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The Church Guardian.

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

Vol. 3.—No. 53.

THURSDAY, APRIL 20, 1882.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

NEW RULES.

In arranging our books for mailing under our new method, we find a very great number of unpaid and overdue subscriptions. We have not felt disposed to insist upon a strict interpretation of our terms in the past, feeling that our subscribers have had no way of knowing when their subscriptions expired. Now, however, we must be more particular, and subscribers must be more prompt if they wish to obtain the paper at a dollar a year.

Our terms will be, as formerly, one dollar when paid in advance, and a dollar and a-half if allowed to run over one month from the time when due. We allow the month's grace so that our subscribers may see that we are not desirous of charging more for the "Guardian" than a dollar a year. But positively, in the interests of the paper, and for the protection of those who pay in advance, we cannot allow subscriptions to run beyond that time at the lower price. Subscribers will please make a note of this, as there will be no exception made to our rule, and consult the little label on their paper each week, which will tell them up to what time their subscription is paid.

To those who are now in our debt, for the same reasons, not having notified them, we shall be content with a dollar a year, but it must be understood that unless the amounts are paid within thirty days they will be charged one dollar and a-half a year, from the time when their subscription was due.

After thirty days from this date all subscriptions over a year unpaid will have to be collected, as the money will be required to meet the largely increased expenses. It must also be understood that persons once subscribing receive their paper until they return it through the Post Office marked "refused," and that no paper can be so returned until all arrears are paid up to date.

R. G. Moses, a Baptist minister in Camden, N. J., was recently confirmed by the Bishop, and is a candidate for Holy Orders, or is about to be.

On Friday, March 31st, the Bishop of Long Island ordained to the Priesthood the Rev. H. Richard Harris, Deacon, formerly a minister among the Congregationalists.

Alligator farming is likely to become a profitable industry in some of the extreme Southern States. There has sprung up a large foreign demand for the leather made from their hides. Florida is the chief source of supply.

The Bishop of Gibraltar has addressed a letter to the congregations of the British churches along the Riviera, urging them to do everything in their power to bring about the suppression of the gaming establishment at Monte Carlo.

Mr. E. W. Mundy, at one time a Baptist preacher in Syracuse, N. Y., and more recently an Independent preacher in the same city, has applied for Holy Orders in the Church, and is now in course of preparation for the Diaconate.

The Bishop of the Diocese visited the Church of St. John the Evangelist, Philadelphia, J. E. Johnson, Rector, on Thursday evening, March 16th, and confirmed fifty candidates, nearly all of them being accessions from outside the Church.

The Iowa Churchman says:—"An officer of standing and experience in the British Army has resigned his position and applied for orders in this Diocese with a view of taking duty among the English settlers in Northwestern Iowa."

Noticing the growing observance of the holidays of the Church, an exchange says: "It may be that Good Friday and Ash-Wednesday will yet be made legal holidays, as well as Christmas. They are increasingly observed by the descendants of the Puritans."

Various stolen objects of antiquity have been discovered at Rome in the vineyard of the dealer Dalboni. There were no fewer than sixty sarcophagi, fifteen marble busts of various dimensions, and fourteen ancient inscriptions. Some of these are proved to have been stolen as long as ten years ago.

The editor of the Presbyterian Witness pleads "invincible ignorance" as to "Good Friday" and "Ash-Wednesday." The same person, without pleading "invincible ignorance," speaking the week before Easter, says:—"The so-called Christian Year starts anew on its round next week." What a brave and contented man!

Charles E. Reider, a converted Jewish Rabbi, has been, upon confession of his Christian faith, confirmed by the Bishop of Maryland, and admitted to membership in St. Peter's Church, Baltimore, and licensed as a Lay Reader, under the direction of the Rector, and by the authority of the Bishop. He is now engaged in holding services for his brethren according to the flesh.

A memorial to Sir Francis Drake is to be erected at Plymouth, England, and contributions are solicited for it in this country. It is the tercentenary of his circumnavigation of the globe, and this fact and his service in the defeat of the Spanish Armada ought not to be forgotten. He himself was buried in the sea over which he sailed but the old English viking should have a monument on the land which he defended.

Some doubt has been expressed whether one of the mummies recently discovered in Egypt was Rameses II, or the Pharaoh who oppressed the Israelites, and refused them straw. The effigy on the coffin did not present his features, and the writing seemed to be of a later date. But upon further examination it is found by a memorandum in the wrappings that the ancient coffin has been destroyed, and the body placed in a new coffin, somewhere about the XX. dynasty.

Dr. Darling, the new president of Hamilton College, says that the reports to the General Assembly of the Presbyterians showed, for 1881, 678 communicants fewer than in 1880, and a net gain to the ministry, by ordination, of only 36. Of the 427 Presbyterian students, but 50 were candidates for ordination. In speaking of the remedy for such a state of things, he says: "If it is due to a want of a ritual, as some allege, well, let us have it; there is nothing in Presbyterianism that is not ritualistic. John Calvin had a ritual. Presbyterianism is not anti liturgical."

Notwithstanding the adverse circumstances in which the Church of Ireland is at present placed, an earnest effort is being made to restore one of the suppressed sees. By a statute of the General Synod of the Irish Church, passed at the last session in 1881, it is enacted that on the next vacancy in the See of Armagh "the Bishopric of Clogher shall be restored as a distinct see," to which, however, this important proviso is added, "Provided that the Representative Body of the Church of Ireland shall be satisfied that an adequate income has been secured for the Bishopric of Clogher."

A New York correspondent writes to us, as illustrating the growth of the Church in the United States in one particular at least, that out of a company of eleven clergymen, all of them young, who dined recently with the Bishop of the Diocese in which they are working, six of them had either served in other ministries or had prepared to do so before taking holy orders in the Church. Two had been Congregational ministers, two Reformed Episcopal, and two had prepared for the Methodists, but had not entered. The Bishop himself is a Prince ton man. These eleven clergymen are all working in the same town.

On Tuesday evening, March 21st, Bishop Green administered the Holy and Apostolic Rite of Confirmation to an interesting class of seven persons presented by the Rector of Bay St. Louis, the Rev. Mr. Tardy, among whom were the new Mayor of the town a lady seventy years old, one Roman Catholic, one Methodist, one Presbyterian, and two Lutherans. Several Romanists, who had received proper Confirmation in the Roman Catholic Church have lately connected themselves with the Church. Although the Bay is almost a Roman Catholic town, the majority of the town officials are Churchmen, being Wardens and Vestrymen of Grace Church.

In a small town in Cornwall there has existed for the last twenty or thirty years a meeting-house and congregation of one of the larger Nonconformist sects. Some years ago, as the Chapel did not prosper, services became infrequent, and about three years ago were given up, the Chapel being hired for Church purposes as a mission-room. Some of the congregation joined the Methodists, but the majority at present attend Church. A few weeks ago one of the leading men of the Nonconformists applied for confirmation by the Bishop of Truro (although he had been a member of the Dissenting body for over thirty years), and the grandson of the other leader of the Nonconformists also was confirmed on the same day.

A most remarkable work came to a close for the winter in old St. Philip's Church, Vine street, below Eight street, Philadelphia on Sunday evening, March 26th. The edifice, which will seat from 1,200 to 1,400, was filled in every part, but none went away from inability to gain entrance as on

various evenings before. The attractions at these services have been the hearty congregational singing, led by a chorus of 200 voices, with a brass band, and earnest practical extemporaneous preaching. Two years ago, when this church was closed, and the congregation moved further uptown, it was thought impossible successfully to carry on a work in this neighborhood, and it probably is on the regular lines, but this experiment has shown how easy it is to get together great crowds by attractive expedients. The neighborhood is largely given up to trade, and abounds in liquor saloons and variety theatres. Hundreds of the "tramp" class have been present at every service, and many have been provided with employment by a committee having special jurisdiction in such matters. Fifty persons have been found places in a single week. Novel as some of the expedients have been, they have been sanctioned by all classes of Church people who looked over these immense gatherings on Sunday nights, and realized that the Church was thus brought in contact with the "masses," concerning whom so much is said, and who, for the most part, have been almost entirely beyond the Church's reach.

THE PRINCE OF LIFE.

The crucified and buried Nazarene is now the Prince of Life. He whose sepulchre the Roman soldiers guarded has become the Mighty Leader of the armies of heaven. All power in heaven and earth belong to Him. The vanquished man, He who might not save Himself by coming down from the cross, comes up from the sepulchre as the everlasting Lord, able to save others, even to the uttermost, holding in His hand the keys of Death and of Hades, and having a'l things in subjection under His once nail-pierced feet! Through that way of the Cross, which seemed for the time "foolishness," He has reached and now holds the Power of God. From henceforth, all this slow yet steady unrolling of the ages, all these changes of empire, and the progress of society, are but the successive steps by which He is preparing to bring in, at last, His perfected kingdom, and to reign with all His saints over that restored Paradise—that new creation—which has been the one promise of the Father, and the one hope of mankind, ever since the sceptre of worldly dominion dropped from the hand of the first Adam.—*New York Churchman.*

CHURCH BELLS.

The subject of Church bells is a branch of archaeology which has received a considerable amount of attention of late years. Bells appear to have been first used in the Christian Church about the fifth century, though the legend ascribing their introduction to Paulinus appears of doubtful authenticity. To this legend, however, they owe their mediæval names *notæ* and *campana*, for Paulinus was Bishop of Nola, in Campania, at the beginning of this century. But the first authentic record of a bell in use in England occurs in Bede, who mentions the existence of one at Whitby, in the year 680. From this date they would seem to have steadily increased in number.

Bell-founding was encouraged by the Saxon laws, and at the Conquest they must clearly have been in general use, if the law of Curfew was anything but a dead letter. Besides, of the few Saxon buildings which have weathered eight centuries of change, a large proportion are towers with a definite belfry stage. The fondness of the mediæval builders for the music of bells is similarly attested by the number and grandeur of their steeples scattered over the length and breadth of the country, no less than by the numerous instances of the bells themselves which still remain. These bells were often cast within the precincts of the Church in which they were to be with much ceremony hung, and were then solemnly consecrated with a form that, quaintly enough, followed that of baptism, the bell receiving a name and sponsors, whose sole duty, we may presume, was that hinted at in the following extract from the accounts of St. Lawrence, Reading, for the year 1499:—

"Item, payed for halowing of the grete bell nymyd Harry vjs. viij. And mem. that Sir Willm. Symys, Richard Clech and maistres Smyth beyng godfaders and godmoder at the consecracyon of the same bell, and beryng all our costs to the suffrygan."

We should add that *signum* was the ordinary Latin for a bell. To complete the history of the mediæval bell, it is only necessary to add that the introduction of change-ringing in the seventeenth century led to the wholesale recasting of old bells to make them into peals, for the original bells were intended to be rung separately, and usually had no harmonic relation among themselves.

GOOD FRIDAY AND EASTER DAY IN PRESBYTERIAN CHURCHES.

Let us suppose that an intelligent Chinese is instructed in the history of the Crucifixion and Resurrection of Christ, and in the results which, according to the Creed of Christians of all Churches and sects, flowed to men from those events. He is told that to-morrow is the anniversary of the Crucifixion, and that next Sunday is the anniversary of the Resurrection. He spends those days in Edinburgh. On visiting our own and the Roman Catholic Churches and Chapels, he finds in them, on the Friday, large congregations engaged in celebrating the death of the Founder of Christianity, with mournful solemnity; on the following Sunday he finds that, in those same places of worship, the anniversary of the Resurrection is commemorated with every outward sign of joy. But on visiting the various Presbyterian churches, on the Friday, he finds them closed, with but few exceptions: while on the Sunday he will find services celebrated in them which are no doubt decorous and solemn, but which display no trace of special joy or thanksgiving. Will he not naturally and reasonably conclude that to Episcopalians and Romanists the Crucifixion and the Resurrection of Christ are subjects of deep and permanent importance, while to Presbyterians those events have ceased to be of much present interest? No doubt, on further enquiry, our Chinese might find reason to modify this opinion, which would nevertheless be the reasonable and natural conclusion at which he could not fail to arrive from a *prima facie* examination of the facts. But even when he had learned that to thousands of Presbyterians the Crucifixion and the Resurrection of Christ are as much the foundation of present faith and hope as they are to the Anglo or Roman Catholic brethren, he would not cease to wonder at the unnatural and artificial condition into which Scottish Christianity must have forced itself before it could persuade itself that it is a matter of high principle not to keep as solemn days of commemoration the anniversaries of events, on the truth and importance of which all its hopes are confessedly founded.—*The Scottish Guardian.*

EASTER JOY.

