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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. 8.—No 82.

THURSDAY, APRIL 13, 1882.

One Dollar a Year.

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

NEW RULES.

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

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

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

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

At a sale of old coins in New York a Confederate half dollar of 1861 sold for \$870.

There are eight churches in the Chippewa Indian Mission in the United States. One just being built, is a \$10,000 Church.

There are thirty-two ice factories in the South, which have virtually driven northern ice from the markets where they are located.

The Bishop of Iowa has licensed as a lay reader at Storm Lake, Iowa, Mr. Thomas Hines, formerly a Methodist minister at Maroa, Ill.

The stained glass window in memory of the late President Garfield has been placed in position in St. James's Church, at Long Branch.

The monument to Edward I. on Burgh Marsh, in England, the scene of his death, has just been carefully restored at the expense of Lord Lonsdale.

The Governor of Connecticut appointed Good Friday as a day of fasting and prayer. What would have been thought of such an act one hundred years ago?

Utah is the only Territory in which the foreign is greater than the American population, the number of the former being about 43,000, and of the latter but 18,000.

Mr. W. H. Goodisson, Presbyterian minister in Unionville, Ohio, has made his preliminary application to the Bishop with a view to becoming a Candidate for Holy Orders.

Mr. Joseph Tinton Partin, who was recently ordained Deacon by the Archbishop of York, was a few months ago a Wesleyan, and the organist of a Wesleyan Chapel in Sheffield.

Boston is spending much money for Church music. The salaries of the musicians in a single choir, says a Boston man of the old-fashioned kind, would pay half a dozen country clergymen.

Sir Robert Michael Laffan, K. C. M. G., R. E., Governor and Commander-in-Chief over the Bermuda Islands, died at Government House, Hamilton, Bermuda, on Wednesday, the 22nd March.

Excavations in one of the streets of Paris have brought to light a sarcophagus containing well preserved remains of two skeletons and a splendid bronze medal of the Emperor Nero, A.D. about 60.

Mr. Metcalf, Methodist Minister at Sauk Rapids, has been received as a Candidate for Holy Orders in the Diocese of Minnesota, and will pursue his studies at Seabury Divinity School, Fairbairn.

A new steam torpedo boat, 100 feet long, 500 horse-power, has lately been tried in England, the officially recorded maximum speed attained being twenty-six miles an hour. This is believed to be the fastest vessel afloat.

There is one full blooded Indian Priest and seven Deacons in the Church Mission to the Chippewa or Ojibway Indians of Minnesota. Besides there is one mixed blood Clergyman, a Priest, also connected with the Mission.

Since 1835, in which the population of the United States has increased threefold, the clergy of our sister Church have increased fivefold, communicants ninefold, contributions for all purposes eightfold, for missions thirty-fold.

When Bishop Whipple was on his visitation last summer, he administered the Holy Communion to some two hundred and forty-seven Chippewa Indians. That is about the number of Communicants. Fifteen years ago there was hardly one.

The *Ausland* states that M. Raffray, the French Vice-Consul at Massowah, has discovered in the land of the Gallas, at ten different places, rocks which had been excavated and formed into places of worship, dating from about the fifth century.

The Moscow custom-house officers recently opened several cases of men's hats which had been lying for some time in the depot unclaimed. Some of these were found to have a double crown, the space between the real and false crowns being filled with explosive material, which on being thrown to the ground would have the effect of a bomb.

A traveller can leave San Francisco and go direct to New Orleans by rail. One of the difficulties of travelling to the Pacific in winter has been the stoppages incident to snow falls which sometimes prevail in high latitudes. No such danger will menace the travel between San Francisco and New Orleans.

Mr. David Cherbater, a prominent Minister of the Reformed Episcopal Church, and for some years Pastor of one of its Churches in Jersey City, has withdrawn from the Ministry and membership of that body and conducted himself with St. Ann's (P. E.) Church, 138th St., Rev. E. H. Kettell, Rector.

The retirement of Dr. Bromby, the Bishop of Tasmania, brings the number of retired colonial Bishops residing in this country up to twenty-three, and if the re-ignation of sees proceed in the ratio which has recently obtained, the ex-colonials will soon equal in number the diocesan prelates of England and Wales.—*Literary Churchman*.

On the occasion of the birthday of the Princess Louise (who was born on the 18th of March, 1848), the band of the Duke of York's School, in which Her Royal Highness has always taken a deep interest, went voluntarily to Kensington Palace, and played beneath her window. The Princess, says the *Morning Post*, was much touched by this attention on the part of the boys.

St. Anne's Church, New York, for deaf-mutes, has 561 communicants. Of the 300 families connected with the parish, 30, including 500 individuals, are deaf-mutes. The parish, which has been founded twenty-nine years, grew out of a Bible-class. At a recent conference held in the Church, three clergymen, all deaf-mutes, made addresses in the sign language, which were interpreted by the rector, Dr. Gallaudet.

That was a singular thing when the Hindoo coolies in British Guiana, after holding meetings and discussing the merits of different religions, voted with but one dissenting voice to accept Christianity as the true religion, and to build a church and support a pastor. It is said that 30,000 Hindoos in Trinidad are planning to do a similar thing. Let us hope these poor people will be brought to accept Christianity by faith as well as by vote.

The Presiding Bishop of the American Church is the senior prelate in the Anglican communion, and perhaps in the world. He has been in the Episcopate longer than any Bishop of the Church in this country, having surpassed the extraordinary episcopate of Bishop White, which exceeded forty-nine years. If he lives until June 14, he will have entered on his 89th year, and if until November 1, he will have completed his 90th year in the Episcopate; and yet his hand-writing is still as firm and legible as copperplate.

The number of Jews in all England is said to be not more than 12,000. Of these 50,000 are in London, where they are brought under Church influence to a considerable extent. An article in the *Rock* says that of the more influential Jews in the West End many "as a rule, very tolerant of the religion of those among whom they live and gradually inclined to embrace the doctrines which we hold to be true. It is a fact that of late years the

children of many wealthy Jews have been brought up at our public schools in the Christian faith, and, if they go to the Synagogue at all, do so less frequently than under other conditions they attend the services of the Church of England."

President Arthur has attached his signature to the anti-polygamy bill, which had passed both house of Congress, and it is now a law. The bill provides that any man who marries more than one wife in any Territory of the United States shall be punished by a fine of not more than \$500 and by imprisonment of not less than five years; declares that any male person living in that relation with more than one woman in any Territory is guilty of a misdemeanor, and shall be punished either by fine or imprisonment; prohibits polygamists from voting or doing jury service, and from filling any place of public trust.

The Bishop of Gibraltar states that it is only want of funds which has hindered the Patriarch of Constantinople from sending divinity students of the 'Eastern Orthodox Communion' to England for English Church teaching. He adds: 'There is a singular concurrence of independent movements on the part of both the Greeks and the Armenians towards the Church of England. An Armenian of high position has consulted me as to the possibility of founding an institution at Constantinople for the purpose of giving an English Church training to their candidates for Holy Orders. Such an institution might very appropriately be established in connexion with our Memorial Church.'

A letter from Canon Searth, Hon. Sec. of the Mission, and at present working at Port Said, has just been published as "Occasional Paper, No. 1," by St. Andrew's Water-side Church Mission. Port Said is at the Mediterranean end of the Suez Canal, and some idea of its importance as a Mission Station can be formed from the fact that there are about 200,000 people passing through here in a year, 80 per cent of whom are English. Services are now held in a temporary church, and many of the ships are visited. Steps have been taken to found there a permanent Church, an Hospital and a Sailors' Home. M. de Jasseps has granted a plot of land of about 2,700 square yards, which is a valuable gift, seeing that land there ranges in value from £1 to £4 per square yard.

On Wednesday 15th ult., the *Prince of Wales* presided at a special Grand Lodge of Freemasons, and moved the following resolution:—"That an address be respectfully presented to her most gracious Majesty the Queen, expressive of the horror and indignation felt by all Free and Accepted Masons under this Grand Lodge at the recent atrocious outrage committed on Her Majesty, and of the deep sense of gratitude at Her Majesty's happy escape under Divine Providence." (Cheers.) His Royal Highness (who was accompanied by the Dukes of Connaught and Albany) said—"It would be unbecoming in me if I were on such an occasion as the present, to enter into any details relative to the horrible event which appeared so shortly ago, and which, happily, has had no ill effects. (Cheers.) But, as your Grand Master, I am sure I may be also your spokesman throughout the length and breadth of this great Empire, all those who are subjects of Her Majesty, there is no body more loyal or more devoted to her person and her Throne than the Freemasons of England." (Loud cheers.) The *Earl of Carnarvon* having seconded the resolution, it was put to the meeting and carried unanimously. The National Anthem was then sung, a verse suitable to the occasion, being interpolated.

CONFIRMATION.

Now I claim that Confirmation or Laying on of Hands is one of those things that are proved as binding upon us by the very fact of their existence in the Church in the days of the Apostles, as a recognized feature of their practice in the building up of the Kingdom of God. If it be said that that is not reason enough to require its use, I answer that this, like many other points of Christianity generally accepted, depends on the testimony of the Church and on incidental allusions in the Bible, rather than on direct command. Take for instance the ordinary observance of Sunday, the first day of the week, as the holy day, instead of Saturday the seventh day. The seventh day of the week was positively commanded by Jehovah to be observed forever; and nowhere in the Bible is there even an intimation of any command to do away with this old law or to change the seventh day to the first. And yet almost without exception all Christians have somehow accepted that change on the authority of the Church's tradition. Take another instance. Our Lord administered His

Supper to men only, and to His ministers only, and it was to them that He said, "Do this in remembrance of me." Yet everywhere the Lord's Supper is allowed to be ministered to lay people and to women too. Where do we get these things, and many others, where there is no actual requirement of their use in the Bible? We get them from the testimony of the Church. The Bible itself depends on the testimony of the Church. It is to that testimony that we owe the knowledge of what writings constitute the Word of God; for other writings have claimed that high place too. On the testimony of the Church depend the Bible, the observance of Sunday instead of Saturday, the communion of women as well as men, &c.; and that same testimony gives us the Laying on of Hands, the body of Christian faith and doctrine, infant baptism, baptism by pouring as well as by immersion, three orders of the ministry, the use of a liturgy in public worship, and other matters not actually required in Holy Scripture, but in all cases alluded to in some way as matters already known and recognized in the Church at the time of writing.—*Selected*.

