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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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HALIFAX. WEDNESDAY, MARCH 7, 1883. WINNIPEG.

[One Dollar and a Half a Year.

THE APOSTOLIC CHURCH AND THE JEWISH WORSHIP.

The indications of the history of the Apostolic Church go to show that, while they sustained their own exceptional and yet unestablished form of worship, the Apostles and their disciples continued, in addition, to observe the older and yet unabrogated worship of both the Temple and the synagogue. They taught daily in the Temple (Acts v., 42). But had they contemned the Temple Service, would they have been tolerated within its precincts? The decisive charge against St. Stephen, of having assailed the Mosaic institutions, had to be pressed by means of false witnesses (Acts vi., 11). Had the disciples estranged themselves noticeably from the Jewish worship, such a resort for evidence would have been unnecessary. They did not urge anything against those institutions or that worship in their public addresses (Acts x., 40-43). On the contrary, while pleading for Christianity, they do it as a something additional and of saving benefit to the old system; they speak of the old with a sort of pride; some were even disposed to go too far in maintaining it (Acts xv., 1); and even in the Apostolic College, there was much doubt as to taking an antagonistic position (Acts xv., 6-7); and the decision of the Council (Acts xv., 19-21) was such as to disturb no Jewish Christian in his observance of the old with the new. Verse 21st is tantamount to saying—as for you who are Jews, you will find the synagogue worship sustained in every city, so that you can avail yourselves of it, without carrying its peculiar regulations into your Christian assemblies of Gentile worshippers. Finally, St. Paul habitually attended the synagogue worship (Acts xiii., 14-18, at Antioch; xiv., 8, at Iconium; xviii., 4, at Corinth; xix., 8, at Ephesus) and also participated in the Temple services when he had opportunity (Acts xxi. 26). It is not true, as many suppose, that he went to the synagogue only to dispute with the Jews about Christ, and wholly apart from their worship. He took part in their worship; exhorted only at the proper moment in the Service (Acts xiii., 15-16); and then evidently as a part of the Service. Had he pursued a contrary course, repudiating the older worship, how long would he have found Jewish listeners?

The truth is, there was as yet no necessary antagonism between the old worship and the new. The bloody sacrifice had of course become superfluous; but God had not yet formally removed it. It was necessary for His people first to be educated into the comprehension of the virtue of the new Sacrifice, and of the sufficiency of Eucharistic worship. It was necessary either for the salvation of the Jews, or their full trial, that the two modes of worship should for a time be amicably sustained together. It was necessary as a practical demonstration of the substantial unity of the Church, and of the real harmony existing between the Old Dispensation and the New. It was characteristic of the Divine Method. God moves slowly and while evolving the new from the old, weaves the old into the new.

Hence with an understanding of Divine Wisdom and a reverence for it, the Apostles appear to have decorously and devoutly maintained a greater or less attendance on the Jewish Services, until the seal of authoritative suspension had been set upon their highest form, in the taking away of the *daily sacrifice*, and in the overthrow of the Jewish polity in the destruction of Jerusalem. When God for-

sook, His servants withdrew. In later times, men forsook, and then looked for God to withdraw. The older mode is presumably the better.—*Living Church.*

THE BISHOP OF PETERBOROUGH ON PRAYERS FOR THE DEAD.

Prayers for the dead are not necessarily a Roman rite, nor does their use necessarily imply belief in any Roman doctrine; still less membership in the Church of Rome. There is a doctrine respecting the state of departed souls, and there are prayers for these, founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the faithful departed, and there are prayers for them founded on that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church that the souls of the faithful, though free from all suffering, were capable, while awaiting their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such progress might therefore lawfully be made on their behalf by the Church on earth. Accordingly, prayers for the 'rest and refreshment of the departed' abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say, therefore, that such prayers imply a belief in Roman doctrine, and that a clergyman who invites his congregation to offer them must therefore be 'a member of the Church of Rome,' is not only unjust and uncharitable as regards him, but also—as regards our controversy with Rome—extremely rash and unwise. We cannot afford to make a present to the Church of Rome of nearly all the early fathers, nor of the ages of the Church which they represent. Nor can we safely give her so great a help in her controversy with us as to identify her doctrine of purgatory and masses for the dead with the doctrine of the early Church as to the intermediate state, and the primitive commemorations in the Eucharist of the faithful departed.

MENTAL CULTURE NOT ENOUGH.

There are many who consider mental culture a panacea for every moral disorder. "Let knowledge," they say, "be diffused over the land and religion and morality will follow in its track."

The experience of other nations, as well as of our own, shows that it is a very great illusion to suppose that intellectual development is sufficient of itself to make us virtuous men, or that the moral status of a people is to be estimated by the widespread diffusion of a purely secular knowledge.

When the Roman empire had reached the highest degree of mental culture, it was sunk in the lowest depths of vice and corruption.

The Persian Empire, according to the testimony of Plato, perished on account of the vicious education of its princes. While their minds were filled with knowledge they were guided by no religious influences. The voice of conscience was drowned

amid the more eager and captivating cries of passion, and they grew up monsters of lust, rapine and oppression, governed by no law save the instincts of their brutal nature

It does not appear that vice recedes in proportion as public education advances. Statistics, I fear, would go far to prove the contrary fact. The newspapers published in our large cities are filled every day with startling accounts of deep laid schemes of burglary, bank defalcations, premeditated murders and acts of refined licentiousness. These enormities are perpetrated, for the most part, not by unlettered criminals, but by individuals of consummate address and skill, that betray a well disciplined mind, uncontrolled by morality and religion. How true are the words of Kempis: "Sublime words make not a man holy and just, but a virtuous life maketh him dear to God."—*Guardian.*

INDIVIDUALISM.

Whatever there may be in the profounder philosophy of this subject there are some truths which lie on the surface and ought to be seen by all. It is the fashion for certain stamp of Churchmen to decry individualism. So far this is to condemn the settling up of oneself as the criterion of truth in doctrine and practice, such condemnation is just. No man can stand in place of the Church; no man may preach himself rather than "Jesus Christ and Him crucified," and the Church as His body. But grace works in, and upon, individual souls. It is useless to try converting men in companies. "Reaching the masses" is, practically, an impossibility. One's power and influence goes out not from the body with which he is nominally connected, or from his conformity to conventionalities, and even to what is truth for other men. The sinner was redeemed as a single soul, and as such must be reached. The way to reach him, therefore, as far as our power extends, is through a fellow-man into whose being the truth has been wrought by the Spirit of God. The Church may gather in the Masses. Sooner or later she must do so. But the multitudes like those in the wilderness of old, will receive the broken bread into their own hands and from the hands of individuals, who themselves have taken it from the Lord. Thankful are we for union with the Body of Christ, and for the untold blessings which flow from that union. But the twigs of the vine have an individual, though not a separate life. The leaves grow each from a single bud and, when their mission is ended, every one of them falls and flutters down to its own particular place. We need, then, the sense of individual responsibility and privilege, and an appreciation of the immense power for good there is in one human life acting on other lives under the control of the Divine Spirit. The collective force of individual, consecrated lives is the measure of the Church's power for good.—*Church Helper*, W. Michigan.

DEDUCTING the native Christians in Burmah and Ceylon, those in India alone amount to 417,372. The increase in each decennial period shows the progress which the Christian faith has made. In 1851 there were 91,092 native Christians; in 1861, 138,731; in 1871, 224,258; in 1881, 417,372. This is at the rate of about 53 per cent. during the first decade; 61 per cent. during the second; and 86 per cent. during the third.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

THE Bishop of Nova Scotia reminds the Clergy that the Synod last year added to the regulations of the W. & O. Fund, that "Every Clergyman holding a Certificate shall, at least once a year, make a collection on behalf of this fund." He hopes that all the Clergy of his Diocese, whether holding Certificates or not, will scrupulously perform this duty, and he recommends either Whitsunday or Trinity Sunday for its performance. It is not creditable to us that there is any congregation doing nothing towards providing for the destitute Widows and Orphans of the Clergy:

HALIFAX.—The Bishop purposes holding Confirmation at St. George's, 11th inst., at 3 p.m.; his Chapel, 11th inst., at 7 p.m.; S. Mark's 18th inst., at 3 p.m.; Garrison Chapel, 19th inst., at 7 p.m.

NORTH SYDNEY.—On Wednesday morning, 31st January, the Rev. R. D. Bambrick was inducted into the Rectory of St. John the Baptist, North Sydney, and in the evening of the same day into the Rectory of Holy Trinity, Sydney Mines. The services were conducted by the Revs. D. Smith and S. Gibbons, and appropriate sermons preached by the former at North Sydney and the latter at Sydney Mines.

COW BAY.—This Mission is now vacant. A few weeks ago the ladies of Christ Church congregation, South Head, had a tea meeting, which realized about eighty-five dollars.

BADDECK.—The Rev. S. Gibbons, who has lately returned from England, intends to proceed with the erection of a church in this town in the spring, and hopes to have it ready for consecration on the occasion of the Bishop's visit in July or August next.

SYDNEY.—At a meeting of Parishioners, on Thursday, the 15th February, a committee was appointed to procure a plan, and take other steps towards the building of a new Rectory. The ladies are making preparations for a bazaar in aid of this object.

LOUISBURG.—Tea meeting and a sale of useful articles on the 1st and 2d February were largely attended, and after all expenses had been paid, the handsome sum of more than two hundred dollars remained toward the liquidation of the debt on the Church.

MATERIALS are on the ground at Mainadien for the work, which will be commenced in the spring, of adding a chancel, vestry, and tower to the Church, and the putting on of a new roof, and other changes. The result will really be a new Church. Mr. Draper, the Deacon in charge, is working faithfully and successfully in building up the Mission, and his congregation are supporting him, and showing by enlarged zeal and contributions that they appreciate his services among them.

PRINCE EDWARD ISLAND.

SUMMERSIDE.—The united parishes of St. Eleanor's and St. Mary's, Summerside, are at present without a clergyman, owing to the resignation of Mr. Richey, and the fact that the new Rector cannot come into residence until the first Sunday after Easter. The Services of the two Churches have been supplied for the last few Sundays by the kindness of the neighboring clergy. Under these circumstances the Church Wardens, and many of the principal parishioners, hearing that Father Osborne, S. S. J. E., who has recently conducted two Missions in Charlottetown was still in the Island, wrote and invited him to undertake a similar work on their behalf. Father Osborne was able to grant their request, and arranged for a series of Special Services from Feb. 20th to Feb. 27th, inclusive. A first Service was held in St. Eleanor's

on the afternoon of Tuesday, the 20th, and another Service on Sunday morning, the 25th, but all the other Services in St. Mary's Church, Summerside, as being the more convenient for the greater number of the people. The Services were exceedingly simple, and of the same genial character as those of the Mission of St. Peter's Church, Charlottetown, described in our columns two weeks since. Instructions on Prayer were given at mid-day to some 40 or 50 attentive listeners. The afternoon addresses were on "Partners for Life," "Husbands and Wives," "Parents," "Children," "Happy Homes." These were all well attended, the Church being quite full on the afternoon for "Husbands and Wives," and about 150 children gathering on Saturday, with many adults, to hear the address to children. The children also remained in again for another address on Sunday afternoon. At the night's Services, the Church, after the first night, was densely crowded, many going away also, and the marked interest taken by all was a cause of great thankfulness to those who had invited the Missioner. On Saturday night every seat in the Church (330) was filled with men only, and again on Sunday at 4 p.m., an almost equal number of men was present. The Missioner gave himself, on this occasion, more particularly to win the hearts of the young men, inviting them to stay after the general night's congregation had withdrawn. The numbers who stayed increased from thirty-five the first night to over one hundred on the last. They were briefly addressed on "Church-going," "Self Respect," and similar topics, and left each night with a hearty shake of the hand. On the last night 51 took a pledge of Total Abstinence for one year, 55 signed a paper, pledging themselves to attend Church at least once on every Lord's Day, and about an equal number stood up, and promised to abstain from and discourage the use of profane language. Forty-nine persons received the Holy Communion together at 8 a.m., on the last morning, some returning after years of neglect. Amongst the attendants at the Mission were large numbers from the Roman Catholic, Presbyterian, and other denominations around besides the regular Church people, and many, who being Church people, have for years given up Church-going altogether. This last was a most encouraging one, and gives hope for a brighter future for the Church in Summerside as well as for the individuals themselves. The Mission was a happy one for those who love the Church in their little town. It was indeed a joy to see their House of God so full with souls eagerly listening to the never old Gospel of the Love of God for the sons of men. Of the work of God in individual souls we cannot here speak, but many a one grasped the Missioner's hand with "I thank God you came." It is certain that the incoming Rector will find the way prepared for him, a hearty welcome awaiting for him, and the work of God lying ready to his hand.

