 43rd year of the reign of Queen Victoria (I trust not!) shall be, and is hereby, extended to all or any relations whatsoever of the said deceased. 2. Full indemnity to interim peccants." What we shall need is a sharp look-out that the marriage with the aforesaid party is not made compulsory on us! I have no objection to a private Bill being passed legalizing by name the incestuous marriages that have been contracted in the Dominion; but let the law for the community remain as it is. Consider, 1st, very few persons would be inclined to break it; 2ndly, a very small proportion of these would break it; 3rdly, and of those who did so, a very small proportion would be proceeded against in the lifetime of both parties contracting, which, unless carried out and the marriage then set aside, the children would not suffer. By marrying within the prohibited degrees a man attains his aim—he gets a wife. If he wishes the respect of his fellow-men and their families towards himself and his sister-in-law, he must not persuade her to join with him in breaking the law of the Land and of the Church, and then ask for a Bill of indemnity and absolution.

Yours faithfully, D.

MR. BORTHWICK'S QUESTIONS.

(To the Editors of the Church Guardian.)
Sirs,—Will you please correct, in your next issue, the following errors, which you made in printing my letter on the Biblical Questions:—
For under ch. xxvii. he says Julius was a centurion of Augustine's band.

read under ch. xxvii. he says Julius was a centurion of Augustine's band." For the Scripps and Gylla, read the Scripps and Silla. For just overtures read first overtures; for India, Samaria and Galilee, read Judea, Samaria and Galilee; and for conversion and Christianity, read conversion to Christianity.

A STUDENT.

THE CATECHISM.

To the Editors of the Church Guardian.
Sirs,—If "Sacerdos" can show that the Catechism was written in Latin as well as in English, and thus adopted by the Church in England, and also that the expression under discussion is "gratia datum," I must acknowledge that my interpretation is slightly incorrect. But I do not think that he can prove the former.

It has always been my idea that the writers in the 16th century were very particular about punctuation, and that they would most certainly have placed a comma [Qu. Would it not have been a semicolon?] between "grace," and "given," if they had intended there to be one.

I see that Blunt supports my view. If you translate "grace given" into "gift of favour bestowed," I do not see how you can separate the two words. The expression "ordained by Christ Himself," being between two commas, might possibly be made to refer only to the word "Sacrament," but in my humble opinion it refers to both "Sacrament," and "sign,"—chiefly to the latter. Would not you take an unwarrantable liberty with the English language, if you were to make the word "given" belong to "Sacrament?" and then make the sense the same as both "Sacerdos" and I do. It would then read thus:—"I mean an outward and visible sign of an inward and spiritual grace; which Sacrament is given unto us, and ordained by Christ Himself, as a means whereby we receive the same Sacrament, &c." But surely it does not really say that! In my opinion it is intended to teach the idea of which the Epistles are so full, that grace is given, and that the outward sign is a means and pledge of that grace then given. But I do not profess to be infallible.

CREDO.

THE "CLERICAL GUIDE" vs. "BEAVEN."

(To the Editors of the Church Guardian.)

Sirs,—I am surprised that you allowed E. W. Beaven, of Brockville, Ont., to speak of the above work as he did, characterizing it as a great fraud. Because there are a few errors in it, errors that have been shown to exist in publications of more pretensions and from presumed unerring quarters, is Mr. Bliss's work to be denounced as a fraud? A fraud is a something intended to deceive, and by the deception to bring gain to the perpetrator. Has Mr. Bliss made any profit by this publication? Probably not enough to pay for his time. Has he intended to deceive? Certainly not. Has not his work proved a most useful manual to the clergy? And has not the work received the highest endorsement from the highest dignitaries of the Church in Canada? Why then should Mr. Beaven characterize such a work, more a labour of love than of profit, as a fraud? I deem that Mr. Beaven owes Mr. Bliss an apology for his unkind and unchristian-like language. "To err is mortal," therefore a few errors does not constitute a crime, and a fraud is a crime.

Wm. Ross Brown,
Iron-Hill, P. Q.

FREDERICTON D. C. S.

(To the Editors of the Church Guardian.)

Sirs,—The Right Reverend the Metropolitan has written an earnest and timely Pastoral Letter to the Clergy and Laity of this Diocese, on "The position of the Diocesan Church Society, 1st March, 1880."

There is no doubt that many of our better-off people could, if they wished, double or treble their subscriptions to the D. C. S.; but, as a rule, the better-off people give less in proportion to their means than the poorer.

Then our poorer members are now taxed to the utmost. I do not think that they could bear any more burden; any further would constitute "the last straw." There are too many calls made upon their povertry. "Home Missions," "Foreign Missions," "The Widows' and

Orphans' Fund," "Algoma," Rector's Salary, Sunday School Books, Church Periodicals, Alms for Poor, Church Repairs, the Weekly Offertory, each and all claim a portion of their limited means. Many of them, by dint of early rising and late taking rest, can just scrape out a mere subsistence; and these, in country parishes, form the bulk of every congregation. Then there are a great many spiritual dead-heads, or rather Church dead-heads, either by will or necessity. These you cannot move. And there are very few wealthy people in our country parishes. The times, as yet, may be called depressed. For those reasons, I say, it would not be prudent to put 22 per cent. or any further per cent. on the sum at present required from the Missions.

