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The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

Our London Letter.

(From our own correspondent.)

Kensington seems to be giving Bishops to all England. The last Vicar of Kensington was Dr. Maclagan. The present Vicar of Kensington is Mr. Carr Glyn. Dr. Maclagan is Bishop of Lichfield, and Mr. Carr Glyn is likely to become Bishop of Newcastle. Mr. Glyn is brother of the present Lord Wolverton and bears the title "honourable" along with that of reverend. He is only 39 years of age. He was a Harrow boy and an Oxford man. His first great work was at Doncaster, where he did more than well as Vicar of a large parish. He has been chaplain to the Archbishop of York, and his private Secretary, so that he knows the duties of a Bishop well. At Kensington he has won golden opinions on all hands and has worked very hard. He is better than a hard worker and an experienced man. He is a consistent man. When he was Vicar of Doncaster the Prince of Wales wanted to stay with him, and go from his house to the races. His Royal Highness was most humbly and respectfully requested not to press his command, for if Mr. Glyn's house became the headquarters of such a party as was contemplated, he would feel himself to be lending aid to the demoralization which all his life was being spent to remedy. That is the sort of man we want for bishops, but whether it will make him popular at Newcastle is another question. If rumour be true, Mr. Glyn is shortly to be married to the sister of your Governor-General.

After much deliberation and some danger of its failure through lack of zeal, the case of Mr. Mackonochie is to go on. The action to deprive him has hung fire, it is said, through the unwillingness of Mr. Martin, his prosecutor, to turn so zealous a man out of the Church. He expected to make Mr. Mackonochie submit to the law, and had no thought of making him its victim. But the Church Association are not going to be balked of their prey, and this very week the necessary steps have been taken to get the fifteen year old cause finally concluded by the expulsion of the Vicar from his living.

The people on your side of the Atlantic evidently don't mind paying for a good thing if they can get it. Mr. Mapleson announces that when Madame Patti sings in America she will receive £917 a night. That is, for a single performance she will receive nearly one year's salary of a Lord of the Treasury. For five performances she will receive the year's salary of a Bishop, and for ten performances she will have the year's salary of a Lord Chancellor or an Archbishop. The explanation, of course, is that you have a dozen possible Lord Chancellors and Archbishops and a hundred possible Bishops and a thousand possible Lords of the Treasury, but only one possible Patti.

It is said that we shall have to wait another eighteen months or more for the revised version of the Old Testament. The company of the revisers are, however, getting along quickly. They have reached in their second revision the end of the second chapter of Daniel. They are, it is whispered, making changes even greater and more numerous than those which were made in the New Testament by the Jerusalem Chamber Company.

There was great alarm in Downing Street the other night. The police told off to protect Mr. Gladstone on his walk home from the House of Commons missed him. He had slipped away unperceived; no trace of him could be found. The House rose, but he did not reach his home. Mrs. Gladstone, made apprehensive by late events, was for sending out in every quarter to find him. Just, however, before the search expeditions were organized, at five o'clock in the morning, Mr. Gladstone's latch-key was heard in the door. Excited and distressed by what had happened in the

House, and tempted by the beauty of the night, he had sought relief from nervous strain by a walk under the calm and calming sky around the London parks.

Mr. Gladstone has introduced a bill called the Arrears Bill, by which he hopes to conciliate the disaffected tenants of Ireland. A tenant in debt to his landlord is to pay the rent due for the last year, and on his proving that he is unable to pay further arrears, the Government will make a contribution to the landlord to settle the account. Why I mention this is to tell you that the money required to do this will be taken from the Irish Church Fund. That is about a million and a half sterling of Church money, obtained by spoliation, will be devoted to this purpose.

The Bishops are considering the best means of co-operating with or utilising the enthusiasm of the Salvation Army. It remains yet to be seen to what extent "General" Booth and his fellow-officers are willing to be enlisted, and whether such a co-operation as the bishops suggest would be desirable or even possible, from the standpoint of either party. The Salvation Army is, without doubt, a most vigorous organization. Into its merits or demerits I do not here care to enter, but it is only necessary to look at its palatial "head-quarters" in Victoria street; its great hall in Regent street, and the monster "barracks and congress hall," which it has this week opened in Clapton at a cost of 28,000 pounds, to see that its members are in earnest. Doubtless there are proofs of enthusiasm of the most practical kind, still my own impression is that the bishops had better let the Army alone to do its own work in its own way. Better that they should teach their clergy to be extra diligent, and to be ever on the watch to encourage and instruct those of their parishioners who may have been influenced by the enthusiasm of the Salvation Army. It does not do to stand by and pooh pooh any religious movement, neither is it wise for the Church, as a body, to identify itself with every order of fanatics that may spring up.

THE ENGLISH CHURCH.

God has given a great honor to the English tongue and the English Church, and has put a great responsibility upon those who speak the one and are members of the other. As the punishment of man's great rebellion after the flood was the confusion of his language, and the consequent scattering of the nations over the face of the earth, so the first work of God the Holy Ghost in His setting about the restoration of man through the proclamation of the Gospel, was the enabling of the Apostles to speak to the representatives of the civilized world, assembled at Jerusalem, in their own languages—so seeking to touch their hearts as well as to impress their minds with the truth of the glad tidings they were authorized to publish. This stupendous miracle, more remarkable in some respects than any which our Lord himself had wrought, was the great manifestation of both the power and the love of the Holy Ghost, the Comforter and Restorer. But in these latter days, when the accomplishment of His work draws near, His great work of removing the curses which sin has brought to the world and restoring the unity of the race is being accomplished through the energy and enterprise of those who speak our mother tongue, with its strong, yet flexible and all-absorbing power. There are few lands, few shores to-day, where the language of English commerce is not heard and understood, and it seems likely to go on in its conquest, swallowing and making part of itself the best things of the other tongues it meets, until all the world shall be able to speak English with its straight directness and force. It promises to be the agent of the Holy Spirit for the breaking down of barriers and the unification of the race, and what the English language is doing for the

world, the Church, which has preserved and taught that language and translated the Holy Oracles into it, is doing for Christendom. Not only does it present to the old communions of the Greeks and the Latins the primitive form and purity of the first days, clad in all the energy and vigor of a perpetual youth, but it is constantly educating the wilder and less regular offshoots of modern Christendom to the use of what has been the treasury of inspired devotion for all the ages. What do we see to-day? Methodists, Presbyterians, Unitarians, Universalists, and even Baptists, all falling into the use of forms of prayer and responsive service drawn from both the Holy Scriptures and the hymns of ancient Christianity, things which once they denounced as of deadly formality and relics of the papacy—we see them, one congregation after another, as they become refined and intelligent in their religious feelings, craving these aids to devotion and adopting them, though once, and but a little while ago, their fathers scouted them as dreadful in their ungodliness, and this when the Christian world was never more active and earnest than to-day, in speaking the truth of Christ and winning men to follow it. By-and-bye they will see, too, the advantage and usefulness of the Church's primitive government, and be willing to adopt that, too, for their growing irregularities. So does the Great Restorer give signs that the Church of the English race is to do for Christendom, in His own good time, what the language of the English race is doing for the world—bringing it once more into relations of brotherhood and harmony, and making it one for Christ, the King.—*Kalendar.*

OUR NEEDS.

We need among us a more entire consecration of brains and money to God. We need intenser devotion to God and therefore to man. The love of the God-Man produces the love of God and of man; and thence follow Christian asylums and hospitals. We need that the well-behaved men of the world, who sit in so many of our pews, shall be converted to personal faith and repentance. We need the substitution of soberness and dignity in place of the frivolity, which characterizes that class of butterfly women who have justified the satires with which the secular prints puncture their hypocrisy. We need fearless, manly testimony for Jesus Christ in the scenes of trade and speculation, by refusal to conform to the low standards of morality which obtain in modern business life. We need the banishment of those sensual indulgences that are now dragging so many bodies to the grave. No observer can fail to perceive whither many are tending by the excessive use of things not in themselves sinful. It is an evil that has unfrocked many a priest and unchurched many a layman, and is working out its disastrous results among us without hope of adequate remedy, except in the revival of the Church's discipline and the stern exemplification of the virtues of continence, chastity, and temperance.—*Bishop of Illinois.*

PEOPLE who do not read some Church-paper, to keep in sympathy with current thoughts and events, are not in the way to become our best parishioners. It is the people of narrow views and uninformed prejudices who give trouble to the Rector, and who are the disturbing element in his parish. Give them something to think about, and they get out of their grooves and are broadened. Through the Church-paper they are helped to realize that they belong to a great Brotherhood which extends all over the world. They see that the ways and works and needs of their own little world, the parish, are but a small part of the whole Church-world and life. They learn to estimate the value of Catholicity, and the insignificance of local difference.—*Selected.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

BOARD OF FOREIGN MISSIONS.

Received from Rev. D. C. Moore, P. O. Order for Eleven Dollars and Twenty Cents, being Rogation Offertory at Albion Mines for B. F. M.

WM. GOSSIP,
Treasurer B. F. M.

REPORTS of the proceedings of the Nova Scotia Synod Nos. 1, 2, 3, 4, 5, and 7 having been lost, the Clerical Secretary will be obliged if the clergy or laity possessing any or all of these numbers would kindly make them over to him, as he wishes to complete the set and have it bound in a volume for reference.

HALIFAX.—*St. George*.—On Whitsun Day, in addition to the ordinary communicants, about forty men and women received their first Communion, being the first fruits of the new Rector's work. Mr. Partridge is diligently and successfully working up the parish, and is being warmly and generously sustained by his parishioners.

LOWER STEWIACKE.—There will be a Confirmation in this Mission on Sunday, the 25th instant.

