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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 50.]

HALIFAX, WEDNESDAY, APRIL 11, 1883. WINNIPEG.

[One Dollar and a Half a Year.]

THE BIBLE AND SCIENCE.

In Jewish and Christian writings the work of creation is spoken of, in accordance with the language of the Mosaic cosmogony, as having been consummated in *six days*; but a consistent interpretation of the record will prevent our committing the error involved in regarding the Mosaic days as literal days of twenty-four hours each.

"And God called the light *day*, and the darkness He called *night*. Plainly it is not the length of time, but the appearance, the phenomenon of light, which is for the first time called day. Then the term is used for a period, with its antithetical parts "And the evening and the morning were the first day."

What was the night? Darkness. What was the day? Light. How long were the day and the night? We are not told. St. Augustine, the father of systematic theology, asks, "What mean these days—these strange sunless days? Does the enumeration of days and nights avail for a distinction between the nature that is not yet formed, and those which are made, so that the they called morning *propter speciem*, and evening *propter privationem*?" ("De Genesi ad Literam," lib. ii. ch. 14). They are days which belong to a higher chronology than our twenty-four hour standard.

This was the doctrine of such Christian Fathers as Irenæus and Gregory Nazianzen, Basil and Origen, and was held by Jewish doctors and Christian Fathers for fifteen hundred years. And in later times we find Lord Bacon, Stillingfleet, Henry More, Calmet, and others, offering similar views; and this not as a concession to the discoveries of science, but long before geology existed as a science, or the now prevalent mode of attack against the Scriptures had been inaugurated under the auspices of certain of the disciples of physical induction. A true conception of the nature of the first day must lead to a correct apprehension of the succeeding ones up to the "seventh day," when God "rested." Did God rest, as we rest, because He was tired after "all His works which He had made," or did He not rest in the sense of *to cease doing*—the sense in which the word "rest" is here used? May He not have ceased from works of origination and formation to begin His labor of love and mercy, as the Conservator, as well as Creator, of all things? And this is the fundamental question of our "day," i. e., this age. Upon the mental attitude assumed in relation to this question must depend our systems of philosophy and religion.

As all truth is one, so it is believed that an ultimate harmony is possible between the revelations of scripture and of nature, which will become more and more evident as the work of the devout and learned men in the ranks of investigators—philosophic theologians and scientists—who successively are giving their best powers to it, progresses toward an insight of first principles. But it should ever be borne in mind that the sacred Record professes to teach theology, and not a method of science.

It was written for all time, to declare God unto man, and to reveal just so much as is necessary to man's salvation. Its language is anthropopathic, the Divine idea being accommodated to a human analogy, that man may conceive, not what God is, but what His relation is to the world; and we must beware of a literalism which shall condition the infinite by finite measures to human comprehension, like the Jews, who required a sign from without, when they should have looked into their own hearts for it.

The literal interpretation of isolated passages of Scripture is referred to by "G. W. T." in the query, "Was it not the Jewish idea that the earth is stationary, anchored in the water?" Many, but not fatal, are the mistakes which a too rigid adherence to the *letter* of the sacred Word, both in the original and the existing translation, have led to; but these are but prepossessions, which, standing or falling under a more critical test, shall not affect the integrity of the inspired Book. "The earth moves"—the Bible says not that it does or does not move. Aristotle averred that a vacuum could not exist, and proved that if it did motion in it would be impossible; whereas, though a perfect vacuum has proved in its way as great a chimera to physicists as perpetual motion, Copernicus and Galileo, and a noble array of followers, have opened up to our view the sublime solar panorama, in which spectacle and spectator are alike in motion for a mutual behoof.

The Bible predicts the final destruction of the world, and passing away of the present order of things. Less than a century ago, Laplace and Lagrange, two brilliant astronomical lights, by a most careful mathematical process, became satisfied of the eternal continuance of the solar system. Recent discoveries, however, more especially the correlation of the various forms of force, with the theory of the "dissipation of energy," go to show the computations of Laplace and Lagrange to have been based on erroneous assumptions, and that this vast machine was not made for eternity, and must inevitably come to a standstill. Tyndall, Littrow, Helmholtz, Balfour, Stewart, Sir William Thomson, Sir John Herschel, and Whewell, predict from physical laws the slowly but surely approaching dissolution of the universe. These are but a few observations pointing to the relative positions occupied in the judgment of thoughtful minds by the Bible and science, and are submitted for the columns of your paper as having been suggested by the communication referred to above. The Bible and the people it brings so solemn a message to—the Christian and the merely philosophic thinker—the human and the Divine—have never been radically opposed, and in God's love and all-mercifulness they never shall be.—*Selected.*

THE STUDY OF THE SCRIPTURES AS TO THE "FORTY DAYS."

A cardinal principle meets one at the outset. What is the meaning of the words "kingdom of God?" As Churchmen we have a ready solution. The idea on which the Church is founded is that of a divine institution. It is one which concerns spiritual things. Its laws and sanctions bind the conscience. It has to do with spiritual verities. But that in nowise forbids it to be a human society, or denies to it visible and formal institutions. The theory of non-Churchmen, for the most part, is that these, since they have been found necessary, and, in fact, inevitable, is that they are the outgrowth of merely abstract principles, and that every age and gathering of believers can of right reproduce them according to its own needs and tastes.

The theory of Churchmen is that these are part and parcel of a divine society, and that they were ordained by the Lord Himself, and at this time committed to His Apostles, under the dread solemnity of His appearances to them after His resurrection.

That non-Churchmen partially are untrue to their own theory is very evident. That they ob-

serve Baptism and the Lord's Supper and a form of ministry really depends on something more than their reverence for Holy Scripture. If the New Testament were put into the hands of an intelligent people who had hitherto been set apart from the human race, they would hardly of themselves devise and institute either of these ordinances.

Say what they will, the practical pressure of a Christendom which stands on the right faith has compelled the advocates of independency to continue observances which they never would have invented. They justify themselves from Scripture; but they would not have furnished themselves with the sacraments did not these really stand on a very different authority from scriptural inferences.

The Churchman rightly reads the New Testament as the record of what the Apostles *did*, and finds exceeding comfort in the conviction that they were acting by their Master's direction. The Bible is not an oracle to be submitted to the varying interpretations of men, but a history which sustains and authorizes the acts of the founders of the Church by showing the source from which they spring, viz., the personal revelation of Jesus Christ, the Lord.

The Scriptures, brief as they are, which treat of the forty days of the Lord's reappearance are, therefore, deserving of the closest study. Every word means much. It is, too, very needful that the student should put himself in a position to comprehend the changed situation of these disciples, and be able to see how the very briefest commands and declarations became inspired with the fullest meaning. For there can be no doubt that to this time also is owed the existence of the Christian Scriptures, and that the impulse to record the words and acts of Jesus was in some shape given them, although there is no record thereof. Else the New Testament, taking rank with the Old, and written by Jews educated in the loftiest reverence for the ancient book, becomes an impossible anomaly or an incredible presumption. There are two facts to be ever borne in mind—first, that Jews, rejecting as uncanonical everything from the days of the prophet Malachi dared to add the gospels and epistles to the sacred volume; secondly, that the Church, with their sanction, dared to accept the same, while rejecting other pious and unobjectionable writings of the same age from all companionship with its own Scriptures.

THE BRITISH CHURCH.

GILDAS, the earliest British historian, who wrote in A.D. 540, fixes the date of the introduction of Christianity into Britain in the year of our Lord 58. That such was the case before the defeat of Boadicea, the brave queen of the Britons, A.D. 61, we have the authority of the above historian.

That the tidings of the Gospel were proclaimed by the Apostles to the Celtic nations (of which Britain was one) is affirmed by Irenæus, Eusebius, Theodoret and Nicephorus testify that the glad sounds went forth into Britain by the mouth of some of the Apostles.

We learn from Tacitus and Martial, that Pomponia Græcina and Claudia Rufina, two British ladies, were at Rome A.D. 56, in which year St. Paul was sent thither. Tacitus also relates that in the following year the former of these ladies was accused of a "foreign superstition," as her teacher, St. Paul, had been (Acts xxv. 19) so accused before her.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

THE LORD BISHOP leaves Halifax on Thursday, for Charlottetown, P. E. I., where he holds Confirmations on Friday; and on Saturday His Lordship returns to Pictou, and on Sunday is to confirm a class in that Parish.

HALIFAX.—*St. Luke's*.—With reference to our notice last week of the present of a chair to Mr. Murray, we publish the following letter which speaks for itself:

Saturday in Easter Week, 1883.

My Dear Friends.—I know not how to thank you all, for your most kind and thoughtful present, but more especially is this the case when I see that a large majority of the names on the list of contributors are those of my flock, who, I know full well, are not blest with many of this world's goods, and have to work very hard for their daily bread. This fact makes the kind gift very precious indeed, and one which I very gladly receive as an Easter offering of an affectionate people for their Rector. That every blessing may attend you all, and every good, both temporal and spiritual, surround you, will always be the prayer of your faithful and loving Rector.

FREDERIC R. MURRAY.

ST. MARK'S.—The Sunday School entertainment at St. Mark's school room in aid of the library fund, was a very successful affair, and appreciated by a crowded house. A lengthy literary and musical programme, in which a number of the Sunday School scholars took part, was well rendered. The band of the P. W. O. Regiment contributed at intervals very acceptably. The whole reflected great credit on the able and enthusiastic Superintendent, Mr. J. G. Smith.

KENTVILLE.—The Rev. Mr. Ruggles having been invited to undertake a canvass on behalf of King's College, Windsor, his parishioners at the Parish meeting on Easter Monday adopted the following resolution:—Moved by Capt. Tuzo, seconded by Mr. Brown, "that although we regret the temporary loss of our Rector, we gladly concur in the expressed wish of the Bishop, that the Church may have the benefit of his services in assisting to make up the endowment for King's College." Mr. Ruggles will begin his canvass about June, and it is to be hoped that all who have not contributed to the object, will respond to Mr. Ruggles' appeal.

ORDINATION.—Rev. W. B. King, Deacon, of Charlottetown, P. E. I., was admitted into the Priesthood by the Lord Bishop of the Diocese, in St. Luke's Cathedral, on the 1st Sunday after Easter.

STELLARTON.—The Parish Church was beautifully decorated for the Easter Festival. Quite a number of gifts had been presented by ladies of the congregation; an exquisite altar cross by Miss H. Carritt, book markers and bannerets, in white and gold, by the Misses Rutherford and Miss Carritt, and beautiful flowers by Mrs. Poole and Miss Johnson. A dossal, of needle-work, given by Miss Burrows, of Oxford, Eng., was used for the first time. The services of the day were bright and unusually well attended. A pleasing feature was the appearance of the New Glasgow choir at the evening service, who kindly went to lend their valuable aid. The Parish choir had been at the New Glasgow Chapel in the afternoon. Full and hearty singing at both churches was the pleasing result. The Parish Church Sewing Circle intend holding an open air fancy sale in Mount Rondell Park in June next, the proceeds to be devoted to church improvement. The members are now busily engaged preparing for it. The Easter meeting held in the Parish Church on Easter Monday was a most pleasant event. A unanimous vote of thanks was passed to the ladies for their zeal in connection with the church music and chancel improvement. The St. George's Chapel Easter meeting was held the following evening. The greatest interest was shown, a number of ladies remaining after service to listen to the proceedings.

The business transacted cannot fail to have a most healthy effect upon the Church in New Glasgow.

NEW ROSS.—Celebration on Maundy Thursday, Full Morning Service on Good Friday, with large congregation; a driving north-east snow storm precluded possibility of Evensong. On Easter evening, Choral Evensong and Baptism of 4 infants. Easter-day, though the weather was somewhat unfavorable, we had full Choral Mattins and Celebration at 10.30 a.m., with large attendance and 58 communicants. Fair attendance on Choral Evensong at 7.30 p.m. The Annual Parish Meeting took place next day at 11 a.m., when Messrs. Jos. Skerry and Chas. F. Meister were re-elected Wardens for the ensuing year. Offertory account, notwithstanding frequent unavoidable absence of the Missionary from service, and the difficulties in maintaining the services since Jan. 1st, from severe weather, amounted to receipts of over \$45 00, with balance on hand of \$7.85. This last meeting was very harmonious and quite satisfactory. Celebration on Easter Tuesday at 10 a.m. Plain Mattins and Low Celebration on Sunday following, together with Choral Evensong, brought the Easter tide observances here to a pleasant and successful termination.

THE next meeting of the "Annapolis Royal Rural Deanery" will be held at Granville, on Wednesday, the 18th of April. By order of the Dean.

HENRY D. DEBLOIS, Secretary.

NEW GLASGOW, N. S.—The Annual Easter Meeting was held at St. George's Church, on the 27th ult. The Churchwardens' report was read, discussed, and the usual business disposed of. The subject of most importance was the resignation of Mr. Drake as Churchwarden, and also that of Mr. Newton Drake as Organist. Mr. Drake has held office, and more than faithfully discharged his duties since the first organization of the members of the church. He has had to grapple almost single handed with all those adverse circumstances which usually beset the establishment of a new church. He and the much esteemed pastor (now in Italy,) were mainly instrumental in raising funds for the building and support of St. George's, and the onus of nearly all the business in connexion with it devolved upon him. His zeal for its welfare is too well-known to require any comment here. In his resignation some of the best hopes of the future of the church have been lost. Still his good deeds will always be borne in grateful remembrance by the wise and the good, and cannot "pass away like a summer cloud." When his services during the past four years are contemplated, it may justly be said, "well done thou good and faithful servant." The resignation of Mr. N. Drake is much to be regretted. He is a young man much respected, and his duties as Organist have been punctually and efficiently performed, and although for obvious reasons he has felt it his duty to resign, it is still to be hoped that he may again be prevailed upon to resume his duties when the absent Pastor return to his charge. At the close of the meeting Mr. A. O. Pritchard was elected Churchwarden, and Mr. George Carew was elected Churchwarden *pro tem*. A vote of thanks was tendered to Messrs. Drake for their long and valuable services; and also Mr. Pritchard for his services as Lay Reader during the past year.