What, then, can be done? Let an appeal be made to the wealthy people of our cities and larger towns, and more wealthy country parishes, to make up the deficiency. They do not give, in proportion, one-tenth of what our poor labourers and mechanics give. If that does not bring enough, then make use, as a matter of necessity, during hard times, of a portion of those investments from legacies which were not left on condition of perpetuity. If the donor did not attach the condition of perpetuity, why should the D. C. S. do so? It would not be dishonest to use such funds, nor ruinous either, to do so occasionally by necessity.

If this be not deemed feasible, then close those Missions most lately opened. What right has the D. C. S. to grant what they do not possess? A secular employer might as well hire labourers knowing that he had not the means to pay them.

It is not right to hamper the older and poor Missions with 100 or more communications, for the sake of spreading ourselves over new ground, and without means to do it.

Neither ought we to legislate altogether for the future, by keeping up investments where the condition of perpetuity is not attached, but for the present as well, especially for the "present distress."

Let a Sunday be set apart after Easter for the prayers and alms of the Church towards a "Deficiency Fund," appealing chiefly to the well-off members, making up balances from unconditional investments, and, if this be not enough, strike off the Missions most lately formed.

RUSTICUS.

New Brunswick, March 10, 1880.

A CHURCH WANTED IN HALIFAX

(To the Editors of the Church Guardian.)

Sirs,—The more I study the subject, the more convinced I become that the Church people residing in the north-western part of this city are gradually slipping away from the fold of the Church and joining the ranks of the dissenters; or worse still, attending no place of worship, and growing negligent of all religious duties. Can no remedy be found to stop this egress, and to change this unhappy state of things? Is it possible that with such a comparatively rich Church population enough money cannot be subscribed to build a small church, and stem the tide which will eventually sweep away from us dozens of families, who have no place of worship nearer than St. George's Church or the Bishop's Chapel? I know of several Church families living in our north-western suburbs who habitually send their children to a dissenting Sunday School in the neighbourhood, where doctrines contrary to the teaching of the Church are taught, and the mischief wrought is greater than may be imagined. These young ones, children of Church people of sound Church principles, are not sent to the Bishop's Chapel or St. George's Sunday Schools, simply because the distance is too great for them to travel. The Church in Halifax is manifestly not doing her duty in permitting such a state of affairs; and the sooner a Church is built to provide accommodation for those who have now no place to go to, and thus keep them in the "Faith once delivered unto the Saints," the better it will be for all concerned. I am sure if proper representations were made to the Board of Home Missions, sufficient funds would be furnished to proceed with the building of a Church, the foundation of which I am given to understand has already been laid. Or better still, a collection might be made in the various Parishes, for the purpose of raising sufficient money, to complete the structure. No matter how small the commencement, the good wrought will be incalculable, and in time

a Church population would exist in our north-western suburbs, which would be fully able to support a clergyman of its own. I hope, Messrs. Editors, that the matter will not rest here. When such great progress is being made by the Church at large, we in Halifax, boasting as we do of such a large English population, should not slumber, but should put forth all our energies towards making the Church what she was manifestly intended to be, the Church of the people.

Sincerely yours,

T.

Halifax, 9th March, 1880.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

(To the Editors of the Church Guardian.)

Sirs,—In your issue of the 11th, you mention the fact of a Bill to legalize marriage with a deceased wife's sister, as having been introduced into Parliament at Ottawa, and recommend that petitions against the Bill be set on foot on account of (1) indecent haste; (2) trouble likely to arise in families; (3) and being contrary to the law of Scripture, law of the land, and law of the Church of England.

I hope that no considerable body of Church people will commit themselves by signing the petition on any such grounds, for such petition would have its ground completely cut from it on all these heads.

When you object to the proposed law as likely to affect the happiness of families, one naturally asks, why? Is not everybody aware that such marriages are already quite common throughout the Dominion as well as the United States, and even in England, where the table of degrees is law, without having been found to produce the unhappiness which you and others predict of M. Girouard's Bill. The matter of happiness can be safely left to the parties directly interested in this, as in other cases of marriage.

Let me look into what you state are the legal objections to legalizing such marriages. Pardon the apparent inconsistency of the last sentence. Your objections seemed to call it out in that form. The objections you adduce, then, are three:

1. The law of God.
2. The law of the land.
3. The law of the Church of England.

(1.) The Scriptural question has been thoroughly discussed during the last thirty years by the most learned men of England, and the preponderance of opinion is great as to their being no prohibition in the Scriptures to the marriage. Leviticus xviii. 18 limits the contraction of such marriages to the lifetime of the first wife. If there was anything against the law of God in such an union, what are we to think of our Saviour Himself, when the case of the woman who had successively married seven brothers was brought to His notice, and he uttered no condemnation of her? We must conclude that, in a strong case of this kind, if there had been any violation of God's law or the law of social morality, he would never have let it pass by unrebuked.