The Easter joy is its own interpreter to every heart. It is something undefinable and unspeakable. If Easter meant no more than Christ's Resurrection, that were a churlish soul that could not say,

"Welcome, thou Victor, from the strife,"

that could not spare time to "come see the place where the Lord lay."

The crowded churches on Easter morning attest men's sympathy with Christ in His Victory. The epic of His Passion stirs men's souls, and the lyric of His Resurrection draws them. There is a link between men and the Godman, define it or deny as men may, and on that link hangs men's salvation. Salvation! Yes, and more. The man who rose from His grave on the first Easter was more than a Saviour. If Christ had ended His work, "for us men and for our salvation," on Good Friday, our Creed must have stopped at the article, "Crucified, dead and buried." There would have been an Atonement and a Saviour and the shedding of blood for the remission of sins. But what then? Shall men be pardoned, only; saved, only? Shall they not be made worth saving? The energy that burst the bars of death is the secret of men's sympathy with Easter. Men would fain burst the bars of their sins, and cast off the winding-sheet and grave-clothes of their evil habits, and rise, with Christ, to newness of life.

There is such an aspiration in every man, and Easter evokes it as the bell in the church tower makes the harp in the distant parlor respond to its note. Must that be all that Easter shall do for men this year? When the Son of man came forth from His grave, it was for Himself; but it was for all men too. He came to be the Resurrection and the Life to souls dead in trespasses and sins; to be the Energy of righteousness in all men; the Source of a new life; the Fountain of a new will; the re-Creator of new men; the Motive and the Strength of all that put their trust in Him. His Resurrection means regeneration. It depends now upon men themselves whether they shall be saved; and whether they shall be worth saving. The grace of Resurrection and Regeneration is come into the world, by the Resurrection of Jesus Christ from the dead. "He is risen, rise we too."—*New York Churchman.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

COLLECTIONS, DONATIONS, SUBSCRIPTIONS, &c.,
received at Diocesan Rooms, to April 17, 1882.

GENERAL PURPOSES.

St. George's, Halifax, per C. Pickford, Esq., \$1.50; Glace Bay, per Rev. G. Croucher, \$2.30; Garrison Chapel, Halifax, per Rev. A. J. Townend, \$3.31; Pugwash, per John E. Warner, Esq., .50.

WIDOWS' AND ORPHANS' FUND.

TRURO, per W. H. Trumaine, Esq., \$13.92; St. Mark's, Halifax, per Rev. H. J. Winterbourn, \$7.

THE CLERGY are reminded that the Prayer for the Provincial Synod, (being the same as that appointed for the Diocesan Synod, with the substitution of *Province for Diocese*) is to be used next Sunday and during the Session.

HALIFAX.—*Garrison Chapel*.—We gave 220 as the number of Communicants in this Chapel on Easter Sunday, when 232 would have been more exact. It is also very pleasing to speak of the liberal response made by this congregation to the appeal on behalf of the Board of Home Missions. Although embracing very few, if any, well-to-do people, the married officers living in other quarters of the town and attending with their families the other Churches, nearly 1100 was put on the plates during Easter day, being a very considerable increase over last year. We need hardly say that to Mr. Townend, the untiring and most energetic chaplain in charge, is due the result given above; and we cannot refrain from speaking in grateful terms of Mr. Townend's generous willingness to assist every worthy Church object brought under his notice within the Diocese. In the eight or nine years that Mr. Townend has been in Halifax, he has placed his varied and attractive abilities, and a large part of his spare time, freely at the disposal of the clergy and others, and has in numerous instances done noble service in helping needy Churches and other Church work. It may be truly said of him, that he has never spared himself, and has ever been ready to respond to every call.

North-West Arm Mission Chapel.—The Easter celebration of the Holy Communion at this Chapel took place on Low Sunday, the Archdeacon being the Celebrant, communicants numbering 18. Including these with the members at St. John's Chapel (Dutch Village) on Palm Sunday and St. Mark's Church on Easter Day the total number of Easter Communicants, exclusive of private celebrations to the sick, in the Parish of St. Mark and St. John is 123. The decorations at this little Chapel in honor of the Easter Festival, though plain and simple, are neat and appropriate. Over the Holy Table on the red reredos the following words are placed: "Christ is Risen;" the letters are gold on a white background. This text is surmounted by a white cross. Immediately over the reredos and running the whole width of the Chancel the following appears in white on a red background: "I am He that liveth and was dead; and behold I am alive for evermore." On either side of the Chancel Window there is a St. Andrew's Cross with the following on the arms of the crosses: "King of Kings," "Lord of Lords" and "God of Gods," "Light of Lights" respectively. The frontal of the Altar Cloth is white being divided into three panels, the centre one bearing the sacred monogram and the side ones "Alpha" and "Omega." These with the permanent decorations of the Chapel give the interior of the Building a neat and ecclesiastical appearance. The services and the Sunday School continue to be well attended. The Sunday School is indebted to the S. P. C. K. for a grant of 42 books for the Library, these were first issued on Easter Day much to the delight of the children.

AMHERST.—On Easter Sunday Christ Church looked very beautiful, the flowers on the altar and the other decorations displaying taste and skill. The sermons, both morning and evening, one by the Rector, Canon Townshend, the other by Rev. Dr. Uniacke, were able and appropriate to the occasion. On Easter Monday evening the regular parish meeting was held in the school-house, when Churchwardens and Vestry and delegates to the Diocesan Synod were duly elected. On the evening of Thursday in Easter week the teachers and scholars of the Sunday School held an entertainment, which was a great success in every way. First, the children sat down to tables laden with good things prepared by the teachers and other friends of the children. After doing full justice to the feast, a very pleasant hour was spent in the singing of Easter carols and hymns, which were admirably rendered. There are two or three ladies whose names ought to be specially mentioned for the part taken in this most successful festival, but perhaps they would prefer that we should speak warmly in general terms of all who assisted, where all seem to have done their best. Mr. Fred Drake, who has been organist of Christ Church for many years, has been the recipient of a purse containing \$50, and complimentary resolutions passed by the Vestry expressive of their satisfaction with the manner in which the duties of his position had been conducted and of their regret that he was about leaving the parish, and wishing him success in Manitoba, whither he is removing.

RAWDON.—The Easter services in this Parish were well attended. At the morning service, in the Parish Church, the choir sang the anthem "In Jewry is God known" by Dr. J. C. Whitfield; this with the Kyrie was all the extra music rendered. The Easter meeting was not largely attended; but it was a very practical and harmonious one. The Wardens reported that, on account of having to repair the Rectory, they had not been able to carry into effect the resolution of last year respecting the shingling of the Parish Church. It was decided to proceed with this work as soon as possible, and also to paint both the Parish Church and the Church at Stanley. The meeting pledged itself to make up the deficiency in the Rector's stipend, caused by the reduction of the grants. And when we add to this that two new stoves have been lately put into the Church, it will be seen that the people of this old Parish are stirring to some purpose. Everyone present realized that it would tax them heavily to accomplish all this, but they were resolute in their determination that it should be done. Messrs. H. A. Smith and James Casey were elected Wardens, and H. A. Smith and J. Bond, Delegates to the Synod.

MAITLAND.—We regret very much to learn that Capt. James Allan, of Maitland, who in the early part of the winter suffered shipwreck off the coast of England, escaping with his life, but with the entire loss of his valuable ship, has recently met with another misfortune. In a storm at sea, while giving orders to his men, he was thrown from the house of his ship to the deck, breaking one of his legs in two places. Until he reached New York, fifteen days after the accident, he was without surgical assistance. The latest reports, however, say he is doing well. Capt. Allan is one of the kindest hearted of men, a aid one of the most generous Churchmen the Parish of Maitland has ever been blessed with. Such men are indeed few and far between. We deeply sympathize with our friend in this, as in his many other afflictions, and hope that he will be speedily restored to health. His esteemed wife, who is also a faithful Churchwoman, has our deepest sympathies. We were pleased to see the familiar face of Capt. McArthur in church Sunday week. The history of those terrible forty-six days spent in open boat in the Pacific Ocean, with his wife, two young children, and several of his crew, all famishing, and some dying for want of food and water and through exposure, will ever stand prominent amongst the annals of shipwreck, and can never be thought of by his friends without a shudder. We believe, if not the last, at least almost the last time Capt. McArthur was in church at Maitland, a short time before he set sail in the ill-fated ship "Milton," something over two years ago, he partook of the Holy Communion. It was pleasing to see him repairing to the same blessed ordinance the first time he entered the church, after his return, we might almost say, from the very gates of death. But still more pleasant was it to hear him affirm, in his own manly tone of voice, that not to any bravery or skill on his part was to be attributed his safe return, but to the guiding hand of Him who is the "Ruler of the seas," and who, in answer to their daily prayers, sent the favourable breezes that wafted his frail boat to the land with its freight of famishing and dying humanity. Such evidence of a living faith are indeed cheering. We are happy to say that the Capt. is looking well, and that his wife, who is still in San Francisco, is gaining strength rapidly, but we feel sorry that he is going to leave us in a week or two, to make his home in California. He and Mrs. McArthur will be much missed out of our little village congregation, which, I am sorry to say, is, through emigration, gradually growing smaller. One of the men who died, Geo. Ettinge, was a parishioner belonging to the Five Mile River congregation.

WINDSOR.—The Rector of Windsor acknowledges from Boston the receipt of the following note:—"I enclose \$2 (two dollars) for your new Church, with many regrets that I cannot send a great deal more." Yours sincerely, L."

The Rector is very grateful for the above, and sincerely hopes that many will follow the good example here set.

TRURO.—Easter Day here was dull. Neither walking nor weather offered much inducement to people to go out. Nevertheless, the congregations at St. John's Church were very large. The Services were bright and hearty; and many beautiful plants in bloom, and cut flowers, some very handsome ones being from the green house of Mr. O. C. Cummings, were tastefully arranged in the sanctuary and chancel. Twenty-eight communed at the early Service, and thirty-two at the mid-day, making in all sixty communicants. The total amount of the offertories was over forty-three dollars, being better by more than thirteen dollars, than any ever received in one day in St. John's Church, except that received on the day of the opening of the new Church. Geo. Reading, Esq., and D. H. Muir, M. D., are our Church Wardens for this year; and Geo. Reading, Esq., and Jus. Odell, C. E., our delegates to the Diocesan Synod.

ALBION MINES AND NEW GLASGOW.—Easter morning looked more like Christmas as regarded the weather, nevertheless 45 of the faithful partook of the Easter Feast at the Holy Table. Callas, camellia, geraniums, cinerarias, (in pots and cut)

graced the altar and the Font, thanks to Mrs. Poole, Mrs. Hoyt and others. Our old friend Mr. Buckland happened to be here and took his place at the organ again. At the Easter meeting Messrs. J. Rutherford and G. G. Carritt were elected Wardens; Messrs. H. S. Poole and J. Rutherford were chosen Delegates to the Diocesan Synod, and Messrs. A. O. Pritchard and Dr. Chandler Crane substitutes; Mr. Blenkinsop was put on the Vestry, vice Mr. R. Willis now living in Montreal. Committees were appointed to get the Church painted and the windows in the nave remodelled and fitted with rolled cathedral glass, and to appoint an organist and endeavour to improve the singing.

FALMOUTH.—The two places of worship, which stand at either extremity of the great dyke of Falmouth, were each attended twice on Good Friday by the several congregations. The three hours' service held in both places seems to have produced good impressions on those who took part in it. On Easter Day St. George's Church was decorated with flowers. At the meeting for business on Easter Monday, the usual parochial accounts were successfully gone over. The Rector was requested to give orders and dimensions for a new altar table. It was resolved that subscriptions be conducted in the parish and through the Diocese to put in a memorial window to the late Dr. McCawley, to whom the Church in Nova Scotia owes so much. A meeting is to be called next week to take steps towards some external repairs. A series of lectures and readings is to be given in the recently purchased building in Lower Falmouth, for the purpose of raising funds for its repair and alteration.

LUNENBURG.—We are pleased to state that the Parishioners of St. John's Church, Lunenburg, decided at their Easter Meeting to elect the Rev. George Harris, late curate of Parrsboro, who has been ministering amongst us for the past month as our assistant minister. Mr. Harris has already commended himself to the people of Lunenburg by the zeal he has shown in his Master's work, and we pray that the Master may continue to bless his labours amongst us.