DIOCESE OF FREDERICTON.

WESTFIELD.—At the annual parish meeting on Easter Monday the following were elected the Corporation for the ensuing year: Churchwardens—W. Z. Williams, James Walsh. Vestrymen—A. M. Woodman, Samuel Eccles, W. H. Waters, N. H. DeVeber, Samuel Campbell, James Baxter, Nelson Waters, James Whelpley, J. M. Nase, Charles Haylor, J. W. Carter, Frederick Whelpley. Wardens' Assistants—Samuel Baxter, A. M. Woodman, Isaac Waters. Treasurer—A. M. Woodman. Vestry Clerk—H. A. DeVeber. Delegates to Synod—N. H. DeVeber, A. M. Woodman. Substitutes—W. H. Waters, James Walsh. Delegates to D. C. S.—A. M. Woodman, D. G. Eccles. Substitutes—W. H. Waters, Sam'l Campbell.

Presentation.—On Thursday evening, March

22nd, some of the ladies of St. Peter's Church presented A. M. Woodman, Esq., with a handsome silver cup and saucer, as a small token of their appreciation of his kindness in acting as Lay Reader during the Rector's illness.

ST. JOHN.—On Thursday night a largely attended meeting was held in Trinity Church School-room in connection with the Diocesan Church Society. The Most Rev. the Metropolitan, who was to have been present, was prevented from leaving Fredericton by an attack of quinsy, from which he is still suffering. Chief Justice Allan and Judge Wetmore were also prevented from being present. His Honor the Lieut.-Governor occupied the chair, and after prayers and singing made some excellent opening remarks. He made special reference to the Society for the Propagation of the Gospel, which had done so much for the Church in New Brunswick in the past, but he now thought that it was about time the Diocese sustained itself. His Lordship the Coadjutor Bishop moved the following resolution:—

"Resolved, That inasmuch as the Society for the Propagation of the Gospel in Foreign Parts has been compelled, owing to the demands made on its funds from heathen lands and newly organized dioceses, to largely diminish year by year its grant to this Diocese, and as all available funds are very inadequate to provide for its present want or meet its growing needs, it is necessary that the Church receive more liberal support throughout the Diocese."

In support of the resolution the Bishop spoke strongly of the duty of Churchmen to do more than they have heretofore done if the Church was to keep pace with the growth of population. He spoke of the impossibility of advance while parishes were vacant and contributions so small, and said if only a quarter dollar apiece was given by the 46,000 Church people of the Province there would be no difficulty in filling all vacancies and extending the work. C. H. Fairweather, Esq., seconded the resolution, which was carried unanimously. His Worship Mayor Jones moved the next resolution, as follows:—

"Whereas, The Diocesan Church Society affords the only means for collecting and distributing contributions, and is representative of the whole body of subscribers; therefore

"Resolved, That it is worthy of confidence and support, and that this meeting pledges itself to use every endeavor to meet the wants of the Diocese by soliciting small and large subscriptions in aid of its funds."

The Mayor in a few pointed remarks urged the claims of the Society and the duty of Churchmen to give to its support. T. W. Daniel, Esq., seconded the resolution, and in doing so made a practical and effective speech, and concluded by suggesting that the best way to deal with the question was by the members contributing at least half as much again as they have been accustomed to give. Rev. Canon Brigstocke having spoken in favor of the resolution, it was unanimously adopted, and a vote of thanks to His Honor Lieut.-Governor Wilmot having been passed, the meeting was closed with the benediction, pronounced by the Bishop Coadjutor.

SHEDIAC.—*Church of Saint Martin in the Wood*.—At the annual Easter Monday meeting, the Rev. H. H. Barber, Rector, in the chair, the following officers were elected.—Churchwardens—Sherman J. Welling and Henry A. Scovil, Esqs. Vestrymen—W. J. Gilbert, E. George Harshman, Welling Mills, George Welling, George E. Mills, Daniel McQueen, W. J. M. Hanington, Archibald Murray, James McQueen, John H. Murray, H. Gilbert and F. C. Beals. Delegates to Synod—W. J. Gilbert, Q. C., and W. L. C. Hanington. Substitutes—Sherman J. Welling and John H. Murray. Delegates to D. C. S.—W. J. Gilbert, Q. C., and W. J. M. Hanington. Vestry Clerk—E. G. Harshman. The Vestry Clerk reported the financial condition of the church to be good.

ST. JOHN.—*St. Mark's*.—The following are the corporation for 1873-4. Church Wardens—J. R. Ruel, T. W. Daniel. Vestrymen—Geo. S. De

Forest, Dr. J. C. Hatheway, W. M. Jarvis, W. K. Crawford, Geo. F. Smith, James F. Robertson, Chas. Masters, W. H. Merritt, James C. Robertson, J. Sydney Kaye, Frank Allison, Robt. Turner.

St. James'.—Rev. G. O. Troop has reason to feel that his ministrations are highly valued, and have been successful. On Easter Monday the following gentlemen were elected. Church Wardens—C. W. Crookshank, Edward Willis. Vestrymen—John Holden, Capt. Betts, J. R. Armstrong, H. Duffell, sr., R. B. Emerson, J. B. Jordan, John Kee, Wm. Cunard, G. L. Robinson, W. Duffell, Walter Lamb, Fred Sandall. Delegates to Synod and Diocesan Church Society—Edward Willis, G. L. Robinson.

St. John.—*St. Paul's.*—Rev. F. S. Sill, whose resignation of the Curacy of St. Paul's (Valley) Church was recently noticed, has been induced to withdraw his resignation and remain in St. John. Mr. Sill has made himself a host of friends, both outside and within the Church, who will be glad to learn of his changed intentions. On Easter Monday the following office-bearers were elected for the ensuing year:—Churchwardens—W. C. Drury, T. Barclay Robinson. Vestrymen—Alex. Shives, T. R. Jones, G. Sidney Smith, Jer. Harrison, R. P. Starr, Dr. F. E. Barker, B. C. B. Boyd, John Cochran, W. H. Thorne, John A. Wright, A. H. Beddome, G. Herbert Lee. Delegates to the Synod—Dr. F. E. Barker and T. Barclay Robinson. Substitutes—Hon. T. R. Jones and G. Sidney Smith. Delegates to the Diocesan Church Society—Hon. T. R. Jones and John A. Wright. Substitutes—B. C. Barclay Boyd and Alfred Mills.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

On 24th March the members of St. George's Church, Portage-du-Fort, and St. James', Bryson, waited on the Rev. T. Motherwell, and presented him with the following address, engrossed, which W. G. LeRoy, Esq., read, and C. J. Reiner, Esq., presented him on behalf of the two congregations, a purse of \$50. Mr. Motherwell in the course of his reply stated he would ever remember the many happy days he spent in the mission, and the many marks of kindness and good will which he had been the recipient from his people during his stay of over 10 years in the Mission.

Rev. and Dear Sir,—We, the members of St. George's Church, Portage-du-Fort, and of St. James' Church, Bryson, feel that we cannot allow you to depart from our midst without first expressing our deep regret in losing so efficient a Pastor and sincere friend. In presenting you with this expression of our feeling, we beg that you will accept the accompanying purse, not for its intrinsic value, but as a slight token of the deep and sincere regard we entertain for you, and our appreciation of the very valuable services you have so faithfully and unremittingly rendered to us in this Mission during the past eleven years. Our very best wishes will go with you to your new field of labor, and assure you that we shall always cherish a lively and affectionate interest in your, Mrs. Motherwell and family's future welfare.

Signed on behalf of the members of the above churches—Thos. Thacker, Jr., Alfred Wildman, Churchwardens, Portage-du-Fort; H. Porteous, W. Rimer, Churchwardens, Bryson.

DIOCESE OF ONTARIO.

(From our own correspondents.)

KINGSTON.—The Good Friday services in this city were well attended. Many places of business were closed and a general quiet prevailed, except as it was broken by an immense procession of Salvationists singing their original "poetry" set to popular airs with unique accompaniments. On Saturday evening an Easter cantata was rendered in the Convocation Hall of Queen's College (Presbyterian), Principal Grant in the chair. A student of Queen's wrote the words and an organist of the Congregationalists the music. It is regarded as a good attempt to tell musically the story of the Crucifixion and Resurrection, and is worthy of

mention as being the work of people outside the Church, thus showing how the more intelligent and earnest among all Christians are striving to realize the great facts of our religion. Booksellers display exquisite Easter cards and emblems with, in most cases, appropriate texts and mottoes; and who shall say what good works these dainty little messengers in the shape of presents and ornaments may be doing in keeping before men's minds the truth that Christ is risen and that therefore we, too, shall rise. In several churches here on Easter Day there were early celebrations of the Holy Communion in addition to the usual mid-day celebrations, and there were many communicants. In St. George's Cathedral large quantities of calla lilies and other costly flowers shed their fragrance and told their joyful story. The Dean of Ontario preached in the morning and Rev. Dr. Wilson in the evening.

As St. James' Church is undergoing repairs the Easter Services were held in the school-house. The church already presents a much improved appearance. The day of re-opening is set for April 22nd, when the Bishop of Algoma will probably be present. Rev. F. W. Kirkpatrick, Rector of St. James', is his Lordship's Commissary in this Diocese.

At All Saints' the services were of a very hearty character, the Rev. T. Bousfield officiating both morning and evening.

There were large congregations at St. Paul's, and as many as a hundred and twenty communicants knelt at the altar, the Rev. W. B. Carey, Rector, being celebrant. In this Church the new plan of raising money for the Diocesan Mission Fund by envelopes is this year being tried—with what success remains to be seen. On Tuesday evening a successful concert was given in the Opera House in aid of St. Paul's Ladies' Aid Society.

The aid of the Churchwomen of Kingston is being asked in behalf of the proposed Sisterhood in Toronto. Quite an interest is shewn and subscription cards are rapidly filling up. It is understood that a lady residing in this city is to take part in the management.

OTTAWA.—Parliamentary.—The Senate re-assembled on Tuesday the 3rd April, after the Easter holidays. Business in the House of Commons has mostly been of a routine character and devoid of any special interest since Sir Leonard Tilley made his annual financial statement. The House and country are deeply interested in the budget speech and certainly never on any former occasion since Confederation did a Finance Minister make a budget speech under circumstances more satisfactory and with the prospects for the future brighter than did Sir Leonard Tilley on Friday afternoon the 30th March. I learn from Montreal that the stock market has been higher since, owing to the cheering character of the budget. Mr. Jamieson (North Riding of Lanark) presented a petition from the Rev. F. L. Stephenson, B.A., and others of Almonte, asking that the tariff on books be removed.

ARCHVILLE.—The adjourned Easter vestry meeting of Trinity Church, Archville, has been still further adjourned to Monday the 9th inst. It is much to be regretted that some definite arrangement as to a clergyman taking permanent charge of this mission cannot be concluded, as under the present uncertain arrangement the congregation is steadily falling away, and if not attended to, this church, which ought to be, and is a necessity, will have to be closed.

NOTE.—The paragraph in the issue of the 14th March referring to an entertainment at Morrisburgh a short time previous to Lent, should have appeared before, but was crowded out.

DIOCESE OF HURON.

[From our own correspondent.]

LONDON.—The Bishop of the Diocese held a Confirmation at the Cronyn Memorial Church on Good Friday, when a number of young persons were presented by the Rector, Rev. J. B. Richardson. His Lordship preached a sermon suitable to the day, from the text "What think ye of Christ?"

The Easter Vestries of the city churches were held as usual on Easter Monday.

St. Paul's Church.—Church Wardens, John Tabott and R. Boyly; Delegates to Synod, James Hamilton, E. B. Reed, R. Boyly.

The Memorial Church.—Church Wardens, V. Cronyn, C. F. Hanson; Delegates to Synod, V. Cronyn, F. Rowland, E. Cronyn.

Christ's Church.—Church Wardens, Justus Wright, John McFadden; Delegates to Synod, Messrs. Hortin and Mocklin.

Chapter House.—Church Wardens, Mr. Collett, Mr. Geo. McNab; Delegates to Synod, W. J. Imloch, J. Danks.

St. James' Church.—Church Wardens, R. B. Hungerford, Geo. Sutherland; Delegates to Synod, Judge Davis and W. Moore.

St. George's Church.—S. Gibson, G. C. Jolly; Delegate to Synod, S. Gibson.

All the above meetings were adjourned for two weeks, when the financial statements will be presented, and other business transacted.

MITCHELL.—The Rev. P. B. DeLom, Rector of Trinity Church, who has just returned after a year's absence in Europe, was warmly welcomed by his parishioners, who also presented an address and purse containing \$94 to Rev. J. B. Edmonds, who has acted acceptably as *locum tenens* during the Rector's absence.

DIOCESE OF TORONTO.

(From our own correspondent.)

SOME few Missions in the Diocese are still vacant, chiefly for want of men. As for money, the Mission Fund was never in a more satisfactory state than it has been since the inauguration of the new scheme of parochial contributions.

PERSONAL.—Rev. O. P. Ford, M.A., who has for some time been suffering from a severe attack of bronchitis, is quite restored to health. He and two other young clergymen—all unmarried—are doing a wonderfully successful work for the Church in West York Rural Deanery.

KING.—*All Saints.*—This Church was beautifully decorated on Easter Sunday. The service was semi-choral, and an admirable sermon was preached by Rev. Wm. Shortt. The congregation was unusually large, and the number of communicants very satisfactory.

