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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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HALIFAX. WEDNESDAY, MAY 2, 1883. WINNIPEG.

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JUST A VOICE ONLY.

In one of its latest issues, under the heading of "The American Church," the *Christian Union* (Presbyterian) openly came out against the spirit of denominationalism and in favor of a Catholic Church which unites men by its spiritual fellowship. It sees the destruction which is now going on in the rivalry of denominations, in the wasting of spiritual resources, in the check of growth in sympathy and comprehension. It is opposed to the type of Christian life which misrepresents the spirit and temper of New Testament Christianity. The significant words are that "if our denominations would not lose force and power and influence over some of the best elements in the community, there must be more of largeness and thoroughness in our views of Christian work, and of the relation of denominations to each other and to the Church of Christ."

This is just the sort of expression which men have been waiting to hear in the quarter in which it is uttered. It tells the state of the pulse where people are honest enough to tell the truth. The formal work of Christianity in most communities is vastly overdone. There are enough religious societies and more than enough ministers, but there is scarcely enough of that kind of religion which deals comprehensively with life and presents the truth as it is in Christ, in the light of a large historical faith. It is this larger expression of the religious life which is here sought for and which is to come whenever men break away from the exactions of denominational religion.

The beginning of this great and good work must be with those who feel its necessity, who cry for it out of anguished hearts and narrowed lives. The *Christian Union* is the first to voice this cry, in an intelligible fashion.

It is not a movement upon which one can yet count for anything. Its value is that it is simply a voice, and only a single voice at that—a voice that may even disappear for a time but is sure to return and find its echo, and swell into a chorus, and become a symphony in which many hearts shall join, and by which men shall be lifted to a higher conception of the Christian religion than now prevails.

When one of the foremost denominational newspapers in the country asks for "The American Church," and points out the way by which the quest for it may be realized, it almost seems as if men were near the dawn of a new day in the religious world.—*Churchman*.

AN ADVANCE.

It is but a few years back that the observance of the Christian Year and the use of forms of prayer were looked upon as distinctive peculiarities of the "Episcopal" Church. To oppose them was a matter of fundamental principle with "our dissenting brethren." We are glad to see that these old prejudices are losing their hold. The following is from the *Christian at Work*:

"Four-fifths of the Presbyterian ministers and the Congregational ministers and the Methodist ministers and the Baptist ministers—excepting the colored ministers of the South—preached Easter sermons last Sunday. Next Christmas a still larger proportion will preach on the birth of our Saviour. That may not prove that all the denominations hunger for a liturgy; but it does prove that there

is something in the order of the Church Year which meets the want of a large body of Christians, and really there is no good reason why these times and seasons should not be regarded."

After referring to the neglect of the central truths of the Gospel where there is nothing but the minister's own judgment to determine the subject of his preaching, the paper continues:

"Some established order—even though it did not extend to all the specialities of the present Church Year—would prevent this sort of practice, these omissions which are common to more pulpits than they should be—and would bring vital doctrines out of the dust and shadow in which they are oftentimes laid to rest for so long. And perhaps a Church adopting such an order would not be materially Romanized, either taking up with the missal, the crucifix, or the mass."

The same paper speaks as follows on the use of forms of prayer:

"The Reformed Church takes a step forward—only a step indeed, but in the right direction—towards responding to the want for an optional liturgy. It has put forth a convenient volume containing all authorized formulæ, to which is appended the Book of Psalms arranged for responsive reading in public worship. Here, then, is an opportunity for popular participation in the Church service on the part of congregations who believe there is something better for them to do than to sit stock still, silent through the entire service, save when the choir sings a hymn to a singable tune."—*Am. Literary Churchman*.

ONE NOT MANY.

THE common popular use of the word Church may be a necessity, and yet it may, and no doubt often does, leave an impression in many minds which is contrary to fact, to the plain teaching of Scripture and of the Christian Faith. The word is used to designate a building set apart for public worship. It is used to designate a particular branch of the historic Church, as when we speak of the Eastern Church, the Western Church, the Greek Church, the Latin Church or the English Church. Again it is used simply to designate some particular denomination; as when we speak of the Methodist Church or the Baptist Church. This common popular use of the word is almost a necessity, and when it is understood that it is used only in a modified and popular sense it is justifiable. But it would seem that from such use of the word many infer that Christ's Church is not one but many; that there is not one Church but many Churches. That, however, is a notion directly contrary to the teaching of Scripture and the Christian Faith. The Apostle says expressly, "there is one Body and one Spirit even as ye are called in one hope of your calling," and "By one Spirit ye are all baptized into one Body." Again, "There is one Lord, one Faith, one Baptism, one God and Father of all, Who is above all and through all and in you all." And this teaching of Scripture has been pronounced upon, adjudicated, formally defined and declared in the Christian Faith. This requires us to say "I believe in the Holy Catholic Church," and "I believe in one Catholic and Apostolic Church." These are its great distinguishing characteristics. The Church is holy, that is, its great end by God's blessing, is to work in us that holiness without which no man

shall see the Lord. Then it is Catholic, that is universal, not national but for all men, all nations, all times. It is one, not many, and Apostolic, that is, not of late or modern origin but of direct continuous descent from the days of the Apostles to our day. There is then One Church, not many Churches. Such is the plain teaching of Scripture and the express affirmation of the Creed, to deny which would be heresy. Any use then of the word Church which denies the oneness of the Body of Christ, or implies that there are or can be many Churches, is altogether an unscriptural and misleading use.—*Living Church*.

THEN AND NOW.

Fifty years ago, the then Archbishop of Canterbury, Dr. Howley, visited the city of the Primate's See. He was to have been received in the Guildhall by the mayor and civic authorities. But he was met by a howling mob, who heaped upon him every conceivable insult, and even threatened his life. One who was present says that the archbishop never entered the Guildhall, but made his way by a circuitous route to the deanery, and soon left the city.

This demonstration was one of many things mentioned at the time as proofs that the Church of England had utterly lost her hold on the people and that her days were numbered.

Well, fifty years have passed and another archbishop comes to be received in Guildhall. The mob that gathered around the meek and gentle Howley is far outnumbered by the crowds that gather on this occasion. But there is no word or act of violence or menace. The air is rent with shouts of welcome, and the old hall resounds with words of congratulation.

What had been lost has been more than won again. The Church of England clearly has the ear and heart of the people. The omen has changed. All but one thing has changed, and that one thing is the persistent way in which certain portions of the press, religious and secular, persist in affirming the failure of the Church of England. It is, however, no new thing for certain classes of people "to fail to discern the signs of the times."—*Churchman*.

THE CHURCH OF ROME.

THE Rev. E. S. Ffoulkes, an English clergyman who went over to the Church of Rome about fifteen years ago, after the intimate knowledge which the experience of these years had given him, when he returned to his home, which he did some years later, gave the following account of some of the things he had learned:

"The system I found on full experience to be completely delusive; just as full of blemishes and distortions and corruptions as our forefathers had painted it ages ago; falsifying in fact almost every pretension it affected itself, or its proselytizers claimed for it; with unity largely dependent on tyranny for its maintenance, and a blind to any amount of heart burnings and internecine strife behind the scenes; with moral appearances largely dependent on secrecy, and truth played fast and loose with in every possible way for palliating, advancing, or saving the system. All these discoveries made me rejoice over the unrighteous act that set me free, and enabled me to return to my own home a wiser, but not by any means a sadder man. I had known Rome now, once for all."

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

B. H. M.

Garrison Chapel, Halifax, \$55.36; Baddeck, C. B., \$5.51; Lockeport, \$15.49; Tangier, \$10.00; Stellarton, \$36.00; Pugwash, \$13.85.

WIDOWS' AND ORPHANS' FUND.

Baddeck, C. B., \$9.70; River John, \$1.35; "A Churchman," Yarmouth, \$5.00.

SUPERANNUATION FUND.

Baddeck, C. B., \$3.63.

B. F. M.

Parrsboro', \$3.75.

SHINGWAUK HOME.

Per J. T. T. Moody, Yarmouth—Mite Box, \$4.00.

ALGOMA BISHOPRICK FUND.

Miss Orr, Aylesford, \$2.10; Kentville, \$6.00.

It is with deep pain that we learn of the sudden death of our Bishop's eldest daughter, Mrs. Belfield, which occurred on Monday morning. On Saturday his Lordship and Mrs. Binney were receiving congratulations on the birth of a grandchild, and so soon after the mother has been called away. Not only will the sad news prove a shock and arouse the liveliest feelings of grief in the circles which knew her best, but people of all religious views in Halifax will join the Church people of the Diocese in deploring the sad event, and in extending to the bereaved family their most heartfelt expression of sorrow and condolence.

HALIFAX.—The St. George's Society made a very handsome appearance in procession on St. George's day, and at the service which was held in St. Paul's Church, a large congregation was present. Rev. F. Partridge, B. D., Rector of St. George's, was the preacher, and he delivered a warm and loyal, as well as deeply earnest discourse, which has been highly spoken of since by those who were present.

DARTMOUTH.—After overcoming the difficulties incident to such an undertaking, the Church people of this important town have seen a new, and very complete and handsome Rectory, erected in close proximity to the Church. Mr. Bell, the Rector, was able to occupy the building about three weeks ago, and doubtless he and his family feel extremely rejoiced that at last they are settled in their own parish home. The finished building reflects in every way great credit on the architect and builder, as well as on the Building Committee and the Rector under whose personal oversight and direction the work was done. Some of the congregation have entered heartily into beautifying the grounds and are sending flowers for that purpose. The Church people of Dartmouth are to be congratulated upon this very important addition to their parish property.

PICOU.—On Sunday, 15th April, the Bishop held a Confirmation in St. James' Church, when the Rector (Rev. Jno. Edgcombe) presented thirty-nine candidates for the Laying on of Hands. This is the largest number ever presented at any one time in this Parish. One pleasing feature was so many young men coming forward to show that they are on the Lord's side. The congregation was very large—nearly five hundred; many persons had to leave for want of room. The Bishop's address to the candidates was very impressive. His Lordship also preached a powerful sermon in the evening.

LONDONDERRY MINES.—The Lenten and Easter-tide services have been unusually well attended this year. On the Thursday evenings of Lent meetings of the Girls' Friendly Society were held in a hall, to which many not members of the Society were invited. These meetings, which were largely attended, were, to a great extent, devotional in their nature. Instructions were also given upon parts of Holy Scripture, beautiful illustrations of each subject having been given by means of a magic lantern kindly lent for the purpose. On the last two evenings when "The Crucifixion" and "The Marys at the Tomb" were

shewn the hall was well filled. While the room was darkened hymns 108 and 114, A. & M., were sung. To all present the meetings were most impressive.

MR. WARNER, of Pugwash, recently visited this Parish, and very kindly gave us an evening's entertainment for the benefit of the Church. His recitations were much appreciated. Few persons have such powers as Mr. Warner has of controlling the feelings of an audience. Mrs. Warner played the accompaniments to a number of songs, which were particularly well received. We hope to have again the pleasure of a visit from our kind friends.

PEGGY'S COVE.—The Church people at Peggy's Cove have subscribed among themselves \$1000 towards a new Church, and will proceed to build at once.

LOCKEPORT.—The ladies of the Church of the Holy Cross held their annual fancy sale and tea meeting on the evenings of March 3rd and 4th, and realized the handsome sum of \$170. They desire to return their sincere thanks to the public for their patronage, and to the kind friends at Lunenburg and other places who so liberally aided them in their efforts to clear their Mission of debt. As the above sum all but clears the debt, the Committee appointed at the recent Easter meeting to build a parsonage will feel themselves encouraged to push on this much needed work. On the 12th a magic lantern exhibition, interspersed with songs by Lockeport choir, was given at Jordan Falls in behalf of the fund for repairing Trinity Church. Notwithstanding the very bad roads, over \$12 were by this means added to the sum already in hand, and strong hopes of the work being soon undertaken are entertained.

NEWPORT.—The Parishioners at Woodville have put up a substantial road fence at St. Anne's Church. We hope, ere long, to make some internal improvements. The Mite Society has been started, and at the end of the first month \$5.30 had been collected. The collectors for Brooklyn are Miss Maud Cochran, Miss Alice Redden, Miss Bertha Woolaver. For Scotch Village—Miss Lizzie Poole. For Woodville—Miss Lennie Parker and Miss Nellie Constantine. The Sewing Society at Newport has been again started, and the ladies purpose (D.V.) holding a sale and bazaar in September.

DIOCESE OF FREDERICTON.

THE REV. L. G. STEVENS, B. D., Rector of St. Luke's Church, Portland, has gone to Cambridge, U. S. A., to deliver before the Theological Students the annual course of lectures on "Preaching." During his absence of three weeks, the Revs. R. Mather and F. S. Sill will take charge of the Sunday services in St. Luke's.

DEANERY OF KINGSTON.—A meeting of the Chapter will be held (D. V.) at Norton, on Wednesday and Thursday, May 9th and 10th. Services at 7.30 p. m. at Lower Morton Church on the 9th, and at 10 a. m. on the 10th at the Parish Church. First meeting at 2.30 on 9th, at the Rectory. Affiliated members please take notice. J. H. TALBOT, Secretary.