NEW GLASGOW.—The Easter meeting for St. George's was held on Thursday last. The same Chapel Wardens, Messrs. Drake and A. Carew, were re-elected; a warm vote of thanks being passed for former services. Mr. H. Townsend (the mover saying that Mr. Drake spared nothing for the service of the Church. The Rector considered Mr. Drake "the fly-wheel" of the work in New Glasgow. Thanks to Mr. Pritchard as Lay Reader and to Mr. Newton Drake as Organist were also given. Surplus, after paying rent, clergyman, and expenses, \$60. May the 9th was named for opening the new Church. Consecration cannot take place of course until all is paid.

PARRSBORO.—Some of the members of the Parish Church wishing to make a public, as well as practical expression of their esteem and regard for our late Curate, the Rev. George D. Harris, (who left us quite unexpectedly and removed to Lunenburg) held "an old folks concert on Tuesday the 11th, the result of" which is to enable them to present him with \$50. He has the best wishes of a large circle of warm friends, who regret deeply the necessity of his leaving.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's*.—The Lenten services in this church have been the same as those of last year, viz.: on Sundays, Holy Communion, Matins, and (instead of Evensong) a special service consisting of the latter part of the Communion Service, Lessons and hymns. The weekday services have been, Holy Communion on Thursday morning, special service on Wednesday evening, Evensong on Friday evening, Matins and Evensong on all other days, morning and afternoon, as usual. In Holy Week there was a celebration every morning till Good Friday, Matins at 9 a. m., and Evensong at 7.30 p. m. Good Friday, the church was hung in black, according to custom. The services on that day were, Litany and Meditation, 9.30 a. m.; Matins, Reproaches, Ante-Communion, and sermon at 11 a. m.; addresses on the Seven Words, 2.30 p. m.; Evensong and sermon 7.30 p. m. Sunday, March 19th, being the anniversary of Mr. Green's imprisonment in Lancaster Castle, the Priest Incumbent addressed the congregation on that subject. On Easter Day the usual festival services were held—Holy Communion at 8 a. m., Matins 10.15, Holy Communion 11 a. m., and Evensong at 7 p. m. The services throughout Lent were well attended, the congregations being largest of course in Holy Week. At the Easter Evensong the church was crowded, this service and that on the afternoon of Good Friday being each in its own way perhaps the most impressive ever held in the church. The Easter meeting was held after Evensong on Monday. The finances of the church are, on the whole, very satisfactory, the total income for the past year being over \$3,000. The delegates elected to the Diocesan Synod were, Lieut. Governor Haviland and E. J. Hodgson, Esq., with Major Freeland and Thomas Green, Esq., as substitutes.

DIOCESE OF FREDERICTON.

FREDERICTON.—*The Cathedral*.—The Easter

services at the Cathedral commenced with a celebration of the Holy Communion at 8 a. m., when 116 persons communicated. Hymn 373 in the Hymns Ancient and Modern, "I am not worthy, Holy Lord, that Thou shouldst come to me," was sung immediately after the consecration by the choir and congregation, all kneeling. The altar and font were adorned with exquisite flowers, the offerings of various members of the congregation. Appropriate Easter texts were placed on the walls of the chancel. The service at 11 o'clock was ushered in by the sweet carolling of the children of the church, who repeated once more the joyful words first heard on Easter morning so many hundred years ago, "Christ is Risen." The congregation was very large. A very earnest and impressive sermon was preached by the Coadjutor Bishop. Hymn 134, "Jesus Christ is risen to day, was sung after the consecration. There were 114 communicants at this service. In the evening every seat in the Cathedral was occupied. The sermon, full of good advice, encouragement and warning, was preached by the Metropolitan. The music at all the services was exceedingly good.

EASTER IN SAINT JOHN.—*Trinity Church*.—The altar linen used at the celebrations of the Holy Communion was presented as an Easter offering by a lady of the congregation, and is of remarkably fine texture, the monograms and other devices being of hand needle work. Probably no such altar linen has ever been used before in the service of the Church in New Brunswick. Easter offerings in the shape of memorial windows were made during Holy week, and were placed in the north aisle near the font. They are all of elaborate design and execution. On the north side the centre light is contributed by the Trinity Church vestry in memory of the late George Sweeny. The western light in the same window is commemorative of Mr. Thatcher Sears, one of the loyalists, and the eastern one was presented by Mr. John Sears, one of the present Wardens of the Church, in memory of Mr. John Bouchiere Sears. The small light at the eastern termination of the aisle is devoted by loving friends to the remembrance of the Rev. I. W. D. Gray, D. D., and to the glory of God. The music under the direction of Prof. Gubb was very good.

St. George's, Carleton.—Holy Communion was celebrated at 8 a. m. and 11 a. m., with a Sermon at the latter hour by the Rector, Rev. T. E. Dowling. At Evensong Rev. R. Mathers preached. There was no special music.

Fairville.—Service was held in the Church of the Good Shepherd in the afternoon.

St. Mary's Church was not decorated. There were services at 11 a. m. and 7 p. m. In the morning, hymns 138, 140 and 139 were sung, and Rev. Mr. Newnam preached from 1st Corinthians xv., 20. At 7 p. m., there was evening prayer, and hymns 149 and 9, together with the two Easter carols, "Christ is Risen" and "Welcome, Happy Morning," were sung by members of the Sunday School, assisted by the choir. Rev. Mr. Newnam preached from 1st Peter, ii., 24. Large congregations were present at both services.

St. Paul's Church.—There were two celebrations of Holy Communion, with an early children's service at 7.30 a. m. The Rev. Canon DeVeber preached at matins from 1st Corinthians xv. 51. The decorations depended here more on quality than quantity, and were most judiciously carried out. The floral cross on the reredos and that on the credence table were made up of white roses and looked remarkably pretty. On the re-table there were two vases of choice exotics their bright tints being thrown into relief by the Easter lilies at each end of the altar. Lillies, primroses and other flowers were grouped round the font. Willing hands prompted by loving hearts must have been busily employed on Easter eve, to so prepare the sanctuary for the festival. Evening prayer was said at 3 p. m., the Rev. F. S. Sill, preaching the sermon, which was based on Luke xxiv. 37.

St. Luke's.—This Church was very prettily garnished with Easter blossoms, there being some very effective combinations of choice exotics and beautiful buds. The Rector, Rev. L. G. Stevens, preached at both services—in the morning from I Thess. iv. 13, 14; and at the evening children's service from I Cor. xvi. 57. The congregation of St. Luke's were agreeably surprised at beholding the handsome Easter gift of a font of Italian marble, of exquisite design and finish. It is presented to the Church by Mr. and Mrs. James T. Kennedy.

Stone Church.—There were three services in St. John's Church, the Rector, Rev. Geo. M. Armstrong, preaching at each. At 11 there was morning prayer, and the celebration of the Holy Communion. At this service the largest number who ever took the sacrament at one time in the church received it. The Rector preached from Romans viii. 11. At 3.15 p. m., a children's service for the scholars of the Sunday School was held, when there was singing by the scholars, and Rev. Mr. Armstrong addressed those present, basing his remarks on Mark v. 41. Mr. Armstrong also preached in the evening from 1st Thessalonians iv. 16, 17 and 18.

THE ladies of the Church of England Institute are holding a Fancy Sale and High Tea in the rooms of the Institute to-day. The Reading Room will be thrown open. Cookery *a la* Miss Munroe and a pleasant evening may be anticipated.

MONCTON.—Churchwardens, Hon. Judge Botsford, Geo. Taylor, Esq.; Delegates to Synod, J. A. McLean, Humphrey Gilbert.

SHEDIAC—Church of St. Martin in the Wood.—A great change appears to have come over this Parish during the last few months, a change which has evinced itself in the numerous attended services. All through Lent there were extra services, and in Holy Week one daily with sermon. Oftentimes the Church was nearly filled even on week days, and on Sunday was beginning to realize that our Church accommodation is not sufficient for our increasing congregations. The week days offertories in Lent were for the Diocesan Church Society. After the, to us, unusual solemnity of Holy Week, Easter Day was appreciated as, perhaps, it had never been before. Our Church was very prettily decorated with choice flowers, and the services were bright and hearty, the music and responses being unusually good. More than 40 communicants partook of the Holy Eucharist. The offertories for the day amounted to nearly \$28.

WOODSTOCK.—At our Easter Meeting, W. F. Dibble and Z. D. Ketchum were elected Church Wardens, and Vestrymen as follows:—James McCoy, Auditor; Charles W. Raymond, Vestry Clerk; W. M. Carnell, Richard Cluff, G. Randolph Ketchum, Abner Ball, J. C. Winslow, and C. T. Perkins; Charles W. Raymond and W. F. Dibble, delegates to Synod, and W. M. Connell and Abner Ball substitutes; W. F. Dibble and W. M. Connell, delegates to the Diocesan Church Society.

ST. STEPHEN.—Christ Church.—The Easter Services were bright and hearty in contrast with the sombre character of Lent. The chancel was beautifully decorated with flowers, a cross of English primroses, with a centre of white carnations and achainers, filled the centre panel of the altar cloth. The musical portion of the services was very heartily rendered, and the earnestness and attention of the large congregations was very noticeable. The parishioners, as a token of their affection for the Rector, presented him with a new surplice, a silk hood and white and crimson stoles. To Mrs. Rushton they gave a very elegant cake basket. The prosperity of the Church has increased very much of late years. Sunday, the 16th, was the tenth anniversary of the Rector's connection with the Parish, and in thanking the Great Head of the Church for all His mercies, we pray for the continuation of the good feeling and affection between pastor and people.

NEWCASTLE.—As usual at Eastertide St. Andrew's Church was very tastefully decorated. The altar, vested in white and red, was adorned with vases of cut flowers, and at the back was an illuminated text, "Jesus lives, Alleluia." The Rood Screen was beautifully ornamented with geraniums in pots arranged along the top, in the middle being a floral cross; below was an illuminated text, "Alleluia, Christ is risen, Alleluia"; around the three arches of the screen, in white letters on blue ground, ran the words, "As in Adam all die, even so in Christ shall all be made alive." On the lectern and at the back of the pulpit were two more floral crosses. A new pulpit banner of white satin, beautifully painted, was the gift of one of the ladies of the congregation. The font was covered with plants, flowers and mosses. Four services were held in this Church on Easter Day, all of which were well attended.

ST. ANDREWS.—Easter tide.—The floral decorations on Easter Day in All Saints Church were beautiful. At the celebration, 8 a.m., the communicants were nearly double the number on any such former occasion. Both at the morning and evening services the congregations were very large, the offerings amounted to about \$100. Great pains had been taken by the choir by way of preparation, and the result was shown in the efficient manner in which their duties were performed. At the meeting of the parishioners on Easter Monday, the accounts of the Vestry Clerk were submitted and found to be in a satisfactory state. A committee, lately appointed with reference to the erection of a spire on All Saint's Church, made a favorable report. This work, there is reason to hope, will be completed during the ensuing summer. Mr. G. D. Street and the Hon. B. R. Stevenson were re-elected Church Wardens. The names of the Vestry men remain the same as last year, with the substitution of the Hon. R. Robinson and Mr. Henry Osburn in the place of two former members. Messrs. G. S. Grimmer and Henry Osburn were chosen representatives to the Synod, and Messrs. T. T. Odell and G. F. Stickney substitutes; the Hon. B. R. Stevenson and Mr. Henry Osburn were elected Lay Delegates to the Diocesan Church Society.

PRINCE WILLIAM.—During Holy Week and Easter the Rector of St. Clement's Church, Prince William, (York Co.) Rev. LeBaron W. Fowler, was unable to hold any service, being quite ill with an attack of rheumatism. On Easter Monday the parishioners, in consideration of Mr. Fowler's illness, decided not to hold any meeting in the

Church, but to allow the officers, of last year to remain in power. The Wardens are Thomas Jones and James Henry; Delegates to the Synod—Alexander Fraser and Andrew Gattley; substitutes—James Henry and Thomas L. Fraser. A meeting of the corporation was held at the Rectory and the usual business transacted.

DIOCESE OF MONTREAL.

(From our own Correspondents.)
MONTREAL.—The latter part of Lent has been utilized to a very profitable extent spiritually pretty generally throughout the diocese. The services in the evening in the Cathedral, where Canon Baldwin brought all his fervor and devotion to bear on the matter of personal religion, were largely attended. So were the services in St. John the Evangelist Church. But in this the number could not be fairly estimated by looking at any one service, for on some days there were three services, and it was not expected that the same worshippers would be found at the three.

On Good Friday, the ceremonies were most impressive in all the Churches. At the churches with surpliced choirs, the choristers did not wear surplices, and the psalms, responses, and litany were recited instead of chanted, as usual.

