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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. 44.]

HALIFAX. WEDNESDAY, FEBRUARY 28, 1883. WINNIPEG.

[One Dollar and a Half a Year.

## PAPAL SUPREMACY.

The wide dissemination of Christianity throughout the Roman Empire leaving many of the clergy without facilities for intercommunication with their more learned and experienced brethren, it was not unnatural that heresies should spring up, and create the desire amongst those who adhered to the true and ancient faith of such a union as should prevent the propagation of error. The simple union of the Churches of a city or of a district under one Bishop was followed about the end of the second century, first in the Eastern and then in the Western Church, by the convening of annual or semi-annual synods of the Bishops within travelling distance, and as the meetings were usually held in the chief city of the province, the Bishop of that city seems to have been given precedence by courtesy, and thus to have dropped into the position of conveners and presidents. Although mere conveners, the position no doubt gave them influence above that of their fellow-Bishops, so that ere long the metropolitans of Rome, Antioch, Alexandria, and afterwards Constantinople, acquired undue pre-eminence. Rome being the chief city of the Empire, and the Church there being the largest and the only one which claimed to have been founded by an apostle, was always honored, but no peculiar rights or authority were conceded to it until the beginning of the fourth century, when the Emperor Constantine became a Christian, converts were numerous, the clergy increased, and the Roman Bishopric became so wealthy that the Pope of that city was enabled to give aid to the poorer Churches throughout the Empire. Even the metropolitan of the Eastern Church conceded the first place to the Roman Pope, to whom, moreover, the Council of Sardica decreed that all Bishops condemned of the Arian heresy should be permitted to appeal. Few availed themselves of this right of appeal, and there was absolutely no recognition of spiritual supremacy nor of right of interference until near the middle of the fifth century, when the Emperor Valentinian enacted that all Bishops of the Western Empire should obey the Bishop of Rome, who was also empowered to decide all religious disputes. The Bishop of Constantinople through the Council of Chalcedon claimed similar privileges over the Eastern Church, which excited the jealousy not only of the Roman Pope, Leo I., but also of the patriarchs of Antioch and Alexandria. Thenceforward the patriarchs of Rome and Constantinople contended bitterly for supremacy, those of Antioch and Alexandria usually siding with the former. Up to this time the titles "*papa*," "*potriarcha*," "*vicarius Christi*," and so on, appear to have been applied to others as well as the Roman Bishop, and it was not until after the fall of the Western Empire that supremacy and a distinctive title were claimed together. Toward the close of the sixth century "John the faster" of Constantinople assumed the title of Universal Patriarch or Ecumenical Bishop which enraged the Roman Popes and Western Emperors, until at last Pope Boniface III. obtained a decree from the Emperor Phocas granting in perpetuity the title of Ecumenical Bishop to the Roman pontiff. The temporal sovereignty of the Popes commenced in the second half of the eighth century, by the grants to the Roman See for ever of territory from Pepin and Charlemagne. The utilization of the forgeries of (probably) Benedict Levita of Mayence and the publication by Pope Nicholas I. of the pretended "*Ed. dum Domini Constantini*," afterwards proved to be a fiction and other "false decretals," the crusades which

commenced with the eleventh century, and the establishment in the same century of the monastic orders (the Benedictines alone having previously been sanctioned by the Romish Church), all exercised at the time an influence favorable to Papal pretensions; but the flagrant cupidity of levying tribute throughout Christendom for the Papal See, and the unblushing decrees, creed, and catechism of the Council of Trent which first promulgated the doctrine—held by the Roman Church to this day—that salvation is for those only who acknowledge Papal supremacy and infallibility, was so transparent that an opportunity was afforded for repudiating the more dominant of the vicious teachings of the Papal system, and hence success was assured for that movement which has since been designated the Protestant Reformation.—*Episcopal Register*.

## CATHOLICITY.

Nothing is more marked, in contrast with half a century ago, than what may be called the increased Churchiness in the Church, the hold upon the distinctive doctrines of the Creeds, and of the Offices of the book of Common Prayer, the Catholicity, in its best sense, of teaching, worship, and practice.

We were emerging then from an age which, in a reaction from previous formalism, lifted into overshadowing importance a single set of beliefs. The necessity of the next generation was to lift out of the shadow the complementary teaching which should offset or balance the exclusive holding of a partial creed. And the outcome has been not a compromise so much as a balance, a rectifying of the proportion, the *analogia*. Those who have come after the combatants, and their immediate successors, have, on the one hand, buttressed and built up, with sacramental teaching and ecclesiastical definiteness, the subjective personalities to which the old-fashioned Low Church School was raised up of God to witness, while, on the other, the intense enthusiasm of personal religion finds nowhere now such mighty preachers as in the successors of the old High Churchmen of fifty years ago. That is to say, Evangelicalism has become more Catholic and Catholicity more evangelical, using the terms of the Schools. And the power of the Church to-day, in England and America, is in this fact. The mission preachers of our time, holding most strenuously the sacerdotal and sacramental elements of the divine Institution, the Church, are the strong advocates of conversion, of personal faith and holiness, of the spiritual life. And on the other hand, the doctrine of "baptism and of the laying on of hands," that is to say, of grace in Sacraments and of the grace of Orders, finds place now, with repentance and faith, among those who once degraded them from their equal position in St. Paul's enumeration of the principles of the doctrine of Christ. Let us give God the glory, and recognize the courage of the men who dared, in the days when Catholicity was mistaken for its spurious counterfeit of Romanism, or in the dry days of cold and lifeless formalism, to prefer principles to popularity, and to insist upon declaring the whole council of God. Under the gradual uplifting to stronger and higher holding of the ancient faith one cannot too thankfully own the drawing together of men of diverse views, so that such antagonisms and contentions as embittered religious controversy with individual persecution have become impossible. And the fact must not be lost sight of, in measuring the great advance in the consistency of teaching and of practice, that it

has come about, not by the unassimilated absorption of one party into another, but by a better understanding among men, by a kindlier construction of motives and beliefs, by a larger charity, that does not tolerate, but claims and rejoices in the varying opinions where unity in essentials exists: and by the impartation, each to each, of the best characteristic elements of thought and principle from one body of men to the other.—*Living Church*.

## FREE AND OPEN CHURCHES.

It has been said that "there is no darkness but that of ignorance," and certainly the ignorance of some of the fundamental doctrines of the Christian Faith has resulted in our closed pewed Churches and in the decay of religious life among us. So soon as we have learnt that the Church is one body—one vast family, all the baptised being equally members, that one member cannot suffer without the suffering of all the members, that the commercial element has no place in our consecrated buildings since they belong to God and not to man, and that the work of the Church is that of a perpetual Mission, then, and not till then, will the need of this and kindred associations have ceased.

Public opinion is slow in being influenced, and hence it may take the life of a generation to wear away the selfishness of the pew-holder and the doubts of the pew-renting clergyman. Still as now exactly twenty-five years have passed since the great principle of Freedom of Worship in God's House was first proclaimed in modern times, it is not very marvellous that the change in public sentiment should have been so great. Freedom is a term ever dear to an Englishman, and freedom to worship in England's Churches cannot but strike a sympathetic chord in his heart. No wonder then that at church congresses, and other meetings of Churchmen, any allusion to "the free and unappropriated" is received with acclamation: and no wonder that wherever any serious missionary work is contemplated, its principle is invariably adopted.

Churchmen of all shades of opinions should bear in mind that the school of thought in the Church which possesses the greatest number of Free Churches, will probably become predominant. The waifs and strays find no home in a pewed building; it is purely congregational, dealing with a select number of souls, and non-pewholders are made to feel that they are not and cannot be members of that particular flock. Hence a pewed congregation is apt to remain stationary whilst that of an unpewed building is ever receiving recruits.

The religious life of the pew-holder, it is to be feared, suffers also. Worldly rank and social exaltation as measured by the possession of "a pew of one's own" surely is alien to the spirit of our Master, and is opposed to that humility which should ever characterize the Christian life and its actions. Under the pew system religious life tends to suffer all round. Selfishness cannot have a place in the Christian religion. The Bishop of Liverpool has said—"Let us beware of Selfishness in our Religion. We should labour to make all men see that they have found the pearl of great price, and that we want them to find it as well as ourselves. A man's Religion may be well suspected when he is content to go to Heaven alone. The true Christian will have a large heart, but if a man is satisfied to burn his candle alone, he is in a very weak and sickly state of soul."—*Free and Open Church Advocate*.

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

**B.H.M.**—Received since previous acknowledgment: Bishop's Chapel, Halifax, \$71; St. George's Halifax, \$83.10; Londonderry Mines, \$10.45; Falkland, \$22.72; Bayfield, \$10; St. Margaret's Bay, \$33.67.

**W. & O.**—Bishop's Chapel, \$20.

**B. F. M.**—Received since previous acknowledgment:—*Algoma Bishopric Fund*—Truro, \$75. *Wawanosh Home*—Miss Fitzgerald's Class, St. Paul's, Halifax, \$3.00. *North-West Missions*—Truro, \$36.

JNO. D. H. BROWNE,  
Secretary.

HALIFAX.—The Season of Lent has led to a cessation of public amusements and to a more frequent attendance upon religious services. The increased services in all the churches are in some cases showing a better attendance than last year, while in some others the attendance is not so large. What is wanted in Halifax is a well prepared and heartily worked series of mission services by some effective missionary, so that the careless may be aroused and the nominal professions of so many made real and active. One feature heretofore neglected is being specially worked up. We refer to the Temperance movement, which is beginning to occupy its proper place among parochial work. In St. George's, under the active and zealous leadership of the Rector, quite a large number of men and women are enrolled as members of the Church of England Temperance Society, and a Band of Hope which now numbers nearly 150 children is in active operation. Mr. Partridge has also a numerous Guild working most admirably in connection with St. Matthias' Mission Chapel. In the Cathedral a flourishing Band of Hope has existed for some time, and on the Rector's return from Bermuda he purposes organizing a Temperance Society for adults. In St. Mark's and St. John's Mr. Winterbourne has a successful Guild meeting weekly, and doing effective work for the Church, and it is in contemplation to organize a branch of the Girls' Friendly Society. In St. Paul's a Mite Society is supporting a missionary in one of the outlying fishing districts, and a Sunday School Association is actively developing the work of the Sunday Schools in the parish. The Bishop's Chapel testifies its life by contributing, in proportion to its size and wealth, more largely to the Board of Home Missions than any other city parish, although nearly all the parishes this year have largely increased their contributions to B. H. M. Classes have been and are being formed for Confirmation, and it is confidently expected that a very large number of young people and others will present themselves after Easter for "The Laying On of Hands."

HALIFAX.—*St. Paul's*.—The Rector, Dr. Hill, made a touching allusion a Sunday or two ago to the death of two estimable maiden ladies, the Misses Hodges, one of whom died on the previous Friday in the arms of her who on Saturday—less than 24 hours after—passed away with only a brief warning. The remaining sisters of this faithful Church family have the heartfelt sympathy of the whole Church community of Halifax in their loss.

GRANVILLE.—Another donation party was held in this parish on Tuesday evening last at Lower Granville. Mr. A. W. Bohaker kindly offered the use of his house, which, being large and centrally situated, was very suitable for the purpose. The sum of \$33.50 was handed to the Rector by Mr. Smith Bohaker, one of the Chapelwardens, and also \$4 for Mrs. Groatorex. A large number gathered together and a very pleasant evening was spent. Mr. Carey Woodworth, with his daughter and two sons, whose musical talents are well known, kindly contributed to the evening's enjoyment, together with Mrs. Shafner, late organist of the Ferry Church. Fully half the amount contributed was given by members of the denominations, whose kindness the Rector much appreciates. Special

Lenten services are now being held in the Ferry Church on Wednesday evenings and in the Parish Church on Friday evenings; also, a celebration of Holy Communion with short sermon in the Ferry Church every Thursday morning, which is very well attended.

LUNenburg.—The Clergy of the Lunenburg Rural Deanery held their 36th meeting in this Parish recently. The visiting Clergy were, Rev. H. Stamer, Hubbard's Cove; Rev. W. E. Celling, Bridgewater; Rev. W. H. Groser, New Ross; Rev. D. S. Sutherland, Mahone Bay; Rev. G. H. Butler, Chester. On Wednesday evening the 24th inst., Divine Service was held at St. John's Church, when the sermon was preached by Rev. Mr. Stamer, from St. John xiv 6,—“I am the Way, the Truth, and the Life.” On Thursday morning there was Divine Service, with the Holy Communion, and the sermon was preached by Rev. Mr. Groser, from Acts ix.; 11,—“Behold He prayeth,” it being St. Paul's Day, the day of the Conversion of the Great Apostle of the Gentiles, to the faith and service of Jesus Christ. In the afternoon, at the business meeting held at the Rectory, the Rev. Mr. Celling was appointed Sub-Dean of the Chapter, and arrangements were made for future meetings, when it was decided that services should be held by the visiting Clergy, at the out stations of the parishes where the meetings of the Chapter were being carried on. At the evening service on Thursday evening, instead of the sermon, addresses of 10 minutes each was delivered by all the Clergy present, except the local ones, on practical subjects that had been previously agreed upon, in which the congregation present were evidently much interested. The Offertory Collections received on Thursday, in aid of Foreign Missions, amounted to \$21.30. The next meeting was appointed to be held at Hubbard's Cove, July 18th, and 19th, and on Friday morning the visiting Clergy left for their homes gratified by their coming together again, and by the cordial hospitality with which they had been received by the lay members and friends of the Church.

