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The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

IRELAND—PAST, PRESENT AND FUTURE.

GLEANINGS FROM HISTORY.

Under this title the Irish Society has published an excellent leaflet, which will be found of much value at the present moment to explain the cause of Irish disaffection and disloyalty. The following extracts will give an outline of the contents:—“It has been said by some and believed by many, that the Irish were ‘always Papists,’ but history informs us that Ireland had enjoyed the light of the Gospel fully a century before Scotland, and that when the Gospel was preached in Britain and Gaul in the fifth and sixth centuries it was by Irish missionaries! The ancient Irish Church was in no way subject to the Pope of Rome till 1172, when the country was conquered by Henry II. of England. So certain is this, that in 565 Cardinal Baronius, the Annalist, calls all the Irish bishops schismatics. In 670 the bishops refused to be re-ordained by the Roman prelates, and in the seventh century Archbishop Lawrence calls them heretics and schismatics, because their Church differed from the Roman Church as to Fasting—Baptism—Infant Communion—Clerical Tonsure—Abstinence from Blood—Chorepiscopi—only two Sacraments—Communion of both kinds—prayers for the dead, and many other of the erroneous doctrines of the Roman Church. In 1135 Pope Adrian (the Englishman) issued a Bill granting to Henry II. the Lordship of Ireland, on condition that he would force the Irish Church to conform to the English, then Papal. Henry conquered, and with the sword forced the Roman Catholic religion on the Irish people. For years the Irish had stoutly refused to admit the Pope’s Legate. He came, however, under the protection of the conqueror, and in 1139 the first Legate was forced upon an unwilling people. . . . O’Driscoll, the Roman Catholic historian, tells us ‘that the first act of Henry was to reduce the Church of Ireland into obedience to the Roman Pontiff. For this purpose he held a council of the Irish clergy at Cashel in the year 1172, which put an end to the ancient Irish Church, and submitted it to the Church of Rome.’ From O’Halloran, another Roman Catholic historian, we learn ‘that the most uncompromising enmity existed in the Irish mind against everything connected with Rome.’ So much for Romish accounts. We will now draw from other sources. In the year 1172 the famous or infamous Council of Cashel was held, in which all the old Canon Laws of the Irish Church were cancelled, and the customs of Rome adopted. The Latin tongue was forced upon the people in their worship. Rome gave them no Bible—only the Roman Prayer-book, and that in Latin! In time the Irish nation, like the English, sank into the deepest darkness, and the Irish became as firm in their allegiance to the Pope as they had been to the Bible. The knowledge of Irish Church history was soon lost after the Pope’s rule was established, and few could tell the Irish people that hatred to the Pope’s rule was the real origin of their hatred to the English tongue and nation; while their teachers taught them that, English, being the language of the conqueror, they ought to hate it.”

THE EARLY CHURCH.

An old story, but never better told than in Dean Hook’s words:—“At the time of the Reformation, when Cranmer and Ridley flourished, there was a Church existing, and Cranmer was Archbishop of that Church. That Church had existed (as all parties agree) from the first planting of Christianity in England. But Archbishop Cranmer found that in his time it had become, in certain respects, corrupted, that the Bishop of Rome, for instance, had usurped over it an authority to which he had no

claim; that many corrupt practices had crept in—that the Liturgy was in a language not understood by the people. . . . The Archbishop and the prelates who aided him in the work of the Reformation determined not to overthrow the old Church and place a Protestant sect in its place, but to correct the abuses in the old Church. This they (aided by the civil powers) did by asserting, first, their own independence, as Bishops, against the usurped authority of the Pope, who had no more authority of right in England than the Bishop of Canterbury had in Rome; by discontinuing practices which led to unscriptural superstitions; by protesting against certain prevalent erroneous doctrines; by translating the Scriptures into English. But though they did this, they remained the same Bishops and divines of the same Church. An attempt was made in Mary’s reign to revive the old superstitions, but by the firmness of Elizabeth her Bishops were enabled to complete the work so happily commenced in the reigns of her father and brother. Now, from this historical statement, you see the absurdity of which the Papists are guilty when they accuse us of having deserted or dissented from the old Church, and of having reared a new Church of human origin—the absurdity of their speaking of theirs as the *old Church* and the *old religion*. It was not until the twelfth year of Queen Elizabeth’s reign that (listening to the exhortations of the Pope) they quitted the Church and formed a *new sect, from which the present Roman Catholic Dissenters have descended*. They left the Church of England because they thought their Bishops had reformed too much, had become too Protestant; just as Protestant Dissenters left us, because they thought we had not reformed enough—that we were (as they style us) *too Popish*. The one party left us because they wanted no reform; the other because, instead of a *Reformation*, they wanted a religious revolution. The Reformers of the Church of England carefully preserved the middle path.”

THINGS MONEY CAN’T DO.

Some boys and girls have an idea that money can do almost anything, but this is a mistake. Money, it is true, can do a great deal, but it cannot do everything. I could name you a thousand things it cannot buy. It was meant for good, and it is a good thing to have, but all this depends upon how it is used. If used wrongly, it is an injury rather than a benefit. Beyond all doubt, however, there are many things better than it is, and which it cannot purchase, no matter how much we may have of it.

If a man has not a good education, all his money will never buy it for him. He can scarcely ever make up for his early waste of opportunities. He may say, as I have heard of men saying, “I would give all I have if I had only a good education and well trained mind”; but he will say it in vain. His money alone can’t obtain it.

Neither will wealth itself give a man or a woman good manners. Nothing, next to good morals and good health, is of more importance than easy, graceful, self-possessed manners. But they can’t be had for mere money.

A man who is what is called “shoddy,” who has not taste and correct manners, will never buy them, though he would, no doubt, like it. They are not to be had in the market. They are nowhere for sale. You might as well try to buy sky, or cloud, or sunbeams.

Money can’t purchase a good conscience. If a poor man, or a boy, or girl—any one has a clear conscience that gives off a tone like a bell when touched by the hammer, then be sure he is vastly richer than the millionaire who does not possess such a conscience. Good principles are better than gold. All the gold of Golconda couldn’t buy them for a man who hasn’t them already.

THE COMMUNION OF SAINTS.

The fervent Christian can scarcely bear to contemplate the sacrifice of the death of Christ in respect of this world only. He is reluctant to circumscribe its virtues to the limited compass of a plot of ground like this. Behold, then, we show unto him a more excellent way! Let him turn his meditations to this doctrine of the Communion of Saints, and his heart becomes lawfully enlarged! In that direction he may give his thoughts leave to wander in the full assurance of faith. There he finds a vast population of souls, some in the body, some out of the body, wherever dwelling, wherever the paradise of God may be, of which the earth, however, is but the ante-chamber and death—the door; and he beholds troops of spirits in unceasing succession in the act of emigrating to that ample colony, never to be overpeopled, till the day when God shall have made up the number of His elect. How august the idea of such a kingdom as this! How sublime that of its Head! How full of ennobling suggestions the consciousness that we, even we, poor and feeble as we are, are still its citizens! The meanest Roman felt a pride in the thought that his right of citizenship was coextensive with the world, and that, tread where he would, he carried about with him, to the ends of the earth, the honours of his commonwealth. How far higher the majesty of the humblest Christian! How far more wonderful the confederation to which he belongs! Who would not fear to disgrace his name? Who would not bear in mind that military oath, that *magnum sacramentum*, by which he bound himself at his baptism to walk worthy of his Captain and his calling!—Blunt.

DOGMA.

To deary dogma in the interest of character is like despising food as if it interfered with health. Food is not health. The human body is built just so as to turn food into health and strength. And truth is not holiness. The human soul is made to turn, by the subtle chemistry of its digestive experience, truth into goodness. And this, I think, is just what the Christian, as he goes on, finds himself doing under God’s grace. Before the young Christian lie the doctrines of his Faith—God’s being, God’s care, Christ’s incarnation, Christ’s atonement, immortality. What has the old Christian, with his long experience, done with them? He holds them no longer crudely, as things to be believed merely. He has taken them home into his nature. He has transmuted them into forms of life.—Phillips Brooks.

A BEAUTIFUL CUSTOM.

The Alpine horn is an instrument made of the bark of the cherry tree, and like a speaking trumpet, is used to convey sound to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who inhabits the highest peak of the mountains, takes his horn and cries in a loud voice, “Praised be the Lord.” As soon as the neighboring shepherds hear him, they leave their huts and repeat the words. The sounds are prolonged many minutes, while the echoes of the rocks repeat the name of God.

Imagination cannot picture anything more sublime than such a scene. During the silence that succeeds, the shepherds bend their knees and pray in the open air, then repair to their huts to rest. The sunlight gliding through the tops of these stupendous mountains, upon which the vault of heaven seems to rest, the magnificent scenery around, and the voices of the shepherds sounding from rock to rock the praise of the Almighty, fill the mind of every traveller with enthusiasm and awe.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

DIOCESAN SYNOD.—The Synod of the Diocese meets on Tuesday, July 4, in St. Luke's Cathedral. Prayers will be said at 10 o'clock and the Holy Communion celebrated; and at 2.30 p. m. the Synod will assemble in the same place for the transaction of business. The Clergy if they have not already done so, will please notify their Lay Delegates of their election, and request them to be present at the time and place named above. Delegates, Lay and Clerical, to the Synod of Nova Scotia will please particularly notice that the following reductions have been obtained from the several Railway, Steamboat and Stage Lines as follows:—Intercolonial R. R., Prince Edward Island R. R., Fishwick's Steamboats, P. E. Island Steamboats, one first-class fare to Halifax and return free. Windsor & Annapolis R. R., Western Counties R. R., Halifax and Cape Breton R. R., one first-class fare to Halifax and return for one-third of one first-class fare. Blair's coaches will make a reduction of *one dollar* on the round trip, and Archibald's coaches will probably make the same reduction. Certificates of attendance must be shown on the return trip, which may be obtained during session of Synod at the Secretary's table.