WHY AND WHY NOT.

"K." wants to know why the sacred bread in the Holy Eucharist should not be taken "with the fingers," but placed in the palm of the hand. And he asks the question in a way that sounds as if he thought the whole thing absurd, and not as one who really desires light. I will try, however, to answer his query, because so many godly and pious persons think it a species of Romanism to take the sacred bread "in the open hand." A careful reading of the rubric at the close of the prayer of consecration in the Holy Communion service will show "K." that the Church requires that, after he has himself received the Communion in both kinds, shall "proceed to deliver the same . . . to the people . . . into their hands." By no process of reasoning can any one make "in the fingers" a synonymous expression with "into their hands." But why "into their hands"?

1. Because it was the most primitive and ancient way to receive. St. Cyril says that in his time (335) "the people receive in the hollow of their right hand, supported by the left hand, thus making a cross." In later years, as the reverence for the sacred elements increased, some, fearing to defile them by their touch, used plates of gold to receive the bread. This the Church forbade.

2. Because the Church of Rome introduced the custom of receiving which is now in vogue among them. The Romish priest does not allow the receiver to touch the host with his hands, but he himself places the wafer in the open mouth of the receiver; while the Greek Church dips the bread or wafer in the wine and places it in the mouth of the receiver with a spoon. With them it is the body of Christ corporally present, and it is not to be desecrated by the touch of the recipient.

3. Because each receiver is able by the exercise of the sense of touch as well as sight and taste to see that the sacred bread is still bread, and not "flesh and bones and blood."

4. To avoid the extreme carelessness which many communicants are guilty of in receiving the eucharist. The writer has seen large pieces of the consecrated element lying on the floor and trampled unconsciously under the feet of the priest, having fallen from the "fingers" of those who, from an ignorance of the Romish customs, will not take the element into the hand, "because it is Romish."

In Edward the VI.'s first book it was ordered that the bread should be placed in the mouth of the recipient by the priest, because, as the rubric says, "although it be read in certain writers that the people many years past received at the priest's hand the sacraments of the body of Christ into their own hands, and no commandment of Christ to the contrary, yet forasmuch as they many times conveyed the same away, kept it with them and abused it to superstition and wickedness," it should be received into the mouth.

The Church's way must commend itself to every thoughtful person as the best way to avoid Romanism on the one hand and irreverence on the other. The rubric directs the priest to deliver the Communion in both kinds to the people, into their hands, and the Church's way is for the priest to deliver it into the open palm of the hand, not to be dropped carelessly from the hand into the fingers, and to be taken from the palm into the mouth, by raising the hand to the mouth, or lowering the mouth to the hand.—*Correspondence of the Southern Churchman*.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—During Lent extra mid-day services, with short lectures, on Wednesdays and Fridays. In Holy week service twice every day with lectures on "the seven sayings on the Cross." Good Friday was observed with the same service as Sunday both here and at New Glasgow. Some ladies of the congregation have obtained a new surplice for the parish, to be used first on Easter Day.

NEW GLASGOW.—The weather has hindered working at the Church, especially the finishing of the bell cot and hanging of the bell which Mr. W. B. Moore has kindly given. The Monday evening and Good Friday services were well attended here.

HALIFAX.—The Easter Services in the various City Churches were unusually well attended even for Easter, and the decorations, we are glad to announce, were more effective, although less profuse than in former years. The Bishop's Chapel continues to occupy the foremost place in the beauty of its decorations and in their admirable arrangement. Better than decorations, however, is the gratifying fact that the number of Communicants was very large, and the proportion of men much greater than last year. The following show the numbers in each of the Parishes—St. John's, three celebrations, at 7, 8, and 11 o'clock, Communicants 295; St. Paul's, at 11 o'clock, Communicants 250; Garrison Chapel, three celebrations, at 7, 8 and 11, Communicants 220; St. George's two celebrations, at 8 and 11 o'clock, Communicants 123; Bishop's Chapel, two celebrations, at 8 and 11 o'clock, Communicants, 116; St. Mark's at 11 o'clock, Communicants 80. The Rev. F. Partridge, B. D., the new Rector of St. George's Church, preached in that Church morning and evening to large congregations.

St. George's.—The Bishop of the Diocese inducted the Rev. F. Partridge, B. D., into the Rectory of this Church on Monday evening at 6 o'clock. A number of the city clergy were present and a good congregation. We congratulate the Parish on the consummation of their hopes, and the new Rector on the unanimity and good feeling which his advent has awakened.

DIOCESE OF FREDERICTON.

D. C. S. DEFICIENCY FUND.—From R. B. Had-dow, Esq., Newcastle: Miss Percival, \$5.00, Mrs. Muppin, 3.00; Miss Harley, 5.00; J. C. Miller, 10.00; W. C. Miller, \$1.00; C. S. W., 5.00; Geo. Burchill, 15.00; Mrs. J. H. S. Sweet, 6.00. Total, \$50.00.

GEORGE E. FAIRWEATHER, Treasurer.

St. JOHN.—The compiler of Church news in the Diocese of Fredericton is inaccurate in the enumeration, in the last issue of the CHURCH GUARDIAN, of those Churches in the City of St. John in which the sittings are free. There is a Church in that city known as the Church of Saint John the Baptist, the services at which are free to all and at all times. The compiler, surely, cannot be ignorant of the existence of a Church, at which the Bishop of the Diocese had recently officiated, and which, I am assured, is crowded with worshippers at all ordinary services. Those Churches cannot justly be called free where the attendance of those who may wish to be present, at which the Rev. Dr. Chalmers designates "the greatest solemnity of our blessed faith," is prevented by the vicious pew system.—Com.

St. JOHN.—The Easter Meetings of the several City Parishes were largely attended, and the financial condition of most of them appears to be good. We shall publish the result of the elections in our next.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

HOLY WEEK is being generally observed, and the services better attended most everywhere.

MONTREAL.—Is not Mr. Jenkins, Church Warden of St. Jude's, too sensitive? Your correspondent saw it stated that an effort was being made to reduce the interest on the debt on that church, and for that purpose the Rector had gone abroad. Where is the unkindness in making the remark, "What a position to be in?" The Rector's going abroad to obtain means to reduce the principal as well as interest does not alter the case. It is all the same, a very uncomfortable position to be in, and no one, perhaps, can feel it more than the Rector and Wardens. There is no unkindness, therefore, in saying so, and the remark has a general bearing: What an uncomfortable situation is it for any Church to be in debt. Churchmen of Montreal know it too well. No city in our Dominion is more burdened with churches deeply in debt. It is uncomfortable all round. No unkindness therefore in making a general deduction from the case of one particular church whose action to relieve itself is, of course, unavoidable under the circumstances, and also praiseworthy; but nevertheless not pleasant to any concerned.

ONE OF YOUR CORRESPONDENTS.

During the past year the Art Association of Montreal has paid off the entire debt, \$7,000, on its building to within about \$1,000. The gallery has now for the use of its members and their families nearly all the leading art journals of the world. The art classes are progressing. A competent teacher has been secured for the water color class, and it will be resumed next month. Forty of the members have become life-members during the past year, and over sixty new members have been added, making a total of about 450. A beautiful memorial brass has been erected by the Association, in the lower hall, bearing an appropriate inscription in honor of the late Benaiah Gibb, Esq., the founder of the institution.

BOLTON CENTRE.—The Rev. Mr. Clayton of this Parish, while crossing the Memphemagog Lake on his way to Stanstead, had a narrow escape from drowning, as also his wife who was with him. The ice being weak the horse and sleigh went through, a witness of the occurrence came to their aid and helped them to save themselves; but the valuable horse was lost. That the clergyman and his wife were saved is a matter of thankfulness to their large number of friends outside the Parish, as well as to the Bishop.

The Bishop held a confirmation at St. Martin's in the city at which twenty persons received the rite of confirmation. The service was a n impressive one.

The Rev. Canon Baldwin during Holy W is holding a mission.

The rendering of that celebrated musical composition known as "Stabat Mater," in St. Jol. Church, on Friday evening of Passion Week, (Holy Week) was listened to by an overwhelming congregation, many being unable to get in. It was not even standing room. The St. Cec. Society, under whose management the work was carried out, occupied a platform erected near great organ at the Western end; the usual s pliced choir and the clergy occupying their acco-tomed places. That the work was rendered in manner that left nothing to be desired, is the opinion of such as heard it. Christians of the Pres-terian Body and others acknowledged heartily impressiveness of the entire service. As to t portion of the original Latin to which exception taken, it had been so altered as to bring it in accordance with Church of England views.

ADAMSVILLE.—A Noble Gift.—It ought to be the cause of devout thanksgiving to Almighty God that He has put it into the heart of one of His servants in a country Mission to do so much for the extension of His Dear Son's Kingdom. The Mission of Adamsville, in the Deanery of Bedford Diocese of Montreal, was opened by Bishop Oxden in 1874, and the Rev. T. Kilner was the first incumbent. Mr. George Adams, one of the principal inhabitants of the township, is the most earnest promoter of the work. He subscribes \$100.00 annum towards the sustenance of the Mission, and this is only part of what he does to promote the comfort and usefulness of the Missionary. Mr. Kilner laboured with considerable success, gathering a congregation at Adamsville and building a beautiful little church in East Farnham Village. He left for England last year, and the services have been conducted by students from the Theological College, until the appointment of Rev. J. Merrick to the present year. Some years ago Mr. Adams deeded a portion of land to the late Mr. Davidson, then a respected and devoted Missionary at Cowansville on condition of a church being built thereon. The effort was not successful from the want of Church members. Mr. Adams, however, believing in the House of Prayer, built a sanctuary in every way worthy for the worship of God. He lent it to the Bishop Oxden for the exclusive use of the Anglican Church, with the only condition that, if requested, funerals might be held by ministers of other denominations. There was doubt whether our Church would progress—the increase of the French population on the one hand, and our people moving away on the other. But why do we doubt? It is ours to preach the truth, and among the French Canadians one day may be the appointed work of the English Church. However, the Church has grown, and Mr. Adams, on the 4th inst., by deed of donation to the Bishop of Montreal, gave for the honour and glory of God the well-built and beautiful little church, with its bell and everything complete for the service of the sanctuary. The lowest estimate of its cost is three thousand five hundred dollars. It is a noble gift, blessed it will be to him who has so piously given it; blessed it will be to those who shall hear of Christ within that house; blessed shall be the influence of that house of God with its regular services of praise and prayer upon the community in which it stands. This gift brings great comfort. It seems to say—"Oh thou of little faith, wherefore didst thou doubt?" There is untold wealth in the Church for all the work her Master has given her to do, and we ought as a Church to make special intercession for the outpouring of the spirit that all might lovingly give as God has prospered them. Would that some Eastern Township Churchman (and there are very many who could) would do for Dunham Ladies' College what Mr. Adams has done for the Church

in Adamsville, what a weight would be lifted, and what a blessing bestowed. Mr. Adams, we are sorry to add, is in feeble health, but we are sure no one will read this account of his noble work without adding to their thanksgiving a prayer that he may be spared to his family and friends for many years, and through the ministrations of the Church he has so generously aided, see much fruit abounding to the honor and glory of God.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

QUEBEC.—On Palm Sunday the Lord Bishop of Quebec administered the rite of confirmation to a number of adults in St. Matthew's and St. Peter's churches, of young people of both sexes, and to (adults).

