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The Church Guardian.

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

Vol. 3.—No. 47.

THURSDAY, MARCH 9, 1882.

One Dollar a Year.

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

The House of Representatives has passed a bill granting a pension of \$5,000 a year to Mrs. Garfield.

A skeleton, nearly eight feet and a half long, has been found in an oak coffin at St. Mary's Church, Fownhope, Herefordshire.

A building at Margate, Kent, hitherto used as a Dissenting Chapel, has just been opened as a Church, and dedicated as All Saints.

Conquer thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.

The Shah of Persia has granted to a French company a concession for the construction of a railway from Teheran to Resht on the Caspian Sea.

Subscriptions have been opened in the leading cities of the United States for the American memorial window to Dean Stanley to be erected in Westminster Abbey.

Lady Charlotte Howard has given £5000 for the restoration of Whiston Church, of which her brother, the late Hon. and Rev. Canon Howard, was Rector for over 20 years.

The Churchmen of Nottingham, England, are about to start a fund of \$300,000, for the erection of eleven Mission Churches. The Bishop of Lincoln has promised to head the list with \$5,000.

The celebrated Nihilist, Sophia Bernini, who was condemned some time ago to twenty years' penal servitude in Siberia, has succeeded in effecting her escape, and is said to have arrived at Geneva.

At a meeting of the Standing Committee of the Diocese of Kansas, on Feb. 7th, Mr. J. M. Rankin, formerly minister of the Christian (Baptist) Church, was recommended to the Bishop for the diaconate.

Mr. Green writes to the *Morning Post* that a request which he had made to his friends to send him, not Christmas cards, but their cost, for the East Grinstead Sisters at work in his parish, has produced a sum of £163 4s. 3d.

Berthold Auerbach, the German novelist, is dead. He was of Jewish descent; and the active antipathy which has of late been shown to his race in Germany and Russia, is supposed to have told unfavourably on his already failing health.

Bishop Cheetham has resigned the Bishopric of Sierra Leone. He was consecrated in 1870, and has therefore held on longer than any of his predecessors, three of whom died at their unhealthy post within a year or two of their appointment.

The so-called English Garden at Homburg is about to be sold, with all its walks, pavilions and grottoes, hot houses and rare plants. This garden was planned and laid out at the beginning of this century by the Landgravine Elizabeth, who was a British Princess.

The Bishop of Ely has received from a benefactor, who desires to remain unknown, the munificent gift of £1,000, to be held in trust, and the dividends to be applied to the providing lectures in the Ely Theological College upon the subject of "The Ancient Liturgies of the Catholic Church."

It is reported from Jerusalem that sixty Chaldeaans have destroyed the holy graves, the Armenian altar, and saints' images. The rioters also beat the Armenian deacon and wounded several Armenians. The Governor appeared on the scene with a number of troops, but could not restore order without considerable difficulty.

The Albert Medal of the Second Class has been conferred on Mr. Arthur McKeo, mate, and John Adams and William Rolleston, seamen of the barque *Low Wood*, of St. John, New Brunswick, for gallant services rendered to the barkentine *Ben d'Or* during a gale off the Newfoundland coast on the 23rd of October last.

At the last Christmas Ordinations in England there were 576 candidates ordained, of whom 273 were ordained deacons and 303 priests. Oxford and Cambridge supplied upwards of 55 per cent. of the candidates, showing a downward tendency as compared with the two previous Christmas Ordinations. During the whole year, 1881, there were 829 Oxford and Cambridge men ordained, a result which showed a slight increase.

Innovation seems the order of the day. At the opening of the Woodside Presbyterian Church, Glasgow, recently, we learn that a choir of men and boys wearing black surplices was the chief novelty. We read that "the procession of the choir both to and from the chancel was decidedly successful." The instrumental question has also been amicably settled by this congregation; for we are told "that an excellent organ has been built for this church."

A Florida letter says: "The largest orange grove in the state is that of Major George H. Norris, at

Spring Garden. Major Norris is a native of Western New York, but did business in Chicago. He purchased a Spanish grant in 1872 and laid out a village. It is a flourishing place, with wide streets, shaded by orange trees, and has a high character of residents. Major Norris has a grove of 11,000 trees, from which he gathered 460,000 oranges in 1879. It will produce millions in time.