(2.) The law of the land. Where do you find it?

(3.) The law of the Church of England. The Episcopal Church in this country is not the Church of England any more than are the Episcopal Churches of Scotland, Ireland, the United States, etc.

There is no Church of England out of England. This has been expressly decided in England upwards of five and twenty years ago. Your objection probably assumes the legality of what are called the Canons of the Church of England. Do you wish your readers to understand that those Canons are binding in the Colonies on any body? It has been decided in the courts of law in England that however the clergy may be affected by them, they have no legal power over the laity, because they have never received the sanction of parliament, which body represents the laity. The table of prohibited degrees is one of the Canons; but whatever value that table possesses, it possesses from the fact of its being the law of the land in England, and not because it is a Canon of the Church. Whenever the law of the land removes any of the prohibitions in that table, the Church will follow suit and expunge it from the Canons. Connected as the Church is with the State, it cannot hold

a Canon in opposition to the law of the State. If it is pretended that the Canon law is binding, it is binding as a whole, and not in detached portions. The clergy cannot pick out one or two Canons and shake them in the face of the laity with the terrors of excommunication, and leave others a dead letter. But seriously, Mr. Editor, do you, or does any other clergyman pretend to look upon that body of musty old formulas as of any practical validity, or capable of enforcement? Does any clergyman clothe himself or cut his garments as Canon law directs him to? Does any clergyman, or bishop even, venture to pronounce the lesser or greater excommunication according to Canon law?

How often have clergymen been heard to speak jocularly about the Canons as having been "fired off," "spiked," etc., indicating their disbelief in either their validity or acceptability. The Church has never passed any law on the subject of marriage, either permissive or prohibitory. The table of prohibited degrees bound up in some of our prayer-books has no legal right there. It is not contained in the "sealed copy," that is, in the authorized standard of the prayer-book. It, therefore, is not a legal portion of that book. The date of its introduction can be readily obtained. The Canons were passed by the convocation of Canterbury, represented by the clergy alone, with the sanction of King James, but royal sanction alone does not make law.

If the marriages in question are to be condemned through Canon law, what can be said in favour of the marriage of the clergy? Canon law once forbid them, and does yet, in the opinion of some extreme persons, as being repugnant to the law of God, against Christian decency, and injurious to the peace of families.

The marriages you object to have been made valid in all the Australian provinces. In the United States they have been common enough, without ever having been found destructive to the peace of families or the moral atmosphere of the community; and why should any one anticipate any evil in Canada, as the result of settling their validity in the Dominion?

Let me refer you to a report on the subject, made by Commissioners appointed under Royal Warrant in 1847, under the churchmanship of the then Bishop of Lichfield, and published by authority in 1856—the work of the commission extended over a long period; evidence was invited from all sorts of persons, and the whole is given in detail in a folio blue book of 160 pages. The bulk of the evidence is in favour of permitting those marriages. The report is signed by the Bishop of Lichfield, the Right Hon. James Stuart Mortley, Right Hon. Stephen Lushington, Sir Edward Vaughan Williams, Anthony R. Blake, and Andrew Rutherford, Esquires. They unanimously say in their report:—

"We consider that the feeling against those marriages is, in a great measure, founded rather on a vague and unfounded assumption, that they are prohibited by God's word, than on a mature examination either of the Scriptures, or of the law of the Church."

"We do not find that the persons who contract those marriages, and the relations and friends who approve them, have a less strong sense than others of religious and moral obligation, or are marked by laxity of conduct."

"In a letter communicated to us by Mr. Justice Storey (the learned American jurist) he thus expressed himself: 'Nothing is more common in almost all the States of America than second marriages of this sort; and so far from being doubtful as to their moral tendency, they are, among us, deemed the very best sort of marriages. In my whole life I never heard the slightest suggestion against them, founded on moral or domestic considerations.'"

"On a review of the subject, in all these its different bearings and efforts, we are constrained, not only to express our belief that the Statute 5 and 6, Will 4, has failed to attain its object, but also to express our doubts whether any measure of a prohibitory character would be effectual. These marriages will take place when a concurrence of circumstances give rise to mutual attachment; they are not dependent on legislation."

"PLEAS."

March 10, 1880.
[The italics in the above extracts are those of the writer.]

Literary Department.

WE WOULD SEE JESUS.

We would see JESUS—for the shadows lengthen
Across the little landscape of our life;
We would see JESUS, our weak faith to strengthen
For the last weariness, the final strife.
We would see JESUS—for life's hand hath rested
With its dark touch upon both heart and brow,
And though our souls have many a billow
breasted,
Others are rising in the distance now.