JOHN D. H. BROWNE,
Clerical Secretary.

THE BOARD OF HOME MISSIONS, which has taken the place of the old Diocesan Church Society, was constituted a Board elected by the Synod so as to make the Synod more completely the legislative and governing body of the Church in the Diocese, but it has in no way fulfilled its purpose. To all intents and purposes the Diocesan Church Society might as well be in existence to-day—aye, better, for the D. C. S. included in its membership every contributor of a dollar a year and over, while the Board of Home Missions is composed of the clergy and but twenty of the laity. This on its face is a manifest unfairness, although in a manner counterbalanced by nearly all the laity being usually selected from Halifax, thus securing a considerable majority of that order at the monthly meetings of the Board, although at the annual meeting the Laity might be placed in a large minority—four or five to one. This is not, however, the point we wish to enlarge upon. We have referred to the seeming unfairness in the disproportion of the Laity to the Clergy, simply for the purpose of pointing out the easy remedy, and one which must have been in the minds of those who were the original framers of the scheme. As it is now, the Board at some chance moment near the end of the session usually present their report, which is at once passed, nobody knowing what has been done, and nobody certainly being in a position to criticize a document of some length which they hear hurriedly read for the first time. Now we make bold to say that such a course was never intended, for such an arrangement simply nullifies the good which the formation of the Board was intended to produce. What course, then, should be pursued? The answer suggests itself to every one. Let the Report be presented early in the session. Let it be referred to an able and impartial committee of Clergy and Laity, say of ten or a dozen members. Let that committee—now that the mornings are given up to committee work—make a searching examination of the document, and let their report include criticisms, suggestions, enquiries, recommendations, and on its presentation we should have a discussion in the Synod which would tend greatly to make the Clergy and Laity better acquainted with the Board's work and needs, while increasing their interest in its welfare.

HALIFAX—*Mission Building corner, Compton Avenue and Windsor Street.*—The following donations are thankfully acknowledged:—John P. Mott, Esq., \$20.00; Dr. A. J. Cowie, 10.00; W. A. Garrison, Esq., 5.00; J. Johnstone Hunt, Esq., 3.00; Richard Cabot, Esq., 2.00; L. 1.00; two Churchwomen 50 cts. each; 1.00; previously acknowledged, 439.04. Total, 481.04.

Contributors to the refreshment tables at the

Bazaar to be held July th, would confer a favor by making known to the committee at any early day to what extent they can render assistance.

DIOCESE OF FREDERICTON.

OUR usually reliable exchange, the St. John's (Quebec) *News*, of the 15th inst., has the following: "The Rev. Mr. Ketchum, of Vergennes, Vt., and the Rev. Mr. Mills, Rector of St. Johns, exchanged pulpits last Sunday. Mr. K., who is the son of an eminent divine of Nova Scotia, delivered two very able sermons while here, to the pleasure and profit of the congregation."

Mr. Ketchum is the son of Rev. Canon Ketchum, D.D., of St. Andrew's, Fredericton, not of Nova Scotia. We congratulate father and son upon the highly eulogistic notice of the *News*.

A NEW "Occasional Paper" was approved at the late meeting of the D. C. S., at Fredericton, and copies may now be had on application to the Rev. T. E. Dowling, Carleton, Saint John.

CARLETON.—At the request of our excellent friends, the Free Masons, a *special* service will be held in St. George's Church on Thursday evening, June 29th, (St. Peter's Day), at Eight o'clock, when a sermon will be preached before the Fraternity by their brother, the Rev. Richard Mathers, Grand Chaplain of the Grand Lodge of New Brunswick. The Master has kindly supplied the accompanying extracts from the first and second meetings of the Carleton Lodge:—"St. John's Day, June 24th, 1846. At two o'clock, p. m., a procession composed of the officers and members of the Albion and Hibernia Lodges proceeded from the Ferry Landing in Carleton, in company with the officers and members of the Carleton Union Lodge, No 767, and members of other Lodges, to the Episcopal Church in Carleton, (preceded by the Carleton Band), where Prayers were read by the Reverend Rector of Carleton, appropriate music was sung in excellent style by the Choir of the Church, and an excellent sermon suited to the occasion was preached by the Reverend Benjamin Gerrish Gray, D.D., a venerable brother, after which the brethren returned in procession to the Lodge Room of the Carleton Union Lodge." From the Records of July 2nd, 1846.—"Resolved—That the thanks of this Lodge be given to the Rev. B. G. Gray, D.D., for his excellent Sermon preached before us on St. John's Day.

Resolved—That the Secretary be required to transmit the thanks of this Body to the Rev. Rector of Carleton for his unwearied exertions on St. John's Day for the accommodation of the Fraternity, and for his services as officiating clergyman on the occasion; with a request that he will tender the warm thanks of this Lodge to the Choir for their kind attendance and excellent performance on that day.

The Reverend B. G. Gray, D. D., was 78 years of age when he preached this Sermon. He was Rector of Trinity Church from 1825 to 1840, and was succeeded by his son, the late Reverend William Dering Gray, D. D., who died at Halifax in 1868.—*Parish Church Work, Carleton.*

DIOCESE OF QUEBEC.

(From our own Correspondent.)

LENNOXVILLE SCHOOL OLD BOYS.—*A Scholarship to be Founded.*—The "Old Boys" of Bishop's College held a meeting in Quebec Tuesday last for the purpose of reorganizing and enlarging the powers of a committee formed some years ago, for the purpose of founding an annual prize to be given as the "Old Boys" prize for general proficiency. The meeting was well attended, the "Old Boys" being represented from 1858 to 1876. Resolutions were passed authorizing the committee, in event of the sum reaching sufficient dimensions, to found a scholarship, or to apply the surplus to some such purpose as they should deem most to the interest of the school. The subscription is limited to a single one of \$5 or less in order to make it really representative.

DIOCESE OF MONTREAL.

(From our own correspondents.)

THE BISHOP'S VISITATION, 1882.—July 2, Sunday, Buckingham and Lochaber; July 3, Monday, Portland; July 5, Wednesday, Wakefield and Masham; July 6, Thursday, Wright and Aylwin; July 7, Friday, "The

Sixes"; July 8, Saturday, Wright; July 9, Sunday, Aylwin; July 10, Monday, Alleyne; July 11, Tuesday, Cawwood; July 12, Wednesday, Leslie; July 13, Thursday, Leslie and Thorne; July 14, Friday, Thorne Centre, N. Clarendon and Shawville; July 15, Shawville; July 16, Sunday, Portage du Fort and Bryson; July 17, Monday, Bristol, St. Thomas; July 18, Tuesday, Bristol, St. Luke's, St. Mark's; July 19, Wednesday, Onslow; July 20, Thursday, North Onslow, St. Luke's Eardley; July 21, Friday, St. Augustine's, Eardley and Aylmer; July 22, Saturday, Aylmer and Hull; July 23, Sunday, Hull and Chelsea

WATERLOO.—The Church here is undergoing some repairs in the interior. We were informed that the plastering from the ceiling had fallen down. This leads us to remark that notwithstanding the prejudice that exists among Canadians against an open roof entirely of wood as not being warm enough for this country, it on the whole is not only the most effective but the most economical in the long run. The sudden heating once a week, through the winter, seems to have a ruinous effect on plastered walls and ceilings.

RURAL DEANERY OF BEDFORD.—The annual meeting of the clergy of this Deanery with the Lay Delegates and Church Wardens was convened in the pretty and thriving town of Waterloo. Twenty-two out of twenty-seven that constitute the Deanery were present and a good representation of laymen. The meeting was held in the Court House which was kindly lent for the occasion. The chair was taken by the Bishop who was supported on his right by the Rural Dean, Rev. T. Mussen, M. A., and on his left by the Ven. Archdeacon Lindsay, Rector of Waterloo. The reports from the several parishes were of a more than usual satisfactory character. There were a few that, as regards support of the clergyman and contributions to the Diocesan Funds, indicated that attention thereto should be required of them. The report from West Farnham gave expression to much satisfaction, for by the investment some years ago of a small sum in land, large returns have now resulted leading to an endowment for the Parish sufficient for it to begin the work of self-sustentation; which it does from this year.

WEST POTTON, served at present from Mansonville, was found upon enquiry as having been constituted a portion of the Glen Sutton Mission, and it was, as such, reaffirmed by this meeting. The discussion of some other questions followed until 6 p. m. when the meeting was formally closed, to meet again (D. V.) next year at Bedford by invitation from its Rector.

RESOLUTIONS of condolence were passed to the families of Revs. F. Robinson and C. P. Abbott in their late bereavements.

BOSCOBEL AND NORTH ELY.—On Sunday, 4th instant, the Lord Bishop of Montreal gave his annual and most welcome visit to this Mission, and both pastor and congregations were thankful that his Lordship resolved to hold an Ordination at the Church of St. John the Divine Boscobel, which was a new event in the history of the Mission, and also there were but few in the large congregation assembled that had hitherto had the privilege of witnessing the solemn service. The candidates for admission to Priest's Orders, and who were presented to the Bishop by the Ven. Archdeacon Lindsay, were Rev. Henry D. Bridge, Philipsburgh, and Rev. Ernest Saunders, West Shefford. The Archdeacon preached the sermon which had a two-fold adaptation to the Candidates regarding unreserved dedication to their ministerial duties and privileges throughout their ministry, and to the congregation their clear duty, as Christians, to support liberally and constantly their clergyman. The Ordination was immediately followed by the Confirmation of eleven candidates from Boscobel and North Ely, viz., seven males and four females. The Bishop addressed the candidates mainly on the importance of decision and consistency in Religion, which was in every way highly pleasing, instructive, and worthy of life-long remembrance. The Confirmation was followed by the Holy Communion Service, and all the candidates, and thirty-five others, had administered to them the Lord's Supper. The combination of the above services, although occupying nearly three hours, were engaged in with sustained attention and reverence. The Bishop, Archdeacon, and candidates, etc., dined at W. Haekwell's Esq., and after singing a few hymns, the reading of a portion of Scripture and Prayer, the happy proceedings of the day in reference to the Mission, closed.