DIOCESE OF FREDERICTON.

RICHMOND.—The Rev. Fenwick W. Vroom, B. A., having been instituted to the Rectory of Richmond by the Bishop of the Diocese, was inducted to the benefice by the Church Wardens on Friday Feb. 16th, and read himself, in the usual manner, on the Sunday following.

DIOCESE OF NIAGARA.

[From our own Correspondent.]

MISSION OF ARTHUR AND WEST SUTHER.—This Mission was lately rendered vacant by the much regretted decease of the Rev. J. Rixon. The Rev. A. J. Belt, B. A., son of Rev. Canon Belt, of Burlington is now resident as Missionary priest. Mr. Belt is a graduate of Trinity College, Toronto. The Mission of Arthur and West Luther comprises parts of five townships—West Luther, Garafiasca, Peel, Maryborough, and Arthur. Though extending into so many townships, yet the Mission is compact—circle having a radius of nine miles will enclose almost all the parishioners. The late Rev. J. Rixon was a very successful Missionary, and brought his Mission to a very satisfactory state. It is needless to say, of so earnest and hardworking a pastor, that he was greatly beloved. In the village

of Arthur, about 700 inhabitants, a substantial built Church has been erected, seating accommodation 200. In this building there is a debt of \$600, which it is confidently expected will be cancelled in the course of a year from date. The outstations at present are at a hamlet named Parker, where the Services were held about two years since by Rev. P. L. Spencer, now of Elora. There is no Church building, the Services being at present held fortnightly in a Methodist meeting house.

The missionary considers that there is a good prospect for the Church in this comparatively new field. The Methodists have refused the use of their building for a weekly service, so only fortnightly visits are now paid by Mr. Belt. He has hopes of commencing a new church at Parker next fall. The Roman Catholics have a very large parish church at Arthur. On alternate Sunday afternoons services are given at another out-station at West Luther. As most of the parishioners here are able to drive in to Arthur, should a church be erected at Parker, the West Luther station will be abandoned. There are 75 scholars on the roll of the Arthur Sunday School, with a staff of 7 teachers. Mr. Belt hopes that ere long his mission will become self-supporting, which may it please God to grant.

ST. CATHARINES.—St. Barnabas Church.—The Incumbent of this Church, Rev. Alex. Maehal, is making vigorous preparation for a parochial mission to be preached here during the first weeks of March by Rev. C. E. Whitcombe, of Stony Creek.

DIOCESE OF ONTARIO.

[From our own correspondents.]

OTTAWA.—St. Alban's.—French Church Mission in Quebec.—On Sunday, 11th February, the Rev. J. J. Roy, of L'Eglise de la Redemption, in Montreal, delivered an address at evening service, at which he described the work of the Sabrevois Mission in the Province of Quebec. This mission has been in operation for several years and has been often advocated in this Province by the zealous French Canadian Missionaries and their brethren of the Church of England here. Two years ago M. Roy advocated the cause of Missions to the French in Quebec very eloquently in St. Alban's. On this occasion he spoke more plainly than before of their difficulties and needs. The society which M. Roy represents so ably has undertaken a work the importance of which it is impossible to estimate. It ramifies by means of clergy, mostly converts from Romanism, school teachers, who are also lay-readers, Bible-women and colporteurs, wherever in the French portion of the large Province of Quebec are found persons who are not Romanists, or who, having been bred up in that way, have been led from various causes to doubt the doctrines of Romanism; and while most of these are of French origin there are scattered amongst them by twos and threes families of British origin, who, through living exclusively amongst French Canadians, have entirely lost the use of the English language and understand only French. Many of these have lapsed into Romanism, but many more only need teachers well instructed in Catholic doctrine and who can speak French to remain faithful members of the Church of England. The oppressions, political and religious, which these people and their French brethren have suffered from the authorities of the privileged Church of Rome were graphically described by the speaker. He pointed out that the great object at the present time of the Mission of Sabrevois is to establish a French speaking branch of the Church of England in the Province of Quebec, and that in view of this they had built and enlarged a college for the education of his countrymen in the principles of the Church, specially, but not exclusively, in preparation for the Priesthood, and had successfully started day-schools in various parts of the Province, but that they had of late years taken a new and most important advance in their work. For a long time they had been laboring mostly in country places, the villages and small towns, but some six years ago M. Roy was invited by the late Metropolitan (Bishop Oxenden) to open a Mission for French Canadians in the city of Montreal, and

his success has been so great that now he has a well-filled church which contains 300 sittings, and last year he presented to the Bishop for Confirmation no less than 42 candidates. It is impossible in a report from memory to do justice to M. Roy's forcible address on this subject, but I will mention that he stated that the determination of the authorities of the college was to give their students an education inferior to none given in Roman Catholic colleges anywhere in Canada, and concluded by appealing to the large congregation to contribute freely to help to lessen the load of debt which now rests upon the Society, and to form an endowment for the college. He will remain in Ottawa for a thorough canvass of the members of the Church in this behalf.

THE service at this church has been greatly improved since the arrival from England of the now popular organist C. E. A. Harriss, Esq., who undertook his duties just before Christmas. He has not only devoted much time and skill to the training of the choir—boys and men—but he has composed services for the *Magnificat* and *Nunc Dimittis*, which, though simple and melodious, are thoroughly scientific and effective. He hopes the choir may be able to sing them well at Easter, and if his hopes are fulfilled I am sure everyone will like them. The new organ is being improved by the addition of two sets of pipes, *cornopean* on the swell and an *open diapason* on the pedals. The want of some such addition has been felt from the first, but it was not till Mr. Harriss had thoroughly proved the instrument that the way of supplying it was known, and it will be, I believe, mainly thro' his personal exertions that the defect will be remedied. He hopes to have it completed before Easter, and the new pipes will be handsomely encased on the north side of the choir, opposite to the position occupied by the organ as originally set up.

DIOCESE OF MONTREAL.

[From our own Correspondents.]

MONTREAL.—His Lordship has been pleased to appoint to the Canonry of Christ Church Cathedral, vacated by the removal of Rev. Mr. Dumoulin, the Rector of St. George's, Rev. J. Carmichael, M. A.; also to create as Rural Dean of St. Andrew's, vice Rev. Geo. Robinson deceased, the Rev. J. Naylor, B. A., Rector of Shawville, Clarendon.

THE REV. MR. DUVERNET, assistant at St. James the Apostle's, preached in St. John the Evangelist's Church with great acceptability on the evening of the 18th. His Lordship the Bishop preached in the same church on the evening of the 25th. His sermon was a most touching and deeply impressive one from the text, "Behold how he loved him." The Bishop's late great loss was evidently directing his words as he spoke of resigning our dear ones to Jesus who would take so much better care of them than we could ever do, however strong our affection for them might be.

SILVER VALLEY.—This place has been an outpost of St. Matthew's Church, South Stukely, of very little apparent importance for several years. A change is now taking place. A large business in the lumber trade has sprung up, and a congregation is gathered on Sundays and a service conducted that speak well for the place and the efforts made on the part of the clergyman. Within the past year a Dorcas Society was organized, which has done a good work. At Christmas a tree was presented to the Sunday School scholars, loaded with gifts, among which were also many kind remembrances of the clergyman and his family. Many old people in this place never before saw a Christmas-tree. It was to them a novel and pleasant gift. During the past year, too, a nice Sunday School library has been purchased, with Bibles, Prayer Books, Hymn Books for the congregation. A good choir of young voices is also helped to render the services in an acceptable manner.

SOUTH STUKELY.—The experiment of electing a select vestry to take the responsibility of the finances of the parish has been been attended with good results. It is a good plan, and seems to suit a country parish well. It gives an interest to every

member of the select vestry, as well as wardens, in seeing that the clergyman's salary is paid, as well as the other matters that need prompt attention.

THE Diocese of Montreal has lost an eminent servant of God—one whose eminence was that obtainable more in the eyes of God than that of the world, by "walking in all the commandments and ordinances of the Lord blameless"—in the death of M. H. Sanborn, for a long period (28 years), and up to his death Deputy Sheriff of Montreal. For many years he has been a member of the Synods, Diocesan and Provincial. His Churchmanship was of a decided stamp, quiet, however, and with a deep reverence for holy things. His death, on Feb. 25th, was of a more sudden character than was looked for. He was one who took a deep interest in religious and educational societies. Of the Natural History Society he was a most efficient and ardent member. As a member of Synod his services were always freely open to demand, and were always appreciated. During the unpleasant troubles in the Synods after Bishop Fulford's death, his views of the matters in debate, which he had printed and published, were very telling and given with a clearness and force that did good. His place in the office under the Crown or his place in the Church, will, perhaps, not find his like again in any very short time. His remains were interred in the cemetery of the Parish of Freligsburgh on the 27th inst.

DIOCESE OF HURON.

[From our own correspondent.]

GLENCOE, WARDSVILLE AND NEWBURY are three villages, two of which are on the Grand Trunk Railway, midway between London and Chatham. Wardsville, three miles off the railway, is an old place, that, from want of railway communication, has decreased in size rather than grown. The parsonage is situated here. The natural advantages of the place are many; good soil, capital water, pretty country. The church is a fine brick building. Glencoe has been steadily growing for some years. The soil is excellent. A capital business is done here. A large foundry for making all kinds of farm implements has just been built. Here there is a neat brick church. Newbury does a large business in lumber; like Wardsville, it is otherwise at a standstill. Here, too, there is a very neat brick church. Each church possesses a good bell. There are efficient Sunday Schools in each part of the Parish. During the season of Lent, in addition to the three Sunday services, there have been special services every Tuesday in Newbury, Wednesday in Glencoe, Thursday in Wardsville. A Bible Teachers' Preparation Class is held every Friday evening in the parsonage, and is well attended. Missionary sermons will be preached by the Rev. W. F. Campbell, the missionary agent, on Sunday, March 18th. Shortly after Lent Confirmation Classes will be formed in each place. The holy crusade against the vice of intemperance has been prayerfully entered upon. Sermons upon this subject, as well as upon the twin vice of infidelity, were preached during Advent. Temperance societies have been formed in Wardsville and Newbury, meetings being held every three weeks. At the next gathering the Incumbent, Rev. W. J. Taylor, lectures upon "Habit."

GOBERN.—Rev. Mr. Walters, formerly of the Diocese of Quebec, has been appointed assistant minister of St. George's Church.

LONDON.—The Annual Missionary Meetings of the several city Churches have just been held, and have passed off very successfully. On Sunday, the 8th February, the Rt. Rev. the Bishop of Algoma preached in the Cronyn Memorial Church in the morning from the text "The Kingdom of God cometh not with observation." In the afternoon he addressed the children of the several Sunday Schools, about 1,200 in number, at St. Paul's Church. For over one hour he held the children spellbound as he related the mission work among the Indians of his Diocese. The collection was in aid of the Bishop's steam yacht. In the evening the Bishop preached at St. Paul's Church on the conversion of St. Paul. The offertory was

in aid of the Wilow and Orphan's Fund of Algoma. On Monday night the Parochial Missionary Meeting was held in St. Paul's Church, and on each night in the week a meeting was held on behalf of Missions at one or other of the town churches.

LONDON.—The annual meeting of the Church of England Institute was held in the Cronyn Hall on Tuesday, the 20th Feb. Rev. Canon Innes presided. It was stated in the report that a free reading room, well supplied with the leading papers and periodicals, had been kept open, and had been well attended, and that a course of debates and lectures had been successfully carried out. Officers were elected as follows:—Mr. Geo. F. Jewell, President, by acclamation. Vice-Presidents—Messrs. Thos. H. Luscombe and T. Vallier; Treasurer—Mr. C. Reed; Secretary—Mr. F. Jewell; Executive Committee—Messrs. R. W. Barker, John Labatt, E. B. Reed, A. Huntley, T. H. Carey, George Laing, John Innes, Frank Sadler, J. Ward, F. B. Clarke, T. H. Slater, Wilson Owens, T. E. Lester, G. Barron, Sydney Smyth and Henry Tan-cook.

THE semi-annual collection for the choir boys of St. Paul's Church took place on Sunday, Feb. 25th. The preacher on the occasion was Rev. Hartley Carmichael, of Hamilton, but recently arrived in this country from England, and a valuable accession to our clerical ranks.

DIOCESE OF TORONTO.

[From our own correspondents.]

MISSION BOARD.—At the late meeting of the Mission Board of the Diocese the funds were in so healthy a state that \$1000 of a grant was made to the Diocese of Algoma, and an equal sum for foreign work, proportioned as follows: \$300 to the Central African or Universities Mission, \$350 to the Society for the Propagation of the Gospel, and \$350 to the Church Missionary Society. This is a matter for rejoicing on all sides, and we trust that thus listening to the Macedonian cry from abroad the Church may the better flourish at home, as the example of the Mother Church abundantly proves in the case.