We would see JESUS—the great rock foundation
Whereon our feet were set by sovereign grace,
Nor life nor death, with all their agitation,
Can thence remove us, if we see His face.
We would see JESUS—other lights are fading,
Which, for long years, we have rejoiced to see,
The blessings of our pilgrimage are falling;
We would not mourn them, for we go to
Thee.

We would see JESUS—sense is all too blinding,
And heaven appears too dim, too far away;
We would see Thee to gain a sweet reminding
That Thou hast promised our great debt to
pay.

We would see JESUS—that in all we are needing,
Strength, joy and willingness come with the
sight;
We would see JESUS—dying, risen, pleading,
Then welcome day, and farewell mortal night.
—Southern Churchman.

DIARY OF A POOR YOUNG LADY

(From the German of MARIE NATHANUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

ALL at once we heard the sound of a postillion's horn, and a carriage drove rapidly over the bridge and into the court of the castle. We sprang up in surprise, but I was the only one who could leave the room. I ran to the portico. It was he, Herr von Schaffau, covered up with furs and snow, and he greeted me joyously. I do not know which was greatest, my pleasure in seeing him or my sympathy for his frozen condition. I went before him into the room, but Lucie already came to meet us. There was great rejoicing, and we did all we could to refresh him. Then Lucie sat on a stool at his feet. "You dear uncle, we are very happy to have you back," she said tenderly. "We?" asked Herr von Schaffau, jostling, and looked at us. "Yes we, dear Frederick," said Aunt Julchen affectionately, and patted him on the shoulder. It was the first time that I had heard her call him by his christian name.

I am so glad to see the light in his turret again. He has not told us much about Berlin, only seemed to want to know about here; Aunt Julchen told him everything. But Rosalie has written me a long letter. Herr von Tilsen has been there for some days, and has made friends again with her mama. Rosalie does not trust him, and warns us against him. I don't know what he has been telling them about us. Herr Heber is mixed up with it; I don't understand it, but indeed it matters very little to me. The next morning the whole household met for prayers. I felt that now Herr von Schaffau must take my office; he did so for the first time with so large a number. I thanked God with all my heart. I thought of the first Sunday when I had sung in the same place: "Thee, Holy Spirit, we implore!" I sang it to-day; how different from then.

After breakfast, Aunt Julchen had a conversation with me. I do not quite see her purpose. She begged me to be perfectly candid with her. I have nothing to conceal. She inquired whether it was really my intention to refuse Herr von Tilsen's offer; I replied that the matter had been settled long ago. She begged me seriously to consider whether I was not throwing away a good fortune, whether I should not repent my decision. I was able to convince her of the contrary. She hinted that he would be my greatest enemy, that he would endeavour to injure me. She was convinced that he was trying to get me away from here. That does not trouble me either. What can he say against me? My life is open before everyone. Aunt Julchen blamed me for my thoughtlessness; and when I still could not understand how I could be injured, she hastily drew a letter from her pocket, and read in about these words:—"The girl is more cunning than you think. If you will not believe me, dear Julie, judge for yourself. Does she not already rule her whole surroundings? I

hear that she is regarded as the mistress at the castle and in the village; and, having watched her manner, I find this quite conceivable. I should call it an all-absorbing nature. Of course, she does not do it forcibly; and her power really consists in that. She does it all under the guise of affection and gentleness. Examine how far you yourself are under her sway. Rosalie speaks of her with actual longing, and even Thekla declares that I do her an injustice. Thus, I am the only one who can form a true opinion of her,—I accept Frederick's, who, at least, so far, does not appear to be deceived by her, although von Tilsen hints to the contrary. In one thing, I cannot understand her, why she leaves Herr von Tilsen so long in uncertainty. The foolish old man really believes her pious expressions about poverty and riches."

"Can it be possible?" I said, when she had finished reading. "Yes my child and more still," replied Aunt Julchen. "I only wanted to prove to you that you are not wiser than other people, to make you believe me." When she saw how very much cast down I was, she tried to comfort me. "Go on your own way quietly," she said, "and don't let them sour you." "O, no indeed, it shall only serve as a warning to me to put away the appearance and to cultivate the spirit of true charity," I answered. "If only Frau von Schlichten were here now that I might convince her of my sincerity—with God's help I will yet do so. Assure her that I shall never marry Herr von Tilsen, and that I wish I could show her that I speak in all truthfulness, though in my weakness I so often fall short of what I say." Aunt Julchen embraced me tenderly. "My sister-in-law is very wise, but I am wiser, my knowledge of mankind is not less than hers," she said. At the same time she begged me always to give her my confidence. "Could you really prefer the life in a little parsonage to a brilliant position?" she asked. "Certainly!" I replied. "And Herr Heber?" she went on hesitatingly. "I could not help laughing heartily. 'Is there a Herr Heber in every parsonage?—good, kind Herr Heber!' Aunt Julchen laughed with me. 'I thought as much,' she said, 'people don't know what to say next, but tell me is your heart quite free?' My face flushed, but I could say truly that I never had encouraged any foolish fancies. 'If they will sometimes fit through my brain, I cannot help it, but I don't give them any lodging there.' 'Then we have done with that matter,' she said merrily. 'You will stay with us, like a good girl, and the storms will blow over.'"

