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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 51.]

HALIFAX. WEDNESDAY, APRIL 18, 1883. WINNIPEG.

[One Dollar and a Half a Year.

REGULAR SUCCESSION OF BISHOPS.

For fifteen hundred years from the Ascension of the Saviour the fundamental principle of Apostolic succession in the Order of Bishops was recognized throughout the entire Christian world. The great continental Reformers had at first no dissatisfaction with Episcopacy. They sought only to be relieved from the tyranny of Rome and the abuses she had sanctioned. They applauded the Church of England for retaining the Primitive Organization, and defended their own departure from it only on the insufficient plea of necessity.

"If they would give us such an hierarchy," says Calvin, "in which the Bishops did so rise above others as that they would not refuse to be subject to Christ, and to depend on Him as their only Head—then, indeed, I should confess that there is no anathema of which those persons are not worthy, if any such there be, who would not reverence such an hierarchy and submit to it with the utmost obedience."

"If there be any," says Beza, "which you can hardly make me believe, who reject the whole Order of Bishops, God forbid that any man of a sound mind should assent to the madness of such persons." And speaking of the government of the Church of England by Bishops he said: "Let her enjoy that singular blessing of God, which I wish may ever be continued to her."

Luther declares that, "if the Popish Bishops would cease to persecute the Gospel, he would acknowledge them as fathers and willingly obey their authority," which, says he, "we find supported by the Word of God."

Melancthon lays the blame on "the cruelty of the Popish Bishops" that the Episcopal polity was destroyed, which, says he, "we so earnestly desire to preserve;" and in writing to Cardinal DuBellay, Bishop of Paris, he expresses his wish that "the power of Bishops should be preserved."

The articles of Smalcald, drawn up by Luther, declare that "the Church can never be better governed and preserved than when we all live under one Head, Jesus Christ, and all Bishops equal in office, though unequal in gifts," etc. The Apostles were equal, and afterwards the Bishops, in all Christendom, until the Pope raised his head above all.

The learned Biondel concludes his "Apology for the opinions of Jerome" with the following language: "By all that we have said to assert the rights of the Presbytery we do not intend to invalidate the ancient and Apostolical Constitution of Episcopal pre-eminence. But we believe that wheresoever it is established conformably to the ancient Canons it must be carefully preserved; and wheresoever, by some heat of contention or otherwise, it has been put down and violated, it ought to be reverently restored."

The celebrated Le Clerc, a divine of the Presbyterian establishment in Holland, expresses himself as follows: "I have always professed to believe that Episcopacy is of Apostolical institution—that man had no right to change it in any place, unless it was impossible otherwise to reform the abuses that had crept into Christianity; that it was justly preserved in England, where the Reformation was practicable, without altering it; and that, therefore, the Protestants in England and other places where there are Bishops would do very ill to separate from that discipline."

The learned Bogerman, President of the Synod of Dort, is known to have expressed himself to the

same effect when addressing the English Bishops who attended the meeting of that Assembly. Alluding to the happiness of the Church of England in retaining a Primitive Episcopacy, "*Nobis non licet esse tam beatis!*" was his emphatic declaration.

Quotations might be multiplied, but enough has been already adduced to demonstrate that the whole body of the early Reformers would have united in strongly condemning any departure from Episcopacy as it now exists in England and in this country.—*Selected.*

AGNOSTICISM.

In his discourse, at the opening of the new Chapel at Princeton, Dr. McCosh spoke as follows of Agnosticism as the prevalent modern type of Skepticism:

"When thoroughly and conscientiously carried out, it means that we cannot know anything. More frequently it means that we cannot discover any truth beyond what the senses reveal, that we can have no certainty of spiritual truth, or, indeed, moral truth, except as utility, or the power of imparting pleasure. Only those who have penetrated beneath the surface are aware how much this Creed, or want of Creed, or rather sentiment, is lowering the moral tone and religious faith of educated young men. It is bred in the damps of the earth; it rises up and is in the air; it covers the heavens from the view, and we breathe it as malaria. It is easy to show that it is suicidal. It is contradictory to maintain that we know; that we can know nothing. But when we have done this, we have not destroyed the error any more than we have killed a spectre by thrusting a sword into it. For the strength of its defence is, that supposed truth is contradictory, and therefore not to be believed.

"The only way is to stand firm, and to point to truth which we know as being self-evident, and which we are constrained to believe. What we have to do with those who favor the system is to set the truth before them and let it shine in its own light. We know that we exist, we know that others exist. Proceeding on in the same way, we find that God exists, that we are capable of knowing the distinction between right and wrong, and that we are responsible to God for the deeds done in the body, whether they have been good or whether they have been evil. We have as strong evidence of the higher and spiritual truths, as we have of the lower. I have evidence that I exist, but I have also proof that God exists, the Author of my being. These men would accept the lower truths, what can be seen and felt, in pleasure and in pain, in what they eat and what they drink, in meat and in money, and some are as anxious to secure as many earthly goods as possible. Their Agnosticism, practically, and in fact, consists simply in their affirming, and trying to persuade others, especially young men, that we can know nothing of the higher truths, moral and spiritual truths, of God, Immortality, and a Judgment Day.

"This is the deadly influence of the system. It is seeking to kill the germs of spiritual life which are deep down in our nature, so as to keep them from germinating. It is undermining the faith of the rising generation, and holding back all the aspirations of the soul, which lead to high ideals, and to deeds of heroism and self-sacrifice. It can be shown that we have good and valid proofs of these higher truths of morality and religion, even

as we have of the lower ones of sense and sight. If we neglect either kind of truth, evil consequences must follow. If we do not eat and drink, we must die. If we refuse to believe in ethical and spiritual truth, we offend God and must suffer the penalties of a broken law, and live without the grand belief and hopes that elevate and cheer the mind. God is declared in His works. 'The heavens declare the glory of God,' the whole earth is full of His Praise. It is the declared doctrine of Paul, and, I may add, of the highest philosophy which ever carries us up to this high region: 'The invisible things of God are clearly seen, being understood from the things that are made, even His eternal power and Godhead.'

ORIGIN OF THE WORLD.

Dr. Dawson, the distinguished Scientist, in his "Origin of the World," says most wisely and beautifully:—

The same old book which carries back our view to those ancient conditions of our planet which preceded not only the creation of man, but the earliest periods of which science has cognizance, likewise carries our minds forward into the farthest depths of futurity and shows that all present things must pass away. It reveals to us a new heaven and a new earth, which are to replace those now existing; when the Eternal Son of God, the manifestation of the Father equally in creation and redemption, shall come forth conquering and to conquer, and shall sweep away into utter extinction all the blood-stained tyrannies of the present earth, even as he has swept away the brute dynasties of the pre-Adamic world, and shall establish a reign of peace, of love and of holiness that shall never pass away; when the purified sons of Adam, rejoicing in immortal youth and happiness, shall be able to look back with enlarged understandings and grateful hearts on the whole history of creation and redemption, and shall join their angelic brethren in the final and more ecstatic repetition of that hymn of praise with which the heavenly hosts greeted the birth of our planet.

So do Science and Revelation join their teachings in utmost harmony concerning the Restoration of all things—a restoration which means a higher and sweeter good than would have been possible if the development of man and the earth had proceeded uninterrupted, and humanity had remained unfallen.

PROFESSOR FUNK, a member of the Roman Catholic Theological faculty of the University of Tubingen, and one of the editors of the *Theologische Quartalschrift*, has just published in that review an examination of the relation of the Bishop of Rome to the early Councils of the Church. We quote from the *Quartalschrift* the conclusions to which he arrives:—"Of the testimony which is usually adduced in favour of the Papal confirmation of the eight General Councils of antiquity, nothing has been found that will stand the test of a strict examination. On the contrary, we have seen that several Synods so expressed themselves with reference to their relation to Rome, as directly to exclude Papal approbation. I have, therefore, as I believe, every reason for a rejection of the theory in question." This is a remarkable *testimonium adversarii*. Strange that Dr. Funk can nevertheless abide in the Vatican Communion. However, he may be encouraged by the example of his diocesan, Bishop Hefele of Rottenburg, the recreant friend of Dollinger.

News from the Home Field.

DIocese OF NOVA SCOTIA.

BADDECK.—All means of communication with Big Baddeck having been cut off by the destruction of the bridges in the freshet of March 21st and 22nd, the annual Vestry Meeting could not be held on Easter Monday, and it was found necessary to hold two meetings—one at Baddeck and one at Big Baddeck. That at Baddeck was held on Wednesday, March 28th, when S. G. A. McKeen, Esq., M. D., and Judge Tremaine were elected Wardens for the temporary Church at Baddeck, and to be a Committee with the Missionary for the building of a church in the village. The meeting at Big Baddeck was held on Monday, April 2nd, when Robt. Anderson and Seymour Foyle, Esqrs., were elected Wardens for the ensuing year. At either meeting a vote of thanks was given to Mr. Leaver Sparling for his kindness in acting as Secretary to the meetings for the past 6 years, and God speed was given him for success in his new sphere of labour at North Sydney, whither he has removed. At each meeting the Missionary gave a long and interesting account of his sojourn in England, and of his successful efforts to procure money for the many wants of the Mission, especially for a church, mission house, and endowment. He spoke warmly of the great kindness of the clergy in England, and especially of the great hospitality of the venerable Society for the Propagation of the Gospel. In addition to paying a *locum tenens* for a year, there had been collected £45 towards debt on St. Andrew's Church, £204 for a home for the Missionary, £146 towards a church at Baddeck; a property had been secured at Ingonish, and a grant of 100 acres of land at New Haven. Special donations had been given for fonts of stone for 3 churches, books and Communion plate, besides some beautiful and valuable altar cloths and altar linen. In addition to this, the sum of four thousand dollars had been paid over to the Bishop of the Diocese for investment for the Mission, the interest of which is to go to the Missionary in lieu of the deduction from grant from B. H. M. A vote of thanks was given to the Missionary for the successful issue of his venture of faith in going to England to plead for the Mission.

DIGBY.—The congregation of Trinity Church took the occasion of Easter Day to make a well-deserved present in money to their indefatigable Organist, Miss Fanny Smith, accompanying it with the following address:—

To Miss Fanny Smith:—Dear Miss Fanny,—On this happy Easter Day, in the name of the congregation of Trinity Church we beg you to do us all the favor of accepting the accompanying present as a small acknowledgement of our affection for you, and our deep respect for and appreciation of your exemplary deportment, and our gratitude for your faithful, unremitting and efficient services in the public worship of the Church as Organist. And we pray that God may have you ever in His care and keeping, and perfect a life so well begun with the endless life hereafter.

JOHN AMBROSE, M.A., Rector.
T. C. SHREVE,
W. B. STEWART, } Wardens.

To this Miss F. Smith has since sent in the following acknowledgement:—

To the Rector and Wardens of Trinity Church, Digby.

Gentlemen, Please accept for yourselves, and convey to those kind friends whom you represent, my best thanks for the kind address and its accompanying present which you have handed to me.

It affords me much pleasure to find that my services as Organist are acceptable.

With much respect,

Your obedient servant,

FANNY SMITH.

Digby, Easter Monday, 1883.

PERSONAL.—The Rev. A. J. Townsend, Chaplain to H. M. Forces, who has been quite unwell is now convalescing.

The Revs. Rural Dean White, of Shelburne, and Rural Dean Filleul, of Weymouth, both of whom

have been in poor health during the winter, are, we are glad to learn, recovering.

The Rev. D. C. Moore, of Stellarton, who with Mrs. Moore spent the winter in Italy and England, will return to his Parish in June.

HALIFAX.—*Bishop's Chapel.*—At the annual meeting of this congregation held last week, his Lordship, the Bishop, in the chair, the accounts for the past year were submitted by the Treasurer, Geo. R. Anderson, Esq., and it was found that the financial affairs were better than at any previous period in the history of the work. Owing to the change of financial year the last period covers 15 months during which time the receipts for the current expenses of the chapel amounted to \$1,444.53. In addition to this upwards of \$300 was received for missionary and other objects. The services have been well attended, and the number of communicants at the Easter celebration were in excess of last year. After some cheering remarks from the chairman, the following committees for the ensuing year were appointed: Finance Committee—Major Webster, H. C. Evans, H. A. Jennings, H. McKenzie, Frederick Jones, John Naylor. Chapel Committee—Charles Hiltchie, J. B. Johnston, Wm. Myers, C. Gunning, John Naylor. Visiting Committee—H. C. Evans, Major Webster, H. McKenzie, S. H. Shreve, J. B. Johnston. Walter F. Meynell, Secretary; Selwyn H. Shreve, Treasurer.

St. Marks.—On Thursday evening the Guild of St. Marks, in connection with this Parish, welcomed the English operatives on their arrival to work in the Cotton Factory, by giving them an Entertainment and Tea. About forty were present besides many of the parishioners. Such attention shows the brotherly and Churchly spirit which Mr. Winterbourne has aroused among his people, and is calculated to do much good. A branch of the Church of England Temperance Society is to be organized to meet in St. Mark's School House, we wish it success.

Bishop's Chapel.—The Rev. J. Rushton, of St. Stephen's, N. B., preached in the Bishop's Chapel on Sunday week (2nd Sunday after Easter). Mr. Rushton's sermon was highly appreciated by those present.