THORNHILL.—The Rev. W. W. Bates has commenced Lenten services on Wednesday and Friday evenings in his new Parish of Thornhill. The Rev. E. H. Mussen has commenced similar services in Aurora.

EXCELLENT missionary meetings were held on Monday and Tuesday in Trinity Church, Thornhill, and St. Mary's, Richmond Hill. The former was addressed by Rev. Mr. Osler, R.D., and Rev. J. Paterson, M.A., and the latter by the Rural Dean and Rev. E. H. Mussen M.A.

SENSIBLE.—Resolutions are proverbially meaningless, but we can refer to one lately passed, which we believe was eminently wise and sensible. One of the Synod Committees for years has been what is known as the Church Music Committee, for what purpose appointed "no fellow can tell." They never did much, that is certain; and at the last Synod many men refused to act on the Committee for the simple reason that there was nothing to do. However, the Committee, at its late meeting, passed the following resolution, and then adjourned *sine die*. It was perhaps the only piece of work they have done for months, and it will be satisfactory to the general public:—"Resolved, That in view of the very able and excellent Church music in England, among which may be mentioned "Hymns, Ancient and Modern," "Bickersteth's Hymnal Companion," and the Christian Knowledge Society's book, which are published at very low rates, This committee is of opinion that its usefulness has ceased, and recommends that the Church Music Committee be no longer a standing committee of the Synod."

TRINITY COLLEGE.—The Rev. R. H. Starr, B. D., late of Kincardine, has undertaken the task of canvassing in aid of the Supplemental Endowment Fund of the College. It is proposed to raise

\$200,000 for the enlargement of the College, the foundation of Chairs in English Literature, Moral and Mental Philosophy, History and Modern Languages, and also to build the much-needed College Chapel. Of this sum \$45,000 have been secured, headed by the munificent donation of \$10,000 by the Henderson family. Mr. Starr is likely to meet with encouragement in his work.

WHO WAS HE?—A recent number of *Church Bells* gave an interesting account of the setting up of 19 bells by the celebrated firm of Warner & Sons, London, England, in the Cathedral Church of San Francisco, Madrid. The paragraph stated that before the bells were lifted in position, a number of English resident, and a clergyman of the Anglican Church, Toronto, came to inspect them. We know of no clergyman at present absent from the city, except the Rev. W. S. Darling, the esteemed Rector of Holy Trinity, and it was, no doubt, this gentleman who witnessed the above interesting proceedings, the first peal of bells erected in Madrid. The Cardinal and priests were highly pleased with the tone of the bells, which are inscribed with a Jerusalem Cross, and the words "Iglesia San Francisco."

WYCLIFFE HALL.—There has been formed in connection with this school a reading and recitation club to assist in the work of the Literary Society. Mr. J. James was appointed chairman; Mr. G. J. Watson, Vice-Chairman; and Mr. G. E. Lloyd, Secretary. The Society will, no doubt, prove a very useful appendage to the Theological School, and, we doubt not, it will be successful.

LINDSAY.—A meeting of the Churchwardens and other members of the congregation of St. Paul's Church took place recently. All the plans which had been submitted of the proposed new building were examined and all were rejected. At last it was definitely decided to procure the services of Mr. Frank Darling, Toronto, to examine the ground on which the Church will be built, and after taking instructions from the authorities to draw a plan to order. This was a wise decision. Mr. Darling is by far the best designer of ecclesiastical structures in the province and we have no doubt he will submit a plan that will be approved. It is then expected that tenders will be asked for and the building proceeded with at once.

TORONTO—Church of the Ascension.—This is about the only Church in the city where the Temperance movement, so recently inaugurated here, has been kept alive. A meeting was recently held at which over 200 persons were present, and no less than 200 joined the Association, bringing the present membership up to over one hundred. Addresses were delivered by the Rev. H. G. Baldwin and Messrs. H. C. Dixon and N. W. Hoyles. At the close refreshments were served, and it was decided that the next fortnightly meeting should take the form of a concert.

PERSONAL.—The Rev. W. S. Rainsford was in the city for a few days last week.—The Rev. Ralph Brydges preached his farewell sermon at the Cathedral on the 18th inst. He leaves to take the position of Curate to his former colleague, Mr. Rainsford.—There seems a dearth of Missionaries in the Diocese. Several parishes are vacant and some curacies.—The Revs. Canon Dumoulin and R. W. E. Greene are preparing classes for confirmation.—The Bishop has several engagements at the end of this month but April is quite free and no confirmations were arranged for February. This is to be regretted, as country clergy generally find the winter months the best time for their preparation classes.

TORONTO—All Saints. We are glad to know that the erection of a new school-house for this parish is soon to be begun. Plans are now prepared and the building it is expected will be completed in a few months. For a long time the school-house, now in existence, has been full to overflowing, many classes meeting in the Church, and altogether the room was not suitable. We are convinced the congregation of All Saints', with their usual energy, will carry their project

to a successful issue and put up a model Sunday school-room.

NEW MAP OF THE DIOCESE.—In addition to his other qualifications our Bishop is an excellent draughtsman and a capital writer. He has during the intervals at his disposal during the last two years drawn up and executed with pen and ink a large map of the Diocese, by rural deaneries, the dimensions of which are about 4 ft 4 in. by 3 ft. 3 in. The county and township boundaries, railways, roads, churches and stations, lakes and rivers, &c., are all distinctly given, the boundaries of the different rural deaneries being traced in colours. The map is intended as a reliable guide to the Mission Board in its supervision of the mission work of the Diocese. It was transferred to the Board at its late meeting in February by his Lordship, who received the warm thanks of the members for the acceptable gift. It would be a good plan to obtain lithograph copies of the map for the use of the Rural Deans.

HISTORY OF THE CHURCH OF ENGLAND IN RUPERT'S LAND.

BY THE VENERABLE ARCHDEACON PINKHAM, B.D.

CHAPTER III.

EARLY in the spring of 1833, and with the care of the congregation at Grand Rapid now known as St. Andrew's, still upon him, Mr. Cochran began mission work at the Indian settlement. The condition of things at the time was as dreary as possible. Here, as at the Rapids, the Christian minister had not only to teach the principles of the Christian religion, but also the elements of civilization. This, from the character and habits of the Indians, was no easy matter. But Mr. Cochran was a man of a most resolute spirit. He had, after much thought, made up his mind as to what was best for the Indians, and this he set himself to bring about with an energy and determination which nothing could daunt, and his labor was not in vain. In October, 1835—after two and a-half years of incessant toil—he was able to say: * * * "Twenty-three little white-washed cottages are shining through the trees, each with its column of smoke curling to the skies, and each with its stacks of wheat and barley. Around them lie various patches of cultivated ground; here and there pigs are seen busily seeking for their food, cows are lowing for their calves, while in the centre stands the school house where sixty merry children "just let loose from school," are leaping, running or wrestling, and all is life and cheerfulness. It is but a speck in the wilderness, and the stranger might despise it, but we who know the difficulties that have attended the work can truly say that God has done great things, were it only that these sheaves of corn have been raised by hands that hitherto had only been exercised in deeds of blood and cruelty to man and beast."

For the mastership of his school Mr. Cochran was fortunate in securing the services of a most faithful and capable man, Mr. Thomas Cook (now incumbent of Westbourne). Mr. Cochran's first public services here were held on a week day evening. After a time he held an afternoon service every Sunday—retaining his morning and evening services at St. Andrews.

In 1836 the attendance had increased to one hundred, and the building of a church began to be thought of. In June of that year Mr. Cochran began its erection with his own hands, and before the end of the year it was completed. The opening took place on the 4th of the June following. In February, 1838, Mr. Cochran had the satisfaction of baptising Peguis, the Indian Chief, who, although he had all along been the missionary's friend, and had used his influence to induce members of his own family and others to become Christians, could not himself be persuaded hitherto to take this step.

In August of that year the Rev. David Jones, just before his departure to England, visited the Indian settlement to conduct divine service and deliver a parting address. On this occasion from two to three hundred Indians were present. At the close of the address, Peguis stepped into the

aisle and said: "You have spoken as you always do, as a father to his children, and I wish all would listen to you. I send by you a letter to the missionary men in England. Tell them not to forget me. I want the Word of Life to be always spoken in my land." When Peguis had finished, another Indian, a chief of the Muscaigoes, came forward and spoke to the same effect, adding with great energy; "Tell them to make haste, time is short and death is snatching away our friends very fast; tell them to make haste."

The following is the letter sent to the Church Missionary Society, accompanied by a red stone calumet, or pipe of peace:—

August 1st, 1838.

MY FRIENDS,—It has never been my custom to leave off in the midst of my work, but to finish it off-hand, and what I said to you in my former letter I intend to adhere to to the end of my life. My friends, my heart is sore to see our praying-master (Mr. Cochran) driven about like a slave to teach all the people here. You cannot know how far he has to go; I think you are killing our friend: you should send another to teach us. My friends, what are you about? There is not a summer but some of the French praying masters arrive, but I do not wish to go to them. I wish you alone to teach me the word of God. I am getting very old, my friends, but there are young people growing up who are instructed to seek everlasting life, and I sincerely hope they will find it. I do not now look so much to my body as to my soul, and I intend, therefore, to hold fast to your instructions. It was fully my intention that my son, whose hand wrote to you for me last year, should have been useful to you, but he is now no more; he has left me for ever; he sleeps by your church, and I hope to sleep there, too. I hope, therefore, you will more particularly consider my case. You may, perhaps, be discouraged as you hear that many of my young men do not wish to follow your doctrine; but you know perseverance goes a great way, and I think in time many will be brought in.

(Signed) WILLIAM KING,
Chief of the Red River Indians.

Mr. Jones having taken his departure, Mr. Cochran, who now became chaplain of the Hudson Bay Company, was, like each of the two missionaries whose arrival preceded his own, for a time alone, but his position was more trying than that of either Mr. West or Mr. Jones, for during the next fourteen months the care of the four churches and their congregations, extending thirty miles along the Red River, lay on him. And he did his duty nobly and well.

In the autumn of 1839 the Rev. W. Smithurst arrived and took up his residence at the Indian settlement. At this time the congregation was serious and devout, the school was regularly attended, and the pupils, who now numbered ninety-eight, were quiet and orderly.

From this time onwards to the present there has always been a resident clergyman at the Indian settlement who has been supported by the Church Missionary Society. The same noble Society has spent a great deal of money in the promotion of education amongst the Indians, while its friends have in many ways helped civilization. Visitors to the Indian settlement have been agreeably surprised to find the progress which has met the eye on every hand. During the most trying and critical times the Indians have been loyal to the British throne. Mr. Cochran and his successors for almost fifty years have been carrying on the good work of Christianizing and civilizing the Indians. They paved the way for the work of education which the Dominion Government solemnly pledged itself by successive treaties to perform. The public are little aware how, while an enormous sum is spent by the Indian Department, these pledges, the carrying out of which are of such vital importance both to the Indians and the country, are almost totally unfulfilled. The education that is even now going on is mainly by the continued aid, in one form or other, of Christian missionaries, who are systematically ignored by the government and its agents, except in so far as they take advantage of aid without which, with their present allowance for teachers, they would be utterly helpless.

MR. CARRY'S LETTERS.

NO. II.

To the Editor of The Mail.