LENNOXVILLE.—(Bishop's College)—In the terminal examinations, just concluded, the following students have acquitted themselves with credit:—Divinity students—Mr. Judge, P. A., first-class marks in two subjects. Students in arts—Passed in honor subjects: Mr. W. Morris, Mr. R. F. Morris. Third year—Mr. Thompson, first-class marks in every subject; Mr. Lyster, first-class in English literature. Second year—Mr. Petry, first-class in classics, English literature and mathematics and the aggregate; Mr. W. Worthington, first-class in classics and the aggregate; Mr. Lyster, first-class in Divinity, mathe-Hebrew and the aggregate. Mr. Lyster, first-class in Divinity. Non-matriculated—Mr. Fooks, first-class in classics

The receipt of the fortieth Annual Report of the Society of the Diocese of Quebec, Secretary will please accept our thanks. The report appears to be hardworking, successful; and, happily, no party strifes disturb the harmony of the financial affairs are evidently in the hands of large experience and great zeal. Several benefactors attest the spiritual progress in several parishes.

LEEDS.—Mission Services.—The Rev. Mr. Thompson, Diocesan Missioner, has a most interesting "Mission" in his services were held in St. James' Church, Leeds, and were commenced on Monday, March 24th. The day being rainy, the first night. The number of worshippers continued to increase, and on several occasions the church was well filled with attentive listeners with rapt attention to his earnest heart-stirring appeals. The Rev. Mr. Thompson, a good few pledged themselves to God through Christ, several of the sexes standing up and declaring their faith in the Lord's side. The closing day of the services (Monday, April 2nd,) was very stormy, and the weather there was a good deal of rain, and several, who had hitherto been regular worshippers, were absent. It was a very solemn time, that the "Lord was with us." I can pray that the good seed thus sown will bring forth an hundred fold.

LOUP EN BAS.—The only resident Catholic in Loup en Bas, has passed to his rest, at the age of 85, Mr. Henry Duquemin, Justice of the Peace. He had lived in Cacouna 51 years, and during that time had grown deeply into the affection of all in the place. He was a man whom they were pleased to resort to in all their difficulties, always assured that his judgments would be equitable, and his arbitrations just. Though the roads were broken, and a driving storm was raging, the funeral cortege of Roman Catholics that followed all the way to Riviere du Loup was very large, filling every available seat in the English Church. Mr. Duquemin was a devout communicant.

DIOCESE OF TORONTO.

(From our own correspondents.)

BRADFORD AND WEST GWILLIAMSBURY.—Trinity Church, Bradford, is very greatly improved since the old pews have been taken out, and new seats, all free, put in their places. This not only gives increased accommodation, which of late has been greatly required, but improves the appearance of the whole Church.

St. Paul's, Coulson's Corners has quite awakened from a sleep of indifference. Imagine an old frame building white-washed on the inside, with benches for seats; everything about it dirty and savouring of the dead state of the Church fifty years ago. This was the state two years ago. On Easter Sunday the congregation will worship in a Church beautifully calculated, new seats with ash ends of a very neat and chaste design, new prayer desk and pulpit, new chancel carpet and new organ. A few months ago the congregation subscribed sixty dollars for a new communion service, which was manufactured for them in Hamilton.

Christ Church, Middleton, has money on hand for a new vestry and other improvements which will shortly be commenced. The people are gradually learning that God's House ought to be beautiful, and, if possible, "exceeding magnificent."

SCARBOROUGH.—The Rev. E. H. Mussen, B.A., has resigned this Mission, and has been appointed to Aurora.

NORTH ESSA.—This Mission has recently been supplied with a very handsome set of vessels to be used in the celebration of the Holy Communion. It having been reported that the Rev. W. W. Bates, B.A., Incumbent, who has been here for more than ten years, was about to send in his resignation, the Churchwardens called a meeting a few days ago and took the matter into consideration. The result was that they passed a resolution in which, having spoken of the gentleman in very complimentary terms, they unanimously ask him not to resign.

DIOCESE OF HURON.

(From our own Correspondents.)

ON PALM SUNDAY the Bishop held the Confirmation, to which I referred in my last, at our Ladies' College Chapel. A thunder storm the night before had made us anxious as to the weather, but the dawn soon changed into the perfection of a bright, warm spring morning, in thorough keeping with the hearts and aspirations of the earnest young Soldiers of the Cross, who had been long looking forward to the "Laying On of Hands" and their own hopeful consecration to the service of the Great "Captain of our Salvation." An unusually large proportion of our 90 resident pupils are already confirmed, and several others are waiting for a second confirmation in June; which accounts for the fact that the comparatively small number of 10 candidates came forward on the present occasion. Prayers were said by the chaplain, and Rev. W. F. Campbell, the active Missionary Agent for the Diocese, read the lessons. The Confirmation took place after the third Collect. Before the Laying On of Hands the Bishop most affectionately and impressively addressed the candidates, to whom he also referred afterwards in an excellent sermon on St. James iv. 14—"What is your life?" His Lordship then proceeded with the Service for the Holy Communion, assisted by Mr. Campbell and the chaplain; and it rejoices our hearts to be able to add that all those just confirmed, in company with about 33 of their fellow pupils, and several visitors, knelt to receive the Communion of the most precious Body and Blood of our Blessed Lord, humbly mindful of the dying injunction, "DO THIS IN REMEMBRANCE OF ME."

DIOCESE OF NIAGARA.

(From our own Correspondent.)

St. CATHERINES.—St. George's Church—A series of special Lenten Services, extending over eight days, has lately been held in this Church, by the Rev. Ogden P. Ford, of Woodbridge, Ont. These special services opened on Tuesday night, the 21st inst., with shortened Evensong, followed by a forcible sermon on the judgment of a man's life and character by himself, the world, and God. On the following Wednesday morning, and on each succeeding day of the Mission, there was a celebration of the Holy Eucharist, with an address on some subject bearing closely on the spiritual life, such as the Holy Communion in its two-fold aspect, the necessary preparation for receiving it prayer, meditation, and the offering of ourselves to God. This was followed at noon, on four of the seven days over which the Mission extended, by meditations on the four last things—Death, Judgment, Heaven, and Hell, and on the Cross of Christ. During the afternoon of each day, with a short service, consisting of the Litany, or of Collects and a Metrical Litany, was interwoven an instruction on one of the occasional offices in the Book of Common Prayer. And again each night, after shortened Evensong, the attention of large and deeply interested congregations was riveted by one of a series of powerful sermons on sin, repentance, self-examination, temptation, and domestic life, as sanctified by our Lord's Earthly Life, closing on Tuesday evening, the 25th, with a very noble sermon on God. The attendance at the Services was encouraging, and the interest excited by them, evidenced by the fact that each day the number of those who came to receive instruction grew larger, the number of Communicants at the celebration averaging 21 daily. The power of the preacher consists in the clearness of this statement of Divine truths, and the force of his appeals to man's higher redeemed nature. His teaching throughout follows the lines of our Book of Common Prayer, betokening thorough loyalty to the Church of England, among the Clergy of which he cannot fail eventually to occupy a position of great prominence and usefulness. There are very many in St. Catharines, and they not of the congregation of St. George's Church only, who will long remember with gratitude the deep and loving interest which, at the cost of much labour to himself, Mr. Ford has shewn in their spiritual welfare; nor let us doubt that there are among them those who will bless God for having permitted him to become the instrument in His hands of their conversion from a life of indifference and worldliness to Himself.

A MEMORIAL CHAPEL TO THE LATE BISHOP FAUQUIER, FIRST MISSIONARY BISHOP OF THE DIOCESE OF ALGOMA.

It having pleased Almighty God to remove from our midst the first Bishop of the first Canadian Missionary Diocese, and he being one who during his short pastorate of nine years so greatly endeared himself to all whom he ministered and was so loved and respected wherever he went, it will, we feel sure, meet the views and wishes of a very large number of Church people throughout this ecclesiastical province that a fitting memorial should be erected in honor of him who while he lived neither sought or would take any honor to himself.

Bishop Fauquier while alive selected a spot close to the Shingwauk Home for Indian boys as a site for a chapel to be used by the inmates of the Institution and the settlers in the neighbourhood, and on the day of the reopening of the Home, on the 1st July last, he went in company with all the Indian boys in procession to his chosen spot and in a few words of solemn and tender utterance dedicated it to the worship of Almighty God. Then, with some verses of "The Church's one foundation," were sung, the boys deposited each a stone on the line marked for the walls as a pledge that they would assist in the building of the Chapel.

What plan could be more suitable than this little chapel, which it is hoped may be built next summer, should be erected as a memorial to our late Bishop.

The Bishop and Mrs. Fauquier are both by their own expressed wish to be buried in the little cemetery attached to the Shingwauk Home, and their bodies will be brought here next spring. This is an additional reason why their name should be connected with the Chapel, and it is also the wish of the relatives that it should be erected to their memory. Let it then be called the "Bishop Fauquier Memorial Chapel." The cost would be about \$3000 Of this amount \$1250 has been already subscribed.