PORT MEDWAY.—We are rejoiced to learn that the Rev. J. R. S. Parkinson has accepted this vacant Parish. Port Medway is an important Mission, of great extent, requiring a man of zeal, ability and faithfulness; and in the person of Mr. Parkinson will be found all the qualities necessary to success. An honest and faithful Churchman, a devoted Parish Priest and Counsellor, of irreproachable character, hardworking and industrious, Mr. Parkinson will be sure, under God, to build up the Parish and extend the work committed to his oversight and care. We wish Parish and Priest abundant success.

LOUISBURG.—To Clarence Watts McCully, B.A., Priest:

Louisburg, Whitsuntide, 1882.

Rev. and Dear Sir,—We, the undersigned members of the congregation of the Church of St. Bartholomew Mission of Louisburg, regret that circumstances have again occurred to remove from our midst a priest of the Church.

We have great pleasure in bearing record to the fact that during your sojourn among us you have always fearlessly maintained and taught in the pulpit and from house to house the doctrine of the Catholic Church.

We deeply regret your removal from our midst and beg of you to accept our best wishes for your future welfare and for every success in your new home, and we trust and pray that you may long be spared to work in the vineyard of the Master, and may in His hands be the instrument of bringing many souls to Him Who hath said—"Though thy sins be as scarlet they shall be white as snow."

Please to convey to Mrs. McCully our best and heartfelt wishes for her future welfare. We feel that in her departure from our midst our Sunday School loses a kind teacher and a good friend.

Again wishing you and Mrs. McCully a pleasant and prosperous journey through life,

We are, Rev. and Dear Sir,

Very respectfully yours,

In behalf of the congregation,

MARTIN LEVATTE,

ELIAS TOWNSEND,

Chapel Wardens.

H. C. V. LEVATTE, Vestry Clerk.

REPLY.

To the Vestry Clerk, Wardens and Congregation of St. Bartholomew, Louisburg:

I deeply regret that I am compelled by force of circumstances to remove from the Mission and to leave it without a priest for the time being—and can only hope that your sense of the loss may urge you to more strenuous efforts to provide a residence for the minister.

It has been my constant aim and endeavor during my stay among you to inculcate in season and out of season the doctrines of that Church which is the depository of the "Faith once delivered to

the Saints" and to conduct the services in strict accordance with the rubrics of the Book of Common prayer, and I have great pleasure in being able to state that I have ever found you to be most ready and willing to receive such teaching as I was able to impart, and to aid me in my endeavors to have all things done decently and in order.

I thank you sincerely on behalf of Mrs. McCully and myself for your good wishes for our future welfare.

I trust that in my successor you will find one who will be able still more efficiently to care for your spiritual welfare, and that you will still further exert yourselves to uphold his hands and to further him in his endeavors to promote the welfare of the Catholic Church.

It will ever afford me unfeigned pleasure to hear of your continual prosperity both spiritual and temporal, and I trust that in God's Providence I may be spared to see you again in the near future.

CLARENCE W. MCCULLY,
Priest.

NEW GLASGOW.—On Wednesday last the Rev. C. W. McCully said Evening Prayer and preached for us. Mr. McCully was on his way to take charge of the Parish of Clements.

LIVERPOOL.—A *Generous Donation*.—On Whitsunday morning there was placed in the offertory by a member of the Church, as a thank-offering to God for His many mercies, the release of a claim against the Parish Church to the amount of four hundred and fifty dollars. It is very gratifying to learn that since the disastrous financial crisis, which a few years ago gave a severe check to the pecuniary status of the Church, and was sorely felt by every Churchman, the Church revenues have commenced to recover, and exhibit a slow but steady growth. It is hoped that another year will not be allowed to pass without the necessary funds being promised to engage the much-needed services of a curate. The parish is an extensive one, embracing four preaching stations, and at present very arduous duties are entailed on the rector, Rev. Dr. Nichols, in ministering to the spiritual needs of his people. The Churchmen of Liverpool are to be congratulated on the beauty and harmony of design exhibited in the interior of their parish Church, which is said to have been the first in the Province to furnish the example of a chancel and a stained window. It would be interesting to trace back its history of sixty years, to the time of its first rector, Rev. Mr. Twining, but it is sufficient for our purpose to state in general terms that during the incumbency of the present rector, whose ministry has lasted a quarter of a century, it has kept winning to itself the warm love and faithful adherence of a steadily growing membership. *Floreat Sempiternum.*

DIOCESE OF FREDERICTON.

DEFICIENCY FUND.—The Committee appointed by His Lordship the Bishop to endeavour to raise the amount requisite to pay off the indebtedness of the Society have succeeded in obtaining subscriptions sufficient for that purpose, and the subscribers are therefore requested to remit their promised contributions to Geo. E. Fairweather, Esq., Treasurer of the Society, St. John, at as early a date as possible.

S. SCHOFIELD,

Chairman of Committee.

GEO. E. FAIRWEATHER, Treasurer.

OUR readers will be pleased to learn that the D. C. S. Deficiency Fund Committee have succeeded in obtaining subscriptions sufficient to pay off the entire indebtedness of the Society. Not only is the Society indebtedness provided for, but every parochial assessment for salaries of the clergy is paid up in full to date throughout the whole Diocese. Never before has the D. C. S. been in such a satisfactory financial position, and the gentlemen of the Deficiency Fund Committee and the officials of the Diocese who have so vigorously and successfully accomplished these gratifying results, as well as the members of the Church generally, may be congratulated upon the encouraging showing.

MONCTON.—A short time ago the willing workers of St. George's Church received an order from the

I. C. R., through T. V. Cook, Esq., to rest the drapery of the palace car, for the use of H. R. H. Princess Louise. The work was completed under the skillful superintendance of Mrs. P. King, and forwarded in time to prepare the car for the reception of Her Royal Highness. This is the third time the ladies of St. George's Church have had the honor of doing this work, which shows how well satisfied the department has been with their past efforts.

ST. JOHN.—The following has been received, and is gladly published:—

[To the Editor of the Church Guardian.]

Will you kindly insert the accompanying in your valuable paper? I have long had the subject at heart, and feel it is not too early to begin some work of the kind:

Dear Friends,—Can there not be something done for the sailors arriving in our port, or ports, daily? In other places they have Seamen's Missions. We have no place of worship provided for them; but will not some of our young men, members of the Church, visit the vessels in port and invite both officers and men to our churches? We cannot ask or expect any one clergyman to do this work, as they already have more than they can do. Young men, please take this suggestion kindly, and give the stranger a helping hand. I have no doubt but if the work is started in time there could be a church built and supported by the sailors who visit St. John.

A CHURCHWOMAN.

St. John, May 23rd, 1882.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

The next missions will be held D.V. in the following places and on the following dates: Marbleton, Wednesday, June 21st; Magog, Sunday, July 9th. A mission at Beebe Plain was commenced on the 9th inst. The missionary asks for the prayers of our people in behalf of these missions?

MURRAY BAY CONVALESCENT HOME.—The impression produced by the eighth annual report of this Home is the small cost with which satisfactory results have been obtained. The number of inmates in the Home during the last season was 72, who each remained 31 days on an average. The average expenditure on each person for that period was \$13.80, or 44½c. for each person per day, about 18 cents of each person's daily expenses being for food. The entire expenditure on the Home for the season has amounted to \$994.99, of which the receipts fell short by \$1.49. The receipts were from the following sources:—\$469.70 subscriptions; \$282.33 proceeds of concerts and sales; \$42.08, Church and Sunday-school collections; \$141.33 board paid by inmates, and \$3.66 balance from previous year. The Home received many gifts of provisions, house furnishings, clothing, medicines, etc., from friends in Montreal. The 72 adults and children who partook of the benefits of the Home during the season all left greatly improved in health. Besides morning and evening devotions in the Home, conducted by the ladies, the Revs. Mr. DuMoulin, Dr. MacVicar, J. McCaul and the Protestant missionary held services during the season. The managers express "entire satisfaction with Miss Brown's management of the Home," and express thanks to the ladies who carried out a concert at Cacouna; to the supporters of "Our Boys' Sale" at Murray Bay; to Mrs. Urquhart for attending to a sale at the Home, and to a large amount of correspondence that Miss Hervey through ill health could not attend to, and to *Witness, Gazette* and *Star* for free advertising; and to Dr. Cassels for the deep interest he has always taken in the Home. "In a thankful and trustful spirit, we would commit the Convalescent Home to the care of a Divine Providence, feeling that it commends its claims to the sympathy and support of Christian friends, and as there is a prospect of its work being greatly extended this summer, it is hoped there will be an increase in the number of generous subscribers."

DIOCESE OF MONTREAL.

(From our own correspondents.)

PARISH OF MONTREAL.—It is not generally known, we have reason to think, that all the Island of Montreal is part and parcel of the Rectory of Christ Church, of which the Rev. Canon Baldwin is Rector. The exceptions are all such Synodical divisions of the city proper or other districts as with his sanction and that of the Bishop have been allowed independence as separate and distinct rectories. Any where, therefore, on the Island, outside of the above exceptions, it is Canon Baldwin's privilege to send missionaries or workers. Were the Island not chiefly occupied by French, he would have a great work on his hands.

The item concerning Rev. R. Irwin's acceptance of

Rougemont is incorrect. He prefers to accept the parish of Richford, Dio. Vermont, U. S., which is likely soon to be constituted a parish.

AYLMER.—The corner-stone of a new church at Aylmer is to be laid on the 8th inst. The Bishop will officiate.

THE RURAL DEANERY MEETING for the district of S. Andrews is to be held on the same day as above.