The *Lancet* insists that there is no connection between London fogs and London smoke. There is, it says, neither more nor less of the latter in the atmosphere of this great city, with its extensive suburbs, when fogs are prevalent, than when these unpleasant vapours are absent; and so far from fogs increasing in density with the multiplication of chimneys or the increased consumption of coal in manufactories and domestic homes, no recent one compares with the fogs of forty years ago.

The late George Hegibottom, Esq., J. P., cotton spinner, of Ashton-under-Lynn, was one of the most liberal supporters of the Church. His donations to the Church and for charitable objects are roughly estimated at £32,960 4s. 7d. His contributions to the Ashton churches alone amounted to £19,767 18s. 7d., while it is calculated that he gave at least £6,199 to religious, charitable and educational societies, besides thousands of pounds for the improvement of the town and people's park.

The *Morning Post* says a Nestorian Bishop, Mar Johanan, from Ooroomiah, on the borders of Persia, is now in residence at the Missionary College of St. Boniface, Westminster, which is under the direction of the Rev. Sir James F. Philipps. The Bishop is one of the Suffragans, or Abtuas, of Mar Simon, who wrote to the Archbishop of Canterbury not long since expressing the great desire which existed among the Assyrian Christians for a systematic religious education. Mar Johanan is desirous of going through a course of theological and general study, and of obtaining a practical insight into Anglican methods of religious training.

The metropolitan of Moscow, Archbishop Macaire, who is an influential personage in the Russian political world, has addressed a letter to the Czar, urging him to quit his seclusion, which, he says, suggests poltroonery, and is injurious to national traditions. The emperor's seclusion, he continues, will lead to disunion between the emperor and the people, who will finally accustom themselves to dispense with their sovereign. The Czar was irritated by the letter, and sent for Privy Councillor Probedonozoff, procurator general of the holy synod, of whom he inquired whether he (the emperor) could dismiss the metropolitan. Probedonozoff replied: Yes, with the sanction of the Holy Synod."

Professor Hopkins, in the *Presbyterian Review* has stirred them up all along the line by his article on the need of a Liturgy. The *Presbyterian Journal* is on the war-path, and if the Doctor is not bald, he will lose his scalp. The *Interior* doesn't think much of "stereotyped prayers"; forms, however stately, cannot save us; with such like platitudes, it meets the new issue. Dr. Van Dyke, as quoted by the papers, is on the right side. He says: Experience has proved that the framers of our Directory of Worship made a profound mistake when they utterly abolished the Christian Year, and excluded all liturgical forms." "The cry of 'Popery,' and 'Ritualism' will not scare intelligent people." That is pretty good for a Presbyterian Doctor!

At a recent luncheon in the school-room of the Wesleyan Chapel at Addiscombe, on the occasion of the opening of a new Congregational place of worship there which has been designated 'Christ Church' (the pastor of the new chapel (Rev. N. Lindon Parkyn), in the course of his remarks, said they proposed to provide an attractive service, in which there would be the combination of a liturgy with extempore prayer. If people stayed at home and read the papers on Sunday, it was because the paper and the home were more attractive than the Church. The Rev. Dr. Parker said he had been curious to note what the effect of the liturgical service would be, and although prejudice has been rather against it, he was bound to say that he enjoyed it heartily.

Modern Church endowments, says the *National Church*, are growing rapidly; and the Liberatorists, with their greatest efforts, will find it difficult to persuade honest-minded Englishmen that these are 'national property, to be devoted to secular purposes as Parliament shall see fit.' From the Leeds Church Extension Society's Report we find that since 1876 the sum of £60,603 has been received for its special work, and the Nottingham people are now engaged, under the faithful and self-denying leadership of the Bishop of Lincoln, in

raising an additional £60,000 towards meeting the spiritual destitution of that town. A Church that is constantly bringing forth such fruits as this is neither dead nor a decaying Church. Albeit it is said by some to be 'burdened' by its connexion with the State.

The most common error of men and women, is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the world stands; and the sooner this truth is learned the better for every one. If you doubt the proposition, glance around among your friends and acquaintances, and select those who appear to have the most enjoyment in life. Are they the idlers and pleasure-seekers, or the earnest-workers? We know what your answer will be. Earnestly would we impress upon young minds the truth we have stated. It lies at the foundation of all well-doing and well-being. It gives tranquility and pleasure to the youth, as well as to the man whose years are beginning to rest upon his stooping shoulders. Be ever engaged in useful work, if you would be happy. This is a great secret.