CHATHAM.—The first annual service of the Deanery of Chatham Choral Union was held in St. Mary's Chapel, Chatham, on Wednesday evening, the 11th of April at 7.30. The Church was filled with a very large congregation. The choir which numbered about 30 singers, was composed of St. Mary's, St. Paul's and St. Andrew's, (Newcastle), choirs, and was under the conductorship of Rev. Canon Medley, Rector of Sussex. The music was rendered in a highly satisfactory manner, notwithstanding the difficulty of holding united preparatory practices, owing to the condition of the travelling, gave evidence of careful preparation. His Lordship, Bishop Kingdon—accompanied by most of the clergy of the Deanery, and the Revd's H. S. Wainwright, Rector of Kingston, and J. Roy Campbell, Rector of Dor-

chester—was present on the occasion and preached an able and interesting sermon, from the text 1 Cor. 16, verse 22. The prayers were said by the Rev. H. S. Wainwright, the 1st lesson was read by Rev. J. Roy Campbell, and the 2nd lesson by Rev. W. H. Street, Rector of Bathurst. The clergy, followed by the Bishop entered the Church at the beginning of the service in procession while the hymn "Ten thousand time ten thousand," was being sung, and at the close of the service retired in the same manner, while the hymn "The roseate hues of early dawn," was sung as a recessional. The collection, which amounted to \$14, was for the funds of the choir union. The service, which had been looked forward to with much interest, was highly enjoyable and was a successful inauguration of the Choir union of the Chatham Deanery. On Thursday evening at 7.30 a meeting in behalf of the Diocesan Church Society was held in St. Mary's Chapel Sunday School Room, Chatham. The rector of Chatham presided. The speakers were the Bishop Coadjutor, Canon Medley, and Rev. J. R. Campbell; and R. Carman, W. B. Howard, G. A. Blair, and F. E. Winslow, Esq., all of whom made admirable addresses. Canon Medley's being particularly interesting, and his Lordship the Bishop's eminently practical.

MONCTON.—The Missionary Meeting on Monday night was not as well attended as it should have been, and as the presence of the Coadjutor Bishop, Canon Medley and Mr. Campbell, should have drawn together. However, what was lacking in numbers, was made up by the earnest attention of those present. Both his Lordship and Canon Medley delivered highly forcible and convincing addresses, as did also the Rev. J. R. Campbell and Mr. Wran, the latter showing that Moncton, while not doing all she ought and might do, yet had contributed over \$1200 the past year, and had succeeded in getting out of debt. The Coadjutor Bishop evidently made a favorable impression in this Parish, as the following letter in the local paper sufficiently proves:—

SIR,—How can it be expected that our Church in this Province can thrive, when in direct violation of Scripture a Coadjutor Bishop, who is a bachelor, has been elected. Saint Paul says distinctly in his Epistle to Timothy that "a bishop shall be the husband of one wife, and know well how to rule his own household," and yet we have a bishop elected by the men of this diocese who does not fulfil the Scriptural Canon. It is not too late yet for him to remedy the evil, and clear the diocese of the sin under which it lies.

Yours,

A CHURCH-WOMAN.

FREDERICTON.—A meeting of the Associates of the Fredericton Branch of the Girls Friendly Society was held at Bishopscote, on Monday, April 23rd, 1883, his Lordship the Metropolitan the Rev. F. Alexander, sub-Dean, the Rev. G. Goodbridge Roberts, Rector, and a number of ladies friendly to the movement were present. It was decided to form a Diocesan organization of the society. His Lordship, the Metropolitan consented to act as Patron. Mrs. Medley was elected President. Miss Jacob was elected Secretary and Treasurer. Council—Mrs. DeVer, President of St. Pauls Branch; Miss Peters, Secretary of St. Pauls Branch; Mrs. Campbell, Mrs. Inches, Miss J. Gregory, Miss M. Lister, Miss Hunt, Miss Carman, Mrs. E. Wilmot, Mrs. Scarnell, Mrs. Alexander. It was also resolved that the Presidents and Secretaries of all Parochial Branches that may be formed shall be, ex-officio, members of the Council. The Patron kindly offered to write to the S. P. C. K., for a grant of books, and also to have a short account of the objects of the Society printed for distribution. The Metropolitan then pronounced the Benediction, and the meeting adjourned.

THE Right Rev. Dr. Kingdon, Bishop Coadjutor, is proving himself a most active worker. He has been visiting the different parishes in this Diocese in behalf of the Home Mission Society, and besides, preaching twice and sometimes speaking to the Sunday School in addition, he has addressed meetings almost every evening for the past three weeks. His stirring and warmhearted speeches, and deeply Spiritual sermons, will have an important influence upon the Diocese.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

MONTREAL.—His Lordship has been pleased to appoint as examining Chaplain, Canon Carmichael in place of Canon Dumoulin, removed to Toronto. Also to divide the present Rural Deanery of St. Andrews. The lower portion of the deanery to retain the names of St. Andrews, the Rev. John Rollit, of Grenville, to be Rural Dean, and the upper portion from the Gatineau upwards to be called the Rural Deanery of Clarendon, the Rev. H. M. Naylor, B. A., to be its first Rural Dean. A LARGE class of candidates for Confirmation, including several adults was presented to the Bishop for Confirmation on Sunday evening the 15th, in Trinity Church. The Bishop expressed his great satisfaction at meeting so many candidates in such a short time after the appointment of the present Rector, and considering the peculiar difficulties of the parish in the past. The modern innovation of evening Communion obtains here, we see it was celebrated on this occasion. In the morning of the same day, the rite of confirmation was exercised in St. Martin's Church. THE late incumbent of Hemmingford, Mr. White, takes duty in the diocese of Quebec immediately.

His Lordship's appointments for the Townships are now announced and are herewith appended. The Bishop has made the following appointments for Episcopal visitation in the eastern Townships during the month of May: May 1, Tuesday, Stanbridge: 2, Wednesday, Mystic and Bedford: 3, Thursday, Pigeon Hill and Philipsburg: 4, Friday, Frelighsburg: 6, Sunday, Dunham: 8, Tuesday, Montreal, for meeting of Executive Committee: 10, Thursday, East Farnham and Adamsville: 11, Friday, West Shefford and Fulford: 13, Sunday, Iron Hill and West Brome: 14, Monday, Brome Corner: 15, Tuesday, Knowlton: 16, Wednesday, Sutton: 17, Thursday, Abercorn: 18, Friday, Glen Sutton: 20, Sunday, Mansonville and West Potton: 21, 22, Monday and Tuesday, Bolton: 23, Wednesday, Waterloo and Frost Village: 24, Thursday, Warden and Boscobel: 25, Friday, North Ely: 27, Sunday, South Stukely: 28, Monday, North Shefford and South Roxton: 29, Tuesday, Granby: 30, Wednesday, Abbotsford and Milton: 31, Thursday, Rougemont: June 1, Friday, West Farnham: 3, Sunday, St. Johns and Christieville. All letters requiring immediate attention should be sent to the Bishop, addressed so as to meet him at one of the above places.

THE Executive Committee have authorized the printing and circulation through the parishes and missions a very handsome and appropriate placard to be placed in the Vestibule of the Churches. The placard printed in colors gives a form wherein the name of the Church, and the hours of service can be stated, and then follows a list of the synodically authorised collections for various purposes and the months in which they are to be made. Properly framed and placed it will meet a want long felt and will act as a remembrance to many.

An ordination is to be held on the 25th, (St. Mark's day), in Cowansville, for which the following gentleman intend (D. V.) to present themselves, Mr. P. L. Cross, Mr. W. Robinson, Mr. Geo. Rogers, Mr. F. W. Webber, B. A. By a Canon of Synod the above names should have been published a month before the ordination in each Church and Station in the Diocese; in this case there is not even a fortnight given us.

THE Parish of Nelsonville, as by Episcopal decree (*vide* Synod Reports) it is called; will doubtless be claiming the right to elect their own clergyman. There are many of the clergy who would like to know if that Parish has any endowment of not less than \$400. To this Synodical requirement, Bishop Bond drew attention in his address to the Synod in 1878. It is also, as said the Bishop required that the clergy whose names they send in should be in Priest's Orders, and, if your correspondent is not mistaken, he thinks it is stated some where that not only shall he be in Priest's Orders, but that he shall have been in such Orders for some years.

In reading over past Synod Reports we notice a good many resolutions moved, seconded, and

carried, but that nevertheless fall a dead letter. For example, we read that three sidesmen be elected who shall make the collection for the Mission Fund and send the same in quarterly. It was carried on paper but never in practice.

DIOCESE OF ONTARIO.

(From our own correspondents.)

KEMPTVILLE.—The Easter services at the St. James' Memorial Church, Kemptville, were very bright. During Holy Week the Rector, the Rev. Mr. Emery, had catechized the children of the Parish every day, and three times on Good Friday. The leading idea of his instructions being the "Divinity of the Saviour as seen in His deepest humiliation." A great many people attended these catechetical instructions, and were highly edified by them, as well as pleased to hear their children able to answer so intelligently the questions addressed to them.

Vestry Meeting.—The adjourned Vestry Meeting was held in St. James' Hall to receive the Auditors' Report, on Wednesday, 11th April, which showed that the condition of the Parish was not only satisfactory, but that it had never been in so excellent a condition, financially, from the time it came into existence till the present. The report showed that the beginning of the year found the Parish in debt to the Treasurer to the amount of \$188.46, and that now, all debts being paid, there was in the hands of the Treasurer the fair sum of \$400 surplus towards liquidating the mortgage on the church when it falls due, in the course of two years. The amount of money received from all sources during the year amounted to two thousand two hundred and sixty dollars and thirty-seven cents. The disbursements were nineteen hundred and twenty dollars and eighty cents, leaving a balance of three hundred and forty-one dollars and fifty-seven cents, which, with some other money in hand, leaves at least four hundred dollars to be invested. The same officers of the church were re-elected.

Concert.—The ladies of the St. James' Memorial Church gave a grand concert in the Parish Hall on Easter Tuesday. Several well-known singers and pianists from without assisted, among the number being the Rev. E. P. Crawford, of Brockville, so well known for his musical powers, and Messrs. Holden and Deguaren, of the same place. Miss Wilson, of Heckston, afforded much pleasure to the audience by her well-rendered songs. The Hall has been greatly improved. The platform has been raised some two feet and considerably widened. The ladies have purchased a piano for it at the cost of \$300. They paid \$100 down, and hope to wipe out the remaining debt before long. They realized about seventy dollars by their concert. They are now working for a sale of useful articles, to take place in June. The young people are to give a theatrical entertainment in the course of a few days.

OTTAWA.—Her Royal Highness, the Princess Louise, returned to the Capital on the 17th March, after a prolonged absence at Bermuda, whither she went for the benefit of her health. She was accompanied by His Excellency the Governor-General, who met her on her arrival at Boston. The citizens of Ottawa are pleased to have Her Royal Highness once more among them, and are gratified to know that she returns much improved in health. The official reception was, according to previous arrangement of the quietest possible nature, and the usual escort of cavalry, and the firing of a royal salute, were dispensed with. The Governor-General's Foot Guards, furnished a guard of honour. Her Royal Highness received a most cordial greeting.

University of Trinity College.—A meeting in aid of the Supplemental Endowment Fund of the University of Trinity College, Toronto, was held in the schoolroom in the Church of Saint John, the Evangelist, Ottawa, on the 16th April. The

Bishop of Ontario occupied the chair, and a number of the Clergy and laity of the city were present. Addresses were given by the Rev. G. W. E. Body, M. A. Provost, of Trinity College, the Rev. Reginald H. Starr, B. D., who has recently undertaken the canvass for the Endowment Fund, for which he bespoke the sympathy and support of the Churchmen of Ottawa, the Hon. G. W. Allan, Chancellor of the University; the Archdeacon of Ottawa, the Rev. J. J. Bogert, and Mr. Matheson, Master in Chancery. The Chancellor read a letter from Sir John A. Macdonald expressive of his regret at being unable to attend as the House of Commons was sitting and promising a contribution to the Endowment Fund. The Provost in the course of his remarks adverted to the success of the endowment appeal hitherto, \$50,000 have already been subscribed and enabled the college to found two additional Professorships in theology and in moral and mental philosophy. Two of the most pressing needs remaining were the founding of an additional professorship in physical science, embracing geology and biology, and the establishment of three fellowships for post graduate study which are considered indispensable alike in the interest of higher education, and also as a source whence the future professors of the University could be drawn. Mr. William M. Matheson moved a vote of thanks to the deputation, and guaranteed the cordial support of the Churchmen of the Capital. The Rev. Provost Body preached at Christ Church on Sunday morning and at the Church of Saint Alban, the Martyr in the afternoon. The Rev. Mr. Starr was unable to fulfill his appointments to preach in the Churches of the city, having been quite unwell since his arrival.

NAPANEE.—The Venerable Archdeacon Jones has announced that Morning Prayer will be held at the Church of St. Mary Magdalene on Wednesdays' and Fridays until further notice. It is suggested that these services will furnish a good opportunity for parents to have their children baptized. A confirmation class is in anticipation of a visit from the Bishop about the end of May. The ladies of the congregation intend giving an entertainment in the Opera Hall on the 1st May, for the purpose of aiding in liquidating the debenture debt of the Church. Dr. Jones entertained the members of the choir at tea recently at the Rectory. A very pleasant evening was spent.

ORDINATIONS.—The Rev. E. W. Sibbald, Assistant Minister of Christ Church, Belleville, in this diocese, was admitted to the Priesthood on Sunday 8th April, at St. John's Church, Port Hope, Diocese of Toronto, by the Bishop of Toronto, I have not head any reason for the change of Diocese, which appears all the more strange from the fact that the Bishop of Ontario purposes holding an Ordination at Ottawa, on the 25th April—St. Mark's Day.