POTTON—MANSONVILLE.—The Bishop of Montreal visited this parish on Friday, the 30th inst. On his way from Glen Sattor, he preached in Christ Church, West Potton. In St. Paul's Church, Mansonville, he was received by the Rector. We observed a flag waving from the church tower in his honor, and from one of the trees of the Rectory garden hung the St. George's Cross banner, having the word "welcome" inscribed on its cross-bar. The Church Wardens and Lay Delegates for the Parish assembled at the Rectory to welcome him and to spend an hour socially with him. At the service a large congregation attended. Confirmation was administered to four candidates. The Bishop addressed them in his impressive and touching tones concerning their position and purpose, and also afterwards addressed the congregation. The next day he preached to a congregation gathered in the Blanchard school-house.

MONTREAL.—The services in Trinity Church were resumed on the first Sunday after Trinity, and will continue, as the property has now been secured to the Bishop. His Lordship preached at morning and evening services.

THE SYNOD OF ONTARIO.

[Our printers last week made a mistake as to the day on which the opening service of the Synod was held. Our readers will please substitute Monday, 5th, for Tuesday, 6th, and Tuesday, 6th, for Wednesday, 7th.]

(From our own correspondent.)

TUESDAY AFTERNOON, June 6th.

This afternoon a rather novel question was taken up, and somewhat warmly discussed. A delegate elected last year for one of the churches in Kingston for three years appears to have given up attending there and gone to a suburban church, whereupon the congregation had elected another delegate. They both claimed the seat, and the matter was referred to a committee. The report of the committee, that the former had a right to the seat for the city church, was strongly contested, and the Synod finally rejected the report. It is difficult to understand at a distance how this decision was arrived at, or how it turned out at last that he was duly elected for the church he had been attending of late; but that was the "happy solution," according to the Bishop, of the case.

After the various officials for the year had been re-elected, another lively discussion arose about the management of the sale of Rectory Lands in Belleville. The matter appears at length to have been satisfactorily settled by referring it to a committee named by the Rector.

A resolution was carried requesting Rural Deans to furnish annually a statement of the condition and needs of the Missions in their respective Deaneries—a most capital idea if it be carried out on any uniform system, but of very little use otherwise.

WEDNESDAY MORNING, June 7th.

The Bishop re-appointed the Standing Committees of last year, except, of course, where death or absence necessitates a change.

The Synod, by resolution, expressed the deep regret of the Diocese at the death of Rev. Canon Forest, R. D., whose loss is more felt than that of any clergyman since the departure of the late Ven. Archdeacon Patton.

The Report of the Divinity Students' Fund Committee showed a balance of over \$300 and only one student aided in his studies at present. This must be considered favorable or the reverse, according to circumstances of which we are not aware.

The Mission Board reported a gross income of about \$10,000, the debt gradually being paid off, money enough to pay the present Missionaries and the opening of a new Mission on the Mattawan River, a tributary of the Ottawa, about 150 miles above Pembroke, (our furthest Mission in that direction), and about 350 miles northwest of Ottawa. This Mission has been opened by Rev. C. V. Forster Bliss, whose name will be familiar to many in the Maritime Provinces. In connection with this Report, the Bishop announced that he should make personal inquiries throughout the Diocese as to how the clergy were supported, and if a parish became vacant he would make no appointment until satisfied that the people were prepared to give their minister a proper remuneration.

The remainder of the morning session was taken up by the election of members of the Mission Board and Delegates to the Provincial Synod. As party spirit exercises hardly any control in the Diocese of Ontario, the only thing noticeable in these elections is that in both the same gentleman, Mr. A. J. Matheson, of Perth, polled the entire Lay vote.

DIocese OF NIAGARA.

(From our own Correspondent.)

HAMILTON.—A few days after having the offer of the appointment of the Rectory of St. James' Cathedral, Toronto, Canon Carmichael was unanimously and urgently requested by the congregation of St. George's Church, Montreal (where he had formerly laboured as assistant Minister) to return to them as their Rector. Canon Carmichael has declined the offer of the Bishop of Toronto, and is now taking into consideration the pressing invitation from his old parishioners.

The Rev. G. Osborne Troop, formerly of Halifax, has been appointed Assistant Minister of the Church of the Ascension in this city, and is to enter upon his duties on the 27th inst.

DIocese OF HURON.

(From our own Correspondent.)

The Bishop arrived at Essex Centre, from Morpeth, about 3 p. m. on Thursday, the 8th, and immediately proceeded to the hall, in which several societies hold their meetings, which had been lately renovated and tastefully decorated. His Lordship here confirmed six candidates, and delivered a practical and encouraging address to the newly-formed congregation. The offertory was in aid of the building fund. After service the Bishop, accompanied by the Rev. Arthur Smith, Incumbent; the Rev. Alex. S. Falls, Rural Dean; Dr. Drake and W. Golden, of Kingsville; Mr. Wilkinson, of Amherstburg, the Churchwardens and many others, proceeded to the site upon which the new church is being built, and in the presence of a large assemblage, hav-

ing offered a most suitable prayer, invoking God's blessing upon the work now happily commenced, laid the corner stone of the new church in due form. In a niche out in the stone a tin case was inserted containing a formal document, stating the circumstances, etc., a copy of the constitution and canons of the Diocese of Huron and several of the Church papers. The assemblage then proceeded to a temporary stand which had been erected, and the meeting was regularly organized with the incumbent in the chair, who first called on the Bishop to address the meeting. Appropriate speeches were also delivered by Mr. J. C. Patterson, late member for the County—now a candidate for the North Riding—by Mr. McGregor and Mr. Wigle, candidates for the South Riding, and by Mr. White, member for the Local House. Dinner was afterwards served by the promoters of the Church Building, which was largely patronized, and must have swelled the fund by at least \$100. The Bishop at 6 p. m. started for Kingsville, and held service in St. John about 7.30 p. m., when a number of candidates presented by the Rev. H. Banwell, were confirmed. An earnest address was delivered by His Lordship. After service a reception was held at the parsonage, which was largely attended.

DIocese OF ALGOMA.

BISHOP FAUQUIER MEMORIAL CHAPEL.

[To the Editor of the Church Guardian.]

SIR,—I am exceedingly disappointed that there has been so little response to my—not appeal, but—proposal to build a Memorial Chapel to the late Bishop and Mrs. Fauquier. Out of the \$3,000 asked, \$1,535 only is as yet contributed, and the bulk of this, as usual, from England. Unless the purses of those who profess to have felt such great regard for the late Bishop are opened immediately, building operations must be deferred until next year.

I remain yours truly,

E. F. WILSON,

Commissary Diocese Algoma.

[Canadian Churchmen, will you not do something at once to show your regard and affection for the late noble-hearted Bishop? Send Mr. Wilson what he asks for and help a great work.]

DIocese OF TORONTO.

(From our own Correspondent.)

RURAL DEANERY OF WEST SIMCOE.—The plan proposed by the Mission Board for increasing the Mission Fund was the first thing considered. As the subject is to be brought up in Synod, no resolution was adopted, but the opinion of those present was that a part of the plan was quite impracticable in country Parishes, and the other part they pledged themselves to carry out energetically and heartily. The new constitution to be brought up at Synod this year for confirmation was next taken into consideration, and an official letter on the subject from the Rural Deanery of Northumberland (speaking unfavourably of the proposed constitution) was laid before the Chapter. However, as the members at their last meeting had agreed to oppose it, and as they were still of the same mind, no formal action was taken. In the evening the Rev. W. F. Swallow read an essay on the Proper Manner of Conducting the Church's Services, which elicited frequent applause. He thought that all other public worship should be made to lead up to the Holy Eucharist, that upon this too much care and attention could not be lavished, that there was a glaring anomaly in having "glorified Matins," followed by a plain celebration, and that there could not be too much music of the best and most devotional character. He distinguished between reading and "saying," and gave some valuable hints on tone, pitch, pauses, and emphasis. He also recommended plain music, and gave a decided preference to Gregorian chants as distinguished from Anglican. A paper on Sunday Schools was to have been read, but the appointed essayist (having been very busy with candidates for Confirmation) was not prepared. The next meeting is to be held at Bend Head. It may be gratifying to you to know that several members of the Chapter, subscribers to the CHURCH GUARDIAN, spoke of the paper in the highest terms, some of them saying that it had not its equal in the Dominion. Evenson was said at seven o'clock, the Rev. A. W. Sprague, B. A., preaching an admirable sermon on the Holy Eucharist the Christian Service. Instead of the usual vote of thanks to the preacher, so highly was the sermon regarded, that the Rural Dean asked for a copy that he might read it for some of his parishioners who were absent when it was preached. Next morning there was an early celebration, the Rev. W. Bates, B. A., being celebrant, and the Rev. A. Fletcher, B. A., acting as Deacon. The first part of the hymn, "Now, my tongue, the mystery telling," was sung as an introit, the second part, "Therefore we before Him bending," as the office hymn, and the *Nunc Dimittis* as recessional.

