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The Church Guardian.

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

Vol. 3.—No. 44.

THURSDAY, FEBRUARY 16, 1882.

One Dollar a Year.

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

According to the *Irish Church Directory* for 1882, there are now 1,708 clergy in the Church of Ireland.

Mr. Carl M. Von Buren, late an "elder" in the Methodist Convention, has become a candidate for orders in the Diocese of Mississippi.

We learn from the *Parochial Magazine* of St. Bartholomew's, Dublin, that the offertory for the past year amounted to £1,040. The church is free and open.

The Church of Christ stands open to receive you, to protect and to nourish you. Her institutions, her examples, her worship, her ordinances, her communion, all, all are ready for you.

Rev. Robert Prout, of Charles Co., Md., recently deceased, has bequeathed \$50,000 to the Domestic and Foreign Missionary Society of the Church, and \$20,000 to the Virginia Theological Seminary.

Surrey Chapel is to be converted into an engine factory. The building which for just half a century was given a world-wide renown by the eloquence of Rowland Hill, will not see its hundredth anniversary.

The Bishop of Kansas recently confirmed a person in Grace Cathedral, Topeka, who has since been received "as a candidate for orders under the Canon, admitting ministers or licentiates from other religious communions."

The will of the late C. Nathans leaves \$50,000 to Trinity College to endow a Professorship, \$75,000 for the general work of the College, and \$12,000 for a library. Last summer Mr. Nathans gave \$40,000 for a new building.

The Bishop of Long Island held an Ordination Service on the morning of St. Paul's day, at Christ Church, in the Eastern District of Brooklyn, advancing to the Diaconate the Rev. James M. Darlington, formerly a Presbyterian minister.

Dr. Tolman Wheeler has presented Bishop McLaren with a donation of \$20,000 to be used in enlarging the work of the Episcopal Church in Chicago, in connection with its Cathedral, on Washington Boulevard, corner of Peoria Street.

After all that has been said on the subject of late, it is a little discouraging to find so many persons in our churches on whom the idea has not begun to dawn that every Christian has a right in Christ's Church, and that when men by their "commandments" exclude any Christian they are guilty of an offence against one of Christ's little ones.

The *World* states that the advocates of the Sister's Marriage-Bill have lost a powerful ally by the death of Mr. Sykes Thornton. It appears from an investigation of his books that he spent little short of a million of money during his life towards the furtherance of that end, he himself having anticipated the passing of such an act by his recent marriage.

A new Church Society, called the National Society for Preserving the Memorials of the Dead in the Churches and Churchyards in Great Britain, has now been organized, and has made considerable progress. The object of the society is to preserve and protect the memorials of the dead in the churches and churchyards of Great Britain.

It is not often that a Bishop, even if he is but a "returned opiate," is willing to minister to the spiritual wants of the poor in a workhouse; but Dr. Cheetham, until recently the Bishop of Sierra Leone, has undertaken this duty in the case of the Rotherham Union. With Bishop H.W. preaching outside churches in the East of London, and Bishop Cheetham at the bedside of paupers in Yorkshire, there is approaching fast the revival of what "our friend the enemy" would declare was the true apostolic succession.—*Church Review*.

A new method of collection has been adopted in a Presbyterian church in America. Small boxes with a slit in the top and glass in the sides are fastened to the backs of the pews. Then, before the sermon, the pastor steps to the desk, and after repeating 1 Cor. xvi., 2, "Upon the first day of the week let everyone of you lay by him in store as God as prospered him, that there be no gatherings when I come," says "Let us further worship God by contributing to His service." Then is heard all over the house the dropping of change in the boxes. It requires but a minute of time, and the plan is pronounced most successful.

The *Guardian* concludes a review of Church matters in 1881 with the following remarks:—"The one thing needful at this time is some approach to unity and peace. It is impossible seriously to argue that either clergy or laity have any want of substantial freedom, for we doubt whether in any other Christian body they are so free. It is equally impossible to doubt that amidst many shortcomings there is a growth of earnestness, bold-

ness, and energy of spiritual life; and that in spite of anti-religious manifestations there never was a time when religion commanded a larger and more intelligent interest than in these days."

The late Mrs. Jennie McGraw Fiske, wife of Professor Willard Fiske, besides leaving to Cornell University \$200,000 as a library fund, \$50,000 for the care of the McGraw building, \$40,000 for a hospital for the students, and all the estate left after paying the other legacies—probably \$50,000 more—has given the following sums to the Church: "Woman's Missionary Association," for Miss Brittain's work, \$20,000; Mrs. Prayn's work, \$20,000; St. John's Church, Ithaca, \$10,000; Inlet Mission, St. John's Church, \$5,000; Domestic and Foreign Missions of Protestant Episcopal Church, \$40,000; appropriated to Bishop Tuttle, \$10,000; Bishop Clarkson, \$10,000; Bishop Whipple, \$10,000; Bishop Schereschewsky, \$10,000. To Missions in Central New York, Bishop Huntington, \$15,000; and to a Benevolent Society in Ithaca, for the poor, \$10,000.

The gossip column of a late number of the *London World* contains the following:—I learn that the Premier has made his choice, and that the Rev. George Henry Wilkinson, Vicar of St. Peter's, Eaton-square, chaplain to the Bishop of Truro, and Canon of the future Cathedral of Truro, is to be the new Bishop of Newcastle. The change from Eaton-square to Newcastle is very great, but no doubt the appointment will be well received by a large section of the clergy, albeit the Bishop of Durham may not greatly rejoice over it. Mr. Wilkinson, if not a Ritualist absolutely, is a pronounced High Churchman; and poor Mr. Green in Lancaster Goal must find additional reason for bewailing his martyrdom, when he learns how many of his friends and intimates have been promoted to fill vacant stalls and sees.

It is reported on good authority that the dual nomination to the Bishopric of Jerusalem is to be no more carried out. The original creation of the Bishopric, with its alternate presentation, was the result of the personal wishes of Frederick William, the late King of Prussia, aided and abetted by the counsels of Chevalier Bunsen, his Ambassador at the Court of St. James's. The present Emperor of Germany has abandoned the idea of exercising his right to present on the existing vacancy, and arrangements are in progress for continuing the Bishopric under different conditions from its original appointment, and of assigning the successor to Dr. Barclay, a sort of Palatine jurisdiction over the Anglican congregations of Asia, and of the East generally. The late arrangement was of an anomalous character, and the new sphere of the supervision of the Bishop is likely to prove more efficacious and satisfactory.—*Irish Ecclesiastical News*.

Recently an attempt was made to rob St. Peter's, Cornhill, which is one of the oldest churches in England, and possesses many valuable relics. There is a tradition that its original prototype was founded in the year 108, and there is a very curious ancient monument in the vestry bearing an inscription to that effect. The Communion plate is the most valuable in the country, and is very curious. Among others is a spoon of pure gold, the bowl of which is drilled and has many small holes, and is said to have been formerly used to remove flies or other insects which obtrude into the consecrated wine during the celebration of Holy Communion. Among other treasures is a manuscript Bible beautifully illuminated. All these are shown in the church on great festivals, and it was no doubt in the hope of capturing the whole or some of these articles that the attempt was made. Churchmen will be delighted to learn that the "enterprising burglars" were prevented from carrying off any of these articles, owing to the strength of the old iron doors of the vestry.

MULTIPLIED SERVICES.

The plan adopted in some large parishes of multiplied and varied services at all hours, on all days of the week, bears large fruit. That the parishioners of all ranks and ages learn in time to appreciate this system, is shown by the fact that, during the past year the special and general offertories in Kensington Parish Church amounted to £5,239 10s. 4d., whilst the number of communicants was 23,412. There are, for example, some forty-two services in the churches of this parish in the first week of the year, besides these in the mission rooms, &c., with fourteen sermons, and various Bible classes, devotional, district, visitors' and teachers' meetings. Two of the week-evening services and sermons are so late as 8 p.m., whilst the men's week-day Bible class and the temperance meeting are still later, viz.

at 8:30 p.m. It is very noteworthy how much young people affect these services, and how numerous they are represented amongst the communicants. The increasing number of communicants contains an element of difficulty, for as they increase, so also must the service be prolonged; and, although there are celebrations at 6, 7 and 8 a.m., the latter the most frequented, yet the midday service is felt by many to be fatiguingly protracted, as those who receive the Holy Communion are seldom out of church till after 2 p.m., the service beginning at 11.30 a.m. There were 173 more communicants in 1881 than in the previous year.

PURITAN INCONSISTENCY.

I was reading the other day an old book of Bishop Sanderson, on a subject which really seems unworthy of his attention, namely, "An argument in answer to the assertion that Episcopacy was prejudicial to the Royal Power." It must have been a sly Puritan indeed, who got up that dodge. The old Bishop makes a good point against our dissenting friends, who keep Sunday on Scripture authority, and reject Bishops on the same. It is worth recalling. He says:

"I could wish that they who plead so eagerly for the *Jus Divinum* of the Lord's Day, and yet reject (not without some scorn) the *Jus Divinum* of Episcopacy, would ask their own hearts (dealing impartially therein) whether it be any apparent difference in the nature of the things themselves, or in the strength of those reasons that have been brought for either, that leadeth them to have such different judgment thereof; or rather some conceit of their own, which, having formerly fancied to themselves, even as they stood affected to parties, the same affections still abiding, they cannot easily lay aside. Which partiality (for I am loath to call it perverseness) of spirit is by so much the more inexcusable in this particular, by how much Episcopal government seemeth to be grounded upon Scripture texts of greater pregnancy and clearness, and attested by a fuller consent of antiquity to have been uniformly and universally observed throughout the whole Christian world, than the Lord's Day hath hitherto been shown to be?" C. L.—*In Living Church*.

INDIVIDUAL RESPONSIBILITY.

If some men seem to regard life as a play-ground, others treat it as a sleeping-room. They use it with all its vast opportunities as a something that is only to be dozed away. They shrink from its demands on their exertions, from the repeated calls to do something for God's glory—something for the benefit of others—something for true self-improvement—as if these invitations were merely the importunate voice of an undeserving beggar, or the ravings of a maniac. They say that when they are thirty they will be active men—men of prayer—men of work—men of resolution and sacrifice; but thirty comes and finds them, if I may say so, still in bed, with just those companions round them, who assure them that they will be in time to make a fair use of life if they are up and doing at forty. The years soon pass, and forty is upon them, and they are still where and what they were. They are still alive to the necessity of some effort; but a man, so they say, is not old at forty, and, meanwhile, "yet a little sleep, a little slumber, a little folding of the hands to sleep." And so they reach fifty or sixty, when youth has fairly passed and habit has stiffened around them, and it is too late to rise.

If anything can save them, surely it is the overwhelming thought of the account which they must give, the account of all they have received, strength, intellect, it may be, income, time, friends, God's grace, good thoughts and impulses, bright visions of usefulness and happiness, repeated discontent with self—only to be wasted, only to be thrown aside, as if they had never been received at all. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The light of His wisdom streaming from the words that are written in His Gospel shining on thy soul, the light of His love shining from the Cross on which He died for thee, the light of His justice as, to the anticipation of faith, He appears in the clouds of heaven, coming to judge the quick and the dead. This may yet save thee, ere it be too late.—*Liddon*.