P. E. ISLAND.

CHARLOTTETOWN.—*St. Pauls.*—The Rev. Alfred Osborne, late curate of this Church, but now of Regina, the new capital of the North West, has been on a visit to Charlottetown, and has once again ministered to his old flock. Mr. Osborne speaks of the great future of Regina now that it has been definitely selected as the capital, and expects to see large additions to its population this summer. He returns with his family at once, leaving behind him a numerous body of friends and well wishers who will greatly miss both Mrs. Osborne and himself.

St. Peters.—The Rev. Geo. W. Hodgson is obliged, through continued ill-health, to take a trip to Europe. Mr. Hodgson is a zealous and hardworking clergyman, and he sometimes overtasks his strength. We hope soon to learn that his visit across the water has restored him to health and strength again. He will be missed in Charlottetown, where, not only in his own church work, but in Temperance and other matters of public benefit, he has always taken a warm and active interest. Speaking of Mr. Hodgson's Temperance work, an Island paper recently had the following: On Easter Day, the Rev. G. W. Hodgson organized a Band of Hope in connection with St. Peter's Church Sunday School. Nearly all the boys and girls who attend the schools have joined. As this is a movement about which the pastors, parents, and children of other churches and denominations may be interested, we subjoin a short account of the steps taken by Mr. Hodgson. First of all he gave notice in the Church of his intention to form a Band of Hope, pointing out at the same time that intemperance, like other evils, is more easily prevented than cured, and that persons who when young are accustomed to abstinence from strong drink will be less likely than those who were not to fall into the fatal habit of intemperance when

beset with the temptations of later years. Then he addressed the Sunday School upon the subject, and had the pupils supplied with "Consent Card," as follows:—

CARD GIVING PARENTS' CONSENT.

"I consent to——joining St Peter's Church Band of hope, and taking the total abstinence pledge.——Parent."

These "cards" the children took to their homes, and, if the parents gave consent and signed them, brought them back on the following Sunday.

Then, on Easter Day, the Band of Hope was formed, each pupil who joined it taking the pledge and receiving a very neatly printed card, which may be framed and hung up in the bedroom or elsewhere, as follows:—

"ST. PETER'S CHURCH BAND OF HOPE

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. At the last it biteth like a serpent and stingeth like an adder.—PROVERBS XX, 1; AND XXIII, 32.

My God shall be my strength.

The Pledge.

"Not to drink any intoxicating Liquor for one year, and for as long after as this card is kept.

".....took the Pledge on the 25th. day of March, 1883, before me, and was then admitted a member of St. Peter's Church Band of Hope.

GEORGE W. HODGSON.

The Prayer.

"Almighty God, our Heavenly Father who hast heard us take our pledge, help us all to keep it truly, for Jesus Christ's sake. Amen."

DIocese OF FREDERICTON.

BURTON.—Mrs. Greer, in the name of St. John's Church Sewing Society, thankfully acknowledges the kind donation of Ten Dollars from T. W. Daniel, Esq., of St. John, in aid of the Endowment Fund of the parish.

FREDERICTON.—The Rev. Thomas Neales, rector of Woodstock, has been appointed by the Metropolitan to the Canonry of Christ Church Cathedral, Fredericton, vacant by the removal of the Rev. Canon Partridge to the Diocese of Nova Scotia.

ST. JOHN.—The Lady members of the Church of England Institute and their friends, held a Fancy Sale and High Tea last week, when about \$250.00 was realized. The whole affair was admirably managed, and was a great success. The gentlemen may well congratulate themselves upon having in connection with their important work such able co-adjutors and fellow workers as the ladies have many times proved themselves to be.

SACKVILLE.—On Easter Monday at the annual meeting of parishioners held in the Parish Church, the rector, Mr. Wiggins, in the chair, the following gentlemen were elected Wardens and Vestry for ensuing year. Wardens—Messrs. W. C. Miller and Seth Bulmer; Vestry Clerk—Mr. J. F. Allison; Treasurer—Mr. D. G. Dickson; Vestry—Messrs. Senator Botsford, H. B. Allison, Capt. Milner, A. E. Cogswell, Wm. Tait, Winslow Milner, J. W. Clare, Geo. N. Bulmer, Blair Estabrooks, Stewart Gooden, W. B. Dixon and Ed. Jarvis. The Parish is now in possession of a handsome Church, Sunday School House and Parsonage in Sackville, and the Churches at Westcock and Second Westcock. The financial affairs of the parish are in good condition.

DORCHESTER.—The work in this parish is progressing, although here, as elsewhere, much feeling prevails in some quarters against the Church, and strong efforts are made to draw away members from her fold. It is very important that the children of the Church should be well trained in her distinctive views, in order that they may be able to "Give an answer to every man for the Faith that is in them," and may not be "tossed to and fro and carried about by every wind of doctrine." We want for this age of the world well informed Church members, as well as an earnest and devoted laity. Dorchester is fortunate in having a hardworking and thoroughly trained clergyman, whose experience has been large, and who has always been highly esteemed by men of other views who, while admitting his determined and zealous Churchmanship,

have admired him for his fine social qualities, and for faithfulness to his honest convictions.

PORTLAND.—*St. Luke's*.—The debt on this church is being as quickly as possible removed. The ladies of the congregation, who are noted for their energy and skill, have, within the past year, raised nearly \$500 by entertainments of various kinds. These efforts have been responded to by liberal donations from prominent members of the church, among whom may be mentioned His Worship Mayor Holly \$65, the Hon. Jas. Holly \$50, and Joseph Horncastle, Esq., \$30. The congregations attending the services of the church are large, and the work seems progressing in every way. The Rector is an able preacher.

DIOCESE OF ONTARIO.

(From our own correspondent.)

THE BISHOP OF ONTARIO AND THE "SALVATION ARMY."—Some days ago the Rev. Dr. Wilson, Assistant Minister of Saint George's Cathedral, Kingston, addressed a letter to the Bishop of Ontario in which he fully explained the work of the "Salvation Army" in the city, and the part he had taken in it. In reply the Bishop said—"Your testimony is very strong indeed, I am not going to thrust a wet blanket on any movement that has salvation for its object. You are very right in giving prominence to the emotional element in our nature, which is quite as natural as the intellectual. You are quite right in your effort to give the movement a right direction and I pray God you may be successful."

At the Church of St. Alban the Martyr, on Sunday, the 8th inst., Rural Dean Bogert rendered thanks to the Almighty for the discovery of the dynamite plot in England.

PERSONAL.—Canon Tane, who has been absent in England, on sick leave, for the last seven years, is expected to return to the Diocese about the middle of April. I regret to hear that he is not sufficiently recovered to be able to resume duty.

DIOCESE OF QUEBEC.

(From our own Correspondent.)

PORTNEUF, BOURG LOUIS.—Among the many pleasing incidents connected with the marriage of Miss Annie Colston with Rev. H. C. Stuart, was the presentation to the bride of a beautifully chased epergne by the people of Portneuf and Harwood, the parishioners of her brother, Rev. R. W. Colston, M. A., accompanied by an address expressing their warmest thanks for the deep interest she has manifested for their welfare during her residence among them, and assuring her of their sincere wishes for her future prosperity and happiness. At the earliest opportunity after the happy event the following address was presented to Rev. H. C. Stuart, in St. Bartholomew's school-room, Bourg Louis, by the Wardens on behalf of the people of the parish, accompanied by a purse containing forty-five dollars:—

Bourg Louis, P. Q., 8th April, 1883.

Rev. H. C. Stuart, M. A., Incumbent of St. Bartholomew's Church.

REV. AND DEAR SIR,—Having wisely adopted in your own case the teaching of the Divine precept, "It is not good for man to be alone," we avail ourselves of this auspicious circumstance to approach you with the expression of our gratitude and thanks for the fidelity and zeal with which you have fulfilled the duties of your sacred office for so many years among us, ministering not only to our spiritual necessities, but by your well-directed and untiring efforts on behalf of secular education, placing the rising generation especially under lasting obligation to you. For these and the unnumbered services which you have so unselfishly rendered us, we would humbly request you to accept our warmest thanks, and accompanying them this small offering, which we flatter ourselves you will value chiefly because of the grateful sense of obligation to you universally felt by us which accompanies it, and which prompts us to wish you from the bottom of our hearts our Father's richest

blessing in the many happy days to come which we trust He has in store for you, and that His guiding hand may lead you up to life's close in that path of unselfish service to which you have hitherto been so devoted.

We would tender also to Mrs. Stuart our heartiest wishes for her future prosperity and happiness, assuring her that, as a sharer of your joys and a lightener of your sorrows, she may experience life-long contentment and blessing, is the earnest prayer of your devoted parishioners.

Signed on behalf of the congregation.

W. W. DAVIDSON,
ALEXANDER WOODS,
Wardens.
DAVID DAVIDSON,
THOMAS SISSONS.

DIOCESE OF MONTREAL.

(From our own correspondents.)

MONTREAL.—The Annual Vestry Meetings of the Diocese, both in town and country, present, without exception, the gratifying features of increased attendance, showing increasing interest; also many of them report progress financially and ecclesiastically. This shows that even Vestry Meetings, dry though they used to be considered, except when some strife or controversy was expected, can be made interesting and provocative of Church life.

THE offertory at St. John the Evangelist's on Easter Sunday morning was \$200. We suppose the offertories in the other churches were also largely increased, but we have not seen any note made of it. Some one has generously presented the above church with a new font, which is to be a *fac simile* of the one in St. George's Church. The giver does not divulge his name.

At the Vestry Meeting of St. Luke's Church the chair was taken by Dean Baldwin. Some question whether this is legal. The Dean is not Incumbent, at least it is not known that he is such, and in absence of the Incumbent the senior warden it is understood always takes the chair. An explanation is in the way.

ST. MATTHIAS CHURCH (Rev. Canon Norman, D.C.L., Rector) on Easter Sunday was crowded to overflowing at every service. The Rector was assisted by the Rev. T. White and Rev. I. Brock.

MANSONVILLE.—The result of the Vestry Meeting in this Parish has been that some steps have been taken to see about a new church. Collectors have been appointed and if they can, after a while, give a fair exhibit of support to the scheme, something will likely be done this summer.

SWEETSBURGH AND COWANSVILLE.—These united parishes (so it is presumed they must be called, for their are two separate congregations under one Rector) are now vacant, the Rev. T. W. Fyles having accepted the newly created office of Immigration Chaplain at the port of Quebec. His Lordship the Bishop took the services on Sunday, the 8th, having presided the evening before at a meeting called to take into consideration the affairs of the two churches.

KNOWLTON.—The Rector of this Parish has wisely determined to keep his post, notwithstanding that he received two offers to go elsewhere.

DIOCESE OF TORONTO.

(From our own correspondent.)

OMEMEE.—Extensive repairs are to be made to Christ Church here. The building is brick, commodious and well arranged, but as it has been erected several years some improvements are necessary. In connection with the Parish are two Churches in the Township of Emily—St. John's and St. James'—which are also to be repaired this Spring. Here the Church people are few in number, but united and harmonious action will ensure the success of their present plans. Rev. T. Smithett is the energetic and active Rector.

CAMPBELLFORD.—A dog smitten with a spasm

of Lenten piety was rewarded by being shut in the Church here from Palm Sunday to Good Friday. In the interval the animal had devoured or nibbled the prayer books and hymn books in a ruinous manner. Had the Rector and congregation kept Holy Week as they ought to have done, the unfortunate dog would have been sooner released from durance vile and the members would not be minus their prayer books.

NORWOOD.—*Christ's Church*.—Churchwardens, Messrs. W. G. Patterson and William Elliott. Lay delegates to Synod, Messrs. Geo. E. Gillespie and J. A. Butterfield. The Treasurer reported an increase of \$21.86 in the Sunday collections over last year. A contract has been let to Mr. James Cummings for the completion of the Church tower. A committee was appointed to collect the sums already promised for this purpose and to solicit further subscriptions.

NORWAY.—*St. John's Church*.—Churchwardens, Messrs. C. T. Whitney and J. Bates. Delegates to Synod, Messrs. R. Greenwood and C. T. Whitney. The Churchwardens report that the envelope system, recently adopted, is working admirably. The present Incumbent is the Rev. C. Ruttan, and owing to the exertions of his active wife the Church was beautifully decorated with flowers on Easter Day.

PETERBOROUGH.—*St. John's*.—Churchwardens, Dr. George Burnham and Mr. A. P. Pousette. Delegates to Synod, Messrs. A. P. Pousette, Geo. Burnham, M. D., and Jno. E. Belcher. No accounts were presented owing to the illness of the acting Churchwarden. The vestry adjourned for four weeks. A committee was appointed to arrange about securing the services of a Curate.

TORONTO.—*Church of the Ascension*.—The annual report of the Sunday School in connection with this Church is an interesting document. The report for 1882 has just been issued. The average attendance has been increased one hundred, the number of children on the roll is 651. There are two Bible classes, one of which has a membership of 100, and the infant class, which is under the management of Mrs. Biggar and seven other teachers, numbers 205. Last year the school contributed for Mission purposes the sum of \$155. This, judging from the attendance, should have been four times as large at least.