RICHMOND HILL.—*St. Mary's.*—The Annual Easter Vestry meeting was held in this Church on Monday in Easter week. Messrs. Stephenson and Empringham were appointed wardens, and Mr. J. R. Arnold delegate to Diocesan Synod. The financial report shewed a small balance on the right side.

THORNHILL.—*Trinity.*—Here, too, at the Vestry meeting, held the same day as that just mentioned, there was a small balance on the credit side. Messrs. Ellstone and Langstaff were re-appointed Church-Wardens, and Messrs. Wilcocks and Lawrence, delegates to Synod. It was decided that certain repairs should be at once effected on the Rectory house and grounds; and the Church Wardens were appointed as a committee to see the work done. Some of the young ladies of this congregation held a literary and musical entertainment on Tuesday in Easter week for the benefit of the Sunday School, which was successful.

DIOCESE OF ALGOMA.

THE Bishop of Algoma desires to acknowledge, with many thanks, the receipt of \$30 from "C.D., Nova Scotia," and also information that his last donation of \$40 was received, and duly acknowledged in this paper.

DIOCESE OF NIAGARA.

[From our own Correspondent.]

SALVATION ARMY is very busy in Hamilton, and is probably rescuing some souls from the lowest

places and crimes of the city. So far we may say thank God for such a work; otherwise we fear its influence is far from the promotion of piety and religion. However it is best to leave such movements alone. If the city clergy will emulate the zeal of the leaders, as they will assuredly avoid the extravagances of the army, they need fear no permanent evil to the cause of Christ from so very evanescent a movement. Until we have practically an "army" of our own for the slums and fields of sin in our city, we must be very guarded in our judgment of this extraordinary movement. Probably this irregular organization has been allowed in the providence of God to stir us up to more active zeal in preaching the Gospel to the poor.

DUNDAS—*St. James' Church*.—At a recent confirmation 27 candidates received the rite of Laying On of Hands. Rev. Mr. Forneret is in charge.

DIOCESE OF TORONTO.

(From our own correspondents.)

EASTER VESTRIES.—The proceedings at the annual Easter Vestries just held have been extremely gratifying. Party disputations have been almost quite unknown, and union and harmony characterized the meetings so far as your correspondent has heard. Progress in temporal and spiritual things is plainly visible in the reports as presented, and debts and deficiencies have passed away with the days of division and disunion, to be known, let us hope, no more forever. I add a few particulars about the city churches:—

St. James' Cathedral.—Churchwardens (the first named being in each case appointed by the Rector)—Messrs. J. K. Kerr and W. B. Brock; Lay Delegates—W. T. Boyd, Dr. Wilson, Clarke Gamble. Deficiency in church accounts, \$4,200. The Rector stated that during the year there had been 94 baptisms, 72 confirmed, 3,365 communicants, 46 marriages, 472 funerals, 207 sermons. A committee was appointed to consider the question of providing an assistant minister.

St. George's Church.—Churchwardens—Messrs. E. M. Chadwick and G. F. Harman; Delegates—H. W. M. Murray, E. M. Chadwick and Elmes Henderson. Revenue, \$4,229.36; expenditure, \$4,157.34.

Holy Trinity.—Churchwardens—Messrs. H. P. Blachford and Wm. Hill; Delegates—Messrs. W. Ince, S. G. Wood and C. J. Campbell. Revenue, \$4,983.12; expenditure, \$4,949.36.

Church of the Ascension.—Churchwardens—Messrs. R. H. Temple and T. E. B. Smith; Delegates—Messrs. C. W. Biggar, T. D. Delamere and C. McGrath. Receipts to 1st March, \$5,651.40, including a donation from Mr. T. B. Smith of \$1,000; expenditure, \$3,624.88.

St. Paul's Church.—Churchwardens—Messrs. W. B. Evans and E. B. Jakes; Delegates—Major Evans, Messrs. W. B. Evans and J. R. Roaf. Deficiency in current accounts, \$207.

St. Luke's.—Churchwardens—Messrs. A. W. Patton and Walter Taylor; Delegates—Messrs. Clarkson Jones, T. E. P. New and Dr. Caesar. Income for all purposes, \$4,693.

St. Peter's.—Churchwardens—Messrs. C. C. Dalton and R. H. Tomlinson; Delegates—Messrs. S. Caldecott, Sheriff Jarvis and Captain Douglas. Receipts, \$4,797.33; expenditure, \$4,773.12.

St. Thomas'.—Churchwardens—Messrs. Jno. J. Pritchard and William Waites; Delegates—Messrs. Lewis Moffat, George Turnival and John Canavan. Liabilities of the church, \$3,355.54. The Rector of the church, it was stated, had not received one cent from the congregation during the past year, and for several years not enough to keep him in shoes!!

St. Philip's.—Churchwardens—Messrs. James Browne and J. H. Telfer; Delegates—Col. R. B. Denison, Messrs. George Evans and J. T. Jones. Receipts, \$3,400; expenditure, \$2,100.

St. Stephen's.—Churchwardens—Mr. J. D. Oliver and Dr. Machell; Delegates—Dr. Machell, Messrs. Fuller and Hoyles. Receipts, \$2,616.76; expenditure, \$2,600.20.

St. Anne's.—Churchwardens—Major Mulligan and Mr. Septimus Denison; Delegates—Col. G. T. Denison, Mr. Gooch and Mr. Kirkpatrick. Receipts, \$1,375.92; disbursements, 1,389.78.

All Saints'.—Churchwardens—Mr. Geo. Goulding and Dr. Kertland; Delegates—Messrs. C. Green, H. Symons and J. McLean Howard. Receipts, \$6,375.82; expenditure, 6,300; debt, 10,000.

St. Bartholomew's.—Churchwardens—Messrs. W. E. Hart and C. K. Unwin; Delegates—Messrs. C. K. Unwin, R. W. Plant and M. Crombie. Receipts, \$655.59; expenditure, 661.78.

Church of the Redeemer.—Churchwardens—Messrs. W. S. Batten and George Mussen; Delegates—Messrs. A. H. Campbell, E. Burch and Thomas Shortess. Receipts, \$5,273.

St. Matthias'.—Churchwardens—Messrs. W. Smith and Thomson McLeary; Delegates—Messrs. W. Wedd, Sr., George Verral, Sr., and Samuel John Wade. Receipts, \$1,979.79; disbursements, 1,819.93.

Trinity (East).—Churchwardens—Messrs. Louis Reford and S. R. Heakes; Delegates—Messrs. S. R. Heakes, James Coulter and John Rodgers. Receipts, \$2,613.21; expenditure, 2,196.26. Church property is valued at 24,800, on which the only indebtedness is 364 00

St. John's.—Churchwardens—Dr. Spragge and Mr. P. Clarke; Delegates—Chief Justice Spragge and Messrs. Bright and Wilson. Receipts, \$2,292.61; expenditure, 2,225.71; total debt, 1,900.00.

Grace Church.—Churchwardens—Dr. Morton and Mr. Thomas Houston; Delegates—Messrs. Holmes, Birmingham and Kennedy. Receipts, \$3,113; disbursements, 3,285.00; debt, 17,223.00.

Christ Church.—Churchwardens—Dr. Smith and Mr. Schreiber; Delegates—Mr. Hoskin, Dr. Smith and Mr. Ince. Receipts, \$1,369.67; expenditure, 1,369.67.

St. Mark's (Parkdale).—Churchwardens—Messrs. H. J. Hill and W. Goodman; Delegates—Messrs. T. McLean, F. Wilson and Samuel Shaw. Receipts, \$4,765.53; expenditure, the same; debt, 5,687.06.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

HUNTINGDON.—The Incumbent of this Parish, Rev. T. Haslam, son of the London Revivalist, England, has succeeded in erecting a neat church. This is greatly to his credit, for Huntingdon badly wanted it. In the matter of religious buildings the Church was outstripped by Methodists and Presbyterians. It was opened on the 13th inst., when Archdeacon Evans assisted the Rector, and preached to large congregations both morning and evening. The collections amounted to \$60. At the public meeting in the afternoon letters were read from the Bishop, who was unable to be present, but sent his congratulations to clergyman and people; also from Revds. Canon Carmichael, S. J. Stone, A. Barcham; and A. Gowdey, Esq. Addresses were given by Rev. A. D. Lockhart and Archdeacon Evans. Subscriptions at this meeting amounted to \$107, which, with the proceeds of dinner and supper, provided by the ladies of the congregation, and the collections at morning and evening service, made a total of \$310, leaving a debt of \$900 on the church. The contract price of building was \$5,386, exclusive of glass, hardware, varnish, and finishing of basement.

GOOD FRIDAY was observed in S. Andrew's Church (Presbyterian) by the new minister, Rev. Edgar Hill: A very large congregation was present. The sermon, from the text "Jesus in the midst," was one in full accord with the solemn services there and elsewhere being carried on. The Methodists observed the day in their city churches, but not in the country, as a rule. In this matter they seem to have one rule for the town, another for the country. We have seen again and again Methodist ministers come to the Episcopal Church on Good Friday if they had no service of their own on that day, but the later generation seem to ignore the day altogether, leading their people to

suppose that they don't countenance "days and seasons," except it be "centennaries." Perhaps it is just as well for them!

The Rev. Mr. Renaud of St. James' Church, St. John's, P. Q., as the result of an earnest appeal made to his congregation to wipe off the debt of over \$500 incurred during the past year, had the pleasure of receiving at the altar as Easter offerings more than enough to cover the debt.

St. John the Evangelist's.—The "Three Hours' Devotional Service" held at this church from noon till three o'clock, being the sixth to the ninth hour of our Lord's agony, commenced with the "Veni Creator," sung kneeling, and was followed by addresses by the Rector, the Rev. Edmund Wood, on the seven sayings of Jesus while on the Cross. Between the addresses hymns were sung, and silence, for meditation or mental prayer, was observed after each hymn. The service was well attended, and was a touchingly solemn one.—A new font, a copy of the beautiful one in St. George's Church, has been presented to St. John the Evangelist's. The giver reserves his name.

HIS LORDSHIP THE BISHOP preached on Good Friday in the Cathedral in the morning and made a powerful appeal in behalf of the Society for the Conversion of the Jews, to which the offertories on that day throughout the diocese were recommended to be devoted.

EASTER SUNDAY dawned beautiful and clear but nevertheless with a most unusual wintry aspect in town and country. People accustomed to don spring clothing at Easter could not do so this year. Snow still covered the ground in depth and density equal to Christmas times.

THE services in the city on Easter were all largely attended. New music, recruited choirs, marked most of the services rendered. The churches specially decorated were St. James the Apostle, St. Martin's and St. John the Evangelist's. In the Cathedral after the sermon in the evening the Dean made feeling mention of those who had been taken from them as a congregation by the hand of death.

St. John the Evangelist's.—Very large congregations were present at this Church both at the 11 o'clock Communion Service and at Evensong, at the former not a single seat being unoccupied. In the morning the Rev. Edmund Wood, the Rector, preached from Mark xvi. part of 6 v.—"He is risen; He is not here." The preacher at Evensong was the Rev. Dr. Wright, who chose for his text Luke xxiv. 23. The altar presented a great contrast from its sombre appearance on Good Friday, being draped in white with banners in its rear, and looking very beautiful with its vases of choice flowers. The musical part of the services was extremely well rendered.

Trinity.—In this Church the Rev. W. L. Mills preached appropriate sermons; in the morning from the text, "I am He that liveth and was dead, and behold I am alive for evermore," Rev. i. 18, and in the evening from John xi. 26, "I am the Resurrection and the Life." The musical portion of the service was admirably rendered, under the direction of Mr. F. W. Mills.

THE Methodists of the Montreal Conference are having a little breeze in their bounds over the "Oka Indian" question. The particulars it is not needful to mention here, only to record our anticipation that Rev. Mr. Borland, who has made for himself a name and place in his Conference by his pleading for the Protestant Indians and his attack on the Seminary of S. Sulpice, is likely to have some of his laurels taken down. He is the same gentleman who tried to make himself notorious by trying to open a controversy with Bishop Bond, or about him, as to his being called "Lord Bishop," &c. His attempt was met with contempt; and his brethren in the Conference, it seems, have been somewhat imposed upon in his representation of this "Oka" business—at least so Rev. Mr. Scott says.

MR. CARRY'S LETTERS.

No. VI.

(To the Editor of the Mail).