Easter Sunday.—We need not say anything, at least not much, regarding full churches on this "Queen of the Feasts." Full congregations were ever seen on this occasion even in our Church's coldest time. We look for it both from custom and also because the rubrics put the day very prominently forward, and our expectations are generally satisfied as to attendance everywhere; but especially in the city. Here, in respect to doing honour to the day by floral decorations and special music, three churches were prominent, St. James the Apostle, St. John the Evangelist and St. Martin's. It would be hard to say which excelled, and perhaps it would be wrong, for such things are not done but for the greater honor of the day. In these, however, skill and wealth, tho' of the latter St. John's has little) produced great effectiveness in the decorations. The services were fully choral in the three.

(Continued on page 6).

DIOCESE OF QUEBEC.

(From our own correspondent.)
QUEBEC.—At the special Easter services the congregations were large and the responses and singing very hearty.

In the Cathedral, the Lord Bishop preached. There was a good attendance. The special musical celebration of the festival was not held this year, in consequence of the organ having been removed to make way for the new instrument. The offertory, which was a large one, was given to the Rector.

In St. Matthew's Church the attendance at all the services, as well as the number of communicants, was very large. The musical services, under the direction of Mr. Martin, organist, were very impressive. The floral decorations of this pretty church, especially those of the font, were very much admired.

The same large attendance both at the celebration of Holy Communion and at the other services was observable also at St. Peter's Church. The floral decoration of the font and the Easter salutations which adorned the walls, as well as the coverings of the pulpit and altar were very pretty. The musical portion of the services was very creditable alike to Miss Andrews, honorary organist, to the ladies and gentlemen composing the choir, and to those who kindly assisted them.

In St. Paul's and St. Michael's similar hearty services were held.

At the annual meeting of the Cathedral Vestry, the Rev. G. V. Housman, the Rector, presiding, James Dunbar, Esq., Q. C., was re-elected Rector's Churchwarden, and E. J. Hale, Esq., re-elected Churchwarden in charge of the Poor Fund. The following gentlemen were elected members of the Select Vestry:—The Hon. H. G. Jolly, M.P.P., R. H. Smith, R. R. Dobell, Thos. Beckett, Dr. Parke, W. D. Campbell, J. V. Gale, R. D. Turner, W. G. Wurtele, J. J. Foote, F. Holloway, and E. A. Jones.

Trinity Church.—The Rev. R. Ker occupied the chair, and Mr. S. Kennedy acted as Secretary. Mr. George King was re-appointed Rector's Warden and Mr. J. H. Richardson was re-elected People's Warden. Sidesmen.—Messrs. Charles Knowles, T. Argue, R. Wilkinson, Gus. Boomer, James Kelly, H. Young, H. Griffith, and S. Mitchell.

St. Peter's.—The accounts of the Wardens were considered very satisfactory, showing an increased number of subscribers, a wiping off of all old indebtedness, and an addition to the Endowment Fund. Mr. E. T. D. Chambers was re-appointed Rector's Warden, and Mr. P. A. Maingy was elected People's Warden. Sidesmen.—Messrs. T. Holt, Alex. Edgeley, Isaac Hookes, B. Gale, W. Elliott, and W. Dupont.

St. Matthew's Church Easter Vestry Meeting.—Hon. George Irvine and W. H. Carter, Esq., were re-elected Church Wardens.

WATERVILLE.—As you have expressed a wish to obtain occasional reports from County Missions, I am happy to be able to give a most encouraging

account of our affairs. St. John's Church is out of debt and has a small sum to her credit. Our Vestry-meeting passed off harmoniously and hopefully; for several important improvements were suggested and referred to committees to report and act upon at the prop. time. A resolution was passed unanimously welcoming the Rev. Mr. Stevens to the Incumbency of St. John's Church, and expressing a wish that it might be permanent. W. E. P.

Easter-Monday, 1882.

DIOCESE OF NIAGARA.

(From our own Correspondent.)
HAMILTON.—The triumphant Festival of Easter was heartily observed here. All the churches were beautifully decorated and well attended. In each there was an early celebration of the Holy Communion in addition to the usual Administration after Morning Prayer: In Christ Church Cathedral the offerings amounted to \$625, besides the alms for the poor, and the Sunday School children's offerings at the Easter Service in the afternoon. The Rector, Rev. C. H. Mockridge, was, we regret to say, suffering from a severe cold and was able to take but little of the service. The Bishop preached in the morning and Canon Carmichael in the evening.

DIOCESE OF ALGOMA.

The Missionary Diocese of Algoma, as is very generally known, was formed in the year 1873, when the Provincial Synod assembled at Montreal, appointed the late Dr. Fauquier as its first Missionary Bishop.

The Diocese covers an immense area, some 800 miles in length and from 150 to 200 miles in width. It embraces the north shores of Lake Huron and Lake Superior, the Manitoulin Islands, and the Muskoka, Parry Sound and Nipissing Districts.

The entire population of the Diocese is estimated to be about 75,000, of which number about 10,000 probably are Indians, the remainder white settlers. The white settlers occupy the Muskoka and Parry Sound Districts, and have large settlements on the Manitoulin and other Islands north of Lake Huron. They also people the towns of Sault Ste. Marie and Prince Arthur's Landing. The Indians (all of the Ojebway tribe) are scattered in small settlements to the north of Lake Huron, and roam undisturbed in the wilds north of Lake Superior.

The Muskoka and Parry Sound Districts contain about three and-a-half million acres of land, a large proportion of which is fit for cultivation. The population is at present about 27,000, and two and-a-half million acres are still unoccupied.

The central town of the Diocese is Sault Ste. Marie, at the south-east extremity of Lake Superior. The pro-Cathedral is the little church of St. Luke's. The Bishop's residence is a fine stone house, built at an expense of \$6,000, by a lady whose name is not known. At Sault Ste. Marie also are the two Indian Homes—the Shingwauk Home, with accommodation for seventy Indian boys, and the Wawanosh Home, for twenty-six Indian girls. Both these Institutions are now in active operation.

There is at present no direct communication between Sault Ste. Marie and the Muskoka District. The only way in summer is to go through Collingwood and Orillia in the Toronto Diocese, and in winter a circuit of some six hundred miles has to be made in order to get from the one place to the other. This difficulty will be obviated so soon as the proposed railways are constructed.

When the Bishop of Algoma first entered upon his work his staff consisted of seven clergy; now there are fifteen. When he commenced his work there were but nine church buildings; now there are forty. When he commenced there were only about fifteen Mission Stations; now there are about ninety.

At the time when the late Bishop took charge of his Missionary Diocese, the annual expenditure was about \$4,500. This last year the whole expenditures, including the salaries of the Bishop and his clergy, and the erection of several churches, amounted to about \$13,000. Of this \$13,000, about \$7,000 was contributed by the great societies in England and English friends. The remaining \$6,000 was raised in Canada.

The Diocese of Algoma has never been in debt, and has at the present time a balance standing to its credit.

During the year ending September 30th, 1881, the following amounts were contributed by the different Dioceses, in addition to paying their quota towards the Bishop of Algoma's salary and helping the Indian Homes:—

Huron Diocese, \$64.65; Niagara, 734.20; Toronto, 404.99; Ontario, 524.99; Montreal, (for 1880), 302.45; Quebec, 333.95; Fredericton, 114.30; Nova Scotia, 223.00; Central Board of Missions—amounts paid in by the above Dioceses. This includes over 600.00 paid in by Huron Diocese, 1,054.59.

A large increase is required in the number of clergy and church buildings, the present number being entirely inadequate to meet the wants of the constantly increasing settlers. Some of our Missionaries minister to as many as six or eight townships; others have a hundred miles of coast to travel over.

May God bless and prosper our Missionary Diocese, and stir up a fresh spirit of zeal, earnestness and liberality in dealing with this, the child of the Church in Canada.

"THU THIRD DAY HE ROSE AGAIN FROM THE DEAD."—CHURCH CATECHISM.

No human eye beheld Him rise
Who was the World's Great Sacrifice;
No human hand dare break the seal,
That Grave's deep mystery to reveal;
But Angel eyes and Angel hands,
Saw and removed Death's swaddling bands.
Triumphant over all His foes
The sunlight of the world arose!
And dreaded Death, robbed of his pow'r;
Bewailed the triumph of that hour,
That happy morn that dawn'd so bright,
Preceded by the light of light.
He arose and shed His beams abroad,
Th' Incarnate, Mighty Son of God!
O'er all He shed His radiance bright;
That in His light they might have light;
O'er the dark tomb His rays He shed
To cheer the dying and the dead.
That light shall penetrate the mind;
The weary-hearted peace shall find;
The mourner wipe the falling tear;
The grave is hallow'd,—He was there,—
And sweet is that unbroken sleep;
They smile in hope who first did weep.
Oh! may we, dear Lord! rise with Thee,
From sin's dark grave rise gloriously!
And, following, with Thee as our guide,
Heedless that foes or fools deride,
While Angel hands the stones remove,
Oh! give us new hearts soft to love!
WINDSOR, APRIL, 10th, 1882. SENG.

MADemoiselle ANGELE.

CHAPTER VIII.—Concluded.
"It is for Mere Coic. You know, father, I have spoken to you about her. She is old and left unprovided for. Her two daughters would have to go into service. They are accustomed to a home of their own, and one is a little deformed. It would be hard for them. Then, there is a tie between us."

As the general opened his mouth to give utterance to a long exclamation, she put her arms about his neck.

"If you knew all, papa you would admire my necklace. You would not wish one pearl of it otherwise. You see," she went on, with a little gasp, "la mere Coic is so learned in herbs. The good people about will not need a doctor when she has her shop."

"I do like it—your pearl necklace," said the general, passing the back of his hand over his eyes.

"And she will look so well—a picture!" Angèle went on, addressing Eugene. "Cannot you see her, with her big cap, against this background of wooden drawers and bottles, listening to the villagers' ailments, giving advice, weighing out doses in her scales? Are they not pretty—my scales?"

"They are too pretty. It is all too pretty," he answered smiling; "it is too much. You are like the beneficent fairy. You do not know where to stop—you overwhelm with your gifts."

"Do you not think she will like the new home I have prepared for her?" asked Angèle, her face falling.

"She will be dazzled by the luxury and completeness of it at first. She will scarcely know what to do. You must expect that she will have to pull it about and make it a little uglier, before she can feel completely at her ease in it."

Angèle cast a debating glance about her; then she said, looking at the paintings on the wall, "The pictures will make it seem home-like. I feel as if I could never do enough in reparation. I think she will be happy here," she went on, after a pause. "If I am a bit of a prophet, I wager this shop will be like that of the barber's, you know, in the Middle Ages—a rendezvous for all the gossip; and poor Pere Coic's pictures and genius will often be the theme of conversation."

As she continued speaking in her bright, incisive voice, the general installed himself in an armchair by the fire, stretched out his legs, and began to doze. Then the lovers talked in whispers, Angèle bending over the counter, Eugene on the other side, sitting in a low chair, holding her hands. She did most of the talk; he listened, watching her, with the misty sense of happiness at its height. In the twilight, the fire lit up her hair, her pure young forehead, the white draperies about her throat, the flame played upon her eyes.

"Pere Coic had queer notions of painting, all the same," said Eugene, smiling, as he looked up at the walls where the pictures hung.

She looked up also, a little smile upon her lips— one of her new smiles. "I never see one that I do not feel as if I do when I come upon a wayside cross—I am inclined to pray."

"To pray!" he repeated.
"Yes; and when I think of Pere Coic he always appears with something like a halo round his poor, shabby head."

Meeting Eugene's puzzled expression of countenance, she smiled, although two big tears were in her eyes. Disengaging one hand from his clasp, she flicked them away. "They bring my old self before me," she resumed, in her ardent voice. "I see myself as I was before that terrible day at the churchyard—so thoughtless, so hard; and—and I know if we had married, you would have been unhappy. I should have dragged you down—dragged down your art. When I think of it a fear seizes me, as if I were on the brink of a precipice."

Eugene uttered an exclamation, and tried to seize her hand; she evaded him, and put it gently on his head.

"Yes, my *bien aime*, you know it would have been so," she said, letting a smile of gold drop upon him through her tears.

The Church Guardian,

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CANDIDATES FOR HOLY ORDERS.

The Executive Committee of the Diocese of Nova Scotia, acting under instructions from the Synod and with the approval of the Bishop, now occupies a very responsible and highly important relation to Candidates for Holy Orders.