GIVING IS GETTING.

One of the plain paradoxes which is of widest application in the realms of mind and of matter, of nature and of grace, is that true gain comes only through loss; that hoarding is impoverishing; that

there is no way of keeping one's hold on a desired good like parting with it; that acquisition is a result of expenditure; that dividing is multiplying; that scattering is increasing; that spending is saving; that giving is getting. This paradox it is which our Lord Jesus enunciated when He declared, "It is more blessed to give than to receive"; and which Paul had in mind when he urged the remembrance of these words of our Lord. The paradox which is thus affirmed in revelation is confirmed in our every-day experience; and unless we realize its truth, and act on it unvaryingly, we shall so far fail in securing and holding the truest material, mental and moral treasures possible to us.

Our enjoyment in the truths, and the duties, and the privileges of the Christian life is made dependent, in the plan of God, on our making use of them for others. It is in our praying and trusting for some one else that we find the fullest gain of prayer and faith for ourselves. We get a new hold on every Bible promise or inspired word of cheer that we press on our needy fellows. A good teacher is sure of getting knowledge through his effort at giving knowledge, whether his scholars are the gainers or not. He will help himself in his very trying to be a help to them. It is only when our religious activities are in generous self-forgetfulness that we experience their highest personal benefits.

Above all, let it not be thought that in praying or working for Missions a man is neglecting either the cause of the Church in his own parish or the interest of his own soul. Every earnest work has an effect far beyond its immediate range. "He that watereth shall be watered also himself." Churches are generally living churches in the exact ratio of their missionary activity; and as men we cannot enter into next Friday's Intercessory Service for Missionaries with any tolerable degree of certainty without wishing to be—without ourselves becoming—more Christians, more Christ-like, more and consistent in our Christianity. No law is more certain in the spiritual world than this, that to give is to receive more abundantly than we can give—that self-sacrifice for others, in the name of Him Who died for us all, inevitably carries with it the most genuine, the most lasting blessings for ourselves. If we have any real hand in passing on the fire which Christ came down to kindle in human hearts, depend upon it, that sacred flame, as it passes by us, will warm, will brighten us, proportionally.—*Canon Liddon*.

THE CHURCH'S APPOINTED DAYS.

Septuagesima, Sexagesima, Quinquagesima, three long adjectives, in the retention of which our English Church pays her tribute of testimony to her relationship to that great Latin Church, which for so many centuries, like the Empire in which it had its home, covered all western Europe with its language as with its observances. That great Church, which, for so long a time, was the home of orthodoxy and earnestness, as of missionary zeal and activity; until worldly prosperity and success brought in ambition and intrigue to corrupt the one and make a political propagandism of the other. The names of these days, however, descending from a purer age, has been retained, because nothing else has been suggested to better designate the time when the gladness and joy of Christmas and Epiphany-tide shades gently into the pure, serious and penitent devotion of the Lenten Fast. These names, assisting our attention by their stately strangeness, as by their significance they turn our thoughts forward to the next great feast that is to be commemorated, the victory that is before us through the suffering of Him whom we humbly seek to follow through His experience of pain.

The names with their strange sound, breaking in upon our Christmas mirth, tell us to prepare for this, as they would suggest to us a higher gladness to be achieved through discipline and the character that comes of it. How they march with their stately tread, hurrying us forward to the Saviour's passion, that we may be ready to rejoice in His resurrection. They bid us be critical, and begin to question why and how, and what is this solemn season to which they are the preface, and especially, what is the need of our observing it, that so we may come to its observance with thoughtful, purposeful hearts, and gain the benefit which such observance will bring with it. They stand as indices to earnest hearts, with their thrice-repeated admonition to stop and be ready again to cope with the sins that separate us from our God, that so we may the better appreciate the great atonement that brings us back to Him and gives us peace.—*Selected*.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

PARISH ENDOWMENT COMMITTEE.—The Parish Endowment Committee, by order of the Board of Home Missions, hereby give notice to all concerned that the rate of Interest on all monies belonging to the several Parishes now in their possession has been reduced from 6 to 5 per cent.

JNO. D. H. BROWNE,
Clerical Secretary.

MAITLAND.—At a meeting held in "Temperance Hall," Northfield, Parish of Maitland, on Jan. 27th, 1882, 33 persons present, the following Resolutions were unanimously passed:—

Moved by Jacob Hennigar, seconded by Ira Hennigar,

Whereas, The Church people now living in Northfield numbers 150 souls,

And Whereas, Many of them are living at so great a distance from St. Peter's Church, Kennetcook, that they cannot attend Divine Service in that Church with any degree of regularity,

And Whereas, they humbly believe that the Divine Blessing has rested on the labours of their hands,

Therefore be it Resolved, That in the opinion of this meeting, it is desirable that a house should be erected for the Public Worship of Almighty God, and to the Glory of His Holy Name.

Moved by Osborn Miller, seconded by Wm. Hennigar,

"That Ambrose Miller, Jacob Hennigar, and Thomas Fox, be a committee to select a suitable site for said building, and that they be requested to report at a meeting to be called at an early date."

A plan of a Church to seat about 150 in the nave was presented by the Rector, Rev. A. D. Jamieson, which after some examination, was accepted by the meeting, subject to such alterations as the Rector may deem expedient. When we take into consideration that in a much poorer district in this same Parish, at Five Mile River, a Church, costing \$3,000 was, last summer, finished and consecrated, and we have every confidence that the work so unanimously and earnestly begun at Northfield, will, before long, come to the same happy completion.

CHESTER.—It is with deep regret that we are called upon to chronicle the early demise of Charles W. Hiltz, M. D., whose death took place at Chester, on Tuesday, the 31st ultimo, after only two or three days illness, caused by a heavy cold, which resulted in congestion of the lungs. Dr. Hiltz was a young and promising physician, a man of great integrity, and his early removal will prove a great loss to the community, to the Church, of which he was an enthusiastic and zealous supporter, and to his sorrowing family, whose loss, through this bereavement, is irreparable. The deceased graduated at Dalhousie College in 1873, since when he has been practicing most successfully at the place of his death, held for several years the responsible position of Inspector of Schools for the County of Lunenburg, which office was resigned on account of increasing medical duties. The Rev. George H. Butler, Priest Incumbent of the Parish, has lost one of his most faithful and loyal parishioners. Dr. Hiltz was a brother of the Rev. Augustus F. Hiltz, Incumbent of Derby, Diocese of Fredericton.

HALIFAX—St. Luke's Parish.—Rev. W. L. Currie, who has been in charge of the parish since October last, being about to retire, a deputation waited upon him on Thursday last in the vestry of the Cathedral and presented him, on behalf of the vestry and parishioners, with a handsome watch and the following address:—

To the Rev. W. L. Currie:

REV. AND DEAR SIR,—The Wardens, Vestry, and Parishioners of St. Luke's Cathedral, desiring to evince their esteem for you personally, and also to show their appreciation of your services while in charge of the parish during the vacancy caused by the decease of their late beloved rector, request your acceptance of the accompanying small token as an earnest of their good will and satisfaction with the manner in which you have fulfilled the several duties assigned to you as Incumbent. They trust that the blessing of God has attended your ministrations while here, and may continue to do so wherever in His Providence you may hereafter be placed. With best wishes for your future welfare,

We are, reverend and dear sir,

Yours sincerely,

E. H. KEATING,
JAMES GOSSIP,
Wardens.
F. WAINWRIGHT,
A. B. WISWELL,

For the Vestry and Parishioners.

St. Luke's Parish,
Halifax, Feb'y 8th, 1882.

REPLY.

To the Wardens, Vestry and Parishioners of St. Luke's Parish:

BRETHREN,—It is with feelings of gratitude that I respond to your address presented me on the eve of my departure from among you. It affords

me sincere pleasure to be assured of your friendly feeling and appreciation of my humble services for the four months during which I have been in charge of the Parish of St. Luke. If I have succeeded in winning your kind regards, or if my humble efforts have in any way tended to promote the higher spiritual life and to glorify God, I am more than amply rewarded. For the accompanying gift of a handsome watch, accept my sincere thanks; rest assured it is duly appreciated—not so much for its intrinsic worth or value, but as being a substantial evidence of the generous feelings which have prompted you to bestow it. I shall always wear it as a constant reminder of the shortness of time of which it is an emblem, and of how much there is to be done for the Master. I thank you very heartily for your kind wishes for my future welfare, and pray that the Great Head of the Church may abundantly bless you.

I am yours faithfully,
W. L. CURRIE.

The rector-elect, the Rev. Fredk. R. Murray conducted the services and preached both morning and evening in the Cathedral on Sunday last. The new rector's manner of conducting the services is reverent, and his voice agreeable and well-sustained; he is also an excellent preacher—earnest, practical, and pointed. Altogether, Mr. Murray has made a most favorable impression. The reverend gentleman will be inducted by the Lord Bishop on Sunday morning next.

ST. GEORGE'S.—On Sunday evening the Rev. Francis Partridge, B.D., will be inducted into the Rectory of this well known and important church by the Lord Bishop of the Diocese.

Our Halifax readers will not forget the annual service of the Church of England Institute this (Thursday) evening at half-past seven at St. Luke's Cathedral. The Lord Bishop of the Diocese and all the city clergy will be present. The Rector-elect of St. George's, Rev. Canon Partridge, is to be the preacher. The service will be full choral. A collection will be taken up for the funds of the Institute. Seats free.

DIOCESE OF FREDERICTON.

The storm of February 5th was the most severe known for years. The roads were so blockaded that in many cases the second service had to be omitted.

MONCTON.—Rev. F. Skinner, late Curate of Lunenburg, N. S., and the Rev. J. N. Jones, of Brockton, Mass., spent Sunday (Feb. 5th) with the Rector. Mr. Jones preached in the morning to a congregation which owing to the storm numbered only forty. In the evening the drifts were piled up around the church, and in many parts of the town, so as to make walking almost impossible. Only a few men were able to reach the Church, and this was a case where the Provincial Synod Act of last session extending the use of the shortened service to Sundays in cases when the clergy deemed it necessary, was found to be very appropriate. The shortened service was used, and the few present were addressed briefly by Rev. Mr. Skinner.

ST. JOHN—Death of the Police Magistrate.—This morning we are informed of the death of H. T. Gilbert, Esq., Police Magistrate of this city, which occurred at the family home, Willow Farm, Dorchester, Feb. 7th, a telegram to that effect having been received by the Police Clerk from S. G. Gilbert, Esq., a brother of the deceased. Judge Gilbert, as he has been called for many years, was of loyalist descent and leaves behind him two brothers, William and Gay, one sister, and a very large family connection. He was in his 68th year, and was never married. He was admitted to the bar on the 6th Feb., 1845, just 37 years and one day before his death, and for some years practiced his profession in this city in partnership with his brother, W. J. Gilbert. After this he carried on his legal business alone till on the death of John Johnston, Esq., over twenty years ago he was appointed Police Magistrate of the City of St. John. This position he filled with much credit to himself and the city, until a year ago last Christmas when, while enjoying his holiday visit to Willow Farm, he was taken ill and was confined to the house up to the time of his death. During his illness many anxious enquiries were constantly made by our citizens for his welfare, and, for a time, hopes were cherished that he would soon be able to take his seat again as Police Magistrate, but these were hopes never to be realized. He was of a kindly disposition, administered justice tempered with mercy, and was in every respect a worthy Police Magistrate and a good citizen. He was for many years a consistent member of Trinity Church. His funeral takes place on Saturday, from Willow Farm.—News.