MONTREAL.—The Methodist Conference has just closed its session in Montreal. We speak of it because some very peculiar expressions were used relative to certain of their ministerial members who had joined or desired to join other Christian churches. One, a Mr. Charbonnel, an ex-Roman priest, we believe desired to go into some other body—which one carefully kept in the dark—his case would not be considered until he should put in an appearance, which, however, he did not do. It seems to us this is very like coercion. Another desired to join or had signified his intention to join the Reformed Episcopal body. Some of the Conference took great umbrage, and desired that this person should get no certificate of good standing; but he asked to return his ordination certificate!! What is this? To be unfrocked—to be degraded—to be made a layman—does it mean? We wonder what is now the idea among Methodists concerning ordination. One time it was merely a form for sake of order and impressiveness—improving the occasion; the candidate having (in their own and their brethren's estimation) already received the ordination of the Spirit, which the man could neither add nor take from. And yet here a Methodist preacher demands that his brother in the ministry give his ordination papers back, simply because he was going to take work in another portion of the Lord's vine yard, to phrase it as Methodists used to do. And lastly, the conference was greatly exercised over Mr. Brick's resignation, and evidently were more worked up over his case, because he had gone into the Episcopal Church, and be there a layman. They seemed to desire, and some of them, Messrs. Bland and Hansford, did all they could to make him out as untrustworthy and certainly undeserving of their certificate. Nevertheless, they granted it!! Perhaps they might as well have withheld it. If Mr. Brick desires, and is fitted for ordination as a deacon, he will get such whether he has the Methodist Conference certificate, or whether he has not. Their animosity against him will not retard him now. But what do such preachers as these members of conference mean when they thus speak? Do they not openly again and again say, that it matters not what Church you belong,—that the only true Church is the secret company of all sincere believers—wherefore, then, if one of their preachers jumps the hedge, that simply (according to the sect idea) makes the boundaries of allotments to work to better advantage in another portion, wherefore raise any question as to his right and liberty, to do so? Verily, some of our Wesleyan preachers are certainly not the simple preachers of a century ago, or fifty years ago; but are making pretensions to something like priest craft.

IRON HILL.—Services are now conducted in this Parish, *pro tem*, by Mr. Robertson, a student from the Montreal Theological College.

SOUTH STUKELY.—The Bishop held service in St. Matthew's Church, on May 29th. There was a very large attendance. Two young men were baptized, and twelve candidates were confirmed. One was about seventy-six years of age, and belongs to one of the oldest and best families of Stukely. The Bishop expressed himself much pleased with the services, and complimented the organist and the choir for the hearty manner in which they had rendered the musical part of the service.

MONTREAL.—The Rev. Canon Carmichael, of Hamilton, Ont., has been unanimously elected Rector of St. George's Church in succession to Rev. Dr. Sullivan, Bishop-elect of Algoma. He was formally Assistant Rector of St. George's and was one of the most popular clergymen not alone with his own congregation, but with all sections of the inhabitants.

DIocese OF HURON.

(From our own Correspondent.)

ANOTHER Nova Scotian has taken work in this Diocese. The face of our tall brother, Rev. Richard J. Uniacke, is now looked up to in the streets of London. He has been appointed Assistant to Dean Boomer at the Chapter House, in place of Mr. Ramsay, lately removed to Windsor. If rumour is to be believed, still another of your clergy will soon be seen among us. Time will tell.

A GRAND choral Festival was held last week at the Cathedral, Hamilton. The excellent choir of St. Paul's here went over in a body to take part. From a musical point of view the Festival was a great success; but I hear that financially its promoters were considerably out of pocket.

THE Synod of the Diocese of Huron is to assemble as a matter of form on Tuesday, June 20th; but as the Dominion Elections take place on that day, the Synod will be adjourned until the autumn. The Bishop anticipates spending the summer in England. His Lordship has succeeded in making the Western University here an established fact. Its first year of existence is now drawing to a close, and the calendar for the ensuing year breathes a spirit of assured hope. What with this University, and the Dufferin and

Ladies' Colleges, Bishop Hellmuth has made London no mean educational centre.

CHANGES are being constantly made in this Diocese. The town of Woodstock, formerly under the sole care of Rev. James Hill, has been divided into two parishes. Mr. Hill retains the Rectory, together with the handsome new Church, while Rev. A. A. W. Hastings, formerly Rector of Chatham, has been appointed Incumbent of Old St. Paul's Woodstock East.

To the north of London there is a very thriving town, by name, Wingham. Of St. Paul's Church in this place, Rev. R. McCosh, lately Incumbent of Bayfield, has been appointed Rector.

THE Rev. D. Deacon, formerly Rev. Canon Caulfield's Assistant at Windsor, has been elected Incumbent of Memorial Church, Stratford, in place of Rev. J. I. Curran, appointed Rector of Christ Church Zorra.

DIocese OF NIAGARA.

(From our own Correspondent.)

THE Synod closed on Wednesday, the 31st ult., having dispatched its business carefully and without haste within two days. The clergy were thus kept a very short time from their Parish work, and the lay delegates were given an early return to their private and often pressing business. This excellent feature was largely owing to the happy spirit of unanimity and charity which was so pleasantly evident to your correspondent. In every speech, whatever the opinions expressed, the predominant thought was clearly the promotion of the general good. The spirit of party was never breathed; to all appearance it was never thought of; hence but little time was wasted. The Bishop's opening address contained the pleasing announcements that no deaths had occurred among the clergy since the previous session, and that the number of candidates confirmed was over one thousand, nearly double that of the preceding year. His Lordship strongly urged upon his clergy to give their people high, spiritual views on the subject of giving to God, and in particular with regard to the offertory, which, having its place in the Church's service, should be regarded as part of the Christian's service to God, and as an act of worship, and should accordingly receive the Christian's best. The sacred, as well as the secular side of the office of Churchwarden, was also earnestly and plainly pointed out, and the necessity of appointing to it men of sterling Christian character, as well as of good business capacity, was as strongly insisted on. Resolutions were unanimously passed, expressing the deep sense of the great loss sustained in the death of the late faithful and self-denying Bishop of Algoma, and cheerfully accepting the assessment levied on this Diocese for the stipend of the new Bishop of that missionary field, and assuring him of hearty support in the arduous work that he has undertaken in such a spirit of self-sacrifice. A measure was also adopted to pay the travelling expenses of all those clerical and lay delegates to Provincial Synod who shall give its Sessions a full and proper attendance, and to raise the required amount by increasing the Diocesan Synod assessment of each Parish or Mission.

THE SYNOD OF ONTARIO.

(From our own correspondent.)

Synod began with a Choral Service in the Cathedral on Tuesday evening, the 6th inst.

The sermon was preached by the Rev. W. Lewin, Curate of Prescott. It illustrated the fulfilment of the promise of God, and the statement of the 105th Psalm that "rivers ran in the dry places" by describing the wonderful advance of missionary work of late years, and the evident blessing to the Church which had accompanied it.

A singular mistake appears in the newspaper reports, in which the preacher is made to speak of the present Metropolitan of Canada as if he were the successor of Bishop Inglis in the Diocese of Nova Scotia. The statement may be true in one sense, as all the Bishops in Canada may be considered successors of the first Bishop appointed within its limits, but it is, to say the least, misleading.

The sermon, like most of those preached by the reverend gentleman, was highly poetical, and contained very graceful allusions to the labours and eminently Christian life of the late Bishop Fauquier, and to the self-sacrificing spirit of Dr. Sullivan in consenting to follow him as Bishop of Algoma; and it ended by urging that this self-sacrificing spirit was necessary on the part of all to sustain him properly, and that humble prayer to God the King became us now that He might "strike the rock of selfishness and bring forth the living waters of faith, and hope, and charity to fertilize the barren land."

Wednesday was the first working day, and after Celebration of the Holy Communion by the Lord Bishop, the Synod opened with a good attendance of both clergy and representatives of parishes. The late season will doubtless keep away many from the rural districts, and several whose names appear must have made considerable sacrifice to attend.

There is seldom anything very interesting on the first day—as a custom has been allowed to grow up of referring all Reports of Committee to a future period of the Session. If those which did not require printing were always discussed as presented, it would lighten the labor of the

Synod very much, and nearly always two working days would complete the business.

The Rev. Dr. Dankers, of the Diocese of New York, and the new Provost of Trinity College, Toronto, were invited to take seats in the House.

The resolution of the Provincial Synod regarding the support of the Bishopric of Algoma was read and a motion made that the Diocese should approve and adopt it. The motion was referred to a Committee, and as this Diocese has always paid promptly the amount it undertook to pay, and the Provincial Synod has not suggested its increase, it is not likely that there will be any failure in the future.

After several petitions and reports of committees had been presented, the Synod took up the business unfinished at last session. A new canon was proposed on the Widows' and Orphans' Fund, the consideration of which was postponed till next year. It would be difficult to count up the number of years which have been consumed in abortive attempts to draw up a satisfactory canon for the management of this fund.

A motion was made by Rural Dean Lewis to have a special agent appointed to canvass the Diocese for contributions to make up the loss to the Synod Funds through the late Clerical Secretary, but it failed to meet the approval of the Synod.

A further motion was then made by Rev. H. Wilson, D. D., respecting the relations of the late Archdeacon and Secretary to the Diocese, which led to a very painful discussion, at the close of which the Bishop said that he thought the Synod was no place to discuss the question, and that he doubted whether it was one which many clergy in the Diocese understood. The motion was referred to a Committee.

Special mention was made in the Report of the Mission Board of the lamented death of the late Canon Forest, and of the illness of the Ven. Archdeacon Lauder.