Christ has defined for His disciples very clearly the office of the Holy Spirit, "He will convict the world in respect of sin, and of righteousness, and of judgment." He comes to give the soul a profounder sense of its own sin and need; to give it a higher, purer, clearer, diviner conception of goodness, truth, virtue, character, manhood, righteousness in disposition and in conduct; and so to give clearer, purer, higher, better, moral and spiritual discriminations: The impulse which leads a man to think more lowly of himself, and to walk more humbly before his God; to put a higher estimate on Christ-likeness of character and life; to see more clearly and apply more inexorably the eternal and divine judgments between right and wrong, is a divine impulse. He who yields to such impulse will often find his judgment in secular affairs more trustworthy, because it acts with a clearer vision, and in a clearer atmosphere.

The *Academy* states that an interesting discovery has just been made in part of the monastic buildings of Westminster Abbey. The large upper hall in the western range, once occupied by the carlar, is now divided up into rooms for a Canon's residence. In the course of some repairs the canvas lining in one of the rooms was stripped off; underneath, fine oak panelling—Jacobean in date—was discovered, and under the panelling the wall was found to be covered with a well-designed painting of the time of Henry VIII. This painting is in black and white, done in *tempera* on plaster; the design, which is drawn with great boldness and freedom of execution, is strongly Holbeinesque in character. There is an oval shield, charged with France and England quarterly, with the lion and dragon supporters; at the sides, human figures growing out of flowing arabesque scroll-work, which covers the wall in large sweeping curves. The discovery is an interesting one, as English wall paintings of this date are very rare. It seems probable that this decoration was executed soon after the suppression of the Abbey and the seizure of the monastic buildings by the Crown; hence, possibly, the introduction of the Royal arms in so conspicuous a way. The part of this painting which comes on the outside wall seems to have perished from damp soaking through the plaster. A large part of the well-preserved paintings on the inner wall probably still remains hidden, as it is only in one of the subdivisions of the Great Hall that the wall-linings have been stripped off.

PRIVATE JUDGMENT.

There is no one of us who questions the right of private judgment. Every man is free to administer medicine to himself; but he will act more wisely if he consult a physician. Every man is free to make his own will; but he will do better if he employ a lawyer. Liberty of judgment and of conscience does not imply sufficiency of knowledge. We take the Bible into our hands. We know that it is given to bring us to Christ, that it was given by the inspiration of God, that in it the Holy Spirit speaks to us, that the wayfaring men, though fools, cannot err therein. But the word of God is written in tongues unknown to many, and therefore we need translators; it contains hard sayings, and therefore we need commentators; at every step we find ourselves indebted to our fellow-men for help in the pursuit of divine truth. The holiest man, the man full of prayer and of the Holy Ghost, is thankful to accept the counsel of his brethren, not as abolishing his right of private judgment, but as guiding him in its use.—*Bishop of Lichfield.*

LENT.

If we were all such Christians as we ought to be, every day would bring us an experience of peace, and everything about us would prove an occasion of thankfulness to God. Our very dwellings would be like sanctuaries, and we would find a kind of sacrament in our daily bread. Our breasts would be constantly filled with pious emotions. Every created good would remind us of the great Creator, and life itself, with its daily duties would be a series of devotional exercises, assisting the soul every moment to draw nearer to God!

But, we are not what we ought to be. Some of us are living in direct opposition to our Maker's will; and even when we profess to love and obey Him, our duties are performed in so imperfect a manner that it is often a matter of doubt whether we honestly try to be the servants of God.

Our Church, therefore, acts wisely in appointing a special season for humiliation and prayer—a season when we are to look with the utmost care into our own hearts, examine our hopes for eternity, turn from the evil of our ways, and seek for true happiness where alone it can be found—in the favor of a good and gracious God. We are thus called to a reckoning for the past, and excited to diligence for the future.

We need such a season as this—requiring us to pause in the busy whirl of life, and ask the question, "How do we stand before God?" We will be none the worse for pushing this question home to our hearts, and for resolving that by God's help we will do better in the future than in the past. Let us not "Resolve and re-resolve, then die the same."—*Southern Churchman.*

EVIDENCE OF CHRIST.