The following clergymen of the Diocese now in Deacons orders are at Ottawa at present for examination preparatory to receiving priest' order, viz:—Messrs. A. W. Mackay, E. Pick, S. Daw,—Lee,—Radclife and Charles Bliss. The examiners are the Rev. Canon Bleasdel, the venerable Archdeacon Jones, and Rev. H. Wilson, D. D., Bishop's Chaplains. The Ordination will take place at the Church of St. Alban the Martyr.

KITLEY.—The Churchpeople of this parish have just purchased a parsonage house at Frankville, to replace the one which was burned to the ground about six years ago. The total cost is slightly over seventeen hundred dollars, and it is intended that no debt shall remain on the house at the end of the year. The deed has been drawn in favour of the synod. The committee making themselves responsible for the debt, All sections of the parish have subscribed liberally, and the greatest praise is due to the members of the Church in this mission for their endeavours to recover lost ground. Many improvements in both the Churches, viz., at Frankville and Eastons' Corners, have been made,

but neither Church at present possesses a font, and it is hoped that this deficiency may receive the early attention of the respective congregations.

At the vestry meeting recently held at Frankville Mr. Wm. Davis was again appointed Churchwarden, an office which he has now worthily filled during a period of fifteen years. The Churchwardens for the whole parish are: Messrs. Wm. Davis, and A. Abbott, Frankville; R. Stafford and S. Cooper, Redan; A. Ferguson, and Wm. Dodd, Dacks; G. Easton, and J. Nevens, Eastons Corners.

The Lay Delegates for the parish are Messrs. R. Barlew, G. Ferguson, and Jas. Purcell.

Mr. s Stafford, a member of the Redan congregation has provided a handsome cover for the Prayer desk to replace one which she generously presented many years ago.

FARMERSVILLE.—On Monday, April 16, the good people of Lansdowne Rear presented their clergyman, the Rev. R. N. Jones, with a load of oats, some forty bushels, which is thankfully received.

DIocese OF ALGOMA.

On Easter Tuesday, His Lordship the Bishop of Algoma, accompanied by the Rev. T. Lloyd, and Mr. W. B. Magnan, his assistant, commenced his first tour of visitation through the Mission of Gravenhurst. Coming from Bracebridge in the morning, his Lordship preached and celebrated the Holy Communion at St. John's, Northwood, service commencing at 11.30 A. M. At the conclusion of the service, the annual vestry meeting was held, at which the Bishop presided. The accounts for the past year were presented and approved, and the congregation bonded to subscribe \$40 per annum to the General Mission Fund. Mr. W. Ennis was re-appointed Clergyman's, and Mr. W. Magee re-elected People's Warden. At 4 P. M. arrived at house of Mr. Magee, where we were hospitably entertained for the night. On the following morning we left at 9 o'clock for the 8th concession of Draper, a distance of about 7 miles, where a short service with sermon and a celebration of the Holy Communion by his Lordship, was held in the house of Mr. R. T. Corrigan, there being no Church building in the locality as yet. The next station on the list was St. Paul's, Uffington, where service was commenced at 3.30 P. M., on the same day. At the vestry meeting which was held after Divine service, the congregation agreed to pay \$25 per annum into the General Mission Fund. Mr. Jas. Kirkpatrick was appointed clergyman's, and Mr. McCracken elected People's Warden. Mr. Kirkpatrick entertained us to tea, and we slept that night at the Uffington Hotel. 8 A. M., on Thursday saw us on the road to Purbrook, where at 10.30, his Lordship opened the new Church (Christ Church), which was completed but the evening previous. For several years past, the services at this station have, for want of a building, been conducted in a school house, and this coupled with the fact that it had never before been visited by a Bishop, made Thursday truly a red letter day amongst the members of the congregation of Christ Church, who have shown remarkable zeal in the manner in which they "put their shoulder to the wheel," and succeeded in erecting their little Church at a cost of \$346. At this station the service was a particularly hearty one. The congregation numbered 60; Holy Communion was celebrated and two infants were admitted into the Church through the door of Holy Baptism. At the vestry meeting, the Bishop spoke to the little flock in a very encouraging strain, congratulating them upon their success so far, and chiefly upon the fact that the building was free of debt. This congregation was bonded to subscribe \$25 per annum towards the Mission Fund.

Mr. J. Crockford was re-appointed Clergyman's, and Mr. T. Colson re-elected People's Warden. After service we repaired to Mr. Colson's house, where we were entertained to dinner. In the evening we drove to Ryde, where Mr. J. Irving, Clergyman's Church Warden entertained us for the night. On Friday His Lordship visited Holy

Trinity Church in this Township, preached, celebrated the Holy Communion, and administered the Rite of Confirmation, two candidates being presented. At the vestry meeting of Holy Trinity, the congregation was bonded to pay \$17 per annum. Mr. J. Irving was re-appointed clergyman's and Mr. E. Rakestrow re-elected People's Warden. His Lordship here promised to give a grant of \$25 towards lining the Church, and thus making it more comfortable for the winter, during which season it is at present almost uninhabitable. The Church also requires a chimney built, and we shall require close upon \$100 to make it complete. The new Church at Purbrook is also as yet incomplete, requiring to be partially lined, a chimney, vestry, chancel, and driving shed to be built. For the completion of this edifice, at least \$100 is also required, towards which His Lordship also promised \$25, and where the remainder is to come from we are at a loss to conceive, however, we must labour on in faith, for the work is the Lord's, and the results, if left in His hands, must be favourable at last. His Lordship, after partaking of dinner at Mr. McCord's, returned to Bracebridge in the evening, after having travelled between sixty and seventy miles during the week, over roads which, being very soft and very much cut away, caused numerous breakages, to cutter and harness, and two upsets into the snow. On Monday the Bishop went down to Toronto, dining at the parsonage on his way, and on Saturday the 7th inst., returned to Gravenhurst, arriving by the noon train. On Sunday at 10 a. m., the new Church (St. James), was consecrated, and the Rite of Confirmation administered upon eleven candidates, and the Holy Communion celebrated. At 3 p. m., the Bishop addressed the Sunday School, taking as his subject, "The Indian children," and asked the Sunday School scholars to give him an annual offertory towards their maintenance. At 7 p. m., Evenson's was said by the Incumbent, and the Bishop preached. On Monday at 10.30 a. m., His Lordship met the members of the congregation in the vestry for private intercourse with himself, in the absence of the Incumbent. At 3 p. m. he consecrated the graveyard. At 8 p. m. a missionary meeting was held in the Town Hall, which was addressed by his Lordship, the Incumbent (who was chairman), the Revs. Mr. Cole, and Mr. Crompton, and Mr. Magnan, the Bishop went down to Toronto by the morning train on Tuesday. At each service, as well as at the missionary meeting, an offertory was taken up in aid of the Diocesan Mission Fund—the net sum realized was \$27.12. Should any desire to aid the Lord's work with any offering, the Rev. Thos. Lloyd, Missionary, Gravenhurst, will thankfully receive and carefully acknowledge such.

Province of Rupert's Land,

INCLUDING THE DIocese OF RUPERT'S LAND,
SASKATCHEWAN, MOOSONEE & ATHABASCA.

DIocese OF RUPERT'S LAND.

WINNIPEG—*Holy Trinity*.—The adjourned meeting of the parishioners was held in the school house, April 9th, at 8 a. m. Before proceeding to business Mr. Rowan asked what progress has been made towards getting a bell at the same time, handing in a check for \$18.00. Mr. Farrell explained that over \$200.00 has been collected, and that the money though applied to other purposes could be had at any time. The Churchwarden's report was adopted. The report of the Select Vestry was then read by Mr. Mathewson, and Mr. Carruthers moved "that the report advising the removal of the site to Broadway be adopted. Moved in amendment by Mr. Leacock that the meeting has no objection to the moving of the Church from the site already purchased on Donald Street, but that the increasing number of Church people in the city of Winnipeg tenders it absolutely necessary that there should be an addition to the number of Churches and Parishes in Winnipeg and that it is desirable that a further division of the parish should be at once settled, and that if any difficulty arises in settling the limit of the pro-

posed division, it should be left to the Select Vestry of Trinity Church and the Bishop to decide.

Mr. Patterson moved as an amendment to the amendment that the site for the Church be on the Donald Street property, and that the erection of the Church be proceeded with as soon as possible." Carried by an overwhelming majority. Mr. Leacock then moved as a substantive motion his former motion omitting the first clause, and the motion was carried by the casting vote of the Chairman, the yeas being 38 and the nays 38. The meeting then adjourned.

Meeting of the Mission Board.—A meeting of the Mission Board of the Diocese of Rupert's Land was held in the Education Offices, on April 12th. The following members were present; His Lordship the Bishop of Rupert's Land, in the chair: Ven-Archdeacon Pinkham, Secretary; Rev. Canon O'Meara, Rev. Canon Matheson, Rev. O. Fortin, Mr. C. J. Brydges, Rev. S. Pritchard, Messrs. J. H. Rowan, A. H. Whitcher and G. B. Spencer, Rev. E. S. W. Pentreath, Rev. R. Young, Rev. A. E. Cowley and Messrs. W. Leggo and H. M. Howell.

The minutes of last meeting were read and confirmed.

Archdeacon Pinkham gave a report of the deputation to Emerson, consisting of Rev. O. Fortin, Mr. G. B. Spencer and himself; and of his visit to Beaconsfield, Clearwater, and Pembina Crossing, with Rev. F. N. Wilson, Rural Dean of Selkirk, reported the result of a visit to Springfield and Plympton. His Lordship read a number of letters several of them from clergymen applying for work in the Diocese.

The Most Reverend the Metropolitan of Rupert's Land has fixed Wednesday, May 2nd, as the date of the next meeting of the Diocesan Synod. The Executive Committee intend recommending to the Synod, the fixing of the next Wednesday in October, as the time for regular meetings of that body in each year.

MORRIS.—*The Annual Parishioners' Meeting* of all Saints' Church was held on Easter Monday. The Wardens reported a balance in hand of \$44.62. Rev. J. H. C. Hall, was appointed Minister's Wardens, and S. J. Collum, People's Warden Delegate to Synod, J. B. White, Vestry Clerk, G. W. R. Almon. A vote of thanks was passed to the Wardens, Organist and Choir.

WINNIPEG.—St. John's Boys College narrowly escaped destruction by fire last week. The fire was discovered by the captain of the school in time to prevent serious damage, and the officers and students worked hard in saving property. The unfortunate part of the affair is that it is believed the building was deliberately set on fire by some of the boys.

Christ Church.—Arrangements have been completed by the Vestry by which the services of Mr. W. A. Jowett, organist of Hawarden Parish Church, Cheshire, have been secured as the organist for Christ Church. Hawarden is the family seat of Mr. Gladstone, and his son, the Rev. Stephen E. Gladstone, is the Rector. Mr. Jowett has been organist there for three years, and comes with the highest testimonials. The Rev. Mr. Pentreath has received a cablegram, stating that he would leave in May. The new organ is rapidly approaching completion. It is expected to be in position by April 29th, when the Metropolitan will administer Confirmation.

PERSONAL.—The Precentorship of St. John's Cathedral, with Canonry attached, including among its duties that of Professor of Music and Higher Classics, has been filled for the first time by the appointment of the Rev. Mr. Coombes, a distinguished graduate of Cambridge, who is expected to arrive shortly. Further particulars will be given in a later issue.

BRANDON.—A recent lecturer from Winnipeg made \$100 for the benefit of the Guild of St. Matthew's Church.

CORRESPONDENCE.

The Salvation Army.

KINGSTON, April 18th, 1883.

To the Editor of the Church Guardian :

SIR,—As it seems probable that the cities and towns of Canada are speedily to be "attacked" by the Salvation Army, would it be amiss for one living where the movement is remarkably flourishing to attempt to give Churchmen some idea of the nature of what is likely soon to plant itself in their midst? This is the more easily attempted as a prominent officer of the Army, a "major," has lately visited the city seemingly for the purpose of explaining at a large meeting of the citizens, the aims and plan of the Army, and also to arrange for building a permanent "barracks." The plan of the barracks is said to be that of a turreted and gorgeous sort of building at a cost of about \$5,000. It is now about two months since three or four salvationists first appeared here and they immediately attracted a crowd which has continued to attend their meetings ever since; every evening through the week and three times on Sunday. It is to no purpose to occupy your valuable space with details of their fantastic *modus operandi*—suffice it to say that they pride themselves on it as being effective in attracting the masses, and there is no doubt but that familiar airs and repetition of easy words make it possible for all to join in the singing and thus a common bond is formed at once. Some two or three hundred "conversions" are reported. Hardly any temperance society could ever show such a muster-roll in the short time, and it is asserted that most, if not all the converts, are "sticking to" their new profession. The Salvationists claim that they are waging a hand-to-hand fight with Satan, and everything which militates against them is deemed to be at his instigation and therefore persecution.

Well, the spectators ask, what now? Even those who could hardly give an intelligent reason for thinking so, see that something more is needed for strengthening human souls than has yet been preached by the Army. A good deal has been said about awakening "Church members" and then sending them back, eager to work under their respective pastors; but plenty of attractions are provided to keep the converts regularly at the barracks, and any way the bulk of them have never professed any religion whatever.

All experience has shewn that excitement cannot go on forever! In spite of all the good resolutions and zeal, and singing, and badges, and drumming, old habits, old temptations, and the enemy of mankind have not been annihilated and daily life has got to be lived, and human nature is not very strong. What now?