SIR,—The extremists against whom I am now arguing assume that the Bible recognizes two sorts of wine—the one alcoholic, which is always meant where wine is spoken against, the other unfermented, which alone comes in for any commendation. And this assumption is justified by any number of additional assumptions, and the most wonderful interpretations of authorities old and new. Let plain unprejudiced readers decide for themselves, after seeing what the Scripture says in the examples which I adduce of what is said under each word for wine. I must perforce be very brief, but not therefore insufficient. I begin with the more usual word for wine in the Old Testament, *yayin*, occurring about 140 times. A temperance writer says, "In some texts it meant an intoxicating drink." Well, yes it does; e. g., Prov. xxiii., 29, where woe, sorrow, contentions, babbling, wounds without cause, and redness of eyes are the results of "tarrying long at the wine;" and in Jer. xxiii., 9, "I am like a drunken man, and like a man whom wine hath overcome:" while in Gen. xlix., 11-12, it is part of the blessing of Judah, "he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine"—a result not ascribable to boiled syrup. But such proofs count for nothing with some, as *yayin* is sometimes clearly spoken of as a good thing, as in Isa. li., 1, "Come, buy yayin and milk without money and without price." Their conclusion is, "Yayin is thus clearly a generic word for all sorts of wine, fermented and unfermented." "Thus clear!" and very logical. But is it the non-stimulating syrup we are to understand in the comparison, Cant. i., 2, "Thy love is better than wine"? if so, it would be very small praise. But again, we are solemnly assured that such wine is used this day in Syria—assured, but not made sure. *'Asis*, the new wine "trodden out," is also represented as intoxicating in Job i., 5, "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of new wine; for it is cut off from your mouth;" and in Isa. xlix., 26, "They shall be drunken with their own blood, as with *'asis*, sweet (or new) wine." (Vid. Margin.) But because the effect of drunkenness is not everywhere in terms set down, therefore there must be a second innocent sort! *Tirosh*, as at any rate all my six Hebrew lexicons agree, is so called from its getting possession of a man's head; yet Dr Kerr can say "There is a very general consensus of intelligent opinion that it was unfermented and unintoxicating." He will allow Hos. iv., 11, to be "the only apparent exception." Let anyone judge; "Whoredom and yayin and tirosh take away the heart." Is the innocent syrup to be classed with whoredom in its immoral effects? *Shechar*, the "strong drink" of our Bible, is most clearly an intoxicant; but teetotal learning thinks this "an inaccurate, a particularly unfortunate translation." They would have it "sweet drink," because *shechar* is so manifestly the same as our sugar! forgetting Max Müller's warning, that "sound etymology has nothing to do with sound." Skeat's Dictionary, a good authority, will help them to a better conclusion. *Khemer*, Deut. xxxii., 14, in the authorized version is the very citadel of ignorant fanaticism, but the more knowing are aware that it is a dangerous trap rather, and so they ignore it. "Thou didst drink the pure blood of the grape." What can be clearer against fermentation? But the Hebrew is open to no misconception. "Thou didst drink the blood of the grape—*Khemer*," i. e., wine fermented, as Gesenius and Fuerst explain. So Rosenmueller, "pure wine, which has fermented, and has been purified by fermentation." And so the Septuagint of old: "and he drank the blood of the cluster—wine." Ps. lxxv., 8, leaves no doubt as to the force of the word. "In the hands of the Lord there is a cup, and the wine is red—*Khamar*; the dregs thereof, all the wicked of the earth shall wing them out, and drink them." They are forced to drink deep of a maddening draught. And such God's best gifts can become when they are used wickedly. "I will curse your blessings." *Sove*, which, ety-

mologically, is the same as our general term "drink," "soak," like our term also implies intoxication: as in Nah. i., 10, "While they are drunken as drunkards" (or rather as their drink, *sove*) "they shall be devoured as stubble fully dry." Dr. Kerr is only "inclined to think" an intoxicant is referred to here: though to deny it would be to disregard what profane history tells us of the soldiery of Nineveh in the hour of its capture. In Deut. xxi., 20, the participle is used for a "drunkard," and also in Prov. xxiii., 21, "The glutton and the drunkard shall come to poverty." And yet "*sove*" must be an innocent unintoxicant! Now I have gone through all the words in the Hebrew Bible which we ever translate "wine." They all clearly represent drinks which had intoxicating properties, and however beneficial were capable of being abused to man's great injury. And yet everybody must see who does not choose to shut his eyes that they were all the gifts of God, intended for our good, capable of furthering our good, were frequently the images of divinest spiritual blessings, and Christians believe that wine was consecrated by the Saviour of the world to a most venerable use and an enduring place in His Church. I have said enough to clear the way as to the Old Testament.

Yours, &c.,
J. CARRY.

Port Perry,

Paraphoric.

The Old Testament Company completed their second revision on Friday, January 26, having sat seventy-eight times.

The largest Missionary Institute in the world is in Cairo. It is said to contain 10,000 students, all of whom are in training to teach the doctrines of Islam in any part of the world. Mohammedanism is not dead yet.

The *Chinese American*, the first Chinese paper issued in America appeared week before last. It is edited by Wong Chin Foo, a young Christian Chinaman educated in the United States. He issued an edition of 50,000 copies.

It has been estimated that there have been years in which the benevolence of the late Wm. E. Dodge of New York, reached \$1,000 a day, while frequently the sum given away amounted to \$250,000, and in no time did he give less than \$200,000 a year.

Bishop Cox, in the *Kalendar*, says "One hint to communicants may be very useful here: beware how you leave the Church before the Eucharistic feast ends with the Blessing. It was a remark of the late exemplary Mrs. Shelton—I fear that those who leave before the Blessing, go away *without* a blessing."

In England and Wales there are at the present time 186 religious sects, amongst the most recent being the Alethians, the Army of the King's Own, Calvinistic Independents, Christian Evangelists, Christian Pioneers, Christian Army, Gospel Temperance Blue Ribbon Army, Holiness Army, Hosannah Army, Redeemed Army, Royal Gospel Army, and Salvation.

The Bishop of Lichfield has issued a pastoral letter, in which he says he is sometimes surprised and pained to hear clergymen state that they never ask their young people to be confirmed, but allow them to offer themselves of their own free will. This a grave misconception of duty, at variance with their ordination vow and Christ's own teaching and example. The young should be taught to regard confirmation not only as a duty to be done but as a blessing to be desired, and enjoyed.

The empire of Japan has risen from the low plane of feudalism to its present height of civilization almost as rapidly as its sacred mountain Fuji-san is said to have risen from the level of the sea—in a single night. In twenty-five years Japan has abolished the feudal system; disarmed a hereditary nobility, with six hundred thousand retainers; organized its army, navy, postoffice and common school systems, on the most approved Western models; taken the practical ownership of the land from the reigning families, and given it

into the hands of the people; founded universities; and instituted a system of compulsory education, under which seventy-one per cent. of the children are now undergoing instruction.

The amount which has been raised in the diocese of Lichfield towards the endowment of the new see of Southwell is now 15,075*l.* 9*s.* 5*d.*, made up as follows:—Derbyshire (including the Church Congress surplus), 5170*l.* 2*s.* 8*d.*; Staffordshire, 5008*l.* 3*s.* 5*d.*; Salop in Lichfield, 4897*l.* 3*s.* 4*d.* About 14,500*l.* has been raised in the diocese of Lincoln, so that nearly 30,000*l.* has already been provided locally by the two dioceses affected by the two dioceses affected by the change. In addition to this, the Central Committee in London have received about 3500*l.* for the same object, and have promised a grant of 500*l.* from the general fund for the increase of the Home Episcopate. About 30,000*l.* more is required to complete the endowment.

Dr. Schliemann lives in princely style in Athens in an imposing marble palace which bears on its front, above the door, the inscription in letters of gold: "Hall of Ilium." Here every other Thursday evening during the winter, he entertains a hundred or more Professors, Journalists, and Statesmen. The spacious parlors afford room for more than three hundred guests. All the decorations of the house commemorate Dr. Schliemann's great researches. The floors are paved with Italian mosaics, the walls covered with Pompeian frescoes and patterns of objects found at Troy and Mycenæ, and Homeric mottoes and inscriptions abound. At the family table classic Greek alone is spoken, and even the servants have classic names; the gardener is Priam, the porter Bellerophon, and the two nurses Hecuba and Polyxena.

Bishop Austin is the oldest member of the Colonial Episcopate. Though the climate of Guiana is tropical, he has administered his diocese for forty years, and still possesses much physical strength. Last year he visited the most distant Mission stations, travelling sometimes for whole days cooped up in a tent-boat, and sleeping in a hammock at night with no better protection than that afforded by an Indian hut. His episcopacy has seen great changes. After the Negro Emancipation of 1838 an importation began of Coolies from India, and then from China—an element of population now over 82,000. Zealous efforts for their conversion have been greatly successful—among the Chinese especially, who have now two Christian Churches of their own. Evangelistic work among the native Red Indians has also made remarkable progress under such missionaries as Bernan, Yond, Brett, and now the Rev. W. Heard—whole tribes in the remote interior having been gathered into the Church's fold. The Bishop is now in England for a while, engaged with considerable success, in seeking aid for several objects, particularly the erection of a cathedral.

The Crown advisers have a difficult post to fill up at St. Peter's, Eaton Square. Canon Wilkinson speedily metamorphosed both the material and spiritual condition of the Church in that parish. Mr. Alfred Blomfield, working with ample funds, with great skill changed a dull, cheerless building, into a devout and well-arranged church, which was quickly filled by overflowing congregations, held together by the Vicar's earnest piety, the fearless preaching, and manifold parochial organizations. At the end of twelve years' devoted work amongst rich and poor Canon Wilkinson leaves a niche which it will be difficult, if not impossible, to fill. Rumour has spoken of Mr. Randall Davidson, Chaplain to the late Primate, and Scott Holland, student of Christ Church, Oxford, as possible successors, and both have eminent qualifications. Among other names mentioned in connexion with the appointment is that of the Earl of Mulgrave, vicar of Worsley, who is widely known as a mission preacher of marked earnestness and ability, while his social position as heir to the Marquis of Normanby would give him a special fitness for the post from another point of view. The recent appointments gives us good ground to believe that pains will be taken to find the best man for a post of great difficulty and of immense influence and importance.

Notes of the Week.

Quite a number of petitions have been presented to the House of Commons during the past week from Nova Scotia and New Brunswick, and other parts of the Dominion, for abolishing the running of trains on the Intercolonial on Sundays. There are really no good and sufficient reasons for the continuance of the objectionable practise, while the reasons against it are numerous and obvious. If the Government of our country actively and openly violate the Sunday Laws, what can be expected from private corporations and the irreligious masses? It may seem a small matter to some minds, but viewed from the Christian standpoint it is of the greatest and gravest importance to the future of our country and its people. We are laying foundations; let us lay them broad and deep on the eternal principles which God has revealed to us.

The London *Times* speaking of penal servitude says, "The improved objects of punishment are deterrent and reformatory; to deter the offender himself from repeating his offence and others from imitating it, and to effect an amelioration of his character and habits." It proceeds to describe the present management of convict prisons and shows how the modern system has proved most successful in reforming bad characters. After reading the article we were glad to find that all the good features enumerated are in successful operation in the Dorchester Penitentiary, as we learned from personal observation, and from the very full and clear statements of Warden Botsford, who seems thoroughly to understand his duties, and whose wise and beneficent rule has done and is calculated to do a grand work in the reformation and reclamation of criminals. We were rather fearful at first that perhaps the system was not sufficiently severe, but on a fuller knowledge of the treatment we were struck with the remarkable effect it was having in raising the moral tone of the prisoners, and in preparing them by the acquisition of a trade and otherwise to occupy useful and honorable positions in life when their term of sentence shall have expired.

A couple of brewers of Prince Edward Island have petitioned the Dominion Parliament against the Scott Act. The *Toronto Globe* says, "On Saturday a petition was presented to the House, at Ottawa, from Thos. Morris and C. E. Hyndman, brewers, of Charlottetown, P. E. I., representing that the Scott Act is now in force all over Prince Edward Island, and under it they are prevented from making and selling beer. The petitioners further represent that through the operation of the Act they are the losers by \$28,200, and they pray for indemnity for the loss sustained." All of which goes to show that the Act is not so inoperative as some of its opponents are so anxious to have the public generally believe, although these petitioners after making their claim, have the hardihood to say that as much beer as ever is sold on the Island.

The following circular, emanating from the Chief Superintendent's office of the Intercolonial Railway, is being sent to employes:—"It is of the utmost importance that only men of known sober habits shall be employed in any position affecting the movements of trains; it is therefore ordered that any person belonging to any of the following named classes of employes who is known to be intoxicated, whether on duty or not, shall be peremptorily dismissed from the service. The classes of employes referred to are Train Dispatchers, Station Masters, Assistant Station Masters, Conductors, Telegraph Operators, Engine Drivers, Firemen, Brakesmen and Switchmen. All officers and employes are required to aid in carrying out this order, and they will be held responsible for any neglect or concealment." This is a move in the right direction as far as it goes. We would like however to suggest that as an ounce of prevention is worth a pound of cure, might it not be a wise step for the Department to prohibit the sale of liquors in or near any Station or Depot, and in that simple but effective way save

the men from what is often a very terrible and overpowering temptation.

The agricultural resources of the North-West and British Columbia have been attracting the emigrant and settler, but now its mineral wealth is going to make it the attractive spot of the world. A Victoria, British Columbia, despatch of Thursday last says—"A prospector has just returned from the Kootenay district, who brings a specimen of lead and silver ore of marvellous richness and nearly pure. He says the mines are of vast extent, and that in one location there are two hundred and fifty thousand tons of ore in sight, and that the value of the mines at present discovered is fifty millions of dollars. The glories of Leadville pale before this prospector's reports. One seam is one hundred feet thick. He tells of veins of pure copper visible in the rock. The mines are within sixty miles of the route selected by the Canadian Pacific Railway via Kicking Horse Pass.