TORONTO.—*St. James' Cathedral*.—The Bishop preached here on Good Friday and alluded to the London Society for promoting Christianity among the Jews. His text was St. John xix. 30, and he is reported as saying that the closing sentence thereof "It is finished" was the *third* word Christ uttered from the Cross. Surely the Bishop has made a blunder! For this saying is not the third nor fourth, but the *sixth* word, as I believe nearly all writers arrange the order of these last words. The census of 1871, the Bishop said, gave the number of Jews residing in Ontario as 518. At the last census they had increased to 1,193. In Toronto also the increase was from 157 to 534. He trusted that this circumstance which throws these poor refugees of God's ancient people upon their love and hospitality and protection may be the means of raising up in the minds of Christian people a more earnest desire to work for their conversion to the knowledge of Christ, and thus help on the time when Israel shall be restored to their forfeited rights.

BARRIE.—Mr. J. C. Morgan, the indefatigable Superintendent of Trinity School, has just produced as manager, a new style of entertainment for the people. It was part concert, part operetta, and among the performers were numbered Mrs. E. Lount, Miss Georgen, Miss Maddison, Miss Mockridge, Miss Mercer, and Messrs. Crompton, Rogers, Mercer, Sanford and others. The performers are to appear in Collingwood also. Such genius in catering for the public deserves patronage and no doubt will get it. The people will conclude of course that they have by attending these operettas done something for the glory of God and the good of His Church. Alas! for such delusions.

MILLBROOK.—For some time past the Rector and congregation of St. Thomas' Church, Millbrook, have had in contemplation many extensive improvements both of the exterior and interior of the Church. It was proposed to deepen the chancel, build an organ chamber and make other alterations, involving an outlay of about \$2,500. At a recent meeting of the Church members it was resolved to build a new Church on the site of the old one, the probable cost of which will be \$6,500. The architect is Mr. John Belcher, of Peterborough. No doubt the Rector, Rural Dean Allen, will effect the project he has now in view, as his aims are certain to be ably seconded by the people.

DIOCESE OF ONTARIO.

(From our own correspondent.)

OTTAWA.—*Christ Church.—Welcome and Farewell*—On Wednesday evening, the 28th ult., a large number of the adult members of the congregation of Christ Church, Ottawa, attended a social meeting in the school room of the Church, to welcome the Rector, Dr. Lauder, Archdeacon of Ottawa, on his return from his extended tour of about eighteen months in Europe. The opportunity was taken to present addresses of farewell, accompanied by several testimonials, to the Rev. B. B. Smith, Assistant Minister, who has been appointed Rector of St. Peter's Church, Sherbrooke, Diocese of Quebec. Dr. Hill presided, and amongst those present were the Bishop of Ontario, Rural Dean Bogert, Mr. A. J. Cambie, Churchwarden; Mr. Charles Mageo, Mr. Francis Clomow, Rev. Henry Pollard, Mr. E. P. Kemon, Mr. H. Hartney, Dr. Wickstead, Mr. J. Scott, Mr. William H. Rowley, Mr. Charles MacNab, Mr. Richard Bishop, Mr. G. W. Wickstead, Mr. W. R. Wright, Mr. Francis Abbott, Rev. Thomas Garrett, Mr. Albyn Jones, Dr. H. P. Wright, Mr. Lawrence Fortescue, Mr. J. Christie, Mr. C. E. Anderson, Rev. G. J. Low, Mr. Thomas Hector, Mr. Shaw, Mr. A. J. Christie, Mr. C. W. Suay, Mr. Thomas Ridout, Mr. Taylor, Mr. Lewis, Mr. Henry Living, Mr. S. C. Keir, Mr. Russell, Mr. Mills, Mr. Clarke, and others, and a large number of ladies. A variety of refreshments were provided by the ladies of the congregation, and were served by the teachers of the Sunday School, the ladies looking very nice indeed in their tasty caps and aprons. Dr. Hill opened the meeting with a few complimentary and welcoming remarks to the Archdeacon, after which he called upon Mr. Clomow, in the absence of Mr. Cousins, Rector's Churchwarden, who was confined to his house by illness, to read the formal address of welcome, which was as follows:—

The Venerable Archdeacon of Ottawa, D. C. L., Rector of Christ Church, Ottawa:

MY DEAR ARCHDEACON:—I am requested by the congregation of Christ Church to welcome you home after your eighteen months sojourn in Europe.

It has been most gratifying to us to have heard, from time to time during your absence, that your holiday was restoring you to your usual health, and which you well deserved after a quarter of a century's incessant work in this parish.

This evening it is my pleasing duty to congratulate you on your safe return, looking all the better for your visit to your native land, Ireland; also old England and sunny Italy. And I express the hope, a hope in which I am joined in by the entire congregation, that through God's blessing you may be spared for many years to come, and in the language of your country let me conclude by wishing you, on behalf of the congregation, a *cead mille failte*.

H. HILL, M. D., Chairman.

Ottawa, March 28th, 1883.

The Archdeacon replied, thanking the congregation for the kind words with which he was welcomed back to Ottawa. An intermission was then given, during which a duett was given by Mr. Rowan Legg and Miss Denzil. "Jack's Come Home" was splendidly given by Mr. W. J. Johnston, assisted by a chorus of four fine male voices. Miss Hayton, a new member of the choir, recently from England, gave a song in pleasing style, and

was followed by Mr. Cambie reading the following address to the Rev. B. B. Smith:—

REV. AND DEAR SIR,—Having been deputed to address you this evening, I feel my utter inability to do so in words sufficiently strong and appropriate to express the deep and sincere regret felt at your departure from among us. While we can heartily congratulate you upon being appointed the rector of an influential parish like Sherbrooke, and the parish upon securing your services, we cannot strictly say for ourselves that we are glad, as we shall greatly miss you and your visits, and miss your interest in our welfare generally.

Upon an occasion like the present when we are assembled to welcome our rector upon his return from Europe, and to bid you and your wife an affectionate farewell, we know you and Mrs. Smith, who will also be greatly missed in our parish, would rather not make the farewell portion of the evening's proceedings longer than really necessary.

Therefore, reverend and dear sir, permit me to beg your acceptance of the purse and its contents now handed to you, and to assure you and Mrs. Smith that you have the good wishes and sincere prayers of the congregation of Christ Church, Ottawa, for your welfare and happiness in this life and everlasting joy in the world to come.

On behalf of the congregation and for myself,

Yours faithfully,

A. J. CAMBIE,
Church Warden.

Ottawa, March 28th, 1883.

The address was accompanied by a purse containing \$143. Mrs. Donaldson, on behalf of the Sunday School Teachers and Bible Class, presented Mr. Smith with a magnificently gilt and morocco-bound copy of the "Dore Gallery," valued, I am told, at about \$40. It is a beautiful collection of engravings of the master's finest works, along with letter press descriptions. The Sunday School also presented Mrs. Smith with a beautifully designed Easter card and a bouquet. Mr. Smith made a brief reply. He thanked the congregation for its kindness, though it was only in keeping with the kindly way in which he had been treated ever since he had been appointed Assistant Minister in this important parish. The seventeen or eighteen months he had spent with them had been a very happy time. An excellent musical programme was well rendered, and reflected great credit on the choir to which all the singers belonged. The music was under the direction of Mr. J. W. F. Harrison, organist and choir-master. The Rev. Mr. Smith will be unable to assume the Rectorate at Sherbrooke until after Sunday, the 8th April, having to present the candidates for Confirmation to the Bishop on that day at Christ Church.

DIOCESE OF HURON.

THE Standing Committee of the Diocese met on Thursday, March 28. There was a large attendance of members. The Bishop formally announced his intention to resign at the next session of the Synod. He did so, he said, with sincere regret. He had a sincere regard and esteem for the clergy and laity of the Diocese, and in no Diocese had the Bishop received more hearty co-operation. For several years past he had been urged by friends in England to settle in the Old Country. Five years ago he had been offered a position as Bishop in England, and three years ago he had again been urged by the Bishop of Ripon and many leading clergy to accept such position. On his last visit the matter had been urged upon him again in a way he could not refuse. In no case had he sought for such preferment, and on the former occasions he felt that he could not then leave the work which he had inaugurated in this Diocese in educational and ecclesiastical matters. The Cathedral and the Western Universities were two objects very dear to him, and he would not cease to labor to advance the interests of these institutions to the full extent of his power. Another strong reason for his giving consent to the change was the state of Mrs. Hellmuth's health. She was not allowed by physicians to remain in Canada during the winter months, and in summer she was also obliged to go to the seaside. This was his strongest reason for yielding to

the request of the Bishop of Ripon, and the Queen having been pleased to give her assent and consent, he had now only to inform the Committee that he would place his resignation in the hands of the Secretaries on the 1st of July. The Synod will meet on the 19th of June, and a special Synod will be called for the election of a successor within six weeks from the 1st of July. The Synod would have his prayers that God would enable them to make choice of a fit person; and he would also beg that they would pray for him that strength might be given him to carry on his work in the interests of his own Diocese and the Diocese of Huron. The following resolutions were then put and carried by a unanimous standing vote, the Dean being in the chair:—

Moved by Rev. Rural Dean Ballard, of St. Thomas, seconded by A. C. Clark, Esq., of Sarnia, and carried unanimously by the Standing Committee—"Having been informed by His Lordship the Bishop of Huron that his connection with this Diocese is likely soon to be severed in view of his becoming Suffragan of the Diocese of Ripon, with the title of Bishop of Hull, Her Majesty having been pleased to give her assent to the same;

"Be it therefore resolved, That we, as the Standing Committee of the Synod of Huron, desire to put on record our high esteem for His Lordship as well as our deep regret in prospect of his departure from amongst us. We are assured that our Bishop would not entertain a proposition which would involve separation from his present Diocese, to which he has been wedded by labors most abundant during the best years of his life, and where he has achieved so large a measure of success, were it not that he has reasons sufficiently urgent to justify such an important step. We bow in submission to the will of an overruling Providence at this serious crisis of the history of the Diocese of Huron, praying that the Great Head of the Church will bless our dear Bishop in his new sphere of duty, crowning his latter days with joy and peace, and that He will guide in the selection of a successor equal so the occasion. In the administration of this Diocese for the past twelve years we have recognized the consecration of many of those elements which serve to constitute a good Bishop, and which have given our Bishop a wider than a colonial reputation. A ripe scholarship, great wisdom, enduring patience, unflagging energy, unstinted toil, large generosity—these have been unremittably laid under contribution for the glory of God and for the furtherance of His Church. With feelings of no feigned regret do we look forward to bidding good-bye to our Right Reverend Father in God—a regret, however, which is shared by gratitude and hope—with gratitude to God that with His blessing our Bishop leaves behind him a Diocese which is full of promise of even greater spiritual and financial prosperity than in the past; with hope that, though distant from it, the Diocese shall have the valuable advocacy of his lips and pen and that we may be permitted from time to time to give His Lordship a hearty welcome to the Synods of future years."

Moved by Rev. Canon Innes, seconded by His Honor Judge McMahon, and carried unanimously by a standing vote—"This Standing Committee has learned with pleasure that His Lordship's resignation is not to take place till after the meeting of the Diocesan Synod in June next, and would therefore appoint a sub-committee, consisting of the Very Rev. the Dean, Canons Mulholland and Hill, Rural Deans Ballard and Bland, Revs. W. Young and Gemley, Judge Kingsmill, Messrs. R. Bayly, and V. Cronyn, Skey, Grey, Imlach, Bell, A. C. Clark, A. H. Dymond, to draft an address to be presented to His Lordship at the meeting of the Synod, expressing our deep sense of the value of the services which His Lordship has conferred upon the Church and the Diocese during his connection of now over 20 years, and especially during his Episcopate, and to take such steps as may seem to them best to give in some substantial form a lasting testimonial of our love and appreciation."

The annual service and sermon in connection with the Church of England Institute was held in St. Paul's Church, London, on Wednesday even-

ing in Easter Week. The service was choral, and the Rev. E. M. Bland preached from Judges x. 10,—"Go and cry unto the gods which ye have chosen: let them deliver you in the time of tribulation." The sermon set forth the power of Christ's religion to console and support in all the changes and chances of this mortal life.

THE Rev. W. Henderson, of Blythe, has been appointed Incumbent of Forest.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*St. John's College.*—Work on the new building for St. John's College has already begun, and the fact that the College is thus entering on a new chapter makes the present a fitting occasion to review its history, and to give an account of the work it has done and is doing. For upwards of half a century, St. John's has been an educational centre of more or less importance. In the year 1820, the Rev. John West, the first clergyman of the Church of England in this part of the country, established a school here, which was continued and extended by his successor. Afterwards the management of it passed into the hands of the Rev. John Maccallum, M. A., of the University of Aberdeen. At Mr. Maccallum's death, Dr. Anderson, the first Bishop of Rupert's Land, who arrived from England just in time to attend Mr. Maccallum's funeral, undertook the charge of it. The present Bishop, on his arrival in 1865, was deeply impressed with the importance of making the headquarters of his immense diocese a strong educational centre. He appointed the present Bishop of Saskatchewan, Warden of the College, and Head Master of the College School. Since that time a great many changes have taken place. Bishop Machray assumed the Wardenship on Dr. McLean's resignation of it in 1872, and since that time it has been constantly adapted to the ever-changing circumstances of a young and growing country. It has been incorporated; certain endowments have been obtained for it; it is governed by statutes, which can only be changed by the joint action of the Bishops and the Synod of the Diocese of Rupert's Land; it is closely allied to St. John's Cathedral, and it has, in other respects, taken advantage of the Act of Parliament founding the University, under which the usual degrees in theology can be conferred.