So far, in the daily printed reports of their sayings and doings there has been no intimation that (as in the case of St. Paul and the Corinthian jailer and the crowds whom St. Peter exhorted to "repent and be baptized"), baptism is to be insisted on, or even mentioned. No one pretends to deny that the present apparent victory has been gained at the expense of a vast deal of irreverence; but we are assured that this is compatible with and even inseparable from, such fervent zeal. With regard to what "shocked some people" the Major above mentioned said that "no one would say that the salvation of the converts on the platform did not 'justify the means' used to reach them." I quote from the report in the daily papers. "Wherever the Army went they sought the help and friendship of the ministers; but they had their plans and could not depart from them. The Army could not be run on Church principles." With regard to a little branch which has started in the country near here, desiring to call itself the "Saved Army," "a union (with the Salvation Army) was necessary in order that it might not fall. The Churches would draw it down. He had seen the same thing tried in England, to run an Army under the head of the Church, two Salvation officers co-operating with the Bishop of London and several learned ministers of the gospel; but on account of one Church wanting it to be run

this way and another that, it came to grief. They then started the work again, under a disciplined organization (the Salvation Army) and the work prospered. The reason why it succeeded was that there was but one ruling officer; * * * * consequently this set aside all the fighting for office. He had been asked, how do you instruct the converts? They commended the use of the Bible. They were to buy cheap Testaments, and no denomination used the Bible more" (though farther on he had occasion to remark that "there were officers who when 'saved' could not read.") "As for the Sacrament there was a diversity of opinion as to how often it should be taken, and surely the Army should be allowed some latitude." Well, and who administered the Sacrament? Were the officers ordained? "As much so as the Apostles, who had the baptism of the Holy Spirit." (It should be remembered that the officers who have done the most of it all here are three young women, especially one who is called "Captain.")

What an appalling succession of possible developments does all this suggest to the Churchman's mind! And how must the bright vision fade, if any one had been sanguine enough to nurse the delusion that the Salvation Army might act as a willing hand-maid to the Church in *awakening* souls, while the Church should stretch out its hand and sweep into its garner the reaped harvest; there to be winnowed with sound doctrine and ground into the fine flour of intelligent Churchmen!

Nay!—General Booth (who like the inventor of some quack medicine claims to succeed where regular practitioners fail) will give sole direction to the movement until some new leader shall arise, when there will probably appear several kinds of Salvationists just as now there appear a great many kinds of Methodists.

Yours &c.,

FULIA ECCLESIAE.

Immigration.

To the Editor of the Church Guardian.

SIR,—The subject of immigration is becoming a very serious question. The last census shewed a smaller increase in our number than in that of some other organizations. Now and then indiscreet clergymen will scatter congregations or fail to gather in. That applies to others as well as to us. The gain and loss on that account will about balance. The great source of loss is to be found in the want of care for immigrants. An English clergyman, who has collected over £12,000 stg. to aid emigrants, and who has crossed the Atlantic many times and brought over more than 5,000 emigrants, almost all of whom were Church people, said: "Every year that he came out and enquired about his people he was sorry to find so many of them had drifted away from the Church of England. In talking with them he found it was not from any feeling against the Church, but they had been met by persons who had taken a religious interest in them, brought them to their places of worship, had been kind to them when they needed kindness."

Out of all the immigrants that came to this country last year, not more than one-fifth went to Manitoba. A large number stayed at Toronto. The rest scattered over all the Dioceses. Probably one-third of the immigrants that settled in the country belong to the Church of England.

So deeply did this subject interest the late Archbishop of Canterbury that he addressed a letter to the clergy of the Church of England upon it, and urged the two Societies, the S. P. G. and S. P. C. K., to give special attention to it. In accordance with this, emigrant chaplains have been appointed at Liverpool and other ports by those Societies. The S. P. C. K. requested the Bishop of Quebec to appoint a General Immigrant Chaplain at Levis (opposite to Quebec where passengers are landed.) This the Bishop of Quebec has done, the Society paying the income. The Rev. T. W. Fyles has been appointed, and is entering upon his work. The plan adopted is that he shall travel on the train with them as far as necessary, to find out the Church members, and to

give them a letter of advice and of recommendation to the clergy of the places to which they are going. Then he will notify such clergy of the immigrants going into their neighbourhood. Many go to the large cities looking for employment. In 1881 over 8,000 went in this way to Toronto. It is necessary at the large cities that an agent should be appointed by each Diocese, to whom the general chaplain could telegraph of the numbers and the train by which they were coming. Winnipeg is supplied with such an agent; Montreal Diocese has the Rev. J. H. Dixon appointed. The clergy of that Diocese have been informed of his appointment, and requested to write to him for any kind of labor needed in their neighbourhood. This requires to be done at Toronto, Hamilton, London, for Algoma, Kingston and Ottawa.

The plan is working into shape. The Chaplains, of whom there are three at Liverpool, will, as far as possible, get lists of Church emigrants, and find a clergyman or some one on the vessel to get whatever information he can in addition, and give the paper to the person to whom the Chaplain at Quebec will apply.

During the three or four hours of rush in getting passengers or baggage transferred to the train, it needs the watchful care of the Chaplain. The Church in Canada is deeply interested in this immigration movement. It is to be hoped that this effort of the S. P. C. K. to carry out the late Archbishop's plan for the care of immigrants will meet with the earnest co-operation of all the Dioceses, and the immigrant may feel in the care of the Church for her members a deeper attachment to her and her services.

Yours truly,

R. LINDSAY,

Rector of St. Thomas, Montreal.

Days of Creation.

To the Editor of the Church Guardian :

SIR,—Allow me to correct the erroneous ideas of your first article in this issue of the 11th, entitled "The Bible and Science." In the first place I remark the Bible is *logical* throughout. The *seventh* day, on which the Creator ceased from His labors, must have been one of twenty-four hours; like the other six which preceded it. Witness the xth chap. Exodus. The Israelites were commanded to rest on the *seventh* day; they might labor six days, but on the *seventh*, which was "blessed and hallowed," they might not work; and the reason given is as related in 2nd chap. Genesis. Now if these days were not alike, where is the logic? "For in six days the Lord made heaven and earth, the sea, and all that in them is," &c. This is the world or Kosmos with which we have to do. The wreck of the Globe after its use by the pre-Adamic inhabitants, "the angles that sinned," does not concern us; we have only to do with its rehabilitation; and that was, as the narrative in Genesis tells, done in six days of twenty-four hours each. Again, it (the article) says, "The Bible predicts the final destruction of the world," and then goes on to mention the conjectures of certain astronomers as to its eternity, which it again alleges to be confuted by the vagaries of certain "evolutionists," so-called; but what says the Book itself, "The earth abideth ever;" and in the 89th Psalm we read thus, "Once have I sworn by My holiness that I will not lie unto David; His seed (Christ) shall endure for ever; it shall be established for ever as the moon, and (ever) as a faithful witness in Heaven;" and when we read that the moon was for *times* and *seasons*, or a faithful "witness," where is the logic of the earth's destruction? Our Saviour said, "Blessed are the meek, for they shall inherit the earth;" and the 37th Psalm says, "The meek shall inherit the earth," "The righteous shall inherit the land, and dwell therein for ever;" and in another place it is written, "The earth hath He given to the children of men." I need not enlarge, in fact, I should quote half the Bible ere I exhausted the subject.

C. C.

Pugwash, April 7th, 1883.

NOTES OF THE WEEK.

It is now stated as an understood fact that the Rt. Hon. W. E. Foster will be our next Governor General. Mr. Foster, although giving offence to the Irish people as Chief Secretary, and having had to bear much abuse for his determined attitude in dealing with recent events in that country, was a few years ago lauded up to the skies as a noble friend of the Green Isle. We may hope to find that this better feeling, which we believe only does the Rt. Hon. gentleman justice, will again prevail, and that should he come amongst us, the Irish of Canada will learn to honor him as a warm friend of Irish Canadian interests. He is recognized as one of the very ablest men of England, and, no doubt, will prove a most successful Governor-General of this important Dominion.

The growth of the Church throughout the United States as given in Whittaker's Almanac has been truly astonishing. In 1830 she had 30,000 communicants; in 1880, 344,000; in this last half century she increased ten fold; the population of the country increased during that time from 12,000,000 to 50,000,000, or four-fold. In 1830 the ratio of communicants to the population, was one to 416; in 1840, one to 308; in 1850, one to 292; in 1860, one to 214; in 1870, one to 175; in 1880 one to 151.

BISHOP Wilkinson presided at a numerously attended meeting at Darmstadt recently, convened to discuss the question of a Bishop for Northern and Central Europe. The *Daily News* says that the Crown Princess of Germany takes great interest in the plan. It is a remarkable fact that not fewer than fifty settled congregations of Church-people are now in existence in Northern and Central Europe, and the need of a Bishop to perform necessary Episcopal duties is becoming every year more and more urgent.

THE licensing question has been engaging the attention of a Committee of the House at Ottawa. The Committee recommend the following: In cities, towns, and incorporated villages, one tavern to every full 250 for the first thousand, and one to every full 500 of the population above one thousand. In rural districts the licensing boards shall have power to limit the number. Shop licenses shall not exceed one to every full 400 of the population up to 1,200, and one to every full 1,000 of the population above 1,200. No license shall be granted to sell liquor in any house where other goods are sold, nor may a vendor treat his customers.

EUROPEAN EMIGRATION is no longer directed solely to the neighboring Republic. Canada has begun to participate in the enormous flow which annually reaches the American shores. On one day last week no less than 3,000 left Liverpool for Manitoba and elsewhere in the Dominion, and it is confidently expected that fully 50,000 people will leave Europe for Canada during the season. If these emigrants bring with them an average of \$200 a piece, a low estimate, they will add in money alone over \$10,000,000 to the wealth of the country.

A BAPTIST contemporary, with "water on the brain," announces that it is authorized to offer a prize of \$20 for a passage of Scripture which either by precept or example asserts Infant Baptism. If the Baptists are satisfied that such proof or non-proof settles the question, it only shows that their knowledge of the whole subject is very superficial.

THE Canadian Women's Suffrage Society at a meeting last week in Toronto decided to petition Parliament to amend the franchise bill so as to include married women holding property qualification in their own right. We are quite prepared to advocate such a change, provided that it shall only apply where there is no male voter in the family. So understood, we believe it is no more than will meet with the hearty approval of the country.

NOTWITHSTANDING the publicity given to the subject it is still too common to hear people depreciate the Mission Work of the world. Lord Cairns, the Chancellor of England recently said: "It was a common thing to hear some people who had been abroad say that, though a great deal of money had been spent in missions, there was very little result; but the truth was that those persons never took the trouble to inquire into the matter, but thought it clever and smart to condemn missions. In his time there was never a time when missions were so successful as now."

A "MEDICAL temperance demonstration" took place recently at the Royal Victoria Coffee Hall, Waterloo Road, when several medical gentlemen spoke strongly in favor of the practice of total abstinence from intoxicating drinks. Dr. Norman Kerr, who presided, said the idea of moderate drinking being beneficial was a fallacy, as intoxicating liquor recruited neither mentally nor bodily strength. There were present some members of a medical association then consisting of 280 medical men, not one of whom was ashamed to yawn that he was out and out a tetotaler. Chemistry taught that intoxicating liquors were simply a mixture of an irritant narcotic poison, and physiology showed that such drinks supplied no natural want of the body or brain, but were indulged in as a matter of habit or acquired taste. Pathology, as the science of disease, further showed that intoxicating liquors had an irritating and narcotic action on the body and brain, deadening the higher intelligence of man.

LORD CARLINGFORD'S statement last week in the House of Lords that the Government "had received hopeful offers for the removal of selected families across the Atlantic," referred to overtures from the Canadian Pacific Railway Co. and other land companies, which propose to settle 5,000 or 10,000 families, aggregating 25,000 or 50,000 persons, upon Government land in the North West, provided the British Government advance \$5,000,000 or \$10,000,000, interest free, to enable each family to start with a homestead of 160 acres, and the means to sow the ground, and build necessary buildings. It is understood that the British Government has accepted the proposal, and that this large emigration will be proceeded with at once.

THE Land League Convention, which met last week in Philadelphia, displayed a great many of the worst features of the movement. Hatred for England, of course, was the keynote of all the proceedings, and much exasperating talk was indulged in.

It is hoped in England that in connection with the examination and trial of the Dynamite Conspirators evidence will be forthcoming sufficient to enable the British Government to ask for the extradition of the infamous O'Donovan Rossa, of whose complicity in the diabolical work, it is said, there can be no doubt.

So many things have conspired of late to take the sting out of the sneer which those opposed to the Church have been ever ready to fling at her, that one now scarcely notices them. However, the fact that more than two hundred clergymen recently responded to the call of the Bishop of Peterborough for a volunteer to take a vacant "living" once worth \$2500 a year, but now, on account of agricultural depression quite without income, exhibits a self sacrifice which the ministers of other bodies would do well to copy.

It is now generally understood in England that Mr. Gladstone will almost immediately retire from the Premiership and the House of Commons to enter the House of Lords as a Peer of the Realm, with the title of the Earl of Midlothian. It is stated that the Affirmation Bill now before Parliament is the last Liberal measure Mr. Gladstone proposed to introduce before withdrawing from the scenes in which, by the prominent part he has taken, his name has become for thirty years familiar to the people of every country the world over. Whether in sympathy with his measures or not all will admit him to be one of the greatest Englishmen that ever lived.

GREAT preparations have been made in St. John, N. B., for celebrating on the 18th the Centenary of the landing of the Loyalists. When we consider how brave and loyal these devoted men were, and how much the Province owes them not only for its early settlement, but also for the sturdy and self-reliant character of its people, we cannot be surprised at the hearty demonstrations proposed. The whole Dominion joins its brothers of St. John in honoring these noble patriots. May their descendants never waver in their attachment to British institutions and the British Crown.