There seems to be a growing intention on the part of the authorities to interfere in the numerous lotteries which are advertised all over the Dominion. A *Toronto* paper of Wednesday last says:—"A crusade against lotteries has been begun in Toronto. Thirty-nine citizens were before the police court to-day charged with buying and selling lottery tickets. A portion of them are in connection with the late Masonic lottery in London, Ont., but the majority of them are charged with complicity in the transactions of the proposed Orange lottery in Ottawa. Two charges on this ground have been entered against the *Mail* and eight against proprietors of the *Orange Sentinel* for publishing lottery advertisements. Owing to the failure of the city police to have anything to do with the matter, the service of county constables had to be resorted to in serving the defendants. The Crown Attorney, however, asserted his determination to prosecute the matter to the end. The trial has been set down for Monday next."

As evidencing the present unhappy unsettled condition of France, and the tendency of recent legislation to encourage lawlessness and vagrancy in the cities and towns, we clip the following from the letter of a Paris correspondent of a London paper. He says: The number of begging children in the streets of Paris has become so great that the Procureur de la Republique has issued a circular to the commissaries of police of the different quarters of the town to use energetic measures to put a stop to the abuse. But it is not only children who now beg in Paris. Professional beggars, male and female, swarm to an extent never before known, unless it were during the Commune; while street robberies, attended with acts of violence, are unusually frequent. It is scarcely too much to say that no female seen coming out of a bank or change office is safe. She is liable to be watched and followed until passing through some out-of-the-way street, when she is set upon and plundered. The conduct of the Municipal Council is greatly to blame for this state of things. They have done all in their power to undermine the authority of the police, and take away the fear of it from the very classes whom it is intended to overawe.

In speaking of the dangerous results attending the use of alcoholic drinks we must not confuse ourselves and others by classifying them under the title of "Wine," nor allow the opponents of the Temperance movement to charge its promoters with opposing simply the use of the juice of the grape. It is a fact pretty well understood, but not so fixed in people's minds as it should be, that but little of the drink used is wine, and that but extremely little of the small quantity of the wine drunk is the pure juice of the grape. The following will remove another fallacy which has deluded a great many people: The United States Consul at La Rochelle, in his report on French brandies, points out the fact that no pure brandy is now made in Cognac and the district adjacent. He says that German alcohol, distilled from potatoes, is imported, doctored and sold for brandy, and that the French artisans and peasants, who formerly used light wines, have of late years used much of this so-called

brandy. He says: "Its characteristic effect is to produce an intoxication in which the patient is especially inclined to rage and physical violence, while hopeless insanity is the inevitable consequence of persisting in its use, even for a relatively short period of time." It is at least worth the physician's while to know that there is no such thing as pure Cognac now, and that the vile concoctions which pass for wine and brandy now-a-days are poisonous substances, alarmingly dangerous in their potent effects upon the human system.

The *Toronto Globe* thinks the navigation of Hudson Bay is practicable, and is urging upon the Dominion Government the importance of testing the matter this coming summer. The *Globe* says there is a conflict of opinion among the officials of the Hudson Bay Co. upon the subject, some maintaining that it is quite impassable in the spring and fall as well as in the winter months, while others declare it to be navigable for six months of the year. Even if navigation should be open for but three months in the year, and the wheat of the North-West can be shipped direct to Liverpool, it would be of immense advantage to the country, as well as greatly increasing its value to Canada.

It is not only claimed for Ensilage that it will add very largely to the quantity of cattle food, but, as the following demonstrates, that the quality of the food is greatly improved, a feature in itself of the utmost importance to stock raisers. A lecturer upon the subject in England recently gave the result of an analysis which had been supplied by Mr. Sutton, chemist to the Norfolk Chamber of Agriculture, of two samples of ensilage and as many of hay, made in each case of the same grasses. Mr. Sutton said:—"The two samples of hay consisted of a variety of grasses, many of them of a coarse description and of poor quality, and were destitute of the sweet smell and taste which always accompanies well-made meadow hay of good quality. Both specimens of ensilage were, on the contrary, highly odoriferous from the development of the essential oils peculiar to the various grasses, and had also a vinous smell accompanied with a slight but pleasant acidity. If the effects of the silo were only to convert what would otherwise be a tasteless dry forage into a fragrant, appetising, and succulent food, it would be a decided step in advance, but the analysis will show that much greater changes of a beneficial nature occur during the process. These changes are especially shown in the large proportions of soluble flesh-formers and fat-producers as compared with the hay. The change induced by the silo is in fact a partial digestion or limited fermentation, and undoubtedly such food will prove much easier of digestion and assimilation than crude hay. It is abundantly evident, so far as these analyses can show, that the silo has produced a succulent, easily digestible food, full of aroma and nutrition, from a very poor quality of grass."

Advices from London say that Mr. George Stephen, of the Canadian Pacific Syndicate, has made a suggestion in the London press for relieving distress in Ireland by assisting the immigration of 70,000 agriculturists to the Canadian North-West Territories. He offers to provide capital for starting the scheme by way of a loan. The condition of the English agriculturist is quite as bad, and we may look for an enormous emigration from England the coming spring.

Resolutions abrogating the Washington Treaty made in 1871 between the United States and England, so far as it relates to the Fisheries, have been discussed and adopted by the United States Senate. The termination of these articles will take effect at the expiration of the two years required by the treaty, which will end in July, 1885. Of course our neighbours think they will benefit themselves by this decision, while we of Canada who are chiefly interested on the other side, are quite content to see the Treaty come to an end. The time has long since gone by when for the sake of reciprocity in certain things we are willing to make sacrifices most damaging to our general interests. Like every other business arrangement,

we must have what is fair to both sides, and when our neighbors feel so disposed and approach us in such a spirit, and we find it beneficial to our country's interests as a nation, there is no question but what the enlightened public opinion of Canada will agree to a renewal of these trade relations, and not before.

An English paper says: The rains and floods which have been prevailing in all parts of the country have now assumed the proportions of a national calamity. Large tracts of land are totally submerged. By this time of the year a considerable area of wheat should have been sown, but scarcely an acre has yet been seeded down in all England. The land is literally a morass, and the winter wheat is rotting in the soggy ground. Whatever may happen now there cannot be a great harvest this year, even if it does not turn out one of the worst that England has ever known. To add to the misfortunes of our sorely tried agricultural population disease has broken out among the cattle and the sheep.

Another gigantic failure has overtaken a financial scheme of some Romish ecclesiastics in the United States. The Augustinian Fathers, of Lawrence, Mass., induced their foolish people (almost all of whom are operative in the mills) to deposit with them their hard earnings, promising a much larger rate of interest than the banks allow. Not warned by Bishop Purcell's financial crash which ruined thousands a year or two ago to the extent of over two millions of dollars, these priests of Lawrence have been equally reckless with the money of their dupes, and at last being compelled to make a financial statement, show their liabilities to be a large sum—over half a million of dollars. The money has been spent in building churches and in sustaining religious institutions, and not in the way in which the depositors supposed. The assets are placed high, but it is very doubtful whether anything more than a few thousand dollars will be recovered from the wreck. Romanists are a guileless and long suffering people, it remains to be seen how far they will be content to lose the earnings of years, which constitute their all, in this way.

Letter from London.

(From a valued correspondent.)

LONDON, Feb. 15th, 1883.

That tender plant which appeared of late to be sending forth vigorous shoots—internal harmony in our Church—has been blighted by a killing frost. Once more those who love the triumph of their party more than the welfare of the Church have filled the air with ecclesiastical strife and scandal. How much it is to be regretted that clergymen who are really doing God's work in their parishes should deem the safety and tranquility of the Church of less importance than the wearing of a certain vestment. The Miles-Platt case is to be fought out to the bitter end. Should the courts decide that the Bishop of Manchester has exceeded his powers in refusing to institute the clergyman presented, it will be necessary for him to resign. Bishop Fraser maintains that for him to institute to a benefice a clergyman who would continue the same illegal ceremonial acts for which the former incumbent was deprived would be a stultification of the law which the common sense of the country would not tolerate.

On the other side, though it is conceded that the nominee (Rev. H. Cowgill) would probably disregard the laws and fundamental doctrines of the Church of England, it is urged that a man is not to be punished for a hypothetical offence: and that the only course compatible with law was to institute Mr. Cowgill: afterwards, illegal practices would render him liable to deprivation by ecclesiastical law. The settlement of the point will involve much tedious and expensive litigation in the common law courts, and whoever wins will lose more than victory is worth.

The Bishop of Manchester is too much identified with a section of the Church to command universal sympathy. Outside the pale of the Church he is widely honored for his active interest in the practical burning questions of the day, and his

earnest leadership in work that aims at the elevation of the masses. The *Spectator* complains that the English Bishops while exercising full authority in cases of moral scandal have inadequate powers for dealing with questions of ritual and heresy.

It is said that the complete revised edition of the Bible is to be ready by the end of the year. The revisors are sitting at Westminster engaged in the second revision. One of the questions causing grave and careful discussion is whether the sacred name of God in the Old Testament should be rendered "Jehovah" or "Lord." No verses are to be omitted from the text of the Old Testament as was the case with the New. There is no doubt that the march of time is gradually giving the New Version an advantage over the Old. Every clergyman consults it; some preach from it. It is invariably referred to in controversy; very frequently in exposition. Familiarity will give additional weight.

The enthronement of the new Archbishop will present a spectacle of ecclesiastical pomp not often surpassed in modern times. The religious ceremony in the Cathedral will be followed by a grand banquet, and in the evening there will be a special service, at which Mendelssohn's "Hymn of Praise" will be rendered by a combination of choirs, accompanied by a full band. The patriarchal chair in which the Kings of Kent were crowned will be used, and removed from its present to its ancient site. The Mayor and Corporation of London will welcome his Grace in state.

The late Archbishop Tait has left a wonderful impression on his times. Men of all types have combined to pay homage to the Christian simplicity that adorned his private life, and the earnest work and tolerant exercise of power that marked his public career. His memory is to be preserved by a monument at Canterbury, Westminster and St. Paul's, a restoration of the Archbishopial Chapel at Lambeth, a scholarship at Rugby and a mission fund.

Mr. Gladstone is to be asked for a quarter of a million to restore the broken and smoke-eaten walls of Westminster Abbey. This must give satisfaction to all Americans as well as Englishmen, for is not the venerable Abbey a common inheritance?

Never in the history of the total abstinence movement has a more marked success been scored than at the present time in Great Britain. Public opinion is being completely revolutionized in its favor. In many towns there are large numbers of public houses to let or for sale, whereas a year ago it was very difficult to obtain one. The annual revenue derived from the traffic has hitherto amounted to £30,000,000 levied on a total expenditure for strong drink of £152,000,000. It is expected that during the current year the revenue will diminish between £3,000,000 and £4,000,000, though the figures will still be terrible. The marvellous progress of this great moral reform is partly due to the general spread of intelligence and education; partly to the efforts of the Salvation and Blue Ribbon Armies and the numerous teetotal societies, whose advocacy, however, has often been injudicious and injurious; and partly to the weight lent to the movement by such men as John Bright, Herbert Gladstone, Samuel Pimms, Lord Wollesley and Canon Farrar. A deputation of the Blue Ribbon Army recently presented an address to Lord Wollesley, who, in his reply, bore testimony to the advantages of total abstinence to the soldiers under his command in the Red River and Egyptian Expeditions, and stated that his body guard in South Africa were almost exclusively temperance men. He believed strong drink entailed on the country evils greater than war, famine and pestilence combined; that it was the chief cause of all crime in the army and in civil life; that it was the chief curse of the nation; and that the total abstinence movement would remove this disastrous effect by removing the cause.

Three hundred extra policemen have been enrolled in the East End of London for preserving peace between the Salvation Army and the so-called "Skeleton Army," organized out of sheer spite and hatred, with the avowed object of fighting the Salvationists. It will, perhaps, lead to a stop being put to all religious processions. The Salvation Army has got into trouble in Switzer-

land. The police did not interfere to protect them in the attacks they invariably provoke, and now the Council of State have prohibited their meetings as tending to disturb the public peace. The new Church Army is making progress in certain quarters.

A London clergyman is said to have told his congregation the other day that there was still many a one who, while engaged in singing apparently with all his heart the lines—

"Were the whole realm of nature mine,
That were an offering far too small,"

was diligently engaged with one hand in his pocket scraping the edge of a three-penny piece to make sure it was not a four-penny piece.

Much excitement is being aroused by the slow but sure development of secret sources of the dark crimes that have so long stained Ireland. It now seems certain that the strong hand of the law is laid on a well organized gang of assassins, spread like network over the land, who are responsible for the foul murders of Mr. Burke and Lord Cavendish and similar outrages. Their arrest is a great relief to the public mind.

A. P. S.

"PRAYERS FOR THE DEAD."

(To the Editor of the Church Guardian.)

SIR,—In the sermon preached at St. Luke's Church this morning by the assistant minister the above subject was referred to at some length and the benefits which are supposed to result both to the living and the dead were attempted to be explained.