Will not some Churches who hold our revered Bishop in loving remembrance take up the Suggestion and make a special collection towards the object in view.

All the donations so far have been made secretly, the initials only of the donors being given. We would like to continue this plan as we believe it was wholly in accordance with the mind of our late Chief Pastor and will also tend more to the honor and glory of God.

A few words about the proposed Chapel. It is to be erected, if God will, near to the Shingwauk Home, within full view of the River St. Mary. It is to be built of stone, with two foot walls and buttresses. It will have porch, chancel, and vestry, and there will be accommodation for about 120 persons. The chancel is to have a stained glass window, beneath which will be handsome panelled work in oak, and four tables with the Lord's Prayer, the creed, and the Decalogue in Indian. The pulpit and reading desk will be of oak. These and the chancel fittings are being made this winter in our Carpenter shop. A stone font and a Communion service will be given by friends. The lectern has already been promised. We shall also want a bell, a chancel carpet, and other ordinary fittings such as are always required.

Should any who may read this feel disposed to aid in the work will they kindly send their contributions to the Rev. E. F. WILSON, Sault Ste. Marie, Ont., or in England to Mrs. W. MARTIN, 6 Dean's Yard, Westminster, S. W.

From the Lord Bishop of Toronto: "The form of Memorial which you suggest viz.—A Chapel at the Shingwauk, is most appropriate, and I will be happy to give my sanction and influence in promoting the object."

"ARTHUR TORONTO."

The Commissary of the Missionary Diocese of Algoma suggests that the clergy in each Diocese should be asked kindly to read the above circular in their churches, and ask that any who are willing to contribute would do so during the following week, so that their offerings may be taken to Montreal by their delegate to the Provincial Synod and handed by him to the Commissary. In this way the whole amount required for the Chapel could be easily raised before the appointment of a new Bishop.

BERMUDA.

On the Sunday before last His Lordship the Bishop of Newfoundland and Bermuda preached in the morning at Trinity Church, taking his text from St. Luke xxii. 62:—"And Peter went out and wept bitterly."

The character of St. Peter was closely examined. When he began to compare himself with others, and to observe his own supposed superiority, then it was that he betrayed his weakness, which carried him away from Christ in the hour of trial. It would be impossible to portray the look with which the Lord regarded Peter. While it pierced to the heart it also gave encouragement for the depressed spirit to rise from its depths of anguish, and to cling to the things of life with greater tenacity than ever. The fall of St. Peter was a loving correction which made him great, and so good men fall and so good men rise again.

On Sunday last His Lordship preached in the morning at St. Ann's, Southampton, and in the evening at St. James', Sandys.

During the week the following Confirmations were held:—

- St. Mary's, Warwick, on Monday.
- St. Mark's, Smiths, on Tuesday.
- St. Paul's, Paget, on Wednesday.
- St. John's, Pembroke, on Thursday.
- On the previous Wednesday at Christ's Church, Devonshire.—*Royal Gazette of 25th March.*

Family Department.

EASTER BELLS.

(Written for the Church Guardian.)

BY REV. J. A. RICHEY.

Ring, ring the bells for Easter morn!
The gayest morn in all the year;
The Lord of Life, from death new born,
Hath changed our Lent to Easter cheer.
After the fire the gold is fine,
After the storm the sun doth shine,
After the carnage wail is past
The triumph song for aye may last:
Weaness still precedes our crown,
Calvary's Cross Life's fearless crown.

Ring from the grand Cathedral tower,
Whence woe mayhap hath locked on power;
Ring from beneath the village spire,
Its gilding tipped as if by fire;
Ring from the rural belfry, too,
And forest arch resounding through;
O'er city, hamlet, field and bay,
Ring, ring the joy of Easter Day!
Our surety is accepted now—
Not thorns, a halo decks His Brow;
He dwelt with Death, but did not stay;
He rolled the massive stone away;
Angelic watchers, waiting near,
Proclaim the truth: "He is not here."
Free is His Arm, mighty to save;
He let the light into the grave;
And some, from higher than yon tower,
May look again on wealth and power.

EASTER FLOWERS.

BY MISS E. M. BARNES.

'Tis "of Thine own we give Thee," gracious God!
Flowers of the Springtime, offerings from the sod:
Tinted by Thine own hand, with rainbow dyes,
Or with the gold and blue of sunset skies;
Of all earth's boundless gifts, to Thee we bring
Nought that is holier, as an offering.

Oh! glorious symbols of the Easter morn!
Out of decay, and death, and darkness born;
Springing to light and life from out the tomb
Of nature's desolation, sadness, gloom;
Ye come, sweet flowers, with fragrance pure and rare,
To blend your incense with the breath of pray'r.

Christ hath arisen, "with healing in His wings:"
Ye have arisen, O bright and beautiful things!
To tell us of that resurrection morn,
When we, immortal, from the grave new born,
With bodies glorified, to life shall rise,
And meet the Saviour, in the bending skies.

MADEMOISELLE ANGELE.

CHAPTER VIII—Continued.

"So, here you are still," said Eugene, as they sat at the eleven o'clock breakfast.

"Yes, it is the little one's wish," answered the general. "She has got it into her head to remain here; and, my faith, I am not sorry to obey her!" Eugene looked at Angele.

"Yes," she answered, nodding to him, "I wanted you to see, monsieur, that I could remain a whole autumn in the country, a winter even; and I confess I am beginning to feel a charm in it."

"The child is full of mysteries. She is changed. She is saying good-bye to her follies," said the general, panting between the intervals of tugging at an obstinate cork.

"How is Mere Coic? What has become of her," asked Dufresny.

"She is sad," answered Angele, in an altered voice. "They must leave the little cottage next week. They cannot make the two ends meet. Mere Coic's pictures did not fetch the price they expected; and there were debts."

"Oh!" said Dufresny gravely. "What will they do?"

"Mere Coic expects to get occasional employment as nurse. Still, it is piteous. She must go about from house to house as a stranger; when she was accustomed to a home of her own."

"And her daughters? I suppose they will go into service."

"That is their intention, and that is the worst of all. They grieve at parting from each other."

"Yes," said the general out of breath, and triumphant at having wrested the cork out of the bottle, "the little one puzzles me. Imagine, Eugene, instead of a pearl necklace her old father wished to give her for a wedding present,—fine pearls, round and even,—she has coaxed the money it would have cost out of him. What for? She will not tell. Old Rosalie is in the secret. They go out

together. They return with the business expression of two agents de change. The child is swimming in mystery."

"And why should I not have a mystery. It is my caprice," said Angele, picking out a lump of sugar and putting it into her coffee.

"But still, pearls! pearls! Eugene," grumbled the general, "fine, round and even, that would have made her friends turn green with envy. For the little one to refuse them! to ask for the money instead. It is incomprehensible. It goes beyond me."

"It is entirely mysterious," replied Dufresny.

"Perhaps," replied Angele, looking at them over the rim of her cup, "I am turning miser. These pieces of yellow gold may have a fascination for me, to feel them, pile them up, gloat over them."

Eugene laughed. He was a little perplexed, yet he was happy. Angele was changed, and still she was herself. Her look was not less bright, but it had gained depth, and her mouth seemed more mobile.

The general would not be put off so easily. It was incomprehensible to him, that the *petite* should have a mystery.

"Well, you shall know it one of these days," said Angele. "My mystery and I shall part company. For this, I shall be sorry. It is amusing to have a secret."

In the afternoon they set off for a walk. They went gaily through the woods, with the autumn sunshine glinting through the yellow foliage, and turning to gold the shreds of mists that still hung among the branches, frozing with silver the dead leaves and bronzy ferns below.

After they had passed the church and entered the village, Angele took the lead and turned into a side street. She walked with her light and rapid step in front of her companions. Pausing before a green door, distinguished from its fellows by having no garden before it, she took out a key, inserted it, turned it, and pushed the door open. It led at once into a room, where a wood fire burned; the room was empty, no servant appeared. "I sent Rosalie in front to prepare for our reception," said Angele in explanation.

The firelight played upon the wall, and showed it lined with drawers, ornamented with brass rings, and names in black letters. A counter rose in front of it. Upon it were placed a pair of scales, some wide glass bottles, filled with dried herbs. On the wall hung pictures, the unmistakable work of Pere Coic.

"What is this? Where are we?" asked the general, looking around him.

"This is my pearl necklace," answered Angele. "Come, you have not seen it all. This is the finest pearl, I admit; but there are others."

They followed her into a tiny kitchen, opening out into a garden, with fruit-trees planted in it; then up-stairs, into two bedrooms, fragrantly clean. Angele flattered hither and thither, pulling the curtains, drawing the blinds, pushing the chairs, showing up everything to advantage coming and going, full of zeal.

"Is it not pretty? Do you not like my pearl necklace?" she asked at intervals, with her bright smile.

"It is the prettiest necklace in the world; a good fairy might wear it," said Eugene.

"But I don't understand," said the general.

"Does it not smell well?" she asked, when they had returned to the shop, taking two glass bowls out, and making her father and lover sniff the aromatic herbs they contained. "Is it not like the perfume of the woods in autumn?"

"Still I do not understand anything about it," remonstrated the general with an aggrieved air. "I do not see an inch ahead of me. It is not your caprice to turn *herboriste*, surely?"

Angele laughed, and shrugged her shoulders.

"It would be a dainty caprice." Then her mood changed. She grew serious.

(To be Concluded.)

EASTER DAY.

"The day of days!" The crowning glory of the Christian year! Through all the ages this great festival has been observed as a joyful commemoration of the Resurrection of our Lord and Saviour Jesus Christ. It proclaims the completion of God's salvation for man, and brings life and immortality to light. With these inspiring thoughts, we come, in obedience to the call of the Church, to offer our united tribute of praise and adoration. The past, the present, earth and heaven, join in hallelujahs to the Lord of life and glory. How full of comfort is the Easter tide! It bids us sorrow not for those who sleep in death; for since Jesus has died and risen again, even so them also which sleep in Jesus will God bring with him. "Christ the first-fruits." Our hearts linger on these precious words. Since last Easter Day the shadows of death have fallen on our earthly homes; dear ones have been buried from our sight, and the grave holds all that made life bright and joyous. But on this day all is changed. The clouds and darkness have rolled away, and all things are bathed in a new and heavenly light. Even the earth where we dwell becomes our great type of the Resurrection. Life, life is written everywhere! We see it in every swelling bud, in every blade of grass, and in every unfolding leaf and flower. Our hearts are strangely stirred within us. Hope returns, and through the power of the Resurrection we are raised to new-

ness of life. Thanks be to God who giveth us this victory! The grave no longer holds our dead. They are risen with Christ, and are become the children of the resurrection. "Death hath no more dominion over them."