After breakfast, conveyances, provided by Foster, (an inimitable host), conveyed the clergy and others to a very fine cascade, sixty feet in height, about seven miles from the Rectory. The drive, though an extremely picturesque country, seen at this time of the year to greatest advantage, was very enjoyable. The scenery in the immediate neighbourhood of the Falls approaches the sublime. The river rushes with great rapidity through a deep and narrow ravine, the hills on each side of which might a most called mountains, and are clad from base to summit with the primitive forest. Here the party dispersed in various directions. Some made their adventurous way down the

steep banks and behind the sheet of water, where on such a sultry day the gentle spray was cool and refreshing; others sat beneath the grateful shade of wide spreading trees, undisturbed by the fierce heat overhead, and listening as one of the group recited the opening verse of Evangeline—

"This is the forest primeval, the murmuring pines and the hemlocks," &c.;

whilst others sought for specimens, botanica and geological.

(To be Continued.)

THE TORONTO SYNOD.

(From our own correspondent.)

TUESDAY, June 13th.

The annual meeting of the Synod of Toronto began to-day. The usual choral service took place in St. George's Church, the sermon being preached by the Rev. W. Reiner of Cobourg. This gentleman tho' only holding a Curate's position and recently imported from another Diocese is coming rapidly to the front here. On Sunday last he was chosen to preach in the ordination service in St. James' Cathedral; during the previous week he acted as the Bishop's Examining Chaplain, and to-day he held forth before the Synod. Nepotism is the alleged cause of this sudden advancement. It seems a matter for regret that this troublesome disease should break out not at Ottawa only but in our Ecclesiastical Councils and among our Bishops who should certainly be above suspicion. The affair is giving great dissatisfaction among the older and more experienced clergy who feel, and naturally, that they are slighted. Being Nomination Day the attendance at St. George's was much smaller than usual and the chief leaders and wire-pullers among the laity were conspicuous by their absence.

At 2.30 the Synod assembled for despatch of business in the school-house of the Church of the Ascension. There was a much fuller gathering of the clergy here, many of them being unable to reach the city for the morning service. About one hundred of the three hundred Lay Delegates put in an appearance. After the opening prayers had been said the Bishop delivered his annual charge. Referring at the outset to the deaths of two clergy since the last meeting of Synod he passed rapidly over recent clerical changes and then enumerated his official acts. The Synod met only last November, yet in the interval the Bishop held 39 Confirmations in which 817 candidates had been admitted.

The Bishop very naturally complained of the supineness of the clergy in neglecting to send in the annual statistical returns required by the Synod. Not two-thirds of the clerical staff are prompt in this respect, and consequently the opportunity for making some interesting comparisons and of testing our growth is lost.

In the absence of such returns the Bishop referred to the particulars as given in the recent Dominion census which shows, as the GUARDIAN has recently said, a state of things sufficient to rouse any earnest Churchman to lay aside our differences and to work faithfully for the living growth and expansion of the Body of Christ, the Church of the living God. The Bishop showed conclusively that the growth of the Church in the city of Toronto was healthy, and also that the present position of the Church in the Diocese was much more favorable than its position in the province at large. The figures showed that the actual increase of the Church in the city was far larger than the denominations, and while our Church ranked fourth in the Province it stood third in the Diocese of Toronto. This little modicum of comfort led him to say we were not quite so bad as our neighbours.

A statement of this sort would prove that instead of High Churchmen such as we have here regarding the work of the Church, the activity and zeal these clergy display is certain to produce satisfactory results and steady progress.

The Bishop referred to the prosperous state of the finances, especially the Mission Fund (which shows an increase over last year's contributions of \$1,400) to the strengthening of the clerical staff, and the more buoyant and satisfactory condition of matters generally. The Church Woman's Mission Aid, a branch of Christian effort which has been productive of much good, was referred to in the highest terms. The appointment of Dr. Sullivan to the vacant Bishopric of Algoma spoken of as being a splendid example of self-sacrifice and devotion to duty which would raise a new interest and enthusiasm in the cause of Missions called forth hearty and long continued applause.

The Bishop's charge closed with a brief account of the legislation likely to come before the Synod.

Rev. Jno. Pearson and Dr. Hodgins were on motion elected the Clerical and Lay Secretaries and Mr. W. P. Atkinson was again chosen Treasurer.

A communication from the U. C. Bible Society requesting the generous support and sympathy of the members of the Church was referred to a committee consisting of gentlemen favourably disposed to this question. A memorial respecting the use of the Bible in Public Schools from the Presbyterian Synod of Hamilton was also read, and is likely to provoke an interesting and profitable discussion.

It appears that many of the Lay Delegates are disqualified from taking their seats, their assessments for the Widows' and Orphans' Fund not being paid. The Synod solicitors have declared that the legislation by the Synod reacting the provision is *ultra vires*, and the probability is that those now disfranchised Parishes will all be admitted to vote. The matter will come up to-morrow morning.

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SUNDAY SCHOOLS.

From more than one article of ours condemnatory of the substitution of the Sunday School for the scholars' attendance on Church services, we have been supposed to deny the value of such instruction and training. But, indeed, so far from that, feeling how powerful an engine for advancing the Church's work the Sunday School might be made, we have most strenuously advocated a more careful preparation and training of the teachers, and much more value and importance being attached to the work. We contend that no fixed and definite idea prevails among the great mass of the teachers as to their work and influence, and that, consequently, their duties are often irksome, and performed in a prefatory manner.

The work of the Sunday School is to our mind second only to that of the clergyman, and yet, in too many cases, the teacher has never been specially trained, indeed, very frequently is totally unfitted for the responsible position.

Teachers' Associations have been formed in some of the Dioceses and good results have followed as a matter of course, but it requires active working in each Diocese to keep up the interest, as well as to arouse the teachers to come forward for the examinations which annually take place in England under the auspices of the Church of England Sunday School Institute, and which may be participated in by every teacher throughout Canada as well as elsewhere.

A Standing Committee on Sunday Schools should exist in every Diocese, whose duties should especially lie in promoting the formation of Teachers' Associations, Parochial, Rural Decanal, and Diocesan, and in preparing or recommending suitable Text Books and Lesson Papers for the scholars' use.

What is wanted is systematic work and unity of design and purpose throughout a Diocese to make the Sunday School a most effectual promoter of Church principles, and a bond of brotherhood among the rising generation of our parishes.

A Sunday School should exist for but one purpose, viz., that of training and instructing the young in the Church's ways and doctrines; and it should embrace but two classes—the confirmed and those who are being prepared for confirmation.

We trust the time is not far distant when, as in England so in Canada, our Sunday Schools may be in truth the nursery of the Church, and when each year a good proportion of the scholars pass into the ranks of the Church's communicants.

THE CHURCH OF ROME AND THE LAND LEAGUE.

We have been in the habit of taking for granted that the influence of the Roman Hierarchy over the Irish laity was so complete that cases could scarcely arise in which opposition would be made to the well-understood wishes of the Roman authorities. But however true this may have been, it is certainly so no longer, for not only in some cases are the offices of the Church neglected and the commands of the bishops unheeded, but even threats of excommunication are being set at defiance.

We have had some very striking proofs of late that when Priest or Bishop, Cardinal or even Pope differ from the opinions and actions of the Irish politicians, nationalists and rebels, he finds himself fiercely assailed and bitterly opposed.

It is a new thing to find a Cardinal—a Prince of the Church—having to seek protection from his own people at the hands of the police, but so it is. Cardinal McCabe, who only lately received the "red hat," finds himself on his return to Dublin a marked man because he has felt bound to warn his flock against the political disloyal organizations which are doing so much to ruin Ireland. And this disloyal spirit is not confined to the men. The women who are thought to be so completely under the influence of the clergy by reason of the confessional and in other ways, have in some cases completely thrown off the restraints of their spiritual guides. A recent example is the action of the Ladies Land League of Cleveland, Ohio, which has set at defiance the threatened pains and penalties of excommunication, pronounced upon it by Bishop Gilmour. Telegrams to the secular press say:—"The breach between Bishop Gilmour and his flock is wider than ever. His letter threatening to excommunicate the lady members of the Land League was read in Catholic churches to-day. The Priests favoured the Bishop's position. A rousing meeting of the Land Leaguers was held to-night. The general statement favoured the ladies who have supported the Leaguers in the city. The ladies are determined not to disband. Mary Rowland, President of the ladies branch, has written a bitter open letter to the Bishop, saying that the women will continue the work they have undertaken. She sets the Bishop's threats of excommunication at defiance. The ladies' branch have determined to stand firm, even if they should be all excommunicated." We see to what extent has grown that communistic spirit which would throw off every restraint, and wage war against all law and order. Rome has claimed in the past to be able to control this evil, but late events have shown her utter incapacity to cope with it.

KING'S COLLEGE OF THE FUTURE.

In these critical days in the history of King's College, let us enquire what the future of the College must be, if it wishes to maintain its integrity as a University College.

King's College can ill afford to stand aloof from the sympathies of the Church people of to-day, whatever may have been its course in days gone by. The present struggle for financial support must result in some attempt at interesting the supporters of the Church of England, and make every Churchman in the Maritime Provinces feel that he has an interest in the College. But if this be accomplished, the College must give something more in return for their support, than that which is returned at the present time. It must keep its Course equal or superior to that of its sister col-

leges, if it is to continue to receive the support of intelligent Church people.