(To be continued.)

DIocese OF TORONTO.

(From our own Correspondent.)

TORONTO.—St. James'.—Since the death of the late Dean there appears to have been some difficulty about the appointment of his successor. The Canon on Patronage provides that the Bishop is to make no appointment to a vacant parish before consulting with the Churchwardens and Lay Delegates; and its object is that he may know and appoint that sort of clergyman who will be most likely to carry on the Church's work successfully. But the authorities of St. James' have manifested a desire, almost a determination, that the Bishop must appoint the very man whom they select as Rector. They proposed two names, but neither of them was acceptable to his Lordship; the first because of his treatment of the late Metropolitan, and the second because he has done but little to deserve the position, and is an uncompromising supporter of the E. D. S. in opposition to Trinity College. The Synod determined to treat both institutions fairly, and will be no partizan in this matter in the important position of Rector of St. James'. The latest information is that he has offered the Rectory to Canon Carmichael, of Niagara Diocese. Should the congregation offer any opposition to this arrangement, it will be evident to all that their object is not simply to have a Rector of the Low Church School, but that they are determined to have no one except their own nominee. Whilst it is a pity to go out of the Diocese for a man to be Rector of the wealthiest Parish in Toronto, all moderate men hope that the present unpleasantness may be ended by the Canon accepting the appointment. If he were once fairly at work there is little doubt that he and those who are now dissatisfied would get along quite harmoniously; and even if many of the congregation were to withdraw to other Parishes Mr. Carmichael would very easily fill the Cathedral with others.

COLLINGWOOD.—All Saints'.—Several ladies of this Parish have been for some time preparing for a bazaar in aid of the funds; and it was held during three days last week, and was very successful financially and otherwise.

CREEMORE.—A meeting of the Rural-decanal Chapter of West Simcoe having been called by the Rev. W. R. Forster, R. D., Incumbent of Creemore, for Thursday and Friday last, your correspondent and a neighbouring parson started to drive there on Wednesday evening, and about eight o'clock reached Claverleigh, the Rural Dean's charming residence. The house is beautifully situated at the foot of a wooded hill; through the grounds, which are delightful, runs a stream, which, from its velocity, is known as Mad River; and from the summit of the hill just mentioned is an extensive and diversified prospect, one of the chief beauties of which is the confluence of two rivers at the extreme point of a promontory, reminding one of Moore's exquisite melody, commencing—

"There is not in this wide world a valley so sweet
As the vale in whose bosom the bright waters meet."

Other members of the Chapter continued to arrive till twelve were present, Messrs. Watt and Morley being the only two absent. In his opening address on Thursday morning, the Rural Dean, on behalf of the Chapter, very touchingly expressed their deep regret at the removal from West Simcoe of the Rev. A. W. Spragge, R. A., but had the pleasure of congratulating him upon the fact that he had been promoted to a more important Parish than that from which he had been removed.

(To be continued.)

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"AWAKE! AWAKE! O ZION."

II.

What are the causes of the small progress of the Church in these lands during the last decade? Till these are discovered and recognized, there will be no improvement. Truth is often unpalatable. And the self-complacency of Churchmen is amazing. The persistency with which the mass of the members of the Church of England ignore their own shortcomings and refuse to be taught by circumstances and events is incomprehensible. But the lesson is being burnt into Her flesh, and the pain rouses her to reflection. Churchmen, awake! The same Divine Spirit who animates those that have withdrawn from your fold and are now in more or less of antagonism to you, that Holy Person of the Divine Trinity, whose operation makes all work a success, was promised to guide you into all truth centuries before these, your ungrateful children, lifted up their heel against you. You have a history, and it shines with the self-sacrifice of your martyr ancestors. For what did they contend? For a shadow? for an enigma? for a baseless fabric of a vision? Nay. The principles which actuated the long line of your saints were tangible, real, clear, definite and decisive. These principles are your heritage. Are you handing them down? The first cause of your slow progress is here to be found—*Churchmen are ashamed of their principles!* They do not teach them. Two-thirds of the members of the Church do not know them.

This must be repeated with emphasis. Reference is not now made to the great cardinal doctrines of our common Christianity. They are potent and they are safe, enshrined in the Book of God and the Creeds of the Catholic Church. But what is now meant is the principles which distinguish us from others working by our sides but from whom we on principle are severed. To how many of our people are the struggles, the defeats, the victories, the trials, the sufferings of the eighteen centuries of the English Church a total blank? She is surrounded to-day by a hundred other bodies each claiming to be the True Church, and each proclaiming that every other is at all events comparatively wrong. And how many Churchmen know why they are Churchmen? True, this knowledge is more widespread than it was. But for this the Church would have been found to have positively lost ground. There are faithful men who are not afraid of being called "bigoted," who instruct faithfully as well as preach "acceptably." But it is an undoubted fact that the mass of Churchmen know not on what principles they are so. The usual iden-

is that before the Reformation there were the "dark ages," when the whole Christian world was "Catholic," (meaning Roman,) and there were frightful persecutions and burning abuses; and then by the preaching of Luther in some way people became Protestants, and must henceforth, if they can, hate sin, but certainly hate Rome. And then all the other denominations somehow arose, who are, on the whole, rather better than the Church, and whom it will do no harm to our children if they follow. But our fathers were Churchmen, and we will not leave the Church, for there is a good deal of respectability in her yet, and we have an affection for her. But you must not unchurch our neighbours by living, and teaching, and practising the principles and practices of your own Church; and to say that there are essential differences is uncharitable. In short, leave undone everything which has, in fact, fostered strong young shoots around the gnarled old trunk of nineteen centuries, leave teaching definite truth, leave the incessant inculcation of distinctive doctrine, be as vague and undogmatic as you possibly can in training your children to follow in their father's steps, teach them that there is practically nothing in the Church worth contending for, and then the Church will grow, we shall gather all those differing from her into her arms, and this will happen forthwith as soon as they perceive that nothing is to be gained by returning.

CHURCHMEN, AWAKE! Train your children in the strictest principles of the Church you profess to love. Teach them so, that branding-iron, nor gleaming sword, nor torch, nor stake shall tear them from her bosom. Teach them so, that neither soft blandishment, nor coy embrace, nor shallow argument, nor fear of hard names, nor spurious, false-hearted liberalism shall cheat them of their glorious heritage of Truth. Teach them so, that the love of mothers snatching their children from smoke and flame shall not out-master theirs for her. Teach them so, that they shall know why their duty and affection centre in her. Teach them so, that the Truth be not lost in the Love. Teach them so, that living they may know her, rejoice in her, work for her, serve her, give to her, deny themselves for her, plead for her, defend her, suffer in her cause, if need be lay down their lives for her. Teach them so, that they shall see that ignorance of her history is treason to her; that insensibility to her teaching is simply going over to the enemy's camp; that the simplest laws of self-defence require thorough instruction in her distinctive principles; that there are deep-grounded reasons for her unswerving loyalty to her ancient faith and polity; that to deny these is to deny her Lord! Teach them that joined to Him in closest union by the life which He gives them as His best gift through her loving hands, they may safely defy the assaults of Satan and all his infernal powers, and, come life, come death, they "continue His forever!"

Do this, and another decade shall see her grow and flourish; neglect this, and another generation shall behold her candlestick removed from its place.

"AWAKE! AWAKE! O ZION!"

LAY ATTENDANCE AT OUR SYNOD MEETINGS.

Now that our Synod meetings are becoming each year of more and more importance to the Church in every Diocese, it is most necessary that not only the Clergy but the Laity should be fully represented. It is true no attempts can be made in the way of liturgical or doctrinal changes owing to the

definite statement in the Constitutions, which is almost identical in all, and which in one of them declares, "It is our earnest wish and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations or order as may tend to her efficiency and extension," but the questions that come up for discussion and legislation are necessarily the practical questions intimately concerning the extension of the Church, and requiring a large amount of business energy and experience, which are to be found more particularly among the Laity, and which cannot be so wisely dealt with in their absence.

Again. It has already been abundantly proved that the presence of the Laity in our Synods has done great good to the clergy, while giving great satisfaction to the laity themselves, enabling each to gain a larger knowledge of the Church's work and a more intimate and friendly acquaintance with one another, and so overcoming on both sides some prejudices which otherwise it would be impossible to eradicate.

We began by saying that each succeeding year finds the business of the Synod becoming more and more important. This is true, and is a sign of the value of Synodical meetings. But being true, the interests involved becoming of greater magnitude as the country increases in population and the people in intelligence, how very important it becomes that the best minds and the most practical men of the Laity shall be chosen for the position of Lay Delegates: and, therefore, there should be no holding back on the part of any, but, rather, a willingness should be manifested by the best men to qualify themselves for, and to accept an election to, the Synod.

We include among our Laity in Canada many of the very best and most able minds of the country, and their names in many cases are to be found on the list of the Delegates to our Synods. But while this is the case, it is yet to be regretted that very many who ought to take a special pride in doing work for the Church, and in assisting to promote her interests, are not to the fore on such occasions. In some cases, alas, they lack the necessary qualification, viz., that of being a Communicant of the Church; in others, they simply ignore the claim of the Church upon their time and talents; while in too many others, after having been elected, they fail to attend the Synod meetings.

It is quite different with these very brethren in a political gathering, or when a grand Temperance Body, or grand Masonic, or other Institution of the kind hold their annual gathering. They are able to spare the time to attend it, and to do much work to advance its interests, but at the call of Christ's Church they are altogether indifferent to its wants and work.