"Roll back! Roll back! ye clouds of night!
Ye vapors that obscure the sight!
Shine forth, O morning! fresh and bright,
For lo, He comes, the Prince of Light!
This blessed Easter morning!

Roll back! Roll back! ye folds of gloom,
Ye stones, roll from the vaulted tomb!
See now, the risen Master come!
Who filled the sentence of our doom!
Rejoice this Easter morning!

O let us sing, with tender mirth,
This day a year of pain is worth!
Our joy has touched our Mother Earth,
Who gave the early flowers birth,
For this, our Easter morning!

Now, now, your floral offerings bring!
Land praises with the birds of spring,
Hosannas to the Christ now sing,
Ring! bells afar and near, now ring,
This joyful Easter morning!"
—*Parish Visitor.*

LOOK UP.

"He is not here; He is risen."

We are so apt to turn our eyes earthward rather than heavenward, to look at the sorrows of life, its trial and disappointments, that it is well for us to ponder the lesson of the Easter Season, and let faith teach us courage and hope as it points onward and upward, and bids us, "forgetting those things that are behind, press toward the mark for the prize of the high calling of God in Christ Jesus."

There are dark places in life's journey when we can do nothing but look up. Like the Israelites of old we are hemmed on every side. Before us rolls a sea of trouble; behind us enemies follow in hot pursuit. On either hand lie barren wastes that can afford no shelter, or hills of difficulty impossible to climb. Where shall we turn for help? Look up! To the Israelites came the stirring command, "Go forward!" and God made a way for them even in the midst of the sea. So we also are bidden to look up, to seek help in heaven, not on earth; deliverance is sure to come in answer to the upward glance of faith.

The sorrowful disciples sought their Lord in the tomb, where He had been laid after His crucifixion, but they sought in vain, and this is the message that greets their ears, "He is not here: He is risen." They were no longer to look sadly down into the grave, but were to seek a risen Lord. We are too prone to remember only the dead Christ, our priceless Sacrifice, atoning for sin, and to forget the living Friend, "who ever liveth to make intercession for us."

It is the Resurrection of Christ that sets the seal of certainty upon all our most blessed hopes, our most cherished desires. It is in the Resurrection of Christ that we find present comfort as well as the promise of future blessing. We are to look up to the living risen Saviour, who has triumphed over every enemy, conquering both sin and death for us.

TRUST IN JESUS.

A doctor, who was once visiting a Christian patient, had himself long been anxious to feel that he was at peace with God. The Spirit of God had convinced him of his sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said, "I want you just to tell me what it is, this believing and getting happiness—faith in Jesus, and all that sort of thing, that brings peace."

His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands—I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all?—simply trusting in the Lord Jesus! He has done the work!"

Yes—Jesus said on the Cross, "It is finished," and "whosoever believeth in Him shall not perish, but have everlasting life!"

From that sick-bed the doctor went a happy man—rejoicing that his sins were washed away in the blood of the Lamb.

IS THE PURSE CONVERTED?

There was a quiet but most effective piece of sarcasm furnished by the people themselves against themselves, in the following incident furnished by one of our exchanges:

"An old Methodist preacher once offered the following prayer in meeting: 'Lord help us to trust Thee with our souls.' 'Amen,' was responded by many voices. 'Lord help us to trust Thee with our bodies.' 'Amen,' was responded with as much warmth as ever. 'Lord help us to trust Thee with our money.' But to this petition the 'Amen' was not forthcoming."

There was great point in John Wesley's question, "Is his purse converted?"

The Church Guardian,

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THE PROVINCIAL SYNOD.

The Provincial Synod is summoned to meet in Montreal on the 27th instant. We certainly gathered from the letter of the Metropolitan, published in our columns some time since, that in addition to the consideration of a Bishop for Algoma, the question of aid to Algoma and the North-West would be a special subject for discussion. But, as far as we can learn from the communications of the Secretaries, there is absolutely no business for the Synod to deal with.

The Synod will meet for service at 10.30 a. m., will listen to a sermon by the Bishop of Toronto, will receive the Holy Communion together, and in the afternoon will elect a Prolocutor, Treasurer and Auditors. The delegates will then apparently sit and look at each other waiting for a communication from the Upper House. It is generally understood that the Bishops will not feel themselves in a position to nominate a Bishop for Algoma in the present uncertain state of support for the Bishopric. If so, and there is no other business specially named in the summons, the delegates will have to turn round and go home again. We submit that this is child's play. Clergymen or laymen will not leave their parishes or their business and go to the expense of travelling to Montreal with the prospect of having their journey for nothing. The impression that has gone abroad that nothing will be done will seriously effect the attendance. We believe that no business can be taken up at a special Synod unless it is named in the summons to the meeting. We submit that the question of our Mission Boards and their relation to the Central Board of Domestic and Foreign Missions is one needing the attention of the Provincial Synod. The subject of aid to Algoma and the North-West is in a very unsatisfactory state. The Church must be a Missionary Church or it will become dead. Here are heathen Indians at our very doors, and crowds of Europeans rushing into the Dominion and needing assistance in providing spiritual privileges for themselves and their children. It is folly to send our money to India and elsewhere and leave this work at our doors undone. The denominations are alive and active; it is time for the Church of England to free herself of all sectional feeling in Canada and work for the interests of the whole body. And the Provincial Synod is the lever by which united action can alone be accomplished. It will not only be a waste of valuable time, but a serious mistake, if the Synod should separate without coming to some conclusion on this burning subject of Missions. Moreover, we can hardly bring ourselves to believe that no action will be taken to provide for and fill the Algoma Bishopric. Is the Canadian Church willing to stultify its own deliberate action in setting off the Diocese, and brand the noble, self-denying work of Bishop Fauquier as a failure? In some way or other let the Diocese be continued and not blotted out of the list of Bishoprics. Let the Church rise to her duty, and if a good and true Missionary Bishop be elected, we have no fear of the results.

NOTABLE CHARITIES BY WILL.

Bishop Bedell writes to the *Standard of the Cross* as follows:—

"The *New York Evening Post* records, that on March 1 Miss Sarah Burr died at her home, No. 25 University

Place, New York, aged eighty-eight years. By the terms of her will and of the wills of her sisters, who died before her, the bulk of an estate, estimated at \$3,000,000 will be divided among benevolent and religious societies in that city. The eldest sister, Margaret, who died in 1862, bequeathed the income of her property to her two surviving sisters, directing that at the death of the last of them certain bequests be paid to benevolent and religious societies.

Miss Mary Burr died in 1865, and left all her property to Sarah for life, ordering that similar legacies be paid at the death of Sarah. And now the last of these three benevolent sisters has died, leaving her property, as it is understood, in like directions; and the whole estate will be divided among charitable and religious objects. The point to which I desire to call attention is, the wisdom of making provision by Will for benevolent objects whilst the possessor of wealth is in full possession of judgment. These ladies made their Wills more than 20 years ago; and by a comparison of the items, it is evident that the Wills were made by mutual consultation and agreement. They become effective after the death of the last survivor, and each runs in the same line: the only real difference being that as the property increased the second, and now the third of the sisters, add to the length of the list benefactions. It is a remarkable instance of conscientious, deliberate disposal of property in the love of Christ, long contemplated.

Our own Diocese has lost more than one benefaction, which was fully intended by devoted Christians and earnest lovers of our Church, because of a strange unwillingness to make a Will. Let it be remembered—indeed it is very desirable that the clergy should remind their people—that the laws of Ohio render all bequests to Church purposes inoperative unless the Will is dated one year previous to death.

A wise rubric in the office for the Visitation of the Sick, directs, "Men should be often put in remembrance to take order for the settling of their temporal estates, whilst they are in health." It was my custom when I was a Pastor, to refer to this subject publicly in the congregation, once every year; and I commend this practice to my Brethren in the Diocese of Ohio.

G. T. BEDELL.

And the editor appends the following note:—

All of the legacies under the three Wills referred to in Bishop's Bedell's article now become payable, and between \$2,000,000 and \$3,000,000 will be disposed of in this manner. The Wills of the two eldest daughters contained the following bequests:

	Margaret.	Mary.
American Bible Society	\$25,000	\$20,000
American Church Missionary Society	25,000	10,000
Domestic Missionary Society of Episcopal Church	20,000	20,000
For. Missy Soc. of Epis. Church, for Africa and China	20,000	20,000
Burr and Burton Seminary of Manchester, Vt.	10,000	10,000
New York Hospital Society	25,000	20,000
St. Luke's Hospital	10,000	10,000
New York Institution for the Blind	10,000	10,000
Children's Aid Society	5,000	10,000
Society for the Relief of Poor Widows with small Children	10,000	10,000
Episcopal Missionary Society for Seamen	10,000	10,000
Society for the Promotion of Evangelical Knowledge	10,000	10,000
St. Ann's Episcopal Church for Deaf Mutes	10,000	10,000
Woman's Hospital Association	10,000	10,000
Total	\$200,000	\$180,000

The remaining bequests of Miss Mary Burr were as follows:

Eye Infirmary	\$10,000
Protestant Orphan Asylum	10,000
Society for the Relief of Respectable Aged Indigent Females	5,000
Nursery and Child's Hospital	5,000
New York Juvenile Asylum	10,000
Colored Orphan Asylum	10,000
Colored Home	5,000
Society for Relief of Widows' and Orphans' of Clergy of Episcopal Church	20,000
American Church Missionary Society for Nevada	20,000
St. Luke's Home for Indigent Christian Females	10,000
Society for the Relief of Destitute Children of Seamen	10,000
Total	\$115,000

The rest of the estate, which will probably be at least \$2,000,000, is bequeathed to the American Bible Society, the American Church Missionary Society, St. Luke's Hospital, the New York Dispensary, and the Foreign and Domestic Boards of Missions of the Episcopal Church.