St. John's is one of the three Colleges of the University of Manitoba, and there is in it a separate faculty of Theology, in connection with the Church of England. It has the power to grant degrees in Divinity, but only to those students who have passed the previous examinations of the University of Manitoba at least in classics and mathematics. There are two examinations for the ordinary B.D. degree. The first of these is open to all matriculated theological students of St. John's College who have passed the previous examination of the University of Manitoba in Latin, Greek and mathematics, and have been matriculated as theological students for at least one year of the College course, or two terms. The second examination is open to all such students who have passed the first examination after an interval of one year from passing such examination. The subjects of the first examination for May, 1882, were: *a.* Greek New Testament, one of the Gospels with Alford's notes and prolegomena, the Acts of the Apostles. *b.* Hebrew—Grammar and Genesis, Chapter I. *c.* Old Testament. *d.* Ecclesiastical History—first two centuries. *e.* Liturgy of the Church of England. *f.* The first Eighteen Articles. *g.* Westcott's Bible in the Church; Paley's Evidences and Horæ-Paulinæ; Wordsworth's Theophilus Anglicanus. The degree of B.D. may also be taken in honors. In this case there is a further examination for those candidates who have been declared to have passed for the ordinary B.D. degree.

Connected with the College is the College School, a preparatory institution, with a full staff

of teachers, a separate teacher being provided for each form. There are now between 70 and 80 pupils in attendance. It will be seen from what has been said that the institution provides for both secular and theological training, although the power to grant degrees is confined to the latter branch. Among the clergymen who have received their education here, are Rev. Canon Matheson; Rev. G. Cook, missionary at Touchwood Hills; Rev. G. Bruce, Fairford; Rev. G. McKay and Rev. Canon Flett, both stationed in the Saskatchewan district; Rev. A. G. Pinkham, of Headingly; Rev. A. G. Burman, Sioux missionary; Rev. F. W. Green, Stonewall; and Rev. A. L. Cheney, of Springfield.

For some time past it has been felt that the accommodation was insufficient for the growing wants of the College, and early this year the council adopted plans for the erection of the north wing of a new building. The site consists of four acres of ground on Main Street, nearly opposite the Cathedral. Work has already been commenced upon this wing, and it is expected to be finished this season. Accommodation will be furnished for about thirty resident students, as well as for the masters and professors. The contract price is \$46,500. The construction of the centre and remaining wings will not be proceeded with at present.

Officers.—Warden and Burwar—The Bishop of Rupert's Land. Secretary—The Dean of Rupert's Land. Dean—The Rev. Canon O'Meara. Steward—The Rev. Canon Matheson. Supt. of Observatory—The Bishop of Rupert's Land. Assistant—T. Warburton, Esq., B. A. The faculty of theology for theological degrees.

The Professors of Theology.—Additional examiner in homiletics and pastoral theology—Archdeacon Cowley. Additional examiner in ecclesiastical history and liturgiology—Archdeacon Pinkham. Additional examiner in systematic theology and evidences—Rev. R. Young. Additional examiner in Exegetical theology and Greek—Rev. O. Fortin. Additional examiner in Hebrew and Latin—Rev. Canon Matheson.

Lecturers.—The Very Rev. the Dean of Rupert's Land—Professor of Pastoral Theology. The Rev. Canon O'Meara—Professor of Systematic Theology. The Bishop of Rupert's Land—Professor of Liturgiology and Mathematics (temporarily). The Rev. R. Machray, B.A.—Assistant Prof. of Ecclesiastical History. The Rev. Canon Coombes, M.A.—Prof. of Music. The Rev. Canon Matheson—Prof. of Exegetical Theology. E. Hamber, Esq.—Lecturer in Music. The Rev. Canon O'Meara—Lecturer in Moral and Mental Philosophy. The Rev. Canon Coombes, M.A.—Lecturer in Hebrew. The Rev. O. Fortin—Lecturer in French. The Rev. A. L. Parker—Lecturer in English Literature, Classics, Mathematics and Natural Science.

The scholarships of the College are tenable by students of the College as well as the College School. Prizes in books are given to those students of the College who are first in the University previous and honor examinations, provided they are placed in the first class.

MEETING OF THE DEANERY OF SELKIRK.—This Deanery met in Christ Church School-House, Winnipeg, on the afternoon of the 29th March. There were present Rev. O. Fortin, Rural Dean, Rev. R. Hicks, Curate of Holy Trinity, Rev. E. S. W. Pentreath, Rector of Christ Church, Rev. A. Cowley, Rector of St. James', Rev. A. G. Pinkham, Rector of St. Augustine's, Headingly. As has been before pointed out the Deaneries in Manitoba have been formed to assist in the Administrative and Mission work of the Diocese, and are not simply clerical gatherings. Reports were read or verbally given from Stonewall, Headingly, Springfield, St. James and the city parishes. The Archdeacon of Manitoba was also present at the session. Rev. Mr. Pinkham reported the debt paid off at Headingly and a parsonage building. The congregations were good and there was a Sunday School of 25.

An interesting report was read from Rev. F. W. Greene, of Stonewall, containing valuable suggestions. The Archdeacon having reported some friction about the assessment in the Parish of Springfield since the appointment of Rev. W. L.

Cheney, and that a deputation was needed, Rev. E. S. W. Pentreath was appointed by the Rural Dean to visit Springfield and Plympton, and arrange matters. It was decided to hold a missionary service, with addresses, in Holy Trinity Church on the first evening of the Synod, the clergy to be asked to appear in surplices, and that the Metropolitan be requested to preside. This was the first attempt of this nature, and it is expected to be held annually the first night of the Synod. Rev. J. J. Morton, of Bertle, Rev. A. L. Fortin, of Portage la Prairie, Rev. W. Burman, of the Sioux Mission, and J. J. Brydges, Esq., were selected and will be asked to speak. It was agreed to support resolutions asking the Synod to establish an S. P. C. K. Depository, and defining the word "communicant" in the Synod Constitution to mean one who had communicated at least *three times* in the previous year.

The meetings were fixed on or about the first Thursdays in April, July, October and January, and to be held in the city, unless invitations were extended from the few missions outside. The invitation of the Rector of Headingly was accepted to meet there in July. Several other matters affecting the welfare of the parishes in the Deanery were discussed, and the members then adjourned to the house of the Rector of Christ Church, where they spent the evening sociably together.

PERSONAL.—The Bishop of Rupert's Land acknowledges with thanks the receipt of \$20 from "D.E.F., Nova Scotia," March 1. He was given it towards the completion of an effort here to raise what will make up £1,000 to meet £1,000 to be received in that case from England, to be invested as an addition to the capital of the Rupert's Land Mission Fund.

THE Bishop visited Brandon on Sunday, April 1st, and preached in St. Matthew's Church.

Paragraphic.

It is announced that Miss Edith Shove, M. B., London, has been appointed Medical Superintendent of the Female Staff at the General Post-office.

The annual liquor expenditure of the last ten years in Great Britain is estimated at £144,000,000, or about \$700,000,000.

New York State expended in 1882 for its public schools \$11,183,027, while New York city alone expended during the same period over \$60,000,000 for intoxicating liquors.

A work is about to be published in London giving new and accurate measurements of the Great Pyramids, and making no account of those measurements on which Professor Piazzi Smyth has founded his theories.

The Lenten missionary offerings of the Sunday schools of Pennsylvania during the last five years show a steady increase, and have reached the sum of \$17,886.91. An earnest appeal was put out in behalf of the offering of the Lent just closed.

The Rev. Dr. Elder, in a paper read recently before the New York Baptist Ministers' Meeting, stated that the number of Baptist ministers was only three-fifths of the number of Baptist Churches, and that more Baptist ministers die annually than are graduated from theological seminaries.

A painting of "St. Paul in Chains," by Murillo, which was placed in St. Peter's R. C. Cathedral, Cincinnati, many years ago, at a cost of \$25,000, has been ruined. The sexton, in trying to place a screen over it slipped from the scaffolding which he had erected and fell through the picture to the floor, fifteen feet below.

The Rev. Lindsay Parker, for the last three years pastor of the Sixty-first Street Methodist Episcopal Church, will preach his farewell sermon as a Methodist clergyman on Sunday evening next, and at the session of the New York East Conference, which will meet next week, the Rev. Mr. Parker will formally sever his connection with the Methodist Episcopal denomination. He has become convinced that he should join the Protestant Episcopal Church, and it is his intention to take Clerical Orders in that direction as soon as may be.

Notes of the Week.

We were led astray by the statement in an Ottawa paper that the Princess Louise was to return to Canada in Admiral Commeral's flagship in May. The British frigate "Tenedos," with the Princess on board, arrived at Newport, Rhode Island, on Saturday, and her Royal Highness was met by Major DeWinton, who escorted her to Boston, where the Marquis awaited her, and from whence they proceed at once to Ottawa. It is said that Parliament will adjourn about the 24th of May, and the Princess returns to participate in some festivities prior to the closing of the session. The American papers seem to be particularly impressed by the noble bearing of our Governor-General, of whom they speak in the most flattering terms. It is now said that Lord Lorne will succeed the Marquis of Ripon as Governor-General of India.

The Minister of Agriculture, in his annual report recently laid before Parliament, gives the following interesting statistics. Number of emigrants and passengers entering the Dominion in 1882:—Via St. Lawrence, 44,850; Suspension Bridge and inland points, 90,393; Maritime Province ports, including Halifax and St. John, direct, 13,426; British Columbia, 13,927; entered at Custom House, with settler's goods, 3,554. Total, 193,150. This is an increase of 76,000 over 1881. 112,458 settled in Canada, and 80,692 were passengers for the United States. The total value of settlers' effects entered in the Dominion was \$925,600 against \$437,000 the year before. The total number of persons who went into Manitoba and N. W. Territories was 70,532, or a total settlement of 58,751. The value in money and property ascertained as brought into Manitoba is estimated at ten million dollars. The export of cattle for 1881 was 45,535; for 1882, 35,738. Export of sheep for 1881 was 64,404; for 1882, 75,905. The total value of products of the Dominion for 1882 was \$299,740,000, an increase of 35 per cent over those of the previous year.

The trial of the first of the Irish conspirators and murderers has resulted in the conviction of Joe Brady of the murder of Lord Cavendish and Mr. Burke, and the sentence of death being passed upon him. The other prisoners are to be tried separately, and their trial will be proceeded with at once.

The dynamite fiends in Glasgow and London have been committed to trial, and it is reported that evidence is accumulating every day which proves that a deep-laid scheme was in progress to destroy life and property in the principal cities of the Kingdom. In the midst of all this plotting and murdering, it is refreshing to read the utterances of a Mr. Downey, an Irish lecturer, before the Land League of St. John, N. B., on Monday week, who said:—"Drive from your midst—as you would drive a leper—him who, under the guise of Irish Nationalism, would propose to ape the secret societies of the continent by the perpetration of foul deeds, which are entirely foreign to the Irish character, and who would, through their blatant atheism, deprive you of a God and of an immortal soul."

Archbishop Benson arrived in Canterbury on Wednesday afternoon, the 28th, and was received at the railway station by the municipal and ecclesiastical authorities and by a detachment of volunteers, who gave his Grace a full military salute. Outside the station was a troop of the Royal East Kent Yeomanry Cavalry, who escorted the Primate to the Guildhall. The whole line of route was thronged with spectators, who gave the Archbishop an enthusiastic reception. The main street was profusely decorated with flags and bunting. Outside the Guildhall another guard of honour, also composed of volunteers, was drawn up. Inside the hall the Mayor presented an address on behalf of the Corporation.

Speaking of his Grace's consecration on the next day, the 29th, *Church Bells* says:—"No one who was present at the striking ceremony which took place in Canterbury Cathedral on Thursday could have failed to notice not only the uniform quietness of the vast congregation, but the reverence

exhibited by those who were present, and who evidently realised that they were not only spectators but worshippers. The Archbishop happily recognized this feeling, the exhibition of which must have been as grateful as it will have been strengthening to his Grace, by departing from, or rather by adding to, the official programme, for when he passed through the choir gates into the nave after the service, he stayed at the top of the steps, and with evident emotion and solemnity gave his blessing to the congregation, who had, of course, only heard in the distance the benediction already pronounced in the choir. Those who witnessed the Primate's act and its reception by the worshippers will ever remember it as among the happiest episodes of a happy day."

By the death of Sir George Jessel, the Master of the Rolls, England has lost one of the ablest of her Judges, and the Jews the first and only member of their communion raised to the Judicial Bench of England. It is, however, fast ceasing to be looked upon as a novelty for Israelites to be given positions of influence and honor in the various departments of the State. Sir George Jessel was not only a lawyer of rare grasp and research, he had a very extended and accurate knowledge of other matters.