PROF. C. F. FRASER'S lecture on the Loyalists, recently delivered at the Academy of Music in aid of the Halifax Blind Asylum, was what might have been anticipated from so able a man, and yet, indeed, it was much beyond what people expected to hear. It was on a subject which our youth know but little or nothing about, and yet the unswerving attachment of our forefathers to the British Crown, their heroic self-sacrifice, and patient endurance through difficulties, in some cases truly appalling, is calculated to kindle a spirit of devotion to duty in their descendants which is too often lacking at the present time. We hope the learned lecturer will consent to re-deliver the lecture in the principal towns of the Lower Provinces. We are confident that both the manner in which the subject is treated by the Professor, and the object for which the proceeds are intended to be applied, will call out large and appreciative audiences everywhere.

WE commend the following to our readers' consideration:

"One of the most hopeful features of the French Republic is the rapid development of public instruction, under the care of government." So writes one of our contemporaries. Yet he has the good sense to see that the education of the eye, and ear, and fingers, and intellect is not all by a good deal. And the present national education in France, if the news can be depended upon, is not only apart from moral and religious training, but, we fear, in opposition to it. If so, what can this kind of education do but make matters worse than before? The "dynamite" people, as everybody sees from their manufacture of chemicals and implements, are educated men. And the more of such education the worse for any people. The men in the front during the "Reign of Terror" were all men of education, but godless men, who, like the unjust judge, regarded neither man nor God. We want education—we hail it with interest; but it must be the education of the whole man—body, soul and spirit.

News from the Home Field.

(Continued from Page 4.)

DIOCESE OF NIAGARA.

(From our own Correspondent.)

HAMILTON.—*Church of Ascension Temperance Society.*—This parochial organization still flourishes under the new Rector. A very successful open meeting has lately held in the Church school-house.

St. Thomas' Church.—The Bishop of Toronto, preached in this Church, morning and evening on Sunday last.

THOROLD.—We regret that the indisposition of the Rector, Rev. W. E. Graham continues and that he has been ordered complete rest and change of air for some time. We understand that Rev. C. R. Lee, of Mount Forest, is about to take charge of Thorold in the absence of the Rector.

ORDINATION.—The Bishop of the Diocese holds an Ordination on Trinity Sunday in Christ Church Cathedral, Hamilton.

GUELPH.—Steps are being taken to set off a portion of this large town for a new Parish. Rev. W. E. Howitt, in charge last summer of St. Luke's, Mission, Hamilton, has been offered the new Parish. The capabilities for pure mission work displayed by Mr. Howitt during the organization of the Hamilton Mission, point him out as one eminently adapted for the work proposed in Guelph.

CHURCH CONGRESS in Hamilton will be held on Thursday and Friday, June 7th and 8th. The Congress will be opened with morning prayer in the Cathedral, and on the evening of the first day there will be full Choral Evensong, when Rev. F. Courtney, S. T. D., Rector of St. Paul's Church, Boston, Mass., will preach. Among the speakers we find such eminent names as the Bishops of Western New York, Ontario and Algoma, the Provost of Trinity College, Toronto; Revs. G. C. MacKenzie, of Brantford; J. P. Lewis, Grace Church, Toronto; A. H. Baldwin, All Saints', Toronto; A. J. Broughall, St. Stephen's, Toronto; Canon Innes, St. Paul's, London; Canon DuMoulin, St. James', Toronto; F. Courtney, St. Paul's, Boston; R. H. Starr, Toronto; W. Clark, Professor of Moral Philosophy, Trinity College, Toronto; J. W. Brown, St. Paul's Cathedral Church, Buffalo; J. S. Cole, Diocese of Algoma; H. Wilson, D. D., Kingston; J. Langtry, St. Luke's, Toronto. Among the laymen we find such well known names as Messrs. Adam Brown, R. Freeman, Professor Aldous, (Music), of Hamilton; T. Dawson Jessett, J. A. Worrell and S. H. Blake, of Toronto; L. H. Davidson, of Montreal; and J. C. Morgan, Barrie. The subjects for discussion are—1, Clerical Education; 2, The Attitude of Churchmen Towards Popular Literature and Recreations; 3, Lay Co-operation; 4, The Revised Version of the New Testament; 5, How to meet modern doubts and difficulties; 6, Woman's Work in the Church; Preaching—how can it be made most effective; 8, Religious education of the young; 9, Church Music; 10, Relation of the Church of England in Canada to the Church of the Mother Country; 11, How to make the Ministrations of the Church attractive to the masses; 12, Bible Class work; 13, The deepening of Spiritual Life. In a circular issued by the Secretary of the Committee, Rev. Dr. Mockridge, it is stated that—"To avoid every appearance of its being a mere Diocesan effort, the speakers are chosen most entirely outside the Diocese"; and "the present effort has been made with the hope of securing similar gatherings in the future upon a more extended scale."

HAMILTON.—*S. Thomas' Church.*—The tower of this Church which at present was only to the nave roof and is finished off with a cap, is to be completed this summer. The contract for the mason and carpenter work has been given. C. T.

Mulligan, Esq., is the architect. We hope a new bell or bells will be also hung. The present bell has an advantage—that is, no one will mistake it for that of any other church. However, it is small and cracked, features which make us trust that it will be replaced when the tower is complete.

DIOCESE OF HURON.

(From our own correspondent.)

STRATHROY.—The Bishop held a confirmation in St. John's Church, Strathroy, on Sunday, the 1st of April, when thirty-four persons were presented by Rev. Canon Hill, Rector of the Parish. His Lordship preached both morning and evening, and his address to the candidates was marked by great earnestness. The church was densely packed, and the closest attention observed throughout. Many leading members called upon his Lordship and gave him a cordial welcome.

THE BISHOP has appointed Rev. Mr. O'Connell, late of the Diocese of Nebraska, Assistant Minister of the Chapter House, London; Rev. Mr. Gollmen, of the Chapter House, to the Mission of Belmont and Dorchester; Rev. W. Hill, of Wingham, to be Rector of Kincardine.

LONDON.—*Memorial Church.*—The Churchwardens' Report of this Church for the past year, has been kindly sent us, and is full of interesting particulars of highly efficient work in progress.—"Sunday School," "Bible Classes," "Confirmation Class," "Women's Aid Association," "Young Ladies' Aid Association," "Ladies Missionary Association," "Temperance work," "District Visitors Society," "Cottage Meeting," these represent the various agencies in active operation. The Rev. J. B. Richardson, M. A., is Rector.

DIOCESE OF TORONTO.

(From our own Correspondent.)

ORDINATION.—The Rev. E. Sibbald, now Curate of Christ Church, Belleville, was ordained to the priesthood, on Sunday, the 15th April, in St. John's Church, Port Hope. Though the clergyman named is in the Diocese of Ontario at present, the ordination was performed by the Bishop of Toronto, and was a special one.

VACANT MISSIONS.—Through the departure of several Missionaries to other Dioceses, and the scarcity of young men offering themselves for Holy Orders, there is a great dearth of clergy in this Diocese at present. The Missions of Bateman, North Essa, Bobcaygeon, and Otonabee, are all vacant, and all offer grand opportunities for work. Beaverton is also vacated through the resignation of the Rev. C. W. Ball, now in Huron Diocese. An ordination will take place in mid-summer, but your correspondent has not heard of many candidates.

ASHBURNHAM.—*St. Luke's*—Church Wardens—Messrs. John Burnham, M. P., and H. J. Strickland. Delegates to Synod—Messrs. H. C. Burritt, M. D., H. T. Strickland, and G. C. Rogers. At the recent vestry, the Financial Report was so satisfactory as to admit of an increase of \$200 to the Incumbent's salary. Over \$1400 had been raised through the year towards the reduction of the Parsonage debt. Though only occupied in July, 1881, the building has now been cleared of incumbrance, with the exception of about \$600. The outlay amounted to over \$3000. The number of Communicants at Easter was very large, and the offertories more liberal than in any previous year. Daily Service was held during Lent, with weekly Communion at 8 a.m. Lectures were delivered on Tuesdays, on the Ten Commandments, and there were meditations on Prayer on Thursdays and Saturdays. A Bible class was held on Friday, and is continued during the whole year. From Easter, 1882, a period of 50 weeks, there had been 37 baptisms, 30 confirmed, 49 celebrations of Holy Communion, with 1000 persons communicating; 4 marriages; 8 funerals; 366 Services; 225 sermons and addresses, and 640

pastoral visits. In 1879, the average Sunday offertory was \$16.50, and for last year it amounted to \$22.76. There are no pew rents, and the subscriptions, the offertory pure and simple, being the sole means of support.

PARKDALE.—*St. Mark's.*—In this growing suburb of Toronto the Church is progressing very favorably. A debt of over \$5,000 exists on the Church fabric, which is causing the congregation to put forth most strenuous exertions in order to remove it as soon as possible. Recently a social was held in the Town Hall with this object in view, which was a gratifying success, and proved fairly remunerative.

TORONTO.—*Grace Church.*—The Rector, Rev. J. P. Lewis, is now delivering a series of sermons on Sunday evenings to young men. The initial discourse was on the "Ideal Type of Manhood," and was based on Ephes. iv. 13. The sermon was practical and well delivered. Last Sunday the subject was the Temptations of Young Men.

WESTWOOD.—A concert took place recently in aid of the church here, at which the attendance was extremely large. Among the performers were Mrs. Walker, Miss L. Butterfield, Miss Allen, Mr. Wylie, Mr. H. Leader, Mr. Phoenix, and Mr. F. H. Brennan. The proceeds amounted to \$45, which, considering the size of the place, was unusually good. We congratulate the Incumbent on his success.

TEMPERANCE.—This movement grows apace. All the Parishes in which societies have been formed are working admirably, and recently another, St. Anne's Church, has inaugurated the good work. A general meeting of the officers of all the Church of England Temperance Societies in the city was held in St. George's school-room at 4 o'clock on Friday last. The objects of the meeting were to interchange ideas and experiments with a view of helping on the work. It is most satisfactory that the formation of the Diocesan Society for the promotion of temperance in Advent last has not been suffered to die away fruitlessly as was once feared. It will now be in order to set the work agoing in the country parishes.

WHITBY.—*All Saints.*—On the first Sunday in April the Rev. H. G. Parker preached here. His text in the morning was "Whatsoever a man soweth that shall he reap," and in the evening he alluded to the deplorable growth of Agnosticism in the present day. The lessons were read by the Incumbent's son, Mr. Arthur Fidler, now a student in Trinity College.

BIRTHS.

BELFIELD.—At 181 South Park Street, April 28th, the wife of H. E. Belfield, R. M. Fusillers, of a daughter.

MARRIAGES.

BOUPELLER—DOREY.—On the 22nd inst., at Foxpoint, Co. Lunenburg, by the Rev. the Rector of Hubbard's Cove, Amos Bouteller to Melissa Dorey.

DEATHS.

BELFIELD.—April 30th, at 181 South Park St., Halifax, N. S., Emily Mary, wife of Herbert Everley Belfield, R. M. Fusillers, and eldest daughter of Hibbert, Lord Bishop of Nova Scotia. Funeral Ascension Day, at 4 p. m.

COOK.—At Londonderry Mines, April 9th, Hiram Hyde Cook, aged 20 years and 8 months, son of Thomas and Catherine Cook.

BOWMAN.—On Tuesday, April 10th, of inflammation of the lungs, at LaColle, P. Q., Joseph Charles Bowman, aged 55 years, eldest son of the late C. B. Bowman, Esq., of Windsor, N. S., and brother of Rev. C. Bowman, D. D. Rector of Parrsborough.

WESTHAVER.—April 28th, after a long illness, borne with Christian resignation to the Divine Will, Sarah Jane, daughter of the late Joseph and Susan Westhaver, aged 32 years.

WISWELL.—On Sunday evening, April 8th, Harry C., beloved son of William H. and Agnes S. Wiswell, aged 18 years.

CLAY.—At Riverside, California, on the 23rd April, Thomas Clay, in the 50th year of his age, born in Gloucester, England, and for many years a resident of Halifax, N. S.

The Church Guardian,

A WEEKLY NEWSPAPER

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INDEPENDENT!

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

The type not arriving in time we were unable to issue our paper last week. We beg to apologize for the omission.

A NEW DEPARTURE.

CIRCUMSTANCES have compelled us to procure a Printing Office and in the future be our own printers and we are led to hope that in many ways the change will be beneficial to our readers as well as to ourselves. With this number we enter upon the fifth year of the GUARDIAN'S existence, and while we have much to make us thankful and hopeful, we shall not be satisfied unless our circulation is largely increased. We have now about 6,000 subscribers, scattered throughout the Dominion, which is equal to the combined circulation of all the other Church papers in Canada, but we are making efforts to increase it to 10,000, and shall strive to reach that number before the year is out.

To accomplish our purposes, which will ensure new improvements in the appearance and contents of the paper, we must ask our subscribers to remit us promptly their subscriptions when due. There are a large number of subscribers now in arrears, and we trust they will take this appeal to themselves, and forward the money without delay. It ought to be understood by every one that subscribers names, without the money, are an injury instead of a benefit to any publisher, while prompt payments encourage and stimulate efforts to improve a paper, and to make it of greater value.

We have said very little on this subject in the past, but now having assumed larger responsibilities and incurred increased obligations, we shall have to be more urgent in our requests for payment of subscriptions.

The price of the paper is \$1.50 a year. While we were obliged to raise it from a dollar, at which it was first issued, we have doubled its size, and incurred much additional expense in having it stitched and cut, and we still claim that it is the cheapest Church paper in America.