The history of the life and death of Jesus Christ is affirmed by more irrefragable testimony than any other event in ancient history. The truth of gospel history is, besides this plain evidence, confirmed by its contact with and its being interlaced with innumerable threads of profane history, and is inconceivable that a web of so much truth should cross a warp of falsehood. But the force of the remark is immensely increased when we recollect that this historical character of Christianity extends to many centuries before the birth of Christ, for the New Testament is based upon and makes itself responsible for the Old Testament, and the Old Testament history is as inexplicably interwoven with the profane history of contemporary nations as the gospel history is with that of Rome and Judæa; so that the history of every nation under the sun contributes something in support of Christianity. Another component part of Christianity is its moral teaching. Is the morality of the New Testament such as it is probable a religion which comes from God would teach? Has its moral probability as well as human testimony in its favor? The morality of the New Testament, as practiced by Jesus Christ Himself, and taught by His apostles, is perfect. It is quite human, and yet it is perfectly pure. There have been good moralists among the heathen, but no code of morals has ever come up in elevation, in depth, in that thoroughness of purity which we call holiness, to the gospel code. Then there are the doctrines or dogmas of the gospel, the mysteries, the revelations of God's nature and will and purpose, and the discoveries of things to come; shall we believe them, and if so, on what ground?

It is obvious that they cannot be objects of human testimony, and if known at all, they must be known by revelation of God, or, to adopt the phrase previously used, they must be believed "on authority."—Here we see at once the use of the miracles of Christ. They were His credentials that He came forth from God. I say then, "I believe" in the miracles of Christ on the testimony of those who saw them, and also from their effects, which have lasted to the present day, and "I believe" all the revealed mysteries of the gospel on the authority of the eternal Son of God. "I believe" not because I have, or can have, all the requisite knowledge on which to ground a belief of each revealed truth, but upon the authority of the only begotten Son of God. He teaches, and so "I believe." And the Holy Church throughout all the world believeth likewise, and if there is anything dark and difficult to understand in any of the ways of God, then the believer says, "This is my ignorance." A man may have many and great trials, but he is blessed far beyond all the blessedness which this world can give to its most favored children, if, looking at the Church's creed, the gospel revelation, the doctrine of our Lord Jesus Christ, he can lay his hand upon his heart, and, in the presence of God and all His holy angels, and before the Christian congregation, can say, "I believe."—*The Bishop of Bath and Wells.*

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

IN accordance with the wishes of the clergy, the Bishop has determined to defer until the end of the summer the confirmations which would, in due course, have been held throughout the Western portion of his Diocese in May and June of this year.

HALIFAX.—Special reference was made in all the city churches to the recent attempted assassination of the Queen. In the Cathedral in the morning the congregation were requested to offer their thanksgiving for her merciful preservation, and in the pulpit, before commencing his sermon, the Bishop said: "Before proceeding with the subject proposed for my sermon to-day, I desire to say a few words with reference to the thanksgiving just now offered, which I assume to be an expression of the feeling of every heart on account of the merciful preservation of our Queen, so greatly beloved by many millions of subjects, from the murderous attempt of a dastardly assassin. We have to thank our Heavenly Father for His goodness in preserving our Sovereign unharmed through a reign of nearly five-and-forty years, notwithstanding that her life has been attempted five times since her accession. It is but a short time since we were sympathizing with the head of the great neighbouring States suffering from the effects of a similar but, unhappily, more successful attack, resulting in the death of the sufferer; and we have had thus brought home to us the reality of the peril to which our Queen was exposed, and of the special Guardianship by which she has been protected. There is no reason to suppose that any significance is to be attributed to the villainous act as a token of any political feeling, and the perpetrator appears to have been previously affected with insanity; but we are reminded that there is a spirit abroad of hostility to all authority and to the persons in whom it is embodied. It should therefore be our prayer that this spirit may be repressed, and we should be careful to inculcate the principles of loyalty and obedience wherever we have control or influence. 'God save the Queen' is frequently upon our lips; let it be the language of our hearts, and when we pray 'that it may please Thee to be her Defender and Keeper,' or 'we beseech Thee to save and defend all Christian kings, princes, and governors, and especially Thy servant VICTORIA, our Queen,' let us heartily offer the prayer, remembering the dangers to which she is exposed, the blessings that we have enjoyed under her long and prosperous reign, and the trouble and confusion that would probably be consequent upon her sudden removal from the throne which she has adorned with many virtues and graces, and strengthened by her hold upon the hearts of her people." In the evening, at the close of the service, the congregation joined in singing the National Anthem.