SIR,—In my last I made a full quotation from St. Cyprian, in which we saw how the intoxicating effects of wine became to the ancient Christian mind the figure of the spiritual effects of the inebriating cup of the Lord in the ecstatic joy of the soul. I am not aware of anything that so clearly exhibits the vast difference between the mind of the primitive Christians and our modern Eucharites on the subject of wine. Cyprian is but a specimen of a long list of venerable names who wrote and thought as he did in the passage quoted; for example, Ambrose, Jerome, Augustine, Basil, Zeno, Vincentius, Paulinus, Eusebius, Origen, Cyril (of Jerusalem), Procopius, Gregory Nyssen, Athanasius, Theodoret, Anselm, and others. Theodoret, a very sober writer, esteemed by all for his good sense, says (interpreting the 23rd Psalm of the Eucharist), "This is plain to the initiated (the communicants), and needs no interpretation. For they know that inebriation which strengtheneth and relaxeth not, and that mysterious food which He setteth before us, who is not only the Shepherd but the Bridegroom also." St. Athanasius says briefly, "This is the joy of the mysteries." Origen, "This inebriation is good." The learned and cultivated Archdeacon Hare translates in full a prayer of St. Anselm's, which he calls "beautiful," and in which "he trusts the holy men" of the Reformation "would gladly have joined." Here is a sentence of it: "O Fountain of Life, fill my mind with the river of Thy pleasures, and make my soul drunk with the sober drunkenness of Thy love, that I may forget whatever is vain and earthly, and may keep Thee alone continually in my memory." Now, as all this settled and long continued manner of speaking was grounded on the Eucharistic Cup, it must be seen, without any possibility of mistake, what that cup literally was in the early Church; and I think it may be certainly inferred how revolting to Christian instincts would have been the employment of grape juice instead of real wine. Nor was it only such specimens of antiquity as Athanasius and Augustine that used this language; a modern, justly venerated for his learning, refinement, and spirituality, Archbishop Leighton, speaks in the same strain: "As common drunkenness makes a man less than a man, this (inebriation) makes him more; that sinks him below himself, and makes him a beast; this raises him above himself, and makes him an angel." Eusebius, the Church historian (born about 270), holds in his *Preparatio Evangelica* that "the drinking of wine should not be allowed to all," and he quotes Plato, who would exclude slaves absolutely from the use of wine. Now Eusebius maintains that Moses had anticipated Plato's views, and cites in proof of his position Lev. x. 8, 9, and Num. vi. 2, 3; and also Prov. xxxi. 4, 5, according to the Septuagint, which reads:—"With counsel do all things. With counsel drink wine. Rulers are passionate; let them not drink wine lest," &c. With the correctness of the Greek we have nothing to do. But as this version was the Bible of the early Church for whole ages, the sentence quoted was of sacred authority, and served to form the judgment of the first Christians. I quote next St. Jerome, who at any rate was not an ignoramus. In his famous letter to Nepotian, *de vita clericorum*, he says:—"Whatever inebriates and upsets the mind, flee in like manner as wine. Nor do I say this, as if a creature of God may be condemned by us; since both our Lord was called a drinker of wine, and Timothy was allowed to imbibe wine moderately when suffering from the stomach; but we require that drinking should be regulated according to age, health, and the physical constitution."

St. Jerome was familiar with Palestine, in which he lived 20 years, and was an extreme ascetic. St. Chrysostom, too, was a native of Syria, and most of his great homilies were delivered at Antioch. He knew nothing of the modern craze about unfermented grape juice being wine. I wish you could some day find room for his grand temperance sermon, the first on the Statnes, which I

should be glad to transcribe for you. Meantime I copy the following:—"The passage before us (1 Tim., v., 23) is useful also against heretics, who speak evil of God's creatures; for if it had been among the number of things forbidden, Paul would not have permitted it, nor would have said it was to be used. And not only against the heretics, but against the simple ones among our brethren, who, when they see any persons disgracing themselves from drunkenness, instead of reproving such, blame the fruit given them by God, and say, 'Let there be no wine.' We should say then in answer to such, 'Let there be no drunkenness; for wine is the work of God, but drunkenness is the work of the devil. Wine maketh not drunkenness; but intemperance produceth it. Do not accuse that which is the workmanship of God, but accuse the madness of a fellow-mortal. But thou, while omitting to reprove and correct the sinner, treatest thy Benefactor with contempt!'" Surely St. Chrysostom fifteen hundred years ago furnished the proper answer to our prohibitionists. I end, for the present, with a line from the Christian poet, Prudentius, born in Spain A. D. 348. Describing the miracle of Cana, he says:—"Cantharis infusa lympha fit Falernum nobile"—"the water poured into the pots is made noble Falernian wine." I now dismiss the testimony of the ancients as more than sufficient.

Yours, &c.,

JOHN CARRY.

Port Perry.

Paragraphic.

Pope Leo XIII. completed his seventy-third year on the 2nd of March.

The Vicar of Kensington has nine curates giving their whole time to the work of the parish.

An Italian mission has been organized in Philadelphia, under the auspices of the bishop of the diocese.

The *Daily Chronicle* believes that Lord Robert Montagu, who became a Roman Catholic several years ago, has just rejoined the Church of England.

Bishop Whipple administered the rite of confirmation to 247 Indians during his recent visits to the Chippewa mission, where there are now eight churches.

In the House of Lords on Monday evening, the 12th ult., the new Archbishop of Canterbury took his seat on the Episcopal Bench, and subscribed the roll of peers.

The Bishop of Lichfield has consecrated a building hitherto used by the "Free Church" body at Ashborne, Staffordshire, to the purposes of the Church of England.

In order to attract to the St. Gothard Railway the traffic between Germany and Spain, it has been decided to establish a weekly line of steamers between Genoa and the Spanish ports.

The Archbishop of York held three confirmation services at the parish church, Sheffield, when the large number of one thousand three hundred and eighty-six candidates were presented.

At St. John's Church, Johnstone, N. B., on Saturday, the 10th ult., the rite of Confirmation was administered by the Right Rev. the Bishop of Glasgow and Galloway to fifty-seven candidates, including thirteen Presbyterians.

The working men of London are finding out that they have a right and a place in the worship of St. Paul's Cathedral. At the customary afternoon service on Saturdays from 800 to 1,000, mostly of the working classes, are to be seen joining in the worship under the dome.

The *Daily News* mentions a religious movement at Hamburg, bearing some resemblance to the Salvation Army. Three orthodox clergymen invite people, especially workmen, to meetings by placards, with the inscription "Followers of Christ assemble, and take up His cross." The meetings are well attended by the lower classes. Free discussion is allowed, and some peculiar interpretations of Scripture are often heard.

Mr. Jay Cooke has completed arrangements for the transformation of his beautiful former home, Ogontz, near Chelton Hills, Penn., into a Church boarding school for young ladies. The property is valued at about a million dollars.

An aged Christian, lying in the Consumptives' Home, very near his end, was asked the cause of his perfect peace, and replied: "When I am able to think, I am thinking of Jesus; and when I am not able *He is thinking of me.*" Why should he not have peace?

There is now at Sierra Leone a self-supporting negro church, with its parish schools and churches, all under the care of negro clergymen. In fact, Christianity has become the national religion of the district, and there are now no fewer than five thousand communicants in that place—a larger number in proportion to population than would be found in any town in England.

A singular undesigned coincidence has been noted, by which the consecration of the Assistant Bishop of Mississippi (Thompson) occurred on the same day (St. Matthias) on which, thirty-three years before, the Bishop of the Diocese—Bishop Green—had been elected to the Episcopate. Also that Bishop Thompson is of the same age that Bishop Green was when he was consecrated.

At Rome Count Campello held his first service—in the Italian language, mainly according to the English Prayer-book—on the Festival of the Conversion of St. Paul, in a mission-room in the Via Farini. The congregation, which numbered many Italians, joined heartily in the worship. The sermon was by the Count ex-canon, on the life of St. Paul at Rome. On subsequent Sundays the attendance has continued encouraging: many soldiers are seen in the congregation.

The English occupation of Egypt seems likely to result in spiritual good to the old Coptic Churches which were planted there in the first days of Christianity, and which still retain very much of the primitive order and ritual. An influential committee has been formed in London to take into consideration what is expedient to be done. If the result is a revivification of the old Churches, and not the establishment of a new and rival Church, there will be great cause for gratitude.

A correspondent at Johnstone, N. B., writes:—"In connection with recent discussions regarding the falling away from Presbyterianism that has caused some commotion among the various Presbyterian bodies in Scotland, the annual Report of the Representative Church Council of the Episcopal Church possesses more than usual interest. During the past year four new churches have been built, the number now standing at 206. 16 of these are in Edinburgh, 14 in Glasgow, 6 in Dundee, and 4 in Aberdeen. There is an increase in membership of upwards of 3200, the numbers being 70,747, against 67,483 the previous year.

AMERICAN NEWSPAPERS IN 1883.—From the new edition of Messrs. Geo. P. Rowell & Co's *American Newspaper Directory*, which is now in press, it appears that the total number of newspapers and periodicals of all kinds issued in Canada is 596. There are no less than 74 daily papers, while the monthlies number 57. The weekly papers number 423. This is an excellent showing for the Dominion, though it cannot of course equal the United States and Territories, in which the journals and periodicals of all kinds now reach the imposing total of 11,196. This is an increase of 585 in twelve months. Taking the States one by one, the newspaper growth in some is very considerable. The present total in New York State, for instance, is 1,399—a gain of 80 in the past year. The most remarkable change has occurred in the Territories, in which the daily papers have grown from 34 to 63, and the weeklies from 169 to 243—Dakota being the chief area of activity. The number of monthlies throughout the United States grew from 976 to 1,034, while the dailies leaped from 996 to 1,062. Referring to our own journalistic growth, it is interesting to note that the newly-settled regions of our Canadian North-West are productive of newspapers as well as of wheat, for the number of journals issued in Manitoba was nearly doubled during the year.

Notes of the Week.

The enthronement of the Archbishop of Canterbury which took place on Thursday week was not only participated in by an unusually large and distinguished congregation but was on a scale of grandeur unknown to such occasions for several centuries past. The Duke of Edinburgh and other members of the Royal family were present, and a great concourse of Bishops and clergy. The Bishop of Long Island and some other Bishops of the American Church were also present. When our English exchanges come to hand we shall give our readers a more full description of the proceedings.

It is now officially stated that her Royal Highness the Princess Louise will return to Canada in Admiral Commeral's flagship "Northampton" in May, and will proceed by rail from Halifax to Ottawa. The Marquis and Princess will leave for England, it is said, in the Fall. Who our next Governor-General will be is not yet known.

Dr. Hiden, of Charleston, S. C., in a recent Sunday morning Lecture said, concerning the mysteries of the Bible, that he preferred to say that he didn't know. He was willing to accept the statement that Balaam's ass spake, but he didn't know how it was that he spake. The wisest answer we can give, very frequently, is, "I don't know." In this connection he told an anecdote of Prof. Bledsoe, Professor of Mathematics in the university, more than 20 years ago. A young man was plying him with questions, to each of which he answered, "I don't know." "Why, Professor," said the youngster, "I thought we came to the university for you to tell us what we didn't know!" "Young man," said Prof. Bledsoe, "you came here for me to tell you what I know, and that's a very short story; to tell you what you don't know would be an endless undertaking."

M. DeLesseps with his unquenchable thirst for new triumphs having placed the construction of the Panama Canal beyond a doubt, has directed his attention to a scheme of his own devising for turning the Sahara or Great Desert into an inland sea. While the very advanced age of this renowned engineer and the greatness of the project may interfere to prevent the completion, or it may be the commencement of the undertaking during his lifetime, the present generation may live to see his son, who inherits in great measure the father's tastes and genius, accomplish the gigantic work. What climatic changes would result upon the successful termination of such a scheme it is difficult to conjecture. The enormous extent of the Great Desert (its estimated area is 2500 square miles), and its supposed or real influences upon the surrounding countries make the scheme not free from risks, although the importance and utility of the proposed change we should suppose are great.

While not a part of the Dominion, Newfoundland is so intimately connected with us in many ways, that we must be interested in the gratifying reports of the seal fisheries which it is said will be the very best ever known. The whole catch will be worth probably two millions of dollars.

On Thursday in the British House of Commons the Right Honorable Hugh C. Childers, Chancellor of the Exchequer, presented his budget for the financial year ending March 31st, 1883. The total revenue for the year was £89,004,000, exceeding the estimate by £4,069,000. The total expenditure, including the Egyptian war expenses, had been £88,906,000, showing a surplus of £98,000. The expenses of the war in Egypt, including the amount contributed to defray the cost of the Indian Contingent, were £3,896,000. It is not often even in England that the ordinary revenue is sufficient to include the cost of an expensive and rather considerable war, and the facts show the great prosperity of the kingdom.

Apropos of the above a contemporary has the following: Those who think that England's manufacturing greatness is on the decline, would do well to study some official figures which have been recently published. When Queen Victoria began

to reign, there were less than 500,000 horse power in the stationary engines. In 1880, the estimates were 2,200,000. During the same forty-three years the production of pig iron had increased from 1,400,000 to 8,300,000 tons per annum, and the production of coals from 130,000,000 to 147,000,000. The annual consumption of cotton had increased from 427,000,000 to 1,404,000,000, while the value of manufactures had increased from \$130,000,000 to \$475,000,000, and the number of yards of linen manufactured had quadrupled. Indeed this last is the proportionate increase all round. Yet, in the meantime the population has increased only 33 per cent.

The Rev. H. J. Friedlander, a converted Jew, now a Clergyman of our Church, writes from Jerusalem that his fellow countrymen are showing increased interest in Christianity. The refugees from Russia are of a 'different stamp to the ordinary Palestine Jews.' 'Every morning we have now from 50 to 100 adult Jews present, and after morning prayers I address them daily. Every Saturday afternoon a special service in a hall outside the city gets an audience of over 100 Jews and Jewesses. These people, on arriving here, expected to be taken up by their co-religionists, but were utterly disappointed. We have now found work on a plot of ground belonging to the Church Jews' Society for ninety men; to pay them we require 10% daily.'

A considerable amount of information has been elicited by the Intercolonial Trade Committee of the House of Commons which has been sitting for some weeks past. Last week Mr. Robt. J. Stark, a Toronto flour merchant, was examined. His evidence went to show that by the establishment of a line of propellers between Lewis and Niagara, trade between Ontario and the Maritime Provinces would be greatly increased, both by the additional carrying facilities thus afforded and by the effect steam-boat opposition would have towards the reduction of freight by the Grand Trunk and other railways. Nova Scotia coal, he said, is now looked upon in Western Ontario as being as good as Pennsylvania if not better, and is now successfully competing with it. By the present arrangement freight from Toronto to Halifax was 70 cents per barrel, while via Boston it was 60 cents.

If the reports of the discovery of oil in Westmoreland Co., N. B., should prove of the value predicted, we shall have another addition to the long catalogue of our natural resources which are destined in process of time to make Canada no whit behind the most prosperous and wealthy of the nations of the earth. It is said of this latest discovery that it is expected a flow of oil will be obtained equal to the best wells of Pennsylvania.