As the doctrine is one which I consider to be contrary to the Scriptures and the teaching of the Church it would be interesting to see Mr. Peters' reasons for the views he advocates.

In my present state of darkness I cannot reconcile his teaching with such passages as the following—

"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv. 12.

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished: neither have they any more a portion for ever in any thing that is done under the sun." * * * "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecc. ix. 5, 6, 10.

I have no intention of entering upon a controversy in this matter, but regarding the teaching to be both dangerous and false, I ask—on behalf of myself and other perplexed parishioners—that some satisfactory explanation be given, as none was attempted in the sermon? To be satisfactory the reasons must be gathered from the Scriptures, as our articles teach that whatsoever may not be proved therefrom is not required of any man that it should be believed.

PEW No. 51.

Halifax, 25th Feb., 1883.

Marriages.

FULLER—EATON—At Winnipeg, on the 21st ult., by the Rev. H. T. Leslie, Albert Thomas Fuller, to Emily, eldest daughter of W. H. Eaton, all of Halifax, N. S.

LORDLY—RATCLIFF—At the Paris Embassy, Feb. 15th, 1883, by the Rev. J. A. MacKay, Capt. E. D. Lordly, of Chester, Nova Scotia, to Evelyn Harriette Ratcliff, only daughter of the late Major T. H. Ratcliff, 3rd Batt. Rifle Brigade.

GAMBLE—POWELL—At St. Luke's Church, Lyndhurst, on the 20th, by the Rev. John Osborne, David Gamble, of Leeds, to Etta Powell, of South Crosby.

YOUNG—CHARLETON—At St. Luke's Church, Lyndhurst, by the Rev. John Osborne, on the 28th, James Young, of Lansdowne Rear, to Mary Ann Charleton, of the same place.

Birth.

JONES—At St. John's, N. F., 13th ult., at the Rectory, the wife of the Bishop of Newfoundland, of a daughter.

Deaths.

WADE—At Digby, 17th inst., Charlotte Wade, aged 54 years, sister of John C. Wade.

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LENT.

V.—REPENTANCE.

FROM the just wrath of God against sin, and from the despair we must naturally feel when contemplating the long roll of our transgressions, how shall we escape? Is there no deliverance from the guilt and the tyranny of sin? "What must I do to be saved?" The Answer of God's Word is "Believe on the Lord Jesus Christ, and thou shalt be saved." A simple answer, truly, and yet not simple. The difficulty is to know when we have believed, what constitutes belief. It is very clear that a mere formal assent of the mind to the great Facts of Christ's Life and Death will not be sufficient. Thousands thus believe on the Lord Jesus Christ, and yet have no peace in believing. This passage must be interpreted by others. Let us take one, and interpret by its means, "Repent and be converted that your sins may be blotted out."

I.—WHAT IS REPENTANCE?

1. A man on review of his past life discovers that he has been living in gross sin and negligence. He has practically forgotten God. In one of those ways which a merciful God uses to bring men to a better mind, he has been suddenly brought face to face with his sins. He is smitten to the very ground. He agonizes in an almost overwhelming despair. The remembrance of one fearful sin, or a succession of sins, hangs like a black cloud over the past, and the excuses which served so long to palliate them have disappeared. Utter misery and unhappiness follow. Is that repentance? Nay, Judas felt thus. It was Remorse, not Repentance. And it drove him to suicide.

2. Another finds he has made a mistake. Honesty is, after all, the best policy. Fraud and dishonesty do not thrive. Robbery of the public purse or of widows and orphans does not pay. The world finds out these things, and the respectable world, guilty itself, is very hard on discovered sin. This sinner, then, is angry and vexed at himself for having been so foolish and blind. He suffers a good deal of humiliation, and his exposure causes him severe pain. Is this Repentance? Nay, it is nothing more than disappointment and annoyance at being found out. It was the feeling of Simon Magus; mere vexation at being detected.

3. Upon a third comes some heavy chastisement of God. Not upon others but upon himself. Men can generally bear with fortitude an accumulation of woes, as long as others are the sufferers. But now God touches the sinner himself. A fever deprives him of all strength, or an incurable

disease, involving long and distressing suffering. He feels, too, that his own sin and folly has caused it. God's broken laws have avenged themselves. He thinks of his folly, and bewails his lost pleasures, and regrets his wasted health, and he says "I would go on in reckless wickedness, and now I have lost everything that makes life endurable." Is that Repentance? Nay, that is the sorrow of Esau, who "found no place of repentance, though he sought it carefully with tears."

4. These feelings all have their foundation in self. The object of true repentance is not self but God. There may be sorrow and dissatisfaction with self; but repentance comes from sorrow at having offended God. Sin grieves a just and holy God. No matter whether it is known or not. No matter whether it is punished or not. Many sins the world does not account sins; many sins it never knows. The question is not whether magistrates have cognizance of it, or the law punishes it, or society turns up its eyes and hands in holy horror of it; it is whether the sin has offended against the purity and holiness of God, who so loved the world that He gave His only begotten Son. Do I feel that I have sinned against the yearning love of God? Does He who longs for my salvation, who has done all that Omnipotence can do to save me, turn His face from me because He is of purer eyes than to behold iniquity? Does my heart sink within me when I reflect how I have grieved a loving God, sacrificed my Saviour afresh and put Him to an open shame? I see Him dying a shameful death. I am forced to confess, "This is my doing. It was my sins that made this necessary." "O by Thine agony and bloody sweat, by Thy Cross and passion, good Lord, deliver me."

II. This is true repentance. Love is its key-stone, and therefore this repentance projects itself into the future. It will strive to walk and please God. A man may love God and yet be overcome by temptation; but no one can have repentance unless he love God. Peter, in cowardly fear, denied his Lord; but Peter's repentance was easy. He did love his Lord. When he saw what he had done, when he saw the look of love, he wept bitterly, and the intensity of his plea, "Thou knowest that I love Thee," tells what he had suffered.

Here, then, lies the secret. The man of intellect is convinced that certain things are wrong. He hears this and assents to it. He joins in Church services, repeats the heart-breaking strains of the Litany, unites in hymns and psalms of most piteous petition for mercy; yet he feels not a word, he sheds no tear; his pulse throbs with no emotion as he watches the Lord in His Agony, His Cross, His Death. His sins have not humiliated him to the dust. Not in the least; and why? He has no love!

The tradesman knows he should not use false weights or drive hard bargains. He works very hard during Lent—at making money; but he comes to church on Sunday, and with unctuous self-complacency confesses himself a miserable sinner. But does he really mean a word he says? No; he has no love!

The man of the world goes through life enjoying it as much as he can. To him the penitential language of the Church is simply a matter of toleration. He may go to an Ash Wednesday service and condescend to join in the responses and to kindly listen to the plaintive hymn. Sin to him is an evil—in the abstract. But does he realize his share in it? Has he done anything to get rid of it? There his sins are—sins of boyhood, youth-

hood, school life, college life, married life. But he has no grief, no sorrow. He is happy and jovial. He will allow that the poor have vices, but for his own he has no thought. He would not deny the truths of the Gospel, or despise religion. But he thinks that his gentlemanly assent to the statements of the Bible and the Church is sufficient for him. But there is not a shred of Repentance in this. For there is no Love for God. The only love he is capable of is love for self. The heartless woman of fashion, the votary of worldliness, lives and dies in the same cold, stony, well-bred listlessness to divine things, with no higher aspiration than the fit of a dress or the cut of a bonnet; for to feel deeply about religion or to shew an anxiety about the soul would be vulgar. Oh when will dying souls look to the Cross of Christ?

"But how can I love God, when I cannot feel thus?" Ah! kneel in self-abasement before the scene of His Death. WHAT MADE HIM SUFFER so? Love for you! You were one of His lost souls, whom He loved so much that He sacrificed Himself to save you! Go through His agony and mark with streaming eyes each step of that cruel path, each drop that fell from that bloodstained brow, each sigh that lacerated that sacred Heart! YOUR SIN DID IT! Each nail you drove home. Each blood-drop you caused. He looked on you as He hung there slowly giving up His priceless Life, and for your transgressions He was bruised. Do not talk about your sins, or advertize your sorrow. Begin by the sight of His so great love, and then only, by the work of His Spirit following His Word, may you be led to the beginnings of love for Him. Throw yourself at His feet in a passionate cry of penitence, and say as you confess your sins and condemn yourself in His sight, "This I do because I love Thee." I will love Thee O Saviour, Whose love was so great for me.

And then you will have joy. A peace which the world cannot give will come over your soul. You will see the simplicity of Gospel Truth; you will see that there is only the one condition for God's mercy, and you will fulfil it eagerly. To your joy and comfort the burden of the past will roll off; you will be reconciled to God; your sins are gone forever.

"THERE IS JOY IN THE PRESENCE OF THE ANGELS OF GOD OVER ONE SINNER THAT REPENTETH!"

THE GROWTH OF THE CHURCH.

THIS is a subject which, it must be admitted, does not receive the attention that it deserves. Indeed, so neglectful or forgetful have been those whose duty it has been to make Church people and others acquainted with the progress and condition of the Church, that but very few are aware of her altogether remarkable advance within the last twenty or thirty years, both in England and the Colonies, as well as the United States. If we go back as a starting point to the year 1850, and look at what has been accomplished since, the figures will indeed surprise those who have perhaps been led astray by the small results of the work in their own immediate neighbourhood, or who have contrasted what they know of their own Church with the enthusiastic utterances of the religious press and pulpit of other religious bodies respecting their work and progress. It may safely be affirmed that no religious body is making the progress which the Church of England and the bodies in communion with her are showing, both in numbers, influence and Spiritual life at the present time; and that no Christian body can at all ap-

proach her in the amount of her yearly contributions to religious objects. In England, within the last thirty years, over 2,000 new parishes have been created. The Bishops and clergy have increased from less than 14,000 to nearly 24,000. Over two hundred and fifty millions of dollars have been expended in Church buildings. About five hundred millions of dollars have been contributed for Church Endowments. In the last 12 years, more than thirty millions of dollars have been subscribed voluntarily for the Day Schools under Church control, and the net increase of accommodation in these Schools during the same period has exceeded one million and a-half.

The Official Year Book of the Church of England says:—"It is estimated that one million pounds sterling was spent in the nine years preceding 1881, upon Church building and restoration in the diocese of Manchester; £660,000 in the diocese of Lincoln; £607,718 in the diocese of Ripon; £473,596 in the diocese of Winchester, and so on. Besides this, there was contributed to the augmentation and endowment of benefices in the Church of England during the five years preceding November, 1881, by private benefactions, £724,117 13s. 4d., besides a capital sum of £163,808 10s. 3d., from the Ecclesiastical Commissioners. The largest amount of private benefactions was in the diocese of Manchester, Lincoln, Ripon, and York. Strange to say, the wealthy diocese of London, and its neighbour of South London, misnamed Rochester, are amongst the smaller contributors through the Commissioners, who claim to have increased the incomes of 4,700 benefices in the forty years preceding October 31st, 1880, from augmentation and endowment to the extent of £23,000,000.

The number of philanthropic and charitable organizations in connection with the Church is enormous. In every diocese Hospitals, Infirmarys, Sisterhoods, and kindred Institutions and Associations are to be found, and many millions of dollars have been contributed for their erection and support. The number of services among the poorer classes, and the efforts put forth to make them attractive and successful, have been striking features of the work of recent years, the whole presenting a picture of earnest zeal, large-hearted generosity, and self-sacrificing devotion, before unknown in the world's history.

The growth of the Church in the United States has been no less remarkable. In the last thirty years, about which we have been speaking, the Church in that land has advanced from the position of being a small, and if not obscure, at least everywhere spoken against, sect, to that of a large and progressive Church, in many ways being recognized as the most powerful and influential religious organization in the country. Thirty years ago, there were fewer than thirty Bishops, now there are sixty-eight. Of Clergy, there were about 1300, while they now number 3600, and the Communicants which then numbered less than 100,000 have increased to upwards of 350,000.

In the Colonies the change has been even greater. A handful of Bishops and a few hundred Clergy have increased to 73 Bishops, between 3,000 and 4,000 other Clergy, while the Communicants have multiplied in a marvellous manner.

Taken altogether, the Anglican Communion, which thirty years ago may be said to have had but an existence outside England, and but a nominal strength in the Kingdom itself, is now the most flourishing in the world, having 213 Bishops, nearly 32,000 other Clergy, and fully 25,000,000 Lay Members.

GIRLS' FRIENDLY SOCIETY.