## DIOCESE OF FREDERICTON.

FREDERICTON.—The Bishop Coadjutor lectured Monday week on Palestine, confining himself chiefly to Jerusalem and the sacred places thereabout. The intensely interesting character of the Bishop's address, and the admirably graphic way in which facts and recollections connected with the Holy City were presented, held the attention of the audience enchained from first to last in spite of the serious drawback which arose from the difficulty met with in managing the lights so as to make the illustrations effective. When the beautiful view of the Holy Sepulchre was shewn the whole audience rose at the Bishop's request and sang the hymn “When I survey the wondrous Cross.” The effect was most impressive. On Monday last the Bishop-Coadjutor was to continue the subject, and on the following Monday the Rev. J. M. Davenport, of St. John, lectures at the same place on the Catacombs, shewing many diagrams and dwelling especially on their Eucharistic teaching. The usual Lenten services at the Cathedral and Parish Church are largely attended, as they are also at Margerville and at St. Mary's, and throughout the Diocese.

POINT DU CHENE.—The regular quarterly meeting of the Chapter of the Deanery of Shediac was held at Point du Chene on the 13th and 14th inst. There were present, besides the Rector-elect of the Parish, Rev. W. B. Armstrong, the Rev. Dean Simonds, Rev. J. R. Campbell, Rev. Arthur Hoadley, Rev. H. H. Barber, and Rev. C. F. Wiggins. A motion was made by the Rev. J. R. Campbell to request the Dean to make application to the Bray Association for an additional grant of books, and the Rectors of Dorchester and Sackville were appointed a committee to suggest a list to be forwarded with the application. A committee of management was appointed to arrange for annual meeting of Choral Union, and it was decided that the next meeting should be in Sept. Rev. J. R. Campbell was appointed President, Rev. H. Barber conductor, and Rev. C. F. Wiggins Secretary

of said union. Evening Service was held in St. Andrews, and opened by Hymn 392 A. M., being sung as a processional. The Rev. J. R. Campbell was the preacher, subject, “S. Paul's Shipwreck.” The whole service was hearty and well rendered. On the evening of the 14th, there was a celebration of the Blessed Sacrament, at which Service the Rev. H. B. Armstrong was duly inducted Rector of the Parish of St. Andrew. After Service, the clergy re-assembled at the Rectory to finish business of Session. S. Luke xi., 14 28, was read critically and exegetically. The next meeting was fixed for 15th May, and to be held at Shediac. The clergy, after wishing the newly inducted Rector God speed, left for their several homes, having had an unusually enjoyable meeting.

COPIES of the “Official Year Book of the Church of England,” on paper boards and cloth boards, as well as the S. P. C. K. “Book of Common Prayer, with Commentary,” are in stock at Messrs. McMillan's, St. John, on the S. P. C. K. shelves.

## DIOCESE OF MONTREAL.

[From our own Correspondents.]

BOLTON CENTRE.—The clergymen of this parish, in addition to the purse of \$61, presented to him about a fortnight ago, has also had an additional gift of a fine saddle and bridle for his horse from the Captain of the Huntingdon Copper Mines, Mr. Edwards. This gentleman also made an addition to the purse aforementioned, not being able to be present on the occasion.

LENTEN SERVICES in our country parishes consist chiefly of one or two special Services through the week, and a fortnightly celebration of the Communion.

KILDARE.—The arduous character of the Canadian Mission work is strikingly shown by such facts as the following:—The Rev. Isaac Rogers, recently appointed to the Mission of Kildare, began his duties by preaching no less than four times within thirty-six hours to attentive congregations 34 miles apart. These Services have been kept up for the past year by the Incumbent of the neighbouring Mission.

We presume that in the above notice from the *Star* the distance mentioned is between the stations at the extreme points of his parish. Even at this the distance is unusually great.

THE EXECUTIVE COMMITTEE REPORTS—WIDOWS AND ORPHANS' FUND.—The quarterly meeting of the Executive Committee of the Diocese of Montreal, was held on Tuesday the 13th inst. Among those present were the Very Rev. the Dean, Archdeacons Lindsay and Evans, Canons Anderson, Norman and Davidson, Rural Deans Mussen and Lindsay, Revs. W. I. Mills, F. Robinson, James Fulton, Messrs. S. Bethune, Q. C., F. Wolferstan Thomas, Charles Garth, W. B. Simpson, Dr. W. E. Scott, Thomas Simpson, L. G. Macdonald and T. P. Butler.

The Dean was requested to take the chair, after which the Secretary read the Treasurer's statement of the condition of the several funds in his charge.

A letter from the Bishop of Rupert's Land was read, in which he spoke of the pressing needs of his diocese, and asked what assistance he might look for from the Diocese of Montreal. The Secretary was instructed to forward the communication to the Chairman of the Board of Domestic Missions.

The Committee on the Widows and Orphans' Fund reported on two applications referred to them in which the applicants ask that their names be placed upon the list of clergymen whose widows would have a claim on the Fund. The Committee was of opinion that their names could be accepted after compliance with clause three of the by-laws as follows:—

“Should any clergyman fail to become a member, and afterward desire to join it, he shall make application to the Executive Committee through the Widows and Orphans' Fund Committee; and should they favorably receive the application it can only be on payment of all back subscriptions.” The report was adopted.

The Committee on grants reported recommending

the gratuitous circulation of a quarterly missionary paper; the setting apart of the third day of the Synod for mission work, diocesan, domestic and foreign; that every member of the Church be asked to contribute by weekly sums to the support of the church; and that the committee wished to be allowed to consider a plan to be adopted toward this end. The report was adopted.

An application for the continuation of the grant to Ormstown for another year was referred to the Committee on Grants.

A resolution was passed expressing the deepest sympathy with the Lord Bishop in his recent bereavement.

It was then resolved, "That the members of this Committee desire to express and place on record their sense of the deep loss which they have sustained by the sudden removal by death of the late Rev. G. C. Robinson, Rural Dean, whose large missionary experience ever made him a wise counsellor and valued member of this body, and whose unflinching missionary zeal through many years has made him the honored instrument of largely building up the Church of Christ in that portion of God's vineyard wherein his lot was cast."

The Secretary announced that the Bishop acting on the rule of Synod which gives him permission so to do had filled up the two vacancies in the Executive Committee by the appointment of the Rev. Canon Carmichael and the Rev. W. H. Naylor, in place of the Rev. Canon DuMoulin and the Rev. G. C. Robinson.

The meeting then closed with the benediction.

THE deepest sympathy was manifested throughout the diocese for his Lordship's bereavement of his daughter, Mrs. Robertson. On the day of the funeral, not only was the Church represented by the presence of nearly all the clergy of the city, but the denominations were fairly represented too. The funeral service was read by the Dean, assisted by the other clergy present. The choir rendered its services under the direction of the organist. The funeral cortege was the largest seen in Montreal for a long period, as following the remains of a private person.

CHRIST CHURCH Cathedral has followed the plan of raising money for the Mission Fund, by the envelope system, introduced by Canon Carmichael, and with charming results. Over \$2,600 were thus collected.

#### DIOCESE OF ONTARIO.

(From our own correspondents.)

OTTAWA.—*Ordination.*—The Bishop intends (D. V.) holding an Ordination in this city, on Wednesday, the 25th day of April, (Saint Mark's Day.) Candidates should notify Dr. Jones, Archdeacon of Kingston, one of the examining Chaplains to the Bishop, of their intention to present themselves for the examination which will begin on the morning of Thursday the 19th day of April, in the school-room of Christ Church, Ottawa.

*Christ Church.—Wagner.*—On Sunday the 18th February, at the close of the evening service at Christ Church, the organist of the Church, Mr. J. W. F. Harrison, played as a voluntary Beethoven's Funeral March, in honor of the memory of the eminent musical composer, Wilhelm Richard Wagner, whose decease was announced in a despatch received at Ottawa, on the previous Wednesday. The great composer died on Tuesday, the 13th day of February.

ARCHVILLE.—The interior of Trinity Church has been much improved in appearance, the Churchwardens having had the walls nicely tinted. The series of literary and musical entertainments in aid of Trinity Church, given this winter, have all been of a successful nature, both as regards the attendance and financially. While some may have fallen short of the expectations of the "Committee of management," others have exceeded them, making the general result all that could reasonably be desired, and enabling the wardens to pay off a considerable amount of the floating debt on the Church. Great credit is due to the

Misses Chamberlain, Lowe, and Peirce, and to Mr. W. Carter, the honorary organist of the Church, who were indefatigable in their exertions in making these pleasant entertainments so completely successful, and as indicated, the whole of the performances were extremely creditable to artists and management.

DESORONTO.—On Sunday evening, the 11th February, the Rural Dean of Hastings and Prince Edward—the Rev. E. H. M. Baker—notified the congregation of Saint Mark's Church, that he had tendered his resignation of that section of the mission to the Bishop, owing to the impossibility of giving proper attention to it. He will in future confine his ministrations to the Mohawk Reserve. It is expected that the necessary steps will shortly be taken to provide a successor to Mr. Baker, at Saint Mark's Church.

PAKENHAM.—A handsome memorial window has been placed in Saint Mark's Church, by Dr. J. G. Baird, in memory of his recently deceased wife. The window was made in Prescott, and is greatly admired as a piece of artistic work. It contains three figures representing Our Saviour, the prophet Elijah, and Saint John the Baptist, and bears the following inscription—"To the glory of God, and in loving memory of Lila Lett Baird. Erected by J. G. Baird, M. D.; Pakenham, 27th of January, 1883."

STAFFORD.—Preliminary steps towards the erection of a parsonage for the resident missionary, the Rev. R. J. Harvey, have just been taken. Mr. J. Prescott is quarrying the stone which several members of the congregation are busily engaged in drawing to the proposed site ready for Mr. Beatty, of Pembroke, to begin building operations in the spring. In order to raise funds for its completion, four exhibitions of magic lantern views have been given in the large school-room of Saint Stephen's Church.

GANANOQUE.—Christ Church has lately been beautifully decorated by Mr. Spence, of Montreal. A very handsome carved reredos and chancel fittings have been put up at a cost of about \$400, as a memorial of the late Mr. Patrick Anderson, by his widow, as a fitting memorial to her husband.

PERTH.—*Saint James' Church Debt.*—Through the proceeds of the "Apron Sale," and a subscription taken up by Miss Fanny Hicks, the Churchwardens have been enabled to pay the interest and \$400 of the principal of the organ debt. From payments on the subscription to the rectory debt, they have also been enabled to reduce the mortgage on the rectory from \$1200 to \$950, the total debt on the rectory being now \$1150, as against \$1900 a little more than one year ago. The Churchwarden hopes still further to reduce the mortgage before many months, as a considerable portion of the second instalment of the subscription is still unpaid.

#### DIOCESE OF NIAGARA.

[From our own Correspondent.]

HAMILTON.—*St. Marks.*—The Bishop has preached two of a special series of sermons on "The Revelation of God to man" at this Church. The last sermon had for its special subject, "a comparison of Christianized nations with the heathen." The Bishop explained the philosophies of Plato, Socrates and Pythagoras, and dwelt at length on the evidences from Cicero.

OBITUARY.—The Rev. Wm. Lumsden, has died recently at his residence in Hamilton. Mr. Lumsden, since his advent to this Diocese, has done mission work in Hamilton, and was up to a short time before his decease engaged in active parochial work at Cayuga. His widow has presented to St. Luke's Mission Church, a handsome silver set of altar vessels, a most appropriate and very welcome donation.

*S. Thomas' Church.*—On the First Sunday in Lent, Evensong in this Church was semi-choral,

Rev. Hartley Carmichael preacher. This Church is very handsomely painted in fresco.

THE Bishop has issued a pastoral, dated Feb. 6th, urging his clergy to lose no time in pressing upon the Church people the duty they owe to those who have to look to the several diocesan funds for aid. "Our people," the Bishop writes, "require *line upon line*, as to their duty to give freely of those things with which God has entrusted them."

#### DIOCESE OF ALGOMA.

THE first ordination by the second Bishop of Algoma, is a matter of history, Mr. Sweet having been advanced to the priesthood on the first Sunday in Lent. Christ Church, Ifracombe, where the ordination took place, is a log building, standing on the summit of a high hill commanding extensive and most picturesque scenery. At the foot of the hill some quarter of a mile distant is a lake about three miles long, by about half a mile in width so that the residents around it arrive in summer by canoes, and in winter on snowshoes, while some from a distance come in waggons or sleighs. Half way down the hill is seen the little shanty where four years ago the services were held by the reader, Mr. Harston. The parsonage also a log building with frame study and woodshed attached, is only forty yards or so from the Church, so that, pending the erection of a Vestry, the Bishop and Clergy robed in the house and issued forth at the second ringing of the bell whose sound, unfrequent in the woods of Muskoka, is all the more cherished by many a hearty Churchman. Here, one accustomed to address crowds in the thronged centres of civilization was come to preach the gospel and ordain in the very back woods. The Church was filled, many coming from a distance, as notably the family of Tipper from Raven's Cliffe, eleven miles, who were a valuable reinforcement to the Ifracombe choir.