DEANERY OF KINGSTON.—(Continued.)—The special psalms were the ninety-sixth, the one hundred and thirtieth, and the one hundred and thirty-second, the first and last to a single chant by Dr. Aylward in C, the de Profundis to St. John. The psalms were chanted antiphonally, and although male voices preponderated on one side and trebles on the other, and in spite of some slight differences of accent, the effect was fair. Chanting is far more

trying to unions of choirs than hymn singing, and it is only by the closest possible attention to the conductor, that choirs trained apart can accent point and recite clearly and together. The canticles were sung to Sir S. Wesley's chant service in F. The unison part was very effective, the change of volume and distinctness in the part sung in harmony shewed clearly the great advantages of unison singing for practical purposes. The anthem was Gounod's "Send out Thy Light," a really severe test of time and expression, one great gain must be counted to the Choral Union, and to the efforts of Canon Medley as conductor. The choirs have learnt to soften without dragging a thing which seemed a physical impossibility a few years back. There was a tendency to drag and some want of promptness in starting on the part of some of the male voices in two short leads, and not nearly all the trebles could sing clearly on the highest notes; but there has been a steady gain under training in the volume and truth of notes up to G. The anthem, as a whole, did one good, the beautiful words were evidently felt by the choirs, and must have been impressed upon the congregation. The hymn before the sermon was "Come unto Me ye weary," from Hymns Ancient & Modern, the bass and tenor lead was not as good as it ought to have been; but the singing of the rest of the hymns made amends. His Lordship preached from St. Matthew xxvi. 30, and showed how the saints of God of old (both under the old covenant and the new), and the Son of God Himself were strengthened, encouraged, delivered and blessed at the singing of the Psalms of David. And he spoke in favour of the two objects with a view to which the Kingston Deanery Choral Union has been founded. The improvement of choirs, that they may make the offering of praise as worthy as possible of Him to whose honour and glory it is offered, and the encouragement of congregational singing in our churches. During the taking of the collection for the funds of the Union, which amounted to \$13.24, part of the hymn "Holy offerings," from Church Hymns, was sung. This is the second year for this same hymn, and no one seemed tired of it. After the benediction, the singing of the hymn "Angels voices ever singing," from Church Hymns, concluded a very hearty, joyous service. The music for the service was printed for the Choral Union by the Globe press, in St. John, and was very clear and accurate. Copies of the words of hymns and psalms were also struck off separately, and scattered plentifully among the congregation, so that all might join in the singing, which was a step in advance of last year. It is to be hoped that the gathering convinced all present that the Kingston Deanery Choral Union is a very useful institution, and all difficulties considered a successful one also.

DORCHESTER.—Dr. Wilson, widely and favorably known throughout the county and Province, died on the 11th inst., at his home in Dorchester. An Irishman, with the warm-hearted generosity of his race, the doctor had a host of friends and but few, if any, enemies. His presence will be greatly missed, and his memory not soon forgotten.

DIOCESE OF NEWFOUNDLAND.

ST. JOHN'S.—The following address was presented to the Rev. F. R. Murray:—

Rev. and Dear Sir,—On the eve of your departure from Newfoundland, the congregation of the Cathedral, with which, during your many years' residence in the Diocese, you have been so much associated, wish to convey to you their congratulations upon your appointment to the important position of Rector of St. Luke's, Halifax. Your zeal and untiring energy in all that concerned the Church's welfare, your great devotion to the Master's service, your ready self abnegation when circumstances seemed to you to demand it, your arduous and successful labors in the missionary work of the Diocese, are known and appreciated by all, and it gives us pleasure to think and believe that the disposition of heart and mind which has so endeared you to the Church in Newfoundland will be potent, under God, for much successful work in your more responsible and enlarged sphere of duty. Wishing you and Mrs. Murray every happiness and blessing in your new home,

We are, reverend and dear sir,
Yours faithfully,

The address was signed by the Churchwardens and nearly a hundred of the parishioners.

To which Mr. Murray made the following reply:—
Gentlemen,—I know not how to thank you for these kind words and wishes. I am only conscious of having attempted to do my duty, and that but very imperfectly, towards you in our relationship as priest and people. However, I cannot but recognize, with gratitude, the fact that my endeavors have been welcome to and appreciated by you. In accepting the Rectorship of St. Luke's Cathedral, Halifax—a step which, I regret to say, severs my ministerial connection with you and this Diocese—I have only endeavored to act in what was put before me as the path of duty. That you all, together with those placed over you in the Lord, may be abundantly blessed in all things, both temporal and spiritual, is and will be my earnest wish and prayer. On behalf of Mrs. Murray and self let me again thank you for your kind wishes, which, we trust, may be fully realized. And now, commend

ing you all to the blessing and care of our Heavenly

Father,
Believe me, my dear friends,
Very affectionately and faithfully yours,
FREDERIC R. MURRAY.
To the Churchwardens and Congregation of St. John the Baptist Cathedral, St. John's.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

QUEBEC.—The meeting of the Church Missionary Union was held in the National School on the 6th inst., when the Rev. Chas. Hamilton, spoke ably of the "Christianity in Australia at the close of the last century, and the growth of the Church of England in Australia."

RICHMOND AND MELBOURNE.—The missionary meeting at St. Ann's Church Sunday-school room, on the 1st inst., was well attended. Rev. John Foster, of Coaticook, spoke upon the "Modern Mission Work of the English Church," commencing with the time when it began its work at Fort St. George, Me., and in Virginia, 13 years before the landing of the Pilgrim Fathers, showing how feeble the work was at first. At the time of the Declaration of American Independence, there was no Bishop, the Clergy of America being under the Bishop of London. Eighteen years afterwards, the first Bishop was appointed. Now, in the Dominion of Canada there are eighteen Bishops, hundreds of clergymen, thousands of communicants, and still larger congregations. At one time, the East India Co. were jealous of the Missionary. They were afraid he would so educate the people, that their profit would be diminished. Now, however, in the Diocese of Madras, there are 50 clergymen, 500 catechists, school-masters and lay-workers, and upwards of 10,000 communicants. It had been computed by Lord Northbrook, late Viceroy of India, and others, that if the same ratio of conversions took place in the next fifty years, as had taken place in the past fifty years, there would be 50,000,000 communicants. From India, the speaker passed to New Zealand, Australia, Tasmania and Borneo. He paid a high tribute to the early Lutheran missionaries who were the first to begin the work in India and other places. The remarkable work done in Africa was rapidly placed before the audience, especially the self-denying labors on the Gold Coast—the deadly climate being so fatal to Europeans; but, as soon as one martyr to the good cause fell, another took his place. A comparison was made between the total population of the globe and the numbers that professed Christianity, showing the necessity for increased work. An earnest exhortation to help the Church's Missions, concluded an able speech. Rev. Canon Norman, of Montreal, in his opening remarks, alluded to his having been frequently invited to attend meetings in this district, but having been unable to attend. He would speak specially on "The cultivation of a Missionary Spirit amongst the Members of the Church." He confessed to having had at one time but a slight interest in Mission work, owing to ideas promulgated in the English Press, and of novelists who did not hesitate to denounce it as an imposture. But now he believed, as English-speaking people, we were pledged to the work. From the fact of the Anglo-Saxon race and language spreading all over the world, it would appear that God had set them apart to do a glorious work. There were no colonizers like the Anglo-Saxons. The French had tried, but with little or no success. There was no true civilizer like Christianity. Without it we might have an outside civilization, as was instanced by Nana Sahib, the leader in the Great Indian Mutiny. He appeared a refined gentleman, was a Shaksperian scholar, gave great entertainments, but under all was the savage; and the Anglo-Indians were rudely awakened when the bubble burst, and the mutiny broke out. Had the Sepoys carried out their threat "to drive the British into the sea," there would have been no trace of British rule left, and no foundation for the civilizing work of Christianity. The Church in India must assert her position; India is not ground alone for British merchants. The great hindrance to the progress of the work, was caste.—The "missionary spirit" began with the commencement of the Church of Christ. After a while, it died out, was revived briefly by the Reformation, and an awaking commenced with the latter end of the last century, but later on, two great revivals took place in the English Church.

The first revival, the evangelical, took place in the Cambridge University. The Church had become too respectable, "terribly so," too cold, lacked spiritual power, and they lost John Wesley. It would not do so now. There are plenty of such workers as he, now in the English Church. The second great movement, which started in Oxford University, strengthened the history of the Church of England, showing that the Church was not a sect, but could trace its connections back to the Apostles. This movement came providentially after the other. From Cambridge went forth the two greatest Missionaries of any time, Bishops Mackenzie and Selwyn, and the martyred Bishop Patteson, from Oxford. These movements resulted in an increase of the "Missionary spirit." A word to the young—he would like to see them interested, and giving to the support of the Missionary, not asking father or mother for 10 cents, that was not

giving. They must save out of their own money. To give anything, it must be their own. He would urge them to give a small amount weekly. The results of efforts in his own Bible Class in Montreal, were related with much power, leading to a very interesting account of the Mission work at Tinnivelly, in Madras, commencing with the famine in 1877. The wealthy Madras people not taking any interest in the poor, the fund raised in England alleviated their sufferings, and many were converted to Christianity. The great test of our religion "to feed the hungry, clothe the naked," etc., had worked its effect. Most interesting extracts were read from a letter received from a native clergyman. In concluding, he urged upon the audience the necessity of giving more than they had ever done before. This speech was a fine effort, and was listened to with rapt attention from first to last. The collection was \$17.75. The Chairman, Rev. A. J. Balfour, Rector, thanking the Revd. gentlemen for their addresses, expressed the feeling of all present, and with devotional exercises, a most successful meeting came to a close.—*The Times, Richmond, Q.*

DIOCESE OF MONTREAL.

(From our own Correspondents.)

FRELIGHTSBURG.—Last Sunday (January 29th) services of a most interesting character were held. It was the anniversary of the opening of the old church 73 years ago by the Hon. and Rev. Mr. Stewart, afterward Bishop Stewart. It is said that on that occasion there were about 1,000 persons congregated to witness the event, for it was a great event in that border land and at that time. On this present occasion, notwithstanding the very stormy weather, the congregations were large. The morning service was a memorial one, with special hymns, psalms and lessons, and devotional acknowledgment. The lessons were read by the brother of the rector, Prof. L. H. Davidson, M.A., L.L.B., and the rest of the service by the Rector and Archdeacon Lindsay, who preached one of his happiest sermons. In the evening a Missionary Service was held on the site of the first missionary conquest of the venerable Jounder. Beside the clergy present, the following distinguished laymen and Churchmen addressed the meeting: Col. Westover, L. H. Davidson, and Deputy Sheriff Sanborn.