It is reported that Germany, Austria and Italy have entered into an alliance against France. Why such a combination should be necessary is difficult to fathom, unless Russia is also expected to play a part with France in some designs not now apparent. The Italian press is particularly offensive in its language towards France. The *Liberta* has an editorial setting forth that if the French republic assumes arrogant airs in her dealings with the other countries of Europe she will find herself confronted with the unpleasant spectacle of several Powers united for mutual defence. The *Journal de Rome*, a clerical paper, goes still further and uses significantly vigorous language. It says from the Baltic to the island of Sicily the French republic has none but enemies. If she but moves a finger she is at the mercy of her enemies. The position of the clerical press of Rome is easy of comprehension. The Church of Rome can have but little love for those whose aim has been to despoil her of her property and to repudiate her authority.

The evidence of Dr. Bell, of the Geological Survey and Natural History staff of Canada, before the committee on immigration and colonization on Wednesday last was full of interest, and contained facts hitherto not generally known. Mr. Bell's information related almost exclusively to the Hudson Bay region south to Lake Winnipeg, where he has spent several years past in scientific explorations. It appears that Hudson Bay has open sea,

free from ice, for the entire year, the only ice prevalent is that formed in the sheal waters around the coasts, harbours and mouths of rivers. He stated that the ports all around Hudson and James Bays were open not less than six months of the year or about equal to the navigation season of the Gulf of St. Lawrence, and that the waters of Hudson Bay, attained a much higher temperature in summer than the waters of the Gulf. The chief fishery carried on is the whale fishery, as yet in the hands of the New Bedford whalers, from which they secure fully a million of dollars per annum. Other fish are abundant, most noticeably salmon, of which there are two varieties. Cod fishing is not prosecuted with a view to commerce. The south and west sides of the Hudson Bay region embrace large areas of well timbered land, valuable for agricultural purposes, and the climate is so favorably effected by the proximity of the open sea as to afford quite as long a growing season as places in corresponding latitudes in Quebec and Europe. Professor Bell thinks that Hudson Bay will be the future great ocean outlet for the produce of the North West, but is decidedly of the opinion that the great future of Hudson Bay lies in its mineral resources, which are of a wide range of variety, among which are large deposits of the three most valuable kinds of iron ore known to commerce. Professor Bell's statements occupied over two and a half hours and were replete in valuable information on the resources and climate of this great country, much of which is contrary to general impressions in relation to Hudson's Bay.

The Emperor Alexander is not yet crowned and the Nihilists are exerting themselves to take his life on the day fixed for the ceremony. A telegram from Moscow states that a large mine has been discovered, connecting with Krimlin, where the coronation of the Czar takes place. From St. Petersburg we learn that developments of the utmost importance are expected in connection with the forthcoming great trial of Nihilists in that city. It was originally believed that this trial would be the last of its kind, but recent arrests have made other Nihilists' trials probable, and it is the present intention to arraign the newly discovered plotters either before the coronation of the Czar, or directly after.

Nihilism in Russia is having its counterpart in Fenianism in England. So startling and audacious have been recent attempts to destroy property in London that it is plain a well organized and determined band of revolutionists have an existence and are bent upon mischief. The police on Thursday raided a place in Birmingham and found quite a large manufactory of nitro-glycerine and arrested its manager who appears to possess a very considerable knowledge of chemistry. On the premises was found a large quantity of explosives and of materials used in their manufacture. In London the same day a person giving the name of Norman and another man were arrested, and in their rooms in South street, corner of the Strand, being searched, a box of explosives was found. There was quite a sensation in the Commons when these arrests were announced. Sir William Harcourt, Home Secretary, in a brief speech outlining the facts confirmed what up to this time had been merely a rumor that Norman had been put under arrest. He added that 150 pounds of highly explosive liquid had been found in Norman's quarters and that it was stored in skillfully devised rubber bags. He also confirmed the rumor of the discovery of a dynamite manufactory at Birmingham, and that a considerable amount of the same kind of explosive had been discovered in the rooms of the Lambeth prisoners, and that part of the money on one of those men was in American bank notes. That there was a connection between the arrest and discovery at Birmingham and those in London is shown to be a fact by an incident which has since come to light. A later London despatch says more precautions are being taken at Windsor Castle. It is even hinted that the whole conspiracy here and in America will be exposed. The *Observer* of Saturday says that the police possess knowledge which may lead to further developments in what is likely to become the most hideous and stupendous plot of modern times.

Province of Rupert's Land.

Including the Dioceses of Rupert's Land
Saskatchewan, Moosonee & Athabasca.

DIOCESE OF RUPERT'S LAND.

SUNNYSIDE.—A church will be built at this point, which is on the east side of the Red River, about sixteen miles from Winnipeg. The building is to be a frame one, and completed by the 15th May.

REGINA.—With the opening of the season the town of Regina is beginning to take shape and form. A large number of lots have been sold by Mr. Scarth on strict building conditions, and buildings are already beginning to spring up with the rapidity of Western towns. St. Paul's Church was begun about the 1st March. It is a frame building 50x24, with porch 8x10 and a small turret on the gable end. It will eventually be used as a school-house. Five lots have been given for a site, making 125 feet square. The building will cost about \$1800 exclusive of seating. A "Burdette" chapel organ, costing \$550, has been ordered, and a choir organized. Mr. Osborne has left for Prince Edward Island to bring up his family.

WINNIPEG.—We cannot say that Lent is well observed in Winnipeg. Church people are not yet educated up to a proper appreciation of this holy season. In Holy Trinity there have been services on Wednesday and Friday, in St. John's Cathedral on Wednesday, and in Christ Church Parish on Tuesday, Wednesday, Thursday and Friday. In the latter church there were two services daily in Holy Week, with three on Good Friday.

ORDINATION.—Mr. Robert Machray, a nephew of the Bishop, and graduate of Cambridge University, was ordained Deacon in St. John's Cathedral on the 18th March. He was presented by the Ven. Archdeacon Cowley, and the sermon was preached by the Bishop. Archdeacon Pinkham preached in the evening. On the same Sunday the Rev. O. Fortin exchanged with the Rev. E. S. W. Pentreath in the morning, and in the evening Rev. Canon O'Meara preached in Christ Church an excellent sermon on the "Sin of Unbelief." The choir have recently greatly improved. The singing at this service, which is always full choral in the evening, especially the "Dies Irae," being remarkably good. The number at present is between 30 and 40. Most of these have sung in English choirs, and they include several choir boys.

EASTER MEETINGS.—St. John's Cathedral.—The acting Dean submitted an encouraging report. The churchwardens' report showed the church to be in a flourishing condition. Sheriff Inkster was appointed, and Mr. John Bruce elected wardens.

Holy Trinity.—There was a very large attendance. The churchwardens reported an income of over \$12,000, over \$5,000 from the offertory, and over \$4,000 from pew rents. \$1,524 had been given by the Ladies' Aid Society to Home Missions. The total receipts were \$600 in excess of last year. Rev. Mr. Fortin appointed Mr. G. B. Spencer as his warden, Mr. F. H. Mathewson was elected people's warden. The churchwarden said the time had come for the erection of a church of modified proportions and expense on the new site. Messrs. Spencer, Whitcher and Carruthers were elected delegates to the Synod. The following gentlemen were elected members of the select vestry: Chief Justice Wallbridge, Hon. A. Walsh, Messrs. Miller, R. H. Hunter, J. H. Brock, R. D. Richardson, W. R. Mulock, T. H. Schneider, L. M. Lewis, E. P. Leacock, G. F. Carruthers, A. Strang and A. H. Whitcher. The sidesmen were Messrs. Bayley, Piper, Farnes, Mulock, Stobart and Banks. A question of the legality of the voting which was raised by Mr. J. S. Dennis, Jr., was decided by a canon of the diocese, which provided that all members of the Church of England were eligible who were of age, and also attendants

of Holy Trinity Church, and had signed the declaration of membership required by law. It was resolved upon motion of Mr. Carruthers, seconded by Mr. Spencer, that the warden be empowered to engage the services of a clerk to assist him, the warden to decide upon the nature of the clerk's duty and to fix his salary. Mr. Dennis moved that the delegates to the Synod be instructed to have the rule changed which relates to the qualification of voters. Mr. Mulvey moved an amendment to the effect "that it is not desirable to make any change in the franchise of Holy Trinity Church." After considerable discussion the motion was withdrawn. On motion of Mr. Harwell it was decided that the church in future devote the whole of the collections, at both morning and evening services, on synodical Sundays, to the purposes specified by the canon. The discussion of the question of erecting a temporary church building was deferred, and the meeting then adjourned.

Christ Church.—The school-house was filled at 8 p. m. on Easter Monday. After prayers the Rector read the Synod rules bearing on the business before the meeting. All male persons of 21 years of age who were not registered voters were then asked to sign the declaration of membership. The Rev. E. S. W. Pentreath read his report shewing 25 Baptisms, 9 Marriages and 42 Burials since last May. He spoke of the work of the Guild, and the great increase in efficiency of the S. School which has now outgrown the building. He recited the defects in the church building, and the undesirability of the site which would be a continued and increasing hindrance to the progress of the parish, and asked the parishioners to instruct the vestry to take the earliest opportunity of disposing of their valuable property and erecting a suitable church in another locality. He pointed out that this was their first year of self support, when they had uphill work, that the financial system had been inaugurated since he came, and that matters were now getting on a firm basis. The number of families is now 200 against 60 last year, and there are about 140 communicants. A large number of families are English immigrants who are not permanent residents. The report of the Sunday School was then presented by Mr. G. P. Bliss shewing 140 children in the school, and additions now made every Sunday. There are 17 classes. He expected 200 this summer, and the building would only seat 125. Owing to the absence in Ottawa of Mr. W. G. Fonseca, Mr. O'Reilly, the people's warden, could only present the accounts from July. The auditors reported the vouchers correct. Messrs. Girdlestone, Thorne and O'Reilly were appointed to wait on Mr. Fonseca on his arrival and present to another meeting of parishioners a full statement of the financial position of the church. The Rector then announced the appointment of Mr. G. W. Baker, barrister, as his warden. Mr. H. S. Crotty was then unanimously elected people's warden. Ballots were then taken for the select vestry and the following were chosen: W. Murdoch, C. E., Lieut.-Col. Garden H. Powell, F. C. Mercer, G. W. Girdlestone, G. H. Hodskiss, W. H. Henderson, H. Soare, A. Barber, J. O'Reilly, W. B. Sheppard, K. N. McDonald. It was shewn that there were \$11,000 in mortgages in favour of the church and \$3,300 against the property. The action of the vestry in appropriating \$2,700 for a rectory was unanimously approved. Mr. Murdoch, C. E., then endorsed the Rector's views about selling the site. He spoke of the faulty construction of the building and urged building on a new site with the proceeds of the property. This was the general feeling of the meeting. Messrs. Crotty, Baker and Murdoch were elected delegates to the Synod. The stipend of the Rector was ordered to be made the first charge on the funds in future. Votes of thanks were given to Mr. O'Reilly, the choir-master and organist. Mr. Pentreath was asked to leave the chair, and Mr. Crotty took it. A vote of thanks was moved by Mr. P. J. Kuhn to the Rector for his services during the year, and for his very able conduct in the chair. Mr. Pentreath replied, and the meeting adjourned. It was a matter of congratulation to see the hearty and unanimous spirit of a congregation gathered from

such different sources, and composed of all shades of Church opinion between and including the two extremes of Churchmanship.

EASTER SERVICES.—There was no attempt at decoration in any of the city churches except in Christ Church which had flowers in the chancel and on the altar. The Holy Table was vested in white, and there was a white rosette with the words "I am the Resurrection and the Life" on it. In the Cathedral there was the ordinary service. The sermon was preached by Canon O'Meara, acting Dean, who was assisted in the service by Canon Matheson and Rev. S. Pritchard. Canon Matheson preached in the evening. The Metropolitan preached in Holy Trinity in the morning. The solo "I know that my Redeemer liveth" was sung. In the evening the Rector preached. Tours service in F was sung. The anthem was, "Ascend, O Risen Lord." The music of a cornet was introduced. There were two celebrations of the Holy Communion. At Christ Church there was a plain celebration at 8 a. m. The morning service was full choral. There were 26 voices in choir and the music was excellent at both services. In the evening there was full choral Evensong, the anthem being "They have taken away my Lord" by Stainer. The Rector preached on "The Ministry of Sacrifice." In the afternoon the Sunday School held a short choral festival service, the officers and teachers with the classes marching from the school-house to the church, each class having its own banner. The collection, \$14, was given to the support of an Indian boy at Emmanuel College, Prince Albert.

The following remarkable testimony to the improvements effected by the present Dean and Chapter of St. Paul's Cathedral is taken from an English Baptist newspaper, "the Freeman":—

"Well do we remember attending a week-day service at St. Paul's Cathedral in the days of the ascendancy of the Evangelical party in the Established Church, say thirty years ago. The entrance was at the side door, and few went in thereat. The marble monuments were all covered with dust, very few persons were present; three or four surpliced men dosed in the stalls. The whole business left the impression of a solemn farce,—a corpse of religion from which the life was gone."