Some persons have taken the trouble to ascertain to what extent men renowned as athletes have distinguished themselves as scholars, and afterwards in the various professions they may have chosen. It is said that of the 485 men who have participated in the annual boat races between Oxford and Cambridge, between 1829 and 1881, 5 became bishops, 168 clergymen, 75 lawyers, 3 eminent jurists, 1 a head master of Eton, 1 a president of the Royal Society, and M. Waddington, ex-Premier of France. Without questioning the severe criticisms which Dr. McCosh has recently passed upon the modern American college mania for base ball and other games which are being carried to excess in more than one direction, the importance of a sound and vigorous constitution to sustain an active and energetic mind should not be overlooked, and everything that will develop this within reasonable limits may well be encouraged.

Speaking of the reforms which England proposes in Egypt and which our former Governor-General has been since the war assiduously perfecting, the *London Guardian* says: "Lord Dufferin has certainly a heroic task before him. For nearly 2,500 years—since the great victories of Nebuchadnezzar—Egypt inherits an almost unbroken tradition of servitude. Assyrian, Persian, Greek, Roman, Arab, Mameluke, and Turk—all the waves of the deep have swept over her. She has never had more than one short interval, and then as long ago as Cyrus the Persian, during which she could believe herself a nation. She has been, as the prophet Ezekiel told her, "a base," or "the basest of kingdoms." And now the invasion of armed hosts is followed by that of capitalists—the Jew by the Turk, the locust by the canker-worm, the ignorant tyranny of the conqueror by the hard gripe of the money-lender, less enraging, but perhaps, if left to itself, more benumbing to a prostrate population." It goes on to say, after pointing out that the French and other European powers do not see the necessity for any change in the condition of the country, "But the English Government appears to have decided that Egypt ought to be governed for the benefit of the Egyptians, and that, with a view to this benefit, the Egyptians may be made eventually capable of governing themselves." It then describes Lord Dufferin's plans, which seem to be modelled in some particulars after the pattern of the Constitution of this country, with which no one is more familiar than his Lordship. There is no doubt a great work before the British authorities, but Canadians will feel that notwithstanding the herculean task, in Lord Dufferin's hands successful results may be anticipated.

The *Ottawa Free Press* learns from very good authority that it is the intention of the Imperial Government to withdraw the garrison from Halifax, and hand over the Ordnance property and fortifications to the Dominion Government. The order to this effect, it says, will be issued the com-

ing Fall. While many will regret this severance of the military connection which Halifax has enjoyed for so long a time, it will be recognized by others as the outcome of a natural and reasonable determination on the part of the British Government to make the Dominion self-reliant, and in a great measure independent. At present we have no need for a standing army, and appearances seem altogether favorable to a lengthy and indefinite period of undisturbed peace.

The death is announced in India of Captain Carey, whose name attained such notoriety a few years ago in connection with the death of the Prince Imperial in Zululand. It will be remembered that in 1879 Captain Carey accompanied the Prince Imperial on the reconnoissance which proved fatal to the latter, and his conduct on that occasion underwent the scrutiny of a court-martial, the result of which was that his sword was returned to him. Captain Carey, who attained that rank in 1879, accompanied his regiment to India in 1880.

We note that a contemporary publishes and speaks in strong terms of commendation of Mr. Kirkus' sermons or lectures against Prohibition. It may be that good men do not all see alike in regard to this vexed question, but if solid facts are to win the day, all the arguments based upon sentimental notions of individual rights will weigh but little in contrast with the terrible extent and nature of the evils of intemperance. Mr. Kirkus speaks like one who knows but very little about the curse which all men now recognize as the greatest evil of our times. His objections on the score of the loss in revenue have been answered a thousand times, while his references to animal food, etc., are unworthy serious attention. The time has passed when even an able man can influence public opinion in opposition to the growing determination to banish what, looked at from any aspect, is admitted to be the greatest drawback to the comfort and happiness of millions of human beings. The public sale of strong drink must be stopped, and Prohibition would seem to be the only way to stop it. Therefore we believe a Prohibitory Liquor Law will eventually, and that before very long, be adopted by every civilized country. It needs only a knowledge of the positive evils and losses resulting from it to satisfy the most indifferent that the prosperity of a country is greatly retarded by the traffic. First, the direct injury to individuals and to their families, and to the community at large; and then the indirect injury in the waste of money and the destruction of grain and other articles of domestic use, which otherwise would go to develop legitimate trade and business, and add to the individual and aggregate wealth. Omitting any consideration of the first, which is almost beyond calculation, some idea of the losses entailed indirectly can be formed by the following statistics recently presented to the Dominion Parliament by the Minister of Customs: During the fifteen years from 1868 to 1882 there were 1,063,926,006 pounds of grain used in manufacture of spirits in Canada, 74,965 gallons of molasses, and 2201,029 pounds of sugar. The quantity of spirits manufactured was 54,993,866 gallons. In the manufacture of malt liquors 399,927,788 pounds of malt were used, 1,789,815 pounds of sugar, and the product was 128,495,494 gallons malt liquor.

The *Montreal Witness* sees in the reported better understanding between the Grand Trunk and the Canadian Pacific Railway Companies a probable amalgamation of interests and mischief to the future of Montreal. It says: "No words can exaggerate the mischief to the future of Montreal of an amalgamation between the two great railway systems on whose rivalry she has of late based high hopes of recovery ere long from the oppression of railway monopoly. . . . The only hope of a city on this continent is in being a competing point for railways, and for this Montreal was willing to sacrifice almost anything. She heard of the expenditure of twenty-five millions of money, much of it paid out of her own pockets, and bore it, for no expenditure could injure her so much as the lack of railway competition, and now, if she sees before her even the dim image of railway monopoly, it throws her into a dumb terror."

MR. CARRY'S LETTERS.

No. VII.

(To the Editor of the Mail).

Sir,—Many of your readers, I trust, will be satisfied that I have proved from Biblical and Ecclesiastical authorities the use of real wine in the Holy Sacrament, and therefore its lawfulness, and, for myself I will add, its obligation therein. Almost every day now shows the necessity of protesting against the startling innovations made by fanatic temperance men in this most sacred rite. A "profane and foolish" clergyman, as the Bishop of Peterboro' (Magee) justly calls him, has lately substituted Zoedone for wine. Surely in the very interests of the temperance movement, men of influence should come forward and disavow this irreligious madness. For example, the *Orillia Packet*, before quoted, says:—"The removal of the cup of devils from the Lord's Table is one of those things which the *Packet* has advocated from the first." This in a leading article, which ends with an invitation "to discuss the question fully in our columns." I, for one, would hold no parley with such blasphemers, but simply shun them. This intoxication of profane minds I think much worse than the bestiality of whiskey drunkenness, and threatening even more injurious consequences to society. Let me conclude this series of letters with some general observations, and an answer to "Liberty's" courteous letter. *In the third of the Apostolical canons, among the things forbidden to be offered on the altar is "sikera instead of wine," which shows that the offerers had no notion of the impropriety of Christians using an intoxicant; though the authorities of those early days justly enough restricted the offering to the wine from which was taken the sacramental element. The heretical Encratites, who were steadily condemned by the whole Church, rejected the use of wine in their sacramental rite, and substituted water, for which they were called Hydroparastatae and Aquarii. But this they need hardly have done if the wine were a sweet unintoxicating syrup. What temperance man would now refuse such? The most learned Suicer, a Swiss Presbyterian, in his *Thesaurus Ecclesiasticus*, thus describes them; "Under the pretext of temperance they refuse wine in this sacrament, and used water alone. They abstained from animal food, rejected marriage, because they thought it an invention of the devil, and kept themselves also from wine, deeming those who used it wicked and impious." St. Augustine says of the Aquarii: "They are so called because they offer water in the cup of the sacrament, not that which the whole Church offers." And it is really against the whole Church that our modern Encratites are declaiming. Cardinal Manning, an enthusiastic temperance man, rebutting the charge that they are reviving the old heresy, says: "God forbid! Every Catholic child knows that there is no sin or evil in them (grapes and wine), and that they can become mediums of sin only through our abuse of them." The Cardinal, too, could not possibly fall in with the latitude which "Liberty" suggests. It is part and parcel of the modern laxity, which, under a variety of plausible pretences, departs from ancient Christian usages. What right have we, under the plea of "observing the spirit," to innovate upon a positive institution, and in a point unaltered for eighteen centuries and more? So, as Dean Stanley says, "The Wesleyans in the Sandwich Islands celebrated the Eucharist with treacle instead of wine—there being no vines—and were opposed by the Quakers on principle. I owe this to the late Count Strelecki." And the London Missionary Society's people in Madagascar used water in the celebration. If the plea of "observing the spirit" be admitted, I do not see why we should object to the Unitarians, who are said to employ water only, or to some Unitarian congregations that were reported lately to have the elements placed before them on the table, but not to consume them. I would venture, even in a secular paper, to remind your readers that the Christian Church has ever recognized a "mystery" in this holy sacrament, and that the Incarnation has given a new meaning, and, in the Church, a new use, to material things. The Church of England, not, after all, such a despicable authority, teaches that "the Lord had

commanded bread and wine to be received." And as water with the divinely-prescribed words constitutes "form" in baptism, so are bread and wine the form in this. "Form" is not to be taken in its vulgar acceptation, but in its theological and philosophical signification of "essence or nature." "The form of a thing is the very thing itself," says Lord Bacon, or, as it is scholastically defined to the same effect, "Forma dat esse rei." The only synodical decision, it is said, ever come to on the subject was in Egypt, in the middle ages. Wine was forbidden by the Emir to be bought or sold, with a view to abolish the Christian sacrament. The Christians bruised raisins in water and used the expressed juice; but this and celebration with the unfermented juice of any fruits were at last condemned. The celebrated St. Thomas Aquinas in his *Summa* says expressly that grape juice has not the character of wine, and on that account cannot be used for the sacrament. But as "must" has the character of wine it may be used in case of necessity. The *Rituale Romanum* admits as valid the sacrament so consecrated, but says the matter is wholly unlawful, and the celebrant sins greatly. The long tradition of the Roman Church in such a matter may well count for a good deal against Encratites. As for the liquors sold as "unfermented wines," they contain little or nothing of the juice of the grape. The public analyst of Salford lately published a report on them, of which this is a summary:—"Three samples were made up of sugar, tartaric acid, salicylic acid, and colouring matter, including a considerable quantity of copper; of grape juice, pure or otherwise, not a trace was discernible. The select wine of the temperance fraternity" was simply a *vin ordinaire*, and of nine samples only one was what it purported to be, 'pure grape juice, entirely free from alcohol.'" Cardinal Manning, in the address in the Pro-Cathedral, above quoted says:—"Some centuries ago a Chinese emperor made a decree by which every vine throughout the whole country was destroyed, for the purposes of rendering the production of wine impossible." I don't know how true this is—but if it is true, I would just reply, look at the opium trade! and I would call the attention of zealous prohibitionists to such a result. Let temperance men give their strength to the wise aim of the Church of England Temperance Association as set forth in your paper lately—limiting licenses to the needs of a temperate people; and let them lay no unhallowed hands on the venerable sacrament of Christ, and then every good citizen and every good Christian will be heartily with them. In order to notice "R. H.'s queries I must trespass in one letter more on your great and true liberality. Yours, &c., JOHN CARRY.

*"Liberty" pleads for permission to employ fermented or unfermented grape juice, either being sufficient so long as the intention is properly directed.

Paragraphic.

The *Albany Law Journal* says:—"We insist that every avenue to hell, such as rumshops, shall be shut on Sunday. Keeping Sunday is not a mere Puritanic tradition, but is obedience to the law of God and of the physical well-being of mankind; and until this country determines to go to the devil, as France did a century ago, it will cling to its Sunday laws."

St. Mark's Church, Philadelphia, has a church property of the value of \$280,000 with no encumbrances. There were reported to the last Convention 870 communicants. Total receipts for the year, \$35,344.50. Besides the Sunday Schools, there are numerous parish agencies, such as the Workingmen's Club and Institute, Workingmen's Society, Parish Day School, Industrial School for Girls, Boys' Guild, Girls' Friendly Society, Employment Society, etc.

There are few who realize the amazing falsehoods respecting the Church which are current amongst certain classes of the people. At a recent meeting a Church Defence Lecturer was asked how much of the *seventy millions* of annual income the Church possessed was contributed by Churchmen? When the inquirer was told that all the tithe paid to the parochial clergy was much less than *three millions*, he refused to believe it!—*National Church.*

A Divorce Reform League has been formed in New England, and not an hour too soon. Its work at present will be devoted to investigation, publication of documents, addresses and public meetings. It is a general league, and Bishop B. H. Paddock is chairman of the executive committee.

From the *Army and Navy Gazette* we learn that the 87th Royal Irish Fusiliers have presented a very valuable and expensive chalice to the Rev. F. Collins, their chaplain, during the late campaign in Egypt, as a token of their affection, and as an expression of their admiration of his conduct at the storming of Tel-el-Kebir. The chalice, we understand, has been sent out to Egypt, where Mr. Collins is still stationed with the army of occupation. The Rev. F. Collins went through the trenches at Tel-el-Kebir in the midst of the men.

CHELSEA, MASS.—On Easter Even a most interesting service was held at St. Luke's Church, upon which occasion the Rector, Andrew Gray, baptized 23 children. Easter Day came to us with joys and blessings. The congregations were large, devout and attentive, and the services spiritual and hearty. There were *two* celebrations—one at 7 a. m., and the other at the 10.30 a. m. service. The numbers of communicants at each service was larger than usual. The floral adornment was almost exclusively about the altar, and was very fine. The chancel is now very beautiful. The Easter offerings at the morning service (including some pledges) amounted to \$220. The income of the Parish has doubled since Easter, 1880, and the congregations have more than doubled.