The Ordination being on Sunday, the clergy in general were unable to attend, and the only priest present was the examining chaplain, Mr. Cole, of Bracebridge, who read prayers, presented the candidate, and assisted at the imposition of hands. His Lordship preached from Revelations iv., 4, explaining the four-and-twenty elders as representing a ministry in Heaven. From this the Bishop drew very practical deductions as to the dignity of our office and the relation existing between pastor and people; but perhaps the most touching part of a very eloquent address was in allusion to our late Bishop, his zeal, his piety, and his marvellous power of patient endurance. If we seek to understand God's providence in the removal of Dr. Fauquier, perhaps a partial answer is vouchsafed in the text. While our late chief pastor has in some senses ceased from his ministry, we may yet believe, that under some aspects he is permitted to continue it though in scenes far different, and translated where circumstances are altogether changed. Mr. Fauquier, the late Bishop's son, and clergyman's warden at Ifracombe, held the Prayer Book for the Bishop during the imposition of hands; and, never, we feel sure, will any one present, who had the privilege of intimate acquaintance with the late Bishop, forget the touching tribute paid to his memory as sentence after sentence fell from the lips of his successor on this solemn occasion, his first exercise of this Apostolic office.

#### DIOCESE OF RUPERT'S LAND.

PERSONAL.—Mr. Robert Machray, who went from Winnipeg to the University of Cambridge in 1879, after having taken the Governor-General's silver medal in the previous examination of the University of Manitoba, has just graduated as B. A., with second class Theological honours. An acute attack of neuralgia during the examination obliged him to give up the last three papers, which destroyed his chance of first-class honours, and prevented him from going in for the University Hebrew prize. Mr. Machray, who is a nephew of the Bishop of Rupert's Land, leaves England at once, and will become Professor of Ecclesiastical History at St. John's College, Winnipeg, which position has been previously held by the Bishop.

## DIOCESE OF TORONTO.

(From our own correspondents.)

**REMOVAL.**—The Synod office, which for many years past has occupied rooms on Toronto Street, has been removed to more commodious quarters in the Merchants' Bank Chambers, 15 Wellington Street West. All agitation respecting the erection and purchase of a Synod Hall, which is greatly needed, seems to have ceased, and no effort in this direction is put forth, though the "city of churches" has hundreds of merchant princes well able to take part in such a work and to carry it to a successful issue.

**SEE HOUSE.**—It is a still greater disgrace to the Diocese that a Bishop's residence has not yet been secured. Since Bishop Sweatman entered the Diocese he has been obliged to move several times, and through this he has been greatly inconvenienced. A large sum was subscribed in the city parishes towards the purchase of a See House nearly two years ago, and a special agent to finish the work was appointed, but nothing has been done since. Nearly \$2,000 was promised from eight city parishes after a partial canvass, but although this was reported to the Synod in November, 1881, the matter remains *in statu quo*. His Lordship favours the Low Church element it is evident from all his recent appointments to office: but though the question of a See House was first broached by that party, and the Committee are almost all so-called Evangelicals, they have declined to put their shoulder to the wheel and carry out their original proposition. In the meantime the Synod accounts are saddled with the payment of \$800 annually towards the Bishop's house rent.

**PERSONAL.**—We regret exceedingly to learn that the Rev. John Langtry, of St. Luke's Church, Toronto, is suffering from ill health. He has been ordered South for the remainder of the winter.—It is reported that the Rev. John Farncomb has been offered the Mission of Bobcaygeon. We do not think he is likely to accept the position.—No Curate has as yet been appointed as successor to Mr. Rainsford.

**SYNOD COMMITTEES.**—The various committees, embracing Executive, Clergy Fund, Widows' and Orphans, Divinity Students', Mission Fund, General Purposes, Audit and Sunday School, transacted business generally of a routine character at their late meetings. The attendance of members was not quite so large as usual, owing to the snow blockade on the various railroad lines. The meeting occurring at the very beginning of Lent was rather awkward, and no doubt this kept some clergy away who had arranged for daily services in their parishes.

**LENTEN SERVICES.**—It would be helpful if the Bishops of the various Dioceses issued a Lenten Pastoral each year, informing the people how the season should be observed, and pointing out suitable objects for their charity. Lent is being well observed throughout Toronto Diocese, special services being the rule in almost all the city, town and village parishes.

**IN MEMORIAM.**—Your correspondent has just been informed that shortly after Mr. Avant's death a memorial service was held in the *Methodist* Chapel at Bobcaygeon, Mr. Emsley, the minister in charge, alluding to his loss. The *Independent*, in reporting the occurrence, says:—"The reverend gentleman delivered an eloquent and impressive sermon, and expressed the feeling of sympathy held by the Methodists for their Christian brethren of the English Church in the recent loss of their Pastor. The good Christian spirit shown in the action of the Rev. Mr. Emsley will undoubtedly have its effect in lessening that undesirable friction which exists among the different churches, and in encouraging that respect which all should have for the religious opinions of their fellows, no matter how much those opinions may differ from their own."

**TEMPERANCE LECTURE.**—Rev. Mr. Clark, the

talented and able Curate recently appointed at St. George's, Toronto, delivered a very interesting and instructive lecture on temperance in the school-room of that church the other evening. The attendance was small, but appreciative.

**CONCERTS.**—The Young People's Association of the Church of the Redeemer gives concerts every fortnight during the winter. A small admission fee is charged only on alternate nights. At the last concert over 400 persons were present.

A costume concert, quite a novelty in its way, was recently held in St. George's school-house. All the performers appeared in costumes illustrative of their songs. The special feature of the entertainment was Miss Hillary's song, "Auld Robin Gray." The chorus consisted of thirty voices.

**THE SISTERHOOD.**—The proposed Sisterhood to be established in Toronto makes some progress, and the promoters of it are sanguine of ultimate success. Already nearly \$10,000 has been subscribed in Canada, and a circular has been issued by an English committee soliciting subscriptions from devout Church people in England. It is expected that \$25,000 will be amply sufficient for an endowment, and one-third of this amount is asked towards this object in England. The work has the sanction of our Bishop and the support of the Metropolitan of Canada. The sisters are to undertake mission work among the poor, nursing, and the establishment and management of an infirmary and convalescent home, and of houses of refuge for fallen women. Two ladies, one of whom is to be the Superior of the new community, are now in training at St. Mary's Sisterhood in New York. Their novitiate will last two years, so there is ample time to complete the work of collecting a sufficient sum to start the establishment without fear of debt or mendicancy. The title of the community is to be the Sisterhood of St. John the Divine. Recently Dr. Mockridge, of Hamilton, preached on "Woman's Work," alluding to the project, and asking the support of the audience (who assembled at St. George's, Toronto) in favour of the Sisterhood. His text was S. Mark xiv 8.

## Province of Rupert's Land.

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

## DIOCESE OF RUPERT'S LAND.

**DEPUTATION TO RAPID CITY.**—At the request of the Board of Home Missions the Lord Bishop appointed a deputation to visit Rapid City, which Mission was vacant by the resignation of the Rev. J. P. Sargent. The deputation, consisting of Rev. Canon O'Meara, of St. John's College, Rev. E. S. W. Pentreath, and H. S. Crolly, Esq., left on Friday morning, and took the cars to Brandon. From Brandon they drove to Rapid City by stage, 22 miles. The weather was very cold, and the ride over the bleak prairie without shelter was not a very pleasant one. Arriving at Rapid City at 6.30 p. m., they proceeded to the church, but only a few being present, it was decided to adjourn the proposed meeting until Sunday night. The clerical members of the deputation were hospitably entertained by Mr. and Mrs. Geo. Lindsay. Mr. Lindsay is a son of the Rector of St. Thomas' Church, Montreal, and his wife is the daughter of the Rev. Geo. Merrick, of Adamsville. The next day the deputation visited all the Church people in the village. Rapid City is a collection of a few houses very pleasantly situated on the banks of the Little Saskatchewan, with sloping banks on each side of the river. From want of railway communication it is now suffering, as the grain has to be teamed so far that the profits are all eaten up. The Portage & Westbourne R. R. will come next summer within 8 miles, and it is hoped that the Souris and Rocky Mountain R. R. will pass through it. In that case Rapid City will become an important point, as the land is exceptionally good. On Sunday Rev. E. S. W. Pentreath preached in the morning and administered Holy Communion, and in the evening the little church, which seats about 70, was comfortably filled. The Rev. Canon O'Meara preached, and after a hearty

service the deputation requested a conference with the congregation.

The Bishop's warrant under his hand and seal was then read, and the congregation were asked to state whether they desired a continuance of the services, and if so, how much they could guarantee, and to consider the method of raising the amount. The meeting unanimously decided that they wished the services, and agreed to raise \$200 in Rapid City, and \$100 from the out districts. The deputation then explained the envelope system, and at their suggestion the matter was at once put to the test and \$200 were immediately subscribed. The deputation further urged the necessity of providing a house. One member of the congregation offered a lot, and the feeling seemed to be that a house would be provided if a suitable clergyman could be obtained. We have since heard that the subscription list has been increased, and that the Souris and the Rocky Mountain R. R. intend building through the town next summer. If so, an active clergyman would find this a good point. There is a grant from the S. P. G. of £100.

**MINNEDOSA.**—Rev. Canon O'Meara visited Minnedosa on the next Sunday. It is distant 20 miles from Rapid City. He describes the road as passing through a beautiful rolling country, and was much pleased with the situation of the place. It is on the main line of the Portage and North-Western, which report says is really under the control of the Grand Trunk, and will run through to the Pacific coast, forming another Trunk Line. There was a congregation of 50, and the Service was hearty. Rev. Mark Jukes is the Missionary in charge.

**BRANDON.**—There is in this town a very pretty church, with weekly communion and a good service. Rev. J. Boydell is the Rector. Brandon is beautifully situated, on ground which slopes down to the Assiniboine, and is rapidly becoming a large and influential centre. Mr. Boydell is also Inspector of Schools.

CONSTANT applications are made from settlers in Manitoba for services and assistance in building churches, Carberry, Greenfield, Moose Jaw, Qu'Appelle, Crystal City, Charwater, and many other small points are importuning for services. These places are small, but there are scattered families of English Church people, and some of them will grow rapidly. The Bishop and Mission Board are at a loss to find the men and means for Manitoba now. At the end of this season the wants will be tenfold greater. And yet the Church in Canada fails to see the magnitude of the interests here, or to cease from party strife long enough to unite in a vigorous effort to follow up the settlers in the North-West with the Church they love. The \$4,000.00 a year promised has dwindled down to less than half. An hour or two spent with the Bishop or the Mission Board would convince the most sceptical of the great needs of the Church.

**WINNIPEG.**—The new ecclesiastical district mentioned some time ago in our columns, has been set apart by the Bishop with the consent of the Rectors and Wardens of Holy Trinity and Christ Church. It embraces a part of Holy Trinity, beginning at Notre Dame St. along Gertie St. to Alexander, then proceeds north one block to Prairie St., then along Prairie St. in Christ Church Parish to the C. P. Railway. The western boundary is McPhillip's St. The district will be known as St. George's Parish, and a mission will be at once started by the clergy of the Cathedral.

**ROUNTHWAITHE AND MILFORD.**—The Ven. Archdeacon Pinkham recently visited these Missions, which are situated about 28 miles from Brandon. The Rev. F. C. Rounthwaite and his brother have recently settled at the first-mentioned place, which takes its name from them. The Rev. Mr. Rounthwaite was recently Head Master of Wilton Grammar School, in Cheshire, England, and came out to this country to farm. The Mission Board has made an arrangement with him to take services at the two points, devoting a portion of his time to ministerial work.

## Foreign Correspondence.

SPEZIA, ITALY, Jan. 30, 1883.

DEAR EDITOR,—Your publisher has treated me badly. I have had no *GUARDIAN* for a month; and though I see all sorts of papers here other than it, none supplies its place.

We had three clergymen in Chapel yesterday besides myself—Rev. W. H. Cleaver, of St. Peter's, Kilburn; Rev. G. W. Fenwicke, from Leicestershire, and the Dean of Wells, who kindly preached and celebrated for me. He had just come from San Remo, where he had been visiting frequently Bishop Suther, of Aberdeen, of whose death you have doubtless heard. The poor Bishop was a great sufferer, having kept his bed 40 days. Then he rallied, and went out driving on the Monday, but when the Dean called on Tuesday he was dead. Miss Suther was her father's sole attendant, and received a severe shock of course, but her brother was to come on to her aid. She spoke most highly of the kindness of the people at the hotel. I mention these details knowing that Dr. Suther has many relatives and friends in Nova Scotia, and also enclose a cutting from the *Aberdeen Free Press* about the deceased Prelate.