In many parishes we observe that recreation, literary and musical, is being provided for the people under the patronage of the clergy. This is as it should be.

MONTREAL.—The able address and statement made by Mr. Brydges, Treasurer of the Synod, to the meeting held as a joint Missionary meeting of the Cathedral, St. George's and St. James the Apostle, on the 11th January last, has been printed and circulated among the clergy. Having a circulation in that form, some of its statements demand a further circulation in your columns. Its circulation among the clergy is doubtless for the purpose of their using the facts so lucidly and impressively put before them, in stimulating their charges to further endeavours. We note first Mr. Brydges' allusion to the small number, comparatively, before him, considering it was supposed to represent the three largest and wealthiest congregations in the city, he must say, it was an inadequate representation. This remark may be made of most of our meetings in town and country. Very seldom do the people turn out as they come out to a Service even. Perhaps we can console ourselves with the thought that it is not because we lack anything, for in the country the meetings of the Methodists in behalf of their funds, show the same lack of interest and want of attendance on the part of their people. It is in the city chiefly where the great contrast in the attendance given to Church Missionary Meetings of other bodies is seen. The town meetings of the non-episcopal bodies are generally attended by the greater number of the congregation, and they are not to our knowledge "whipped in," so to speak, for the occasion by any special pulpit or individual effort. Mr. Bridges says in the retrospect which he has made of past 8 years, there are a great many points on which we may partly congratulate ourselves; but there are some points that are not subjects of congratulation at all. In 1873, the collections for Missionary purposes in the city and from the country amounted to \$7,278. Collections for same purpose for year ending May, 1881, \$7,943. This shows in 8 years an increase of only \$715 from the whole diocese! Upon a closer inspection and analysis that increase comes practically from the city. The increase in the country parts being exactly the noble sum of \$1. In 1873, we had exactly the same number of Missionaries aided by the funds of the Diocese as are supported in the same way at present time, 37. The amount paid in 1873 to the 37 men was \$10,500, in 1881 it was \$10,900. So that in eight years we have been enabled to increase the amounts payable to Missionaries throughout the Diocese by the magnificent sum of \$400!! I am very glad, says Mr. B., that we have got beyond the point of having to report yearly a deficit. We are now able to state to the Synod year after year that we have been able to meet all our obligations, and have a balance to our credit. This, indeed has been reached by our doing the last thing which ought to be done, and that is the reduction of the stipends we have paid to many missionaries and clergy throughout the Diocese. The S. P. G. that at first sup-

ported us in part by a grant something like \$30,000 per annum, has now reduced its grant to \$8,696. With the exception of \$1,000, all this went to paying missionaries still in the field sent by that society. Next year, we will not have that \$1,000. In 1872 the Sustentation Fund was originated under the auspices of Bishop Oxenden. In 1873, we have an amount under this fund invested of \$42,300. By subscriptions and other means, we have now a total amount of \$78,000, yielding interest. Of this sum, \$29,000 is on behalf of local endowments in various parts of the country. We receive in the shape of interest from that sum \$3,535. The sum total as it now is is not what the wealthy Diocese of Montreal ought to raise. It will not be very long before we find that sum utterly inadequate to the wants of the Diocese, or carry on its missionary work. After speaking on the Superannuation Fund and Widows' and Orphans' Fund, Mr. Bridges said a few words on the stipends paid to the clergy in country districts, and which are here reproduced as deserving attention from your lay subscribers in this Diocese. "There is one subject I should like to advert to, and it is this—The Church of England will not be able to do its duty in this Diocese, (and I suppose it is the same in others), to its people unless they pay their clergy in the country parishes more adequate stipends than at present. To say to a man of refinement, who has been accustomed in his early life to the comforts of a happy home, that he must go into the country districts and live on a salary of \$600 a year, that he must be prepared to support himself and his family, as gentleman and gentleman, and that he must have a horse to enable him to get over the many miles of his parish, and be always ready to open his very lean purse, is a disgrace to us as members of the Church who profess to love and revere. We pay our clergy in these districts miserable salaries, and expect them to occupy positions to reflect credit upon themselves and the Church. It cannot be expected that a clergyman of the Church of England, who is supposed to tower intellectually above his fellows, and to teach them what they cannot know themselves, can occupy that position with a salary which no dry goods merchant in this city would offer to an ordinary clerk in his establishment. This is a condition of things which ought not to exist in this Diocese."

L. H. DAVIDSON, M. A., B. C. L., brother of the Rector of St. Armand's East, and well known in the Diocesan and Provincial Synods as a capital lawyer in ecclesiastical matters, a clear, eloquent and logical speaker, and a thorough Churchman, has been made a Professor in the Law Faculty of his Alma Mater, McGill College. Every Churchman who has the pleasure of his acquaintance is rejoiced to see him thus honoured.

DIOCESE OF NIAGARA.

(From our own Correspondent.)

HAMILTON.—*Christ Church Cathedral.*—It being known that Dr. Coxe, Bishop of Western New York, was to preach in this church Sunday, 5th inst., large congregations were present. In the morning the prayers were read by Rev. C. H. Mockridge, Rev. Canon Innes and Rev. A. E. Miller reading the lessons. The Right Rev. Bishop Fuller read the ante-Communion service, assisted by Bishop Coxe, who read the Epistle. The Holy Communion was administered to a large number of communicants. Bishop Coxe preached from the words "I know these sorrows," and throwing into his remarks that intense feeling which is so evident in his manner of delivery, he preached lovingly and forcibly on the goodness of God and His great care for the human race. Every one of the large congregation listened to the good Bishop with rapt attention as he showed the manner in which the goodness of God is connected, and has ever been connected, with the sorrows of the human race. To lighten man's burdens has ever been the work of the Deity, and the plan for doing so took definite shape in the eternal Son of God when He permitted Himself to be called the Son of Man. In the evening the church was crowded, the aisles being filled so that no room was left. The service was choral, the first part being taken by Rev. Mr. Mockridge and the second by Canon Carmichael. Canon Innes read the lessons. Bishop Coxe preached a grand sermon from the words "The everlasting Gospel."

A MEETING of the city clergy, called by the Bishop, was held at Bishophurst to consider the project of systematic clerical visitation of the City Hospital. A monthly arrangement was adopted by which each clergyman is responsible for visiting the Anglican patients as frequently as possible during the month assigned him.

Church of the Ascension.—The Rev. Canon Carmichael holds a Men's Bible Class on Sunday mornings at 9.45, the principal idea of the instruction being to point out the harmonious relations between revelation and science. By taking up such a subject, and handling it in such a clear, masterly way, the Rev. Canon is supplying one of the greatest needs of our age, and his efforts cannot but be productive of much good. The interest elicited by these lectures may be inferred from the fact that at that early hour on the day of rest they are attended by more than eighty men, both old and young.

DIOCESE OF RUPERT'S LAND.

PROMOTIONS IN THE DIOCESE.—By Press telegrams, dated from Winnipeg Feb. 6th, we learn that the Bishop of Rupert's Land has made the following appointments, to take effect at Easter:—Rev. Canon Grisdale, Dean of Rupert's Land; Rev. W. C. Pinkham, B.D., Archdeacon of Manitoba and Canon of St. John's Cathedral, in place of the Right Rev. Bishop of Saskatchewan, resigned; Rev. Canon O'Meara, M. A., professor of systematic Theology in St. John's College and Canon of St. John's Cathedral, in place of Rev. Canon Grisdale, resigned. We congratulate these gentlemen on their promotion. The new Dean of Rupert's Land is the head of St. John's Ladies' College, Winnipeg, and Professor of Systematic Theology in St. John's College; Canon O'Meara (now Professor of Exegetical Theology) takes Canon Grisdale's place. The new Archdeacon, Rev. W. C. Pinkham, B.D., devotes his whole time to his responsible work as Superintendent of Protestant Schools in Manitoba.

Family Department.

AT EVENING TIME.

(Written for the Church Guardian.)

'Tis evening time: the wearied child
Turns gladly to its welcome rest;
The tired head and busy hands
Lay calmly on the mother's breast.
Sleep sweetly, babe, and fear no ill—
Sleep on throughout the silent night;
Safe in the care of Him Who said
"At evening time let there be light."

'Tis evening time: the tired man
Who toils all day 'mid ceaseless din,
Turns to his home with welcome steps
And finds a quiet rest within.
An earthly rest—how sweet it is!
It makes the long hours calm and bright;
But there will be no need for rest
At evening time—when there is light.

'Tis evening time: the old one
Who finds the hours so long and drear—
Who has passed the three score years and ten,
Knows that the promised rest is near.
Wait, wearied one, the day is past
And darkening shadows come in sight;
Thy Saviour's voice has sweetly said,
"At evening time let there be light."

'Tis evening time: to all alike
One tired day will surely come,
When we must lay our burdens down
And greet the welcome summons home.
All will be well if through our life
One has been with us in the fight;
Well if our Father's voice shall say,
"Tis evening time, and there is light."

Halifax.

M. T. C.

MADemoISELLE ANGELE.

CHAPTER II.—Continued.

"But now the neighbours look up to you as much as they do to Monsieur le Maire?" said Angele.
"Yes, mademoiselle; so they do. They are always in and out of my house. When I have finished a picture, it is quite an event in the village; if you heard the good people, it is Pere Coic, Pere Coic, on every tongue."
"You ought to be in Paris, my friend. You ought not to be buried here. It is the portrait of the president you should be doing," said Monsieur de Chevres.
"Monsieur, you are very good," answered the painter. "It has long been my wish to be in Paris. As you say, only a few good peasants know me here; but now, perhaps, that I have done mademoiselle's portrait, it has been a good chance for me, for you know hanging up in mademoiselle's salon, her friends seeing it, may wish to have theirs done by the same person. That might well be. Then, monsieur, I would come."
"You would make your fortune, with a *furor*," said Monsieur de Beaumont, sending his voice above the subdued hilarity of the company.
"I am timid. I am not accustomed to high society," answered Pere Coic, with a feeble wriggle of his wasted frame.
"Ah! an artist like you can hold up his head with any one," said Angele.
"Thank you, mademoiselle," answered the poor painter, his worn hands trembling with emotion, and his eyes filling. "I said that yesterday to myself, coming up here, for you see *je n'ai pas peur*, I have a cold, and that helped to take the courage out of me. Then, I had never been inside a chateau. Monsieur le Maire had only a butcher's shop, so my heart was beating. But all the time I walked up I repeated to myself, 'Jean, you are an artist. Artists have been at the court of kings,' and the thought gave me courage as though I had drunk a glass of wine."
"Pere Coic, you are, without exception, the most extraordinary man I ever met. You ought to have a statue erected to you on the Place," exclaimed Monsieur de Chevres.
"And who knows? There may be one yet,"

answered Angele, letting fall a smile on the poor artist that made him feel as if he were already mounted on the pedestal of the proposed memorial. He painted on in silence.
"I am dying with impatience to see the portrait," said Madame de Beaumont.
"To-morrow, I think I can show it," answered Pere Coic. "It must be smothered. My pictures when they are finished are always so smooth."
"And shining!" put in Monsieur de Chevres.
"Oh, yes, they shine well!" said Pere Coic, with a complacent smile.
"Like a well-varnished pair of boots," suggested Monsieur de Beaumont, making a motion with his hands as if he were using the blacking-brush.
Something in the accent caught Pere Coic's ear; he quickly glanced with a slight flurry about him. "It is not the varnish, but the soul that makes them shine," said Angele.