There are several features in the acts of munificence recorded above which are worthy of enlarged notice. We have, for example, the deliberate thoughtfulness which planned and devised, not on a sick bed, but in perfect health, and when no fear of immediate death prevailed, the princely gifts first of the one, then of the other, and again of the third surviving sister. We see here a conscientious act performed in God's sight and to His glory. It was a recognition of the stewardship of money, and of the solemn responsibility which every steward is under to put the means which God has entrusted them with to good and proper uses. It was having distinctly in view the Day of Account when every one shall stand before God to render an account for the use or abuse of His gifts.

Again, we direct the attention of all, and especially of the clergy, to Bishop Bedell's practice while a rector, of publicly, once a year, bringing to the notice of his parishioners their duty both to

make their will while in health, and also to remember their obligations to Almighty God and in their will to make provision for religious and charitable purposes. Most persons, unhappily, neither in health nor when dying consider their duty to God as regards their earthly possessions. We do not now so much refer to the admitted and pronounced worldlings, as to those who have a name as Christian professors. Bishop Bedell's wise and faithful advice had, no doubt, much to do with a right understanding by these Churchwomen of their duty; and well would it be, as the Bishop suggests, if the clergy would have regard to the rubric in the office for the visitation of the sick, and make it a part of their official duty to follow the Bishop's example and publicly instruct their people in the way pointed out.

Such noble acts of munificence as these are startling in their infrequency throughout Canada, and in the Lower Provinces they are still more rare. We have known men surrounded with every luxury which money could buy giving in health but a few dollars to Church and charitable objects, and dying worth, in some cases, hundreds of thousands of dollars, without bequeathing a single dollar to religious or other worthy objects. But, unhappily, this terrible selfishness is not understood or realized. Men do not know, they have not been rightly instructed, and so they continue to live and die rich for others, or wastefully spending upon themselves, while the cause of the Missionary work of the Diocese, and souls being lost for whom

MISCELLANEA.

his sketches Washington Irving de-
"beautiful and simple-hearted custom of
lingering in some parts of England,"
of flowers at funerals and on graves.
discourses on the subject with much
feeling. He conjectures its probable
either Christian or Pagan, quotes refer-
ence many poets, wishes that the cus-
tom general, but reflects that such
customs can only linger in retired rural
places at they ever shun the walks of culti-

in the early part of this century,
a good many years since the custom
entirely ventured to hope would live in
country places has prevailed every-
where; has certainly been a great improve-
ment respects in the mode of conducting
there is not a little to be done yet.
there is a real danger lest some of our
customs may be in a wrong direction. It is
the use of coffins covered with black cloth
with white, fat, cherub faces; but one
wishes to hear of a "casket," the fashion-
Yankee Undertakerism; and when it
is a glass window for everyone to look
into, most wishes the old black coffins back
and "eral bake meats" are now wholly of
the past; scarves, gloves, hat-bands (often a most
serious expense, when expenditure could be least
afforded), have nearly vanished, and there is, on
the whole, a good deal more of Christian simplicity
about our funerals than there used to be.

However, we should be careful how we try to
lay down a hard-and-fast rule about funeral cus-
toms; they must vary with places and circum-
stances. Take for instance sermons at funerals.
In towns (except on some very extraordinary occa-
sion) they would not be tolerated. The feeling
which leads friends and acquaintances to attend, at
least, the services in church, at the funeral of one to
whose memory they wish to show respect, is a
good one. But if this necessitated waiting until a
sermon was preached, all but the immediate rela-
tives would be driven away. Quite otherwise is it
in the country. To quote again from Irving's
beautiful essay, "The stroke of death makes a wider
space in the village circle, and is an awful event in
the tranquil uniformity of rural life. The passing
bell tolls its knell in every ear; it steals with its
pervading melancholy over hill and vale, and sad-
dens all the landscape." Any one who has ever
attended or seen a country funeral, knows how
willingly the people give up the greater part of the
day to the sad and solemn duty. They come from
far and near—the little church is crowded—faces
are seen there which are on no other occasion seen
in the church—there is a brooding stillness over
the congregation. Previously there may possibly

have been some few rusticities and ceremonious
affectations that might jar a little our refined
susceptibilities; but when all are gathered under
the shadow of God's roof, and the dead body lies
before the altar, and the grand words of faith and
hope have been spoken, and nothing but the
smothered sobs of genuine grief break the stillness of
the hour, then all lesser things are forgotten; and
the priest (I must think) has a cold heart who
could not, before they bury their dead out of their
sight, say something impressive to men who are
then indeed in a mood to be impressed.

This fact, that different circumstances require, or
at least allow, different customs, sometimes makes
us feel a want in the Burial Service of our Church.
Used as it was intended to be used—begun in the
church and finished in the churchyard, the whole
congregation following to the grave, which is but a
few steps from the church—it is complete. Acts of
praise, and faith, and hope are duly supplemented
by prayer. This is, and always can be, the custom
in the country; but it cannot be so in towns—at
least in large towns. Cemeteries are and ought to
be some distance away. Many can and do attend
at the church who are not able to go to the grave.
The service is necessarily divided, and though it is
not a little to join in saying or singing the awful
funeral psalms and to hear the funeral lesson, yet
what I might call the church congregation feel the
want of prayers. It may, of course, be replied that
the celebration of the Holy Eucharist will supply
that defect; but this however desirable, is not yet
ordinarily practicable, and even if it were we should
have to borrow an Epistle and Gospel for it. A
judicious choice of hymns, or the use (when possi-
ble) of some simple prayerful anthem, are the
readiest means to supply a want that I think a good
many must have felt.

Apropos of hats upon coffins, to which one of
your correspondents has referred, I know of a case
in which the habit was most effectually cured with-
out a word being said about it. The clergyman
was new to the parish, and it was one of the first
occasions, if not the first, upon which he had wit-
nessed this ceremony. He had preceded the coffin
up the church, and upon turning round, saw it thus
strangely decorated. Instead of going on with the
service, he gravely came down from his place, took
the hats one by one off the coffin and put each
down very carefully on the floor. He then went
back and continued the service, and, I believe, has
never seen hats on a coffin since. As to hats in
fonts, I do not know of any experiences with them,
but a ready mode of curing that habit suggests
itself. Upon seeing hats in a font would not a
sacristan be quite justified, even though it is not
the occasion contemplated by the rubric, in then
filling the font with pure water? I think the remedy
would be effectual.

OUTIS.

CANON CARMICHAEL AND "HATCH ON EPISCOPACY."

The *Evangelical Churchman* says:—"We have
received several enquiries as to the abrupt ending
of the controversy about Hatch's Bampton Lectures,
which make it necessary for us to give an explana-
tion of the matter. We returned to Canon Car-
michael his last paper, which it must be clearly un-
derstood, was not a reply to any of our articles,
but had been previously prepared, and certainly
advanced nothing material to the argument. The
author is, however, evidently determined to have
it all published, as he has sent the articles to another
paper, in which the first appeared last week. In
order, therefore, to vindicate our own action, we
publish a portion of the rejected papers. We ask
our readers to ponder it carefully, especially the last
sentence of the first paragraph and the paragraph
numbered three. We are surprised and pained
at this enunciation of views entirely opposed to
evangelical truth, coming from such a source, that
we were unwilling to commit their author to them
by their publication. We reserve further comment
for the present.

*Extract from Canon Carmichael's Paper on "Mr.
Hatch on Presbyters."*

"But underlying all is the great thought running through
every word of the Apostle—that he committed the souls of the
Ephesian flock to these elders. Not their conduct, not their
discipline,—their rewards and punishment—not these things
alone, but their souls, their eternal destinies. He had given
them "the whole counsel of God," and now he leaves souls
and counsels in their charge, as the most sacred deposit that
he could give or they receive.

Now we must bear in mind that this incident brings be-
fore us a clear description of the responsibilities of the Chris-

tian presbyterate of eldership in Apostolic days, and what do we learn?

1st. That the elders were appointed to their office by the Holy Ghost.

2nd. That the apostle held them responsible for the teaching and instructions they gave the flock.

3rd. That he committed to their charge during his absence, the souls and spiritual destinies of all the Ephesian Christians.

The whole Canadian Church has been placed under deep obligations to Canon Carmichael for his noble defence of Episcopacy against the attacks of those who ought to be its defenders but who have so far forgotten themselves as to deny its Divine institution and authority.

The duty of all loyal Churchmen ought to be very plain in so important a matter as this, and Canon Carmichael a so-called "Low" Churchman, with characteristic zeal and ability, has come forward to vindicate this cherished principle of the Church of England from the assaults of professed friends. We hope and believe that the Canon's course will be endorsed by 99-100ths of the "Evangelical" Churchmen of Canada.

NOTES ON THE CHRISTIAN YEAR.

By REV. G. OSBORNE TROOP.

No. III.

Only five Sundays after the Epiphany were reckoned by the Church of England from 1549 to 1661. Whenever a sixth Sunday occurred before Septuagesima the Collect, Epistle and Gospel of the fifth were repeated. The old rubric reads as follows: "The sixth Sunday (if there be so many) shall have the Collect, Epistle and Gospel that was upon the Fifth Sunday." Blunt, from whom I have derived the above information, also tells us that the Collect now used for the sixth Sunday after the Epiphany is written in the margin of the well-known Durham Prayer Book, and appears to be an original composition of Bishop Cosin's; although there is some similarity of expression between it and an Easter Collect of St. Gregory's Sacramentary, which seems to indicate that the one was in part suggested by the other. But, in any case, we are greatly indebted to the learned Bishop; for the Collect he has given us is as sublimely beautiful as any in all our noble collection. It will be remembered that the whole service of this sixth Sunday is often required for the 25th or 26th Sunday after Trinity; and no thoughtful student of our Prayer Book can fail to be struck with its peculiar appropriateness, whether as a completion of the Epiphany system, or as an introduction to the glorious season of Advent.

After the conclusion of the Epiphany season our Services begin to breathe the penitent spirit of the approaching forty days' fast of Lent. By the examples and discourses of our blessed Lord and His Apostles we are taught how indispensable to the spiritual growth of the Christian is the practice of humility and self-denial.