D. C. M.

## DEATH OF BISHOP SUTHER.

The death of the right reverend prelate, the Bishop of Aberdeen and Orkney, which we have to announce this morning, will create a widespread regret, limited by neither ecclesiastical nor local bounds. Well known in London and Edinburgh, and beloved and respected in his own diocese and city, his death makes one of those far-reaching sorrows which only happen when one who has moved much in society, and filled an important public trust for a long space of years, is at last called to his rest. His lordship has been in weak health for some years, but did not cease to perform his ecclesiastical duties until last Easter, since which time he has been incapacitated from all public work. At different periods of his illness at home, throughout which he was assiduously and affectionately attended by Dr. J. C. Ogilvie Will, his lordship felt that his end was nigh; but, rallying somewhat in September, his medical attendant advised his removal to the Riviera, whither he went, accompanied by his daughter, after making a short sojourn at Mr. Gordon Pirie's, Chateau de Varennes. From the Hotel de Nice at San Remo, where he died yesterday morning, accounts have come from time to time, reporting alternately progress and decline; and when at last the end came it must have been unexpected by those about him, for in the course of this week cheerful messages have been received from the bishop by several friends in Aberdeen.

Thomas George Suther was the son of P. Suther, M. D., Deputy-Inspector General of Hospitals and Fleets, who served under Lord Nelson at the battle of Trafalgar. Although born in Edinburgh in 1814, the Bishop's youth was spent in Nova Scotia with his maternal grandparents, and he received his education at King's College, Windsor, in that Colony, where he graduated A. B. in 1836. Returning to Scotland, he was ordained deacon in 1837, and priest in 1838 by the Bishop of Edinburgh, as curate to Dr. Russell, Bishop of Glasgow, who also held the incumbency of St. James' Episcopal Church, Leith. The rich promise which the young presbyter gave in the performance of his ministerial functions is attested by his appointment, in the year of his ordination to the priesthood, to the important charge of St. George's, Edinburgh, the incumbency of which he held from 1838 to 1856. In 1852, his own University conferred upon him the degree of Doctor of Civil Law. During his ministry at St. George's, Dr. Suther made many friends among the *litterati* of Edinburgh, who at that time gave to the name of "Modern Athens" a deeper significance than that of architectural resemblance to the city of the olive crown. Among others he was acquainted with De Quincy, Lord Jeffrey, Lockhart, Logan (not, of course, the author of his "Ode to the Cuckoo"), Lord Robertson, Dr. (afterwards Archdeacon) Williams, Dean Ramsay, and a number of the leading members of

the Edinburgh bench and bar. He was also Provincial Grand Chaplain of the Grand Lodge of Scottish Freemasons, in the full robes of which office he appears in an admirable painting in the Freemasons' Hall, George Street, Edinburgh. An indication of his position among the "Modern Athenians" will be found in the fact that though a very young man, his portrait appears in the volume of portraits of those eminent citizens of Edinburgh of a past generation, which is just now being published. In 1843, standing at the head of the High Street, he witnessed the famous march of the Disruption leaders from the Assembly Hall of the Established Church.

As a preacher of distinguished power, Dr. Suther attracted to St. George's many of the most intelligent members of his own communion as well as many others who found pleasure in what, for its time, was an exceptionally high form of High Anglican preaching. The Ritualistic movement had not then begun, but the wave of the Oxford movement had reached Scotland, and in Edinburgh Dr. Suther was its most powerful, if not its only exponent. Especially was he interested in the contemplated union of the Anglican Communion with the Orthodox Greek Church. For some time he was associated with Mr. G. Auldjo Jamieson in the editorship of one of the organs of the Scottish Episcopal Church, the leading principles of which were the advocacy of Church reform in liturgical and external observances. Pursuing his favourite studies in ecclesiastical history, he edited with great care and acumen Bishop Sage's "Cyprianic Age."

On the death of Bishop Torry in 1852, Dr. Suther was nominated by the clergy of St. Andrews, Dunkeld, and Dunblane for the bishopric of their diocese, but was defeated by Bishop Wordsworth by a majority of one. But in 1857, after succeeding Bishop Skinner as incumbent of St. Andrew's Church, Aberdeen, he was elected by the clergy of the diocese of Aberdeen to the bishopric of Aberdeen and Orkney, his competitor being the Rev. Patrick Cheyne, incumbent of St. John's, Aberdeen. In the course of two or three years an unhappy controversy arose in the diocese upon the doctrine of the Holy Eucharist, occasioned by Mr. Cheyne's publication of "Six Sermons Preached in St. John's, Aberdeen." Believing that the doctrine of these sermons was subversive of the traditional teaching of the Scottish Episcopal Church, Bishop Suther felt compelled to institute proceedings against their author, or, at all events, to encourage his "presentment," and was thus placed in the unhappy position of seeming to prosecute his opponent in the Episcopal contest. On the 26th May, 1859, Mr. Cheyne was suspended from the office of his ministry, "he having received the first and second admonitions prescribed by the canon, without evincing any regret for the ecclesiastical offences he has committed." Notwithstanding the sharp division of the diocese into parties, and the many heart-burnings consequent upon the deposition of a highly respected presbyter, time did its healing work in the Bishop's favour, especially as in the course of time the sentence of deprivation was removed, and cordial relationships were restored between the Bishop and those who most differed from him on the merits of the theological question.

During his long incumbency of St. Andrew's, Aberdeen, which he resigned in 1880, he was highly esteemed by his own congregation both as a preacher and friend of the sick, afflicted, and distressed. Through his energies the large and flourishing day schools were established. During the last twenty years of his episcopate he has won the affection of his diocese by his liberal and genial course of administration. As a preacher, he was marked by a clear presentation of evangelical truth in singularly dignified and harmonious diction, under which ran a vein of genuine pathos, derived from a varied experience of those ills to which all flesh is heir. In Synod, he was always able to state an independent view of the multifarious questions, practical or speculative, that naturally arise in all religious bodies from time to time; and, while allowing to his own presbyters great latitude of opinion, he personally held fast by the time-honoured watchwords of Scottish Episcopacy, "Evangelical Truth and Apostolic Order."

But, perhaps, his greatest charm was felt in the domestic circles of his many friends. There the Bishop, father, and friend united to make him an ever-welcome visitor, no matter whether in the houses of Episcopalians or Presbyterians. Through much suffering he had learned the sacred secret of sympathy, and many who read this hurried "In Memoriam" notice will say—

He was rich where I was poor,  
And he supplied my want the more  
As his unlikeliness fitted mine.

The good Bishop lost his wife in 1880, and leaves behind him a son and a daughter.

## Paragraphic.

It has been determined to carry out the entire restoration of Peterborough cathedral. It is estimated the restoration will cost about £55,000.

Thursday, March 29 (in Easter week), has now been definitely fixed as the date of the enthronement of the new Primate in Canterbury Cathedral.

The offerings on the Festival of the Epiphany in Grace Church, Brooklyn Heights, for Missions, Foreign, Domestic and Diocesan, amounted to \$13,700.

The Bishop of Bath and Wells writes:—"It is my purpose to oppose, as I always have done when I had opportunity, any bill for legalizing marriage with a deceased wife's sister."

There are now over 200 telephone wires in use at Honolulu, and the application of the telephone is made throughout the islands on the plantations. Some of the planters are now cutting their cane at night with the aid of electric light.

The Archbishop-Designate of Canterbury has received from the Patriarch of Syrian Christians a most affectionate brotherly letter, condoling with him on the departure of their father, the late Archbishop, and praying in brotherly terms for his successor.

A national statue of Victor Emmanuel is to be erected on the Capitol in Rome. It is to be equestrian, eighty-five feet high, and is expected to cost \$1,800,000. None of the designs proposed for it by Italian artists having proved satisfactory, it has again been thrown open to competition.

Among the many gifts to the memory of deceased mothers, of which the Chapel of the Church Charity Foundation, Long Island, is one, the latest offering consists of a baptismal bowl of solid silver, fitted to the interior of the Font. The bowl itself is perfectly plain, but the border, which can be seen over the edge of the Font, displays exquisite workmanship, and bears the inscription "To the Memory of B. M. and M. A. Brown, Epiphany, 1883."

A cinerary urn containing the bones and ashes taken from the tomb of the Cid and Jimena, his wife, the mediæval heroes of Spain, which was discovered by a Spanish savant in the possession of Prince Charles of Hohenzollern, at Sigmaringen, was on Saturday placed in the King's hands in the presence of the Queen and Royal family, Senor Sagasta, deputations from the scientific societies and the Academy of History, and the Senators and Deputies of the Province of Burgos, where it is supposed the sepulchre existed. The King stated that the urn and ashes which had been recovered in so singular a manner would be intrusted to the Town Council of Burgos.

The English residents have set on foot a fund to build and endow an English Church in Berlin—almost the only place of importance on the Continent, says the *Times* correspondent, where English residents cannot worship under a roof of their own. Hitherto the English colony has worshipped in a large room of the disused Palace of Monbijou, kindly placed at its disposal by the Emperor. The Princess herself has always been desirous that a Church should be built, and the present seems a fit time for finally carrying out the scheme. Lord Amplid approves the project, and has communicated with Sir Philip Owen, who has undertaken to found a branch committee in London for collecting subscriptions. The British Consul-General, Baron von Bleichroder, heads the list with £1,500.

## Notes of the Week.

It is now understood, and in justice to Her Royal Highness it should have the widest circulation, that the Princess Louise was most anxious to return with the Governor-General to Ottawa, but her state of health led the Queen and her English physician to oppose it. The English *Guardian* says:—"Her Royal Highness desired to return to Canada with the Marquis of Lorne; but, at the advice of a London physician, and by the express command of Her Majesty, she went to Bermuda."

The *Guardian* says the confirmation of Archbishop Benson has been fixed for Saturday, the 3rd of March. The proposal of the mayor of Canterbury to revive the ancient custom of welcoming the Archbishop on entering the metropolitan city, has been cordially received by his Grace, who commissioned the Dean to inform his worship that he should have much pleasure in receiving an address from the mayor and corporation. There has been some idea of reviving the ancient custom in its entirety, which, however, has been abandoned, as the Archbishop would have to enter the city by road, in order that the mayor and corporation might meet him at Harbledown. At a consultation on Friday it was decided that the mayor and corporation should proceed from the Guildhall to the railway station in state, and there receive the Archbishop on his arrival and present him with an address of congratulation and welcome. Preparations are now being made for the enthronisation, which promises to be a display of much ecclesiastical and civil pomp. It will be marked by an incident of some moment. The patriarchal chair in which the ancient Kings of Kent are reputed to have been crowned, will be removed from its present position in the south transept of the cathedral, to the chapel known as Becket's Crown at the extreme east end of the edifice. It is here that a great portion of the interesting ceremony of enthronisation will take place. The ceremony in the cathedral will be followed by a grand banquet, and in the evening there will be a special musical service, at which Mendelssohn's *Hymn of Praise* will be sung by the cathedral and auxiliary choirs the organ accompaniment will be supplemented by a full orchestra.

According to the Report of the Department of Marine and Fisheries, brought down on Friday in the Dominion Parliament, the produce of the Dominion fisheries for the past year is valued at \$16,088,072, being an increased value, compared with the preceding year, of \$271,510. On comparing the fishery statistics with the fishery schedules of the last census returns, now in progress of completion, occasion will be taken to show in what respect the fishery resources of the different provinces have varied or improved. This comparison will also enable the department to judge of the accuracy of the returns furnished to the fishery officers in each year, and which are believed to be very much understated as to both quantities and values. The value of fish exported from Canada for the fiscal year is six millions eight hundred and ninety-eight thousand eight hundred and eighty-four dollars, being two hundred and forty-five thousand five hundred and thirty-seven dollars in excess of the previous year.

From the same return, it appears that the total number of vessels remaining on the registry books of the Dominion on the 31st Dec., 1881, including old and new vessels, steamers and barges, was 7,312, measuring 1,260,777 tons register tonnage, being an increase of 82 vessels and a decrease in tonnage of 30,119 tons registrar as compared with 1881. The number of steamers on the registry books on the same date was 973, a gross tonnage of 190,602 tons. Assuming the average value to be thirty dollars per ton, the value of the registered tonnage of Canada on the 31st December last would be \$37,823,310.

The reports that were spread some time since that the Count di Campello, who left the Romish Church a year or two ago, had made his submission to the Vatican are absolutely devoid of foundation. He has remained a regular communicant of St.

Paul's American Church, and is engaged, under the direction of its Rector, in very satisfactory school and mission work both in the Ghetto and the new quarter of Rome. He now purposes holding services according to the ritual of the Church of England in the Italian language. Want of means with which to hire a suitable room has been the obstacle in his way hitherto. In renouncing his canonry he gave up his income of 15,000 francs a year, and his private means are very limited. Friends are rallying round him, and he hopes shortly, with their help, to initiate the movement. Hitherto Italians who have left the Romish Church have been cut off from worship, except on the condition of their joining the Waldensians, or other non-episcopal bodies. Many, especially among the educated classes, though prepared to renounce the errors of Popery, cannot fully reconcile themselves to the doctrines of the Waldensians and the want of an established form of prayer.

The Canadian Pacific Railway Company have just signed a contract with a large Glasgow firm for the construction of three steel steamers to run between Algoma and Thunder Bay. The contract for two additional steamers will be given out when the building of the three first contracted for is somewhat advanced. We have heard that it is proposed in connection with the C. P. R. to run a fast line of ocean steamers between Canada and England, the terminus on this side the water to be Halifax, to be the route for conveying to Europe the products of the North-West during both winter and summer.