"Last Thursday morning we visited the great Metropolitan Cathedral. All the doors were open; a number of persons were flocking in; the place looked clean and orderly, and with signs of life and care. The choir was empty, but in the vast space under the dome there was a dense pack of human beings. Every seat was occupied; it was a wonderful gathering. Men whose countenance and demeanor showed that they were thinkers and thought leaders were there in abundance. There were clergymen in considerable numbers, apparently of all styles of clerical opinion. We saw, too, a Baptist minister, generally supposed to be very sound and elevated in doctrine. The men occupied the front seats as the service was specially for them, but a number of ladies were present. At punctually $\frac{1}{4}$ past 1, p. m., the Rev. Canon Knox-Little walked hastily up the Choir, and ascended the pulpit. The subject was the expression of resignation by our Lord in Gethsemane. The discourse was full of power, and listened to for just half an hour with rapt attention. It was full of holy impulse too. He gave some fine touches on scepticism. He told us to follow the principle of agony is to enter on a life of labor. After the sermon the grand old hymn 'When I survey,' etc., was sung without an organ to the old chapel tune 'Buckingham.' But the mass of the people did not, evidently could not, wait to sing it, but poured by thousands out of the Cathedral, hurrying with thoughtful expression to their several engagements.

Births.

FORTIN.—At 86 Hargrave Street, Winnipeg, on the 9th March, the wife of the Rev. O. Fortin, Rector of Holy Trinity Church of a son.

SUTHERLAND.—At Acadia Mines on the 3rd inst., the wife of Dr. Sutherland of a daughter.

BELL.—At Truro, 3rd inst., the wife of C. F. W. Bell of a daughter.

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CLERICAL SUPERVISION OF THE SUN- DAY SCHOOL.

CLERGYMEN express varying opinions as to the nature of the obligation resting between a priest and the Sunday School of his Parish Church. We have heard some, we are thankful to say very few, declare that Sunday School work was lay work, over which they did not feel called to exercise supervision. The Blessed Lord laid upon His Apostles the solemn obligation—Shepherd my sheep, feed my lambs. Wherever the lambs of a parish are gathered together there surely it is to be desired that the pastor be not far away. Whether the Sunday School system of the Church is equal to the Prayer Book and ancient plan of catechizing in Church has been often and ably discussed in the press and on the floor of various Synods. These are points of view from which the present Sunday School plainly shews up as a hindrance to the spiritual growth of a parish. In the present state of divided and antagonistic Christianity, the Church Sunday School is a necessity, even if any one should go so far as to call it a necessary evil. Necessary it is, and clergy and laity must make the best of it.

When the Church is sufficiently alive to her tremendous responsibilities, and her members are prepared to make any sacrifice to retain that which the Roman Catholics have been astute enough to secure, namely, separate Church day schools, then she may teach her children that Sunday being the Lord's Day is best devoted to the gathering of her children, not to say lessons and receive prizes, but to the congregational worship of the sanctuary. Until that day dawns on Canada—which may God grant in His good time—we must make the best we can of the few hours devoted on the Lord's Day to the spiritual education of our children. As the matter stands now, Sunday is the only day on which the clergyman can come into personal contact with his children. The parish priest has no more right to delegate to any one else the superintendence of his Sunday School, than he has to give over the services of the Church to a competent layman. How then shall the clergyman best use the Sunday School as a means of spiritual intercourse with the many children of the parish. Unquestionably he must teach by teachers; to do this he must teach the teachers. This is to be accomplished in two ways. Directly by teachers classes, and indirectly by sternly opposing the introduction to his schools of systems of teaching alien to the mind of the Church. The latter is

best accomplished by a refusal "on principle" of the services of any as teachers of the Sunday School classes who do not themselves obey the Church. None but a communicant who obeys the Lord's dying command should be allowed to take a class.

We do not desire to extend this article to the dimensions of an essay on the system of the Sunday School. We shall now only advert to a plan or system by the use of which the clergyman of a parish may every month have brought before his notice the state of his Sunday School. This is the plan. We presuppose that in every Sunday School the teachers are provided with class books for record of behaviour and attendance of the children. Let the clergyman draw up a class book of his own for a record of the behaviour and attendance of the whole school. Let the teachers class books be brought to him once a month, and from those books be entered in the clergyman's book the number of weeks attendance, the number of marks for conduct against each child's name in his book. By this means each child's record is brought to the Rector's notice at the end of the month, and he can make his monthly comments thereupon. Where this simple plan is adopted, the Rector is able each month to point out to teachers their duty of visiting absentees, to secure careful record by the teacher who knows that the book will regularly pass under the clergyman's eye, and to have a perfect knowledge at any time of the record of each scholar. We know of no more efficient plan to secure a simple system of supervision by the clergyman of his schools, many or single, large or small.

PAPERS ON MUSIC.

II.—ON TUNE.

Having in our previous paper shown that by the law of nature and by the express enactment of the Church the application of the musical element of *time* is essential to the production of anything like real congregational worship in the Divine offices of the Liturgy, we proceed to the subject of *tune*. It is plain that there is no specific direction on the subject to be found in the Prayer Book, and it is our business now to show that such explicit directions were unnecessary, and that for two reasons. First, if the *time* in making the responses is well marked and regulated by observing the law of the Church with reference to the "pointing" of the Psalms and other responsive parts of the service, the *tune* may, to a very considerable degree, be left to Nature, for men's ears will, before long, *compel* them to adopt very much the same tune or tone of voice, if they will only *speak out* in responding, and hence will come from the direct promptings of Nature herself that dreaded "monotone" which people who do not trouble themselves with thought persist in denouncing an "unnatural." And it will come in this way. The Church requires "all the people" to join in the service, and by pointing that service she provides a principle which will enable them to read the responses in *regulated* time, but the ear dreads discord as well as confusion, and will, therefore, prompt men unconsciously to adopt such a method of response as is least likely to occasion pain. Now for individuals in a congregation to adopt arbitrary inflexions of voice must occasion discord, for as the thoughts and feelings of no two persons are alike, there will be sure to be great differences in their ideas of emphasis and in their practice of inflexion, that is if they raise or depress

their voices according to their several notions of what is proper.

"Whether a mixed congregation, which would of course contain some musical people, could ever be brought to burden their ears with such frightful discords is very doubtful, and the fact of poly-tone having driven congregational response almost universally from our churches, is sufficient to condemn the system." (Helmore's Church Choirs, p. 38.)

Hence the only mode of avoiding the pain of such discord is to avoid any inflexions at all, unless such as previously agreed upon, and this is nothing more nor less "the ecclesiastical chant" (or some similar arrangement) which is otherwise called "the plain song" or "plain tune" of the Church.

That the adoption of the Monotone is *natural* may be proved to the satisfaction of any one by a visit to any large school when the young children are reading or reciting together. In this case a number of children are required to do what the Church teaches her worshippers to do, viz., to raise their voices with one accord. The *children*, obeying the *natural* impulse of their own faculties, observe "time" and "tune" with considerable accuracy, and thus produce an intelligible and pleasing sound. We allow our prejudices and conventionalities to override Nature, and disregarding both time and tune, produce a sound (if we are persuaded to open our lips at all) which is unintelligible and displeasing because discordant. But a second reason why a distinct direction in the Prayer Book for the adoption of any specific tone of voice was unnecessary is because when that Prayer Book was compiled the use of "the ecclesiastical chant" was the rule of the Church of England, and people knew no other mode of celebrating the public service. It has been proved again and again—and could be proved over again still if time, space and patience permitted—that the terms *say* and *read* occurring in the Prayer Book are, for the most part, interchangeable, and refer to the monotone or plain song of the Church, and that *sing* is applied where "chant cadences" are most admissible, as in the Litany, or where "Services" were commonly used, as in the Creeds; but "say" and "read" are often translations of the *same Latin word* in the unreformed Rubrics.

Archbishop Cranmer, writing to King Henry VIII on the 7th October, 1545, concerning the Litany which he had compiled, says, "If your Grace commands some devoto and solemn note (i.e., chant) to be made thereunto, * * * I trust it will much excite and stir the hearts of all men to devotion and godliness. But in my opinion the song that shall be made thereunto should not be full of notes, but as near as may be, for every syllable a note, so that it may be *sung* distinctly and devoutly as be the *Matins and Evensong*."

CLERICAL STUDY.

UNDER the heading "Philomaths" the *Church Times* puts very strongly in the extract below the duty of clergymen reading up. Referring to objections brought forward as to the pressure of pastoral visiting, daily services, etc., it goes on to say:—"It appears to us, however, that this difficulty, so far as it interferes with study, arises from an entire misconception on the part of many among the clergy as to the order of importance in which their duties and occupations rank. Now, we have already pointed out more than once that the theory of the Church of England is that the Christian Ministry is before all things a *teaching body*. The Roman

view is that the clergy are *firstly* and *chiefly* the *custodians* of the *sacraments*, and only *secondarily* teachers; so that a parish might be served somehow, if not quite satisfactorily, by a priest who simply said Mass, performed baptisms and marriages, hearing confessions and giving the last sacrament to the dying, even if he did not preach at all or but badly. It is a fairly arguable question as to the several methods of these two views; but there is no doubt in the world that the former is that of the English Church, and accordingly those who have taken office therein are bound to accommodate themselves to it. Hence it follows that fitting oneself for the discharge of the teaching office is the very first duty of an English clergyman—coming even before that other equally neglected duty of providing opportunities of daily public prayer for his parishioners. It comes also before visitation of the sick, certainly before that of the "whole"; and, if so, it is plain how much it must be in advance of any of the various semi-secular employments, such as penny banks, clothing clubs and the like, which take up a great deal of a modern clergyman's time. Therefore, in planning the distribution of his day, the pastor who has firmly grasped this truth will allot a certain portion to reading as a duty that *must be fulfilled at any cost*, even that of delegating to others, or wholly laying aside, some other clerical, or at least parochial, work in which he is engaged. There can be little doubt that the work of the earliest Christian teachers must have been in many ways more trying, anxious and complicated than that of their successors now; and yet when St. Paul is giving his disciple and legate Timothy instructions upon his duties the one piece of counsel which he puts in the very foreground of his personal advice is, "Give attendance to reading." Yet, when we remember that there was as yet no New Testament, much less any glosses thereon, for St. Timothy to read, and no newspapers, magazines or reviews for him to be posted up in with the aim of being able to hold his own with the educated, while he had fully mastered the Old Testament Scriptures, and had the true Christian doctrine first hand from an Apostle, free from all latter accretions and corruptions, it might seem that there was very little necessity for him to read at all. If he, nevertheless, did need study the clergyman of today must do so a hundred times more."

The same article gives a plan for reading, as to what to read, which we will reproduce again.

THE COMMUNION OF SAINTS.

There are some subjects the consideration of which, by a kind of tacit consent, has been in latter days almost universally abandoned. Of such subjects none has suffered more than that which is before us. Men have well-nigh ceased to inquire the meaning of the phrase "Communion of Saints." They have professed their belief in it a thousand times, but have never troubled themselves to think what such a profession implied.

It is in seasons of bereavement that this subject will often present itself to the mind. It then challenges attention; the heart craves something which the doctrine involved in it seems alone capable of supplying. We feel as the Thessalonians felt. We have lost our friends; death seems to have cast its broad shadow between us and them. When, where, how shall we recover them? Are they quite gone from us? Have they any sympathy with us still? Are their spirits as insensible as the bodies are that we have shrouded and buried, or have they still a communion, in their bright and holy rest, with us whom they have left in this troubled world?

We propose considering these questions, and in

order the better to do it we would first enquire why the Church has inserted the Article of the Communion of Saints in the sacred symbol? The place which it occupies suggests the answer. It is that we may believe in the reality of the connexion which subsists between every member of the Church Catholic, whether on earth or in heaven. "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints." What a train of marvels is here placed before us, and how beautiful is the connexion in which they lie!

"I believe in the Holy Ghost,"—i. e., I believe in the reality of His existence; and I believe in His Godhead. But if I believe in His Godhead I believe in His Omnipresence, for Omnipresence is a necessary attribute of Deity. God must be everywhere present. But is there not a speciality about the Omnipresence of the Holy Ghost? Certainly there is. He has His special residence. Just as the Eternal Son had His peculiar dwelling on earth until the hour of His Ascension, so also, though invisibly, the Eternal Spirit has His special residence in the hearts of His people and within the bosom of His elect Spouse the Church. I add, therefore, to this Article of my Creed another verity, "I believe in the Holy Catholic Church." I believe that there is a Church of all the Saints, and that it is a great temple of which the Holy Ghost is the inhabitant. "Ye," says the Apostle, "are the temple of the Holy Ghost"; not "the temples" in this place, he saith; but all of you together, the Church, are the temple of the indwelling Spirit. How well and wisely, and in no sense figurative, but in truest sense—we may add the word, how divinely—has this Article been added! The Apostle undoubtedly declared it in the passage quoted in the Epistle to the Corinthians (1 Cor. iii. 16); but on that very account it seems more important that it should be brought out in perfect distinctness, as a separate Article of Faith.

But if this great temple is pervaded by a living Spirit (if it be called a temple because the Holy Spirit dwells in it), what are its dimensions? Are they limited by the boundaries of the Church on earth or do they extend farther? The next clause brings this plainly before our minds: "I BELIEVE IN THE COMMUNION OF SAINTS." Few have thought of confining this Article of Faith to the communion of those saints that are living here. That we have a communion with *them* is a solid and a blessed truth; but it is, perhaps, even a nearer and more intimate communion that we enjoy with the saints departed. What, then, is that communion? It is the sharing of a common life. The life of each saint is a separate individual thing; the life of the Church of Christ is that which pervades all. It is the virtue which goes out of Him and pervades them; it flows through all the members, and could we track the life back to its source and fountain-head, we should find that "all its fresh springs are in Him."

In this respect we can hardly separate the thought of Christ from that of the Holy Spirit; as the members of the Church both above and below are inhabited by the Spirit, and lived in by that life which the "living stone" communicates to every "lively stone." There is, in fact, a perpetual circulation of life through the mighty whole; the Great Church Catholic above and below. The Head is the same to the Church militant and to the Church quiescent. *Christ does not cease to be the Head to a saint departed.* That saint is still a living member of that body whereof He is the Head. The life that is in the quick is also in the dead, and, therefore, they (the quick and the dead) still have perfect communion in Christ.