It has been felt, we believe, by the Bishop and others, that it would be much more satisfactory both to His Lordship, the candidate himself, and the congregations of the Church, in one of which he is to minister, if the Executive Committee, consisting of the Bishop, nine clergymen and nine laymen residing in various parts of the Diocese, or at least a majority of them, shall be satisfied with the testimonials the candidate is able to furnish, as to moral and religious character. All must recognize how important it is that those who hold office in the ministry of the Church shall be free from even the suspicion of immoral or irreligious living; and it is equally important that those who would enter the sacred ministry shall be men whose outward lives will bear the fullest investigation. While in the past the Bishop has himself endeavoured in every way possible to find out the fitness of a young man applying for admission as a Candidate for Orders, and while afterwards such safeguards as the certificate of the President of the College, and the reading of the *Si Quis* openly before the congregation in the Parish Church of which the candidate is a member, have been invariably attended to, yet it is felt that additional safeguards are required. Our namesake of New York has recently published the ordinary methods by which a young man can secure in the American Branch of the Church admission into the ministry. And in order that our readers may see how numerous are the conditions imposed, we publish the Canons bearing upon the subject as given by our contemporary. They are as follows:

1. Title I., Canon 2, Section 2, Paragraph 1 says: "Every person desiring to be admitted a Candidate for Holy Orders is, in the first instance, to consult his immediate spiritual Pastor or Rector," etc., etc.
2. Paragraph 2 of the same Section of the same Canon says: "If counselled to persevere in his intention, such person shall then, with letter of approval and introduction from the Pastor or Rector, personally, if possible, or by letter, give notice of his intention to the Bishop of the Diocese," etc., etc.
3. Section 3, Paragraph 1, says: "The Postulant for admission to Candidature may at any time, after application to the Bishop duly made, apply to the Standing Committee of the Diocese for recommendation to the Bishop for admission as a Candidate."
4. Paragraph 2 of the same Section says: "In order thereto, he shall with his application lay before the Committee testimonials in the following words: 'We, whose names are hereunder written, testify from our personal knowledge and belief, that A.B. is pious, sober and honest; that he is attached to the Doctrine, Discipline and Worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.'"
5. Section 3: "Such testimonials shall be signed either by the Rector and a majority of the Vestry of the Parish or Congregation to which the Postulant may belong . . . or . . . by at least one Presbyter and four respectable Laymen, Communicants of the Protestant Episcopal Church.

6. Section 4: "The Standing Committee shall be sole judge of the propriety of receiving testimonials signed by others than a Rector and Vestry."
7. Section 5: "A majority of members of a Standing Committee having the requisite personal knowledge of a Postulant for recommendation, may, at the discretion of the Committee, dispense with the presentation of testimonials by a Rector and Vestry or by others of the Clergy and Laity"
8. Section 6: "The Standing Committee on the receipt of such testimonials, or, in its discretion, on the personal knowledge of its members, being duly satisfied that there is not sufficient objection on grounds either physical, intellectual, moral or religious, may proceed to recommend a Postulant for admission to Candidature, by a Certificate bearing the signatures of a majority of all the members of the Committee, and addressed to the Bishop of the Diocese in the following words: 'Same as from Vestry given above.)"
9. Section 4, Paragraph 1: "Upon receipt of a certificate from the Standing Committee, recommending a Postulant for admission to Candidature, the Bishop shall require such Postulant to make signification of his intention, whether it be to become a Candidate for the Office and administration of a Deacon only, or to be a Candidate for the Priesthood also."
10. Paragraph 2, same section: "If the Postulant desires to be Candidate for the Priesthood . . . he must lay before the Bishop a satisfactory Diploma, or other satisfactory evidence, that he is a graduate in Arts; . . . and if, the Bishop be not fully satisfied . . . he may remit the same for consideration and advice to the Standing Committee of the Diocese."
11. Section 8: "In any case when the Standing Committee is the Ecclesiastical Authority of the Diocese, such Committee shall be competent to receive and do all assigned to the Bishop in Section 3, Section 4 and Section 6 of this Canon."
12. Canon 3, Section 1, Paragraph 1: "The superintendence of a Candidate for Holy Orders, and direction of his theological studies, pertain to the Bishop of the Diocese."
13. Paragraph 2: "In a Diocese, vacant or otherwise Canonically under the Ecclesiastical Authority of the Standing Committee, the Clerical members of such Committee shall exercise said superintendence and direction."
14. Section 5, Paragraph 1: "Every Candidate for Holy Orders shall report himself to the Bishop, personally or by letter, once at least in every three months," etc., etc.
15. Canon 4, Section 4, Paragraph 1: "There shall be assigned to every Candidate for Priest's Orders, three different Examinations, at such times and places, as the Examining Chaplains shall appoint."
16. Canon 6, Section 4, Paragraph 1: "No person shall be ordained Deacon in this Church unless he be recommended to the Bishop for Ordination by the Standing Committee."
17. Paragraph 2: "In order to such recommendation, the Candidate must lay before the Standing Committee testimonials from the Minister and vestry of the Parish or congregation of which he is a member, or from the Vestry alone, if the Parish be vacant. . . . in the following words: (Here follows the Testimonial.)"
18. Paragraph 5: "The Standing Committee, on receipt of such testimonials, may, at a meeting, duly convened, a majority of all the Committee consenting, proceed to recommend the Candidate for Ordination, by a Testimonial addressed to the Bishop of the Diocese, in the following words: 'We, whose names are hereunder written certify that A. B. hath laid before us satisfactory testimonials that, for the space of three years last past, he hath lived piously, soberly, and honestly, and hath not written, taught or held anything contrary to the Doctrine or Discipline of the Protestant Episcopal Church, and moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons,' etc. This Testimonial shall have the signature of all consenting to it."
19. Canon 8, Section 4, Paragraph 1: "No person shall be Ordained a Priest in this Church, unless he be recommended to the Bishop for Ordination by the Standing Committee of the Diocese for which he is to be Ordained."
20. The Ordination then takes place, at such time and in such place, as the Bishop determines.

THE CHURCH'S IMPERFECTIONS.

We are all so ready to find fault with the Church of which we are baptized members and to which we owe allegiance; we see in her, as we suppose, so many imperfections, and then we cannot resist on every convenient (and sometimes inconvenient) occasion, publicly pointing them out; forgetting or overlooking altogether that probably the fault lies with ourselves and not with the Church; or forgetting or overlooking again that even if it should be in the Church much of the blame may very properly belong to ourselves. We are all too quick to see her blemishes and too little disposed to work manfully to remedy any evils which may exist. No doubt the Church (her members we mean) is imperfect, but did not our Blessed Lord say that she would always be so while militant here on earth? Still, we should do all in our power by

faithful living and by earnest working to make ourselves and the members generally better, and not spend our time grumbling and faultfinding, and in criticisms alike injurious to ourselves and others.

Our esteemed contemporary, the *Living Church*, has got hold of a chronic complainer, and treats him after this wise and sensible fashion:—

And Mr. Marigold has written. He is of a troubled mind, and as to these things among others,—"The Church is so far from what it ought to be, it is so full of imperfect people and opinions and practices." Certainly, Mr. Marigold, but this need not trouble you so long as you are trying to do your whole duty to God and man. The Church is far from what it ought to be, no doubt of it. But when was it ever otherwise? It was so of old time. It was so when Jesus lived at Nazareth, and preached in Galilee, and yet He did not leave the Church. He never spoke evil of it. He honored it. He despised none of its laws, and neglected none of its observances; was an habitual attendant upon its Services—"As His custom was, He went into the Synagogue on the Sabbath Day." The Church was, indeed, far from what it ought to have been, and yet He never thought of leaving it, but was content to suffer all things for it, that He might sanctify and cleanse it.

But Mr. Marigold says, "I can't work heartily for the Church while it remains so full of imperfections." But that is just what both Christ and His Apostles did. The Church in St. Paul's day had plenty of bad people in it, and yet he went right on, giving up everything for it that men usually hold most dear. He evidently never dreamed of leaving the Church because it had in it wrong people and opinions and practices. Mr. Marigold, you forget that if there were a perfect Church on earth, it would be one made up of the inhabitants of other worlds; the very moment that you joined it, it would cease to be a perfect Church. But you say—"Is it my duty to stay in a Church that allows so many things that I cannot approve of?" Certainly, it is not necessary that you should approve of everybody and everything around, in the Church or out of it. There are countless things around them in the world, which Christian people cannot approve of. It is not at all to be supposed that they would. There are countless things which God sees all the time, which He does not like, nay, hates; and yet He does not destroy the world. There is that in us all that He cannot approve of, and yet He suffers us and keeps on trying to make something of us and out of us. But, speaking of things that he does not like, Mr. Marigold says, "For one, I cannot tolerate these things." But how can you help it? You should be more tolerant. You would be more comfortable and happy if you were, and a better Christian, too. If the Lord tolerates those even who dishonor Him, we ought to tolerate brethren and fellow-Christians, whose chief misfortune is that they are not as wise as we are. Abraham, the father of the faithful, was taught to tolerate even a pagan Gentile. At least, the story is, that he was sitting by the door of his tent, one day, when an old man, stooping and leaning on his staff, drew near. Abraham invited him into his tent, and set before him meat. Observing, however, that he invoked no blessing, Abraham asked him why he did not worship the God of Heaven. He said, "I worship the fire only, and acknowledge no other God." Thereupon, Abraham thrust him from his tent, and in anger drove him from his door. But God called Abraham, and asked him for the stranger. Abraham said, "I cast him out because he would not worship Thee." But the Lord said, "I have suffered him these three score years, though he has dishonored Me, and could'st thou not have suffered him for a night?" So Abraham, we are told, ran after the old man and brought him back, and entertained him courteously, and instructed him as to the nature and worship of the one true God. The moral is obvious.

NOTES ON THE CHRISTIAN YEAR.

By REV. G. OSBORNE TROOP.

NO. IV.

Following the computation of the present Archbishop of York, our Blessed Lord made His meekly-triumphant entry into the Holy City on Sunday, the 10th of Nisan (April 2nd), in the year 30 of our era. Accordingly, the Sunday before Easter—at whatever date Easter may occur—is, as we have seen, called Palm Sunday. To each day of the Great Week which Palm Sunday begins, we may almost with certainty allot its peculiar events. On the Monday Christ pronounced His solemn curse upon the unfruitful fig tree; and in clearing the Court of the Temple of those who had made it a "den of thieves," He repeated at the close of His ministry the same great authoritative act which had marked its beginning. On Tuesday He uttered the terrible denunciation of woe to the "Scribes and Pharisees, hypocrites" recorded in the 23rd chapter of St. Matthew, and also the sublime discourse relative to the destruction of Jerusalem, His own second Advent, and the final judgment, found in the 24th and 25th chapters of the same Evangelist. Wednesday was spent by our Lord in retirement with the Apostles; but the day is marked by the bargain made by the traitor, Judas, to betray his Master unto the chief priests for "thirty pieces of silver." On Thursday the

little band were gathered about their Lord in the ever-to-be-remembered "upper-room." Within its hallowed walls the meek and lowly Son of Man in beautiful humility, girded Himself with a towel and washed His disciples' feet. Here by open announcement of His betrayal, He evoked the sorrowful question "Lord, is it I?" Here He gave the new commandment, "Love one another;" and, above all, here He instituted the Feast of Love by partaking of which all His children are drawn each to each and all to Him, in pure and holy love to their "great and endless comfort." Nor would we forget the gracious parting words of the 14th, 15th and 16th chapters of St. John, closing with the prayer so full of unutterable meaning in which the Son with uplifted eyes and heart held rapt communion with the Father.

This day is called *Maunday Thursday*, (*Die Mandate*) because our Lord then gave the new commandment, and because He instituted the sacrament of His most blessed Body and Blood with the command, "Do this in remembrance of Me." Until the latter part of the 17th century our English sovereigns were accustomed to wash the feet of twelve poor persons on Maunday Thursday, in commemoration of Christ's act of humility; and Blunt says that the custom was continued on their behalf by the Archbishops of York up to the middle of the last century. Since then a distribution of money and clothing to the poor has been substituted. For this distribution, which now takes place yearly at the Chapel Royal, there is a special service provided, called the "Office for the Royal Maunday," and the Bishop acting as Almoner, and his assistants are girded with long linen towels while giving the alms.

Of *Good Friday* Bunt nobly says: "This day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the day of His most Holy Passion." The Friday before the Passover was called the *preparation*, and accordingly the ancients applied the name of *Paraskeue* or *Parasceve* (preparation) to the Friday before Easter. It was also known in early days as *Holy Friday*, and the Anglo Saxons called it *Long Friday*. Its present beautiful name is many centuries old, and is peculiar to our English language.