GRANVILLE.—The Church people of Granville have just presented their Rector, the Rev. F. P. Grotorex, with a horse, and he begs most heartily to thank all those who contributed for the purpose,—more especially are thanks due to those with whom the idea originated, and who spent much time in collecting; and also to the Churchwardens, Mr. Bernard Calnek and Mr. Edward Mills, for the trouble they had in finding a suitable animal, the object being to find one combining a reasonable speed, with a kind disposition. They have been successful in procuring a fine bay mare, 5 years old, at a cost of about \$100. Such kind acts are a source of great encouragement to a clergyman, shewing him that however feeble his efforts for the good of his parishioners may be, they are appreciated; and also tend to cement the bond of union which should always exist between priest and people.

HALIFAX—North-West Arm Mission.—On the first Monday evening in Lent, the Mission was favored by a visit from Rev. F. R. Murray, Rector of St. Luke's, who, after Evensong had been said, delivered a most impressive Lenten Address to an attentive congregation. On the Thursday evening following, the Rev. Dr. Hill, Rector of St. Paul's, delivered a very interesting and instructive Lecture on "A Visit to Staffa and Iona." The lecture throughout was finely delivered and attentively listened to. The next of this Winter's series will be delivered (D.V.) about the end of the month, by Mr. J. W. Longley.

SUBSCRIPTIONS TO KING'S COLLEGE ENDOWMENT. Continued.—Rev. J. A. Kaulbach, Truro, \$100; Max D. Major, do., \$10; Dr. W. S. Muir, do., \$20; W. F. Odell, do., \$10; Calvin Bent, do., \$10; W. Hallett, do., \$5; Rev. C. Bowman, Parrsboro, \$100; Dr. A. S. Townshend, do., \$50; Rev. G. D. Harris, do., \$40; W. D. Campbell, do., \$30; James Fox, do., \$10; Jno. Stickney, do., \$10; Wells Cole, do., \$20; E. W. Beatty, do., \$20; R. E. Tucker, do., \$15; W. Balcom, do., \$2; Mrs. Coster, do., \$5; Mr. Kilpatrick, do., \$1.50; W. Jinks, do., \$2; Dr. J. W. MacDonald, London-derry, \$100; Dr. Neil Sutherland, do., \$20; Wm. Hutchinson, do., \$25; Rev. V. E. Harris, do., \$25; Miss Heirlihy, Windsor, \$2.

PARRSBORO.—The Rev. D. H. Hind has been on a visit to this parish in the interests of King's

College, Windsor. On Sunday evening, Feb. 19th, in an able and interesting address, he urged upon a large and attentive congregation the claims of that institution to the sympathy and support of all members of the Church of England, as well as of all true sons of Nova Scotia, who justly feel a pride in that ancient seat of learning, from whose walls have gone forth into all lands men eminent for deeds of arms, ornaments of the pulpit, bench and bar, and others whose conquering skill has been instrumental in developing the resources of the country. By personal canvass on Monday the reverend gentleman obtained subscriptions to the amount of \$305, and it is hoped that others will come forward to aid so good an object as the endowment of the time-honoured University of King's College, Windsor.

WINDSOR.—We understand that, in addition to the generous amounts mentioned by the Rector as having been already contributed towards the new Church, over \$3,000 has since been promised, making the whole amount to the present date between \$8,000 and \$9,000.

DIOCESE OF FREDERICTON.

NEWCASTLE.—A guild has just been inaugurated in this Parish, under the title of "The Young Women's Guild of St. Andrew the Apostle and Martyr," having for its object the mutual help of its members in living a holy and religious life, and in the devoting of a certain portion of their time in direct work for God and His Church. The Rector is *ex-officio* Warden, and the following have been elected officers:—Mrs. E. Lee Street, President; Mrs. J. Davidson, Vice-President; Miss Dora Buck, Secretary; Mrs. Sweet, Treasurer. The members consist of all young persons who have been confirmed, and who have signed the constitution and rules of the guild. The meetings are held once a week, the first in the month being attended by the Rector, who gives a short address on some portion of Scripture, of the Book of Common Prayer, or of Church History, when follows a conference and general conversation on matters of interest to the guild. The other meetings in the month are opened and closed by prayers, prescribed by the Rector, and said by the President, the rest of the time being devoted to needle-work, which one of the rules provide "shall be either that which is being made to order at such prices as the members of the guild shall deem fit, or else such other work to be sold as soon as may be, or else disposed of at an annual sale,—all proceeds whatsoever being applied to some object selected by the guild." Several ladies have already joined the guild, and there is every reason to hope that it will result in deepening the spiritual life of many, and in binding together in closer love and friendship those who thus endeavour to carry out the Apostolic injunction, to "pray one for another." *Laus Deo!*