2. But if we believe in this communion, how may we enjoy it? When we think of our departed friends our souls seem often lost in the obscurity of their revealed state. * * * But it is not evidently the will of the Most High, our Father, that His children should suffer from such unsatisfied yearnings. We may sorrow, but not those that are without hope. What, then, is the hope referred to? It is the second Advent of Christ. At that second Advent He will bring back those that sleep in Him. (1 Thess. iv.) They sleep, then, *in Him*; they are in His keeping; if He will bring them *then*, they must be under His keeping *now*. St. Paul has, in positive terms, assured us of this, when he says, "that to be

absent from the body is to be present with the Lord;" and no less when he declares by implication that "to depart" and to be "with Christ" is one and the same thing.

It is upon these grounds that the Church grounds her strong assurance of the happiness of the saints departed. She believes, and she declares, that the spirits of the just are at once in the presence of God. The words of one of the last prayers in the Order for the Burial of the Dead assure us of this—"Almighty God, with Whom *do live* the spirits of them who depart hence in the Lord," etc.

How cheering are these words to survivors! Our beloved are at home; they are in the presence of Christ; in the keeping of God; they rest, happy, happy spirits! in His Presence "in joy and felicity." No room, therefore, for our pity, nor—what we may be more tempted to do—to keeily envy them; let us bless God Who has delivered them from the miseries of this sinful world; and whilst we earnestly strive to follow and patiently wait to meet them, let us constantly pray "that we, with all those that are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss in Thy Eternal and Everlasting Glory." But why this kind of intercession? Most evidently to bind up ALL the members of Christ's body in the communion of a most holy and perfect sympathy. That this sympathy does exist in the bosoms of those that are gone is evident from various parts of Scripture. And this feeling of the reality of this communion helps us wonderfully in submitting to Death's cold and dark separation.

The Body is as strictly One as the Head is One, and this was beautifully signified by the habit which for a long time prevailed in the Church of celebrating the Holy Communion on the death of any eminent saint. It figured forth the truth of Oneness of the Body of Christ. It repeated to the Church the truth of its Catholic incorporation. It told the members that dwell on earth that they were members with those who had gone to Heaven. It told the quick that they were still one with the dead; for they were partakers of one life, and that life was Christ.—*From Consolatio.*

Correspondence.

TITHES.

ACADIA IRON MINES, LONDONDERRY,
March 20th, 1883.

(To the Editor of the Church Guardian.)

SIR,—I have been giving some attention lately to the subject of tithes. I do not, however, presume to teach the clergy what of course is well known to them. It may not be so with at least a few of my fellow-Churchmen the laity, therefore to them I address myself.

We read that when Abram was returning from the slaughter of the kings, he met the priest Melchisedec, and gave him one-tenth of the spoils he had taken.

That Jacob made a vow unto the Lord that of all that He would give unto him, he would surely give a *tenth*.

That the Jews gave the Levites (the priests) one-tenth, one-tenth for feasts, and also one-tenth every three years for the support of the poor, trespas and free-will offerings besides, making, all tithes included, not less than one-fifth or one-third of all their income.

That Job gave liberally to the sanctuary, to widows and orphans, and received the Lord's expressed approval.

That Zaccheus gave *one-half*, the widow all, in fact that the Jews understood their obligations in this respect better than we as a body appear to.

Now brethren of the laity, will you give this subject some attention, and if, after so doing, you will decide, as I have done, that a tenth is the least that God will be satisfied with, you will not incur the consequence by disregarding His will.

Allow me now to lay down two or three rules that appear necessary to me, such as these:

Do not leave the act of giving to chance or impulse, but be systematic, for God loves order.

Keep your accounts correctly and do not rob

God of a-cent, for (I believe) He will demand all that is due Him. God is just.

If possible begin to lay by for Him early in the week (say Monday). If you make a habit of this, I think that you will have more strength to bear with the trials of the week, and this giving will give you more real happiness than any other.

N. SUTHERLAND.

Family Department.

"LOVEST THOU ME?"

'Tis a point I long to know,
(Oft it causeth anxious thought!)
Do I love the Lord or no?
Am I His, or am I not?

If I love, why am I thus?
Why this dull, this lifeless frame?
Hardly sure, can they be worse,
Who have never known His name!

Could my heart so hard remain,
Prayer a task and burden prove,
Every trifle give me pain,
If I knew a Saviour's love?

When I turn my eyes within,
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?

If I pray, or hear, or read,
Sin is mixed with all I do;
You that love the Lord indeed,
Tell me is it so with you?

Yet I mourn my stubborn will,
Find my sin a grief and thrall:
Should I grieve for what I feel,
If I did not love at all?

Could I joy His saints to meet,
Choose the ways that I abhorred,
Find at times the promise sweet,
If I did not love the Lord?

Lord, decide the doubtful case!
Thou Who art Thy people's sun,
Shine upon Thy work of Grace,
If it be indeed begun.

Let me love Thee more and more,
If I love at all, I pray;
If I have not loved before,
Help me to begin to-day!

—Olney Hymns.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

The letter went on to speak of other things which were wont to awaken Sybil's warmest interest, but now, strangely enough, it seemed as though she could not fix her attention upon them; her breath came quickly, she pressed her hand upon her heart, and suddenly the hot tears rushed to her eyes. Why, why did he tell her all this? Hitherto he had spared her,—nay sometimes she had even longed that he should be less reticent, she had yearned to see John's name recur more frequently in her friend's letters, though every mention of him was a pain. Why had Mr. Ray broken through his self-imposed rule of silence? why should her joy at seeing Percy again be thus strangely troubled?

At Cette? So near them? By this same blue water which had so charmed and soothed her. She had a vision of them both—the brother and sister—now in the evening by the shore.

"Sybil, if you have finished your letter," said Mrs. Barrington, as she approached the house, "I want to speak to you about Percy.

"Certainly, dear mother;" and Sybil sprang up and hurriedly folded the letter. Her somewhat agitated manner did not escape Mrs. Barrington, who, however, made it a rule never to refer to Longmoor or its inhabitants; no comment was ever made on Sybil's letters from thence, and all con-

nected with Stephen Ray or John Carruthers was a sealed book between them.

"Percy wrote that note three days ago," said Mrs. Barrington, "and says that they are on their way, so that he may actually have arrived here this evening."

Sybil put her arm tenderly about her mother. "His room is all ready," she said, "if he can stay with us, and probably he will, as all the Acres are coming to Nice." She felt her mother trembling at the thought of the meeting, perhaps so close at hand, and Sybil kissed her gently. There was something in her mother's passionate fondness for Percy that touched Sybil to the heart. The calm, cold nature which even towards her daughter was so undemonstrative, seemed transformed where Percy was concerned. As a child Sybil had sometimes yearned for a like affection, but had learned to be content with a smaller measure, and was none the less devoted to her mother. Mrs. Barrington passed her arm within her daughter's, and together they sauntered to and fro for a while, until the warm sunset had faded out altogether, and the stars began to tremble in the purple Italian sky.

Neither mother nor daughter slept much that night. Mrs. Barrington was too agitated by the thought of Percy's coming; Sybil, mixed with that glad anticipation, had the thought of Mr. Ray's letter to disquiet her. "Good and true as ever, but with the brightness gone out of his life" These were the words which kept recurring to her memory again and again; then John's face as she had seen it last, so pale and sad and steadfast, looked at her out of the darkness, and even shut out for a little space the thought of Percy. "He has never been quite the same since you left Longmoor." O why had her friend written such words to her—he whose words always meant so much! How should he know that in writing them he was disturbing the peace which Sybil had striven so hard to attain.

The next day brought Percy. It was a delightful meeting, with nothing to cloud its happiness. Percy had greatly improved, as even Mrs. Barrington had to acknowledge to herself, though she had never admitted room for any improvement in him, and would not have known how to define the change. To Sybil it was apparent as an increase of manliness and decision. He had seen and learnt so much, was such a charming companion, and, best of all, seemed so unconscious of his own attractions; she could not but look at him and listen to him with loving admiration.

But the great joy of reunion was not to be the only one that day to Mrs. Barrington and Sybil. Percy, as he had written to his mother, was the bringer of good tidings, and as he sat hand-in-hand with her in the portico, Sybil in her favourite place upon the steps below them, he told his news.

"I have so wanted to tell you both," he said, "but refrained until I could have the double pleasure of seeing you. I told you, mother, that I had made hosts of friends, but I must honestly say none of them seemed likely to advance my worldly interests, and not being, as you know, very actively ambitious, I was growing so accustomed to my lot in life that I began to lose the thought of any other. Well, little mother," and he kissed the delicate hand clasping his own, "shortly after arriving in London, after our return from the West, whom should I meet one evening at Sir Arthur's but Lord Northburne. He was very civil, questioned me about our travels, and we had some conversation together, though I confess he being a Westshire man made me less desirous of cultivating his acquaintance than I might otherwise have been. When, however, he invited me to call upon him, I could not refuse, and found him exceedingly and markedly kind. Through him and being endorsed by him, I was introduced to some of the leading people in diplomatic circles, and everywhere well treated. It became very evident to me that Lord Northburne had cordially taken me up, and was desirous of being my friend, but I was not prepared for the proof of this which he has given me. What do you say, mother, to my being offered the Consulship of V——?"

For a moment mother and daughter were silent with delighted surprise. Then Sybil, who had drawn quite near to hear Percy's tidings, threw her arms about his neck and kissed him, while Mrs.

Barrington exclaimed: "My darling, this is indeed good news."

"Yes," said Percy, deeply moved by their happiness at his good fortune, "it means that I shall have a home for my beautiful mother and for the best sister that ever man had. You will both be delighted with V——," he went on brightly, to hide his emotion; "it is one of the most charming cities in Europe; we spent some months there, as you know, last year. I am to assume my duties by Christmas, but before that must go through some preparatory work in London. Sir Arthur and my boys are, I think, really sorry to lose me, and I could not refuse to come here with them for a while, even had I not intended doing so on your account."

Good news indeed! so good that Mrs. Barrington could at first scarcely make it real to herself. Was she to have the happiness, which she had feared might never be hers again, of living with her son? and under circumstances so exceptionally agreeable? Were the narrow circumstances, to which she had less readily adapted herself than had her daughter, to be exchanged for easy ones? best of all, was Percy, her best beloved, to occupy a position worthy his talents and graces?

Truly a happy woman was Mrs. Barrington, and compensated for much of the disappointment and unsatisfied desires of the past. To Sybil, too, it gave unqualified pleasure, that Percy should have met with this good fortune. She loved him with the same deep affection as of old, though in some respects her feelings had undergone a gradual change. She no longer considered that Percy had been treated with injustice by John Carruthers; she had learned to think calmly and dispassionately of the latter's conduct with respect to her brother, and to believe that causes of which she knew nothing had influenced him. Nay more; she had learned to think that Percy could never have filled his father's place as did Stephen Ray. It was all for the best she had learned to say,—all for the best, although the earthly happiness of two lives had been sacrificed! She had learned to see that the best, the purest is all too poor an offering to Him Who is the Source of Good.—that His priests should indeed be clothed with righteousness, and shine as lights in the world. She had long since understood how John Carruthers, with his keen sense of responsibility, must have felt compelled, in spite of his personal affection for Percy and his love for herself, to act as he had done, if her brother's life had not been in accordance with his intended avocation. The thought of Stephen Ray had always been a comfort to her; her affection and profound admiration for his character and perfect devotion had reconciled her, above everything else, to the loss of her hope of seeing Percy Rector of Longmoor. Yes, she loved her brother fondly as ever, but no longer blindly; and what rejoiced her more than his fair prospects was the belief that he had gained in strength of character and purpose.

To be continued.

THOUGHTS FOR THIRD SUNDAY AFTER EASTER.

"For so is the will of God, that with well-doing ye put to silence the ignorance of foolish men."

THE Church of the living God, for ever glorious and filled with Divine life, because she is the Body of Christ, has stood and will forever stand the assaults of the unbelieving, the scoffs and sneers of the ignorant, but we her members should labour to "put to silence the ignorance of foolish men." It is not enough to believe that the Church is indestructible, but we must, each of us, if we would be worthy of the name whereby we are called, show forth the life which we possess, let our "light so shine before men, that they may see our good works and glorify our Father which is in Heaven." For how else shall the ignorant be brought to see that this Church, in which we rightly glory, is indeed the Church of the Living God? "Ye are the salt of the world," said the Lord to His servants; but unless the salt penetrates the mass with which it is mingled, must it not be that the salt has lost its savour? As living members we must each one be a witness to the truth and the power of Christ's religion, for by their fruits ye shall know them."

How soon should we *put to silence* the sneer of the ignorant, of the wise in their own conceit, by making them "behold our good works" to the glory of God!

The Church must stand for ever, but who that loves her must not mourn to see her misunderstood, misrepresented, ridiculed, if not reviled by open enemies, or her influence undermined or weakened by false friends? O, that we were true to our mother! that we held bravely by her, ever ready to defend her, not in word only, but in deed. O that we realized the greatness of our heritage, and the responsibility which it entails, the glow of our charity must melt the cold scepticism of the world, the fervour of our faith must kindle it in hearts now barren and unbelieving, and our simplicity and sincerity must shame those whose aim it is to serve two masters! And those who, without the Fold, are yet following the great Shepherd of the Sheep, would be led to feel in their fulness the truth of His words: "Other sheep I have which are not of this Fold; them also I must bring, and there shall be one fold and one Shepherd." It is a thought to fill us with shame and humiliation, that we, children of God, members of Christ, inheritors of the Kingdom of Heaven, should be so careless of the unspeakable blessings bestowed upon us, so dead to the duties which they involve, that through us the Church which our Saviour established, in which are the channels of His Grace, the Church which is His Spouse, His Beloved, should be, as was her Head when on earth, too often despised and rejected of men.