The first Sunday in Lent, being about 40 days before Easter, among the Early Christians was called *Quadragesima* Sunday; and Lent itself was known as the *Quadragesimal* Fast. Hence the Sundays next preceding received the names of *Quinquagesima*, *Sexagesima*, and *Septuagesima*, as being *in round numbers* 50, 60 and 70 days before Easter respectively. It will be observed that the Prayer Book also gives to these three Sundays the alternative and more exact titles of "The next," "The second," and "The Third" Sundays before Lent. These titles were added in 1661. The Collect for *Quinquagesima* was composed by our Reformers in 1549. It may well form a most scriptural introduction to the Lenten season. "O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for Thine only Son Jesus Christ's sake."—*Amen*.

The last day before Lent is commonly called *Shrove Tuesday*. This name is not recognized by the Church of England; but it is, perhaps, worth while, in passing, to notice its origin. "Shrove" is from the old English word *Shrive*, to confess. Among Roman Catholics confession is thought necessary as a preparation for Lent; hence the day on which this confession is made in the Romish Church is called *Shrove Tuesday*. With a striking inconsistency, the greatest excesses in all kinds of self-indulgence prevail on this day in Roman Catholic countries, and with a sad irony do we find these excesses summed up in the suggestive name applied to them of *Carnival*, which means "Farewell to the flesh."

Ash-Wednesday is so called from the ancient practice of blessing the ashes made from the palms given on the Palm Sunday of the preceding year, and signing the cross with these ashes on the heads of penitents. The officiating minister in this ceremony said while performing the act: "Remember, man, that thou art dust, and unto dust shalt thou return." These customs were of course abandoned at the Reformation, and in their stead was substituted the Communion Service.

The word "Lent" seems to be derived from one or the other of two Anglo-Saxon words—*Lenden*, spring; or *Lengian*, to lengthen, because the days

increase in length at this season. As to the observance of the Lenten fast, it appears that a fast has, from the earliest times, been kept before Easter, for several centuries varying, however, in the period of its duration. Even now the Eastern Church differs from the Western in beginning Lent on the Monday after *Quinquagesima* instead of on Wednesday.

Christ's freeman, who wishes to walk in that path only in which *the Word of God* may be a lamp unto his feet, may find full authority for the spiritual observance of this season of fasting prescribed by the Church in the fundamental principle of our discipleship—"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Since the Master Himself prescribes *daily* self-denial, who can consistently object to denying himself for *forty* days? Surely the greater but includes the less. We are apt to forget that the term "fasting" is by no means to be limited so as to apply to food only. In the words of the Collect for the First Sunday in Lent we pray for "grace to use such abstinence" from *all* which hinders our progress in the heavenly race, that our flesh may be "subdued to the Spirit."

A careful student, by the way, will, of course, notice that counting in Ash-Wednesday the exact number of days to Easter Day is 46: the number 40 is obtained by omitting the six Sundays, which are not reckoned by the Church as days of fasting; not, be it observed, that the Church presumes for a moment in this to remit Christ's injunction of daily self-denial. Our Lord and His Apostles sanction both by precept and example the setting apart of *special* seasons for watchfulness and prayer, and it is in this spirit that our Church calls upon her faithful children to observe at stated periods a *strictness* of devotion which busy people, from the very nature of the case, could not maintain throughout the whole year.

The Collect for Ash-Wednesday is for the most part a new composition made in 1549. The Collect for the first Sunday in Lent, composed at the same date, seems entirely new. The Collects for the remaining Sundays in Lent are all taken from the Sarum Missal. The Fourth Sunday is called *Mid-Lent* or *Refreshment Sunday*, as is supposed from the subject of the Gospel for the day. The Fifth is known as *Passion Sunday*, because our Lord began on that day to openly foretell His sufferings; *Palm Sunday* is the name given to the Sunday next before Easter, from the custom which formerly prevailed on that day of blessing and carrying about palm branches in commemoration of Christ's triumphant entry into Jerusalem, when the rejoicing multitudes cut down branches from the trees and strewed them in His way. The week preceding Easter is known as *Passion Week* or *Holy Week*, evidently because into it solemn hours are crowded, the momentous scenes which gather round the Garden of Gethsemane and the Cross of the Sinless Sufferer.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Speaking of recent agitation in England in favor of this measure, the *Guardian* says:—

There is no more convincing symptom of a bad cause than the constant reiteration by its partisans of statements which they know, or easily might know, to be baseless. When men have to resort to false statements to make out their case, we are quite safe in concluding that they run short of solid reasons and attested facts, and are well aware of their poverty. There is no misrepresentation that has been more often repeated than the one that marriage with a deceased wife's sister was lawful until invalidated by Lord Lyndhurst's Act of 1835. The fallacy of this silly perversion of the facts has been again and again exposed, never more effectively than it was by Lord Hatherley at the meeting which took place in St. James's Hall on February 26, 1880. The speeches and proceedings at that meeting, held to oppose any alteration in the laws which enforce the "Table of Prohibited Degrees," might well, we think, be printed and circulated in a cheap form. There was very much in them which might prove serviceable now in counterworking this miserable crusade, or perhaps we ought rather to say "jihad," against the peace and purity of our homes. Lord Hatherley clearly demonstrated that there had been no change in the law of England as regards the point in question since the Baptism of King Ethelbert. Prior to the passing of Lord Lyndhurst's Act these marriages were just as unlawful as they are now. But it then belonged to the Ecclesiastical Courts to try the validity of marriages, and the Civil Courts, for obvious reasons of public policy, prohibited any suit for impeachment of a marriage after the death of either of the parties to it. Those who had contracted these unlawful connections took advantage of this interference. They were wont to procure the commencement of a mock suit for voiding their own marriage in the Church Courts, and afterwards by devices to which the condition of the law ecclesiastical too readily gave facilities, they got the suit protracted till one or other of them died. Then the marriage could not be challenged any longer. It was this artful scheme for dodging the law which Lord Lyndhurst's Act was designed to obviate. It declared all such marriages *ipso facto* void for the future, instead of being merely voidable as they had been in the past by sentence of Court. All this has been explained again and again.

We earnestly hope that the Bishops and Churchmen generally will be on the alert. It is very im-

portant to insist continually on the inevitable social and domestic consequences of the change in our Marriage Law which is demanded. The Church has with one voice declared that the marriage in question are incestuous and forbidden by the law of God, and for a Churchman that is enough. The first dispensation for a marriage within the Table of Prohibited Degrees was granted by Pope Alexander Borgia—a very bad authority in morals. And the occasional errors of individual clergymen or scholars count in this as in other matters, for nothing against clear and express witness borne by the Church of Christ. Those who puzzle themselves by referring to patriarchal times should be reminded that their precedents prove too much if they prove anything. The example of Jacob does not show that a man may lawfully marry two sisters unless it likewise prove that he may keep them both as wives at the same time. But, in truth, the equality of the sexes which lies at the root of monogamy is not to be discerned in patriarchal life at all: and is only seen, as it were, at a distance in the law of Moses. To infringe on the equal rights of the man and the woman in this matter is to recede from a fundamental principle of Christianity. We advise the defenders of our Marriage Law to keep fast hold of this principle, and not allow themselves to be worried into discussions about the sense of particular texts. No doubt the stock texts from Leviticus and elsewhere have been darkened and complicated by controversy but it is clear enough that if the man and the woman have equal rights, and the man is to have leave to marry his wife's sister, the woman cannot logically be interdicted from marriage with her husband's brother. And yet this is peremptorily forbidden by Lev. xviii 16. And why, unless affinity and consanguinity are to be treated alike for the purposes of marriage?

In a word, it is evident that to grant licence to marry two sisters in succession is fatal to the whole principle on which the Table of Prohibited Degrees is based. The advocates of change ask only to have one link removed. But they, no less than we, know well enough that when that link is gone, the binding force of the others is gone too. There is no country in which marriage with a deceased wife's sister is permitted along with a prohibition to marry the wife's niece. In truth, the latter relationship is one step further off than the former. And with these the other prohibitions on the ground of affinity must be, as they always have been, removed likewise. And the basis and understanding on which the household ways of countless English homes are conducted is completely subverted. As matters now stand, our wives' relatives are our own relatives, and are treated accordingly. Our wives' sisters and nieces, our brother's wife, or widow, and her relatives come and go, visit backwards and forwards, live honourably in the near intercourse which relationship sanctions, and protects. Mr. Labouchere and his allies will break up all this if they can. We earnestly trust that their attempts will be defeated—and decisively defeated—for the persistent agitation of the subject is too often used as a means for deceiving women to their ruin. They are told that the law is sure to be altered soon, and that the unhallowed union to which they are tempted to consent will be legalized. It is time these wicked machinations were, so far as is possible by public action, foiled.

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 NEW VERSION.

(To the Editors of the Church Guardian.)

Having seen a criticism on the New Version by the Revd. W. E. Gelling in your paper of the ninth of March, I cannot refrain from expressing a few thoughts which suggested themselves to my mind on perusing the same. In the first place I am glad that the criticism did not originate from Mr. Gelling himself, but was only prepared from an article in the *Quarterly Review*, but at the same time I think it a pity that any one, particularly a clergyman, should give so sweeping a condemnation to a subject of such very great importance and universal interest, without having thoroughly and unbiasedly investigated the matter. Now to be able to do this the person who takes upon himself to criticise, must at least be as perfect a scholar as those who undertook so great a work as revising our Holy Bible. And even then he would not have the advantage of comparing his thoughts, opinions and investigations with those of a company of learned men, whose whole thoughts were probably concentrated upon the same matter. Therefore the most able of critics would be at a disadvantage, were he single-handed to attempt to criticise this great work, which is the outgrowth, no doubt, of constant prayer, deliberate research and joint discussions. Those who have set forth the New Version have done so with the views to truth, and which truth they arrived at by the most laboured research, comparing the results and taking as the standard what the greater number thought to be the truth. Are any of us on a platform from which we may competently criticise so great an undertaking? We are all loyal subjects of the Old Version, and,

no doubt, many ignorant people like myself (of course the laity) have hardly thought at all about it being a translation. It has been God's Word to us from our earliest childhood, and every sound of it as familiar as our own name. We therefore all feel a certain sorrow that it should be altered. The fact gives us a shock, that is all very natural, but that shock does not injure us, it does us good, it wakes us up. What will an unbiassed mind say to itself? Though every alteration may give a wretch, let us have as near the truth as possible, since our Bible is a translation. It is easy to condemn the changes that have been made, and yet to be completely ignorant of the principles on which the Text was criticised. Words may seem to us abrupt and defective, because we have been accustomed to smother words which might not, however, give the exact meaning. This reminds me that the other day I was reading in the *Monthly Packet* the translation of some German poetry; it was good English and smooth, but if it had come under the eye of a German I am, sure he would never have recognized the verses. I will give you an instance to shew you what translating and translating is.