St. JOHN.—Rev. Edward Sullivan, D. D., Rector of St. George's Church, Montreal, delivered the last lecture in the Institute Course on the 27th. The title of the lecture was "A Game of Leap Frog," and under that heading he delivered a very able lecture on evolution. The lecture was full of good points, and has been very heartily commended. Dr. Sullivan preached in St. John's Church in the morning of Sunday, the 26th, to a very large congregation. His subject was "Charity." In the evening he preached in Trinity Church on the doctrine of "Predestination." The church was crowded, a good many persons having to stand.

STANLEY.—A bell has arrived for St. Thomas Church, from the firm of Menecly & Co., West Troy, N. Y.

SACKVILLE.—About \$25 were raised recently in aid of St. Paul's Sunday School, by means of a "pound party," at which nearly one hundred persons were present.

WOODSTOCK.—The "Marriage Bell" of Christ Church sang out merrily on Wednesday morning, to celebrate the nuptials of Dr. F. A. Nevers and Miss Bessie Phillips. The Church was well filled at an early hour with the intimate friends of the parties. The marriage ceremony was performed by Rev. Thos. Neales, A. M., Rector, J. R. Tomkins, of East Florenceville, was groomsmen, and Miss Minnie Connell was bridesmaid.

MONCTON.—The Rev. Mr. Pentreath tendered his resignation to the Vestry on the 27th. The Vestry offered an increase of salary to induce him to remain, but while feeling very keenly the separation from the parish and Diocese, he had decided to accept the parish of Christ Church, Winnipeg, to which he has been appointed by the Metropolitan of Rupert's Land. Christ Church is in the northward of the city, on the corner of Princess and Fonseca Streets. It is a new brick veneer building in the early English lancet style. The dimensions are—nave and chancel, 120x40; transepts, 30x30; vestry, 20x20; tower, 26 feet square and 172 feet high. The seating capacity of the nave is 517, with the transepts it will be 800. The Vestry unanimously expressed their pleasure at the selection, and guaranteed \$1600.00 for the first year, to which

\$250.00 will be added from another source. There is a brick veneer school house on the property. Mr. Pentreath's resignation takes effect on the 30th April.

FREDERICTON.—Services during Lent at the Cathedral will be at 9 a. m. and 4 p. m., excepting Wednesdays, when Evensong will be at 7.30 p. m. with a Lecture, and on Saturdays Service will be as usual at 3.30 p. m.

Services at Christ Church during Lent—Morning prayer and litany on Wednesdays and Fridays at 11 a. m. Special Lent service on Friday at 11 a. m. Special Lent service on Friday at 7 p. m., with addresses on the English Reformation. Confirmation class after the Friday evening services. Daily services during Holy Week.

St. JOHN.—A very successful Parlor Concert has been held at the residence of T. W. Daniel, Esq., in aid of St. John's school-house. The school is increasing so largely in numbers that a large building is required, and it is proposed at an early day to enlarge the present school-house.

The Ladies' Association of the Church of England Institute held its annual meeting, when the following officers were elected: Mrs. W. C. Drury, president; Miss Symonds, treasurer; Miss Snider, secretary; Managing Committee: Mrs. Brigstocke, Mrs. George Smith, Mrs. R. P. Starr, Mrs. T. W. Daniel and Miss Murray.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

DURHAM.—The hard-working rector of this parish, having lost his horse suddenly, his people came promptly forward and presented him with another and more valuable one.

MONTREAL.—Miss Hervey, the foundress of the institute so lately made notorious, is not satisfied with the investigation lately held anent the new mode of punishment adopted, and asks for another.

A "Friendless Children's Protection Society" was last week formed in the city. Undoubtedly, this is in consequence of the "Hervey Institute" affair. But those children were not actually friendless.

Rev. J. P. DUMOUIN has addressed a note to John Lovell, Esq., of Montreal, in regard to the Hervey Institute. He says:—I am glad to see that you are not content to let the late sorry exhibition of cruelty to helpless children sleep in the bed wherein the "Investigating Committee" have so gently laid it. I hope your movement will receive the support that it deserves. I have scarcely been able to contain myself from expressing my feelings of detestation for such cruelties as have been heaped upon the unfortunate children in the public prints.