If Presbyterians, Methodists and Baptists are ready to give \$2 and \$2.50 a year for their Denominational organ, surely Church people ought to be willing to pay \$1.50 for theirs.

Let our friends help us to run the subscription list up to 10,000, and we promise to exert ourselves to make the GUARDIAN more and more worthy of their support.

THE SALVATION ARMY.

THE present condition of that organization known as the Salvation Army demands a few remarks regarding its principles and future prospects. There can be no question that at its inception the aims of the promoters were admirable. It cannot be denied that the spiritual destitution of England, and to some extent of other lands, called for some such movement. The condition of the great bulk of the people was, to all thoughtful men, a source of the deepest grief and anxiety. The Catholic movement in the Church had done something for the poor; yet still the mass of the people were left uncared for and untended. The wealthy in all denominations were more and more consulted, and the poor everywhere had less notice taken of them. Churches must, to keep abreast of the times, be models of architecture, the music must be grand and impressive, the upholstery splendid and comfortable, the ministers erudite, cultured and courteous. All this demanded wealth, and so the rich must be flattered and caressed, while the poor were of no account, and might sink lower and lower in vice for aught the Church cared. In fact the Church was gradually but certainly growing away from the poor. Rented pews and people in them who are unsociable and purse-proud have had something to do with bringing this about. The spread of pernicious literature contributed its quota. The growing indifference of the employer for his workmen's comfort in his idle hours also helped. Social distinctions and churches not half equipped with active clergy aided not a little. And if to this we add the lack of sympathy in pulpit addresses and the ill-chosen language and crude ideas of too many clergy, we have some causes which operated to drive the poor man from the Church's doors. Then it was that Mr. Booth came forward with "his scheme to fish evangelists out of the gutter and set them to convert their brethren," and determined to go into the high-ways and byways of the great cities to preach the Gospel to the needy and ignorant and depraved. The greatness of the emergency, the hopelessness of the struggle in coping with the powers of evil and the dense darkness that prevailed, led men, who had little sympathy with the means employed by the Salvationists, to take the new plan up eagerly and to give it both moral and material assistance. And so the Army met for a time with wondrous success, and its campaigns rivalled the progress of some victorious general. The organization soon reached huge proportions, thousands of officers were constantly employed, halls were opened all over Britain, and the accredited agents were dispatched for further conquests to France, America and the East Indies. No religious movement ever met with such widespread sympathy. The Church, for the most part, bade them God-speed. Even Cardinal Manning said, "so far as it brings men to any truth, even though it be only one truth, such as belief in God, in this evil and unbelieving generation, it is doing a work beyond its own foresight. Looking as we must over the spiritual desolation of England, every voice that speaks for God is on our side." Numbers of thoughtful men, however, held aloof; they greatly feared that its methods would lead to self-deception and destroy humility, while the levity and coarseness with which its leaders treated sacred subjects met with the strongest condemna-

tion. Still they kept silent lest they should hinder a work for GOD.

From present indications it would appear the Army has reached its height, at least, in the Old World. The tide is turning. Men who went heart and soul into the movement at the outset are drawing back and expressing dissatisfaction. It was thought Booth would act as a pioneer and hand over his thoughtful adherents subsequently to the churches; but he repudiates the Church and the Sacraments, and has been anxious simply to found another "ism." This has only recently been found out. Again, the halls, whose openings were announced with such braggadocio, it appears, rest on a foundation of debt. Over £20,000 have been borrowed by the "General" at ruinous rates of interest, and to meet this he desires to receive deposits from the faithful and to issue stock in the Army. As a financial arrangement his scheme meets with strong condemnation, and certainly it is most unpractical and unbusiness-like. Conducted in the way he proposes, the depositors are not likely ever to receive the sums loaned to him. Indeed experience proves that all such schemes are simply gigantic frauds.

The meetings, too, are not as well attended as formerly. The novelty is worn off, and the trumpets and drums, and parades and coarse songs, and all night screechings are no longer successful in capturing the prey. The general sorrowfully acknowledges, that though "marvellous gatherings are reported, few indeed remain, and multitudes are lost which he cannot but deplore." Financial embarrassment, converts falling off, and once earnest advocates making strong objections to the whole movement, this sufficiently indicates the future that is in store for a once popular craze.

Dr. DePressense thinks "the principles represented by the Salvation Army as set forth in the orders of General Booth should not be endorsed by Protestant Christians."

Lord Shaftesbury says—"It appears to me as a work of the Devil, who, having long tried to render Christianity odious, has changed his tactics, and is striving to make it ridiculous."

Spurgeon speaks still more strongly. He says—"Because they would not hinder anything that promised well, Christian men have borne with much that grieved them; but there is a point beyond which long suffering charity cannot go. That point has now been reached; even the most ultra-tolerant must feel that hope has been disappointed, and fear now takes its place."

This hostile criticism from most moderate men, fond of coquetting with what is new and strange—men, indeed, who are *quondam* friends of Boothism—when coupled with the fact that heavy debts exist, seem to indicate the near approach of a sudden and startling collapse, leaving the way for the giddy and unthinking multitude to found another short-lived schism.

BAPTISM.

IT is not a question simply of the use of a larger or less amount of water which separates the Church and the so-called Baptists on this question, for we are unprejudiced as to the quantity employed, Immersion or Pouring according to the Formularies and practice of the Church, constituting a valid administration of the Holy Sacrament, so far as the element is concerned. What we do feel to be important is a clear and explicit

understanding of the nature of the Rite, and of the qualifications requisite in the subjects for Baptism.

The Baptist body claim that Baptism can *only* be administered by Immersion. This we deny, being able to show that at no time in the history of Christianity was such a view held by the Church. They also maintain that the subjects for Baptism must be of sufficient age to intelligently understand and assent to the doctrines of Christ's Religion. Again we take exception to their position, knowing well that it is wholly subversive of the true intent of the Rite, and opposed to the practice of the Church in every age from the time of Christ to the present, and altogether unheard of for the first 1500 years after Christianity was founded.

So much stress is laid upon these points by the Baptists that they will not recognize either Baptism by pouring, or Baptism administered to Infants. It, therefore, becomes important that we should very frequently combat what we believe to be in reality one of the most dangerous and deceitful errors to be met with among professing Christians.

Baptists build their system on the assumption that Baptism is not necessary, and can be of no benefit except to those who are able to recognize and accept the duties and requirements of God's service. But to support such a position they cannot bring forward a single text of Scripture, or the practice of any Branch of the Church in any age of the world. It certainly was not the view and practice of the Jewish Church; and it is equally certain that it never was held by the Christian Church. On the other hand, it is very evident that children at the early age of eight days old were admitted members of the Jewish Church by the express command of God; while it was not until the Baptist sect began its existence—less than 300 years ago—that the idea was entertained by any that the privileges of the Christian Covenant were restricted to adults.

The great doctrine lost sight of by the Baptists is the doctrine of Original Sin. That "we are by nature born in sin and the children of wrath," and that in Baptism we are "made the children of grace," is virtually, if not indeed directly, denied by the Baptists. And yet to occupy such a position they are obliged to overlook the Epistles of St. Paul and other portions of Scripture, and to reject the testimony of the Universal Church. No truth is more important to be held, and, perhaps, no truth is more likely to be overlooked or misunderstood by those who have not had the opportunity of seeing or hearing it dwelt upon.

The Fall of man is a very real and consequential thing, whatever may be said to the contrary; and no less real and consequential is the purchased restoration to God's favor by the Sacrifice of His Son Jesus Christ, our Saviour. "As in Adam all die; even so in Christ shall all be made alive." It may be that a too superficial view of the subject has led some to say, "Why should I be punished for Adam's transgression?" But while denying that such a statement represents man's true position, we must emphasize what is an undoubted truth, viz., that by Adam's fall his posterity forever after became tainted with sin, and this inherited or birth-sin in the individual is to be removed by the free Gift of God in the admission into the Kingdom of His Dear Son—into the Kingdom of Grace—by Baptism.

If the object of Baptism had no reference to

Adam's sin, to the evil corruption of man's nature, to "the Remission of Sins and the gift of the Holy Ghost," then Infant Baptism would occupy altogether a different position from what it now does, although even then the bringing of children to Christ in such a way could scarcely be anything but pleasing to God. Apart from the condition of man by nature, and the need of a change of state, Adult Baptism on a Profession of Faith would mean nothing more than admission into a particular society, and an adherence to that particular society's views, as it did in New Testament days before Christian Baptism was instituted, when John the Baptist preached the Baptism of Repentance, and admitted to his Rite adults on a profession of their repentance of past sins, and a promise of a change of life for the future.

Baptism in the Christian Church is much more than this. It is to the Christian what Circumcision was to the Jew—a saving Ordinance. Circumcision was to be administered to every man-child, and the penalty of disobedience was death. This was the Covenant which God made with man, Gen. xvii., 7-15. Under the New and better Dispensation, the shedding of innocent blood, (a type of the Blood of Christ shed for man's redemption) was no longer required, for the Sacrifice had been made once for all, and the Atonement completed, but a Rite typical of the new state, the washing and cleansing which the Blood of Christ effected and which pure water represented, was substituted. Henceforth Baptism was to be the sign and seal of the newer and better Covenant, and the assurance and realization of the safety which is in Christ. But more than that. As by the Rite of Circumcision children were by the free Grace of God, and entirely independent of themselves and of any act of their own, brought to enjoy all the privileges of the chosen people, cared for and protected and blessed in an especial manner by God, and made partakers of the promises made to Abraham and to his seed; so in Baptism are children much more made to occupy a new relation to God, a relation which entitles them to His special blessing, favor, protection and presence, and assures them of the promises of God in Christ here and hereafter.

Let the Church Catechism and the Office for the Baptism of Infants be studied, and no Churchman can fail to comprehend the meaning and doctrinal significance of the Ordinance, which is not only a means by which we with others band ourselves together with common purposes and aims in view, but is likewise and especially "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof." "A death unto sin, and a New Birth unto Righteousness, that being by nature born in sin and the children of wrath, we are hereby made the children of grace." In some further articles we shall take up the Scripture texts, and review the position and language of the Fathers and the formularies, and the statements of other bodies of Christians in favor of Infant Baptism.

It would be, we should suppose, an extremely difficult matter for even the editor of the *Presbyterian Witness* to crowd into the same space more offensive personalities, irreligious small wit, sceptical jeering at sacred things, gross misrepresentations of historical facts, and direct ridicule of the Church's doctrines and teaching, than he has succeeded in doing in a recent editorial ostensibly

on "The Trinity Church Catechism." All respectable Presbyterians, as well as others, with Churchmen, will cry shame!

IMMIGRATION.

MR. LINDSAY'S letter, published in another column, draws attention to a subject of vast importance to the future of our Church in this land. Unless active and practical measures are adopted now, we shall lose many thousands of our Communion, who, it may be, are, looked at from a worldly standpoint, of but little account, but who in a very few years will represent in themselves and their children much of the wealth and solid influence of the country. But we are not to think of their *worldly* position, it is of their higher interests that we would speak. Will the Church never learn the lesson which the great losses of the past should have taught her? Will we never understand as a fact, as clearly demonstrated by bitter experience as a sum in arithmetic can be worked out to its final results, that one family saved to the Church now will be worth ten or a dozen in twenty years time? And that one hundred dollars spent now in retaining and ministering to these Church immigrants, are equal to one thousand dollars twenty years hence, devoted to the reclaiming and conversion of their posterity? Mr. Lindsay refers especially to Toronto when speaking of the important centres for this kind of work, but equally important, probably much more important in the winter months, is Halifax, the Winter Port of the Dominion, and yet, as far as we can learn, no provision whatever has been made with the object in view of showing attention to Church immigrants. In St. John, N. B., another important point, we believe nothing has been done. We would suggest that at each of the places named, as well as at Toronto, Hamilton, London, Kingston and Ottawa, besides Quebec, Montreal and Winnipeg, the Diocesan Mission Boards should take charge of such work, and not allow the great neglect of the past to continue to the irreparable injury of the Church.

THE ASCENSION.

THE unavoidable non-issue of last week's paper makes our remarks, which were intended for that number, rather too close upon the Ascension to be read in time by all our subscribers, nevertheless as they will reach some, and may be useful to others hereafter, we feel justified in giving them now.

Strenuous efforts have been made of late years to restore this great Festival to its proper place, for while specially distinguished by the Church by the appointment of proper Psalms and a proper Preface in the Office of the Holy Communion, it had been practically very much neglected. This neglect may probably be attributed originally to the circumstance that the day has not been adopted as a public holiday as Christmas has been. But from a Christian point of view the Ascension of our Lord is not less important than His Nativity, for "when He ascended up on high He led captivity captive, and gave gifts unto men," and we should commemorate with joy and thankfulness this completion of His Earthly Ministry, believing that He has gone to prepare a place for us. And inasmuch as the Ascension was connected with thoughts of the coming again of Jesus; and in the Eucharist we "do shew the

Lord's death till He come," it is evident that the most suitable mode of observing the Festival is the celebration of the Holy Sacrament of the Body and Blood of Christ. In some country Missions it may be difficult to secure congregations upon the day appointed, but there can be no serious impediment to attendance at an early hour in towns to partake of the Sacred Feast before the business of the day begins. We trust that year by year as the Day of the Lord draws near there will be an increasing, devout observance of this Holy Festival by all who love His appearing.

FAMILY DEPARTMENT.

"AND HE LED THEM OUT AS FAR AS TO BETHANY."

(Written for the Church Guardian.)

By T. M. B.

This once, and never more by night or day
Throughout the after years,
They follow Him along the well-known way,
With mingled joy and fears.