Pere Coic laughed with the rest at the young lady's joke, but tears rose in his eyes. She believed in him. When he reached home he sat in his shabby room, with her portrait before him, doing nothing. The hours passed, and still he did nothing. He threw back his head, with his eyes closed, his poor pinched nose up in the air, he let the afternoon slip, smiling and muttering to himself. Always Angele was there before him, throning aloft in her blue draperies, and always appearing to him so lovely that even in thought he dared not lift his eyes upon her.

CHAPTER III.

"Now these ladies and gentlemen may look at the portrait," said Pere Coic, after having worked a while on the third day. "If mademoiselle will remain where she is, they may compare the copy with the original."

It was a hideous, flat, brick-colored thing, the company were invited to inspect. There was a pause. The ladies suffered agonies in their efforts to look grave. Some remained still gazing at it; others put their handkerchiefs to their mouths. The gentlemen surveyed it through their eye-glasses.

"Bravo! bravissimo! it surpasses my expectation," said Monsieur de Chevres, breaking the silence.

"I am relieved!" said the poor artist, with a radiant countenance. "It is always an anxious moment when I show my pictures for the first time. But mademoiselle inspired me."

"That is evident at a glance. Those eyes. That hair! They are those of Venus herself; of the Queen of Love," asserted Monsieur de Beaumont, laying his hand on Pere Coic's shoulder.

"I think it is beginning to come," replied Pere Coic, with humble vanity, turning round with a smile. "beginning! my friend. It has come. I vow it is a portrait once seen never to be forgotten."

"It smiles well, does it not?" said Pere Coic, complacently gazing at his work.

"It smiles divinely," cried Monsieur de Chevres, gathering his fingers into a bunch and blowing them open with a kiss.

"What I admire most are the eyes, they are so blue," put in Madame de Beaumont, in a thin voice of frightened laughter.

"Mademoiselle's eyes are the true ultramarine tint. I used it almost without white," answered Pere Coic.

"But the eyelashes—were there ever such eyelashes!" said Madame de Beaumont.

"They are heavier than mademoiselle's—but long lashes, on the lower lid especially, do well in painting," said the artist.

"It is the privilege of art to add beauties to nature," said Monsieur de Chevres.

"Not in this case," said the poor artist, shaking his head and making a deprecatory bow.

"I hope monsieur is giving me the beautiful rosy tint of Monsieur le Maire—plenty of crimson lake in it," said Angele.

"Exactly, you would not know one from the other. A vermilion complexion!" answered Monsieur de Beaumont.

"Strawberries and cream. The strawberries predominating well," said Monsieur de Chevres.

Pere Coic cast an uneasy glance over his shoulder at the speaker.

"It is a little too red for mademoiselle, I shall soon work the pearl tint in."

"I beg you will not—that would spoil all. I wish it to be the same as Monsieur le Maire's—a pendant to his," said Angele.

"It is a pendant—it is the counterpart!" cried several voices.

"Not the counterpart; Monsieur le Maire was Justice, mademoiselle is Grace," said Pere Coic, with a bow to Angele.

"You have said it; in the catalogue of your works, there the two pictures will be labelled, Justice and Grace," said Monsieur de Chevres.

The company tittered, and Pere Coic gave a wintry smile.

"The portrait is developing the mien of a Roman emperor; your delicate, aristocratic nose, mademoiselle, has the impressive hook of the eagle," remarked Monsieur de Beaumont, still examining the picture with his eye-glass, and drawing in the air an exaggerated curve with his finger.

"You find the nose too long?" said Pere Coic, passing his brush over the painted feature; then with a feeble effort at self-assertion, he drew up his eyes and ducked his head on one side; "I do not think so. I find it is quite mademoiselle's nose!"

(To be Continued.)

The Church Guardian,

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up-stairs, directly over the Church of England Institute.

ABOUT TOMBSTONES.

WHATEVER may be thought about the strictness and utility of the rules which govern our Churchyards in England, and all that pertains to them, it must be admitted that, as a general thing, in Canada we have gone to the other extreme in laxity. Large numbers of Parishes have no burial ground of their own, and many which have a Churchyard appear to take little care to have the grounds of their "city of the dead" in decent order, or to see that the resting place of the human body points out to the stranger that a Christian community has laid to rest its departed members in hope of the resurrection. We desire to call attention to the great need of attempting to stop the heathenism which desecrates our burying grounds in the shape of monuments, and even inscriptions. What difference can any one see between many an ordinary burying ground and the burying ground of an educated heathen community which laid their dead to rest without hope in God or a future existence? We frankly say that we have gone into many a cemetery and churchyard, where, beyond an occasional verse from the Bible, many of these verses even with no reference to the future, we could not see any sign of Christianity. Urns and broken columns, suitable for the days before the Advent of Christ, which, if they signify anything, show the survivor's belief that death is the end of all, birds in all possible positions, unmeaning columns which simply show that the friends of the dead had money to waste, and no conception of a nobler monument that might be raised for the benefit of the living. Emblems of secret societies, hands, busts, fulsome inscriptions which no one believes, or words of grief without a ray of hope, these deface our modern burying places, and cause the beholder to ask, if professing Christians believe that the Resurrection was the great theme of the Apostles' preaching, and that St. Paul points us to that Resurrection as the great hope to which we are to look forward. Do professing Christian people consider that the common class of tombstones and monuments is merely a continuation of pagan traditions? Have we any right to say, by our broken columns and snapped lilies that death shatters and ruins? Is death to be arrayed with fictitious honors, and are skeletons and cross-bones the proper emblems to be carved on tombstones? The old reverential idea that a Christian monument should refer to a time when the struggles of life are over, has been gradually abandoned; and when we go even into a "storehouse of sepulchral art" such as Westminster Abbey, we find, instead of figures in the attitude of prayer, the soldier with sword and cannon, the members of Parliament with a scroll, the author with his books, and the engineer with a locomotive. Such references to the pursuits in life are in as bad taste as those symbols which show that death to the survivor means destruction, and that he has laboured hard to show his belief by the stone he has erected. Another article might be written about the inscriptions, so different from the ancient ones which merely recorded the name and date of him who had "departed" this life.

The cardinal principle in designing a gravestone or monument which is to be erected in a Christian place, is to distinctly recognize the Christian Faith, and to secure durability, distinctness and

simplicity. Church people, instead of relying on the undertaker who is often accustomed only to the unmeaning symbols of the ordinary cemetery, or trusts to American photographs, most of which are equally unmeaning, should consult their Rector on these sad occasions when they have to bury their dead, and no monument should be erected, or inscription cut, unless it had been first submitted to him. In this way many painful and distinctively heathen tombstones and monuments would not deface Christian Churchyards, and the memorials erected by loving zeal over the dead would speak the language of hope, and not really, (though in most cases unintentionally), of despair. If every clergyman had at hand a copy of some such pamphlet as Cox's catalogue of "monuments, crosses, and headstones," he would be able to furnish far better designs than can be procured from the ordinary undertaker. In England, the Churchyard is the freehold of the vicar, and nothing can be placed there without his consent and approval. Probably where there is a Churchyard here belonging exclusively to the Church of England, such a law would really be binding in this country. If it is, it is practically a dead letter, and it would be well if our Synods took up this whole matter of burying grounds, and either in Diocesan or Provincial Synods give us some wise rules upon questions affecting the use and control of our own burying places.

HATCH ON EPISCOPACY.

Canon Carmichael, of Hamilton, in the columns of the *Evangelical Churchman*, has been mercilessly criticising Mr. Hatch's Bampton Lectures, which had been favourably reviewed in that paper. The Canon is too well known to be charged with extreme views with regard to the Church, and yet he arrives at the conclusion—the only conclusion, indeed, which an honest and unprejudiced student of God's Word and Ecclesiastical History can arrive at—that Mr. Hatch is no authority upon the subject treated of, and cannot be depended upon for a fair and unbiassed opinion. Canon Carmichael says:—"It would be impossible for me, writing as I am, to follow Mr. Hatch through the jungle of scrap authorities found in his notes, to criticize, as might easily be done, some of the singularly slender pegs on which he hangs a link here, and a link there, in his patchwork theory of Episcopal probabilities. Suffice it to say, that a careful comparison of not a few of his questions, with the works from whence they are taken, will satisfy the student, that if Mr. Hatch is not gifted with the grace of orthodoxy, he is certainly possessed of the somewhat dangerous power of weaving a very elaborate web out of singularly thin and weak materials."

"The general answer to Mr. Hatch's theory as to bishops, is to be found in the very volume that he has ruthlessly ruled out of court—the Word of God. Tested by the New Testament his whole theory on this point falls to the ground, for the elder or ruler of the epistles is no more like Mr. Hatch's creation, than a master is like a servant."

"Now to get at the duties of the first bishop, or elder, or presbyter, we cannot do better than go back to St. Paul's Epistles to Timothy, a careful study of which will lead us to the conclusion that whether Timothy was a bishop, or presbyter, there was certainly one thing he was not, namely—a member or president of a relief committee. Timothy was to war the good warfare, and hold the faith; to put the brethren in mind of truth, to command, and read, and exhort, and teach, to be an example in word, and life, and faith. To give himself wholly to the work of a teacher, to reprove sinners, to lay hands suddenly on no man, to follow after a godly life, to keep the commandments without spot, to pass on the truth to faithful men, to flee youthful lusts and ignorant questionings, to preach the word, to be earnest in season and out of season, to reprove, rebuke, exhort, to do the work of an evangelist, and to fulfil his ministry—in short, do everything that a Christian bishop or presbyter to-day would do, except mix himself up with money matters. Throughout the whole of these Epistles to Timothy, there is not one solitary direction given as to his duty as "chief almoner," as "an administrator of church funds," as president of a committee of out-door relief—not one word.

"Much the same may be said of St. Paul's advice to Titus. Titus was to ordain elders in every city, to speak sound doctrine, to exhort young men and servants to be sober-minded and obedient, to avoid the discussion of foolish questions, to be a pattern of good works and doctrine, to reject heretics, and

to speak, and exhort, and rebuke with all authority—in short, like Timothy, to do everything except mix himself up with money matters.

"The same may be said of St. Paul's definition of a bishop and deacon in 1 Tim. 111., and of the angels or heads of the Asiatic churches in the 2nd and 3rd chapters of the Revelation. With the exception of Laodicea, money is never spoken of, and wherever the duty of the angel is alluded to, the great head of the church, the Lord Jesus Himself, refers solely to those duties which are purely spiritual."

THE DECEASED WIFE'S SISTER BILL.