We earnestly appeal to the Laity everywhere throughout Canada to allow nothing to interfere with their attendance upon Synod meetings; and it must surely be felt as a reproach to the Church and Clergy, if the men whose worldly position and influence mark them out for leaders among their fellows should be disqualified through non-attendance upon Holy Communion to represent their Parish in the Legislative Body of their Diocese.

It is reported that the German Emperor has been recommended to appoint a successor to the late Bishop Barclay, of Jerusalem, in the person of a Rev. Herr Hoffman, who has already done spiritual service of some kind in the sacred city.

KING'S COLLEGE, WINDSOR, ENCOENIA.

Our Nova Scotia and New Brunswick readers will, we hope, bear in mind the Encœnia and the meeting of the Alumni Association which take place at Windsor on the 27th instant.

The meeting of the Alumni Association, particularly, this year will be of special interest, and calls for a large attendance of its members and of those who wish to become members. It is to be hoped that very many of the clergy and others who have received their training from the College, and who are not now members of the Association, will join it at this meeting, and help to sustain their honored Alma Mater in an efficient state. It is rather a serious reflection upon those of the clergy who have been quite willing to enjoy the advantages of the College that they have not become members of the Alumni Association. In truth we have had this thrown up to us by supporters of the other Colleges (and it is well sometimes that we should see ourselves as others see us), who have plainly called it an evidence of a strangely ungrateful and disloyal spirit. "How can you expect," said a gentleman of prominence among the Methodists recently, "how can your clergy expect your people to contribute \$40,000 asked for as an Endowment for King's College when they themselves are not interested enough in its welfare to subscribe \$4 a year (\$2 it is now) to assist in sustaining it after having obtained their own education free of cost, besides hundreds of dollars in scholarships?"

We hope the Clergy will speedily wipe out this stain upon their fair name. We believe it has been due more to thoughtlessness than to anything else; but to persist in neglecting one's duty at such a crisis as the present is a very serious matter, and if continued, must speedily and inevitably recoil upon their own heads, and prove most disastrous in its consequences to the Church.

We suggest that the Secretary of the Alumni Association have printed and forward to each of the Clergy of the two Dioceses blank applications for membership, to be filled up by himself and by any members of his flock whose names and money by earnest solicitation he may succeed in obtaining. The time is short, and this suggestion, if adopted, should be carried into effect without delay; and we feel sure, if prompt action is taken, there will be such an addition to the ranks of the Association's members, and such a gathering at Windsor on the 27th, as will cheer the hearts of those who long to see the affairs of the College placed upon a better foundation.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Notwithstanding the fact that Roman Catholics joined hands with Dissenters in promoting the Passage of this Bill through the Dominion Parliament, the following letter written by Cardinal Manning will plainly show that such action in no way committed the Church of Rome to the measure, but simply afforded her Bishops in Canada an opportunity for striking another blow at Protestantism by encouraging a further departure from what has ever been held to be the Christian Law of the subject. The Cardinal, in a letter to his Vicar-General, says:—"Archbishop's House, May 10.—To the Very Rev. Canon Gilbert, D. D., Vicar-General of the (R. C.) Archdiocese of Westminster. Rev. and dear Vicar-General,—Some years ago the bishops laid before Lord Chelmsford's Commission on the Marriage Laws certain points on which modification would be desirable. One was for some provision by which the marriage with a de-

ceased wife's sister, after a dispensation from the Holy See had been obtained, might be legalised. These words of ours have been quoted by the promoters of such marriages as favourable to their views. Nothing was further from the intention of the bishops. 1. The law of the Catholic Church forbids and annuls the marriage with a deceased wife's sister. 2. The law of England on this point is to this moment Catholic, and supports the discipline of the Church. 3. The Holy See can alone dispense in such cases, and it never dispenses, except (a) rarely, (b) with reluctance, and (c) for grave reasons and to avoid greater evils. 4. To abolish the law which prohibits such marriages would have the effect of throwing open as lawful to everybody that which in few, rare, and exceptional cases, is reluctantly given to avoid greater evils. 5. And this throwing open of the civil law would encourage and multiply such marriages, in direct opposition to the discipline of the Catholic Church, and to the grave and dangerous disturbance of domestic life. Better far is it that a few cases should still suffer a legal hardship than that the home life of our whole commonwealth should be seriously endangered. I trust that all Catholics in either House of Parliament will vote firmly and always against such a change in the statute law. You may use this letter to satisfy any doubts as to the subject of it. Believe me, always yours faithfully, HENRY EDWARD, Cardinal Archbishop."—*Times*, May 22.

A NEW SEE.

The *London Gazette* contains an Order in Council declaring that the Bishopric of Newcastle is founded. The diocese comprises the county of Northumberland and counties of the towns of Newcastle and Berwick, and also the ancient common-law parish of Alston, with its chapelries, in the county of Cumberland. The parish church of St. Nicholas, Newcastle, is to be the cathedral church. Our English correspondent states that the Hon. and Rev. Edward Carr-Glyn, vicar of Kensington, has been appointed the first Bishop of Newcastle. The See has been erected in conformity with the provisions of an act of Parliament, passed in 1878, for the creation of four new Bishoprics, the funds to be provided partly by contributions from other Sees and partly by public subscription. Of the four sanctioned by the act, two—those of Liverpool and Newcastle—have now fulfilled the prescribed conditions, while two others—Southwell and Wakefield—still await the result of further efforts. The minimum income originally proposed for each Bishop was £3,500 a year, but it was afterward reduced to £3,000, though in the case of Newcastle the trustees still hope that they will be able to secure a larger sum. The money required for the endowment of this particular See is made up from the Bishopric of Durham, which cedes £1,000 a year for that purpose; from the Church offertories, amounting at present to £2,049; from a charitable fund known as the Healdy bequest, which gives £16,200, and from private munificence, which has yielded the liberal amount of £40,550. It will thus be seen that the sum total, independent of the gift from the existing Bishopric, amounts to close on £60,000, which may be estimated to return about £2,000 a year. The Durham contribution makes up the required sum. Among the private subscriptions sums are to be found not unworthy of the "ages of faith." The Duke of Northumberland heads the list with £10,000; the Bishop of Durham gives £3,000, and several more subscriptions amount to £1,000 and upward. There need be little fear for

the temporal interests of the Church of England while the laity are ready to come forward to supply her needs on this generous scale.

SE-BAPTISM—IMMERSION.

We are glad to credit the *Examiner*, the leading Baptist paper of this continent, with the following honest avowal. There is more hope after such an admission that the narrow views of the Baptist body upon this subject are about being widened so as to be more in harmony with the facts of history and with the truth of Scripture. We also call attention to the remarks of the *Independent* thereupon:—

"We take a real satisfaction in reading the review in the *Examiner* (Baptist paper), of Dr. Dexter's 'The True Story of John Smyth, the Se-Baptist,' by Prof. Albert H. Newman, of the Toronto Baptist Theological Seminary. He admits fully our discovery that immersion was not introduced into England until 1641, and he says: 'Let no Baptist henceforth risk his reputation for scholarship and fair dealing by denying John Smith was a Se-Baptist or that his baptism (and we may add that of Roger Williams) was, as regards its form, an affusion.' When we made the announcement in July, 1879, two years before the publication of Dr. Dexter's book, with regard to the mode of baptism adopted by Roger Williams, that it was by affusion, much surprise was manifested. We felt convinced, however, that all scholars would, sooner or later, be compelled to adopt our conclusion. Prof. Newman, so far as we know, has the honor of being the first to express himself in accordance with it. We are glad to have confirmation of his authority. Baptist scholars in general will be forced to concede this point before many years. It would have been greatly to their credit if they had discovered and announced it many years since. The condition of Baptist history is by no means creditable to a denomination which claims so many able minds and patient, fearless investigators.

CAMEOS OF BRITISH CHURCH HISTORY.*

BY THE REV. B. T. H. MANCOCK.

CHAPTER III.—IN PERILS OF WATERS.

Ridge of the mountain wave,
Lower thy crest!
Wail of Euroclydon,
Be thou at rest!

—*Anatolius, Died, A. D. 458. Trans. by Dr. J. M. Neale.*

The scene to which we would direct our readers is the audience-chamber in Cæsarea in Palestine. Seated on the judicial tribunal is Portius Festus, proconsul of Judæa. Surrounding him are his assessors, and the accusers of a man who stood before him manacled. The charges brought against the prisoner were heresy, sacrilege and treason, in other words he had spoken against Cæsar, violated the law, and profaned the Temple. The accusations of the witnesses fell to the ground. "But Festus saw very plainly that the offence was really connected with the religious opinions of the Jews, instead of relating as he at first expected, to some political movement, and he was soon convinced that St. Paul"—for it was no other than the great Apostle of the Gentiles, who was the prisoner of Jesus Christ—"had done nothing worthy of death." Being therefore in perplexity, and at the same time desirous of ingratiating himself with the provincials, he proposed to St. Paul that he should go up to Jerusalem, and be tried there in his presence, or at least under his protection. But the Apostle knew

full well the danger that lurked in this proposal, and conscious of the rights which he possessed as a Roman citizen, he refused to accede to it, and said boldly to Festus: "I stand before Cæsar's tribunal, and there ought my tribunal to be. To the Jews I have done no wrong, as thou knowest full well. If I am guilty, and have done anything worthy of death, I refuse not to die; but if the things whereof these men accuse me are nought, no man can give me up to them. I appeal unto Cæsar."