We grow very light-hearted, and joked with each other about the strange ways of the world. I cannot say that the letter caused me anxiety; rather it encouraged me to go calmly on my way. Herr von Schaffau wished to go with me on my rounds. I took him to those who are most in need. The winter being so severe, there are some large families amongst them, whose fathers are capable of work, but cannot get any. Herr von Schaffau was pleased with our arrangements, and especially praised the Herr pastor's practical advice. On the way back we went into the parsonage. It was a very unpleasant surprise to me to find Herr von Tilsen there. He had brought the children beautiful toys from town, and appeared to be quite the friend of the family. Filled with the impressions which the letter had made upon me, I tried to show him what I felt. I trust it is not on my account that he remains in the neighbourhood. The Herr pastor himself had to remind him of his return home; it was already twilight, and the wind was drifting the snow. Herr von Tilsen took a very friendly leave of the pastor's family, then he turned to Herr von Schaffau and said, with great irony and bitterness, "I leave the field open to you." Herr von Schaffau made no reply; he looked grave and calm. On our way back he walked silently beside me, then the wind grew so violent that he went in front to protect me. "Steer as bravely against all the storms that may meet you," he said, brightly, as we reached the portico. "This was not a very bad one," I answered. "Nothing is bad," he said; "everything is as we make it; but we are often so weak, and regard the actions of other weak men as misfortunes to ourselves." I thought of Herr von Tilsen's injurious words, of Frau von Schlichten's letter, and such things. "They cannot hurt me," I said aloud, and he appeared to be glad to see my confidence.

[To be Continued.]

MORALITY AND LAW.

"Amongst a people without moral sense, law can do little or nothing to advance virtue; amongst a people whose moral sense has been awakened and strengthened by religion, law can do much. It was long felt in this country that it was as dishonest to adulterate food as to steal, and very frequently much more mischievous; still adulteration continued until a law was passed to facilitate the detection of the crime. Many forms of adulteration have now ceased to exist. Here, then, the law has, I will not say made men honest, but prevented their being dishonest, and so served the cause of virtue; and this in two ways. For, in the first place, by proving that the community at large condemned the transactions of a class, it made it much more difficult for the latter to deceive themselves; and in the second, by arresting one kind of imposture, it has diminished the familiarity of the world with evil. In like manner, the laws forbidding and punishing drunkenness are useful; first by stamping the condemnation of society on an odious vice, and secondly, by deterring men from indulging in it. But inasmuch as the wholesome effect of law is in this case greatly neutralized by temptations, sanctioned by the law itself, it is, as it seems to me, the bounden duty of the Church to demand of the State the extinction of those temptations, or, at any rate, power for the people to restrict them. If drunkenness, as the State declares, is a crime, the State has no right to facilitate the commission of it. Many, even of the most temperate, are not without moral sense; and would hail such a change in the law as would enable them to get rid of well-nigh irresistible incentives to evil. The State sins, she sins greatly, when she says that the people against their will shall be tempted to offend against God."—*Prebendary Greer.*

OVER-SENSITIVE PERSONS.

You are our friend. You are warm-hearted and generous, and have many other good qualities for which we love and praise you. Yet you have a fault, and a growing one, which, if you do not regard, will embitter your future life. You are over-sensitive to the opinions of every person in the little world in which you live and move. You place your happiness entirely too much in other people's keeping. A word of praise unduly lifts you up; and a word of censure casts you down. The slightest dart of criticism leaves a wound which is very slow to heal. It will be very hard for you to forgive an honest friend who thus dares to tell you this plain, unpalatable truth. You deny with warmth the charge—of course. But your very warmth of manner betrays you. It is hard for any man to know himself, and it is doubly hard for you. Glance backward on the past and mark how often your over-sensitive spirit has been wounded. Only see how quickly and how often you have taken a slight when really no slight was ever intended. Pray, then for two things: First, for grace of humility. Take care how you rate yourself higher than any one else in the whole world will rate you. If others fail to see your good qualities, so much the worse for them. They are blind; so pity their misfortune. Praise God for all your gifts and use them wisely and constantly. Then pray that you may do your work in life as in the sight of God. Seek to please and honor Him, and put away all selfish motives. Whether men smile or frown, go straight ahead, and you will have an approving conscience and at last a great reward.—*Selected.*

BE TRUE.

THERE are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they "stretch" things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high-colored adjectives, until it is largely unreal and gives a false impression. And ones does not like to listen to folks when so much be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones.

Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust you and respect you. This will be better than having a name for telling wonderful stories or making foolishly and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass. One has well said, "Never deceive for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend."

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.—*S.S. Advocate.*

Children's Department.

TO SEE OURSELVES AS OTHERS SEE US.

Four little foxes met a large black kitten one day under rather peculiar circumstances.

It was amid-ship, on board of a great ocean steamer. So there was no getting very far away from one another, you see.

The little foxes belonged to one of the sailors, who kept them in a large wooden house-like cage near his berth; and the kitten, a very travelled person indeed, had come all the way from Paris to Liverpool in a large wicker cage, and was on her way to America with her little mistress, who took the best of care of her black pet, supplying her with plenty of milk and nicely-cooked beefsteak every day.

Now shouldn't you have thought that the kitten might have been grateful, and stayed in her cage as her little mistress begged her to do every day? But, no; instead of that, whenever she was left alone, she gnawed at the string fastening of the door, and pulled with her paw the wooden bar it held in place, until both gave way; and this very afternoon Mistress Puss had managed to get the door open, had lurked under the berths and behind the locker, until she was quite sure no one was looking, and then had darted away like a black streak, and here she was wandering about where she had no business at all to be, until at last, after many adventures, she had come across the four little foxes.

"Dear me! dear me!" exclaimed little Miss Fox to one of her brothers when she spied her. "Do look at this strange creature coming! What do you think it can be? It has fur, and so have we; four paws, too, and whiskers; but oh, dear me! so ugly and black. Surely it cannot be even a second cousin twice removed of ours, I hope."

Little Miss Fox, in her surprise, quite forgot her good manners, and spoke out loud. The black kitten heard her.

"A second cousin twice removed, indeed! No I thank you, ma'am. Your fur is harsh, and such an ugly yellow color; mine is soft and glossy. Then your ears—how sharp and long they are! And your noses! Ah, well, it isn't good manners to mention noses, I know, but yours—ahem!" And Miss Puss coughed scornfully behind her paw, and looked over the little foxes in a way that was very unpleasant indeed.

Of course they couldn't be expected to endure that; having lost their mother long before they would have been able to understand what she meant had she tried to teach them to return good for evil; and Miss Puss had to listen to remarks about claws that scratch, green eyes, and what the little foxes called a "thin tail," until she was really very angry indeed.

"I'm sure I don't know how the quarrel might have ended—for animals, as well as little children, find it very hard to leave off when they once begin to say unpleasant things to one another—when, fortunately, a wise old parrot, who had made several voyages in the ship, and was supposed to know a good deal of the world, called out:

"Children listen to me."
And when the little foxes and the kitten had stopped quarrelling and shouting unpleasant things at one another, and turned to listen to what she had to say, she went on:

"There was once a great poet, who wished very much that people had the power to see themselves as others saw them. That is, he wished that people might see for themselves how pointed their own ears or noses were, or how sharp their claws; because then, he thought, they wouldn't be half so apt to

notice other people's sharp noses and green eyes. So, my children, it is just the same with you. Miss Puss thinks you little foxes have ugly fur, and quite forgets her claws are good only for scratching; while you, my dears, see only her painted ears, quite forgetting that yours are much the same—only larger. Try to discover one another's amiable qualities, and you'll be very much happier, I'm sure."

When the old parrot had finished this long speech the children, as she had called them, looked very much ashamed, and hung their heads, till, finally, one little fox said to Miss Puss, softly, "I think you have really a lovely voice."

"And I'm sure that your eyes are very bright," was her answer. "Won't you have some of our dinner?" inquired another little fox.

And pussy's "Thank you" was a very sweet one.

So good did these five find the old parrot's advice that they soon, by help of it, became great friends, and spent a very cheerful afternoon comparing their experiences of life; and when the little girl, with three of the stewards to help her, having spent several hours in searching for the kitten, found her at last in the company of the foxes, they had but time to whisper that they had spent a most delightful afternoon, thanks to the parrot's good advice, and parted with mutual regret, when the little girl pounced upon her kitten, and a steward drove the foxes back to their house and fastened up the door.

DO MORE FOR YOUR MOTHER.

"It there any vacant place in this bank which I could fill?" was the inquiry of a boy, as with a glowing cheek he stood before the president.

"There is none," was the reply. "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me," was the answer. "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad which pleased the man of business, and induced him to continue the conversation. He said, "You must have friends who could aid you in a situation; have you advised with them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness, as he said, though half musingly, "My mother said it would be useless to try without friends;" then, recollecting himself, he apologized for the interruption, and was about to withdraw when the gentleman detained him, by asking him why he did not stay at school another year or two, and then enter into business life.

"I have no time," was the instant reply, "but I study at home, and keep up with the other boys."

"Then you have a place already?" said his interrogator. "Why did you leave it?"

"I have not left it," answered the boy quietly.