It has long been notorious that the agitation for a repeal of the law prohibiting marriage with a deceased wife's sister was maintained at a great cost by interested parties, but the following statement, taken from an English paper, of the amount of money expended by one person with this object is startling: "The *World* states that the advocates of the Sister's Marriage Bill have lost a powerful ally by the death of Mr. Sykes Thornton. It appears from an investigation of his books that he spent little short of a million of money (pounds sterling) during his life towards the furtherance of that end." No marvel that petitions have been obtained with numerous signatures in favor of this Bill, when a firm of solicitors has constantly been occupied with plans for the furtherance of this object, and numerous agents have been employed throughout England in obtaining signatures to petitions. A million of money spent in the course of forty years may accomplish a great deal, and other persons have also contributed large sums. The results of this expenditure have been paraded before the public as proofs of a wide-spread conviction of the necessity for a change in the law, whereas, in truth, we are only furnished with another instance of the influence of an unlimited expenditure of money.

KING'S COLLEGE ENDOWMENT.

We have been requested by the Treasurer to publish the names and amounts (so far as they have been received) of the subscribers to this Fund. It may be well to state that there are several lists not yet in the Treasurer's hands, which will materially add to the present acknowledgments. Owing to the difficulty in securing a collector able to devote his whole time to the cause, the spasmodic efforts of a number of gentlemen have represented the work of the past; but now, we are glad to know, the Governors have engaged the services of the Rev. D. H. Hind, who will canvass the Maritime Provinces until the fund is completed.

The Methodists have added \$50,000 (four persons having given \$35,000) to the present Endowment of their Mount Allison Institution; while the Baptists have already secured a very considerable amount towards the Endowment of Acadia College; and it may be taken for granted that Churchmen will not be less willing to sustain King's College. With Mr. Hind devoting his whole time to the work we have not the least doubt as to what the result will be.

Everybody now knows that there has been a good deal of "sounding brass" in connection with the advocacy of University Consolidation, which for a time misled many; but it is now an admitted fact that the so-called Denominational Colleges will never consent to give up their Charters in order that a Central University may be formed in Halifax, destitute altogether of religious influences and teaching. There is too much of a growing disposition to undervalue and even ignore all that is orthodox in religion, for the several Christian Bodies to allow the existing Colleges to pass into the hands of open enemies, or of those who utterly misconceive what is the necessary training for the development of the whole man. The Methodists have nobly declared that they at least will be no party to a godless system of higher education, but that with them religious as well as merely mental training shall be the aim and object of their educational system; the Baptists have avowed a similar determination; and the Church of England in these Provinces cannot do otherwise without proving false to her past record in Canada and to every principle which has guided and governed her in the mother land.

SUBSCRIPTIONS TOWARD THE ENDOWMENT OF
KING'S COLLEGE, WINDSOR, N. S.

The Bishop, \$1,000; W. C. Silver, \$250; Canon Dart, \$200; H. Pryor, \$300; G. R. Anderson,

\$200; Rev. J. D. H. Browne, \$100; Arthur Silver, \$50; J. D. Campbell, \$50; B. A. Smith, \$50; C. B. Bullock, \$20; Isaac Mathers, \$10; C. A. Creighton, \$10; Dr. Cowie, \$200; Mr. Barry, \$1; Dr. Mountain, \$200; Mrs. Josh Chandler, \$1; A. Cowie and Son, \$20; Frank Forbes, \$4; R. S. Williams, \$5; J. H. Johnson, \$4; Miss Sterns, \$100; Jason Mack, \$5; A. W. Moren, \$5; Rev. J. Forsythe, \$8; N. S. Wetmore, \$20; Wm. Henderson, \$4; Rev. G. Hodgson, \$75; Archdeacon Gilpin, \$200; D. Hodgson, \$1,000; Loran Baker, \$500; Rev. A. D. Jamison, \$100; D. Fraser, \$5; Mrs. Miller, \$1; A. Owen, \$5; Rev. D. Smith, \$20; E. S. Sterling, \$20; H. Davenport, \$20; C. Clarke, \$4; Rev. G. Metzler, \$20; W. Browne, \$5; W. S. Wiggins, \$400; H. C. Creighton, \$2; A. B. Warburton, \$20; Mr. Shipley, \$1; A. Friend, \$1; S. S. Ruggles, \$2; Mrs. Blair, \$2; T. McCormick, \$1; Frank Prat, \$1; F. Crookill, \$2; H. S. Piper, \$1; A. B. Menie, \$3; Peter Innes, \$5; James King, \$5; J. E. DeWolfe, \$5; The Misses Webster, \$5; Fredk. Brown, \$10; Jas. Leard, \$5; Thos. Tuzo, \$5; Wm. Munro, \$3; Albert Hitz, \$10; Dr. Moore, \$6; Wm. Grono, \$3; H. S. Prat, \$15; P. Giffkins, \$5; H. M. Bailey, \$5; E. S. Crawley, \$10; Mrs. E. K. Brown, \$10; Robt. Davis, \$5; Dr. Sutherland, \$20; W. N. Silver, \$50; Rev. J. A. Kaubach, \$100; Rev. G. W. Morris, \$100; Rev. Geo. H. Butler, \$25; H. Poole, \$100; J. Rutherford, \$60; J. G. Rutherford, \$40; Rev. D. C. Moore, \$40; Henry Townsend, \$25; Frances Drake, \$20; J. Smith, \$8; Charles Dickson, \$4; A. B. Gray, \$4; J. A. Ward, \$2; W. Moore, \$2; J. Wentworth, \$5; Geo. Carew, \$2; A. Carew, \$1; Miller, \$1; Mrs. Miller, \$1; Daniel Ross, \$1; Joseph Clish, \$1; Enoch Hill, \$1; A. O. Pritchard, \$2; Ed. Partridge, \$2; R. Willis, \$2; Joseph Vaux, \$1.

MISCELLANEA.

WANTED—A SACRISTAN. This is a notice that might very fittingly be affixed to the doors of a great many of our churches. It is quite true that "sexton" and "sacristan" are different forms of the same word; but the class of men who are now employed as sextons cannot do all the work that the "sacristans" performed. To light the fires, dust the church, and attend to furnaces are duties which may very well be left to the modern sexton. But to have the care of the church ornaments, to see that the sanctuary and altar are kept scrupulously neat, clean and tidy; that the altar is duly prepared for each service; and generally to see that everything in the church is in at least as good order as in a well-kept drawing-room, is work above a sexton.

In many cases the clergyman himself will be the only one who can attend to these duties. But among the clergy, as among any other classes of men, some are to be found constitutionally slovenly, and the sooner such an one becomes conscious of his own defects, and either remedies them, or enlists the services of some devout member of his congregation as a sacristan the better. But whoever it may be, *some one person* should have charge; and it should be impressed upon that one person that the condition of a successful discharge of the duties of the office is a careful attention to the minutest details. The custom of decorating our churches with flowers is increasing. A good sacristan will bestow some pains upon this, and will probably have been instructed by his clergyman to this effect. That no vases should ever be put upon the Holy Table itself; that showy drawing-room vases should never be used; as soon as possible let correct brazen ones be procured, and until they are provided let something as plain as possible be used, and covered with moss and leaves; that flowers should not be allowed to wither, and drop their decayed leaves, about the sanctuary, but should be removed in good time; that no flowers should be put in the font; and that the font itself should never be decorated in any way that would interfere with its immediate use. Neither clergyman nor sacristan will, on the occasion of a wedding, allow the church to be overrun by a crowd of young people putting up "bells of flowers" and other vulgarities that delight the soul of an ecclesiastical Jenkins.

There is one thing, however, which the clergyman will never hand over to the sacristan or to any one else, and that is the care of the sacred vessels. They must always be his special charge. He will see that they are at all times perfectly clean and ready for use. He will not put them away uncleaned after a celebration, and leave them untouched for two or three months, and then take them out all stained with damp and rust. He will not put them in a basket under a vestry table and let them take care of themselves till they are wanted again. He will not leave it to the "sexton" to get them

out when required and to arrange them according to his idea of propriety. Yet I think instances could be found in which every one of these things has been done.

Is not the general supervision of these matters—I mean the care of the Church buildings and property—the chief part of the duty of Archdeacons? I am not unaware that persons of an irreverent turn of mind have borne themselves floutingly towards these high officials, and insisted upon their confining themselves to the vagueness of undefined “archidiaconal functions”; but an Archdeacon is the “eye of the Bishop,” and is supposed to see that all these things are duly attended to. In this matter of eyes there is a difference between our two Dioceses. In Fredericton, the Bishop is, in this sense, eyeless, unless, indeed, a Coadjutor equals two Archdeacons. But the Bishop of Nova Scotia has two eyes—one keen of sight to inspect the larger portion of the Diocese; the other, with glance severe, to keep faithful watch and ward over the little outlying appendages.

Someone, I forget who, has said that the most irreverent men he ever saw in church were priests. Not that all priests were irreverent, but that when a priest became irreverent he outdid the most careless layman. The remark is a natural and probably a true one. If a priest is irreverent he has many more opportunities for showing it than a layman; and, besides, his very familiarity with the sacred building and sacred rites is in itself a special danger. There is a free-and-easy style of putting books and furniture to rights after the service has begun, of making arrangements for personal convenience with the surplice on, of holding semi-official conversations in the middle of a service, which laymen often criticize in their clergymen, pretty sharply and not unjustly. There certainly is not much spare time in the divinity course, but would it be possible to squeeze in some practical hints about these very common-place but very useful matters? OUTIS.

Correspondence.

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

THE WIFE'S SISTER BILL.

No. III.

(To the Editors of the Church Guardian.)

SIRS,—I have shown that though the promoters of the Wife's Sister bill, owing to a wholesome fear of public indignation, refrain from bringing in a marriage bill based upon any principle; none the less will it surely follow, if they are successful in this first step, that all restrictions based upon affinity alone must in time be swept away.

But I did not complete the subject. The principle of “no tie of blood” has still wider results than those I mentioned. M. Girouard's first bill proposed to legalize marriage with a brother's widow, and very logical and reasonable it was to put the two together. There is no more tie of blood in the one case than in the other. The only wonder is that M. Girouard stopped there, for he knew, I presume, that Papal dispensations reach not only to the forbidden degree of wife's sister, but to all degrees of affinity, including a brother's widow, a son's widow, a father's widow, a grandfather's widow (by no means an impossible union, two such marriages having taken place within a short time in Ontario), an uncle's widow. Roman Catholics in Canada can now contract all these marriages provided they are rich and powerful enough to obtain a Papal dispensation. True, these marriages are not recognized by law outside (I think) of Lower Canada; but this is no practical inconvenience, for the death of either parent legitimizes the offspring, as it does also in the case of Protestants. Why did not M. Girouard carry out his principle in full, and ask the Legislature to legalize all marriages which can now be contracted in his Church by dispensation of the Papal See, and thus remove at once all the grievances, merely sentimental, indeed, of his co-religionists? The answer is clear; because he dare not. He went as far as he dared. He thought he might safely venture upon the Brother's Wife. In his simplicity he thought Protestants, if they should be willing to sanction marriage with a wife's sister, would be logical and reasonable enough to sanction that which stands on precisely the same grounds, marriage with a brother's wife.

But some small measure of the Christian horror of incest remained in the Commons of Canada.

Some one interfered, and the brother's widow was struck out.