Once more His blessed Presence sheds its light
In each adoring breast,
Soon must they walk by Faith and not by sight
Until He bids them rest.

O, majesty of Love! How shall they yearn
Mid peril, toil and pain,
How shall their faithful hearts within them burn
To see Thy face again!

Yet oh! thrice happy whom the Lord doth bless
While parting from their sight,
For His beloved He leaves not comfortless
Mid sin and sorrow's night.

The Master taken from their head to-day,
Returning to His throne,
Shall so, in Heaven's high pomp and dread array,
Return to claim His own.

Thrice happy whom He strengthens with His might,
For Him to win the world,
To be the leaders in that glorious fight,
His banner wide unfurled.

Thrice happy, up-turned faces! In that Day,
With His own gracious hand,
Your loving Lord shall wipe all tears away,
And you shall nearest stand,

Sharing His Glory as you shared His grief,
Bearing the Victor's palm,
Resting from conflict and from suffering brief
In His Eternal calm.

NOT MY WAY.

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

A few days afterwards Lord Northburn, escorted by Percy, visited the Villa Balzac, and was most favourably impressed by the mother and sister of his *protege*, who found him all and more than Percy had described. He disclaimed any right to their gratitude, assuring them that in serving Percy he had been doing himself an unqualified pleasure, and, at the same time, fulfilling a promise to a dear and valued friend who had aroused his warmest interest in Percy, even before they had met.

"If your gratitude be due anywhere, it is to this person and not to me, madam," said Lord Northburn, "and I can but regret that a second promise seals my lips, or I should delight in giving you

another proof of the warm affection in which your son is held."

A glow of pride and gladness filled Mrs. Barrington's breast. Yes, her son was worthy to be beloved.

"Of course such being the case, I can say no more," she said, with such a happy smile upon her handsome face as gave it the softening touch it only needed to be still beautiful; "but I may venture to ask your Lordship to express to this unknown friend my great regret that I may not personally thank him also for his goodness to my son."

"Who could it have been?" she said to Sybil when Lord Northburn had taken leave of them, "but it is useless to guess, Percy has made such numberless friends on all hands."

"Yes," said Sybil, absently, "but did he not say that none of them seemed likely to advance his worldly interests? do you not remember his saying that, mother?"

"Yes, but you will find, Sybil, that it is not those who make the warmest professions who will be most ready to do us a real service, and the very fact of this person not wishing to be known would go to prove that he or she, for it may be a lady, Sybil, is fond of doing good in secret."

Percy himself was unable to guess who the friend had been who had thus warmly interested him or herself in his welfare. That it was not Sir Arthur Acres he knew, for the acquaintance of the former with Lord Northburn was of the slightest. Having passed in review those friends of his who would be likely to be on intimate terms with Lord Northburn, and they were very few in number, Percy confessed himself puzzled, but after all, as he laughingly said, there was a certain mysterious charm in this unknown which he would hardly exchange for certainty.

It was Sybil who pondered longest on the fact; it was Sybil alone to whom one supposition occurred, and persistently returned, which she longed to, yet dared not express. Could it be John Carruthers? Had she known that he was indeed a friend of Lord Northburn she would have felt certain of the fact, and even as it was, the thought would not be denied. It was at the same time bitter and sweet to her, sweet to believe that his interest in Percy had not been lessened by the persistent, unforgiving coldness which had been shown him, to think of the generous spirit which thus in secret sought to confer a benefit in return for distrust; but bitter when she reflected that their lives were too widely severed for her to hope to show him the loving gratitude which she felt.

CHAPTER XIX.

But the Providence "which shapes our ends, rough-hew them as we may," had better things in store for Sybil than she imagined. A day or two before that on which Percy was to leave for London, he had proposed a drive along the *cornice*, that wonderful road in many places cut like a cornice into the rock-walls, which form a great part of the coast between Nice and Genoa.

Sapphire skies with sunlight filled
Not a cloud their depths to stain,
Sweetest influences distilled
On the slumbering earth and main.

It was an autumn day of matchless beauty, and as the carriage which contained Mrs. Barrington and her son and daughter drove leisurely along from point to point of exceeding loveliness few words were spoken.

It was late in the afternoon when, with an immense cracking and flourishing of their long whips on the part of driver and postillion, they entered the quaint streets of a little town; so narrow are these streets that such demonstrations on the part of drivers are not unnecessary to disperse the urchins or other idlers who may be playing or loitering about, and who at these warning sounds fly on this side and that, to the shelter of the doorways. The carriage stopped in the courtyard of an antique inn, roomy and shadowy, and with a forsaken and mysterious air which might have made it the scene of one of Mrs. Radcliffe's novels. A couple of travelling carriages, with luggage strapped behind each, however, showed that the

inn was not unfrequented, and one or two civil, olive-skinned waiters stepped forth from some recess to attend upon the new arrivals. Dinner? immediately, if the *Signor* and the ladies would step into the *sala*. A door was thrown open, and the party found themselves in a very long and lofty room, with walls covered with rude but effective frescoes, and a marble floor. A few little tables were scattered here and there, and cane couches were placed against the walls. One other party of travellers, consisting of one lady and two gentlemen, were the only other occupants of this somewhat gloomy, or at least solemn-looking, apartment. They were at the very furthest end, and the Barringtons on entering scarcely glanced towards them.

A few moments elapsed, during which Sybil was engaged in attending to her mother's comfort and disposing some wraps on one of the couches; then she had leisure to look about her. She glanced towards the other party at the upper end of the room, and at the same moment a voice, a sweet, faint voice, reached her ear—that of the lady who, with her back to the new arrivals, was reclining on a couch, over which one of the gentlemen was stooping, while the other was looking out of a window near them. At the sound of the voice Sybil's heart almost ceased to beat; it was that of Nellie Carruthers, and the person bending over her was John. For one instant she wavered, then obeying an impulse which was indeed irresistible, she rose from her seat beside her mother, and giving her one startled, imploring glance, stepped past her, and swiftly, yet with a strange, uncertain motion, walked towards Nellie and her brother. John, who had scarcely noted the entrance of other travellers, looked up at the approaching step. Their eyes met, and, before she could reach Nellie's couch, he sprang up, and with a face white to the lips, and outstretched hands, stood before her. "Sybil!" only one word, but what a world of love and joy and pain contained in it! She could not answer, only with hands in his look up and let him read all her heart in her face. Nellie had turned at the sound of her name, and, with a little cry of joy and wonder, risen to her feet, but Sybil was beside her in a moment, kneeling by her, clasping her in her arms, with smiles and tears on both their faces! It would be impossible to describe the emotions of the on-lookers at this scene, the astonishment of Mrs. Barrington and Percy, and the confusion of feeling which the unexpected sight of Nellie and John awoke in both of them. Whether pride and lingering resentment might still have retained the mastery over their better feelings cannot be determined, for there was yet another unexpected actor, whose presence exercised a determining influence upon them. Conscious of some commotion taking place in the room, the gentleman who had been leaning from the window looking at the doves at their pretty antics in the courtyard, turned suddenly and discovered to Mrs. Barrington and Percy no less a person than Lord Northburn.

(To be concluded.)

THOUGHTS FOR THE ASCENSION.

"I will not leave you comfortless."

The Ascension of our Lord which we as Christians commemorate as an event of unspeakable glory and blessedness must, but for the Saviour's promise, have caused His followers a sense of personal loss beyond our conception. Not even the announcement of the Angels: "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven"—not even such wondrous words could have consoled these men of Galilee as they stood gazing upward in breathless awe and yearning adoration as the cloud received Him out of their sight. For oh! think what it must have been to be bereft of His Presence. To those who had been His companions, His own familiar friends, who had lived in the light of His countenance, who had watched day by day that life of tenderest love, of perfect purity, who had seen manifested in Him the power of God, who had

fed upon the words of wisdom which fell from His sacred lips, who had shared His sorrows, who had mourned in deepest anguish for His Death and rejoiced with joy unspeakable at His Resurrection, whose faith during those last wondrous forty days had grown to a steady flame, to whom He was indeed God of God and Light of Light. What, then, must it have been to them to see Him taken from them?

But He had said, "I will not leave you comfortless." What words of Divine Love and consolation! He knew the greatness of their love, the bitterness of their loss. "I will not leave you comfortless;" and again, "Lo! I am with you alway, even to the end of the world!"

So they returned to Jerusalem in quietness and confidence, awaiting the fulfilment of that promise which can never fail, and feeling already that He, Whose visible presence was removed from them, yet surrounded them with His Love and Power, and would do so to the end. In patient assurance they waited for the Comforter Who should endue them with strength from on High, and arm them with the panoply of God, making these "unlearned and ignorant men" leaders in the Army of Christ, wonders of glorious endurance and strength, mighty conquerors of the powers of evil.

How should it strengthen our feeble faith to dwell on THEIRS, which henceforth neither principalities nor powers, nor death nor hell itself could separate from the love of Christ, nor rob of the peace which is a foretaste of that Heaven where they shall be hereafter forever with their Lord!

A SCEPTIC'S ESTIMATE OF CHRIST.

It remains a possibility that Christ actually was what he supposed himself to be . . . a man charged with a special express and unique commission from God to lead mankind to truth and virtue. About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which . . . must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy for an unbeliever to find a better translation of the rule of virtue, from the abstract into the concrete, than to endeavor so to live that Christ would approve our life.—*John Stuart Mill's Three Essays on Religion.*

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away; and after all the use that is made of them they are still not exhausted.—*Dean Stanley.*

TAKE THINGS AS THEY COME.

It is a fact that they who fret the most about the little troubles and vexations of every day life are they who have the least faculty for making things go better. Real executive ability and force belong to persons of a calm, equable, and steady mind. Such people take things as they come; if it rains they let it, and, with umbrella and rubbers, go about the work that is to be done; if company come unexpectedly to dinner they give them the best they have, and with the sauce of cheerfulness make a dinner of herbs more enjoyable than a stalled ox; if the china falls, they smile at the last remark as if they did not hear the awful crash; or when the marker falls, and real estate and fancy stocks, and the price of corn, go rushing amain down, they possess their souls in patience, saying it will come around right by and by; when it rains, let it rain.

This spirit of acquiescence in the divine will is in harmony with the use of all right means to produce such results as our judgment approves. But it also forbids impatience, grumbling, fretfulness, the sulks, despondency; and it requires us in all things, even in the smallest, to say with reverence and childlike submission, "Not my will, but Thine be done."—*New York Observer.*

1. Did you ever see a counterfeit ten dollar bill? Yes.
2. Why was it counterfeited? Because it was worth counterfeiting.
3. Was the ten dollar bill to blame? No.
4. Did you ever see a scrap of brown paper counterfeited. No. Why? Because it was not worth counterfeiting.
5. Did you ever see a counterfeit Christian? Yes, lots of them. Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No.
6. Did you ever see a counterfeit infidel? No; never. Why? You answer, I am through.

THE Bishop of Liverpool in a recent paper well said: "Multitudes are continually receiving the Lord's Supper, under the belief that somehow or other it must do them good, though they are utterly destitute of the Catechism standard, and neither repent of sin, nor purpose to lead a new life, nor have a lively faith in God's mercy in Christ, nor a thankful remembrance of his death, nor live in charity with all men. They seem, in short, to have imbibed the idea that the Lord's Supper can give grace to the graceless, and is a means of conversion and justification?"

DURING the past six months three new missions have been established by Bishop Stevens, of Pennsylvania. One to the Spanish speaking people, one to the Italian, and one to the Chinese. Already ten persons have been confirmed in the Spanish mission, and the success of the French mission is gratifying.

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This University was constituted by a charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD OF GOVERNORS, members of the Church of England, elected by the Alumni.

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Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Formation of Basins near St. Gabriel Locks," will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, THE 27th DAY OF JUNE next, for the formation of TWO SLIPS or BASINS, on the north side of the Lachine Canal, at Montreal.

A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after THURSDAY, the 22nd day of MAY next, a copy of which places printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms.

An accepted Bank cheque for the sum of \$2,000, must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. 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,
A. P. BRADLEY,
Secretary.

Dept. of Railways and Canals,
Ottawa, 21st April, 1883.

NOVA SCOTIA ENTERPRISE.

For many years Minard's Liniment was but little known, from the fact that the inventor did not believe in using printer's ink, yet it gradually found its way into every house in Nova Scotia on its own merits, and but the one opinion prevails both by the users and those who have witnessed its wonderful cures that it is the best Pain Reliever and Inflammation Allayer in the world. In the early part of 1881, W. J. Nelson, of Bridgewater, N. S., purchased the patent right to manufacture this justly celebrated medicine, and by the free use of printer's ink coupled with "push," their scales have reached during the past two years many thousand dollars worth, and now "Minard's Liniment" is a household word and the "standard cure-all in Nova Scotia, New Brunswick, P. E. Island, Newfoundland, Bermuda, and the West Indies, with a rapidly increasing demand in the United States. As a result of this success the proprietors intend starting a Branch Factory in Boston, Mass., during the present year. The worst types of Erysipelas, Salt Rheum, and "old sores" often when pronounced incurable by medical Doctors, are treated by the proprietors of this medicine free of charge, and in most cases cured. The output from the Bridgewater Factory, for the past year has been over fifty million bottles, and there can exist no doubt but the enterprising proprietors of Minard's Liniment will by the free use of Printer's Ink and the merits of their Liniment in a few years be recognised as the Largest Manufacturers of Patent Medicines in the Dominion if not in the world.

PARAGRAPHIC.

A great temperance festival is to be held at the Crystal Palace, London, July 10th.

On Easter Day at the three celebrations at St. Jude's Southsea, the communicants numbered 1,116.