Let us examine a few points that are required to modernize the College. In the first place the Arts Course must be enlarged by the establishment of additional chairs. We would suggest that there should be established a chair of Metaphysics. Again the overworked Professor of Divinity should be relieved of English Literature, and to this department History should be attached, and a new chair created. Again, the Curriculum should be modernized to accord with the larger Universities, and French and German be made optional with Greek. But a greater revolution should be effected. It is useless to try and stem the tide in favor of Higher Education of Women. Even Conservative England has had to give way, and now women may enter and compete with men for the highest honors in London University, and if we mistake not, their admission into the two great Universities of Oxford and Cambridge is meeting with much favor and will soon be an accomplished fact. Their ability to compete is everywhere shown when once they have entered into the competition. In 1877 the highest honors in Mathematics in London University were carried off by a young lady, and mathematical training is generally considered the weakest points in woman's education. Now at Windsor we want a good preparatory school for ladies, and the doors of King's opened up to them. It is a question even now that if any lady did present herself for matriculation she could not compel the Faculty to admit her should she pass her examination.

Let us see the effect of these changes. The ladies school could have the special branches taught by the Professors of the College at a comparatively small additional cost. The Professor of English Literature and History could devote a portion of his time in both the present Academy and in the ladies preparatory department. So also with various other Professors of the College. Another feature in the future King's College is the absolute necessity of paying its Professors higher salaries, for how can men be expected to contentedly do their work when their brother professors of other colleges of no superior attainments (and we should be very sorry to have our men inferior) are receiving twice what we can now afford to give. In the Maritime Provinces there are over 100,000 Church people, and if only one dollar a head were contributed all the present improvements could be accomplished and far more, which space and a hurriedly-written article cannot here indicate. Competent men, able to present the claims of the College in a large-minded and intelligent manner, should be sent to collect for the College, that every member of the Church of England may have the matter fairly laid before them.

We shall recur to this important subject very soon again; meanwhile we trust our remarks may be accepted as those of a friend anxious to see King's College made prosperous and doing the work for which she received her Royal Charter.

An error in our article in last week's paper made us say the Alumni Association meets in Windsor on the 27th instant, when we should have announced the meeting for WEDNESDAY, THE 28TH; and the Public exercises in connection with the closing of the College take place the next day THURSDAY, THE 29TH.

We are glad to learn that our suggestion has been adopted, and that appeals signed by the

Secretary have been sent to all the clergy of the two Provinces, inviting them to become members of the Alumni Association. We are also glad to be in a position to announce that arrangements are being made to provide refreshments on the grounds for visitors.

We hope the meeting of the Alumni Association especially will be a large one, as we understand important questions are to come up for consideration.

OUR English correspondent when he said "the Rev. Carr-Glyn is likely to become Bishop of Newcastle," must have given the name which rumor at the time of his writing had associated with the new see, but it appears that the Rev. Ernest Roland Wilberforce, Canon of Winchester and sub-almoner to the Queen, has been nominated. Canon Wilberforce is a younger son of the late Right Rev. Samuel Wilberforce, successively Bishop of Oxford and of Winchester. The Bishop-elect was born about the year 1842, and was educated at Exeter College, Oxford, where he took his Bachelor's degree in 1864, and proceeded M.A. in due course. He was ordained deacon in 1864 by his father, as Curate of Cuddesdon, Oxfordshire, and was admitted into priest's orders by him in the following year. In 1866 he became curate of Lea, in Lincolnshire, but shortly afterwards was appointed Rector of Middleton Stoney. Having held this rectory for seven years, he was appointed in 1873 Vicar of Seaforth, near Liverpool. He was for many years chaplain to his father, and was nominated to a canonry in Winchester Cathedral in 1878. He has held the post of Sub-Almoner to Her Majesty since 1871.

THE Bishop of the Diocese held a special Confirmation Service in St. Anna's Chapel, New Orleans, May 26th, 1882. Eleven candidates were present, all adults—nine of whom were Spaniards and had belonged to the Church of Rome. The Service was made doubly interesting by the rendering of a portion of it by the Bishop in the Spanish language. Sickness in a single family gave the Rector, the Rev. J. G. Girault, an opportunity to present the claims of a purer Faith with genuine Catholic Order. Friends and neighbors were then summoned to listen to these claims, with the result as above stated. The Rector of this Church has had remarkable success in this line of work for over fifteen years.

ST. JOHN LAND, a part of the noble work of the late Rev. Dr. Muhlenberg, is an estate of 565 acres, about 42 miles from Brooklyn, on Long Island Sound. The buildings for its benevolent work are the Church of the Testimony of Jesus, centrally located; St. John's Inn; the Old Men's Home—three large houses connected by covered passages; the Boys' House; the Spencer-Wolfe Home for crippled, feeble and destitute girls; the Village Hall and Library; a printing office and stereotype foundry; the Fabbie home for apprentices, to which Mr. Vanderbilt has just added one for orphan girls at a cost of \$12,000. The main thought of this beneficent establishment is to help the worthy poor to help themselves.

CAMEOS OF BRITISH CHURCH HISTORY.*

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

CHAPTER III.—IN PERILS OF WATERS.

(Continued.)

About August of the year 60, we see a small coasting vessel sailing along that portion of the

Great Sea called Levant, bearing the prisoner under military custody (*custodia militaris*), as—

"—fair the breeze, nor rough the surge,
The blue waves sport around the stern."

We can fancy the apostle conversing with the centurion Julius, who had probably been at his defence, or the soldier chained to his hand of the Christian warfare; admonishing them to wear the helmet of salvation, grasp the sword of the spirit, carry the shield of faith, or to be shod with the preparation of the Gospel of peace. Or perchance reminding his fellow state-prisoners of the benefits of being the Lord's slave that, that

"Captivity,
That comes with honor, is true liberty,"

that where the Spirit of the Lord is, there is liberty. Often too would the beloved Physician St. Luke, with his faithful labourer and prisoner Aristarchus comfort their friend and companion, and the former would probably transcribe the Acts of the Holy Apostles, and no one could touch with a finer painter's hand the trial of his friend. Meanwhile the vessel, unlike the ship of Paris, bound for the same city, sailed smoothly along, and touched the next day at the celebrated commercial and splendid seaport of Sidon.

"And when the bark
Had reach'd the shelter of the deep sea bars
Their sails they furl'd and lower'd to the hold;
Slack'd the remaining shrouds, and quickly struck
And stow'd away the mast; then with their sweep
Pull'd for the beach, and cast their anchors out,
And made her fast with cables to the shore.
Then on the shingly break-water themselves
They landed."

"And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. To avoid a gale from the opposite direction, and to break the force of the winds, the vessel endeavoured to sail under the lee of Cyprus. Leaving this island, they sailed along the familiar waters of Cilicia Pamphylia, until they came to the important city of Myra. Here they left the Adramyttian ship which had brought them from Cæsarea, and entered a large Alexandrian ship, laden with wheat, bound for the Eternal City. For several days the travellers had a slow passage, on account of the contrary winds blowing in a North-westerly direction, and with difficulty made the one hundred and thirty miles to Cnidus. Here the vessel's course was changed, and her head was turned towards the Fair Havens, which lay to the South-east of Crete, passing by those—

"Sprinkled isles,
Lily on lily which o'erlace the sea,
And laugh their pride when the light wave lisp Greece!"

October, with its attendant storms, was slowly coming on, when the question came before the Captain of the vessel whether it were not safer to to winter at the Fair Havens, or endeavour to proceed to Phenix, which was a better harbour:—

"Steep shores
Stretch inward towards each other, and roll back
The mighty surges which the hoarse winds hurl
Against them from the ocean, while within
Ships ride without their hawsers when they once
Have passed the haven's mouth."

The Apostle strongly urged delay, and pointed out the danger impending from the course the master and owner of the ship were pursuing. A south wind sprung up, and 'supposing that they had obtained their purpose,' raising the anchor, 'they sailed close by Crete.' But the southern wind proved a syren leading them on to destruction; for a little cloud appeared on the horizon which grew in blackness, and—

"Tumultuous murmurs o'er the troubled deep,"

were heard as the gale blew with a force which greatly increased the difficulties of navigation; when suddenly a typhonic wind burst in all its fury

upon them, and the crested waves with the whirling eddies and currents intermingled with violent blasts, and a tossed appearance of the clouds, making it impossible for them to look the wind in the face, obliged them to let the ship drive—

"As smitten by the lash,
Four harnessed stallions spring on high and dart
Across the plain together; so the prow
Rose leaping forward, while behind it rolled
A huge dark billow of the roaring sea."

So violently did the storm rage however, that the crew were obliged to pass thick, broad ropes, in a horizontal direction around the ship from the stern to the prow, to keep the timbers from starting, furl the sails, and subsequently take down the mast. In danger of being driven towards Africa they "lowered the gear," in order to strike less violently upon the Syrtis. Doubtless having sprung a leak, to lighten her the crew and prisoners began on the third day, as the storm was unabated, to throw part of the lading overboard, most probably the main-yard. To add to the horror of the situation, "neither sun nor stars were seen for many days," while

"—with the night
Came storm and darkness in their mingling might."

Starvation looked them in the face, their provisions having been damaged by the waves.

They gave themselves up for lost. Worn out by incessant watching; benumbed with cold and waves which ever and anon washed over them, nothing could exceed the abject condition of the crew and prisoners. The God Poseidon or perhaps Leda, as sailors were considered *pueros Læde*—the children of Leda—was appealed to in vain by his worshippers. But He who holds the sea in the hollow of His hand sent His angelic messenger to the Apostle, while doubtless a whisper came from Him who before had bid the angry winds, "Peace, be still." For while the crew failed in deriving comfort from their *penates*, the voice of St. Paul is heard above the howling of the winds: "Men, ye should have hearkened unto my counsel and not have set sail from Crete, thus would you have been spared this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but only of the ship. For there stood by me this night an angel of God, whose I am, and whom I serve, saying, 'Fear not, Paul; thou must stand before Cæsar; and, lo! God hath given thee all well sail with thee.' Wherefore sirs be of good cheer, for I believe in God, that what hath been declared unto me shall come to pass. Nevertheless, we must be cast upon a certain island." Fourteen dark days dragged wearily along, the storm still beating upon them, the two hundred and seventy-six passengers and crew endeavoring to stay the leaks, when at midnight the sound of breakers was heard. Orders were immediately given to heave the lead, when the ship was found drifting in twenty fathoms; again heaving, showed fifteen fathoms of water. Four anchors were immediately cast out from the stern to prevent her from being dashed to pieces on the rocks.