This amendment, however, as I have said, was illogical; for if it be lawful, for any reason, for a man to marry his wife's sister, it must, for the same reason, be lawful for a woman to marry her husband's brother, the relationship in the two cases being precisely the same. And nothing is more certain than that if the one be legalized now the other must be at some future day. Feelings which are the growth of ages will restrain the Legislature for a time, but the unreasonableness of granting the one and refusing the other must in the end prevail. It does so with the Roman Church, which dispenses both. It does so in the United States and Germany, where both are legalized. Let it then be well considered that everyone who does not actively oppose the Wife's Sister bill makes himself responsible for this further logical extension of the only principle upon which this bill can be defended, the principle that where there is no tie of blood, marriage ought to be free. Sanctioning this bill you sanction a woman marrying her husband's brother, her father-in-law, her step-son, her husband's grand-son, or uncle or nephew.

But where will our old English home life be when all this become lawful, when all these near and dear relations become as strangers to the home circle? Will not the narrowing process be then complete?

Not yet; there is still another long step downward possible, and certain in time to follow upon this bill becoming law. The degrees even of consanguinity will be no longer safe. For example, a man may not now legally marry his niece. But the modern Jew does marry her. A great parade has been made of late both in England and Canada of Jewish authority upon this question. It has been argued that the Jewish interpretation of Lev. xviii. 15 is just a case where traditional interpretation of Scripture is irresistible, because it is not the interpretation of a passage teaching some abstract truth, but teaching a marriage custom which must have been kept up without change by a scrupulous people like the Jews throughout all generations. The Rev. Dr. DeSota, the learned chief Rabbi of Montreal, has been invited both to write in favour of this bill, and to form a member of the Committee for carrying it. But if the interpretation and practice of the synagogue is good to prove that the Christian Church has always been wrong in forbidding the wife's sister, must it not also in reason be good to prove the same respecting all other degrees in which the Jewish list differs from ours? They allow the niece; will not their authority be pleaded next for this relaxation too? And on what grounds will those who favour this bill be able to resist the plea? I am at a loss to imagine. But is it only from Jewish influence that danger threatens our degrees of consanguinity? No; far greater danger threatens them from the Church of Rome. This, however, is too large a subject to be discussed in this letter; I, with your permission, reserve it for my next.

HENRY ROE.

Bishop's College, 3rd Feb., 1882.

FEES.

(To the Editors of the Church Guardian.)

SIRS,—I thank you for your excellent and faithful reply to your correspondent “Enquirer.” It seems absurd that the duty should devolve upon you of giving the A B C of religious instruction to men who have been sitting their whole life under the pulpit, and with the Bible and books of reference in their hands, still know not the difference between sacraments and ceremonies. But while ignorance is no crime, it is more serious when men who are themselves in the receipt of the largest fees, which fees are generally drawn from the pockets of men in humble life, show a desire to extort the services from the most poorly-paid class in the community without fee or reward. It is enough to make one blush for poor human nature. The lawyer will get his \$10 for one professional visit to the bed-side of the sick, while the clergyman makes ten, or even twenty visits; and yet the lawyer David like objects to the solitary fleece of the poor parson, who, not as “Enquirer” says, is charging only for the burial of a parishioner, but for nearly three years' services performed for deceased while confined to the house, as well as at the death bed and the grave. When to this I add, that only the sudden approach of death prevented the deceased from making an acknowledgment frequently expressed by the transfer of a portion of the property now bequeathed to the relatives of slender means for the purpose of a new site for the Church, of which deceased was a member, and for this purpose had actually sent for a legal adviser, you will see how contemptibly unjust and dishonest the charge of “Enquirer” is. Had there been in the present instance the least mark of appreciation or a simple “thank you,” which would not have done heavily on even a relative of slender means, there would have been no thought of a charge; and it was only after a letter from the Warden of the Parish containing an informal demand for ten dollars, had gone for months unacknowledged, that the necessity of treating “Enquirer's” friends as common debtors was decided upon. The Rector in question, also of slender means and a large family, is less able now than in his younger days to overlook just demands of ten or twenty dollars, even in consideration of

friendship or slender means. 'Tis true, as said by the old parson to an unremunerative parishioner, “The clergyman may get his reward at the resurrection, but what of the old horse who has carried him so long and faithfully—for him there is no resurrection.” In the present case the moderate charge of \$10 for several years' attendance would scarcely keep the animal alive.

You have my name also in confidence, together with the exact particulars, and your correspondent can obtain more minute information by applying to

Yours truly,

VERITAS.

Feb. 6, 1882.

SEAFORTH.

Calais, Feb. 3rd, 1882.

(To the Editors of the Church Guardian.)

SIRS,—I observe in your last issue of the CHURCH GUARDIAN a report of my old Parish of Seaforth. My feelings are very much gratified by the notice of Church progress in that arduous field of labour. In my successor I behold an able teacher—one imbued with the true spirit of Catholicism—and I am glad to learn that his labours are so highly appreciated by the people I so dearly love. Other items I notice are of a very gratifying nature, which mark a progressive spirit. In the work of Miss McArthur, and in her benevolence, the present rector has an able assistant, which that part of the parish (Chezzetcook Head) will, I have no doubt, highly appreciate. Her earnest devotion to the Church is highly characteristic in all those who have made it theirs by adoption, and should shame the many slothful ones born in it. I am also glad to learn that the altar of St. James's Church which I erected, and the candlesticks which I placed upon it, have been for the first time lighted, and may that true Illumination, which the light of candles is but the figure, spread abroad its bright rays over the whole parish. And again, I am glad to learn that the Sunday School work, which, of necessity, must rest in the hands of the rector's wife, is so ably continued in the hands of the present lady of the rectory. I have not forgotten my people of old, and neither have they forgotten me, as I have been made aware of in the numerous Christmas and New Year's cards of greeting from Seaforth and New Ross both. Though I be absent in the flesh, yet am I present with them in the spirit, and although labouring under another flag, I have not forsaken my love and allegiance to the dear old flag and Church of my birth.

In conclusion, let me say that your very estimable paper is highly appreciated in this parish, and I am in hopes to be able to send you, before long, a large number of subscribers.

Yours in H. C. C.,

JOSEPH W. NORWOOD,

Parish Priest,

Calais, Maine.

THE REVISED VERSION.

(To the Editors of the Church Guardian.)

SIRS,—Will you be so good as to publish the extract I send from the Christmas Pastoral of the Bishop of Carlisle? Dr. Harvey Goodwin might be thought able to express a decided opinion, but he evidently “fears to tread.”

AN OLD HAND.

“I doubt not that you have long ago procured and begun to study the Revised Version of the New Testament. The publication of this version, which has taken place since I last had communication with you, is in many respects one of the most remarkable events that has occurred in our country for an exceedingly long period, and it seems to me to call for a few remarks in this pastoral letter.

“The appearance of the Revised Version has been the occasion, as it was sure to be, of hot controversy, which is still raging and will continue to rage for some time to come. I do not think it desirable, nor am I competent, to express a decided opinion upon the points in dispute; but I think that it does come within my province to offer a few words of advice as to the practical use which the clergy should make of the book which has been placed in their hands.

“On this point I have no doubt as to the advice to be tendered—namely, to use the Revised Version as much as possible in the study, freely in the pulpit and not at all in the reading-desk or at the lectern. As a companion in the study it will be of unspeakable value, calling attention as it will to passages of doubtful authority, to the results of the most elaborate and careful criticism, to points in which the old translation may be amended. There is not one amongst us to whom the Revised Version will not be a valuable study companion, to whom it will not prove to be a most instructive commentary. Further, I see no reason why a clergyman in preaching should not quote his text from the Revised Version, if the passage quoted be one upon which light has been thrown; and certainly he may properly refer to the consensus of scholars which the Revised Version indicates, when he wishes to correct any inaccuracy which he may think that he has discovered; rather than take upon himself to pronounce the Authorized Version to be faulty upon his own *ipse dixit*, according to a practice which has been not altogether uncommon. But I am quite clear in my opinion that beyond the study and the pulpit the Revised Version ought not at

present to go. Amongst the curious points which have been raised in consequence of the publication of the Revised Version is the ground upon which the present version, commonly called ‘Authorized,’ and described on the title-page as ‘appointed to be read in churches,’ rests for its authority. I am myself disposed to believe that it does rest upon a real legal ground, though it may be difficult to put the belief upon a complete historical foundation; but even were the legal claim of the Authorized Version much more doubtful than it is, I should hold that undisturbed possession for more than two centuries is quite sufficient to establish a title which cannot be set aside except by public authority. One or two clergymen have thought it right to give notice, by means of a letter in the newspapers, that they intend to take upon themselves the responsibility of reading the New Testament Lessons from the Revised Version: if they carry out their threat, and if they should be prosecuted for doing so, it may possibly take some years and several appeals to ascertain whether they have broken any law or not; but I sincerely trust that this wilfulness will find few admirers or followers, and that the clergy will be prepared to wait for some authoritative direction, before they make any change in the practice, which has prevailed for so long a time, of reading the lessons from that which has at least enjoyed the title of the ‘Authorized Version.’

“Permit me to add some remarks concerning ‘the Future of the Revised Version,’ which occur in the recently delivered Charge of the Archbishop of Dublin. I quote the passage, as on the ground of its general force and wisdom, so especially because I am glad to refer to so high an authority for confirmation of a feeling which I myself experience strongly and painfully in reading the Revised Version. The ‘not unfrequent sacrifice of grace and ease to the rigorous requirements of a literal accuracy, pushed to a faulty excess,’ strikes me very forcibly; nay, more, in some cases not only grace and ease, but all intelligible meaning, appears to me to be sacrificed in compliance with the same requirements.”

BISHOP RYLE'S VIEWS.

(To the Editors of the Church Guardian.)

SIRS,—“Query” in your paper of the 26th of January asks what the Bishop of Liverpool can mean by stating that there are only three subjects of more importance than that of temperance, and one of these was “the maintenance of the old Protestant Faith in England.”

“Query” thinks the Bishop's phraseology, “The old Protestant Faith in England,” is questionable. I do not wonder at this remark, seeing that the enemies within are doing their best to destroy it. Again, he says the maintenance of the old Protestant Faith in England probably means in Bishop Ryle's mouth not the 1880 year old Faith of England, but the peculiarities attributed to a 300 year old Reformed Faith.

Now, if I understand Bishop Ryle's teaching at all, he means the religion as taught by St. Paul, and his immediate followers; he is strongly opposed to that form of worship known as “advanced Ritualism”; he takes no comfort in offering up prayers for the dead; nor does he believe in the “Confessional,” and having subscribed to the 39 Articles without mental reservation, he will never be found breaking the laws of the Established Church in endeavouring to twist them to suit his own conceits. In fact, he is an avowed enemy to all such restorations as “fancy altar cloths,” illegal vestments, and the worship of “wooden images.” Nor while wearing the livery of the Church of England will he be found in the service of any other.

ARGUS.

THE LATE EDOUARD LOUIS MONTIZAMBERT.