Baptisms.

RUGGLES.—At the Church of St. John, Bear River, parish of S. Clements, by Rev. Clarence W. McCully, Rector, on Easter Day, Sophia Ruggles, (Adult.)

PIT.—Born into the Kingdom of God, on Easter Eve, 24th March, 1883, in St. Paul's Church, Mansonville, P. Q., Evelyn Louise Alice; born on 20th Jan., 1883. Parents—W. Ross Brown Pit and Alice S. H. Burgess, his wife. God-parents—C. T. Ballard, Esq., Mrs. Louise Gibb, Comor; Mrs. F. Clayton, Bolton Centre.

MCKAY.—Born into the Kingdom of God, on Easter Even, 24th March, 1883, in St. Paul's Church, Mansonville, P. Q., Catherine Maud, daughter of Mr. F. McKay and Elizabeth Holly, his wife; and born into the world on 11th January, 1883.

Marriages.

COOLEN—SMITH.—At St. Luke's Church, Hubbard's Cove, by the Rev. the Rector, Timothy R. Coolen to Serina A. Smith, both of Foxpoint, Lunenburg County.

JOURNEY—MOORE.—On the 28th March, at the Church of St. Thomas, Weymouth Bridge, by the Rev. P. J. Fillet, A. B., Rector, Mr. John Journey to Miss Eliza Anne Moore.

MCDONALD—TEABO.—By the same clergyman, at Weymouth Falls Road, on the 5th inst., Mr. George Norman McDonald to Miss Catherine E. Teabo.

LESLIE—KUHN.—In Christ Church, Winnipeg, April 5th, by the Most Rev. Robert Machray, D.D., LL.D., Lord Bishop of Rupert's Land and Metropolitan, assisted by the Rev. Canon Matheson, of St. John's College, and the Rev. Edwyn S. W. Pentreath, Rector of Christ Church, the Rev. Henry Thurtell Leslie, B.A., "Chaplain-Grove Missionary" among the Immigrants, to Bessie Hawthorne, only daughter of Peter J. Kuhn, Esq., of Winnipeg, late of Halifax.

HALLET—COX.—At St. John's Church, Truro, N.S., on the 3rd inst., by the Rev. J. A. Kaulback, M.A., Vicar of the Parish, assisted by the father of the bride, William C. Hallett, Esq., of Truro, to Emma Florence, second daughter of the Rev. J. C. Cox, B.A., Rector of Lower Stewiacke, N.S.

KNAPP—OULTON.—At the residence of the bride's father at the Point, Westmorland, on the 4th inst., by Rev. Donald Bliss, Rector of Westmorland, Ada, youngest daughter of Thomas E. Oulton, Esq., to Thomas Knapp, Esq., merchant of Sackville.

CHURCH—MILLER.—By Rev. G. W. Dodwell, Edward Church, Esq., of Falmouth, to Blanche S. youngest daughter of the late William Miller, Esq., of Aylesford.

LOCKHART—MCCARDY.—At Parrsboro', March 28th, by the Rev. Charles Bowman, D.D., Edward Coleman Lockhart to Jane McCurdy, both of St. Martins, N. B., and lately residing at Eatonville, N.S.

Deaths.

HEIGHTON.—At River John, March 24, in communion with the Anglican Branch of the Church Catholic, Elizabeth, widow of the late George Heighton, in her 83rd year.

WILLIAMS.—Entered into rest, after a very lingering and painful illness, George Williams, aged 22 years. Was buried at Annapolis by Rev. John Partridge. His end was peace.

RITCHIE.—At Saw Mill Creek, on Tuesday, March 27th, after a short illness, Edward Ritchie, aged 38 years. Was interred at the Cemetery Maschelle.

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Halifax, N. S.

The Editor may be found between the hours of 9 a.m. and 1 p.m.,
and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs),
directly over the Church of England Institute.

The Associate Editor can be found daily between 9 A.M. and 12, at
the Branch Office, 515½ Main Street, Winnipeg, opposite City Hall.

LAY WORKERS.

WHETHER our leaders recognize it or not, the fact is patent to others and is being commented upon by those who wish us well without the communion of the Church, that we have not utilized our Laity as we might and should have done, and as the Roman and Protestant Bodies around us are doing. For some reason or other not clear to ordinary minds in too many cases when a layman in past years has wished to work he has had to go outside the Church, not because there was no work within for him to do, or that Lay work was not allowable, but simply and solely because those in authority had no ways provided to enlist his energies and zeal. It is a sad and lamentable fact that many an earnest and well disposed young man has been driven in this way into the folds of Dissent, and has become a leading worker in extending another system, when his heart first learned to love his Saviour in the Church of his Baptism, and his life would willingly have been devoted to her advancement had he met with encouragement and direction.

Thank God the state of things which led to so many losses is to some extent altered, and in England certainly, and to a large extent in the United States, the Laity are being made of great use in teaching and preaching the truths of the Church, and in multiplying the means for the conversion of the world.

But how is it in Canada? We fear that but little has yet been done in the direction named, although matters are not as bad as they once were. But why should not men and women who feel how much the Dear Jesus has done for them and who are longing to tell others of His love and mercy, be directed and encouraged to take an active part in winning souls to God? Sunday School work is very good as far as it goes, but there ought to be much more work in a Parish than the Sunday School. Why should not one or more Mission Rooms or Chapels exist in every Parish in charge of well instructed and wise Laymen and women who shall carry the Gospel to those living at a distance from the Church, or in cities to the poor and outcast who cannot be brought to the cushioned Church with its over-dressed congregation, where poverty seems to have no place?

Why could not brotherhoods and sisterhoods be formed to systematically visit every family in a parish, so that Church families may be known, children brought to Baptism, the aged and sick looked after, personal appeals made to the un-

godly and careless, and a lively interest taken in the social and spiritual condition of all? All this ought to be done; the Church is not doing her duty until such efforts are being put forth; and to the Laity alone can we look for its successful realization. "The position and work of the Laity" was the subject to which the last American Church Congress devoted a day's discussion, and among the papers read we find one by a leading New York Rector, from which we extract the following: "If there ever was a Church which seemed designed to be a layman's Church, and not a clergyman's Church, it is ours. All the more, then, as we value the principle of our Church's life, we need to recognize the fact that while other Christian bodies have their deacons and elders, and Rome has her minor orders, we have no recognized position for the laity's influence in the ordinary conduct of the Church. What is considered valuable in legislation surely has equal value and should find due recognition in the daily influence and existence of our Church as God's means for bringing to men and women the bread of life. Over and over again in our Church papers we read of exhortation to some congregation that they should hold up the hands of their new minister. As we go back and recall the scene on the edge of the wilderness, when Israel was starting forth on its great work, we find that it was the priestly Aaron who upheld the hands of Moses, the commander of the Lord's people, while the soldier Joshua fought the fight to victory in the valley below. May not the scene, then, have at least an equal force of command to the clergy to uphold the hands of the men and women who make up the present generation—to see that none of their powers are allowed to fail of their proper use, through mistaken restrictions or unwise subordinations, and to recognize that the real battle of the times is that in which the church of men and women are engaged, and for which they need to be religiously strong as well as religiously led?"

We are not making headway in Canada because we are not using what have been recognized elsewhere as the best and only means of making our Church known and beloved. While in other lands these things are adopted with us they are talked about year after year, and nothing is being done. When, we may well ask, will those in authority lead a movement which is so needed in Canada to give us a status which we do not now enjoy? May something be done before it be too late.

"DEARLY BELOVED BRETHEREN."

DR. MORGAN DIX, the scholarly Rector of Trinity Church, New York, objects to the Address to the people in the Morning and Evening Prayer being used at every service. He thinks leave should be given to omit it altogether—"certainly on Great Feasts, and when Daily Service is held." He says "I never felt that I had the right to leave it out; and so in former years, when it was my duty to read Daily Service, year after year, I went deliberately through it, seven hundred and thirty times per annum, until, like Job, I was ready to cry, 'My soul is weary of my life'" He says, further, "Is there not something positively crushing, in being compelled still to reiterate the interminable form, on such days as Christmas, or Ascension? When the heart is overflowing with joy and exultation, and the lips are fain to burst into some enthusiastic salutation of the Lord, it overcomes one like a *douche* of icewater, to hear the usual, the inevitable, 'Dearly Beloved Brethren,' with the

'Manifold Sins and Wickedness,' and the 'al, though,' and the 'chiefly so,' and the 'wherefore,' till one loathes the name of Bucer, by whom this was fastened on us."

The Church of England in her shortened services, which the Canadian Church has adopted, makes it optional with the officiating minister whether to use or omit the Address when two full services have been held on the same day; or in those churches where Daily Prayer is said its omission is allowed. We, therefore, in Canada have not the grievance which Dr. Dix so feelingly depicts. Apart from that, however, it may be due to an old-fashioned conservatism, but we cannot attach the weight to Dr. Dix's criticism which, from his numerous able writings, and especially his well-known researches in Liturgiology, we might be expected to do. Now what are the Doctor's objections? Let us look at them. First, that it is in the Service for every Morning and Evening throughout the year. But really is this objection of any value? To be so it must be shown that the Address is out of harmony with its surroundings. This is the point of Dr. Dix's criticism, That "on such days as Christmas or Ascension, when the heart is overflowing with joy and exultation, and the lips are fain to burst into some enthusiastic salutation of the Lord, it overcomes one like a *douche* of ice-water." But would the Doctor also remove the "General Confession?" Does he mean that the occasions referred to are not the time to think of sins, and of confessing them publicly to God? And would he omit the Absolution which follows? If this be his view, is it not a departing from an ancient practice of the Church? Basil thus describes the commencement of worship in his day, A. D. 370: "Very early in the morning—even while it is still night—our people resort to the house of prayer, where they confess unto God their sins with groans and sorrow and tears of anguish; and, lastly, rise from their prayers and betake themselves to Psalmody."

We know Dr. Dix would wish to see a return to the First Prayer Book of Edward VI., and we doubt not his predilections in that direction have very largely warped his judgment in this whole matter, but it will be difficult, we think, for him to show any adequate cause why this practice which Basil refers to, and which our present Book has adopted, should be discontinued.

Canon Barry, in his admirable little work, the "Teachers' Prayer Book," which has been endorsed by many Bishops, and highly reviewed by all the periodicals of the Church, has this in his Analysis of the Morning and Evening Services. We print more than we actually deem necessary for our purpose in order to show that the arrangement was far from haphazard or even sentimental.

After speaking of the numerous Service Books in use in England, he says—the italics are ours:—"Out of these materials the compilers of the Prayer Book framed Services which have a thorough coherency and completeness of idea, and a singular adaptation to the true order of spiritual devotion. First, it will be noticed that the Service recognizes distinctly what may be called God's PART and MAN'S PART in the Communion of worship. As now ordered, it opens with the message of God to His people, calling for penitence and promising forgiveness, which is met by the response of Confession. Next comes the pronouncement of pardon in God's Name, which naturally awakens in the pardoned soul the outburst of Praise and Thanksgiving in Lord's Prayer, Psalms, and Canticles. Before this dies away, the Voice of God speaks

again in the Lessons from His Word; and His revelation is accepted by the response of faith in the Creed. Lastly, in the sense of His Grace and the knowledge of His will, we turn to Prayer for ourselves and for others, and end with commendation of all to His blessing. The minister is now the spokesman of God to the people, now the representative of the people to God; and through the mediation of Christ, Heaven and Earth, God and Man, are realized as having communion with each other. Next, take man's part only, we observe the care with which, as the Opening Exhortation shows, the WHOLE COMPLEX IDEA OF WORSHIP IS GRASPED. After the preparation of Confession and Absolution, follows, first, that element of worship which is highest, purest, most unselfish, and therefore most like the worship of Heaven—the element of PRAISE and THANKSGIVING, delighting in God's Glory and His Goodness. To this succeeds the more serious and thoughtful attitude of the soul, listening to the Voice of God in His Word, and gladly and reverently answering in CONFESSIO OF FAITH. Lastly; the consciousness of His Glory and the righteousness of His Will, and the contrast of these with our own weakness and sinfulness stir the desire of PRAYER, which belongs to our condition of imperfection and progress, and is, indeed, a fellow-working with God, according to His Will, for our salvation. In this we may trace, not only the fulness, but the right spiritual order of all the elements of Christian worship."

Here we have made plain how the continuity, aye more, how the idea which suggests worship, is displayed in its completeness in the varied parts which comprise our Order for Morning and Evening Prayer.

But looking at the Address itself what could be more fitting at the very beginning of public worship than the calling upon the worshippers to recognize the important fact that as sinners we come before God, and that coming with a sense of our sins alone, and acknowledging them in humbleness and contriteness of heart, we shall find pardon and forgiveness? How prone man is to forget his sinfulness, and to claim as a right that which comes to him only as the purchased Gift which Christ's Own Blood secured. If we fall down on our knees ten thousand times a day, ten thousand times should we acknowledge our sins and ourselves to be sinners, and only in such a spirit, with the words upon our lips, may we hope to obtain the forgiveness of our sins promised us in the Gospel of our Blessed Lord and Saviour. It is only by coming to God as sinners, humbly confessing our sins in His sight, seeking pardon and forgiveness through His Infinite Mercy and Love, that we can enter with that "Joy and exultation" into "Some enthusiastic salutation of the Lord," and the Church has with wonderful aptitude so arranged all the parts of the Service, as Canon Barry so well points out, that each is in unison with the varied emotions of the heart and soul which they in turn call forth.