The night was one of tedious length to the crew, weak from long fasting, and wet with the heavy rain, and the hours dragged heavily. Suddenly a splash is heard; some of the crew not trusting to the prisoner's words, are endeavouring to escape by the boat. Instantly turning to the centurion, St. Paul exclaimed, "Except these abide in the ship, ye cannot be saved." With a stroke of the sword, the ropes were cut; and the boat was lost sight of in the darkness. At length a faint grey light in the sky appears on the verge of the hori-

zon, and to prepare for the coming trial, St. Paul once more addressed them, bidding them eat, and setting the example himself. The increasing light showed them a creek, which if they were able to enter after passing the breakers, they would be safe. To enable the ship to rise higher, they cast the wheat into the sea. Then cutting the cable, they loosened the rudder-bands, and hoisting the foresail to catch the wind, they ran her ashore. But the vessel having struck against a neck of land that ran out into the sea, having a sandy beach, her prow struck fast, while her stern was exposed to the fury of the waves. At this juncture, fearing the escape of the prisoners, the soldiers were desirous of putting them to the sword, which was only prevented by the orders of the centurion, who bid all who could swim make for the shore, or escape by the planks of the ship. Thus "some were saved" on boards, and "some on broken pieces of the ship, and so it came to pass," when the muster was called over it was found, agreeably to the Apostle's prediction, "that they all escaped safe to land."

Correspondence.

"THE NEW YORK GUARDIAN" REVIEW.

(Continued.)

(To the Editor of the Church Guardian.)

MR. EDITOR,—In my former paper, I think, sir, I have shewn how it comes to pass that not the Baptist only, but the Roman Catholic also, are so brave and energetic, being thoroughly sure that they are right, and every body else wrong, which they manifest by refusing to receive any into their Church-membership except through baptism at their hand, or in their way.

It remains to me now to shew how the English Churchman may be as confident and as energetic as the members of these other Christian bodies, thoroughly convinced that he is right, though I, by no means, think it necessary for him to prove that everybody else is wrong. Now it is probably here, if I may judge from the general tone of your paper, that you and I will part company. If I am travelling from a given point in the circumference on a certain radius toward a well-defined and certain centre, I do not feel it incumbent on me to assert and prove that those travelling on other radii must be, and therefore are, of necessity, wrong. The eater of all things, and the eater of herbs only; the observer of special days, and the non-observer; the eater of meats offered to idols, and the devout abstainer from them; the moderate user of wine and the total abstainer; each of these classes, wide apart in their practice as they are, yet may be both perfectly upright, and so far without fault, before the All-Ruler and Judge of all. The apostolic rule in Romans xiv. is, "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. Let every man be fully persuaded in his own mind."

The great fault I take it with the English Churchman is, that while in general satisfied that his Church's claims are valid, her authority, lineage, history and creeds, her Divine Mission and her obligation to her Lord unquestionable, yet he holds her words and teaching imprisoned in a chilling doubt and almost unbelief, rather than as a fire quickening him from death to life, or as a leaven that should leaven the whole mass of his being and of his hourly life, but fails so to experience and manifest it. Let me illustrate my meaning by an incident that once came to my knowledge. It will be better than a page of reasoning. I was once called to visit a young person on her sick bed. She was a member of a somewhat wealthy family, and this was her first illness. Her prospects for this world were good. She had much to make life desirable. And yet, as her illness increased, I found her radiant with a light and joy that seemed to come from above. Her glance was upward. She said to me, What a blessing this sickness is! I have been wondering to think how much we say that we do not mean. Whilst lying here alone

those words have come to me about my baptism, "Wherein I was made a member of Christ." The words, she added, are either true or false. If they are true I am like a scion taken out of one tree and grafted in another; out of Adam into Christ. And if I am grafted into Him as a scion in the tree, I must be where He is, with Him on the Throne of His Glory. It is the Throne of God and of the Lamb that makes me happy, and though the words of my favorite hymn make Him seem very far off—"Out beyond the shining of the farthest star, Thou art ever stretching infinitely far," yet those words, "Wherein I was made a member of Christ," seem so real to me, that to go back and live seems harder for me than to die and go to be with Him. She then enquired of me, "Might it not be safer for me to die now, while I remember and love Him, than to get well and forget Him?" In answer I said to her, that depends on who has the keeping of the ring. The ring, she asked, what ring? Did I never tell you about the ring? I enquired. Then I will the next time I come to see you.

Yours truly,

FIDELIS.

(To be continued.)

(To the Editor of the Church Guardian.)

SIR,—Your eloquent and almost excited appeal in leading article should elicit many replies—especially to the exhortation:

"Find out the truth, even though it be unpalatable; find it, and follow it at any and every price."

That is—open our individual and corporate eyes to the facts around us; see the people perishing in a hundred ways, through the neglects of the influential and the powerful—our Church included. Remember the duty of a Christian in the world is acknowledged by the Episcopal Church not to be all preaching or praying. Encourage communications between classes that are impossible now. Give not our whole souls to wealth-procuring for ourselves, or the love of fine attire or fine manners—which all mean exaltation of the dear self. Re-count necessary reforms, the reforms for the want of which the mortality is increased, and take an earnest part in realizing such. Give the small people a chance, and do not, by your grandeur and exclusiveness, neutralize their corporate action. Encourage them to join you in really healthful movements for the public weal, instead of forever puffing themselves in their own decorative or tasteless societies. Promote the welfare of the immigrants—and especially *quarantine*—remembering you have no right to infect other cities by your carelessness.

Stop those railway slaughters, the poor cannot do it alone. Get the best advice you can from the clergy, who are better educated than the rich people. I could go on, but this paper is full.

Yours,

CULTUS.

SACERDOTALISM.

To the Editor of the Church Guardian.

SIR,—I observe in the last issue of your paper that another champion of *Sacerdotalism*, with the high-sounding name of "Catholicus," has buckled on his armour against me, and although they have both come into the field of controversy like Ahab, *disguised*, yet I am quite sure, with the help of arrows drawn from the quiver of some of our *standard divines*, and shot with the bow of truth, I shall be able to find some flaws in their *encasements*, just as the arrow shot at a venture by the Syrian archer found a vulnerable spot in the armour of the King of Israel.

I will first deal with "Catholicus." He admits that I have defended my cause by some of the divines of our Church. He should, in common fairness, have said *standard divines*, for if the authors of "The Ecclesiastical Polity" and "Episcopacy Tested by Scripture" are not entitled to this rank, I should like to be informed who are? But, continues "Catholicus," he cannot do so from the Prayer Book, and quotes the following Preface to the *Ordinal* to prove his position:—"No man shall be accounted, or taken to be, a lawful Bishop,

Priest or Deacon in this Church, except he hath had Episcopal Consecration, or Ordination."

Now any one who has read the history of the Prayer Book, and the changes which from time to time have been made in it, will perceive at a glance that the words "*this Church*" has reference not to the *Catholic Church* at large, or any other branch of it, except the Church of England as constituted at the Restoration. The practice of our Church from the Reformation until the Restoration entirely refuted the notion that she held the ordination of all *non-Episcopal* Churches to be *absolutely invalid*, for until the latter period the ministers of the Scotch and Foreign Churches were admitted to the cure of souls in our own Church without any further ordination.

Bishop Burnet, in the history of his own times, says, "Those who came to us from the Foreign non-Episcopal Churches were not required to be ordained," and even Keble, the High Churchman, confesses that "nearly up to the time when Hooker wrote numbers had been admitted into the Church of England with no other than Presbyterian ordination." If our Church holds that all ordinations but Episcopal are absolutely *null and void*, then the whole Bench of Bishops, for more than a century, have been involved in the *guilt* of acting contrary to the doctrine of the Church, for it is a well known fact that the missionaries sent out by the Society for the Propagation of the Gospel, which is under the *special direction of the Bench of Bishops*, used to be, for the most part, in Lutheran Orders, and if the practice has been discontinued it is only recently. (See Reports of S. P. G. and Life of Schwartz.)

"Having disposed of "Catholicus" objection, I come now to "Querist," who asserts that no sacerdotalist he ever read of maintains "that the mere offering up of the consecrated elements as a sacrifice to God is a *propitiation for the sins of the Church*." If "Querist" or any of your readers doubt the correctness of my statements, I would advise them to read a little treatise published not long since at Oxford, and written by J. Scandret, *Priest of the Church of England*, entitled "*Sacrifice the Divine Service*," in which the author tells us that the true and proper sense of the word "sacrifice" is "to signify and express among us the oblation of the Church, which the *Priest* makes at the *Altar*, as the great work of his high office and place, and to render God *propitiation to man*."