As showing the extent of the liquor traffic of the United States, and the enormous waste of wealth and consequent loss to the country, we subjoin the following authentic statement. The Treasury Department at Washington estimates that \$600,000,000 is spent every year in liquor, distributed as follows:—

Whiskey, 600,000 half barrels.....	\$360,000,000
Imported spirits, 2,500,000 gallons.....	25,000,000
Imported wines, 10,700,000 gallons.....	53,500,000
Ale, beer and porter, 6,500,000 barrels.....	130,000,000
Native brandies, wines and cordials.....	31,500,000

Total.....\$600,000,000

As against this it appears that the other manufacturing industries of the country are about:—

Flour and grist mill products.....	\$144,985,143
Molasses, sugars, (raw and refined).....	119,325,379
Cotton goods.....	177,489,739
Wool goods.....	155,405,358
Boots and shoes.....	145,704,655

And the wages paid in all of the manufacturing establishments for a year foot up \$775,584,343, or about 20 per cent more than is spent for drink. Going further into statistics it is found that the amount spent in the country for schools is about \$95,402,726 per year; for printing \$66,862,447; and libraries, \$91,057,876; all of which by comparison goes to illustrate the enormity of the liquor traffic, the profits from which—estimating them at 50 per cent. of the gross—inside of five years would wipe out the national debt.

Canada, it is to be feared, is not one whit behind its neighbour in its alarming expenditure for strong drink—a loss of wealth which is paralyzing every legitimate trade and commercial industry. But above all else, what of the thousands and tens of thousands of drunkards? of the misery and wretchedness, the sinfulness and crime, and the awful deaths which follow from its use? Truly it is quite time that the Government, backed by the popular will, legislated the evil out of the country.

The attitude of the French Government in relation to Madagascar is calculated to strain the friendly relations which have existed for so many years between that country and England. France seems determined to annex the whole or a large part of the Island, but the Malagasy oppose it and are calling upon England, who has by far the largest interest in the country, to protect them from being violently absorbed. A writer in the *Contemporary Review* speaks in warm praise of the progress made in the social and religious life of the Island during the last fifty years and expresses the hope that England will interfere in favor of the existing condition of things. He says that Eng-

land has had much to do in improving the people, English missionaries and English commercial relations having affected the changes. He also declares that if France is allowed to continue her aggressive measures in the face of a united people and in opposition to their wishes, she will have no easy task to conquer the country. The Malagasy will not yield except to overwhelming force, and it will prove a war bringing heavy cost and little honor to France.

The unfortunate political maxim—"to the victors belong the spoils"—which has governed our American neighbours so largely, received a check the other day when General Butler, the new Governor of Massachusetts, in answer to an application which had been made to him for the office of chaplain, replied that the official sought to be supplanted was a godly, devoted man, and had proved himself to be well fitted for the position, he therefore could understand no reason for making the office vacant. The Governor has acted wisely and well in this case, and if he makes such a decision his rule of conduct while governing the State of Massachusetts he will raise immensely the political tone and morality of the people.

The Montreal Gazette's Ottawa correspondent says: It seems more than probable that before the close of 1883 Canada will have direct cable communication with Great Britain over three independent lines.

A letter just received here from the representative of the European, American, Canada and Asiatic Cable Company at London, states that all doubt as to the work of laying the cables of this company being proceeded with at an early day has been removed. Referring to the probable location of the projected cables, a gentleman well-informed in cable and land telegraphic matters stated to your correspondent to day that it was likely one cable would be laid from some northern part of the British Isles to Fort Churchill, on the Hudson Bay, a landing being effected at some point on the coast of Greenland, the cable being run from thence to its destination through Hudson Strait and Bay.

A second cable, he says, will be landed at some convenient point on the Strait of Belle Isle, connecting there with the Dominion government telegraph system, which will probably be extended eastward along the north shore of the St. Lawrence River from its present terminal point at Mille Vaches to the Straits. The line already in operation along the north shore of the St. Lawrence was built by the Government as part of the signal service system. Running, as this line does, through a thinly settled country it will be many years before it can prove a profitable investment financially, unless utilized as a connecting link between the proposed cable and the general telegraph system of Canada.

The third cable to which reference has been made will in all probability be landed at Sable Island, thence running to the Nova Scotia coast, where a landing will be effected. As a part of the signal service system, the Dominion Government have already had the question of laying a cable between Nova Scotia and Sable Island under consideration. Now that a company propose carrying out the work, it is probable the Government will abandon this idea, as they will secure all the accommodation they are likely to require over the company's cables.

Although Mr. Stone Wiggins signally failed in his predictions of a storm in February, he claims that his great and terrible storm of March will positively come and prove his knowledge of the subject beyond cavil. Vennor has written the papers a sympathetic letter, in which he thinks Wiggins has been rather harshly dealt with, and that in a measure his predictions were fulfilled. It is clear to the general public that the science has not yet gone much beyond guess work, and that any prediction may or may not be fulfilled. We believe the combined weather wisdom predicts the March storm, but Wiggins claims it will be much more serious than the others are disposed to assert. Our readers will do well to be on their guard, and as far as possible, take all necessary precautions.

## BOOK NOTICES.

**CHARACTERISTICS OF TRUE DEVOTION.** by the author of "Hidden Life of the Soul," "Spiritual Maxims" etc. Translated from the French. New York: Whittaker, 2 and 3 Biele House. McGregor & Knight, Halifax. Price 75 cents.

This is a peculiarly excellent translation of a little work by a writer already most favourably known. As the translator very truly says in her preface, "In all Pere Grou's writings there is a remarkable simplicity and directness; and they are so saturated with the mind and heart of Christ that no one can read them without feeling that the Christian life is a very real and a very great thing, and by no means an easy thing, and that love and humility are its foundation stones."

"Characteristics of True Devotion" breathes a spirit of living faith and fervour which at times irresistibly reminds one of Thomas A. Kempis, although in no sense an imitation of the "Life of Christ." We most earnestly recommend it to the Christian reader as an aid to true and high devotion.

**A GRAMMAR OF THEOLOGY,** being a manual of instruction in Churchmanship for adults and the more intelligent youths: to be used either before or after their Confirmation, by the Rev. F. C. Ewer, S. T. D. Third edition. New York: E. & J. B. Young & Co. Price 25c. net.

Dr. Ewer is one of the very highest of American Ritualists, and yet one who has done good service as an able controversialist in opposition to Roman Catholic writers and Romish errors. We may, therefore, expect to find the doctrine of the very advanced school set forth in this little work, while at the same time where occasion demands an exact statement of the differences which distinguish the Anglican from the Roman belief. An examination of this extremely valuable little work has led to the discovery that great moderation and care have been exercised in its preparation, and that it is almost altogether free from anything that would be classed as objectionable even by so-called "Evangelical" Churchmen. We do not mean to convey the idea that it will be acceptable to "Low" Churchmen, or even be indiscriminately circulated by a higher type, but we venture to say that judged on its merits it will be highly prized as containing, in a small compass, more theology plainly stated and made comprehensible even to older children than any work hitherto published, and that as a manual of instruction in Churchmanship it will be generally admitted to be a very valuable addition to our literature.

"THE EARLY DAYS OF CHRISTIANITY," by F. W. Farrar, D. D., F. R. S., etc. Cassel, Petter, Galpin & Co., London, New York and Paris. McGregor & Knight, Halifax. Cloth 75c, Paper 40c.

We have here what is in many respects the most valuable of Canon Farrar's historical works, if, indeed, for the most part, a series of brilliant treatises upon subjects connected with the New Testament can be called a history. Others have written accounts of the days before and after the Advent of the Redeemer, and the influences which affected the world at that august and yet most depraved period of the world's history. But while this has lent the learned author material for some splendid passages, they are but the introduction to the design of the volume, viz., "an attempt to set forth, in their distinctive characteristics, the work and the writings of St. Peter, St. James, St. Jude, St. John, and the author of the Epistle to the Hebrews." And Canon Farrar adds, "if my effort has been in any degree successful, the reader should carry away from these pages some conception of the varieties of religious thought which prevailed in the schools of Jerusalem and Alexandria, and also of those phases of Theology which are represented by the writings of the two greatest of the twelve Apostles."

No one can read this volume without being struck with the vast amount of information possessed by its author, and with the happy faculty he displays of conveying his knowledge in the most pleasing way to others. The work will prove of the utmost value to the student of God's Word, giving, as it does, the latest criticism on the sacred text, by one of the best Greek scholars of the day. The ordinary reader, however, must not suppose

that the gifted author in any way represents the accurate Theological scholarship of the Anglican Church; he lays no claim, we take it, to speak for the Church of which he is so brilliant a minister, but for himself alone.

The only surprise the reader will experience after reading the work and seeing how admirably the author has fulfilled his purpose, and how full the volume is of research and thought, will be how Canon Farrar is able to say as he does not that the preparation of this work has absorbed his attention for a very long time, as one would reasonably have supposed, but that it has been a work of "such leisure as could be spared from many and onerous duties during the last twelve years."

We heartily commend this important work to our readers, the want of space alone preventing us from giving it that extended notice which its merits so well deserve. We are glad to find the price of the book so low that it is within the reach of all.

We again take pleasure in calling attention to the excellent arrangement of the Quebec Catechisms, and warmly recommend them to Rectors and S. S. Superintendents for use in Sunday Schools. They are to our mind the very best published, and should have a large sale. See advertisement elsewhere.

**LITTELL'S LIVING AGE.**—The numbers of the *Living Age* for the weeks ending Feb. 17th and 24th contain Sir Archibald Alison's Autobiography, Quarterly; Charity in the Early Church, London Quarterly; Panislamism and the Caliphate, and England, France and Madagascar, Contemporary; Thomas Carlyle, Macmillan; Sketches in the Malay Peninsula. Leisure Hour; Anthony Trollope, Good Words; Dawn of the Spring, St. James's; The Sponge Trade of the Bahamas, Oil, Paint and Drug Reporter; Escapes and Imprisonments of Latude; with instalments of "A Singular Case," and "For Himself Alone," and Selections of Poetry. A new volume began with the first number of January. For fifty two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10 50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

The "American Church Review" for February is the second number of this really valuable magazine since it became a monthly. It is also No. 2 of Vol. 41, so that it has reached quite a respectable age, and has, we believe, grown in favor with increased years.

In the present number Bishop Young's second paper on Liturgical Enrichment appears, and is well worthy the consideration of Churchmen outside as well as within the American Church. There seems to be a growing desire for some optional services; but how far such a movement is wise and to be favored is a question requiring very serious thought indeed. Hasty and unwise legislation in such a direction would only bring upon us evils of a much more aggravated form than the promoters now depict in the existing—to their minds—limited Prayer Book use.

Hebrew, Greek and Latin Christianity, by the Rev. Thomas Richey, D. D., is a review of several recent works bearing upon the subject. The reviewer has done much more than simply review the book which he places at the head of his article, he has written a very able and well considered paper which will be of great service at the present time. His criticism of Mr. Hatch's Bampton Lectures is especially valuable, and is what we should expect from a man of Prof. Richey's position and well known attainments. We cannot forbear reproducing the following, which will be warmly endorsed by every sound Churchman: "Mr. Hatch is a pedant, not a scholar. He is everywhere wanting in philosophical breadth, and proper knowledge of his subject. The man who, in treating of the Early Constitution of the Christian Church, will search among Greek inscriptions and ignore the Gospels and Epistles of the New Testament is a pedant, not a scholar. He who sets out seriously to prove that because the Greeks had Guilds and Societies for charitable purposes, with

an overseer to take charge of the funds, the Christian Church, therefore, is to be regarded as nothing more than a charitable organization, and its Bishop a mere distributor of alms, is surely wanting in knowledge of the thing to be proved, and can with difficulty be regarded as gifted with ordinary powers of discernment. Had the book been written by a German professor as a tentative essay, one would not be surprised at it, but that a subject so serious should receive such treatment at the hands of an English scholar and a Bampton lecturer, is calculated to fill us with wonder and amazement."

The other contents of the number are: Some unfinished business of the House of Bishops, by the Rev. R. J. Nevin, D.D.; The Periods, by Rev. John McDowell Leavitt, D.D.; Miracles and Science, by John Wood, Esq.; Literary Notices; Notes and Queries.

We direct our readers' attention to Buckley & Allen's advertisement of Easter Cards, etc., to be found in another column.

The March Number of *HARPER'S MAGAZINE* is a beautiful and entertaining Number. The frontispiece engraving is from George H. Boughton's picture, "The Burgomaster's Daughter." William Henry Bishop contributes a paper entitled "Across Arizona," which is attractively illustrated. George H. Boughton continues his Holland papers with a fresh and quaint description of Friesland, illustrated by his own drawings and those of E. A. Abbey. Colonel Higginson's fifth paper on his American History series is entitled "The French Voyagers," and treats of the early attempts made by the French to establish colonies in this country. The paper is effectively illustrated—Howard Pyle contributing several important pictures. The other contents are all of special interest.

Buckley & Allen, Halifax,

## Marriages.

**BLOUNT—HANDY.**—At the Church of the Advent, Bowdoin street, Boston, Mass., by the Rev. Mr. Gardner, Frank M. Blount, to Mary Emma, eldest daughter of W. F. Handy, of Jamaica Plain, Boston, Mass.