Words are not needed to tell to reverent Christian hearts what we this day commemorate. Through its long hours are drawn ever succeeding scenes of agony and blood, until they close with the welcome calm of the rich man's new-made tomb. Let the formal, careless observer of this Lenten season but view his *unreality* in contrast with the deep, awful *reality* of the sufferings and death of Him "Who His own self bore our sins in His own Body on the Tree," and surely from a heart broken with shame and grief, there will rise up the pleading cry, "By Thine agony and bloody sweat, by Thy Cross and Passion."

"GOOD LORD DELIVER ME."

SERMON ON DIOCESAN MISSIONS, BY THE BISHOP OF MONTREAL.

(Continued.)

At the time I speak of that part of the country was not ready, but in a few years the people responded and the fruit to day is seen in the thriving rectories of Knowlton and Sutton, and a number of the most promising missions of the Eastern Townships. With a Bishop of our own, and Church institutions of our own, we made great progress in the course of the first ten years of our independence; we had large grants of money from the Society for the Propagation of the Gospel, but from the first it was well understood that these grants were given only to help while we were building up, and that they would be gradually withdrawn. That time has come, our Diocese is as a garden well planted, and it now remains that we should carry forward the work so well begun. It may be said of us in the past, "for the poor the Gospel has been preached," but now we are poor no longer and we are called to do on behalf of others, that which for a hundred years past others have done for us. The Society for the Propagation of the Gospel sends nothing more to the progressive work of the Diocese. It simply pensions certain of our older missionaries and as they die the grants will cease, what then is our duty? The city churches are all self-supporting and so are those in the country styled "Rectory." Of the rest, some largely help themselves and others need to be largely helped. Here we find our poor—the poor to whom (if Christ indeed be amongst us,) we are bound to preach the Gospel. In my annual visitation it is my great privilege to make acquaintance with those our poorer brethren in Christ, therefore I am able to tell you just in what their poverty consists. First, their isolation—they are off the main road, out of the way of men; few in number and much scattered. I visited such a settlement in the wilderness last summer. Crossing the Gajneau river from the mission of Wakefield I made my way to the township of Portland, a distance of 25 miles. Here I found a small settlement of our people, kindly, teachable, and most anxious for the services of the Church. In the hope of inducing a clergyman to visit them the settlers built a small log building, and within those humble walls the missionary has conducted the worship of God, doubtless to the soul's health of many of the people. But Portland never enjoys even at best more than a service once a month, and this service has hitherto been intermittent and

uncertain. Sometimes this out of the way station has been attached to one missionary centre, some times to another. At one time it was served from Chelsea, then for many months it was not served at all. Just now it is served from Buckingham. With the ministrations of Mr. Cunningham, the missionary at Buckingham, I am well pleased. He took his divinity course at our Theological College, and graduated with honors at McGill. He is now doing constant and good work in one of the most extensive missions of the Diocese. Besides the parent mission of Buckingham he serves Lockabar and Portland. The first two places are comparatively near together, and therefore can well be managed by one clergyman, but both these important stations must be neglected when Mr. Cunningham visits Portland. I will not say the road from Buckingham to Portland is a bad road—for there is no road. I went there under favorable circumstances at a good time of the year, and it was a trying journey. How Mr. Cunningham contrives to get there at all in spring and fall passes my knowledge. From Portland to Buckingham we travelled, first four miles on wheels, then ten miles by canoe and then twelve miles more on wheels. You will readily believe that farmers content to live in Portland are poor. Were it otherwise they would seek a better neighborhood nearer market. Poverty has no choice and must be willing to work on cheerfully, thankful for present mercies. These people, however, do not present the squalid appearance of the city poor. Their surroundings are not repulsive; there is no actual want; they have needful food and clothing, but they want more religious and educational advantages, and these their means do not allow them to supply. In this matter, such settlers as these have peculiar claims upon us; they are of our nation and church, and for the most part, descendants of those who first settled the banks of the Ottawa River. I have mentioned the church in the mission of Portland as poor in a two-fold sense, first, in the fewness of its scattered members and, second, in its actual lack of money. There are many settlements in precisely a like case; there are Thorne, Bristol, Mille Isles, North Gore and Arundel in the Ottawa district, and many others in different parts of the Diocese. Forty years ago we should have reported this to the Society for the Propagation of the Gospel, and that generous Society would have granted £100 for the support of the missionary, to be supplemented by some trifle gathered in the district supplied. But the present Bishop of Montreal and future Bishops may not appeal to British liberality. We are now an organized, independent body, with a synod of our own; we enjoy all the advantages of an adult Church; we have the full freedom of strong, vigorous, intelligent life. To whom then, if not to you, shall I (the chief pastor of the Church in Montreal) appeal on behalf of these sheep in the wilderness? And you will not turn a deaf ear; you dare not. Twice or three times every Sunday the church-going bell summons you to the worship of Almighty God; often in the weekday the open door bids you enter and rest awhile, rest from the cares and trials of life and meditate on the mercy of God and the grace of our Lord Jesus Christ in bringing to mankind the hope of eternal life. Here your infant children are admitted into the membership of the Church. Here at last you bring your dead, and hear spoken over them the words of faith and hope. The best, the holiest experiences of your life are connected with this building, and these services, are they nothing to you? Mere forms with which you could dispense without regret or loss? I know you could not hear unmoved such tales as your Bishop has to hear—a parent called upon to commit to the grave the body of his own child; aged men and women passing out of life without spiritual ministrations; children growing up without God and without hope; families mere toilers for the bread that perisheth. These and such as these, are the claims urged on you by settlers in remote districts. They plead for the crumbs which fall from the rich man's table, for indeed, dear brethren, if you be not liberal even the pitiful monthly service which seeks to keep alive the spark of Church vitality must be given up. The missionary cannot take these journeys without expense. The horse must be good, the vehicle strong and useful. There is necessary wear and tear in the missionary's mode of life and work. Some are blamed because they do not go further afield. If you could see the body of our missionaries as I see them, the amount of work they undertake and accomplish, you would be forward to help and encourage. But they are only men. There is a limit to strength and fortitude. The loss of a horse, sickness in the family, trials common to humanity, will break them down and tempt them (if not oblige them) to forsake their labors. Why is this? Ought they to be so quickly cast down? The why is soon answered. They have no means to repair their damaged estate, the mission fund has no means to succor them, and as I have known frequently, nothing remains for them but to leave the wilderness and endeavor in some more kindly quarter to enter upon fresh work. At the present time I have seven missions vacant. These are amongst the poorest in the diocese. I could get men to fill them (some I hope shortly to supply), but how can I offer them (at any rate the most distant and the poorest) to such men as you would like to see in the ranks of our clergy? I can no longer offer them the £100 sterling which was the missionary grant of former days. I need scarcely repeat that the salaries promised to our clergy are miserably small

—seldom more than \$600. The salaries (small as they are include both the grant from the Mission Fund and the contributions of the people. The first is tolerably sure; the last is often doubtful. I wish it were otherwise, but so far means have been devised for ensuring payment by the people. In some cases the missionary has been withdrawn, but our Executive Committee are unwilling to press this remedy too far. If the people are poor and cannot pay are they, therefore, to be without the Gospel? So we go on hoping and hoping, believing that help will come in God's good time.

(To be Continued.)

Correspondence.

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

"I AM NO SACERDOTALIST."

(To the Editors of the Church Guardian.)

SIR,—Why this reiteration of the above in Canon DuVernet's letter on Apostolic Succession? One is led by his seeming fear of the term, to fancy that perhaps he is somewhat of a Sacerdotalist after all. We have known men who have been preaching vigorously against Romanism, while all the time they were quietly moving thereto. Can there be anything like this with Mr. DuVernet? I fancy if we examine closely his views he will be found entitled to the dreadful name "Sacerdotalist," and if we take ex-Vice-Chancellor Blake's definition thereof, and I deem that Canon DuVernet is as much entitled to it as he has been in his life time to Puseyite, Tractarian or High Church, with each and all of which he has, I presume, and more than presume, been dubbed now and again. Mr. Blake defines it as holding to a divine origin for Episcopacy and Episcopacy necessary to a valid ministry—and such ministry necessary to true Sacraments—each of which logically follows one or the other, and Canon DuVernet's view comes down to the same thing. I think the Canon must be a Sacerdotalist in Mr. Blake's view and in the view of the ministerial association of Toronto, and I think he can be pronounced a Sacerdotalist if we take the definition of the Rev. Canon Bright, of Christ Church, Oxon, and which I give here at length, premising that with Canon Bright, Sacerdotalism and Priesthood are synonymous terms. "Any Christian Clergyman who really does admit that there is *one* act for which the presence of a person properly ordained is required, has committed himself to the principle of priesthood in the true sense of the term. If you believe only thus much, that there is *just one act*, we will say *only one*, of all the public acts of the Church, which a layman is not qualified to perform; but on the performance of which hangs very much of the Church's well-being, then you admit that the person who alone is qualified to perform that act, is for that purpose a priest of the most High God." Much more, and perhaps more strongly put, might be produced, but I think this will suffice. Canon DuVernet believes he has certain powers which others have not, and which cannot be obtained by Methodist or Presbyterian Ordination. He is therefore a Sacerdotalist. Let him not be scared by the name. Examined, scrutinized, it is not such a dreadful thing, or one that a minister need be going about declaring he is not. Let him take it and make the best of it. To him was said, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, committed unto thee by the imposition of our hands (i. e. the Bishop and he alone), whose sins thou dost forgive they are forgiven, etc." He knows it all. Doubtless he trembled when he received that high commission. Let him stand to his colors, regardless of whatever name may be hurled at him. Only let it be seen that there is Scriptural truth in the name, and therefore nothing to be ashamed of. If he takes Mr. Blake's definition, he is a Sacerdotalist; if he takes a definition from the opposite party he is found to be the same. What can he do? As to saying he does not limit the exercise of grace outside the Apostolic line, he says what the most extreme will admit. As for example, Dr. Ewer, of New York, in his last published conferences utterly repudiates the notion that heathens and sectaries are necessarily doomed, and are outside of the workings of grace. What more does Mr. DuVernet say, and wherein then does he differ on the question of Apostolic Succession from this eminent Sacerdotalist?

Finally, I ask, what does the reverend gentleman mean by a "lineal succession of Bishops"? Surely he must believe in a succession of Bishops such as all High Churchmen, moderate or advanced, believe, viz.: that no man can be made a Bishop except by such as were Bishops before him. If the order of Bishops are of divine ordering, then no one ordained in opposition to, or without them can be a lawful Bishop, Priest or Deacon, and their Sacraments can not be any more lawful than any layman's, and doubtless so Mr. DuVernet has preached again and again.

QUERIST.

"BIGOTRY" AND "PRUDENCE."

(To the Editors of the Church Guardian.)

SIRS,—Under the heading "Bigotry" and "Prudence," you draw attention to the fact that the Methodists provide that in their burying places no one shall officiate but ministers of their own denomination, and point out that this is not intolerance, as some would represent it, but only a regulation which they have a perfect right to make, and one which no one can justly take exception to. The Church of England has the same rule in regard to many of her churchyards and cemeteries, and the enforcement of it is often made a grievance. The right to do this none can question, but the wisdom of doing so is open to discussion.

In England, to which we are in the habit of looking for precedents, the law has of late been altered, and Dissenters are permitted to officiate in churchyards. Is not this better than having clergymen officiate at the funerals of Dissenters, burying with the full honors of the Church those who in life denied her teaching, and who died without being reconciled to her communion?

In this country where the division of families in religious belief is so great, difficulties often arise from the enforcement of the rule that the burial office shall be read by a clergyman of the Church. A clergyman has either to officiate at the funeral of a person who all his life refused his ministrations, or create a scandal by refusing to do so.

I contend that it would be far preferable to allow the ministers of the several denominations to officiate in our burial grounds, than for us to force our service on those who would prefer to have their own. The old idea was that those only who died in the communion of the Church should rest in consecrated ground, and the Church of Rome still adheres to it by refusing burial to those who die out of her communion; but the Church of England has abandoned it since the Reformation, and it is foolish to make difficulties about a theory which in practice we have long since abandoned.

In this country where there is no state connection, we are free to do as we see fit. Each Parish that has a cemetery can make its own rules, and the admission of Dissenters to officiate at funerals can be regulated, as the body owning the ground may from time to time desire.