"Yes, but you wish to leave it. What is the matter?"

For an instant the boy hesitated; then he replied, with half reluctant frankness, "I must do more for my mother."

Brave words! talisman of success anywhere, everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said with a quivering voice, "My good boy, what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If in the meantime, you need a friend come to me. But now give me your confidence. Why do you wish to do more for your mother?"

Tears filled his eyes as he replied, "My father is dead, my brothers and sisters are dead, and my mother and I left alone to help each other; but she is not strong, and I want to take care of her. It will please her, sir, that you have been so kind, and I am much obliged to you." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine to the busy world he had so tremblingly entered.—*S. S. Times.*

Hold on to your heart when evil associates seek your company, and invite you to join in their games, mirth and revelry.

Hold on to your good name at all times, for it is of more value than gold, high position or fashionable attire.

Hold on to truth, for it will serve you well, and do through all times.

Hold on to your good character, for it is and ever will be your best wealth.

The Week.

HOME NEWS.

The Queen has given £200 towards the Academy of Arts in Ottawa city.

At a meeting of the rate payers of Shediac on Saturday morning, the Rev. O. S. Newnam was unanimously chosen as a school trustee.

William Craig, employed by the Dominion Telegraph Company as a repairer, dropped dead in St. John on Monday last while putting up a telephone.

A call of 12 1/2 per cent. has been made on the shareholders of the Halifax Sugar Refinery, payable on the 15th April. This will make 37 1/2 per cent paid in.

There will be a Banquet at Molson Hall, Montreal, on April 2nd, to celebrate the completion of the twenty-fifth year of Principal Dawson's connection with McGill University.

We have been shown some samples of crest and monogram printing, performed by Mr. Thos. P. Connolly, stationer, of this city, and can say that it is as finely executed as the same kind of work done in England.

A concert, the proceeds of which are for Thomas Sloven of St. John, N. B. who has saved many lives in the harbor, is to be held in a fortnight, when he is to be presented with the Royal Humane Society's Medal, forwarded from England.

The Government of Quebec propose to give \$15,000 towards an Exhibition at Montreal if the City Corporation would give a similar sum. The Corporation have voted to give \$12,000, but they may see reasons for repudiation when the time of payment arrives.

The annual concert by the pupils of the Halifax Institution for the Blind, given in Mason Hall Monday night, was well attended. The entertainment, as all such, given by these talented persons, was a great success; and thoroughly enjoyed by the audience, as their frequent and hearty applause fully testified.

S. D. Allingham, Conductor of freight train from Shediac, on the Intercolonial, was killed on Monday at Fuispanis, by falling from one of the forward cars, the remainder of the train passing over him. He had been 14 years in the railway employ, and was to have been married in two weeks.

Ottawa, March 15.—Hon. L. H. Holtton died in his bed yesterday, at the Russell House, about 1.30 a.m. He had been at dinner at Rideau Club, came home at half past 11, and called the night porter at a quarter past one to send for the doctor. Dr. Grant arrived very soon, but deceased only drew a few breaths after the doctor came. The cause of his death is said by the doctor to be dropsy.

CANADA'S NATIONAL HYMN.—At the private theatricals at Rideau Hall last week, the new Canada National Hymn by Arthur Sullivan, author of Pinafore, was sung by a select choir. The following is the first verse and chorus:—

God bless our wide Dominion,
Our father's chosen land,
And bind in lasting union
Each ocean's distant strand,
From where Atlantic terrors
Our hardy seamen train,
To where the salt-sea mirrors
The vast Pacific chain.
O bless our wide Dominion,
True Freedom's fairest scene,
Defend our people's union,
God Save our Empress Queen.

NEWS FROM ABROAD.

The Duchess of Marlborough's fund is now £83,800.

London, March 15.—At a meeting of the London Central Arctic Committee a resolution was passed, appointing May, 1881, as the time for the sailing of the new British Arctic expedition.

St. Petersburg, March 15.—Prince Gertschakoff is reported as being in feeble health.—The Golos publishes an outspoken article, recommending the introduction of reforms as a deadly antidote to Nihilism.

Eight thousand three hundred emigrants landed in New York in February, against 2,800 in February last year; and 148,000 during the year ending February 29, against 82,000 the previous year.

Algiers, March 15.—The boiler of a steamer burst in the harbor of Bona; the steamer was driven into two Spanish feluccas, seriously injuring 25 men on board of them. The firemen and the engineer on board the steamer were killed.

The Union Pacific express office at Sydney, Neb., was robbed on Wednesday of last week of about \$150,000 in bullion while the agent was at dinner. Subsequently all but \$12,000 was found beneath a pile of coal near the U. P. R. R. track where the thieves had hidden it.

Dublin, March 15.—A great demonstration was held in Phoenix Park in this city to-day, under the auspices of the Land League. Messrs. Biggar, Sullivan, Davitt, and others made speeches, which were very violent against the Government. Upwards of 200,000 persons were present.