No longer under the Jewish law, by claiming his Roman citizenship, he transferred his cause from the lower tribunal to the highest court of Appeal. The judge was non-plussed: he addressed his assessors, but they gave as their opinion that the prisoner had only availed himself of his prerogative; and accordingly the decision was pronounced, "Thou hast appealed unto Cæsar; unto Cæsar thou shalt be sent." Little more remained to be done than to make the indictment for the Emperor, and append his own judgment, and then to forward him to Rome under safe custody. How to word the charges perplexed the pro-consul, for it appeared "a foolish thing to him to send a prisoner to Rome without at the same time specifying the charges against him." Fortunately for him, Herod Agrippa II., King of Chalcis, and his sister Beranice came to his aid, who was not so ignorant of Jewish theology as his entertainers. Upon a second interview with Festus, in company with his illustrious guests the Apostle was acquitted of his charges, with the remark by the King: "This man might have been set at liberty if he had not appealed to the Emperor." It was too late. The Apostle had sealed his own doom. Preparations were to be made as speedily as possible to transport him to Italy, by sea, along the Asiatic coast.

Before proceeding in our narrative, let us give a glance at the portrait of St. Paul, as painted by early artists and tradition. The Apostle is spoken of as having the strongly marked and prominent features of a Jew, yet not without some of the finer lines indicative of Greek thought. His face long and oval, with an aquiline nose, and sparkling dark grey eyes, under thickly overhanging, contracted eyebrows; a high forehead, and his contemplative, yet elegant head, bald. His hair and beard brown, the latter long, flowing and pointed. Though of small and meagre stature, and body disfigured by some lameness or distortion, he resembled the Greek philosophers in appearance.

(To be Continued.)

Correspondence.

THE "NEW YORK GUARDIAN" REVIEW.

No. I.

(To the Editor of the Church Guardian.)

SIR,—I was interested and much impressed by the enquiries made in your extract from the *New York Guardian* as to wherein consists the Baptist strength and element of success, and by the inference drawn from it that some useful lessons may be learned thereby.

Some years ago I used, from a Church standpoint, to envy the confidence and the full assurance with which Roman Catholics and Baptists seemed to enjoy and maintain the places they severally occupied in the Church of God. Doubt as to their position never seemed to trouble them, whereas in the members of my own Church I saw the very opposite state of mind, an habitual doubting whether they were children of God, and apparently satisfied if when they came to die they could only venture to hope they would not be cast out. The Scripture, sir, speaks of and enjoins the full assurance of

knowledge, faith and hope, as when Job says (19:25), "I know that my Redeemer liveth." Now the Roman Catholic and the Baptist appear to me to know, believe and appropriate to themselves the objects of their faith more completely than ourselves. Their religion is at once *objective* and *subjective*. Looking *around*, they feel safe; Looking *within*, they feel assured. They know strongly and firmly whom and what they believe; hence they are, as the *Guardian* writer expresses it, thoroughly sure they are right and everybody else wrong. They admit none into communion with them who refuse to bow down at the door of their Baptism, and, acting on their confidence, they push ahead with a zeal and vigor well calculated to insure success. The one is strong in his corporate unity; the other is strong through personal assurance. The one is an army of heroes; the other is mighty *en masse*.

The enquiry hence arises, May not the English Churchman learn some useful lessons from both? May he not feel as safe and as bold on the vantage ground he occupies, and in the cause which he has in hand? Must our Church as a body go on creeping, and its members be ever hesitating, uncertain, diffident, either as regards the Church's corporate position, or personal membership with it? Well does the *Guardian* reviewer challenge the enquiry, Where is the fault among us? When will it be otherwise?

You naturally expect, sir, by inserting in your columns the extract above referred to, that some one will take up and answer these questions, and certainly they are heart-searching, soul-stirring questions for every live Churchman to ponder. And as I have for some years past held decided opinions about them, I should be doing injustice to myself and my fellow-Churchmen if I hid in my half bushel the result of much observation. My views may differ from your own. Possibly you will like them none the less for that, as they may open to you a new vista into the boundless realm of mind and thought. May it prove to be a *Bona Vista*!

I have already stated that the confidence of the Baptist is of a different kind from that of the Romanist. The confidence of the latter is in the Divine authority of his Church; with the Baptist it arises from his own independent, personal membership with Christ. The Baptist would be as well assured of his position if there were not another Baptist or Christian in the world as if the entire Christian body were made up of Baptists. The Roman Catholic feels safe because he regards himself as a member of one only true visible Church to which salvation is pledged. Prove a flaw in his line of succession, and the ground is taken from under his feet. He has no ecclesiastical head, no faith, no valid baptism. Whereas the Baptist says, Christ, by His Word and Spirit, has spoken to my soul, commanding me to be baptized, and, as I believe, in a certain way. He rises assured from the water that he has put on Christ. He accepts at once the privileges and the responsibilities of being made a Christian. And thus, *objectively* the one, *subjectively* the other, knows *what* and *whom* he believes, and each of these men, the Romanist and the Baptist, from his personal standpoint, realizes what he says, that he is working, and giving, and contending for the faith once delivered to the saints. Hence comes his generous self-denial, his never-ebbing, unswerving, unquestioning zeal.

Yours truly,

FIDELIS.

(To be Continued.)

A FREE CHURCH.

(To the Editor of the Church Guardian.)

SIR,—I fancy most people will find the letter of "Free Church," in truth, an additional argument against his own cause. Is that cause so weak that he cannot bring forward some practical reasonings without citing the instance of a wedding, or the example of a gallery corner of free sittings? The case of the wedding proves nothing, for the crowd and annoyance occurred in churches where the seats are appropriated! If on the contrary the churches had been free and in the hands of the corporation, under a good system the annoying circumstances would not have been. For the doors would then have been locked, and only a reasonable

number admitted. As it was, with the rich people of Halifax, holding their little "parcels" of "property" in the sacred edifices, the Church officers had no right to bar the doors.

And further his "gallery" free seats instead of proving that all free seats are a mistake, do most unanswerably go to show that the custom of giving the best seats to those who can buy or rent, and distant and disadvantageous ones to others, is mischievous in the extreme.

I know nothing of "Trinity Church," but I think "Free Church" is mistaken about Windsor. A larger, more liberal, and more reverent congregation could not easily be found than is there, and with a free system too. I have very often attended Divine Service there during the past few years, and never saw or heard of any disturbance such as your correspondent mentions.

The difficulties, which advocates of the free Church system meet with, are the results not of abuse of their own system, but of the sinful abuse of the purchase or rental one. Would it be a very great excess of generosity or justice for a man who had given five, ten, or fifteen dollars for a pew, to drop the same amount into the offertory instead? Too often, when the consideration of personal comfort and convenience and pride is at an end, the money drops instead into the owner's pocket. "Free Church" says the poor will not go to church, as they have not a "meeting-house suit." True, they will not in some places. While the seats in God's House are sold to rich men, and elegantly upholstered; while these seats are filled Sunday after Sunday, with gorgeously dressed ladies "bejewelled and be-fanned," while the choirs look like "fashion plates,"—just so long will the poor and shabby keep away. But let the Church be declared free, and furnished the same throughout; let people learn that Church is not the place for displaying the latest fashions; let *laity* as well as clergy show that they hold fast the principle that all souls are equally precious in God's sight; let them go out to the "highways and hedges," to the "street corners," to the "Parade," and invite "the poor" as honoured guests, more welcome than any, to the Master's Feast, and I warrant you they will come, come willingly, joyfully! The experiment has been tried over and over again, and has been successful beyond all expectation.

Free Church advocates a very strange theory, but one which is strongly condemned in New Testament teaching. "My brethren have not the faith of our Lord Jesus Christ with respect to persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile apparel. And ye have respect to him that weareth the gay clothing, and say unto him, 'Sit thou here in a good place;' and say to the poor, 'Stand thou there, or sit here under my footstool.' Are ye not then partial in yourselves and are become judges of evil thoughts. Harken my beloved brethren, hath not God chosen the poor of this world. * * * * But ye have despised the poor."—St. James ii., 2, 3.

"CATHOLICUS."

(To the Editor of the Church Guardian.)

SIR,—Why does not Free Gospel, as he wears a "Cassock," go into the chancel? It is an *inhuman*, not a *Free Church*, that denies accommodation suited to an invalid. As to "*taking a hassock*," hassock's or other "kneelers" should be provided for all.

S. JAMES.

(To the Editors of the Church Guardian.)

SIR,—Your issue of the 17th inst. contains a letter signed "The Church." On such matters anything is of value but *experience*. Until 1873 I was in favor of "free sittings." In that year I was appointed to the charge of a large parish with eight churches and ten assistants. It was decided that at the Easter meeting following each Church should carry out any scheme it thought advisable without any interference whatever from me. As "free seats" were all the talk, five of the eight congregations determined to try the system. After two years we found this result: the free churches had each the *same* congregation as before, seated in precisely the *same* places, and the finances came out about the same as when there were pew rents. Some paid more than the original rent, others gave nothing be-

cause the matter was left to their generous impulses. The idea that outsiders will be tempted to become members by "free seats," or that they will contribute to the Church, is contrary to my experience of mine. Outsiders go when there is a show—a grand Church day—out of curiosity, and if the seats be free, will inconvenience the true congregation. When I came here first our Church was crowded with outsiders, as I was for a short time a *rara avis*, but it made no perceptible difference to the offer-tories. Organization and hard work have done much for us during the last few years, but we are building up from within, and to my mind that is the only satisfactory work. In our present state of society the "pew" system is the only one practicable in many places, (I must not be understood to advocate pew doors and exclusiveness) and in wealthy Churches the *independent poor* will not gather however you may tempt them; the *free seat* will not bring the millenium. The question is, in its broad aspect, a social one, not a religious one. The reasons why the mechanics and artisans and independent poor will not come into the Church of England are to be found in the Constitution of our Church in some instances, and it would be impossible to point them out in a short letter, but with the majority it is a social question. There is an article worth reading in "The American Church Review," April, 1882, on this question, headed, "The Financial Question in the Church." Perhaps some other pen will now dip the ink.