I know a cemetery belonging to the Church of England, which has the following rules, "this cemetery will be open to all, and the ministers of all denominations shall be free to perform the last rites over the members of their respective denominations." "The Trustees shall have power from time to time, to alter, vary, repeal or add to, the above 'by laws.'" Thus the privilege is granted, and can at any time be taken away; meanwhile the privilege granted to Dissenters has been found a great relief to the clergy, has promoted good feeling in the community, and enables the Church by the enlarged patronage to maintain a respectable, and in all respects a well kept cemetery.

I certainly think it would be much better to open our churchyards, as is done in England, and in the case referred to; for at present the members of other denominations feel aggrieved at what they term our exclusiveness, and the clergy certainly have a grievance in being called on to officiate at the funerals of those who died in open separation from the Church.

Yours truly,

A CHURCHMAN.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

(To the Editors of the Church Guardian.)

SIRS,—The following is a reply to Churchman's indictment against the College:—

1. The title Diocesan offends him. He says it is "a slight solecism." The charge is frivolous. No one in the Diocese took exception to it during the last nine years. The Synod did not object to it. The Legislature approved of it, and Churchman himself confesses it "slight," whether slight in degree, or slight in importance, it matters not, in either case slight. He calls it a "misnomer." If it be, the word Diocese has changed its meaning. A Diocese is a territory within which a Bishop exercises jurisdiction and recognition of, and by the Bishop in relation to an institution intended for the benefit of such territory, constitutes a Diocesan character. Diocesan and Synodical are not synonymous terms. The Bishop is a Diocesan, but not, or in consequence of his connection with the Synod, otherwise Bishops without Synods are not Diocesans. Besides Archdeacons, Canonries, Rural Deaconries, nomination and appointment to missions, Church Homes, etc., are not Synodical, but are they therefore not Diocesan? The Diocese includes the Synod as the whole includes a part, and there is nothing therefore to prevent two or more Diocesan Colleges, provided the Bishop chooses to have them. Yet the indictment says: "The College is outside, absolutely outside any Diocesan influence, except that derived from a formal and nominal Episcopal superintendence, an over-statement which refutes itself and should be corrected by justification." The superintendence is very real and effective and our justification is that the College is Diocesan (1) because it is in the Diocese. (2) It was founded by the Diocesan. (3) It acknowledges and is acknowledged by him. (4) He endorses title, constitution and all, and (6) it is primarily but not exclusively for the

Diocese. These constitute twelve theological colleges in England, Diocesan in their character. Why should they not do so equally here? The truth is the Montreal College is more Diocesan than the Synod, because it may actually embrace every individual in the Diocese, they will; whereas the Synod can only embrace them by representation, consequently is not severed from the Diocese, nor is dissevered "of special intent and deliberation." It has not, I will not say, dissevered from, because it never was connected with the Synod, but it was not connected with the Synod of special intent and deliberation, that it might be more Diocesan than it was so connected, for the Synod is not the Diocese, and is much less extensive—not only so, but other theological colleges in the Dominion are not Synodical. Indeed, I don't know of any but one that is out of the seven; and as regards Lennoxville, it is connected with the Montreal Synod, but as a University, not as a theological college. The Bishop, not the Synod, has a share in the appointment of the Divinity Professor and not by virtue of his connection with the Synod, though outside the Diocese it may be called Diocesan, but not with the same strength of claim as one inside.

11. The constitution offends him. Practically, "Churchman" says the Bishop may have influence, but the constitution does not give it. Well, may it not be because the constitution does not give it. Trust sometimes triumphs even over law. But by the constitution, (1) the Bishop is President; (2) President *ex officio*; (3) five of the clergy on the Bishop are appointed by him; (4) no appointment or removal of officers can take place in his absence; (5) apart from the constitution, he is not bound to ordain the students. Yet, "Churchman" says, the "Episcopate and Ministry are absolutely set at naught." He means, I suppose, cannot "lord it over God's heritage." He says, "This gives only power of 'moral suasion.'" He assumes that there should be more. Christ and His Apostles used no more. But he says Episcopal approval is "indispensable"—another assumption not warranted by Scripture. But thus, he says, the Bishop is "subjected to a lay majority." This is not complimentary to laymen, and what have they done to justify it? are they noted for insubordination? are they distinguished for not being conservative? are errors always committed and heresies hatched by them? are they never found "full of the Holy Ghost and wisdom?" But "Churchman" argues as if it were unprecedented and monstrous. Well, then, what about Synods? Are Bishops never subject to lay majorities in Synods? It is so in Montreal and wherever the Bishop has no veto, as in the United States. Are the clergy in parishes never subject to lay majorities? Do the lay majorities never elect them or refuse to do so? "Churchman" does not think it right, but that is only his opinion. He says it "lethrones" the Bishop. He has "no controlling influence." But what if the Bishop wishes it and would not have it changed? What if the evidence of apparent want of control is the proof of its existence and exercise? A strange Bishop, "Churchman" will probably say, but again this is only his opinion. There is that humbleth himself and yet is exalted. Let us see what reason Scripture says. Why should the Bishop not be subject to a lay majority? Are not the laity part of the body in which the Holy Spirit resides—nay, more, the greater part? Why then should they not have proportionate influence? A refusal to grant it would be intelligible only on supposition of their moral and spiritual inferiority. But is this the case universally among them? Is the grace of the Holy Ghost the exclusive possession of the clergy? Do they of necessity possess it even in a greater degree? Was it not of a layman that Christ said "I have not found so great faith no not in Israel?" Is the Holy Ghost not able to overrule a lay majority through a Bishop? Is it always right to overrule them? May not the Holy Ghost, through a lay majority, overrule a Bishop? What if a Bishop were, as St. Peter, "to be blamed" or a colenso to be ostracised? "Churchman" apparently thinks this impossible, and would have all the fortifications on one side. He wants a monopoly, which is contrary both to equity and reason. The laity furnish the material for the sacred ministry, both men and money. Would it be just to take such monopoly? Are we more likely to obtain more laborers for the harvest by making them active partakers with us in the work, or by telling them practically they are unqualified for it? Is it not our duty to teach them as the Apostles did, and as God Himself did, for what saith the Scripture?

The law was given by Moses, a layman, not by Aaron the Priest. God spoke to Moses "face to face," not to Aaron the Priest. The (2) The Scriptural illustration is that of the physical body. Does the head then outweigh the body? Would it be advisable to enlarge the head so that it might? or on the other hand to reduce the body for the same unnatural purpose? Would it be well for the Head to interfere with the free and natural action of the heart, or of any of the limbs? (3) according to the New Testament history does not countenance this policy. The twelve said to the multitude of the disciples, "Look ye out men whom we may appoint. Surely there was a lay majority there? There was a lay majority also at the Council at Jerusalem. "The multitude," the Apostles and Elders with the whole church were present, yet "it seemed good to the Holy Ghost and to the Apostles" to pass sentence without opposition from the lay majority; one thing is certain. There was a lay majority in

"the whole church" then, and if the Apostles had the power to exclude it they did not exercise it. This is equally certain, there is a lay majority in the "whole church" now, and to exclude it would not be in accordance with Apostolic practice.

But this puts the ministry in a "dubious position," and "Churchman" says there should be "no dubiety" about it, nor is there. The position, as "Churchman" desires, is clearly defined, "They feed the flock of God, taking the oversight thereof not as being lords over God's heritage."

But, says "Churchman" again, "it arrogates to itself the functions of the synod and clergy." Is it then the function of the synod and clergy to call and send men into the Lord's vineyard? I think not; it may be wrong, but that is my opinion.

But again, "the fortress may be stormed by Jew, Turk, Infidel or Heretic. It is within the bounds of possibility. It may crumble to decay, or worse, become a reproach to the Church."

The Seven Churches of Asia became a reproach to the Church, and they crumbled to decay; so also may the College. But with the example of the Seven Churches before us, we may survive longer than "Churchman" thinks.

He who put the present helm men there can provide equally good successors. A majority of laymen would scarcely be so faithless as this. They would rather believe that He who removed John the Baptist could put Christ in his stead. Nevertheless, the majority of laymen have provided against these remote and appalling possibilities.

The Act of Incorporation secures the Church of England character of the institution. The deed of gift more stringently secures it. "Churchman," therefore, need not be "disquieted"; "all things are exactly what they seem."

H. KINGSTON DEANERY.

THE next meeting of Kingston Deanery will be held at Springfield, on Wednesday and Thursday, the 3rd and 4th May. May 3rd—Meeting of Chapter, at 2.30 p.m.; same in evening at 7 p.m. Two addresses at this service; I, Sacred Places; II, Sacred Services; May 4th, Holy Communion at 7 a.m.; short address at this service; meeting of Chapter at 9 a.m.; Acts V. in Greek; Psalm LX. in Hebrew. Affiliated members will please accept this notice.

JOHN LOCKWARD, Secy. pro tem. Sussex, 15th April, 1882.

It is said that among the Chinese the Larvæ of Insects are used medicinally to give strength to feeble children; Caterpillar Syrup they consider a specific for Bronchitis; Dried Toads are taken to give tone to the system, while the horns of the rhinoceros, the bones of tigers, the jaws of tigers, and the wings of bats all have a place in the Chinese Pharmacopœia. A simple remedy containing well-known ingredients is nothing thought of by a patient, and their doctors seem to be quite of the same mind. How different it is when our outside barbarians in this respect, where the elegant preparation of pleasant taste, composed of well-known and well-tried remedies, such as is embodied in RICHMOND'S Emulsion of Cod Liver Oil, with LACTO-ROBINSON'S or LIVER is not only sought after by the patient, but is recommended and largely prescribed by the most intelligent physicians.

For sale by Druggists all over the Dominion Prepared only by Hannington Bros., St. John, N. B. Johnson's Anodyne Liniment is one of the few really valuable patent medicines which we always take pleasure in calling attention to. It is both for internal and external use and is worth more to a family than a whole medicine chest.

Impure blood is the cause of more misery than any other source of disease, but this fact is often overlooked. Parsons' Purgative Pills will make new rich blood and will change the blood in the entire system in three months, taken one a night.

DIocese OF MONTREAL.

(Continued from page 3.)

In St. James the Apostle's Church, the altar and vicinity were profusely decorated with very fine hot house flowers, vinery and ferns. The music also had been prepared with great pains, the services throughout being full choral, and were performed in a manner that reflected much credit on the organist, Mr. Mills, and the choir. The rector preached in the morning, the Rev. Principal Lobley (of Lennoxville,) in the afternoon, and the Rev. Dr. Norman in the evening.

At Christ Church Cathedral the Rev. Canon Baldwin preached in the morning an able sermon from the text, "The power of His resurrection." Phil. iii. 10. In the evening, the Rev. J. F. Renaud delivered an impressive sermon from the text, "Now is Christ risen from the dead and become the first fruits of them that slept." The music at all the services was appropriate.

At St. Martin's Church the morning services began with the hymn, "Jesus Christ is risen to-day." The preacher was the Rev. Dr. Lobley, whose text was, "Why seek ye the living among the dead?" John xx. 9.

At the morning service in St. George's, a number of young people were confirmed by His Lordship Bishop Bond, who also preached from the text, "For ye are dead; and your life is hid with Christ in God."—Col. 3. 8.

The rite of Confirmation was also administered in the evening to a number of young persons in St. Stephen's Church, by the Lord Bishop of Montreal, who subsequently delivered an earnest address. The morning services in this Church were of a congregational character, and the sermon was by the rector. Easter music was effectively rendered.

At St. John the Evangelist, the Rev. Dr. Wright preached in the morning, and the Rev. Principal Lobley in the evening. The offertory amounted to some \$500—a noble sum.

On Good Friday morning, Rev. Dr. Lobley, Principal of Bishop's College, Lennoxville, preached at St. George's. The preacher closed an eloquent sermon by reminding the congregation that Christians observed Good Friday as a solemn day of remembrance, but not because they supposed God delighted in solemn days for their own value. Every soul who had kept Good Friday devoutly knew how precious that remembrance was, of their Lord's dying pains and of their sins which nailed him to the cross.

THE REV. GAVIN LANG, of Montreal, so well known by reason of his uncompromising opposition to the fusion of the adherents of the Presbyterian Church of Scotland in Canada with the United Presbyterian Church of Canada, has been presented to the West Parish of Inverness, one of the very best and most lucrative positions in the Scottish Presbyterian Church. By this action of Mr. Lang's, and by the recent decision of the Dominion Parliament which has virtually given over to the U. P. Church the whole of the "Temporalities Funds," the "Established Presbyterians" will in all likelihood be soon absorbed into the larger body.