SHORTLY after the articles on this subject appeared in the CHURCH GUARDIAN, a meeting was held in Toronto, under the presidency of the Bishop of the Diocese, when a provisional Society was formed, and much interesting information on the benefits to be derived from such an Association was elicited. The particulars were duly forwarded to us by our Toronto Correspondent, but unhappily went astray. We are now able to give an account of the meeting which was held in St. George's School House, on the 8th ult. Among those present were—the Bishop of Toronto, and Revs. Provost Body, J. D. Cayley, A. Baldwin, J. Langtry, A. J. Broughall, J. F. Sweeney, J. M. Carroll, and Canon Dumoulin, together with a number of ladies. A letter was read from the Rev. Charles Darling, stating that there were thirty young women in his parish waiting to join the Girls' Friendly Society, and regretting that he was unable to attend the meeting. Brief Addresses were delivered by the Bishop and others, explaining the work of the Society. Canada is now so intimately connected with Great Britain, and there are such numbers of young girls emigrating who have been members of the G. F. S. at home, that great assistance might be rendered to the Church by a similar organization here. By such a Society members and associates would be able to assist and encourage strangers, and thus prevent them straying from the paths of rectitude, as many have done in the past. The clergymen present offered their hearty support in establishing the Society in their parishes, and it was subsequently decided to adopt the three central rules of the G. F. S. and thus form a provisional Society for the Diocese of Toronto, under the patronage of Mrs. Sweatman. These rules are as follows:—

1. Associates to be Members of the Church of England, no such restriction being made as to members. The organization of the Society to follow as much as possible that of the Church, being Diocesan, Ruri-Decanal and Parochial.

1. Associates and members to contribute annually to the funds.

2. No girl who has not borne a virtuous character to be admitted as a member: such character being lost, the member to forfeit her card.

The following officers were elected at the meeting:—President, Mrs. C. W. E. Body; Vice-President, Mrs. Broughall; Secretary, Miss Cox; Treasurer, Mrs. C. Robinson. A provisional Council, to consist of the following, was then appointed, viz.: the patrons, officers, the wife of the clergyman of the parish, or some lady appointed by the Rector and Secretary from each branch; the clergy to form an advisory board.

Any of our readers who are desirous of forming branch societies in their parishes are requested to communicate with the Rev. W. C. Bradshaw, Peterborough, Ontario, when circulars, &c., explaining the objects of the Society and its plan of operations will be forwarded. On receipt of a stamped envelope the latest information will be sent by Mr. Bradshaw, who is in constant communication with the English President. We hope to hear of the establishment of this useful Society in every parish in the land. Already it has gained a footing in several of the dioceses of Canada, and when its objects become better known by the successful working of a few branches in different parts of the Dominion we may hope to find its popularity and success fully established.

MAJOR AYLNER SOMERSET.

IN June last we noticed the death and referred to the many noble qualities of this much esteemed soldier and Christian gentleman, and now take pleasure in publishing the following Extract from the Annual Report of The Soldiers' Daughters Home for the year ending 28th February, 1882, read and approved at the meeting of the Committee held on the 10th May, 1882.—

"The Committee record with sincere regret the death of Major Aylmer Somerset, of the 2nd Battalion Rifle Brigade, a corresponding member, by whose untimely death the Home has lost one of its warmest friends. His efforts in collecting funds for, and gaining friends and supporters to the Institution, were unremitting and eminently successful, and the tribute of their grateful acknowledgment of his services while living, and of their sorrow at his death, is due not only from the Committee, but from all the inmates of The Soldiers' Daughters Home, to promote whose welfare was one at least of the great objects of his useful life."

Since which, as a memorial to the gallant officer, a sum of money has been raised which provides thirty votes in the Home elections for twenty one years, commencing with the May election, 1883; the patronage to be in the gift of the officer commanding 2nd Battalion Rifle Brigade.

Correspondence.

KING'S COLLEGE.

(To the Editor of the CHURCH GUARDIAN.)

SIR,—I am glad to see signs of an awakening of the public mind with regard to King's College, and I trust that this is but the beginning of an agitation which will extend itself like the leaven until it has leavened the whole of the Church in these Maritime Provinces.

What we greatly need is popular sympathy. The mass of the people knew little of King's College, and they will not learn much from being once told. The public are like school-children—they need to have facts presented to their minds over and over again in different forms before they can really grasp and comprehend them.

The general opinion regarding King's College has been that it was a rich heirloom of ancient respectability, supported by ample revenues from unknown sources, and governed by an august board, who met periodically in secret conclave to transact business with which the outside world had no concern. It is true that this opinion has been shewn to be a false one, but it still prevails to a large extent, and must continue to do so until the truth has been so often and so firmly impressed on the public mind that it cannot forget it. We need to assert and reassert the fact that our College is for the people, and that it claims and stands in need of their support. But we need, moreover, to be able to assert and prove that the College is wisely governed; that the finances are prudently administered, and that the funds collected are carefully invested by competent business men, and applied conscientiously to the purposes for which they have been subscribed. In order to do this we need the help of the Governors, who, it is presumed, will gladly furnish the *duta* to enable us to give such proof. It is not enough that a formal statement of the finances was printed in June last. This could at best but satisfy the few to whom it was accessible. But we need in some way to reach the many, and to allay their fears—foolish though these may be.

The people need to have unbounded confidence in the College before they will take that active interest in it which they ought to take, and it cannot be denied that they have not that confidence now. Surely, then, it is but politic that we should yield in some degree to their weakness, and leave nothing undone by which we may allay their fears, and give them the information which they ask.

Some suggestions with regard to connecting I will reserve for another letter.

EUSEBIUS.

17th Feb., 1883.

Family Department.

O JESU SOURCE OF LIGHT DIVINE.

(Written for the Church Guardian.)

O Jesu source of light divine,
Cause Thy bright beams on us to shine,
That so our hearts and lives may be
Yielded without reserve to Thee.

Whereby life's cares and toils oppress
By suffering or by sin distress,
Let the sweet thought that Thou art near
Assuage our grief, dispel our fear.

When we engage in deadly strife
Against the foes that seek our life,
Strong in Thy strength, armed with Thy might
Beneath Thy banner—let us fight.

And when, alas, from Thee we stray,
Forgetful of the narrow way,
Then with a word, a look recall,
Lest we from Thee forever fall.

When loved companions leave our side,
Borne hence by death's resistless tide,
Guide Thou our thoughts to that bright shore
Where loved ones meet to part no more.

And when at length the hour shall come
Which gives our bodies to the tomb,
Grant us with Thy dear saints to rest,
To be with them forever blest.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

Sybil's first impulse was to hurry to her own room that she might be freed from the torturing restraint she had put upon herself: her next however was to be present at John's interview with her mother. Hard and cold as she had herself been to him there was a passionate instinct within her to take his part with Mrs. Barrington. It was an unreasoning, unconscious instinct but she followed it, and accompanied him into the drawing room where her mother lay on a couch reading. At sight of John she rose quickly and held out her hand. "You have been to Oxford, John, and seen my boy," she said eagerly and in her most gracious manner. "How good of you to humour the fancies of two silly women." Still holding his hand she drew him down upon the sofa beside her. "And how is he?" she asked, only noticing then how pale John was. It seemed indeed the climax of his trial to tell Mrs. Barrington in her daughter's presence of his unlooked for and what must appear to her his cruel decision, but John had passed through so much within the last three days that he was prepared to face even this most painful interview. He told her that Percy was well, and answered, as best he could, her kind if somewhat hurried enquiries about himself—he was not looking well—he was taking too much care upon himself, not enjoying his youth as he should—and what about Percy? "I have come specially to talk to you about him," said John—and for the third time went through the ordeal which he had taken upon himself to endure. I need not say in what spirit his announcement was received, or speak of the agony of wounded pride and the burning indignation of a mother to whom her son was as the apple of her eye, who had never been able to perceive a blemish in her darling. Bitter and cruel indeed were the reproaches which while never departing from the bearing and tone of a gentle woman she heaped upon John, and which, pitying her from his heart of hearts, he bore without an attempt either to justify himself or to retaliate. But in Sybil he had an unlooked for defender. "Mother," she said, "you must at least give John credit for singleness of purpose, you cannot believe that he is acting otherwise than from a sense of duty." "True," said Mrs. Barrington, glancing contemptuously at her daughter as she spoke. "I had forgotten that you both had enjoyed so constantly the instruction and advice of one so admirably qualified to be your spiritual guide that such exalted

ideas of duty might well be expected in you both. And doubtless Longmoor will long continue to benefit by his instructions. It is a pity Sybil, that you will be removed from them. But it is a matter of course that our residence here must at once come to an end." "Let me entreat you," said John, who now rose to depart, "not to think of leaving, at least until you have well weighed such a step. The Rectory is your own as long as you will live in it, and whoever should be the future incumbent of Longmoor." "You are very good," replied Mrs. Barrington, "but our motive for remaining here ceases with our connection with the parish, and neither my daughter nor myself could, under the present circumstances, increase our obligations to you." "At least, do not act hastily," said John; he would fain have added more, but words failed him, as he glanced from mother to daughter, and the change in their relation to himself smote him with a sudden and most miserable sense of loss. "Mrs. Barrington, may we not part as friends?" he said, holding out his hand to her. "I trust that I feel no ill will to any one," she answered coldly, and touched it with her slender fingers—"and Sybil"—he turned towards her as she stood, her eyes dim with hushed tears still mechanically clasping in her hand a tendril of clematis which she had gathered on the verandah—"and Sybil?" the girl's heart could not resist the tone of imploring sadness in poor John's voice.—The tears brimmed over as she looked at him, and of herself she reached out her hand in farewell. It was the one drop of sweetness in John's bitter cup.

CHAPTER XI.

So completely had Mrs. Barrington's whole nature been aroused by the vehemence of her indignation that Sybil herself might scarcely have recognized her mother, usually so placid and almost indifferent, in the energetic woman, now so prompt in decision and action. Before she went to rest that night, she had written letters to Percy and to her Solicitor, who was also a friend of old standing. The first was an outpouring of her passionate love for her son, and of her bitter sense of the wrong and injustice done him, telling him at the same time of her determination, of which she felt sure he must approve, to leave Longmoor without delay. "We shall be very poor, of course, my darling," she wrote, "but, as you know, a small income remains to me, and we must select some place, the continent would probably be best, where we can live cheaply. I do not fear for your future, my son—you have gifts and qualities which must bring success." Mrs. Barrington's letter to her Solicitor, briefly mentioned the change in Percy's prospects, and her own intention of leaving Longmoor at once. She wished to see or consult with him immediately. While Mrs. Barrington was finding relief to her feelings in the consciousness of taking some active measures, Sybil seemed as if under a spell of utter loneliness and dejection. How bright her life had been, how full of hope and promise, and now how all the sunshine had gone out of it! Even her pride could not sustain her in her trouble. The ring of unspeakable sadness in John's voice, as he had bidden her good-bye, had gone to her very heart, and softened, in spite of herself, the feeling of bitterness which had braced even while it tortured her. Then as she yielded to the conviction that John had sacrificed his warmest feelings and dearest hopes to his sense of duty, the remembrance of her own coldness and almost cruelty smote her with self-reproach which was almost unendurable. Her unquestioning faith in Percy too had received a shock which she only gradually realized. The more she instinctively sought to justify John, the less could she believe that Percy was free from blame, and thus while Mrs. Barrington was sustained by righteous indignation, Sybil was a prey to conflicting and miserable feelings.

Within a week from the time of John Carruther's last visit to the Rectory, a strange stir was observable about the spot which was the only home that Sybil had ever known. The villagers had told each other in sorrowing amazement that Mrs. Barrington and Miss Sybil were going away. The first rumour had been scouted as an impossibility, but when old Biglow, the Sexton, who had had it

from the lips of Mrs. Barrington herself, was the authority, it could be no longer doubted. "Yes," said the old man, shaking his head solemnly, "we may all look our last on Miss Sybil's face, God bless her, for her ma told me with her own lips that they was going away before next Sunday, not to come back no more." "Not to come back no more," was echoed among the group that had gathered in Biglow's cottage—for the most part old folks who had known Sybil from a tiny baby, and who loved her with a loyal tenderness, for her own and her father's sake, and many of the old eyes filled with tears.

"And Master Percy, he beant comin at all," continued old Biglow, not without the conscious importance of a bearer of startling intelligence. "And Master Percy, he beant comin at all," once more the echo passing round, and there was a little pause of wonder which was broken by the entrance of Mr. Ray. Reading at a glance the sad, old faces, he shook hands with all, and took the proffered seat amongst them. "This is sad news I hear, and which I can see you have heard too, that we are to lose Mrs. Barrington and Miss Sybil, and if it is a grief to me who have known them but a short while, what must it be to you who have known Miss Sybil all her life."

"Aye, aye, parson, that we have," said an old labourer, with snow-white locks falling round a rosy, kindly face. "My old woman she were her nurse, and many's the time I carried the pretty thing in my arms myself—aye, she be a sweet young maid, and as kind a soul as ever lived, and it do grieve us sorely to think of losing her."