There are in this little treatise many other expressions which contain the very essence of the Romish corruption of the true faith on this point, and directly contrary to the teaching of the 31st Article of the Church, which declares this notion of the Eucharist being a *propitiatory sacrifice for sin* to be "a blasphemous fable, and dangerous deceit." I may further observe that the use of the word *Altar* which encourages the *idea* of such a *propitiatory sacrifice* is carefully, and of express purpose, excluded from our Prayer Book, and cannot be found *once* as applied to the Table of the Lord. I may also remark that no mention is made in the New Testament of any *propitiatory*, or sacrificial Altar as existing under the present dispensation, for the *once-for-all sacrifice* of the Cross hath accomplished full propitiation, and made reconciliation for iniquity, and brought in an everlasting righteousness; and we have therefore, nothing more to do with Altars in our Churches. I am aware the Apostle of St. Paul says, in Hebrew xiii. 10: "We have an Altar whereof they have no right to eat who serve at the Tabernacle," and I observe in looking over the list of Saddler's tracts there is one on "the Eucharistic worship" with the heading "We have an Altar," but what he teaches on this subject I cannot pretend to say, for I have not this particular tract in my possession. If he maintains as many Sacerdotalists do that the Apostle alluded to the *Table of the Lord*, or Communion table as used by us, I must entirely dissent from him, as I regard the expression as wholly figurative for what is offered on the Altar; or in other words for the *benefits* of Christ death. Just as we read in 1 Cor. x. 18, "Are not they which eat of the sacrifice *partakers of the Altar*, i. e., of what is laid on the Altar. The illustration of a learned and lucid expositor flashes the clearest light on this passage. "It is," he says, "as if one were boasting in my presence of the gold of California," and I were to

say to him: "We Englishmen have a better mine in Manchester, meaning the *cotton manufacture*. I should be understood as signifying simply that the cotton manufacture yielded more profit than the gold mines. Those ritualistic Hebrews who cling to obsolete ordinances may boast of their *Altar, our Altar* is infinitely better even the *sacrifice of Christ*." Altar and super-altar are foreign to the teaching of our articles, and should have no place in our Reformed Church. E. DUVERNET.

(To be continued.)

Family Department.

DAILY STRENGTH.

"As thy day thy strength shall be!"
This should be enough for thee;
He who knows thy fraze will spare
Burdens more than thou canst bear.

When thy days are veiled in night,
Christ shall give thee heavenly light;
Seem they wearisome and long,
Yet in Him thou shalt be strong.

Cold and wintry though they prove,
Thine the sunshine of His love;
Or, with fervid heat oppressed,
In His shadow thou shalt rest.

When thy days on earth are past,
Christ shall call thee home at last,
His redeeming love to praise:
Who hath strengthened all thy days.

CLAIRE.

A TALE.

(Written for the Church Guardian.)

By T. M. B.

"Come if you can without risk; it may be the last time."—CLAIRE.

Felix pressed the bit of paper to his lips and thrust it into his bosom, and then swiftly and lightly descending the stairs, he opened the house door and passed out again into the night. This time he kept as much as possible in the shadow, and as far as might be from the uproar which seemed to have become even wilder and more hideous. The flaring torches had increased in number, and some of the revellers were waving them wildly in the air, and seemed to be inciting the crowd with yells and frantic outcries to follow them. Drunkenness, however, appeared to have the chief mastery over the majority and to incapacitate them for the time being from any action beyond that in which they were engaged. Rapidly and warily Felix passed the neighbourhood of this orgie, and, still keeping in the shade, went on through the village and began ascending the hill, on the brow of which stood the Chateau. The moonlight now lay silvery clear upon the grassy slope, and the shadows of the trees were black and motionless, for there was scarcely a breath of wind to stir them. What a contrast was the stillness and beauty of the night to the horrible scenes with which Felix had become familiar. In those days a whole lifetime of terrible experience seemed crowded into a few brief hours, all the occupations and associations of life were turned into confusion; the world was out of joint, chaos seemed to have returned, and it was well for those who, in the midst of this frightful perplexity, could retain their moral courage, their sense of right and trust in God. During his solitary walk from Paris Felix had had time, in a measure, to recover his tone of mind and to overcome the cruel excitement which had almost overthrown his self-control, and although the return to his home under these disastrous circumstances was a fresh and poignant grief, yet he had regained, to some extent, the inner strength and calm which were his noblest characteristics.

Arrived at the top of the hill, Felix followed the road which led along the outer wall of the Castle and passing by the main entrance and a smaller one, went on until he reached the little postern, where,

on the evening when Marthe had, against her will, enlightened Claire, they had parted from each other. How familiar was the spot to Felix. It was here that he and Marthe and Claire had gone in and out. As children they had spoken of it as their own little door, and all through the years of their youth, until Felix had gone away to Leyden, they had scarcely ever entered the chateau except through this little, half-hidden postern. It led into a small court-yard beneath the windows of Claire's own rooms. If Marthe was with her now it was here that he should find them both, Felix had said to himself, and yet, now that he laid his hand upon the door and felt it yield to his pressure, he shrank with an agitation which was almost dread from the sight of Claire.

How had he longed for her presence, longed for the day to come when he might stand before her and feel that though, in the eyes of the world, there was a great gulf fixed between them, yet the years of his absence had been so spent as to bring them nearer to each other, that he had done as she had bidden him, carved out a life for himself, far different from that of a retainer of the Count du Plessis, and now—how could she regard him save as one of the class that had arisen to cast off all allegiance to that to which she belonged, nay, all authority, human or Divine, which had arisen like some monster wild and horrible by nature, long restrained, but now, with fetters burst asunder, turning to devour those who had kept it in subjection! How could he ever set himself right in her eyes or regain the confidence and kindness which she had entertained for him! Was he not the son of the man bound by every tie of association and loyalty to her father's house, and yet who at this moment, as Felix had too clearly seen, was the instigator not only of disloyalty, but of brutish insolence, if not worse, among the peasants of the *seigneurie*.

These thoughts rushed through the mind of the *Intendant's* son as he stood for a moment motionless with his hand upon the postern, but he had come now without reference to his own feelings, he had come as the protector, so far as his faithful heart and strong arm would enable him, of the two beings dearest to him on earth. If danger threatened them his place was at their side, by God's help to avert it. In another moment he had passed into the little grassy courtyard. A paved path led to the entrance to the turret or wing of the castle containing Claire's rooms, and a narrow ray of light which crept through the closed shutters of one of the lower windows served as a guide to Felix. Standing before this shuttered window, he knocked thrice. Three gentle knocks with a pause between. It was his old signal, when, having sometimes been ranging the woods all day, he would call for Marthe to take her home. A faint, smothered exclamation caught his ear. With a wildly beating heart he waited for a moment, and then—the door was opened by a trembling hand and Marthe looked out.

"Marthe—do not be frightened, he said softly, "it is I—Felix." "*Ah c'est lui, c'est mon Felix!*" "I knew it," she cried, and with a sob of joy clasped her brother in her arms.

For a moment in the delight of his return she forgot everything, all the terror and the horror that surrounded them, but in the next she caught his hand and eagerly drew him into the chateau. "Come," she said, "come to Claire." In the boudoir, where, as children, they had played together, stood Claire du Plessis, her white face turned towards them as they entered. The faint light of a lamp just touched her golden hair and showed the deep shadows round her eyes. "It is he, Claire," cried Marthe—"Oh thanks to *le bon Dieu*—we are no more alone!" For a moment or two neither Claire nor Felix spoke, only Claire held out a cold, trembling, little hand, which the young man clasped for an instant in his own. "You have come back in an evil time, Felix," said the sweet voice which had been so familiar to his memory that he seemed but *now* to have heard it, and then she added with a touch of bitterness, "your dreams of great things are fulfilling themselves strangely." "Truly Mademoiselle," he replied, and there was a great depth of sorrow in his voice, "it has been a sad awakening,

yet, God knows, in His own time there may be a fulfillment. I have come now to put my life at your service, to show you that at least *all* faithfulness, *all* loyalty is not dead in France. My little Marthe and I are yours now and always." Claire listened to him with deep emotion. "I know it Felix," she said, while two large tears rolled from the beautiful, sad eyes. "How could I ever doubt your affection for me! Alas! are you not my only friends? And yet Felix, this may be our last meeting. I am to meet my father to-night, and to fly with him to Calais."

"To-night?" said Felix—looking at her with mingled pain and pity—"has Monsieur le Comte sent you word that he would be in the neighborhood to-night?" "Bartel, his valet, was here this morning, bringing me a letter; my father was in a place of safety—he had escaped from Paris three days since, but knowing of the disaffection of the peasants, had thought it wisest not to come here. I am to meet him at Font-Couvert at the cross-roads about midnight. Bartel was to accompany me, but he has not yet returned." "Why did he not remain here?" "His mother lives in the village, and he was anxious to see her." "Is he to be trusted?" "How can I tell?" said Claire, with a gesture of weariness and despondency, "were it not for Marthe and you, Felix, and my poor Ursule I could believe that there was no truth or faithfulness left in the world."

(To be continued.)

THOUGHTS FOR THIRD SUNDAY AFTER TRINITY.

III.

"This man receiveth sinners."

These words were uttered as a reproach. They were words of contempt and reviling, spoken by the Pharisees and Scribes. They who would have drawn away their garment from the very touch of an unclean hand, who stood aloof from the publicans and sinners, wrapped in their own self-righteous arrogance,—well might they "murmur," as they saw this Man, whose influence was so powerful and so subversive of their teaching and authority, this Man whom as they said in the bitterness of their soul "all the world had gone after," gather around him the outcasts of society, as well as those of every social grade. "This man receiveth sinners," they said with a sneer of malice; will *such* an one set himself up as a ruler and guide in our stead?

Fools and blind. Little did they know that the very words in which they reviled Him were words which express the best and highest hope of the human race. This *Man* receiveth sinners. Ah, truly, what blessed words are these that come from the lips of malice and cruel envy! This Man receiveth sinners! He came not to call the righteous, but sinners to repentance! He came to seek and to save those that were lost! The friend of sinners, who with His blessed touch of healing could give peace to the troubled soul, with His words of Divine forgiveness, could cleanse the sin-stained woman, making her white as snow! What title does He possess which expresses more fully the wondrous closeness of that tie which binds Him to us by the greatness of His pitying love, and of our infinite need, than this—the friend of sinners! It was as though to make us understand in some measure what that title means, that He speaks those beautiful and wonderful parables of the lost sheep and the lost piece of silver, which have dropped balm upon many a stricken heart and kindled Divine hope in the bosom of despair.