**MAGUIRE—LYLE.**—At the residence of the bride's father, Middle Melford, on Tuesday, January 23rd, by Rev. Edward Ansell, B. A., Mr. William O. Maguire, of Steep Creek, to Lydia C., daughter of James Lyle.

**LANG—ELLIS.**—On the 9th inst., by the Rev. J. C. Cox, Incumbent, Walter Lang, to Catherine Ellis, both of Shubenacadie, Colchester County.

**DICKSON—TOWNSEND.**—By banns, at S. Bartholomew's Church, Louisburg, C. B., Jan. 21st, by the Rev. T. Fraser Draper, Deacon-in-charge, William Dickson, to Elizabeth Townsend, both of Louisburg.

**REID—CANN.**—By banns, at S. Bartholomew's Church, Louisburg, C. B., Jan. 22, Charles Reid, of Gabarus, C. B., to Margaret Ann Cann, of Louisburg.

**TUTTY—TUTTY.**—At S. Bartholomew's Church, Louisburg, C. B., Jan. 31st, by the same, Wallace Tutty, to Ruth Tutty, both of Louisburg.

**FORBES—MCLEAN.**—By banns, at S. Bartholomew's Church, Louisburg, C. B., by the same, William Forbes, of Lorraine, to Mary McLean, of the same place.

## Birth.

**SARGENT.**—At Rapid City, Manitoba, on the 25th January, the wife of the Rev. J. P. Sargent, of a daughter.

## Baptisms.

**LEY.**—On Quinquagesima Sunday, in S. James' Church, Main-a-Dieu, by the Rev. T. Fraser Draper, Deacon-in-charge, Rachel Louisa, daughter of John and Alice Ley.

**DOWNING.**—At St. John's Church, River John, 14th Feb., by the Rev. A. C. Macdonald, James Selwin Sinclair, son of Rev. James L. Downing, and Margaret, his wife.

## Deaths.

**NICKERSON.**—Safe folded, on Jan. 27th, Harry Botsford, aged 7 years, eldest child of J. H. Nickerson.

**CODY.**—Entered into rest, on the 19th February, at Johnston, Queens County, James W. Cody, Jr., in the 55th year of his age, in sure and certain hope of the Resurrection to Eternal Life, through Jesus Christ our Lord.



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The Associate Editor can be found daily between 9 a.m. and 12, at  
the Branch Office, 61 ½ Main Street, Winnipeg, opposite City Hall.

## LENT.

### IV.—SIN AS INFLUENCING OTHERS.

It has pleased God to place us in the world as a state of probation. He has surrounded us with a thousand causes which influence our conduct. The Church, our parents, teachers, companions, institutions, literature; these all away us, help to form our character, and fix our habits. Perhaps none of us realize to what extent this is the case. We often take credit for being original. It would lower our vanity to see clearly how little is really born of ourselves.

Now as a rule we admit all this. We will even allow it. But we hide from ourselves the other side of the matter, which is that *we react on others*. Recognizing the influence of others on us, we must also face our responsibility for our influence on others. And here again we fail to see the extent of this. A chance word or look, much more a premeditated one, may have an effect we little imagine. In good things we are happy to think our influence is great. With a horrible self-complacency we rub our hands, saying "I think I was able to persuade so and so," or "I trust my influence was sufficient to prevent," etc., etc. O thou blind Pharisee! There is another phase of the question.

It is of the nature of wrong-doing to perpetuate itself. It speedily passes out of the power of the wrong doer. Will the deepest repentance recall it? Will the hardest self-punishment efface it? Nay, it will go on reproducing itself in myriad ways when thy sinful body moulders in the grave. An evil deed once done, God Himself cannot undo it. In that evil deed Eternity is bound up. The whole energy of the soul may be applied to cut off its consequences. The whole life may be devoted to reparation. But the act cannot be removed.

And the consequences to whom? It would be bad enough did they only affect one's self. But very few acts either good or bad end with the doer. A soul is on its trial. It hesitates at an evil act. It is on the verge of refusal. Then a sneer, or a mocking laugh, or even a mere questioning of motive, meets that soul. For years that influence keeps him from good, or madly urges to evil. He who was guilty goes on his right way, forgetting. But that sneer, or that laugh of ridicule has meantime proved the ruin of him who heard it. "He died, and made no sign. O God forgive him!"

A profane man invents a new form of swearing. It is a pressure to him to repeat it. It sinks his

soul in deeper pollution. But a little boy is passing by and catches it up. It is his first lesson in blasphemy. The profane swearer repents. From the bottom of his soul he abhors the evil of which he has been guilty. His repentance may be accepted. He may be saved so as by fire. But the hearer and the imitator may die unrepentant 50 years after the guilty originator has been consigned to the tomb! An evil book is written (and the literature of the day is nine-tenths of it clever devil-worship.) The book is attractive in form, but only in proportion to its faithful delineation of sin. It palliates impurity. It glorifies immorality. It is not infidel, not even rationalistic. It is only lax, impure in suggestion. The writer may repent. He may write and speak in counteraction of his wicked work. He may recall the issue and destroy all the copies he can get. Not that he generally does this. He for the most part lives on the profits of his villainy and dies in the odour of sanctity. But he may. Nevertheless the evil he has done lives after him. It lives in hundreds of souls that have imbibed the poisonous miasma. And they go down to an unsorrowing deathbed, in spite of their destroyer's repentance.

A man goes through life godless. He is not notoriously immoral, he is not even profane, or actively irreligious. He is simply passively non-religious. He attends to his family duties, is an affectionate parent, a kind friend, would rather do any one a favour than an injury, is pleasant and agreeable. But he does all this simply because it is his disposition to do it. It is not done "as to the Lord." His children grow up in the same way. The father comes to see things in the right light. At the end of life he perceives that so far as Christian influence is concerned, so far as the world being the better for his having lived in it he has *wasted his life*. With agony of soul he implores pardon of a merciful God. But his children live and die as he lived. They die in godlessness, for which he is largely responsible.

A murderer in the heat of passion strikes down his victim to an instant death. In the felon's cell, awaiting the hangman's hateful duty and his own swiftly coming fate, he repents. Sympathetic clergymen attend him to the scaffold, and exalt him almost into a hero, so effusive are the accounts of his repentance and conversion. But the soul of the murdered man, violently hurried to its account without time for a prayer, where is that? Will a few maudlin tears wash away the guilt which has sent a probably unrepentant soul into the presence of its Maker, filled a home with anguish, and consummated an evil which in no realm of God's universe can by any possibility be undone?

"These cases are extreme." True. But they are types, all of them. And the less forcible instances do not strike us. Can any man say he is responsible for no evil influence on another? that *no one* is the worse for his example or words?

It is the shallowness of modern religionism that it dwells on the good there is in men. That it cautions about the "humanity" in man, and preaches that if there is a spark of good in any one he will ultimately be saved. It concentrates its gaze on the "manhood" of the world. It has lost the vision of God's white righteousness, and of the precept "be ye holy, for I am holy." It proclaims that a seat upon a penitent bench for a few moments under flaming gas lights and the power of stentorian lungs is sufficient to for ever remove the guilt of individual sin, and is discreetly silent

about the thousands shivering on the cold shores of a joyless eternity, cursing in their impotent remorse the dire example of professing saints, who can never recall the effects of former sin.

This is a terrible world. Its issues are those of life and death. The echo of it will ring throughout the halls of Eternity. The sinner may not doubt God's mercy. That mercy may extend when it pardons a sin, to the pardon also of all consequences thereto belonging. Yet, let the sinner, when he is tempted to wrong, reflect that no future repentance can probably undo the past; and that the sin of which he may earnestly repent, and which he may spend his life in endeavouring to repair, may have hurled many a soul to everlasting ruin. For

"NO MAN LIVETH TO HIMSELF, AND NO MAN DIETH TO HIMSELF."

## THE CUP IN THE SACRAMENT OF THE LORD'S SUPPER.

ATTENTION was called some time since by our Toronto correspondent to a valuable series of letters by the Rev. John Carry, then appearing in the *Toronto Mail*, upon the question which has been agitated of late by a certain extreme section of the Teetotal organization respecting the use of wine in the Holy Communion. We have procured Mr. Carry's letters, and after a careful perusal of them, we think it will be much to the advantage of our readers that they should have the opportunity of reading them also. Accordingly we begin to reprint them in our columns to-day.

It might surely have been thought impossible that any clergyman of our Church could be found venturing to tamper with 'so Divine a thing' as the symbols of the Body and Blood of Christ. The words of our Lord in ordaining them stamp the sacramental elements with a sacredness before which one would expect the rashest and most self-willed of men to stand still in awe. And this awe is surely not diminished by St. Paul's words warning thoughtless Christians that by any irreverent use of those elements they not simply become liable to, but '*eat and drink judgment to themselves.*' Mr. Carry however furnishes evidence too ample for doubt that this grave evil is forcing its way even into the Church.

Now, how does the matter stand? The Divine Head of the Church has instituted wine as the outward visible sign of His Blood, and the means whereby we receive the same. This is being daringly set aside, and something else—we know not what to call it, a syrupy substance of some sort, in any case, a thing of human invention—is being substituted in its place. We will not here anticipate the learned investigations of Mr. Carry. All that we desire in this article is to invite the attention to this subject of our Bishops, our Clergy, and especially of the devout Laity. We would, in passing, remind the Church Wardens that both the fabric of the Communion Service and the Twentieth Canon of the Church of England, impose upon them conjointly with the Clergyman the duty of providing "good and wholesome wine" for the Sacrament. But apart from this, the Laity of the English Church have a right to demand that they be not under any guise robbed of that "cup of the Lord," the vindication of their right to which was one of the best fruits of the English Reformation. And we beg respectfully to remind our Bishops that when a question of the maintenance of the discipline of Christ, "as this Church hath received the same," is raised, all eyes instinctively turn to them.

## SACRAMENTAL WINE & TEETOTALLERS.

To the Editor of The Mail.

SIR,—At first sight your readers may think that this subject might be more fitly discussed in a "re-

ligious" newspaper; but as it is not a "denominational" matter, as equally touching Christians of all sorts, I have concluded that what I have to say will, with your permission, appear most fitly in your pages, which address the general public.

With the temperance movement I profess the sincerest sympathy, and I feel that I am but acting the part of a true friend in my present endeavour to keep it free from one of those mischievous excrescences that threaten not only to impair its beneficent operation, but to turn it into an enemy of Christianity—a modern form of Manicheism.

An unhappy symptom of this danger is seen in the growing disposition not only to disuse but to denounce wine, or, as the tautological phrase is fermented wine, in the Holy Communion. To show that I am not proceeding to fight a man of straw, your own columns of 10th August will suffice, where we are informed that the parish of All Saints, Cleveland, is threatened with disruption on this question; the leader of one part, "denouncing the employment of the fermented grape juice in Church as an opening wedge to dissipation and drunkenness for the young and weak-headed members of the congregation." In a number of the *Orillia Packet* during the present year a clergyman of this diocese, whose name it would not be kind to introduce here, writes some frightful nonsense in justification of his own departure from the practice of the Church of England and the whole Catholic Church. Dr. Norman Kerr, at the late Church Congress at Derby, said he would refuse to prescribe for any inebriate who, for any reason, even religious, tasted an alcoholic drink. An Irish Presbyterian divinity professor has said in a speech before the General Assembly: "A peculiar theory of temperance has led to a very grave modification of the most sacred of all the ordinances of Christianity. Some of our sessions, yielding to what they regard as conscientious scruples, have either abolished the use of wine in the Lord's Supper altogether, or have adopted the medial course of allowing, in addition, the use of a mixture alleged to be the unfermented juice of the grape." No wonder that he should have to add that "this change has proved a fertile source of discord." At our November meeting of Synod last year I spoke in deprecation of the profanity of recommending "buttermilk instead of wine for the sacrament;" and a Toronto temperance paper was polite enough to send me a number noticing my speech, and assuring me that they should have no hesitation in preferring the "buttermilk" to the wine. And here and there the clergy find persons so misled by this false teaching as to refuse to partake of the Holy Communion. In the diocese of Lincoln, the learned Bishop Wordsworth has forbidden this use of grape juice, which was creeping in here and there. But all these instances, painfully sufficient as they are, might have been wholly superseded by quoting a most painful sentence from the "Temperance Bible Commentary":—"We here reach," it says, "the last pinch of the argument. Did the Saviour understand the law, or did He not? Did He observe the law, or break it? If He used fermented liquor He must, either ignorantly or intentionally, have broken it?" Thus the whole question is audaciously assumed here, without so much as a veil of reverence for our Lord himself. I think that under these circumstances there is need, and it is high time to address the understanding, and to alarm the conscience of the Christian public, lest a great evil, under the patronage of zealous but misguided men, grow to a dangerous strength before it is half perceived. To corrupt or abolish the divinest means of grace, specially ordained for the "strengthening and refreshing of our souls," and that in the supposed interests of temperance, would be a painful application of the mad rule, "propter vitam perdere causas vivendi," for the sake of one particular virtue to destroy gracious help to all virtues. With your permission, therefore, I will endeavour in a few letters to demonstrate the baselessness of the miserable quotation from the "Temperance Commentary," and of the idea that unfermented grape juice is the proper element for the Holy Eucharist.