THE ROYAL SUPREMACY.

THE desire to injure the Church and bring her into disrepute has often led persons possessed of the spirit evinced too frequently by the Liberation Society of England to misrepresent what is the nature of the Royal Supremacy. Little natures on this side the water take delight in reproducing such utterances, and would have it supposed that we have substituted our Queen for our God, when in fact the liberty and freedom of the Church in all

things spiritual is not one jot or tittle less than that enjoyed by all other Christian bodies.

The *Church Times* well explains the Royal Supremacy thus:—"Truly interpreted, it means no more than this, that clerical persons are equally subjects of the State in their civil character as seculars, and cannot claim withdrawal from the cognizance of the civil tribunals for civil causes or offences on the ground of their ecclesiastical character; and further, that ecclesiastical courts, so far as they undertake to inflict penalties which carry with them any temporal inconvenience to the accused, require the sanction of the State to give validity to the temporal part of such sentence. This gets rid of all the absurd objections of Romanists and Dissenters against the terms "Royal Supremacy" and "Head of the Church." Rome would exclude clerics from sentence of civil courts for crimes, and she would decide spiritual questions at Rome, and not in the spiritual courts of each kingdom. Money drew causes to Rome, and she would have clerics solely her subjects and not those of their temporal rulers. Before the Reformation our kings and parliaments continually enacted laws against these Papal interferences. But the Reformation swept them away utterly. Every cause must now end within the realm, and clerics and laymen alike must answer for moral offences in the same civil courts. Romanists and Dissenters in England are subject equally with the Church's clergy to the operation of the laws of the realm."

RELIGIOUS EXCITEMENTS.

WHILE not denying the necessity for special appeals at times to the feelings of the irreligious, and for seasons of special revival and awakening within the Church, we yet must be most careful to guard against the dangerous tendency of certain persons and organizations to substitute feeling and excitement for a living and steadfast faith in Jesus Christ.

The Bishop of Manchester, preaching recently at St. Mary's, Haughton Green, referred to the excitement attending the efforts of the Salvation and Blue Ribbon Armies. He looked into his Bible, he said, and saw there that the Spirit of Christ was always calm and tranquil. Men in the present day were too often looking for the revelation of the will of God in the wind, the earthquake or the fire, and never dreaming to find it in the "still small voice." They were told that the Kingdom of God was in the street, on the house top and in the secret chamber, but he would ask all to make sure that their hearts were filled with the love of Christ. It was well enough to have missions and excitement; but when the hurly-burly was over, and when this excitement had passed away and they returned to the ordinary duties of life, did we feel weaker or stronger to do the duties of the station in which God had placed us, and in doing which our characters were made? The Bishop went on to urge his hearers not to trust to excitement, but to examine closely their spiritual condition and read their own hearts.

Correspondence.

FREE SEATS AND PEW RENTS.

A WORD FOR THE LATTER.

[To the Editor of the Church Guardian.]

SIR,—A great deal has been said and written for some time past in laudation of free seats. Will you allow one, who has hitherto been a strong

advocate for free seats, to say a few words on the other side of the question.

In all the churches of which I have at any time had charge the seats have been free, and the support of the clergyman and all other necessary expenses of the church have had to depend on what has been styled by courtesy the "voluntary system." Surely it's more appropriate title would be the "involuntary system, considering the great difficulty which Churchwardens find in raising the requisite funds.

Let me premise that I grant that the liberal and conscientious Churchman will always pay, no matter what system is adopted; and if our congregations were entirely composed of such perfect characters the offertory, pure and simple, would, as a matter of course, be universally adopted. This will doubtless be the rule in the Millennium. But as things are constituted at present we cannot in this business matter—for a business matter it is—be governed by purely Utopian ideas. The problem to be solved is, What is to be done with those who will not contribute "voluntarily"—who get all they can out of the clergyman and the church and give little or nothing in return?

Again; I fully admit that in large cities where there are many poor and many non-Church-goers free seats may be necessary as the only practicable way to get at the masses. Let it, therefore, be understood that in the following remarks I have in view the ordinary, average Church congregation, such as those of the villages, smaller towns and rural places; and with regard to these I submit the following proposition in favor of the system of pew rents:—

1. A church cannot possibly be kept up without an expenditure of money. The clergyman must be paid somehow; fire, light, &c., must be procured and must be paid for.

2. This expenditure must be met by some person or persons.

3. The just and equitable way is for all those who avail themselves of the services of the Church to pay their due proportion of this expenditure.

4. Under the "voluntary" system the willing and conscientious members pay more than their share, and the unwilling ones escape their just debts.

5. These unwilling ones are often those who require most attention from the clergyman, occupy principal seats in church, vote at vestries, and so by their votes dispose of the contributions of others, and dictate to those to whom they are indebted for having any services at all.

6. Such conduct is highly immoral and dishonest.

7. The free seat system encourages, or at least condones, this dishonesty. The man who makes use of the clergyman and of the Church services, and yet pays little or nothing, is *defrauding*; and yet his standing in the church is as good as if he paid his due share.

8. The free seat system puts things in a false light. It talks of "giving." Now, "giving" is a matter of option; "paying" is a matter of obligation. Those who contribute their due share to the maintenance of the Church are not "giving" at all; they are simply paying what they ought to pay; and yet the Churchwardens of a free-seat church have to run around to the members, subscription list in hand, begging them, with every artifice of persuasion, to "give" something to their minister. As well talk of "giving" to their school-teacher when they pay the school tax, or of "giving" to their store-keeper or physician when they pay their bills.

9. The pew rent system puts things in a true light. The man or the family who occupy so much room in a church Sunday after Sunday simply "pay" for that privilege—as they ought. It is no "charity" thing; it is no work of supererogation; it is simply an act of honesty; they get the *quid pro quo*.

10. In this country in the vast majority of parishes, that is, the number of absolutely poor is infinitesimally small. To such these remarks are, of course, not intended to apply. The clergyman, like the physician, will gladly, for Charity's sake, give his services *gratis* to those who are unable to pay.

11. In the great majority of cases the providing

seats for strangers is a mere trifle, and need not be taken into account. The vast majority of our clergy see before them the same faces Sunday after Sunday, and casual visitors from other denominations or stray sojourners in the villages, if they wish to attend church for a Sunday or so, will always be accommodated.

12. In a pew-rental church every one has his proper place, and this is a great advantage—an advantage to the clergyman; he knows where to look for individual members of his congregation. It gives the Church that appearance of staidness and permanence which is in keeping with her character. It is an advantage to the worshippers. We are all creatures of habit. If I were a layman I should not care to be tossed about from pillar to post. I should feel far more at home worshipping with my family Sunday after Sunday in the accustomed place.

13. Even if it were deemed advisable that people should constantly shift about, and weekly assume these kaleidoscopic aspects, it will never be done. The force of habit is too strong. People will sit in the accustomed places if possible, and they do so even in "free" churches, only there they acquire the right by "squatting" and not by paying for it.

14. The evil of pew rents is that people obtain the "chief seats in the synagogues" by paying for them. The evil of the "free" system is that they obtain those chief seats *without* paying for them.

15. The pew rent system teaches all such "mean" people to act honestly, by bringing them "up to time," and thus it discharges an important moral function.

Yours,

L.

Family Department.

"THE MASTER IS ON BOARD."

Near nineteen hundred years ago
A little ship did sail
Across the sea of Galilee;
With light and pleasant gale.

The Master and twelve seamen brave
Were all on board that night;
The sea was calm, the sky was clear,
It was a pleasant sight.

For "Gadara" this ship was bound,
Obedient to His word;
They were all happy now because
Their Master was on board.

But suddenly a storm arose,
And waves did o'er them sweep;
The water flowed into the ship—
Their Master lay asleep.

These men, although well trained at sea,
Yet now were sore afraid;
And to their Master they did go,
And unto Him they said:

"Lord, save us, or we perish all,
The ship does quickly fill."
He first reproached their want of faith,
And then said, "Peace, be still!"

The winds did cease, the sea was calm.
His servants then did say:
"What manner of a Man is this,
The winds do Him obey?"

These men need not have been afraid,
Though on the raging deep;
For He that keepeth Israel
Doth slumber not, nor sleep.

The ship's an emblem of the Church,
Which He on earth does guide;
The waves of schism may assail
And form on every side,

But He will still protect His Church,
As promised in His Word;
The wicked one shall not prevail—
The Master is on board.

To us a lesson this should be,
While on the sea of life—
When we are tossed by worldly waves,
By selfishness or strife,

Then let us to the Master go,
As these men did before;
May He subdue our stormy hearts,
And lead us safe on shore.

—J. G. R., Rothwell's Corners.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

Some weeks went by, in which the happy familiarity of daily intercourse brought brother and sister nearer to each other, and Sybil learned more and more of her brother's character while he described to herself and his mother the life he had led since they had parted. Upon his college life he touched but rarely, and of Longmoor mention was seldom made between them. The name of John Carruthers Percy had never uttered since his arrival, and Sybil, as time went on, began to feel a strong desire to remove the bitterness of feeling which seemed so foreign to Percy's nature, and which, she thought, could alone account for his persistent silence. But it was in truth not so much bitterness towards John as a sense of having, thro' his own folly and weakness, merited what had then befallen him which kept Percy silent; a sense, too, of his own injustice towards a friend who, in his deepest need, had shown himself so true and generous a helper, and who, Percy knew in his heart of hearts, would have made any sacrifice for him short of his sense of right. The debt which he had never been able to defray was a secret burden to Percy, and the hope of now being able to repay John at least his money obligation was one of the brightest features in his changed circumstances.

One glorious evening, when Percy had already been at Nice for three or four weeks, the brother and sister found themselves, after a long ramble, in one of the exquisite little bays with which the coast between Nice and Villafranca is indented. The crimson and gold of the sunset was reflected by the glassy water, or rather seemed to have colored it to its depths, while in the shadow of the rocks wondrous shades of green and opal charmed the eye. The faint whisper of the waves as they lapped the tiny pebbles of the beach made the sweetest music and the only sound which broke the dream-like stillness.

"Can anything in the world be more lovely!" exclaimed Sybil, while even as she spoke a fishing boat with its snowy, wing-like sail came slowly into sight, adding one more beauty to the scene.

"Nothing that I have met in my travels can surpass it," said Percy, as they seated themselves upon a fragment of rock close to the water, "I have seen what might be called more sublime scenery, but none that more fully satisfies one's sense of the beautiful."

"And yet," said Sybil, after they had sat silent for a little while—"and yet, lovely as it is, it cannot make up to me for dear Longmoor."

A little shadow crossed Percy's face at this sudden mention of the once familiar name.

"Ah, poor, old Longmoor," he said, half carelessly, and bending forward gathered some of the shining pebbles and threw them one by one into the water. "Percy." "Sybil." "I do so long to talk to you about it sometimes, it seems almost as though there were a shadow between us, while I cannot speak freely to you of what is in my heart."

Percy was so taken by surprise that for the moment he could make no reply.

"You can imagine, Sybil, that Longmoor is not one of the topics which I should be apt to choose, although I am not without attachment for our old home, but I certainly don't want to be any restraint upon you. I know it is very dear to you."

"It is not Longmoor only," said Sybil, falteringly, "but it is those with whom our whole lives were associated—Nellie and John Carruthers. It is a pain to me, dear Percy, that you should have any bitterness of feeling against John. It is not that I have any thought of our intimacy being renewed—that cannot be—but I do want to feel that my brother, whom I love so well, is not unjust to one who, though he may have given us all deep pain, is, I believe, from my very heart our friend."

Percy made no reply, but Sybil having made the plunge, found it easier to proceed than to be silent.

"Only think, Percy, how true a friend he always showed himself; think how he loved papa, and how papa loved and trusted him. I want you, for Nellie's sake, for my sake, Percy, not to think hardly of him—to forgive him for what he must have done with pain and grief to himself."

"I don't think, Sybil, that my not speaking of John Carruthers warrants you in supposing that I bear him any ill will, but since it will add to your happiness I can give you the assurance that I do not; more than that, I believe him anxious to serve me, though I am bound to say that he would be the last man to whom I would wish to put myself under any further obligations."

More than this, Percy could not bring himself to say; he could not degrade himself in his sister's eyes by telling her how very heavy were the obligations under which John had already placed him. Sybil, too, could say nothing further; a vague feeling of disappointment chilled her, and she sat gazing out to sea-ward until the bright tints had faded from the water.

Neither of them were sorry when a party of fishermen came round the edge of the little bay, drawing their boat through the shallows. Their shrill, yet not unmelodious voices, broke the silence, while their vehement gesticulations as they made preparations for their departure, transformed the scene from deepest peace to one of business and hurry.

"Mother will be on the look out for us," said Sybil, when they had watched the fishers for a while, and they turned their faces homeward.