I am, sir, yours truly,

ALFRED OSBORNE.

Family Department.

THE COMPASS.

Thou art, O God, my East! In Thee I dawned;
Within me ever let Thy day-spring shine;
Then for each night of sorrow I have mourned,
I'll bless Thee, Father, since it seals me Thine.

Thou art, O God, my North! My trembling soul,
Like a charmed needle, points to Thee alone;
Each wave of time, each storm of life shall roll
My trusting spirit forward to Thy throne.

Thou art, O God, my South! Thy fervent love
Perennial verdure o'er my life hath shed;
And constant sunshine from Thine heart above,
With wine and oil Thy grateful child hath fed.

Thou art, O God, my West! Into Thy arms,
Glad as the setting sun, may I decline;
Baptized from earthly stains and sin's alarms,
Reborn, arise in Thy new heavens to shine.

—Samuel D. Robbins.

CLAIRE.

A TALE.

(Written for the Church Guardian.)

BY T. M. B.

(Continued.)

It was little wonder that the reaction of feeling produced in Felix should have been well nigh overwhelming. Naturally well-balanced as was his mind, he could not, for a time, discern in the horrible chaos about him, any possibility of better things, and he was crushed with disappointment and filled with loathing at the frightful license which threatened to destroy any prospect of true liberty. Regardless, in the overwrought state of his feelings of his personal safety, he had run risks which it seemed almost incredible that he should have escaped, and it was the finding himself, after such an escape, near the confines of the city, that determined him not to delay any longer his return to Du Plessis. Different indeed was his condition of mind from what he might have anticipated on his return, and, filled with dark forebodings, he almost shrank from the sight of his home. At last he had gained the brow of the hill, and the familiar landscape lay before him. The green meadows, through which the river wound its shining course, the dark-green of the vineyards, the fields of grain already

white to harvest, the village, with its rude gray cottages, nesting in the hollow, the little Church among the group of ilex, the tree-clad slope behind, crowned with the walls of the chateau. Felix gazed and gazed upon it all, and as he stood there the stern look melted from his face, and one of yearning tenderness came in its stead. Apparently so unchanged! Did it not seem as though these years had been a dream, as though he should find all as he had left it? His little Marthe would run to meet him as of old, and they would wander up together to the pine woods to meet Claire, Claire with the old sweet smile upon her lovely face.

With a deep sigh Felix walked on. The sun was very near its setting; there was an angry light in the west, where vast dull clouds had gathered, in a rent of which the descending sun, red and lustreless, was just visible. A few moments more and they had shut it out altogether, only showing a purple line upon their edges.

By the time Felix had reached the village the brief twilight was past, the moon had not yet risen. Dark as it was, no friendly gleam came from the cottages he passed, only, as he approached the place, from the open door and windows of the inn a glare of light shone out, in which he saw a crowd of people gathered within and about the entrance. As he drew nearer an uproar of voices became audible, snatches of ribald songs, shouts and drunken laughter, mingled with the cries which, during the days of his horrible experience in Paris, had become so familiar to his ear. "Down with the aristocrats! Down with the proprietaires! Down with the priests! Vive the guillotine! Vive the people," etc., etc. With a shudder of disgust Felix stood still for a moment in the darkness, and looked upon the scene. Could it be possible that he saw aright? Amid the glaring light of the pine torches he had a vision of his father's face among the half-frenzied crew of peasants, calm, crafty and unmoved; a glass upraised in his hand, he was giving them a toast, to which they responded with a yell: "Vive la liberte! Vivent les paysants." "Vive Duval—le bon homme Duval!" With a groan, he could not suppress, Felix turned away. He was but a few paces from his father's house.

With the bitterness of shame came a thrill of intense anxiety for Marthe, for Claire. The house door was closed, but a ray of light came from the window of the sitting-room. Without knocking, Felix tried the handle; the door yielded to his touch; once more he stood within the home of his childhood. How still it was! He paused for an instant before entering the room where he hoped to find his sister. Poor little girl, he thought, he might alarm her by his sudden entrance.

The door was partially open. "Marthe, *petite soeur*," he said, very gently, as he opened it wide, "it is I, Felix, come back to you!"

But the room was empty. A lamp stood upon the table; some woman's work lay near, but no other sign of Marthe. Felix looked round; he felt as one feels in a dream. There was his mother's chair, where, in the winter evenings, she had sat and sewed, ever and anon looking up with a smile at the children's chatter; there hung the carved frames which he had made for her old Dutch engravings; there was her French Testament which Pere Quentin had not succeeded in making her give up.

Not the faintest sound in the house. Where was Marthe? He stepped out into the passage and called her name, softly at first, then more loudly; but there was no response. Had the opening of the door alarmed her, living as she must in constant apprehension? Had she locked herself in her own little chamber? Felix seized the lamp and ascended the stairs; the door of Marthe's room stood open, and he entered. There stood the little white bed as he remembered it in the old childish days, and all around Marthe's belongings: but she herself was not there. A yearning for his sister and a cruel anxiety on her behalf seized Felix as he looked about him, as if searching for some clue to her disappearance. The yells and shouts from the *Auberge* came as a confused, muffled murmur across the place, and added a sense of impending danger and horror to the uncertainty and distress which he experienced.

As he turned to leave the room the light fell

upon a crumpled paper at his feet; he stooped to pick it up, with some vague hope of help in his perplexity. The next instant he had placed the lamp upon a table and was eagerly reading the few words which the paper contained.

(To be continued.)

THOUGHTS FOR SECOND SUNDAY AFTER TRINITY.

II.

"For I say unto you, none of these men which were bidden shall taste of my supper."

It was not of those men that the Lord said unto His servant, "Compel them to come in." No, they were left each man to what he had chosen. There is an awful warning in this. Those who had been bidden to the feast, for whom such full and gracious provision had been made, for whom all things had been ready, only awaiting their acceptance, were not urged to reconsider their decision. The invitation was not again pressed upon them; they were not compelled to come in, but were left at full liberty to occupy themselves with the farm, the five yoke of oxen, the newly-married wife—those things which seemed to them so ample an excuse for their absence. Nay, more, far more, the Lord said to His servant: "NONE OF THOSE MEN WHICH WERE BIDDEN SHALL TASTE OF MY SUPPER."

We may well imagine a time when a sense of their ingratitude, of their insolent rejection of that gracious invitation, would suddenly, perhaps, awaken within them—when they would ask themselves, with consternation, how it was possible that they should have treated with contempt the call of One so exalted and, at the same time, so full of tender condescension. But this awakening to a sense of their folly came too late, for the Lord had said: "NONE OF THOSE MEN WHICH WERE BIDDEN SHALL TASTE OF MY SUPPER."

The Master's house was to be filled, but not with those who had been *first* bidden and therefore; we may reasonably conclude, best adapted to be guests at that Lordly feast; the poor, the maimed, the halt, the blind, those from the city streets and the highways and hedges, were to be summoned, while the *first* chosen were rejected.

The parable in its first and closest meaning applies to the Jews, that *chosen people* who, in their mad ingratitude rejected Him "who came to His own and His own received him not," and who were in turn themselves rejected and their place filled with the despised Gentiles, but it may apply with not less force to every one of us, who are called, as God's children, to whom is offered by the blood of Christ, sanctification and redemption. As members of Christ's Church we are bidden, one and all, to that heavenly feast, the Marriage Supper of the Lamb in heaven, and woe to us, if we begin to make excuse, if the things of this life take such hold upon us that they seem the only realities, and we put from us with contemptuous indifference the things of God.

The awakening *must* come; when we shall be stricken with wonder and horror at our own blindness and folly, but it may then be too late; it may be said of us as of those chosen guests: "None of those men which were bidden shall taste of my supper."

CONSCIENCE.—Whatever our past life may have been, at whatever point of life and progress we may be standing, if we would not destroy what we have still left of spiritual apprehension, if we have any desire to grow in spiritual growth, the first thing to be done is to face Conscience, to be entirely honest with ourselves, to cease from excusing ourselves to ourselves, cease from shams and self-deceptions, and bring ourselves, our desires, our past lives, our aims, our characters into the light of Conscience and of God, and there desire to have them searched, sifted, cleansed.

TRUE greatness shows itself in ignoring, or quickly forgetting, personal injuries, when meaner natures would be kept in unrest by them. The less of a man one is, the more he makes of an injury or insult. The more of a man he is, the less he is disturbed by what others say or do against him without cause.

WANTED.

A Competent Organist.

For Church of Holy Trinity, Yarmouth, N. S. References required. Apply to **JOB HATFIELD,** 4W-5 Yarmouth, N.S.

WANTED

The Rector of a Parish in Nova Scotia, beautifully situated on the Atlantic Coast, would be willing to exchange duty with a clergyman of Canada or the Eastern United States for one month. Address "EXCHANGE," GUARDIAN OFFICE.



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Lydia E. Pinkham

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure

For all those Painful Complaints and Weaknesses so common to our best female population.

A Medicine for Women. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

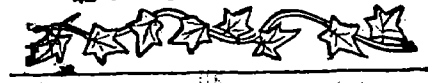
Physicians Use It and Prescribe it Freely. It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of burning down, causing pain, weight and headache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, and give tone and strength to the system, of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 25 and 25 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose St. stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box.

Sold by all Druggists.



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KIDNEY-WORT
FOR THE PERMANENT CURE OF
CONSTIPATION.
No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.
PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.
If you have either of these troubles
USE DRUGGISTS SELL
KIDNEY-WORT

News and Notes.