Experiments are being made in Paris with the polyscope, a new apparatus for illuminating the interior of animal organisms, rendering bodies transparent so as to render an examination of every portion of a body feasible. The attention of scientists is drawn towards this remarkable discovery.

New York, March 14.—The National Assembly rooms were densely crowded to-day by a mass meeting of 4,000 piano makers interested in the great "lock-out" ordered by the New York Piano Manufacturers' Association for to-morrow morning, through the refusal of Steinway & Sons' 700 striking employees to accept the terms offered them.

SIMPLE CUP PUDDING.—Take three cups flour, three teaspoonsful of Wilson's Woodill's German Baking Powder, a little salt, mix into a batter with milk, then put a large tablespoonful of the batter into the bottom of each cup, and then two tablespoonful of any kind of preserves, and then another tablespoonful of batter on the top; steam one half hour. This quantity is sufficient for half-a-dozen cups.

PLAIN GINGERBREAD PUDDING.—Take three cups of flour, three teaspoonsful of Wilson's make of Woodill's German Baking Powder, a little salt, three teaspoonsful of ground ginger, one cup of suet, one cup of molasses, milk enough to make it into stiff batter; steam three hours.

BOARD OF FOREIGN MISSIONS.

RECEIVED, March 11, from Rev. R. Wainwright, 82 from Adelia Munro and Lucy Denison Wilmot, Children's Bazaar, on behalf of Foreign Mission,

WM. GOSSIE, Treas. B. F. M., Dio. N. S.

Marriages.

REMAK-DICKSON.—At San Francisco, Cal., on the 11th ult., by the Right Rev. William Ingraham, Bishop of California, Stanislaus Remak, of Philadelphia, Pa., Barrister, (late of U. S. Army), to Josephine Wicker, youngest daughter of the late Joseph Dickson, Esq., of Truro, N. S.

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HEAD MASTER:

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The building possesses great advantages in size and situation, the arrangements for the health and comfort of the inmates are perfect, and the grounds spacious and secluded.

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-improvement, being anxious to make them not only educated and refined, but conscientious and Christian women.

The School year is divided into four Terms of ten weeks each. Matriculation Term begins on 22nd SEPTEMBER, September 3rd. Fees per Term, \$4 to \$18. Additional for board, \$15.

Apply for admission or information to MISS GRIBER, Lady Principal, Wykeham Hall, Toronto.

CANADIAN PACIFIC RAILWAY.

TENDERS for a second 100 mile section WEST OF HEN RIVER will be received by the undersigned until noon on Monday, the 29th of March next. The section will extend from the end of the 4th Contract—near the western boundary of Manitoba—to a point on the west side of the valley of Bird-tail creek.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway King near Offices in Ottawa and Winnipeg, on and after the 1st day of March next. By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 7th February, 1880. 40

CANADIAN PACIFIC RAILWAY

Tenders for Rolling Stock.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:—

- 20 Locomotive Engines.
16 First-class Cars (a proportion being sleepers).
20 Second-class Cars. do.
3 Express and Baggage Cars. do.
3 Postal and Smoking Cars. do.
240 Box Freight Cars.
100 Flat Cars.
2 Wing Ploughs.
2 Snow Ploughs.
2 Plungers.
40 Hand Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba.

Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 7th February, 1880. 46

Boarding and Day School for Young Ladies.

Cambridge House,

25 and 27 Tobin Street, Halifax, N. S.

Principal, MRS. DASHWOOD,

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Principal of Rolleston House, Toronto,) assisted by

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Terms begin September 3rd,

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Principal, MRS. NEVILLE,

Sister and Successor to Miss Stubbs, (now

Mrs. Dashwood, of Halifax.)

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READ THE TESTIMONY

DWIGHT KING, Esq., Albany, N. Y., says: "I feel that it has saved my life." Geo. A. PARKER, Esq., Birmingham, says: "It has stopped the terrible trouble." Edw. W. WILKINS, Esq., Newark, N. J., says: "It acted soothingly, it renewed the debility." Wm. F. GIBSON, Esq., Union, N. Y., says: "It has made a new man of me." Mrs. M. J. PARKER, Oswego, New York, says: "It has done me a great deal of good, and carried me through another year, and I have gained eight pounds of flesh, and my dyspepsia is removed." Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

Wanted.

On the 1st of May, by a married gentleman, without family, a snug, well built house, at the South-end, not over a mile from the Post Office. Rent not to exceed \$200. Address at once, stating exact locality, "House," care office of this paper.

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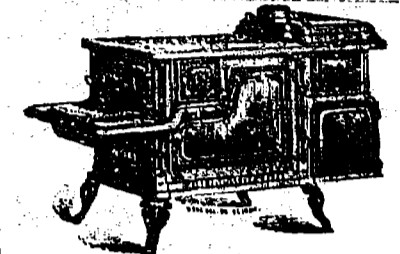
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