Had not Stephen Ray in his last letter to Sybil spoken so freely of John Carruthers, she would probably have lacked courage to make her appeal to Percy; as it was that letter seemed suddenly to have drawn him near her, to have bridged over a gulf which had separated his life from hers, and though, as she said to Percy, she had no thought of a renewal of their intimacy—no thought that they should meet again, yet a feeling akin to tender pity had been stirred within her, and it seemed to her fond woman's heart as though she must champion him. She had not much hope of penetrating her mother's gentle, disclaiming coldness, but Percy, her own warm-hearted, generous Percy, surely she might awaken in him a feeling of compunction for his want of forgiveness. But with Percy there was something to be overcome, the existence of which she did not suspect, and she was surprised as well as disappointed at her own failure.

"You will have the opportunity of seeing and thanking my patron yourself, mother," said Percy one morning, entering the room where Mrs. Barrington was sitting engaged in correspondence which had acquired a new charm since she could write of Percy's changed prospects. "Lord Northburn will be at Nice in a day or two. I have had a telegram from him from Cete. He may wish me to return to London with him, in which case I shall come back for you when you are ready to leave."

Mrs. Barrington was naturally delighted and a little perturbed at the thought of meeting the great man who had shown himself so true a friend to Percy, and Sybil was scarcely less interested; the latter had not chanced to hear whence Percy had received the telegram, or the thought of John Carruthers and his sister might have had a disturbing influence upon her pleasure.

To be continued.

THOUGHTS FOR FOURTH SUNDAY AFTER EASTER.

"Every good gift, and every perfect gift is from above."

To forget the giver in the gift seems indeed a poor return for benefits received, even from an earthly benefactor, but to enjoy, as we do every day and hour of our lives, the innumerable blessings bestowed upon us by our Father in Heaven, by Him in Whom we live and move and have our being, and yet to be forgetful of their source, is an ingratitude to make the angels weep. "Every good gift, and every perfect gift is from above." He Who so loved us, fallen as we were from the likeness in which we had been made, that He gave His own Son to be the price of our redemption,

with that greatest gift of all, freely gives us all things.

"New every morning is the love
Our wakening and uprising prove."

"His compassions fail not, but are new every hour," while beyond *this life, opening out in a glorious and wondrous prospect*, is the life to come, with its infinitely higher joys, its infinitely clearer knowledge, its measureless and perfect love which shall satisfy a thousand fold every craving of our souls for happiness. And are our hearts so cold and dead that the thought of all this cannot move them to cry with trembling gratitude: "Abba, Father! what is man that Thou art mindful of Him!" what am I that Thou shouldst bestow upon me such mercies here, such hopes of Heaven—that Thou shouldst have made me a member of the Body of Thy Son? O for grace to remember the greatness of the debt we owe Thee! Even our gratitude must be Thy gift, for of ourselves we can do nothing. It must be the voice of the Holy Spirit speaking within us of the love of God which can alone arouse us from our self-love, our thanklessness, our absorption in the good gifts of this earthly life to the exclusion of the giver and the greater Good.

And how are we to prove our gratitude? What return shall we make to Him for all His benefits? After speaking of the infinite love and mercy of God, what says the Apostle? "Wherefore, my beloved brethren, let every man be swift to hear, slow to wrath; for the wrath of man worketh not the righteousness of God." What a small return! yet the only one that we can make to Him Who created us, to Him Who redeemed us, to Him Who sanctifies us—the only return for gifts so great that we cannot hope while in the flesh to fully realize them—is obedience to His Holy Will; this is the one way by which we can hope to be well-pleasing in our Father's sight—to do justly, to love mercy, and to walk humbly with our God.

THINGS EASY AND NOT EASY.

It is the easiest thing in the world to find fault. It is easy to say that nobody is honest. It is easy to say the Church is to blame for it. It is easy to say that the Church would be all right if the minister would preach and do as he ought. But it isn't easy to look on the best side, to see that there are hundreds of faithful preachers, thousands of honest, sincere men and women, countless acts of justice, charity, and humanity, which outweigh all the grumbling of all the grumblers. Let us be fair and cheerful. The world is not all wrong. Everybody isn't a rascal. Our neighbors are not trying to cheat us. The Church is doing good work for the world, and even the growlers are not half as disagreeable as they seem.

A CURIOUS COMBAT.

A traveller in South America witnessed not long since a singular combat. He was musing one morning, with his eyes on the ground, when he noticed a caterpillar crawling along at a rapid pace. Pursuing him was a host of small ants. Being quicker in their movements, the ants would catch up with the caterpillar, and one would mount his back and bite him. Pausing, the caterpillar would turn his head and bite and kill his tormenter. After

slaughtering a dozen or more of his persecutors, the caterpillar showed signs of fatigue. The ants made a combined attack. Betaking himself to a stalk of grass, the caterpillar climbed up tail first followed by the ants. As one approached, he seized it in his jaws and threw it off the stalk. The ants, seeing that the caterpillar had too strong a position for them to overcome, resorted to strategy. They began sawing through the grass. In a few minutes the stalk fell, and hundreds of ants pounced upon the caterpillar. He was killed at once, and the victors marched off in triumph, leaving the foe's body on the field.—*Chimes.*

CARRYING LADDERS.

When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of the ladder against a window. Instead of scolding me, my father made me stop, and said very quietly, "Look here, my son, there is one thing I wish you to remember; that is, every ladder has two ends." I never have forgotten it, though many years have passed. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits, I think he only sees one end of the ladder, the one pointed toward pleasure, and that he does not know that the other is wounding his parents' hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing modesty and friendship as she goes along thoughtlessly among the crowd. Ah! yes; every ladder has two ends, and it is a thing to be remembered in more ways than one.

It is not enough to say my heart is right but my hand went aside. Prudentius saith that Peter wept so bitterly because he did not confess Christ openly when he loved secretly. A right heart alone will not do it; or rather the heart is not right when the hand is wrong.

BOOK NOTICES.

PRAYER BOOK, with Commentary for Teachers and Students, containing Historical Introduction, Notes on the Calendar and various Services, together with complete Concordances to the Prayer Book and Psalter. London, S. P. C. K.; Halifax, MacGregor & Knight. Price 75c.

Among the most useful of the many useful and valuable books put forth under the direction of the Tract Committee S. P. C. K., but few will prove of more service not only to the classes for which it has been specially prepared, but for the general laity, than the work under review. As showing that it does not simply touch upon a subject to leave it, we may note that the portion allotted to the Commentary, &c., which is quite independent of the Prayer Book proper, contains three hundred pages, so that its treatment is particularly full and complete. Where much is so admirable, it would be, perhaps, scarcely our place to particularize, but we cannot refrain, while not endorsing all the views of the first named, from speaking of the way in which the article on the Creeds has been treated by the Rev. J. Rawson Lumby, D. D., the Notes on the Psalter by the Rev. E. J. Boyce, and on the Articles

by the Rev. G. F. MacLear, D. D. There is a very full glossary, containing explanations of the meaning of a great many words which are not generally known, while the Concordances to the Prayer Book and Psalter will be most useful. Here is a book in every way suitable for the Divinity Student, the Sunday School Teacher, and in fact all who would know the history and meaning of the Liturgy of the Church, prepared by able men, and sanctioned and published by the Society for Promoting Christian Knowledge, and, to make it widely circulated and known, the price is only 75 cents.

THE HISTORY OF THE SCIENCE OF POLITICS. By Frederick Pollock. MacGregor & Knight, Halifax. Price 18 cents.

The above work forms a volume of the "Humboldt Library," and was published, originally, in the pages of the *Fortnightly Review*. The history presses home the truth that government is a special art, and like all other special arts, can be exercised only by competent persons. It shows that great institutions are not made, but that they grow; and that it is the study of past political facts and problems which will enable born statesmen to direct aright the growth of present institutions. Mr. Pollock makes a rapid survey of the best political writings, from the "Politics" of Aristotle to the new "Sociology" of Herbert Spencer, and culls from these writings the best thought on the Science of Politics. Aspirants to political honors, and those who take an intelligent interest in watching political affairs will find Mr. Pollock's book both interesting and instructive.

[Seward (Neb.) Reporter.]

REMARKABLE DISCLOSURES.

Mr. B. S. Crane, manager and treasurer of the Alvin Joslin Comedy Company, struck Cheyenne the other day upon business connected with the appearance of that splendid company in this city at an early day. A reporter called upon Mr. Crane at his rooms at the Inter-ocean and spent a few pleasant minutes in conversation about the coming attraction. Mr. Crane assured the writer that the personnel of the company is all that could be desired, and that the public may look for even better performances this season than last. Noticing that the manager looked a little pale the writer remarked upon the fact, but received the reply that he was in good health.

"But," continued Mr. Crane, "I did have a pretty serious time of it last summer in New York."

"What was the trouble?"

"I had a very sharp attack of rheumatism. The disease attacked my left leg and arm, and for a time I could neither walk upon the one nor raise the other to my head. I suffered horribly. Did you ever have the rheumatism, sir?" addressing the reporter "If ever you are stricken with it there is one thing which I can recommend as a pretty sure cure, and one which will probably give you quicker relief than anything else you can employ. I refer to the Great German Remedy, St. Jacobs Oil. I am aware of the prejudice which many entertain against advertised medicines. I felt thus about St. Jacobs Oil and thought my aversion was too deeply rooted to be dissipated. But a man will sometimes

catch a hope as it flies. I purchased a bottle of it, when I found nothing else I applied would give relief, and commenced applying it. It proved a most effectual remedy, and the use of three bottles cured me."

"And, you are now quite a devotee of St. St. Jacobs Oil?"

"That is, perhaps, drawing it too strongly. I certainly do believe it a fine specific for rheumatism, and, as my belief is based upon personal experience, I don't mind commending its use to others."

In the office of the hotel, the reporter met Mr. Geo. A. Dunlap, who is the popular and efficient representative in Cheyenne of the Chicago firm of Wood Bros., live stock commission merchants. Happening to mention the interview with the manager of the Alvin Joslin company and what he said about St. Jacobs Oil, Mr. Dunlap replied that he was not surprised at the narration of the circumstances, for the Great German Remedy was a good medicine and he could also commend its virtues.

"Are you struck on Oil, too, Mr. Dunlap?"

"Well, I don't exactly put it that way, but I believe it a good remedy all the same. My experience with it is somewhat limited, but of sufficiently recent date to make me vividly remember what it has done for me. While superintending the loading of cattle this Autumn, I fell from a car and seriously hurt my knee. I believe a blood vessel was ruptured and the muscles severely strained. I could not walk for several days, and do not know that I would be capable of active locomotion now, were it not for the kindly offices of St. Jacobs Oil. Its powerful healing and stimulating properties put me right on my feet. It did, for a fact, and you can use the information if you please."

"Almost everybody," remarked Mr. A. C. Stayart, representing Weber, Howland & Co., wholesale dealers in hats and caps at Denver, "uses St. Jacobs Oil where I came from. I once had a very sore foot and very naturally employed the Great German Remedy. It cured my foot in a very short time. I also can recommend it."

"Are there any other gentlemen present, who would like to endorse this wonderful specific?" said the reporter. "It has assumed the importance of a public question, and I intend to write it up for the benefit of others who may need the offices of this medicine."

"Yes," replied Mr. Wm. H. Dunlap, representing the great coffee house of Jewett, Sherman & Co., Milwaukee "put me down as another believer in St. Jacobs Oil. I had rheumatism and St. Jacobs Oil cured me. You can just bet on it every time."

"Gentlemen," remarked the reporter "this is a remarkable coincidence. Two Mr. Dunlaps, each of whom never met the other, both endorsing St. Jacobs Oil, followed by another gentleman in the room. It is a regular experience meeting. It will not be paralleled soon in Cheyenne."

The reporter was subsequently informed by one of the prominent druggists in the city that Father Hayes had also used the Great German Remedy for rheumatism, and, having been cured, commended its employment to his people.

The above is a true bill, and may be relied upon.

CARPETS, FLOOR OIL CLOTHS.

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All moderate in prices, perfect in fit and finish.

WE ARE ALSO SHOWING A RECHERCHE STOCK

DOLMANS, MANTLES, JACKETS,

Costumes and Millinery. At prices unequalled in the trade.

Along with the above we offer a large stock of

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in all the leading New Shades.

ALL AT POPULAR PRICES.

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Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.

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*To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

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And all conditions of the system where building up is required. For weak children and females, and all cases of debility from overwork or sickness, it has no equal.

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These are elegant Cordials prepared with MONTSERRAT LIME FRUIT JUICE, and flavored as indicated with aromatics and pure FRUIT JUICE. They form most agreeable beverages, either diluted with water or alone, and especially with aerated waters, and are guaranteed free from alcohol.

N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTSERRAT LIME FRUIT JUICE AND CORDIALS; in regard to which, the Liverpool Journal of Commerce, September 26, says:—"The sole consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone.

Montserrat Saline Effervescent Salt.

This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst, from its effervescence, it will be found to produce a certain and beneficial result.

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable, cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.

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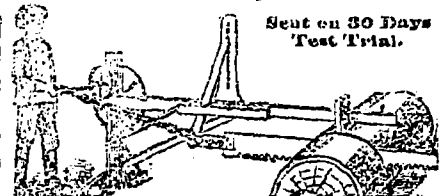
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