The wealthier Jews of Russia are forming secret clubs to facilitate emigration en masse.

The Chinese are helping the Methodists in Chicago. A church was in debt, and an orchestra of converted Chinamen volunteered to give a concert. The entertainment drew 200, and the musicians refused with scorn to accept even the payment of their car fare.

The latest contrivances for propelling street cars is credited to Philadelphia. Experiments have been made in that city to show that a horse-car full of people can be run five miles by the action of clock-work. Huge steel springs, which will be wound up by stationary engines at the terminus of the road, will furnish the motive power.

Don't Lie in the House.—"Rough on Rats." Clears out rats, mice, roaches, bed-bugs, flies, ants, moles, chipmunks, gophers, etc.

If farmers and others continue to buy dust and ashes put up in big packs and sold for condition powders it won't be our fault. We have exposed the swindle time and again. *Sheridan's Powders* are the only kind we know of worth carrying home.

The Bishop of London has issued a pastoral letter, urging the claims of the Bishop of London's Fund. It states that during the last decennial period the population of the diocese has increased by 379,000, the suburbs in particular having grown so enormously that the work of the fund had almost to begin again, while the diminution of income made it difficult to maintain the grants for missionary clergy, and lay agents.

Mr. Gladstone recently completed the second year of his second Premiership. He has now held office longer than any Premier of the century—Pitt being partly of the last century—with the exception of Lord Liverpool and Lord Palmerston. Lord Melbourne held the blue ribbon of politics for six years and 266 days, Lord Beaconsfield for six years and 352 days. Mr. Gladstone has had in two turns a Premiership of seven years and seventy-three days. Lord Palmerston reigned for nine years and 140 days; Lord Liverpool for nearly fifteen years.

That husband of mine is three times the man he was before he began using "Wells' Health Renewer." \$1. Druggists.

The noiseless tenor of their way—the smooth, easy writing pens of the Esterbrook Steel Pen Co., whose make have become so deservedly popular. No stationer's stock is complete without them. At wholesale by the leading Halifax stationers.

Great age carries with it a certain respectability whether it attaches to a person or thing. This is seen particularly in the case of *Johnson's Anodyne Liniment*, which is the most marvelous internal and external remedy ever discovered. It ought to be kept in every house.

Iron slag is ceasing rapidly to be a waste product. At an English iron-works it is employed as a non-conductor of heat. When it is ground it is moulded into bricks of great roughness, which are also impervious to frost, and 30 per cent lighter than common clay bricks. Cement, concrete, and artificial stone are likewise made from the slag.

GENERAL DEBILITY.—This convenient term includes numerous ill-defined and supposed incurable forms of disease, accompanied by general lassitude and exhaustion, without any ascertainable external or internal cause. The PERUVIAN SYRUP sends its renovating influence to the inmost recesses of the system, and has relieved in our community many cases of supposed incurable disease.

Sold by dealers generally.

The Report of the Church of England Temperance Society states that the returns from the dioceses last year showed 302,610 members. This year there was a grand total in twenty-five dioceses, from which returns had been received of 339,687 members. These figures are rather under than over the actual returns, owing to the fact that many parochial branches neglected to send in their returns. This year in eleven months, from April 18, 1881, to Feb. 28, 1882, the Executive had received £7,550 19s. 9d., showing an increase above the twelve months of last year of £239 1s. 5d. The expenditure had been £7,586 17s. 2d., or £35 18s. beyond the income.

Catarrh of the Bladder—Stinging irritation, inflammation, all Kidney and Urinary Complaints, cured by "Buchupaiba." \$1.

The statistics of Unitarianism in this country, just compiled, show the total number of Churches to be 344, and of these 252 are without pastors or stated supply. Fourteen clergymen died during the past year, and only seven were ordained. The Unitarians support one foreign missionary, the Rev. Mr. Dale, at Calcutta.

ANSWER THIS.—Can you find a case of Bright's Disease of the Kidneys, Diabetes, Urinary or Liver Complaints that is curable that Hop Bitters has not or cannot cure? Ask your neighbors if they can.

According to the Statistics in the *Year Book of the Church*, the number of Confirmations held in the Diocese of England and Wales during 1881 was 1795, and the candidates confirmed numbered 70,554 males and 105,910 females, giving a total of 176,464. The proportion of females to males is in the aggregate far larger than many persons supposed was actually the case, but it varies considerably in the different dioceses.—*Literary Churchman.*

ROUGH SIEGE LAID TO HIM.—Mr. James O. Neville, the well-known General Import and Export Agent of the "Allen Line," and General Dominion Shipping Agent, of 538 Dorchester street, Montreal, is an active member of the Shamrock La Cross Club. "While on a late exhibition trip to the States," said Mr. Neville to the writer, "my old foe, the rheumatism, attacked me, and gave me a rough siege. I suffered with the ailment all through my trip and long after my return home. I tried several remedies and found them entirely useless. Having read the indorsements of well known people who had used St. Jacobs Oil, and been cured thereby, I determined to give it a trial. Upon my first application, I saw at once it was what I required. In two weeks time I was as well as ever, and fully able to attend to my business. I have not had the least suggestion of rheumatism since. It certainly is a remarkable remedy and one that seems to me to be infallible."

* Bloating headaches, nervous prostration and spinal weakness cured by Lydia E. Pinkham's Vegetable Compound.

Dr. Charles Doremus says the milk of the elephant is the richest he has ever examined. It contains more butter and sugar and less water than any other milk, and it possesses a very agreeable taste and odor. But we do not hear that any milkmen have proposed to stock their farms with elephants.

CAN'T GET IT.—Diabetes, Bright's Disease, Kidney, Urinary or Liver Complaints cannot be contracted by you or your family if Hop Bitters are used, and if you already have any of these diseases Hop Bitters is the only medicine that will positively cure you. Don't forget this, and don't get some puffed up stuff that will only harm you.

No woman really practices economy unless she uses the Diamond Eyes. Many dollars can be saved every year. Ask the druggist.

Improvements have been made in the telephone by which distance seems really to be annihilated, and persons in Boston and New York can converse intelligently and rapidly. It is believed that the possibility of telephonic communication with San Francisco and even with London is not far distant.

"Many silly people despise the precious, not understanding it." But no one despises Kidney-Wort after having given it a trial. Those that have used it agree that it is by far the best medicine known. Its action is prompt, thorough and lasting. Don't take pills, and other mercurials that poison the system, but by using Kidney-Wort restore the natural action of all the organs.

CHRONIC BRONCHITIS.
When Bronchitis take the chronic form the attending symptoms become greatly aggravated, and are associated with many of the very worst symptoms of Phthisis, viz., excessive cough, free expectoration, rapid pulse, night sweats, etc., and finally great debility and emaciation. In this stage the diagnosis between this and Tubercular Consumption is sometimes very difficult; and it is in this case that Cod Liver Oil, when the sufferers can retain it, is of special advantage; and PUTTNER'S EMULSION OF COD LIVER OIL can always be easily retained. In such a case it is invaluable. Under its use we find the cough cease; expectoration diminish, the pulse regain its regularity and force, night sweats cease, physical strength return, and the emaciation give place to renewed flesh. As this state of things may be a sequence of a cold which has been neglected, it behoves every one to be particularly careful of himself while laboring under a cold, no matter how slight it may apparently be. The main thing is to check the disease at its very inception, and the best means by which to attain this is by the early use of PUTTNER'S EMULSION.

FOR DYSEPSIA, WEAKNESS AND DEBILITY. From George S. Bixby, of Epsom, N.H.: "Having received great benefit from the use of *Peruvian Syrup*, I am willing to add months. I became so much reduced in health and strength as to be a mere skeleton of my former self. On being released, I was a fit subject for a Northern hospital, where I remained some two months, and then came home. My physician recommended and procured for me several bottles of *Peruvian Syrup*, which I continued to use for several weeks, and found my health restored, and my weight increased from ninety pounds to one hundred and fifty, my usual weight, and I have been in usual good health ever since. I can cheerfully recommend it in all cases of weakness and debility of the system, whether arising from an impure state of the blood, dyspepsia, or almost any other cause, believing it will in most cases give entire satisfaction." Sold by all druggists.

HALL'S VEGETABLE SICILIAN HAIR-RENEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Renewer has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world.

FOR SALE BY ALL DEALERS

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

152 UPPER WATER ST., HALIFAX, April 14th, 1882.

DR. BRUNET, 110 Hollis St., Halifax.
DEAR SIR,—It gives me great pleasure to be able to inform you that since I have been under your treatment my health has greatly improved, and I am entirely free from pain. For years I have suffered, and although several of the best physicians have treated me, they have, none of them, been able to cure or give me relief. Thanking you for your kind attention, I remain, dear sir, yours truly,
MARY IANE HOLT.

HERRING COVE, April 8, 1882.

DR. BRUNET, 110 Hollis St., Halifax.
DEAR SIR,—My wife who has been ill for about three years and attended by the best physicians without receiving the least benefit therefrom, but since wearing your Pads, she is QUITE WELL. With deepest gratitude and with the view of benefiting others I remain, yours obediently,
JOHN KEATING.

WELLAND CANAL.

NOTICE TO CONTRACTORS.
SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the eleventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.
A map of the locality together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after TUESDAY, the Twenty-seventh Day of June next, where printed forms of tender can be obtained.
Contractors are requested to bear in mind that an accepted Bank Cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.
The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
This Department does not, however, bind itself to accept the lowest or any tender.
By order,
F. BRUIN,
Secretary.
Department of Railways and Canals,
Ottawa, 22nd May, 1882.