*Dem in des grabes stille Kammer
Dumgt keine Lebens Klage mehr,
Da bleib zurück der viele Jammer,
Nur Gottesriede wohnt umher,
Dort wendet sich der Dornen Pfad,
Wohl Dem der über wunden hat.*

Translation in Monthly Packet.

For in the peaceful grave no sound
Is heard of fret and care:
The gods in stillness watch around,
No sorrow enters there.
The way of thorns is o'er at last,
All joy to him who safe has passed.

More correct translation.

Complaints of life they do not find
The quiet chamber of the ground.
Much misery remains behind,
And only God's peace reigns around,
The Path of Thorns turns at this place,
Happy the man who's won the race.

To get the reflection of the authors mind in our English translation, we must first thoroughly grasp the meaning of the original and then endeavour to reproduce that meaning in words of exactly the same interpretation. We must not choose words that sound smoother to those, perhaps less elegant, but more forcible; nothing must be added to make the sentence more complete, if not in the original. A person may be considered a good translator, that is he may give the principal meaning of the original in smooth and flowing language, and at the same time much of the force and pith and peculiarity of style of the original may be completely lost. He may also have a considerable knowledge of a language, and yet not have so complete a knowledge as to be able to give back as it were the subtle essence of the writer's mind. We see by the above translation how completely the translator has diverged from the original, with the attempt to put another language into flowing and graceful English, much exactness may be sacrificed, and in a matter where we are seeking the exact truth, surely the form in which we get it, as long as we do but obtain it, is of minor consequence. By following out this thought, we certainly may blunt at least one of the arrows which some, with ignorant and reckless hand, are letting fly against the New Version. The *English Guardian* says "the English of the New Version is in 'stiff, pedantic and not idiomatic,'" and further, "Few of us are good Hebrew and Greek scholars," but many can tell, no less than relish, a bit of pure and racy English." Then let them go to other works for such delicacies, but give us a translation of such exactness, that it may be like the lisping of a child, as long as it expresses the language of the Kingdom of Heaven, and let us receive this certainly great and important work with unbiassed minds, thankful that we may receive through it more light than has perhaps yet shone upon us, and that many who have possibly been careless of reading their Bibles may, if only through the spirit of investigation, be stirred up to become better acquainted with its treasures.

March 2nd, 1882.

ROTHESAY.

(To the Editors of the Church Guardian.)

SIRS,—I note your remarks upon the choice of a Rector made by the Parish of Rothestay. It should, I think, be assumed that the people of that Parish possess a fair degree of intelligence and good judgment, and that these were brought to bear upon the choice. But, even if it be conceded that a Rector of more experience were desirable, the parishioners knew of none such, unless they went into another Parish and took out from his position someone who was established in his charge, and doing good work therein. This they desired not to do.

ROTHESAY.

(To the Editors of the Church Guardian.)

SIRS,—Will you, or some of your readers supply my lack of information, and tell me what is the meaning of and difference between the terms used in the English Houses of Convocation:—

Gravamen.

Reformandum.

Gravamen et Reformandum and Articulus Cleri.

The answer may interest more than one.

ENQUIRER.

DIOCESAN MISSIONS.

A Missionary Sermon Preached by the Bishop of Montreal, Feb., 1882.

I send you a sermon preached by the Bishop of Montreal, before one of our city congregations, and which deserves to appear before a larger number of readers, than it did by the Gazette, or a larger number of church people at any rate. And now as you have so many subscribers in Montreal I think its appearance in your columns will so bring it as desired. Its statements have lost none of their freshness or point, though a month has elapsed since it was preached. W. R. B.

SERMON.

"Jesus answered and said unto them: Go and show John again those things which ye do hear and see. The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them, and blessed is he, whosoever shall not be offended in me."—Matt. xi. 4-6.

You have in the text a picture of Christian civilization. The question asked by John is still asked: "Is this Christianity? Are these people Christians? If so, where are their works? Whereby may they be known? Such questions are asked by unbelievers in scorn and contempt: and by believers in moments of doubt and weakness. And the answer which our Blessed Lord sent to John the Baptist is in effect the answer we must give whenever we are in like manner questioned, whenever it is asked of us in Montreal: "Is Christianity amongst you? Is your civilization Christian?" Nearly 32 years have gone since Montreal became an independent diocese. During that time the church has been pressing forward, patiently, constantly and (God be thanked) triumphantly. Church triumph, however, does not consist in regal splendour, in pomp or show—but triumph is in that living faith, which marks her path with richest blessings as she hastens on to meet her coming Lord. Blessings temporal and spiritual—Blessings typical and actual—Blessings for the body and blessings for the soul—Deeds of Christian benevolence and deeds of godliness—Hospitals and asylums—Refuges, homes—Places where the blind see and the lame walk, the sick are healed, the ignorant taught. These, in number and importance, are a credit to our humanity and an illustration of our Christianity. But there must yet be another evidence of our Christianity. It is made the climax by our Lord of what He has to say, It is the chief sign of His presence amongst men—"the poor have the gospel preached to them." Have we this sign also? I think I can reply with an emphatic, yes. Those who are familiar with the working of the diocese as it was allotted to us 30 years ago, can say, yes. It has been travelled and travelled again with the view of planting missions in every place where the ministrations of the Church were needed. The work, indeed, was begun long before the division of the Sec. Forty years ago I travelled myself over the townships of Brome, Pottou and Sutton to ascertain whether a permanent ministry could be established in these parts. It was necessary to find one good central station where the people would be willing and helpful; whence also the surrounding districts could be evangelized. The people on their part were required to raise a sum of money to supplement the grant of the Society for the Propagation of the Gospel, which at that time was (for settled missionaries) £100 sterling per annum.

(To be Continued.)

BOOK NOTICES, &c.

We are particularly anxious to draw the attention of our clergy to the American Church Review, an advertisement of which we publish in another column. This publication is deserving of the widest circulation, and its proprietor will not fail in securing it, if an absurdly low subscription price, and articles of marked ability and power from men of prominence representing every school of thought in the Church, are inducements. It is edited with great care and wisdom, and the subjects embraced in the various articles, are all of practical importance and of permanent value. The Rev. Canon Norman, M.A.,

D.C.L., of Montreal, Clerical Secretary to the Provincial Synod, was among its writers last year. At a dollar a year, it should be in the hands of every clergyman of the Canadian Church.

The following are the contents of THE HOMILETIC MONTHLY for April: Sermonic:—"Sin and its Reproof," by Joseph T. Duryc, D.D.; "Difficulties of the Preacher," by Rev. Henry Ward Beecher; "No Waste in Love," by Joseph Parker, D.D.; "Salvation and its Adjuncts," by William Booth, D.D.; An Anniversary Service: "Gratitude and Hopefulness," by T. De Witt Talmage, D.D. Then we have the following papers: "Light on Important Texts," by Howard Crosby, D.D.; "Preaching to Children," by Rev. W. F. Crafts; "Indexing a Clergyman," by Charles H. Spurgeon. There are a score or more of very suggestive articles, grouped under the heads of "Preachers Exchanging Views," "Sermonic Criticisms," and "Living Issues for Pulpit Treatment." The magazine is full of interest and instruction to clergymen and other students of Scripture. Price, \$2.50 per year single number 25 cents. FUNK & WAGNALLS, 10 and 12 Dey Street, New York.

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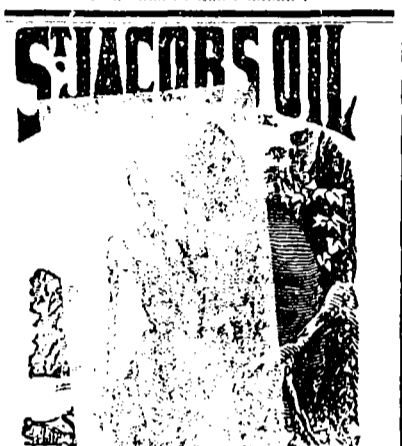
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Births. CLEMENTS.—Douglas, York Co., N. B., March 29th, 1882, the wife of W. N. H. Clements, of a daughter.

Baptisms. FOWLER.—At St. Clement's Church, Prince William, on the 4th inst., by the Rev. Thomas Neales, Rector of Woodstock, Thomas Neales, son of Rev. LeB. W. and Sarah Fowler.

Deaths. DUNPHY.—At Brooklyn, New York, on the 1st inst., after a short illness, Walter Arlington, second son of Thos. M. and Anna S. Dunphy, of Port Medway, in the 24th year of his age.

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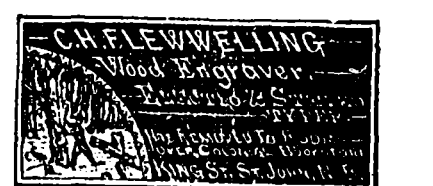
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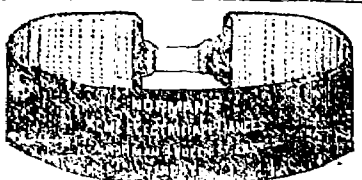
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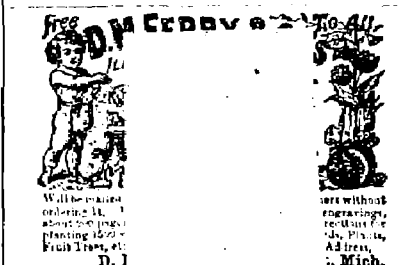
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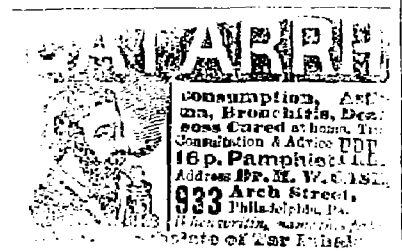
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