I end with a quotation from a learned article in the *Presbyterian Review* (N. Y.) for January last, of which I shall make some use:—"One of the most devoted and successful advocates of temper-

ance, the late Dr. John Edgar, of Belfast, when he heard and read of certain zealots who would make the drinking of wine a sin *per se* and would exclude genuine wine from the Table of the Lord, gave utterance to this remark, 'When the devil cannot upset the coach, he mounts the box and drives.'"

JOHN CARRY.

Port Perry, 15th Nov., 1882.

### THE STORY OF THE NAG'S HEAD.

BY F. P. S.

WE know that one of the most important things in the Church of England, if not *the* most important, is the validity of her Holy Orders. The most important, because on this hinges the validity of the Sacraments, for without due authority these sacraments would not only be meaningless, but valueless. Without valid Orders, our consecrations, ordinations and confirmations, would be but dumb shows. This is our stronghold which Romanists are continually attacking, but which only results in their leaders being inwardly convinced of the impregnability of our position. They would tell us that not having a commission stamped with Apostolic authority, our children do not at their baptism become "members of Christ, children of God, and inheritors of the Kingdom of Heaven;" that in the Holy Eucharist no invisible Christ comes to strengthen our bodies with the Bread of Life; that our marriages receive not the blessing of Holy Church; and that our dead lie in un sanctified graves.

The seeker after truth naturally enquires, "what grounds have the Romanists for such assertions, which, if true, would shake a great nation's faith in what we firmly believe to be the purest branch of Christ's Church on earth, and which would fill our minds with perplexing doubts?"

Let us then look into these assertions—we cannot call them arguments, for they have not a shadow of reason in them—and see how often they have vanished before that light of research into which Romanists dare not enter.

Let us investigate the celebrated "Nag's Head Fable," one of the most senseless and puerile inventions of Rome for attacking the Orders of the Church of England.

After the short reign of Queen Mary, her half-sister Elizabeth was placed upon the throne of England. Two days after the accession of Queen Elizabeth, Cardinal Pole, Archbishop of Canterbury, died, leaving vacant the chair of St. Augustine. The first duty of the new queen was to fill the vacancy of the Archbishopial See. The Dean and Chapter of Canterbury having met and having received its *conseil d'elire*, the man whom they elected to the Archbishopate was the Rev. Dr. Matthew Parker. The queen then issued an imperial mandate to certain Bishops to consecrate Dr. Parker.

Now what Romanists want us to believe is this, that with every Cathedral and Church in all England at their disposal, with a solemn ordinal suited to their views, with three lawfully consecrated Bishops, knowing that watchful enemies were on every side ready to find a flaw in their proceedings, and knowing that party feeling was both violent and unscrupulous, we are asked to believe that these Bishops went to a tavern and made the consecration of Archbishop Parker a profane farce. Would Queen Elizabeth for a moment have tolerated such proceedings? Would Parliament or Convocation have permitted these men to take their seats in either of these bodies after such an unhallowed transaction? Would there have been no public outcry against such an outrage? Are we to believe that Archbishop Parker and his associates were insane, or do Romanists think that we have lost our reason? Not once, not twice but hundreds of times has this monstrous fable been produced by Romanists as an argument against the validity of the Orders of the Church of England.

In the first place, this story was not heard for at least forty-five years after the consecration took place. It is first found in a controversial book written by an exiled Roman Priest by the name of Holywood. The story is afterwards found and repeated in no less than five different ways, each

version contradicting the other four in respect to the number of consecrators present, the dates, and the proceedings, and on this as on another occasion, "their witness agreed not together." The well-known antiquary, Mr. Tierney, and the learned Roman Catholic historian, Dr. Lingard, both deny the truth of the story. The former says, "I must own however, that after a careful perusal of all that has been written on this subject (the Nag's Head Consecration) I am compelled to adopt the opposite opinion," i. e., from Mr. Dodd's, who in his history credits it. The same gentleman refers to it again and calls it "the supposed mummery in Cheapside." We cannot help, therefore, believing that this Nag's Head story is a futile, false and contradictory invention.

But we are told that we have no proof of the consecration of Dr. Barlow, one of the four consecrators of Archbishop Parker, from the fact that his consecration is not recorded in the register of Lambeth. Does this prove anything either way? Fortunately, we have other proofs of the consecration of Bishop Barlow. He was installed in the House of Lords, June 30th, 1536, as Bishop of St. David's. According to law, he could not be a spiritual peer until after his consecration. Since the time of Edward III., no one had sat in the House of Lords as a Bishop-elect. In the year 1553 he occupied a seat in convocation as Bishop of Bath and Wells. In the year 1542 he was one of the consecrators of Arthur Bulkeley. The fact of his consecration not being recorded does not therefore prove that he had not received the Apostolic Commission. During the Primacy of Archbishop Warham, twenty-six consecrations took place, and six of these are not to be found. The consecration of the notable Gardiner is not to be found in the Lambeth register. But after all, it is not necessary to prove Barlow's consecration, for only three Bishops are the required canonical number for consecration. There were present at Archbishop Parker's consecration, three others besides Barlow, viz, Hodgkins, Scory, and Coverdale. There can be no doubt of their consecration, as we have the dates of their consecrations, and the names of their consecrators, and this succession we can trace back to the Apostles themselves. To doubt then Archbishop Parker's consecration on account of Dr. Barlow is as silly as it is presuming, and only proves one thing—that the Romanists not having faith in one side of the Nag's Head story must needs invent a new objection.

As if the two above objections were not enough, Romanists further tell us that the ordinal *may* have been incomplete, and so *perhaps* might have invalidated the consecration. They claim that we enlarged and improved it afterwards. But this proves nothing, for we claim that "every Church hath power to decree rites and ceremonies," and no objection can possibly be made to our service—(1), because we dropped certain non-essential ceremonies of the sixth and even as late as the twelfth centuries, and (2), because the words "Priest" and "Bishop" did not occur in the actual form of ordaining. In the Roman Pontifical in Episcopal consecration the word "Bishop" is entirely absent. Romanists evidently overlook the fact that the Orders of the Church of England have been admitted valid even by Popes. There is no doubt Pius IV., in a letter to Queen Elizabeth, offered to sanction the Book of Common Prayer, including the Ordinal, if she would receive it from him. The illustrious M. Bossuet, Bishop of Meaux, Father Davenport of Santa Clara, the well known Dr. Stephen Gough, and many other Roman Catholic divines testify to the validity of our Orders. And we like to receive and hear such opinions, for it shows that even among Romanists themselves there are found men who are ashamed to credit such outrageous inventions as the "Nag's Head Consecration."

### QUERIES.

(To the Editor of the Church Guardian.)

SIR,—Will you allow me to ask through your columns, the following questions: Is there any authority for

1st. The reader of the Lessons *preaching* them: looking up at the congregation frequently, as if

what he was delivering were not God's Word, but his own? It seems to me, that when reading that word in public, humility ought to bind us to just read it *as well as we can*, but with an awful sense of whose word it is, and with a full conviction of His power to make it effectual without any looks or gestures of ours.

2nd. The officiant at Evensong reading the offertory sentences at the collection?

3rd. The Minister of the Holy Eucharist putting the Bread and Cup into the hands of the Communicants when he has already repeated half the sentence?

The significance of the ministerial act seems to me to be grievously impaired by a custom which has, I think, no authority in any of our Formularies, and seems to fasten on the Church of England the Zwinglian idea of the Blessed Sacrament.

Yours truly,

E. W. B.

Ottawa, 19th Feb. 1883.

## Family Department.

### "HOW WONDERFUL!"

He answered all my prayer abundantly,  
And crowned the work that to his feet I brought,  
With blessing more than I had asked or thought,  
A blessing undisguised, and fair, and free.  
I stood amazed, and whispered, "Can it be  
That He hath granted all the boon I sought?  
How wonderful that He for me hath wrought!  
How wonderful that He hath answered me!"  
O faithless heart! He said that He would hear  
And answer Thy poor prayer, and He *hath* heard  
And proved His promise. Wherefore didst thou fear?  
Why marvel that Thy Lord hath kept His word?  
More wonderful if He should fail to bless  
Expectant faith and prayer with good success.

F. R. HAVERGAL.

### "NOT MY WAY."

#### A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

"Percy," he said presently, "will you answer me one question, as in the sight of God; would you, without any reference to the expectation of succeeding to the benefice of Longmoor, have decided to enter the ministry of the Church?" "I do not see," replied Percy with a certain dogged coldness, "by what authority you ask me that question. You are no longer my future patron, which alone could justify such a question on your part." "I asked it simply that we might come to a right understanding. It would be an infinite comfort to me if I could prevail on you still to trust me as your friend and to rely upon my unflinching efforts to promote your welfare. I know what your answer must be were you true to yourself." From earliest boyhood John Carruthers from his superior force of will and strength of character had possessed a power over Percy, of which both were perhaps unconscious. But now, for the time being, Percy's passionate pride upheld him. "I can receive no further benefits at your hands," he replied, his lip quivering, and turning resolutely away from John's pleading look. "I am already under too heavy an obligation to you,—yet one, be well assured, which I shall strive to pay to the uttermost farthing. And now, do not let me detain you any longer. It can be but painful to us both to prolong this interview." Slowly John Carruthers rose from his seat, and Percy rising also, the two young men stood for a moment in silence. "Barrington, whether you acknowledge it or not, I am your friend, now and always. When you have had time for reflection I trust you will think differently of what has occurred between us. Whatever I possess, whether of means or influence, is at your service, and I am ready, at all times, to further any plan which you may form for the future. You are and ever will be to me as a

brother." He did not proffer his hand to Percy, feeling intuitively that the latter would shrink from accepting it, and slowly and sadly turned away, without a farewell being spoken.

### CHAPTER X.

The day after John Carruthers' return from Oxford, Sybil, half shrouded from view by the waving tendrils of clematis and wild vine which covered the verandah of the Rectory, sat waiting for his coming, half longing, half dreading to hear his step upon the drive. She had shown her mother Percy's letter and had softened her disappointment by telling her that John was going to Oxford, but she could not yet speak of his conversation with herself. Mrs. Barrington had wondered at her daughter's subdued and absent manner and would have wondered more had she seen her sitting half through the summer night at the open window of her bed-room communing with herself. Did she love John well enough to give him the first place in her heart and in her life? could she do to him all that he deserved? To the first question the feeling of joy that thrilled her, in spite of herself, as she thought of John's confession, might have been sufficient answer, while to the last in her humility she could but answer in the negative. She was indeed not worthy to be his wife, but then who was worthy of him? So the hours had gone by and grown into three days, days on which Sybil afterwards looked back as a dream.

And now she sat waiting, her eyes bright with expectation and a lovely flush upon her cheeks. The black birds and thrushes sang new songs to her from the wych elms on the lawn, and the soft summer wind kissed her with a wondrous tenderness. Why did the sunlight look more golden and the familiar flowers breathe out a sweeter fragrance? Alas poor Sybil, your dream is almost at an end!

The shadows had begun to lengthen and a little wondering impatience to stir in Sybil's heart before John appeared. He had walked rapidly from the Hall, but, as he neared the Rectory, brave and steadfast as he was, his heart failed him. He had walked up and down the lane leading past the churchyard and passed again and again the spot where he had met Sybil three days before, and the remembrance of that meeting which had been at first so unutterably sweet to him, now only added to the bitter pain which wrung his heart. Truly a man must be something of a hero who can deliberately put from him, even from the noblest motives, the cup of purest earthly joy. At last with an unspoken prayer, which in itself strengthened him, he opened the garden gate and walked across the lawn to the Rectory. The gleam of a white dress on the verandah, the touch of Sybil's little hand, the sweet, shy smile which greeted him—never never to be forgotten in the lonely aftertime. "You have been waiting for me?" he said, scarcely knowing what he had spoken, and then she saw the change in his look. It was no longer the face that had kindled into such gladness when she said: "I could not trifle with you," no it was a sad, stern face with a yearning look that moved Sybil's heart with pity and foreboding. "How is Percy?" she asked hurriedly. "He was better—well, I should say, when I left him," he replied, and then, as he glanced towards the drawing-room windows he added, "will you take a turn with me in the garden Sybil, before I see your mother?" Without a word she rose and in silence they turned towards the filbert alley. Both thought of the evening when they had walked home together from the hall and had strolled to and fro under the quaint shadows of the leafless filberts. "Sybil," he said at last, not trusting himself to look at her as he spoke, "do you believe that I love you?" "I do," she answered; there was something in his tone which compelled a direct reply. "Do you believe that to give you pain is to inflict a far greater pain upon myself?" "How can I doubt it?" she said. "Then you will understand how I must suffer in saying what I am about to tell you. Promise me, if you can, to judge me fairly." "I promise." "Sybil—I have thought it right, as patron of Longmoor, to withdraw the promise made to Percy that he should succeed to the living." Sybil like Percy,