LOVE AND FORGIVENESS.

All true love to God is preceded in the heart by these two things—a sense of sin, and an assurance of pardon. Brethren, there is no love possible—real, deep, genuine, worthy of being called love to God—which does not start with the belief of one's own transgression, and with the thankful reception of forgiveness in Christ. You do nothing to get pardon for yourselves; but unless you *have* the pardon you have no love to God. I know that sounds a very bad thing—I know that many will say it is very narrow and very bigoted, and will ask, "Do you mean to tell me that the man whose bosom glows with gratitude because of earthly blessings, has no love—that all that natural religion which is in people apart from this sense of forgiveness of Christ, do you mean to tell me that this is not all genuine?" Yes, most assuredly; and I believe the Bible and man's conscience say the same thing. I do not for one moment deny that there may be in the hearts of those who are in the grossest ignorance of themselves as transgressors, certain emotions of instinctive gratitude and natural religiousness, directed to some higher power dimly thought of as the author of their blessings and the source of much gladness; but has *that* kind of thing got any living power in it? I demur to its right to be called love of God at all, for this reason, because it seems to me that the object that is loved is not God, but a fragment of God. He who but says, "I owe to Him breath and all things; in Him I live and move and have my being," has left out one half at least of the Scriptural conception of God. Your God, my friend, is not the God of the Bible, unless He stands before you clothed in

infinite loving kindness indeed, but clothed also in strict and rigid justice. Is your God perfect and entire? If you say that you love Him, and if you do so, is it as the God and Father of our Lord Jesus Christ? Have you meditated on the depths of the requirements of His law? Have you stood silent and stricken at the thought of the blaze of His righteousness? Have you passed through all the thick darkness and the clouds with which He surrounds His throne and forced your way at last into the inner light where He dwells? Or is it a vague divinity that you worship and love? Which? Ah, if a man study his Bible and try to find out for himself, from its veracious records, who and what manner of God the living God is, there will be no love in his heart to that Being except only when he has flung himself at His feet and said, "Father of eternal purity and God of all holiness and righteousness, forgive Thy child, a sinful broken man, forgive Thy child for the sake of Thy Son!" That, and that alone, is the road by which we come to possess the love of God, as a practical power, filling and sanctifying our souls; and such is the God to whom alone our love ought to be rendered; and I tell you (or rather the Bible tells, and the Gospel and the Cross of Christ tell you), *no love without pardon, no fellowship and sonship without the sense of sin and the acknowledgement of foul transgression!*

THE TWO ROBINS.

Concluded.

They do not interfere with each other.—They both seem to have the same end in view—that is, to build their nests and get it ready to occupy when the roses shall begin to blow. They work together in carrying out their plans: one does not tear down what the other builds; neither does one refuse to work because the other will not.

They do not get discouraged because they cannot build their nest in a day.—They are satisfied if they can add a little to it each day. They go about, picking up a straw here and there as they can find them, and then put them in the proper place; and so on each day until the work is done.

They do not refuse to work because they have to find their own straws.—They fly around, singing as they go, picking up the bits of straw and moss, without waiting for some one to bring it to them.

They do their work in the right time.—They do not put off until tomorrow what ought to be done to-day. They do not wait until the summer before they begin to build, nor stop and complain if the weather is cold; but they begin early, and work away to get the nest ready for the little family of redbreasts that they expect will want the room when the cherries begin to get ripe.

Will not the little readers of these lines learn a lesson from the robins? If the robins which God has made and cares for each day, but which can neither talk, nor read, nor reason, as we do, are so kind to each other; so industrious, persevering, and energetic; how much more is it the duty of boys and girls who can read God's Holy Word to be kind to each other, and industrious, and try to help each other in doing all that God has told them to do. What a blessed world this would be, if little children—and

big ones too—would only behave as well as do the birds!

BAD THOUGHTS.

Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are like rot in timber; like rust in iron. They eat into the man. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins! Ships go out to sea, all bright with fresh paint, their sails all spread and streamers flying, and never come back—never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay!

Just so bad thoughts, vile, impure thoughts and imaginations rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man, or woman, to the violence of temptation, with no interior of reserve power to withstand the shock. Bad thoughts, fed and fattened, are the bottom vice of society.

"Idleness is the soil for all manner of vice to thrive in; but be constantly employed in some innocent business, and thou shalt leave small room for the unclean spirit to enter into thy soul and tempt thee."

"A man may as well pretend to be learned without study, and rich without industry, as to be pious and virtuous without mortification and self-denial."

(Albany Press and Knickerbocker.)

A PANIC AT THE DELEVAN HOUSE LAST NIGHT.

The usual quietness of the Delevan House was broken in upon last night in a strange manner, and for an hour or more the guests of that hitherto orderly and first-class hotel were in a ferment of excitement. At precisely 5 minutes past 10 o'clock, according to Senator Grady's chronometer, an individual was seen to enter hurriedly by the main entrance on Broadway and rush in an excited manner to the desk. His appearance was somewhat startling, and the swaying motion of his long body, coupled in the wildly gesticulating manner with which he stood and questioned the clerk, would lead a beholder at once to know that there was something of import in connection with his nightly visit. We approached the desk, or rather we were pushed thither with the crowd eager to hear his question propounded. He spoke in a husky voice, and in that peculiar key akin to stage whispers, so that his question was lost to our ears, as well as the answer of the attentive night clerk, Mr. Leland Simons, who appeared to share in the anxiety of the nocturnal visitor. Having received an answer, however, he turned towards the elevator in the same hurried manner which had characterized his entrance, and pulling the door shut after him, he again, in husky tones, gave his order to the youth in charge of that pedal relieving automaton, and as a result, and before we could gather our senses, which had gone wool gathering he was rapidly ascending. Our journalistic ear however, had caught the words "fourth floor" as they fell from the lips of the long-legged, long-haired and excited individual and in a moment more we were mounting the stairs. We were not long in reaching the floor

adverted to, and just as we gained it we saw the coat-tails of the excited personage just turning the corner in the southeast end of the building. We hurried after the receding figure and gained the corner just in time to see our "chase" bolt into the room of Col. M. C. Murphy, representative of the New York district. Here he remained closeted for some time, during which we were joined by several others who had mounted the stairs out of curiosity like ourselves and who now stood open-mouthed around the door. Of course we all listened, but not even our journalistic news hunting tact, backed by all the ingenuity present, could devise a plan by which we could hear. One reckless individual, thinking probably of a former occasion, suggested a step-ladder, and muttered something about the transom. Another, whose ear was glued to the key-hole, remarked that after all may it not be a Platt—or plot—or something of that sort; for his remark was also lost to us. A third suggested that the trained ear of a chambermaid be brought into requisition. But before either plan was made use of, the man glowering on the group, made his way through the doorway and crowd and started off again. He entered another room on the same floor, and again the listeners followed, but it was of no avail; not a sound could be overheard save indistinct mutterings. On leaving this room he descended to the floor beneath, and entered the room of a well-known military gentleman, who bears the distinguished title of general, and who arrived a day or two ago; here the tones were somewhat louder but still not loud enough to be clearly overheard. For an hour this continued. The excited individual with the elongated hirsute appendage and the Faber fortified ear, flew around the hotel. At last he descended to the ground floor, where he stood for a moment and looked about him. Soon his eyes rested on Mr. Ed. C. Sheehy, the representative of the twenty-second district of New York, and a most instantaneous change came over him. He no longer glared savagely, he approached the honorable gentleman with the air of an Adonis, smiling as sweetly as a love-sick swain. He apparently met with an old friend in the person of Mr. Sheehy, judging by the way that gentleman thrust forth his extended, and somewhat extensive palm. A light burst upon us at this moment; we remembered that Oscar Wilde has proved to be an Irishman. Was this Oscar in disguise, and speaking to a Milesian friend? We had not long to wait for an answer. The crowd, which had momentarily accumulated, pushed us forward, and we caught the following remarks from Mr. Sheehy:

"Why, to be sure, I found St. Jacobs Oil an excellent remedy? Excellent, sir. I would not be without it. I am a great admirer of St. Jacobs Oil. I—"

The cat was out of the bag. Our sensation had taken wings. Our Oscar had "busted." We had been following one of the many press agents of St. Jacobs Oil, who was simply hurrying around among the notables to "do" them for the columns of the newspapers. Later investigations proved this, and we have learned from the lips of several of our senators and assemblymen and others that were subjected to the reportorial pump. Let our readers look out for some excellent testimonials for St. Jacobs Oil soon.

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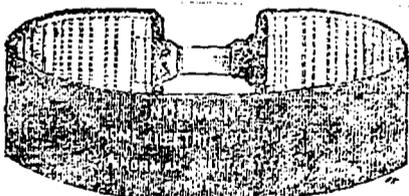
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 Nervous Debility, Rheumatism, Neuralgia, Lumbago, Lame Back, Liver, Kidney and Lung Diseases, and all diseases of the nerves and want of circulation are immediately relieved and permanently cured by using these appliances. Circular and consultation free.

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 Will be mailed FREE to all applicants, and to customers of last year without ordering it. It contains about 175 pages, 600 illustrations, prices, accurate descriptions and valuable directions for planting 1500 varieties of Vegetables and Flower Seeds, Plants, Fruit Trees, etc. Invaluable to all, especially to Market Gardeners. Send for it!
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Important trial of THIRTY YEARS decided, and a jury of half a million people have given their verdict that

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is the best Inflammation allayer and Pain destroyer in the world. 50 Medical men endorse and use it in their practice, and believe it is well worthy the name, **KING OF PAIN!**

\$100 will be paid for a case it will not cure or help of the following diseases: Diphtheria and Rheumatism, Scalds, Cuts, Galls, Boils, Sprains, Lumbago, Croup, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Earache, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Hoarseness, and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

A Positive Cure for Corns & Warts.
 And will produce a fine growth of Hair on bald heads in cases where the Hair has fallen from disease, as thousands of testimonials will prove. A trial will convince the most sceptical that the above is true. Send to us for testimonials of distinguished men who have used

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 And now have a beautiful crop of Hair; and hundreds who have used it are willing to swear that by the use of MINARD'S LINIMENT they have obtained a new growth of Hair.

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 Wholesale by Forsyth, Sutcliffe & Co., Brown & Webb, Halifax; T. B. Barker & Sons, R. W. McCarty St. John, N. B., and sold everywhere.
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STAR KIDNEY PAD.

INDUBITABLE EVIDENCE.

(Continued.)
FROM DOCTORS, DRUGGISTS, MERCHANTS, FARMERS.

Some of the additional home testimony received since publication of last pamphlet.

GIVING ENTIRE SATISFACTION.
 Pictou, April 20.
 Gentleman,—I find that your Pads are giving entire satisfaction, and wish you increased sales for so valuable a remedy for disease of the kidneys.

OF SERVICE TO PATIENTS.
 Line Lake, April 23.
 Gentleman,—Your Pad has been of great service to some of my patients already.

BRIGHT'S DISEASE CONQUERED.
 Enterprise, April 13.
 Gentlemen,—Five years ago I fell with a bag of grain, which caused weakness in my back, and also brought on an attack of Bright's disease, and which caused me to lose considerable in weight. After wearing your Pad for six weeks, I gained 13 lbs., all pain and weakness has left. I would have been yet in the doctor's hands, had it not been for my using your Kidney Pad.

THE ONLY PERMANENT CURE.
 Lunenburg, April 13.
 Gentlemen,—I was too bad with painful back and could not retain my original secretion, from painful inflammation of the bladder. I have been treated by a dozen physicians to no purpose, but have worn your special Pad six weeks. The pain, swelling and inflammation is gone, and I am well. Your Pad is the only cure for kidney diseases.

ALL PRAISE THEM HIGHLY.
 Lunenburg, April 13.
 Gentlemen,—An accident 12 years ago wrenched my back. I could hardly walk, and never lifted anything. The Pad purchased from Mr. Jas. Aylsworth has nearly made me as strong as I ever was. I know of several being used, and all praise them highly.

My complaint is inflammation of the kidneys.
 Jos. SUMMERS.
 Enterprise, April 13

Prices.—Child's Pad, \$1.50. Regular Pad, \$2.00. Special Pad, for Chronic Diseases, \$2.50.
 Sold by John K. Bent, Sole Agent, Halifax W. F. Odell, Truro; A. B. Cunningham, Annapolis; William A. Piggott, Cranville; J. A. Shaw, Windsor; Geo. V. Rand, Wolfville; W. Stevens, Dartmouth.

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 in Chalice, Paten,
 And WINE CRUETS
 FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver
 and Electro-Plated Wares.

The Best Assortment and Value
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M. S. BROWN & CO'S
 (ESTABLISHED A. D. 1840.)
 JEWELLERS and Silversmiths
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THE POOR CONSUMPTIVE!

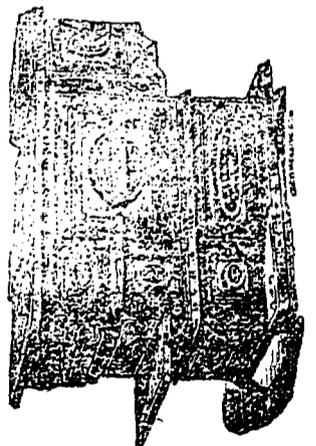
How eagerly does the Poor Consumptive note every cheering sign—cheering indeed it may be to him, but how delusive, and with what bitter disappointment does he MARK each relapse! The hacking cough racks the emaciated frame, the hectic flush that rests upon the sunken cheek, the exhausting night sweats,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

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

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

A writer says: "I would not be without Egar's Wine of Rennet in the house for doublets price. I can make a delicious dessert for my husband, which he enjoys after dinner and which I believe has at the same time cured his dyspepsia."

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