"How could it be otherwise," said Stephen Ray. "Thank God for the love and kindness and fellow-feelings which He has planted in our hearts and—yes, even for the sorrow which they sometimes bring us! We must learn to thank Him even for the partings which so wound our hearts, for in every parting there is a promise of that most perfect joy when we shall meet our loved ones where partings are no more." The old weather-beaten, time-worn faces brightened as he spoke with a reflection of the serene light of love and faith which shone in his. "But, he went on presently, "I think I may prophecy that you will meet your dear Miss Sybil on earth again. I cannot believe that we shall not have her here in our midst some day, and when we do, you will own that I have been a true prophet."

(To be continued.)

THOUGHTS FOR 5TH SUNDAY IN LENT.

"CHRIST being come an High Priest of good things to come."

Christ our High Priest! Jesus in the Holy of Holies, pleading there for us His own most precious blood. "Himself the Victim and Himself the Priest." Unworthy and miserable sinners as we are, how shall we grasp the glorious truth that "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous! and He is the propitiation for our sins." In our selfishness, in our lovelessness, how is it possible that we can realize the Eternal Love that as man suffered and died, yea, rather that is risen again, and ever liveth to make intercession for us. God's Grace alone can help us to lay hold of the blessed fact that in our behalf forever and forever our Redeemer and Intercessor pleads the One Sacrifice sufficient to atone for the sins of the whole world.

What greater proof can there be of the hardness of our hearts, of the crying need of that ceaseless Intercession than this—that there is so little response to that wondrous, that infinite Love of Christ. Well for us that the Church bids us pause, that she, almost by force as it were, draws us aside from the pleasures and business of life which so fully occupy our thoughts and hearts, and holds up before our eyes the man Christ Jesus, that she bids us behold, and see *whether there be any sorrow like unto His sorrow*—that she cries: "Is it nothing to you all ye that pass by?" That step by step she leads us on through the scenes of His Suffering, Humiliation, Death, and repeats again and again: All this was borne for you! Well for us that she bids us look deep into our hearts and lives, and see our need of a Saviour! Then having aroused the consciousness of sin, and

humbled us in the dust of penitence—she pours balm into the stricken heart, and to the eye of faith discloses Jesus standing at the right hand of God, the Great High Priest, and the "Lamb, as it had been slain," and who that has once fully realized the Love and Work of Christ can return to the World and let its joys and its trials and temptations shut out like a thick cloud that vision of Divine Mercy! No, to such an one life will bear a new aspect. The GREAT REALITY will be that hereafter, when we shall see no longer through a glass darkly, and know even as we are known, when Jesus will come for His redeemed, that they may be with Him forever.

A CHILD'S BEQUEST.

Some years ago a clergyman was speaking at a Missionary meeting, and he there noticed a man with a little girl about five years old in his arms. The little thing seemed to listen with as much interest as anybody else in the room.

Shortly after this he was asked to visit a child who was sick. He went to her, and found it was the little one he had noticed at the Missionary meeting. She was very ill, but she smiled when he came to her bedside. He talked to her, and found that God had made her His own child, and that though she was so young, yet she had learned to love Him; she was very quiet and very happy.

A little while later she died. After the funeral her father came to the Clergyman with tears rolling down his cheeks, and took a little box out of his pocket and gave it to him, telling him that when they were going home after the Missionary meeting she was talking about all she had heard, and reminded him that the gentleman had said, that "everybody might do something," and she wanted him to buy her a Missionary-box. She begged so hard that he went into a toy-shop and bought her one. This delighted her, but her father had more than this to do, for the next day she wanted something to put into it: he told her he was too poor; however he promised her, if she was a good girl, he would give her a half-penny a week to put into her box.

"And so, sir," said the poor father, "I got the box when she was gone, for she used to keep it always near her. It is just thirty-four weeks since the meeting, and she had a half-penny every Saturday night since, so I think you will find exactly seventeen pence in the box."

They counted it, but instead of seventeen their was eighteen pence half-penny. The father was quite puzzled, and went away much distressed, for he could not tell how his little girl had got the other three halfpence.

A day or two after he came back quite satisfied; he had found out that a kind lady who came to see her had given her three half pence to buy an orange to cool her poor parched mouth. The dear little girl first looked at the money, and then at her little box which was close to her bed, and then again at the money; but though her lips were burning with fever she loved Jesus better than herself, and the three halfpence were put into her box; and this was the reason that, when it was opened, instead of seventeen pence, her father found eighteen pence half-penny.

How many little girls are there who love their Lord as this little girl did? What a lesson she taught her little sisters!

Her happiness was bound up in her Saviour, and she was able to prove her love for Him who had done so much for her young soul.

This little story teaches us all, too, that nothing is too small to be dedicated to God. The widow's mite thrown into the treasury was accepted as a rich offering to God, and so, we doubt not, was this little girl's halfpence.

There is no effort so feeble, no offering so small, no gift so poor, that Jesus will not accept it; and the earnest desire to do something for Him will, in itself, bring down a blessing far greater than we could imagine or expect.

If feeling old—renew your youthful vigor by using Ayer's Sarsaparilla. It will vitalize the blood, recruit the wasting energies, and build up the system.

Krupp's works, at Essen, now employ some 439 steam boilers; 456 steam engines, with an aggregate horse power of 18,500; 89 steam hammers, varying in weight from 200 pounds to 50 tons; 21 rolling mills; machines for making tools, 1,622; furnaces, 1,556, of which 14 are high furnaces; 25 locomotives; and 5 propellers, with a tonnage of about 8,000. Annual production, 300,000 tons steel and 26,000 tons iron.

For Croup, Asthma, Bronchitis and deep Lung troubles, use Allen's Lung Balsam. See adv. in another column.

TESTIMONIAL TO MESSRS. PUTTNER'S EMULSION COMPANY, HALIFAX, N. S.

Montreal, Jan. 16th, 1882
Last summer my little girl was weak, delicate and nervous, and did not rest well at night. I gave her less than two bottles of your Emulsion, according to directions, and soon after she began to take it she improved very fast in strength, slept well at night and lost much of that nervousness with which she had been troubled, and gained in flesh as well as strength, and has never been so well as since she took a course of your Emulsion.

Yours truly,
C. A. HUMPHREY,
Head Master Royal Arthur School


PUTTNER'S EMULSION. IMMENSE SUCCESS. 13,000 Bottles sold (in Canada alone) during months of Sept. and Oct., '82. All Druggists keep it. See that you get PUTTNER'S when you ask for it. Price 50 cents.

7 PER CENT NET

Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence, and 9th in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have money to loan.

D. S. R. JOHNSON & SON,
Negotiators of Mortgage Loans, St. PAUL, MINN.
Mention this paper.

JAMES PYLE'S



PEARLINE
THE BEST THING KNOWN FOR
WASHING AND BLEACHING
IN HARD OR SOFT, HOT OR COLD WATER.
SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of **JAMES PYLE, NEW YORK.**

"I couldn't be without them if they cost \$1. a pill. They cured me of neuralgia of 9 years standing." Joseph Snyder, Paxtons, Pa., Jan. 30, '80.



They contain no opium, quinine, or other harmful drug, and are highly recommended.

THE POOR CONSUMPTIVE!

How eagerly does the Poor Consumptive note every cheering sign—cheering indeed it may be to them, but how delusive, and with what bitter disappointment do they MARK each relapse! The hacking cough racks the emaciated frame, hectic flush that rests upon the sunken cheek, the exhausting night sweats, which so speedily reduces the already waning strength—the accompanied diarrhoea, that so distresses and debilitates—another panting heart, so painfully accelerated upon the slightest exertion—all these are the symptoms which the patient chiefly feels, and the observer chiefly sees. But the physician looks deeper, his keen sight pierces even to the lungs, and traces the disease from its first inception to its fatal termination.

He absorbs the deposit of the first tubercle, and marks out the nature and extent of the subsequent cavity, he sees the suffering patient, and knows that this is DEATH, who has selected another victim; that each sign observed by him is but another impress of his foot; he seeks in vain to hold him back, but he eludes his grasp, and at length he sees the smitten victim born to the grave, from which he (skillful physician though he may be) has been powerless to save. Thus all remedies had proved unsuccessful, and Consumption was deemed incurable, but now HOW GREAT THE CHANGE! within comparatively a short time, a powerful weapon has been placed in the hands of the physician, by means of which he is frequently enabled to beat back DEATH, and restore the patient to health and strength—and this weapon is PUTTNER'S SYRUP, which has also proved of great benefit and useful in kindred diseases, such as Scrophula, Rickets, Chronic Bronchitis, General Debility, &c.

The use of the HYPOPHOSPHITES, or PUTTNER'S SYRUP, is endorsed by the leading and highest medical authorities in this and the old country, which will be seen by a pamphlet published on this subject.

S. MATTHEW'S Depository of Church Literature, QUEBEC.

The QUEBEC CHURCH CATECHISM, Questions and Answers on the Catechism, the Rite of Confirmation, and the History of England. Price 10 cts. The QUEBEC CATECHISM, for the younger classes of Sunday Schools. Price 5 cts.

These Books have been prepared by several Clergymen of the Diocese of Quebec, and are recommended to the Clergy and Sunday School Teachers, supplying as they do, a want hitherto much felt. They are now extensively used in all parts of the Dominion.

A liberal discount to the Clergy and Sunday Schools.

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W. GOSSIP,
103 Granville Street, Halifax, N. S.
Or to C. JUDGE, Hon. Sec. and Treas.,
P. O. Box 1055, Quebec.
Quebec, 15th February, 1883.

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Terms easy. For further particulars apply to A. P. TIPPET, 4 North Wharf, St. John, or

W. H. TIPPET Fredericton.

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Our FALL & WINTER STOCK is now COMPLETE in every Department. NEW GOODS arriving weekly. Orders by letter or to our travelers will receive prompt attention.

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Mail Contract

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on FRIDAY, the 30th MARCH, for the conveyance of her Majesty's Mails, once per week each way between

Upper Musquodoholt and West River, Sheet Harbor.

under a proposed contract for four years from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Upper Musquodoholt and West River, Sheet Harbour, or at the office of the subscriber.

CHARLES J. MACDONALD,
Post Office Inspector,
Post Office Inspector's Office,
Halifax, Feb. 16, 1883.



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on FRIDAY, the 30th MARCH, for the conveyance of Her Majesty's Mails, once per week each way, between

East Jeddore and Head of Jeddore; under a proposed contract for four years from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of East Jeddore and Head of Jeddore, or at the office of the subscriber.

CHARLES J. MACDONALD,
Post Office Inspector,
Post Office Inspector's Office,
Halifax, 16th Feb., 1883.

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Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP.

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are never imitated or counterfeited. This is especially true of a family medicine, and it is positive proof that the remedy imitated is of the highest value.

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Messrs. W. J. Nelson & Co.—Gents—I had a swollen leg and contraction of the muscles; was confined to my bed 3 months. I used all the remedies I could hear of, all to no purpose, and then employed physicians.

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JAMES WEAGLE.

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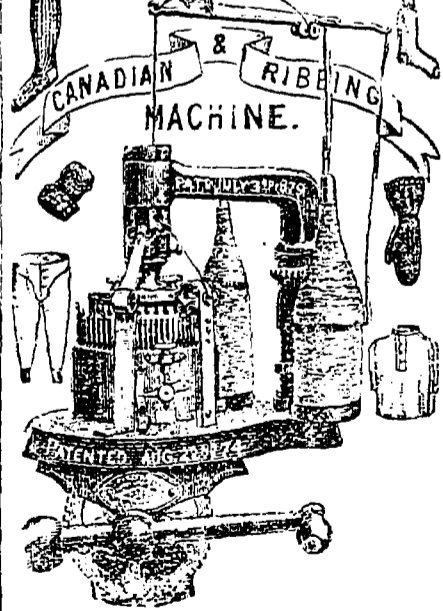
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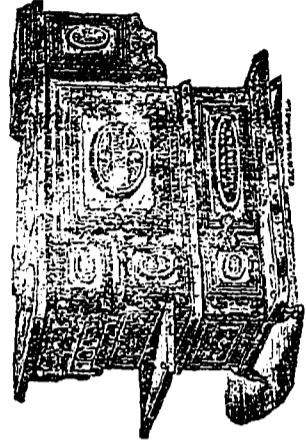
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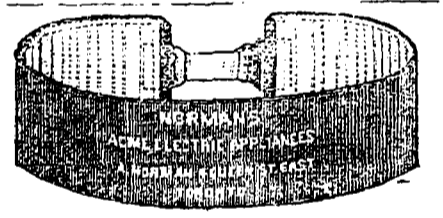
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