when John had first made the announcement to him, was at first incapable of realising its meaning. Slowly the truth seemed to dawn upon her, even while she fixed her eyes on John's face, and with an unconscious movement, which he felt, rather than saw, drew herself a little further from him—although in the ground work of their character much unlike each other, yet in some points between the brother and sister there was a strong resemblance, and it was noticeable here. "That is indeed what we should not have expected," she said, and her voice shook, "but you have of course a perfect right to your decision. I should merely like to ask you on what grounds your father's promise is not to be fulfilled?" "Sybil, when you speak to me in that tone you pierce my heart," said John, "yet of course it is too much to expect that you should enter into my motives." "I can hardly do so till you have explained them," rejoined Sybil. "I conclude that Percy has in some manner forfeited your esteem or come short of your ideal of what a parish priest should be. I grant you that he has neither the peculiar gifts nor the experience of Mr. Ray, though *he* would be the last to depreciate Percy." And here Sybil clasped her hands together in her passionate effort to master the agitation which had almost overcome her. The revulsion of feeling was too great for the tender-hearted and high-spirited girl. She had been so happy, oh so happy but a little while since, and *now*—"And have I ever undervalued Percy? Has it not been ever since your father's death one of my warmest hopes to see him nobly filling his place? Oh, Sybil, am I not at least in *your* eyes proving that personal feeling is not actuating me now? Can *you* not, at least, pity me for being compelled to do what will pain you?" To this Sybil vouchsafed no reply, only the flush deepened on her cheek, and a cruel, incredulous little smile curved her lips for a moment. "Will you enlighten me as to what Percy has been guilty of?" she asked. "Remember that it is your own assumption that he has been *guilty* of anything," said John, and now there was in his tone likewise a touch of pride; "it is enough that since the responsibility of filling the living of Longmoor now rests with me. I do not feel, in spite of my warm personal affection for Percy and other feelings to which I would sacrifice everything except my sense of right, that I can place your brother in the position of Rector." How differently, how tenderly he would, if he could, have spoken. If she could but have trusted him, if she had not seemed to have put the memory of what had passed between them but three days before so utterly away from her. But there was a proud, almost hard look in Sybil's face which John had never seen there before and which indeed cut him to the quick. She listened to his reply with hurried breathing and another passionate clasping of her hands. "It rests, of course, altogether with you," she said coldly. "Percy has, I suppose, been informed of this change in his prospects." "Yes, I have spoken with Percy,"—he paused a moment and continued. "I have told him, what I now repeat to you, that I am, and will be to the end of my life, his friend, and that I would do anything to serve him; that any influence which I possess would be gladly used to promote his welfare." "I do not doubt your kind intentions, but it is not probable that Percy will avail himself of them." Could it be Sybil who was speaking thus? John sighed, a deep, long sigh, which rebuked Sybil more than any speech could have done, but made no answer. Unconsciously they walked a little further, then John turned towards the Rectory. "I will see your mother now," he said, and in silence they crossed the lawn and entered the house.

(To be continued.)

### THOUGHTS FOR 4TH SUNDAY IN LENT.

"Jerusalem which is above is free."

OURS is the glorious liberty of the sons of God. The yoke of Christ frees from an infinite servitude, from the servitude of the world, of self, from the thralldom of the Prince of darkness. Christ's easy yoke is but the badge of that most glorious freedom which we possess as citizens of the Eternal Kingdom of our Father!

Shall we then rebel against that light burden?

It is irksome only to those who are willing slaves to the world, the flesh and the devil, but to those who take it gladly upon themselves it brings the untold blessings of heavenly joy and peace.

These quiet weeks of Lent with their calls to self-examination and repentance and self-denial, with their meditations upon the sorrows and the sufferings of Jesus, with their commemoration of His fast of forty days, leading up to that height of anguish and agony, and to the shameful cross endured for us—these weeks of Lent, what are they, rightly understood, but the taking that yoke upon us? Is it an irksome yoke? O surely not to those who for their dear Lord's sake accept it! To such it becomes only another name for sweet and perfect freedom! From such the world with its allurements, with its temptations and its cares falls off and leaves them with hearts at liberty for the sweet service of their King. Self by being denied loses its power, and Satan, being resisted with new strength, will flee away.

Lent may bring us into such close and blessed contact with our Lord that in it we may taste a joy which no earthly pleasure can approach, a peace passing undemanding which the world cannot give, but if the hallowed season is to bring us nearer than ever before to the feet of Jesus we must be very earnest, very real in our fulfilment of its duties, in our acceptance of its aid. *Jerusalem which is above is free*, but if we would taste the blessedness of its liberty, we must be citizens not in name only, but in heart.

PRIVATE PRAYER.

There is the greatest need that the Christian regularly observes his hours of private communion with his Father in heaven. There can be no spiritual strength where the closet devotions are neglected. The reason why so many Christian lives are so feeble is to be found just here. These believers—and believers they are—do not wait upon the Lord. They permit themselves to drift along upon the current of events; they do not address themselves to the duty and privilege of seeking from God the strength they need. Hence they are feeble, both as concerns the bearing of temptation and the performing of service. They are not spiritually equipped as they ought to be. How many weaklings there are in the Church where there ought to be strong men!

When we put God to the proof, testing His promise, we shall find that it stands sure! They that wait upon Him shall renew their strength. The strong Christians—not by any means those who make the most noise in the world—are those who go to the true source of strength, and who go constantly. Their strength is renewed from day to day. The promise is fulfilled in them, "As thy days the strength shall be." They mount up with wings as eagles, they run and are not weary, they walk and do not faint. Strong, soaring, glorious flights of spiritual endeavor are theirs. Theirs is the run in the way of God's commandments, putting forth the highest efforts of spiritual energy. Theirs it is to walk in the path that leads to life with the unconscious ease, with the absence of any sense of exertion, as the vigorous man, as he goes toward his home.

But let us remember that to renew

our strength we must wait upon the Lord.—*Christian Weekly.*

ANCIENT BIRD TRACKS.

Describing a visit just paid to the sandstone quarry at Turner's Falls, on the Connecticut River, Massachusetts, Mr. Elias Nason states that workmen are still busily engaged in excavating the bird tracks that have made the quarry geologically famous. The ledge rises 30ft. or 40ft. above the river, and consists of thin laminae of a dark coloured and somewhat brittle sandstone. On the faces of the slabs are found the tracks, depressed and in relief. They are in general clear cut and very distinct. Some very fine specimens have recently been brought to light. One of them has tracks of an enormous animal, 5ft. apart, and the tracks themselves (three-toed) are 15in. long. According to Prof. Huxley, who has visited this quarry, an animal making such tracks must have been 25ft. or soft. in height. Mr. Nason was permitted to take away with him several beautiful specimens, one of which exhibits the delicate tracery of the feet of an insect escaping over the soft mud; another exhibits the ripples of the wave, another the drops of rain, and others have well-defined imprints of the tracks of birds. He also saw the impressions of several kinds of ferns and grasses. Mr. Stoughton, who is working this geological mine, considers some of the largest slabs to be worth from \$500 to \$1,000; but the cost of excavating them is heavy. The whole region is supposed to have been originally covered by the sea. As the waves receded, birds and quadrupeds whose species are extinct left the impressions of their feet upon the mud, which, hardening into stone, has held them through the ages for the examination of the scientists of the present day. Compared with these tracks as to age, the pyramids of Egypt are but as of yesterday.—*London Times.*

Dr. Benson's Celery and Chamomile Pills cure promptly headache of every nature. 50c., druggists.

Messrs. W. J. Nelson & Co.—Gents—I had a swollen leg and contraction of the muscles; was confined to my bed 3 months. I used all the remedies I could hear of, all to no purpose, and then employed physicians. At the end of 5 weeks' treatment was no better; was recommended to try your Liniment—did so—and after applying it for 3 days was able to get out of bed alone and in 2 weeks was totally cured, and can recommend it as the best Liniment known, and well named King of Pain. Hoping this may be some service to the public and yourself. I am, yours gratefully, JAMES WRAGLE.

Liverpool Road, June, 1881.

TESTIMONIAL TO MESSRS. PUTTNER'S EMULSION COMPANY, HALIFAX, N. S.

Montreal, Jan. 16th, 1882. Last summer my little girl was weak, delicate and nervous, and did not rest well at night. I gave her less than two bottles of your Emulsion, according to directions, and soon after she began to take it she improved very fast in strength, slept well at night and lost much of that nervousness with which she had been troubled, and gained in flesh as well as strength, and has never been so well as since she took a course of your Emulsion.

Yours truly, C. A. HUMPHREY, Head Master Royal Arthur School.

7 PER CENT NET Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 28th year of residence, and oh in the business. We advance interest and costs, and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have money to loan. D. & B. JOHNSON & SON, Negotiators of Mortgage Loans, St. PAUL, MINN. (Mention this paper.)

EASTER CARDS.

A COMPLETE STOCK of PRANG & CO'S ARTISTIC AMERICAN EASTER CARDS, plain and fringed—most suitable for sending to friends abroad. For sale LOW by their agents at 124 Granville Street.

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&c., &c., that cannot be described.

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Advertisement for D.M. Ferry & Co's Seed Annual for 1883, featuring illustrations of various seeds and plants.

Mail Contract SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on FRIDAY, the 30th MARCH for the conveyance of her Majesty's Mails, once per week each way between Upper Musquodohoit and West River, Sheet Harbor. under a proposed contract for four years from the 1st July next. Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Upper Musquodohoit and West River, Sheet Harbour, or at the office of the subscriber. CHARLES J. MACDONALD, Post Office Inspector. Post Office Inspector's Office, Halifax, Feb. 16, 1883.

Mail Contract SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on FRIDAY, the 30th MARCH, for the conveyance of Her Majesty's Mails, once per week each way, between East Jeddore and Head of Jeddore; under a proposed contract for four years from the 1st July next. Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of East Jeddore and Head of Jeddore, or at the office of the subscriber. CHARLES J. MACDONALD, Post Office Inspector. Post Office Inspector's Office, Halifax, 16th Feb., 1883.

PUTTNER'S EMULSION, IMMENSE SUCCESS. 13,000 Bottles sold (in Canada alone) during months of Sept. and Oct., '82. All Druggists keep it. See that you get PUTTNER'S when you ask for it. Price, 50 cents. Yarmouth, Oct. 15th, 1882. To DR. BENNETT & LEWIS, 110 Hollis Street, Halifax. Dear Sirs,—I desire to express my feelings of profound gratitude to you, who have helped me so much by the use and application of your wonderful medicine, known as your absorptive Pads and Plasters, &c. I was sick about two years, and spent a large sum of money with physicians, but received very little benefit until I tried your absorptive treatment. When I commenced it this summer I could scarcely walk across the floor, I had such a weakness cross me; and now I can walk a mile at a time, and attend to household duties much better than I could before, and feel only too glad to recommend this truly great treatment to any person or persons who may be afflicted as I was. You are at liberty to make any disposition of this note you may deem proper. MRS. R. HIBBARD. This treatment can be applied effectively without interview where full particulars of case are sent by mail.

"I could not be without them if they cost \$1. a pill. They cured me of neuralgia of 9 years standing." Joseph Snyder, Paxinos, Pa., Jan. 30, '80.

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WINTER COUGHS AND BRONCHITIS.—There is perhaps no disease that produces more fatal results than a long standing cough accompanied with Chronic Bronchitis, PUTTNER'S SYRUP HYPO-PHOSPHITES is the only specific. Sold by all Druggists, Price 50 cents

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THE AVERAGE BOY

and a good-sized lump of maple candy form the materials from which we might deduct self-evident conclusion regarding the facility with which attachments are formed in early life, when the circumstances are at all favorable.

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"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache.

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Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP.

The Bad and Worthless

are never imitated or counterfeited. This is especially true of a family medicine, and it is positive proof that the remedy imitated is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medicine on earth, many imitations sprung up and began to steal the notices in which the press and people of the country had expressed the merits of H. B.

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

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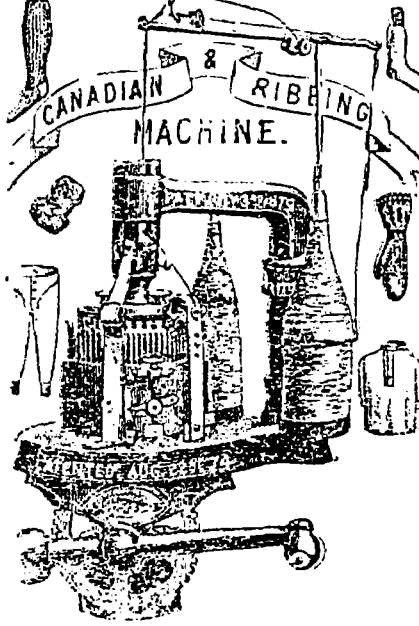
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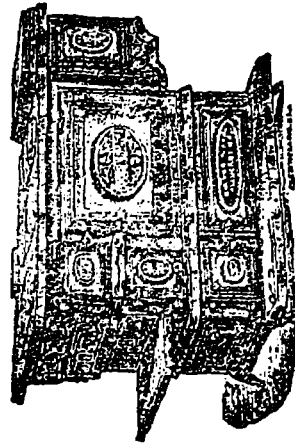
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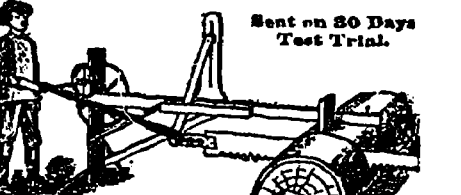
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