In defence of our Church principles and Government, we had occasion a few months ago to find fault with Mr. Lang for violating (unintentionally we afterwards learned) a Canon of Provincial Synod, but we here cheerfully record our high estimate of his abilities and fine qualities, and our admiration of his unflinching resistance to what has become the inevitable.

POTTON—Sad Case of Drowning—On Wednesday evening the 5th inst, a young man by the name of Burton Jenks left Mansonville Station, to go to his father's house just across the river from the station. A little later on, William Jenks, his father (who is a one arm'd man) also left the station to go home, and in attempting to cross the river, fell through the ice, and had a very narrow escape from drowning.

In answer to his cries for help, several persons hastened to his aid, and after much difficulty succeeded in saving him, and in doing so found the son's hat on the ice where he had gone down. Though every effort has been made, up to the present the body has not been recovered. The deceased, who is said to have been a very pleasant, active youth, was in the 18th year of his age.

S. R. FOSTER & SON NAIL TACK WORKS.

This well conducted workshop has done a great winter's business, having made and sold six thousand kegs of nails. December 1st. This manufactory runs thirty machines, being the largest mill of the kind in the Lower Provinces, and the most varied in its line of products. They have seventeen tack machines running constantly, and a number of vibrators for springs and shoe nails, besides the usual number of plate cutters and trimmers, and polishers. The senior member of this firm has recently invented a simple and inexpensive process which prepares iron for cutting into nails without the use of acids. The machines are running longer and are doing much better and cleaner work for the amount of labor expended than any other that they could possibly do without it.

Honor to whom Honor is due.

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

CHRONIC BRONCHITIS.

When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult, and it is in this case that God Liver Oil, which the sufferer can retain in a special advantage, and PUTTNER'S EMULSION OF PURE COD LIVER OIL, can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease, expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behooves everyone to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this end is the early use of PUTTNER'S EMULSION.

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.

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

I FEEL MYSELF AS GOOD AS NEW!

From Mrs. S. B. Bemis, of West Fairlee, Vt.—"For seven or eight years I have been in poor health, and for the past year very feeble. My flesh and strength wasted away, until I was unable to work or even go up-stairs without great exhaustion. I suffered from frequent and distressing attacks of palpitation of the heart, my food distressed me, causing acidity and pain in the stomach; and I suffered from extreme nervousness, constipation and debility of the system generally, my blood being thin and poor and sluggish in circulation, and I was for years suffering all the tortures of a confirmed dyspeptic. About six months since I concluded I would try a bottle of PERUVIAN SYRUP, and received so much benefit from it that I purchased five bottles more, and have continued the use of the Syrup until quite recently. It has restored my health to such an extent that I feel myself as good as new. My digestion is good and my weight has increased in the past four months from one hundred and twenty to one hundred and thirty eight pounds; my strength has returned, and my general health is thus wonderfully improved, and I can truly say I owe it all to the use of your PERUVIAN SYRUP."

WANTED.

By way of gift, loan, or purchase, a copy of the Pamphlet written by Rev. E. Maurin, of Halifax, on the occasion of his leaving the Roman Catholic Church, to which he had previously been a convert from the Church of England, about 20 years ago. The advertiser would be thankful to any one who would send it to him, care of CHURCH GUARDIAN.



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Neuralgia, Sciatica, Lumbago, Backache, Sorrows of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frost-bitten Feet and Ears, and all other Pains and Aches.

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Marriages.

OAKLEY—POWDER.—On the 15th ult., at Christ Church, Margerville by the Rev. G. H. Sterling, Rector, Mr. Charles Oakley, Jessem, to Margarette Maxwell, only daughter of the late Robert Bowler, Esq., and niece of the late J. S. Covert, Esq., Margerville.

PRINGLE—JONES.—At St. Mary's, on the 4th inst., by the Rev. Wm. Jaffrey, Thomas Pringle, of Stanley, and Elizabeth A. Jones, of the same place.

STREET—ROBINSON.—March 23rd, at St. Barnabas, Kensington, London, England, by the Rev. G. R. Thornton, Major Edward L. Street, Devonshire Regiment, to Johanna Robinson, widow of William Fullock Ritchie, Esq., and youngest daughter of the late R. F. Hazen, Esq., of St. John, New Brunswick, Canada.

BIEDERMAN—KILLAM.—At Trinity Church, Yarmouth 12th inst., by the Rev. J. T. T. Moody, A. M., Junius Oscar Biederman, of St. John to Annie Amelia, youngest daughter Samuel Killam, Esq., Yarmouth, N. S.—No cards.

SEWELL—DARRAH.—On Monday, the 3rd inst. by Rev. O. S. Newnham, Mr. Edward Sewell to Miss Margaret Darrah, both of St. John, N. B.

PRICE—PRESCOTT.—In St. Georges Church, Lower Caverhill, Queensbury, On Wednesday, April 12th 1882, by the Rev. Wm. L. B. McKiel, B. A. Rector, Douglas, & Bright, and Missionary in Queensbury and Southampton, William Price, Esq., of Woodstock, Carleton Co., N. B. to Elizabeth Prescott, fourth daughter of Wm. Prescott, Esq., of Lower Caverhill, Queensbury, York Co.

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

Mr Richey's Poems.

Kind words from the Press. "The author has not only the divine 'afflatus,' but is possessed likewise of a considerable knowledge of that complex art through which poets generally present their ideas."—[The late Hon. T. D. McCee, in the New Era, Montreal, 1857. "Indicate skill of versification, united with no little imaginative power."—"Worthy a wider circulation."—"Full of poetic feeling."—[Halifax Reporter, 1859. "There are many scintillations of a poetic mind flashing out, which entitle it to our praise, and to a wide circulation among our friends."—[Church Chronicle, 1859. "The Devotional pieces, some of which are really very sweet."—[Church Chronicle, 1857 (Review very unfavorable). "Showing plainly what Mr. Richey might do."—"Some of the Devotional pieces are excellent."—(Presbyterian Witness, 1877. (Unfavorable review.) "The Poems bear the mark of a deep devotional spirit, and no doubt will be welcomed by a discriminating public."—[Church Work, 1877.

The forthcoming "VERSES, MISCELLANEOUS AND DEVOTIONAL," will be published about 1st July: price \$1.00. Half price to subscribers before issue of first sheets or until further notice. To obtain post-paid at fifty cents, address soon, by registered letter, REV. J. A. RICHEY, Rector, Seaford, Nova Scotia.

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In addition to the Library Edition, now printed on heavy paper and bound in cloth, at \$4 a year, the publisher has decided to issue a cheap edition in paper covers, from the same plates, at an annual subscription of only \$1. NOTICE—The January and April numbers will be mailed on the 15th of April, and orders must be received before the 5th to insure their being filled from the first editions. TERMS—The subscription must be for 1882, and the price (\$1) recomputes the order. Address all communications to AMERICAN CHURCH REVIEW, P. O. Box 1039, New York City.

WRITERS FOR 1881.

- The Rev. Cunningham Geikie, D.D., Paris. The Rev. George F. Siegmund, D.D. The Rev. Charles R. Hale, S.T.D. The Rev. John Cotton Smith, D.D. The Rev. John Henry Hopkins, D.D. Prof. Charles F. Gahl, L.L.D., Pisa, Italy. The Rev. Prof. E. E. Johnson, M.A. The Rev. W. W. Battershall, D.D. The Rev. Clinton Locke, D.D. Prof. Francis Philip Nash, L.L.D. The Rt. Rev. H. A. Neely, D.D. The Rev. William Reed Huntington, D.D. The Princess Dora D'Archia, Italy. The Rev. C. M. Butler, D.D. The Rev. Ed. Herzog, D.D., Switzerland. Prof. F. A. March, LL.D. The Rev. Prof. Frederick Gardner, D.D. The Rev. William J. Seabury, D.D. Mr. Edward F. Stewart. The Rev. Randolph H. McKim, D.D. The Rev. William Kirkus, M.A. The Rt. Rev. Wm. Stevens Perry, D.D., LL.D. The Rev. Prof. Phillip Woker, D.D., Switzerland. The Rev. Hyacinthe Boyson, D.D., Paris. The Hon. James E. E. Johnson, M.A. The Rev. Prof. E. Stuart Wilson, M.A. Hil Burgwin, Esq. The Rev. Treadwell Walden, M.A. The Rev. Julius H. Ward, M.A. Edward McCrady, Esq. The Rt. Rev. John Williams, D.D., LL.D. The Rev. E. D. Hoskins, D.D. The Rev. Henry A. Yardley, A.M. The Rt. Rev. W. C. Doane, D.D., LL.D. A. N. Bell, A. M., M.D. The Rev. Arthur C. A. Hall, A.M. The Rev. Prof. J. Spencer, D.D. The Rev. Sylvester Clarke. The Rev. Benjamin Franklin, D.D. The Rev. Wm. A. Sively, S.T.D. Mr. L. Lund. Canon R. W. Norman, M. A., D.C.L. The Rev. E. E. Beardsley, D.D., LL.D.

WRITERS FOR JANUARY, 1882.

- Christian Dogma Essential.—1. To Christian Teaching. 2. To Christian Life. 3. To the Being and Work of the Christian Church. By the Right Rev. A. N. Littlejohn, D.D., LL.D. Revision of the Common Prayer. By the Rev. Morgan Dix, S. T. D. The Law of Progress in History. By Prof. Henry Copper, LL. D. The Rise, Crisis and Triumph of the Reformation in Sweden. By the Rev. Prof. G. M. Butler, D. D. The Christian Religion. By Everett P. Wheeler, Esq. Religious Education in England and its Bearing upon America. By the Rev. Lightfoot Coleman, S.T.D. By what Laws the American Church is Governed, and Herein Chiefly, How Far, if at all, English Ecclesiastical Law is of Force as such in this Church. By S. Corning Judd, LL. D. The Temperance Question. By the Rev. John T. Huntington. The Revision of the New Testament—Again. By the Rev. Prof. Frederic Gardner, D.D.

WRITERS FOR APRIL, 1882.

- The Problem of Evil. By the Rt. Rev. T. M. Clark, D.D., LL.D. Reason and Authority in Matters of Religion. By the Rev. Wm. D. Wilson, D.D., LL.D. The Financial Question in the Church. By the Rev. James Craik, D.D., LL.D. The Revised Version. By the Rev. G. T. Bedell, DD. A Last Word on the Revision. By the Rt. Rev. W. C. Doane, D.D., LL.D. Church Music and its Future in America. By the Rev. E. N. Potter, D.D., LL.D. Constantity Proved by the Resurrection of Christ. By the Rev. Professor Henry A. Yardley, A. M. The Centennial Jubilee of German Literature. By the Rev. J. I. Mombert, D.D. Nestorian Missions in China. By the Rev. D. M. Bates. Apostolic Succession in the Church of Sweden. By the Rev. J. P. Tustin, D.D. Madame De Staël and Her Parents. By Mary Stewart Smith. These writers represent every school of thought in the Church, and are a guarantee of the value and policy of the Review.

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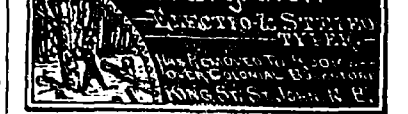
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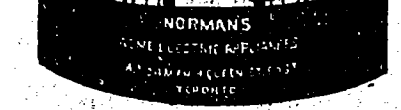
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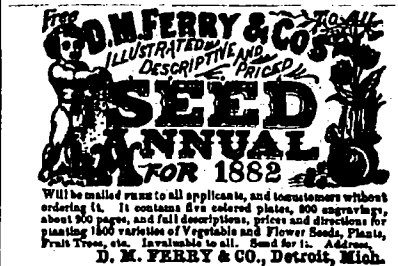
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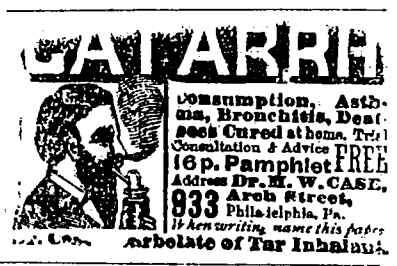
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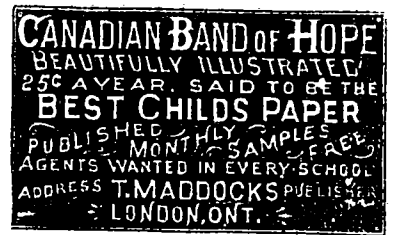
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