These parables are as fountains of love, forever brimming over for the travel-stained and weary who have lost heart and hope in the "wilderness of this world," who have lost faith in their own power to amend, and in God's forgiveness. "Likewise I say unto you there is joy in the presence of the Angels of God over one sinner that repenteth." Have not these words led men to Him that uttered them and made them understand, as far as human weakness can grasp the greatness of Christ's love, the meaning of that name, the "friend of sinners!"

Think of Him as He stood among the publicans and sinners, speaking those words of love, while the Scribes and Pharisees stood apart, separating themselves from Him and cutting themselves adrift from God and eternal life!

WANTED.

A Competent Organist

For Church of Holy Trinity, Yarmouth, N. S. References required. Apply to JOB HATFIELD, 4W-5 Yarmouth, N.S.

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

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge. Malaria. If you are suffering from malaria, have the chills, are bilious, dyspeptic, or constipated, Kidney-Wort will surely relieve and quickly cure. In the Spring, cleanse the system, every one should take a thorough course of it. SOLD BY DRUGGISTS. Price \$1.

A NOTED BUT UNTITLED WOMAN. (From the Boston Globe.)



Many Efforts.—This is a good likeness of Mrs. Lydia E. Pinkham of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this. On account of its proven merits. It is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, Irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life." It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system. It costs only \$1. per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass. For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show. "Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity. All must respect her as an Angel of Mercy whose sole mission is to do good to others. Philadelphia, Pa. Mrs. A. M. D.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Estimates sent Free. WINDUZZEN & TRPT, Cincinnati, O.

News and Notes.

The Mansion-house fund for the relief of the Russo-Jewish refugees amounted last week to more than £72,000.

It is stated that the Siemens lamps, which so splendidly light Holborn from the Circus to Gray's-inn road, consume each 53 feet of gas, and cost less than 1s. 10d. per hour.

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

The first triumvirate, formed 59 B. C. consisted of Cæsar, Pompey and Crassus, and the three leading business pens of Esteroobrook's make are the Falcon, Bank and Easy Writer.

Old Dr. Johnson was a benefactor. Seventy-five years ago he invented what is now called Johnson's Anodyne Liment the wonderful success of which in the cure of diseases of the head, throat and lungs is truly astonishing. No family should be without it.

Thousands of dollars might be annually saved to farmers if they would give freely of Sheridan's Curative Condition Powders to their horses, cattle, sheep, hogs, and fowl. They prevent disease and promote the growth. We said Sheridan's. Those put up in large packs are utterly worthless.

The Engineer states that a great rise has taken place in the price of ivory, the demand for which so greatly exceeds the supply that there are some grounds for fear that the elephant may be added to the category of extinct species.

On Thursday, May 18, the Duke of Edinburgh lighted up for the first time the new Eddystone lighthouse. The ceremony was preceded by prayer offered by the Rev. Dr. Wilkinson, vicar of St. Andrew's, Plymouth.

For Severe Coughs and Lung Complaints.—From A. J. Merrill, of Canton, Pa.—Gentlemen—About ten years ago, after having had a severe attack of the measles, I was troubled with a severe cough and was threatened with consumption. My father having died at the age of thirty-one with consumption of the lung, and my aunt having been carried off with the same complaint, it seems to be hereditary in our family. At the time alluded to, I was induced to buy a bottle of Dr. Wistar's Balsam of Wild Cherry, and can say conscientiously, I believe it saved my life. I was blacksmithing at the time, and often felt pains in my chest and lungs, which the Balsam relieved. I cheerfully give this statement, and hope you may have success with so beneficial a preparation. 50 cents and \$1 a bottle. Sold by all druggists.

Decline of Man.—Nervous Weakness, Dyspepsia, Impotence, Sexual Debility, cured by "Wells' Health Renewer." \$1. The damage done by the Anti-Jewish movement, including houses, breadstuffs, and other property destroyed, and money taken away by the emigration of Jews, amounts to \$170,000,000, all lost to Russia. Add to this the prevention of labor and profit, not only to Jews but others, and the general stagnation of business, and the damage will swell to many millions more.

JUST AT THE WRONG TIME.—Mr. Robert Wilson, of the City Surveyor's office, and Street Commissioner of the Eastern Division for the Board of Public Works, Toronto, Ont., who is very fond of shooting, says: "To lose a duck hunt is a loss for which there is no adequate recompense. This misfortune lately overtook me. The boys got together recently and made arrangements for a good hunt. At the time the arrangements were entered into I was in good health generally; but, just as the shooting was to take place, my old enemy, the rheumatism, came back to stay with me awhile again, and I had to forego the pleasure. The rheumatism has been a source of great bother to me, and I have done a great deal of doctoring for it, without much good. When this last attack came on me and crippled my hands so that they were drawn up, a friend of mine recommended St. Jacobs Oil, the Great German Remedy. I tried it, I am happy to say, and the result is that I am now cured and as well as ever. St. Jacobs Oil succeeded where more than a score of other liniments and medicines had failed."

The term hydra may be used to represent any manifold evil. If you would battle successfully with this many-headed monster of disease you will find it expedient to keep Mrs. Pinkham's Vegetable Compound always on hand.—Dr. Banning.

A large lacustrine canoe, in excellent condition, has been found near Bex, 4,000 feet above the sea level, and nearly 3,000 feet above the Valley of the Rhone. No lacustrine relics have ever before been met with in Switzerland at such an elevation.

Liver, Kidney and Bright's Disease.—A medicine that destroys the germ or cause of Bright's Disease, Diabetes, Kidney and Liver complaints, and has power to root them out of the system, is above all price. Such a medicine is Hop Bitters, and positive proof of this can be found by one trial, or by asking your neighbors, who have been cured by it.

The following statement, prepared by Mr. Mulhall, an eminent English statistician, giving the average distribution per family of the wealth of Great Britain in 1840 and 1877, shows that the socialistic cry, "the rich grow richer and the poor grow poorer," is an absolute fallacy:—

Table with 3 columns: Year, Rich classes average per family, Middle class, Working class. 1840: Rich \$144,100, Middle 7,195, Working 220. 1877: Rich \$129,015, Middle 5,045, Working 430.

* * * "Presumption begins in ignorance and ends in ruin." On the other hand, the production of Kidney-Wort began with wise cautions and scientific research, and its use ends in restoring shattered constitutions and endowing men and women with health and happiness. "My tormented back," is the exclamation of more than one poor hard-working man and woman; do you know why it aches? It is because your kidneys are overtasked and need strengthening, and your system needs to be cleansed of bad humors. You need Kidney-Wort.

It is estimated that the total out-turn of the Indian tea crop of 1882 will be 51,619,000 lbs.; shipments to Australia and America will probably amount to 2,000,000 lbs.; the local consumption to 1,500,000 lbs.; and 48,000,000 lbs. will probably be exported to the United Kingdom.

Fear Not.—All kidney and urinary complaints, especially Bright's Disease, Diabetes and Liver troubles, Hop Bitters will surely and lastingly cure. Cases exactly like your own have been cured in your own neighborhood, and you can find reliable proof at home of what Hop Bitters has and can do.

The John Bull says—"It is an undoubted fact, for which we can vouch, that Mr. Parnell has received from the Secret Revolutionary Tribunal a formal notice of his trial and condemnation to death. We hear that he now scarcely ever leaves his residence, and then only under police protection."

No family Dyes were ever so popular as the Diamond Dyes. They never fail. The Black is far superior to logwood. The other colors are brilliant.

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

HALL'S VEGETABLE SICILIAN HAIR-RENEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Renewer has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world. FOR SALE BY ALL DEALERS.

THE STARR PAD KIDNEY

MANUFACTURED IN TORONTO. A Permanent, sure cure for Diseases, Disorders and Ailments of the Kidneys, Bladder and Urinary Secretive System, or Attendant Complaints—causing Pain in Small of Back, Sides, etc., Gravel, Catarrh of the Bladder and Passages; Bright's Disease, Diabetes, Dropsy, Piles, Nervous Debility, etc., etc. Pamphlets and Testimonials can be obtained from Druggists free. Prices—Child's Pad, \$1.50 (cures Bed-wetting), Regular Pad, \$2.00, Special Pad for Chronic Diseases, \$3.00. Sold by JOHN K. BENT, Sole Agent, Halifax. FORSYTH, SUTCLIFFE & CO., Halifax, Sole Wholesale Agents for N. S. A. B. CUNNINGHAM, Annapolis. WILLIAM A. PIGGOTT, Granville. J. A. SHAW, Windsor. E. V. RAND, Wolfville. W. H. STEVENS, Dartmouth. Chas. F. COCHRAN, Kentville.

TRENT NAVIGATION. Fenelon Falls, Buckhorn Rapids, and Burleigh Canals. NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth Day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls. The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of Tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough. Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:— For the Fenelon Falls work, \$1,000. Do Buckhorn Rapids works, \$500. Do Burleigh Falls work, \$1,500. And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications. The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 22nd May, 1882. 4ins 7

MURRAY CANAL. NOTICE TO CONTRACTORS. SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the MURRAY CANAL," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the TWENTY-SEVENTH DAY OF JUNE NEXT, for the formation of a Canal to connect the head waters of the Bay of Quinte with Presquille Harbour, Lake Ontario. A map of the locality, together with plans and specifications of the work, can be seen at this office and at Brighton, on and after THURSDAY, the Eighth Day of June next, where printed forms of tender can be obtained. Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$3000 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 22nd May, 1882. 3ins 7