By the demise of this well-known citizen, the Bar of Quebec loses one of its oldest and most esteemed members, and a distinguished French family, one of its worthy representatives. Mr. Montizambert, a member of the Civil Service for more than forty years, continued, we believe, in this city the active practice of his profession as a barrister until Confederation, in 1867. Through his mother, Miss Taylor, born in Quebec in 1777, he claimed descent from the good old United Empire Loyalists, some of whom took refuge in Canada as early as 1776. By marriage, he was connected with the family of the late Chief Justice Bowen, who was his father-in-law. His French ancestor, an educated colonist from Perche, France, Pierre Boucher, received from Louis XIV. a patent of nobility, on the 19th June, 1707, for services rendered the French crown in the colony as early as 1638. Pierre Boucher, appointed twice Governor of Three Rivers under the French regime, lived to a patriarchal age, had a patriarchal family, and left a memorable will, which now forms part of Canadian annals. His literary proclivities made him turn his attention to write a history of the colony, published in Paris in 1663, for the special information of the grandees of the Great Louis. From this celebrated Canadian worthy, Governor Pierre Boucher, have sprung a number of offshoots: Boucher de Nuverville, Boucher de la Bruere, Boucher de la Braquerie, Boucher de Grosbois, Boucher de Boucherville, Boucher de Montizambert, or Mont Isambert, the name of a small town in France. Only a few days ago appeared an advertisement calling for subscribers to Governor Boucher's History of Canada, translated by his descendant, the subject of this notice. Let us hope the work will be continued. Ed. L. Montizambert leaves, among other children, Lt. Col. Charles Montizambert of the “B” Battery, Kingston; Dr. F. Montizambert, of this city, and W. C. Montizambert.—Quebec Chronicle.

The Inland Revenue receipts for the six months ending December 31st were \$3,622,230.

The fourth session of the fourth Parliament of the Dominion of Canada was opened on the 9th inst. with all the usual attendant ceremonies.

Ottawa, Feb. 13.—It is understood the Government have decided to immediately connect the Intercolonial with the Occidental by steamer. Expenses to be jointly borne by the Intercolonial and Quebec Government.

London, Feb. 10.—Lucifer matches were discovered in the Devenport Dockyard in some salvaged oakum, which originally came from Dublin. Orders were issued to examine all bales on their receipt as was formerly the custom during the Fenian scare.

GOLDEN INFORMATION!—A while ago, said Mrs. D. A. A. Jordan, 51 Lincoln street, Worcester, Mass., one of my friends from the South spoke to me very highly of St. Jacobs Oil. I resolved to try it on my patients, and I must confess that I was surprised at the results. It has never failed to cure all that it claims to, and I prescribed it willingly and confidently to those of my patients who suffer with rheumatism, sprains, and all bodily pains. It is certainly a wonderful remedy, and I can highly recommend it.

HOW WISTAR'S BALSAM CURES.—From Seymour Thatcher, M. D., of Hermon, N. Y.—"WISTAR'S BALSAM OF WILD CHERRY gives universal satisfaction. It seems to cure a cough by loosening and cleansing the lungs, and allaying irritation, thus removing the cause, instead of drying up the cough and leaving the cause behind. I consider the BALSAM the best cough medicine with which I am acquainted. 50 cents and \$1 a bottle. Sold by all druggists.

Various Cases.—Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to turn the hair gray, and either of them incline it to shed prematurely. AUNT'S HAIR VIGOR will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on brassy, weak, or sticky hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its operation, it is incomparable as a dressing, and is especially valued for the soft lustre and richness of tone it imparts. It contains neither oil nor dye, and will not soil or color white cambric; yet it lasts long on the hair, and keeps it fresh and vigorous. For sale by all dealers.

The well-known and reliable firm of Morris Stone & Wellington, Toronto, Ontario, have an agent in Halifax, soliciting orders for NURSERY STOCK. Don't fail to secure their new GRAPE, "Pokington." Our people will do well to patronize them. Enquire or address 137 North Street.

Testimonial from Capt. Joshua Harper.

SACKVILLE, N. B., Feb. 13, 1877. J. H. ROBINS, Esq., St. John, N. B. Dear Sir,—Early in October last I took a severe cold, which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home.

I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I feel myself a well man again. My weight, which was reduced to 120 pounds, is now up to my usual standard of 150 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases.

Yours very truly, (Signed) JOSEPH HARPER, Of the barque "Mary Lowerson."

THE HOLMAN PAD CO. have opened a new office in St. John, N. B., at 223 Union St., for the convenience of people requiring these wonderful remedies which are curing every one. It is the greatest revolution in medical science ever known. Halifax office, 119 Hollis Street.

TENDERS. TENDERS will be received by this Department at Ottawa, up to the 28th FEBRUARY, 1882, for the purchase of the Government Steamer "GLENDON," as she now lies at Carleton, St. John, N. B. Tenders to be addressed to the undersigned, and marked "Tenders for Glenlon." Information as to the tonnage, description, etc., of the vessel can be obtained from the Agents of this Department at Halifax and St. John. The Department does not bind itself to accept the highest or any Tender. WM. SMITH, Deputy of the Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, 3rd February, 1882.

BOOK NOTICES, REVIEWS, &c.

THE LIFE OF CHRIST, by S. Bonaventure. Translated and edited by the Rev. W. H. Hutchings, M. A., Sub-Warden of the House of Mercy, Clewer, E. & J. B. Young & Co., Cooper Union, New York.

We have here a Life of Christ different in a great many respects from the modern works on the same subject. A 13th century writer could scarcely be expected to be in harmony with the new order of things in thought and speech. And so it will appear to the reader, for he will find, as the editor has pointed out in his preface, a great deal in the book which may seem almost superstitious, views which may be thought more Roman than Anglican, and some fancies not for a moment to be seriously entertained. Still, after having recognized all this, we have in this "Life of Christ" much that is of very great value, and much that will amply repay the devout reader for his pains.

To quote from the preface: "S. Bonaventure in his 'Life of Christ' endeavours throughout to fix the gaze on the Divine Object. He is continually pointing to the Face of our Lord, and ever bidding us 'contemplate Him.' He avoids the mistake of enlarging upon the surroundings to the detriment of the central Figure. Beauty of scenery, historic association, local custom, are all of value if they lead the attention up to, and do not tend to draw it away from, the Life itself. S. Bonaventure is content to set before us the Acts and Sufferings of Christ. Each chapter is a 'picturing' of Him; each a sort of idyll rather than a commentary. He constantly reminds us that we must be present in spirit and watch the scene 'as it took place before our own eyes.'"

The book cannot supplant its modern rivals, but it will prove very acceptable to many devout hearts who will read and treasure and be comforted and instructed by its words, which reveal so much of what is lovely in the Life of our Blessed Lord. The translator and editor has done his work faithfully and well; and the New York publishers are to be congratulated on the fine appearance of the volume.

THE HOMILETIC MONTHLY (the "Homiletic Quarterly"), January, 1882. Kegan, Paul, Trench & Co., London; Anson D. F. Randolph & Co., 900 Broadway, New York. Price 1/6 a number; probably \$1.50 a year.

This is by far the best magazine of the kind published. If the clergy can only afford to subscribe for one magazine this is the one we should recommend to them. With this and the "Church Quarterly Review," they would neither want for sermon thoughts nor for information on the important subjects connected with Christianity and the Church.

EXPOSE THE FRAUD.

Patent medicine venders are now putting up condition powders in packages as large as a nigger's foot for 25 cents, but they are utterly worthless. One small package of *Sheridan's Condition Powders* is worth a dray load of them.

"The Old Life Preserver" is what they call *Johnson's Anodyne Liniment* way up in Maine where it is made. This name is well deserved, for it is the best liniment in the world. It will certainly prevent diphtheria, and will relieve croup and asthma instantly.—*Western Paper.*

FEES OF DOCTORS.

The fee of doctors is an item that very many persons are interested in just at present. We believe the schedule for visits is \$3.00, which would tax a man confined to his bed for a year, and in need of a daily visit, over \$1,000 a year for medical attendance alone! And one single bottle of *Hop Bitters* taken in time would save the \$1,000 and all the year's sickness.—*Post.*

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



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RIGBY.—At 28 Morris Street, Halifax, on the 11th inst., the wife of Mr. Justice Rigby, of a daughter.

GILBERT.—At Willow Farm, Dorchester, on the evening of the 7th inst., Humphrey Tisdale Gilbert, Esq., Barrister-at-Law, and Police Magistrate of the City of Saint John, aged sixty-eight years.

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PUTTNER'S EMULSION.
I ESTEEM IT A SOVEREIGN REMEDY.
HALIFAX, N. S., Feb. 7, 1881.
MR. C. E. PUTTNER, PH. M.:
My Dear Sir,—My physician having recommended me your Emulsion, and having used it for some time, I esteem it as a sovereign remedy. It has cured me quicker than anything I ever used, and have no trouble making it, as it digests so easily.
I have recommended it to parties suffering from coughs, colds, debility, &c., and I am thankful to add that the results have in every instance been attended with most beneficial results.
Wishing you all success, and with every good wish, I am, Dear Sir, very faithfully yours,
P. J. FILLIPEL, Episcopal Minister.

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A GREAT DESIDERATUM.
C. E. PUTTNER, PH. M.:
Dear Sir,—I have much pleasure in stating that having had occasion to use the "Cod Liver Oil Emulsion with Iron and Hypophosphites," prepared by Mr. C. E. Puttner, containing as it does Iron in combination, I find it everything that could be desired where such a compound is required. It is also quite palatable, which is a great desideratum in all preparations of Cod Liver Oil.
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C. E. PUTTNER, PH. M.:
Dear Sir,—I have used your Emulsion myself, and so have members of my family, and must say with signal benefit. Soon after taking it one is sensible that the article is not a "bogus" preparation but all that it claims to be.
I am 62 years of age, undertaking the performance of three full Services each Lord's day, besides week-day duties, and I am occasionally greatly indebted to your Emulsion for the tone and vigor in which I am able to go through the physically oppressive duty.
I have recommended it to parties suffering from coughs, colds, debility, &c., and I am thankful to add that the results have in every instance been attended with most beneficial results.
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Orders by letter or to our travelers will receive
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Geometrical Windows, in Rolling
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CANADIAN PACIFIC RAILWAY.
Bridge over the Fraser River, B. Columbia.

TENDERS addressed to the undersigned will be
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1882, for furnishing and erecting a Bridge of Steel or
Iron over the Fraser River on Contract No. C. P. R.
Specifications, and particulars, together with plan of
site, may be seen at the office of the Chief Engineer, at
Ottawa, on or after the 10th of January, Inst.
Contractors are requested to bear in mind that tenders
will not be considered unless made strictly in accordance
with the printed forms. An accepted bank cheque for
the sum of \$100.00 must accompany the tender, which
sum shall be forfeited if the party tendering declines to
enter into contract for the work, at the rates and on the
terms stated in the offer submitted.
The cheque thus sent in will be returned to the respec-
tive parties whose tenders are not accepted.
For the due fulfillment of the contract, satisfactory
security will be required by the deposit of money to the
amount of \$500 per cent. on the bulk sum of the contract,
of which the sum sent in with the tender will be con-
sidered a part.
This Department does not, however, bind itself to
accept the lowest or any tender.
By order,
(Signed) F. BRAUN,
Secretary.

Department of Railway and Canals,
Ottawa, January 5, 1882.