There are fifteen Baptist sects in England, and one of them calls itself the Unitarian Baptist Denomination.

The entire population of Uchte, near Archangel, in Russia, has gone over *en masse* from the Greek to the Lutheran church.

William E. Dodge, in his last will and testament, left over \$300,000 to various beneficent institutions; and Governor Edwin D. Morgan, over \$700,000 in the same way.

The Hon. and Rev. A. Gascoigne Douglas, M. A. brother of the Earl of Morton has been elected Bishop of Aberdeen and Orkney, in succession to the late Bishop Suther.

On Sunday, April 1st, in St. Barnabas' Church, Reading, Bishop Howe admitted James Plummer Buxton to Deacons Order. Mr. Buxton, prior to his admission to the Church, had been for six years a Minister among the Methodists.

The Church is reported to have seventy-nine churches and chapels in New York city which are supported by an annual outlay of \$1,150,000, exclusive of the \$540,000 which are contributed for benevolent purposes. The number of communicants is put at 25,500.

"The 'Henry Wright' memorial steamer for the Church Missionary Society's East Africa Missions, was launched from Messrs. Green and Sons' yard at Blackwall, on March 10th, in the presence of many of the Committee and friends, including several of the late Rev. H. Wright's family.

The Pusey Memorial in England is evidently to be a success. Already something like £25,000 has been subscribed to perpetuate the name of the great Churchman; and there is little reason to doubt that the £50,000 for which Canon Liddon asks will be placed in his hands.

The native Church of Lagos, West Africa, has established a society for its missions, similar to the one at Sierra Leone. Hitherto the missionary contributions of the congregation have gone first to the C. M. S. in England, now they will be expended on the native Church's own evangelistic efforts.

There is cause for deep thankfulness in publishing the income of the Venerable Society for the Propagation of the Gospel for the past year. For the General Fund was contributed £90,855, being an increase over the preceding year of £6,147; the gross total of the receipts being £142,621, against £145,978r

Another Methodist minister has entered the fold of Holy Church. Mr. W. H. Simonson, lately Pastor of the Carrol St. Methodist Church, Brooklyn, has presented his resignation of that charge, and announced his intention of applying for Holy Orders. Mr. Simonson has always held good appointments from the Conference, and is regarded as a man of signal ability.

A confirmation service was held at Grace Chapel on Fourteenth street, New York, on Sunday last, when about sixty Italians were confirmed. Rev. Dr. Potter, Bishop of New York together with Bishop Seymour, of Springfield, and other clergy took part. Rev. Dr. Stauder, a gentleman of Italian descent, preached the sermon. During the nine years existence of the Italian mission of this Church, nearly one thousand Italians have received the rite of confirmation, with very few exceptions all being converts from Romanism.

The annual Day of Intercession for Foreign Mission—the Tuesday before Ascension Day—will fall this year on May 1st, the day of the C. M. S. anniversary. As any of the seven succeeding days may be observed, the Committee have fixed the following Tuesday, May 8th, for their own services in London. We earnestly trust that one or other of the eight days will be kept by all our friends. Both thanksgiving and prayer were never more called for. Papers can be had from the Church Missionary House.—*C. M. S. Intelligencer.*

Lord C. S. Hamilton, M. P., for Liverpool, has lately written to Lord Rowton:—"I had so many inquiries from my constituents in regard to the announcement recently made in a Liverpool weekly publication, that the late Lord Beaconsfield was received into the Roman Catholic Church shortly before his death, that I feel it my duty to ask you, his constant and intimate friend, who never left his side during the last days of his life, if there is any foundation for this statement." Lord Rowton immediately replied:—"I am able to give a very short reply to your inquiry. The whole statement to which you call my attention is absolutely devoid of any foundation whatever.

Parsons (Ark.) Daily Sun.] A REMINISCENCE OF TRAVEL.

"A travelling man has many queer experiences," said W. D. Franklin the other evening at the Abbott House while conversing with some gentlemen. The speaker was a young man with a fine, intelligent face—a man well-known in this State from his active efforts in behalf of the Continental Collection Union, of Cincinnati, with which he is connected. "I have just been reading in this paper," continued Mr. Franklin, tapping a copy of the *Kansas City Times*, "an article on a popular remedy, which recalls a reminiscence of Kentucky travel. I think it was last fall that I was going from Lebanon to Springfield, Kentucky, in a stage coach. The route was somewhat tedious, and I was glad of an opportunity to talk to one of the passengers, a very pretty and intelligent young lady. You know how soon persons become acquainted under such circumstances and grow communicative. We were not exceptions to the rule. I do not remember how the subject of rheumatism came to be mentioned, but we found ourselves talking about it quite seriously. Before dropping the subject, which is by no means the most agreeable in a stage coach on a cold autumn day, the lady told me of a most remarkable cure wrought by the

Great German Remedy, St. Jacob's Oil, about which everybody in this Western country seems to be going crazy. She stated that her sister was a great sufferer from rheumatism and had despaired of getting well. Physicians had exhausted their skill and medicine in treating her. Seeing the advertisement of St. Jacobs Oil in the papers, she thought it might help her. So she commenced to use it, with some faint hope of obtaining relief, but scarcely expected a cure. She received relief immediately after commencing to use the Oil and was finally cured. And now," added Mr. Franklin, "I see that the remedy is curing all the horses in Cole's Circus, so that it must be a specific for pain both in man and beast. It certainly has obtained great popularity, for I meet with its devotees wherever I go.

A man who sometimes contributes articles for the press was sitting in the company and participated in the conversation which followed the above statement upon the merits of St. Jacobs Oil. Subsequently the writer mentioned the German Remedy in the presence of S. J. Lambert, proprietor of the Abbott House, and received the prompt information from that gentleman that St. Jacobs Oil was the boss rheumatic specific. "It has cured myself and wife," said Mr. Lambert, "of rheumatism. We both had rheumatism—inflammatory rheumatism too,—and had it bad. I believed in the remedy which every one was praising and used it. I have ever since been glad that I did so, for both my wife and myself realized speedy relief and cure. The St. Jacobs Oil is a splendid curative power; in short, it is just the best of liniments."

On Riggs avenue is located the popular confectionery store of S. C. Sloan. Mr. Sloan told the reporter that he has always found more relief from St. Jacobs Oil than anything else. Mr. Sloan is subject to neuralgia of the stomach. He has been so troubled for years, and will probably be subject to it all his life. Sometimes he wakes at night with a horrible pain gnawing at his vitals. Immediately he applies St. Jacobs Oil. One application always gives relief. It is the only thing that will do it. Mr. Sloan also stated that he has seen the Great German Remedy do wonders in a case of sprain. One of his men once sprained his ankle and arm by falling off a horse. He was in a very bad plight. The ankle became very much swollen and the pain was very great. The man was treated with St. Jacobs Oil and was at work in four days. His cure was wonderful.

Nearly a mile of the Channel Tunnel has now been bored from the French side.

For all troubles of the throat, use Allen's Lung Balsam. See adv. in another column.

An unfriendly wave of feeling is rising in England concerning the Salvation Army.

For diseases leading to Consumption, use Allen's Lung Balsam. See adv. in another column.

The total number of manufacturing establishments in the United States is 253,852, with a capital of \$2,790,272,605.

A common, and often fatal, disease in Jaundice. Regulate the action of the Liver, and cleanse the blood with Burdock Blood Bitters, and the worst case may be speedily cured.

At the end of 1875 there were 2,008 persons suffering from leprosy in Norway, the number five years later falling to 1,582.

A BONANZA MINE.
of health is to be found in Dr. R. V. Pierce's "Favorite Prescription," to the merits of which as a remedy for female weakness and kindred affections thousands testify.

The industrial census of Philadelphia represents the total value of manufactured products of that city for 1880 at \$470,000,000.

Erysipelas, Scrofula, Salt Rheum, Eruptions, and all diseases of the Skin and Blood are promptly cured by Burdock Blood Bitters. It purges all foul humors from the system, imparting strength and vigor at the same time.

Forty-six vessels are now being built for the French navy. Fourteen of these vessels are ironclads, representing a value of \$25,000,000.

Public benefactors are not alone confined to the higher orders of scientific research. Indeed but few have done more for the welfare of the working masses than James Pyle through the introduction of his labor-saving Pearline.

Nine tons of postage stamps, 52 tons of envelopes, 113 tons of postal cards and seventeen tons of newspaper wrappers were sold at the New York post office during 1882.

If your experience had taste in mouth, sallowness or yellow color of skin, feel stupid and drowsy, appetite unsteady, frequent headache or dizziness you are "bilious," and nothing will arouse your liver to action and strengthen up your system equal to Dr. Pierce's "Golden Medical Discovery." By druggists.

The *Retailer*, the organ of the liquor dealers in New York city says that "there are in the United States \$100,000,000 invested in the liquor business.

Attention is called to the announcement in our advertising columns, of the Law School of Boston University, an institution which in point of numbers in attendance has but two rivals in this country, while in character and importance it is second to none. We take pleasure in commending it to intending law students.

In 1596 the States-General of Holland offered a reward of 25,000fl. (about 2,000l.) for the discovery of the north-east passage to China. Baron Nordenskjöld has just claimed the reward for having discovered it in his *Vega* expedition.

A ROPE ABOUT OUR NECKS.

A weak stomach or enfeebled circulation is like a rope about our necks. We are strung up and unstrung alternately till existence becomes unbearable. Burdock Blood Bitters will arrest all this misery. Burdock Blood Bitters is a boon to the sick. Let us remember this fact.

The Bishop of Oxford held a Confirmation Service in Eton College Chapel, on Saturday morning, March 17, when one hundred and thirteen students were confirmed, the service being attended by many of their friends.

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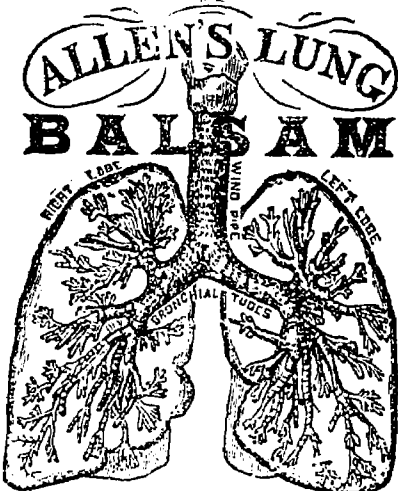
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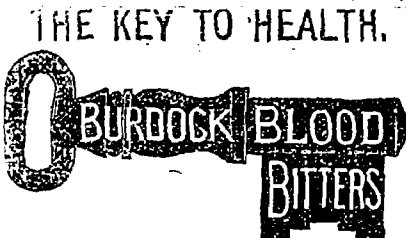
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CONSUMPTION:

M. F. EAGAR, ESQ.:

DEAR SIR,—My wife, Laura A. Finson, was taken ill early this year, and suffered severely with a bad cough, accompanied by expectoration of mucus containing blood, and great weakness of the chest, general prostration, and clammy night sweats, and continued to grow worse until I was recommended to procure for her some bottles of your Phospholeine and Wine of Rennet. This I did, and after using about five bottles of the Phospholeine, taking a teaspoonful at a time in a wineglass of milk, increased afterwards to a tablespoonful, and shortly after each dose a teaspoonful of your Wine of Rennet, she became thoroughly well, her improvement commenced after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eats and sleeps well, and every symptom of consumption has banished. I have to thank your medicine for her restoration to health.

WALTER R. FINSON, Vanceboro', Maine, U. S.

The statement of facts contained in the above certificate is in all respects accurate. I feel assured that I owe my cure to your medicines.

LAURA A. FINSON.

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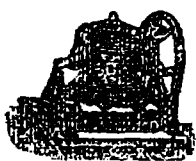
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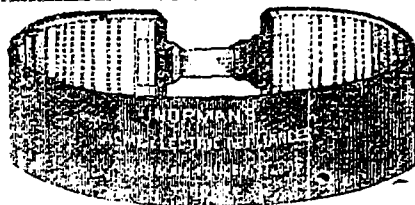
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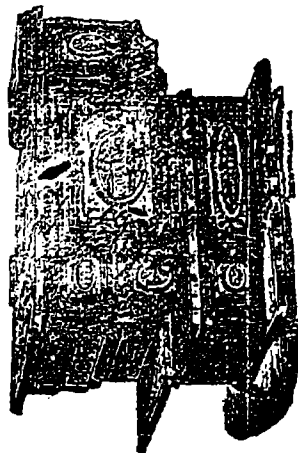
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CHEMICAL OF THE "CERES" SUPERPHOSPHATE.
Chemical Laboratory, Dalhousie College, Halifax, January 18, 1883.

Messrs. JACK & BELL.
Gentlemen: Having made a careful Chemical Analysis of the "Ceres" Superphosphates, I beg to report the results as follows:

Soluble Phosphoric Acid (anhydride).....	7.495
Equal to Bone Phosphate.....	15.362
Reverted or precipitated Phosphoric Acid (anhydride).....	2.745
Equal to Bone Phosphate.....	5.092
Insoluble Phosphate Acid (anhydride).....	2.950
Equal to Bone Phosphate.....	6.440
Potash (actual).....	2.893
Ammonia (do).....	2.958
Total Phosphoric acid (anhydrous).....	13.190
Equal to Bone Phosphate.....	28.794

The Superphosphate is well made, in good friable condition, and in every respect a first-class article,—showing higher total percentage of Phosphoric acid and Ammonia than any other Superphosphate hitherto analyzed here.
GEORGE LAWSON, Ph. D. LL.D., F.R.S.C.,
Fellow of the Institute of Chemistry of Great Britain and Ireland.

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