Rev. Mr. DIXON, Rector of St. Jude's, in the city, has been able to send from England sufficient money to pay the interest on the church's debt. What a position to be in when one has to go abroad to collect money not merely for the principal, but to pay the interest. The Rev. C. J. Machin, late of the Cathedral, St. John's, Newfoundland, has been placed in charge of St. Jude's while Mr. Dixon is in England; Mr. Machin is quite an eloquent preacher.

THE St. Paul's Presbyterian Church here (Rev. Dr. Jenkins) has lately had its tower completed and makes a very fine, prominent and attractive building on Dorchester Street. It is the only church here, saving the great French parish church, that has a tower, and certainly it conveys an idea of dignity and security. But the most curious, instructive, and therefore interesting feature about it, in a Churchman's eyes, is the multiplicity of crosses thereon—crosses of every size and shape, on tower, on gables, on windows, on doors—"Enough," as a spectator said "to cover all the Presbyterian churches in the city." No less, at any rate, than six on the building proper, exclusive of those on tower, pinnacles and weather vanes. In the interior of the same church, we believe, figures of angels from the bosses to the span rafters of the roof. Oh, yes! St. Paul's Presbyterian House of Worship is far more churchly, so far, than our highest of High Churches, so called.

APROPOS of "speaking evil of dignities," we see how this is reckoned in the Romish Church by a case just now before us in Montreal. Here the Romish Bishop Fabre, though a Liberal or Gallican, is yet as arbitrary as the ultramontane Bourget was when he ruined the Institut Canadien with his Anathema. Bishop Fabre won't allow any speaking of dignities, if the speaking is in the least adverse. Because the editor of *Le Monde* dared to say that Cardinal Simeoni's letter did not breathe that tone of dignified courtesy customarily found in all documents of a mandatory character emanating from the Holy See, he is peremptorily ordered to retract and apologize. Rather than do that Mr. Houde has resigned his editorial position. This means great pecuniary loss, prestige and standing, to some degree, in Roman Catholic circles. But the Bishop has proceeded farther. Now

he forbids the printing or publishing, without permission, of any letter, pastoral, etc., sent by him to the clergy, even though the matter be one of public concern and interest. Protestants have been wont to think that the liberal party in the Church of Rome were advocates of liberty and constitutional rights; but doubtless they are mistaken. Is there not with us even too much of an idea that the "speaking evil of dignities" refers or has a special allusion to Bishops? It no more refers to them than to Presbyters, who are very freely handled by the laity of their own flock and others, sometimes to their good, and to Presbyters who speak evil of one another, as is too frequently the case. There is an idea entertained among Presbyterians of the old school, and some other sects following the same regimen, that the Bishops of the Anglican Church are as much autocrats as any Romish Bishop. Judging from the way some of our clergy deprecate the least criticism of what a Bishop says or does, and how they regard his wishes as commands and his ritual as the "exemplar," there is ground for their idea. Yet, I ask, how would those who advocate the utmost obsequiousness to our Bishops, who say that you are committing a grave misdemeanor if you attempt to challenge the lawfulness or propriety of their doings—what would such say if one of our Bishops was to go and do as Bishop Fabre has done, or to do something like it? I don't see why they are not as much open, and more indeed, to criticism as any Presbyter. They are more open to it, more in need of it, because of the power they can wield and because, being raised above their fellow-clergy, they are apt to have their sympathies narrowed, and because, supposing themselves amenable to no one, they may become somewhat tintured, or saturated possibly, with that autocratic spirit that so instinctively couples itself with the "one man of power." As to the language in which this is or should be done, no one will ever assert that it should be otherwise than according to the rules of propriety and courtesy. You and many of your readers have, perhaps, noticed that if our Bishops are not "Fabres," there are Synods ready to do as he has done. There is a proposition drawn up and published to bring before the Synod of the Diocese of Huron a canon, the effect of which would be to gag the press and curtail the undoubted liberties of the subjects of the Crown, not to speak of them being in addition clergy. The proposed canon against anonymous publications by the clergy is a thing that will act as a two-edged sword—it will some day (if it passes, which it certainly will not) turn against its friends. If a slanderous publication is issued there are means at hand quite powerful enough to bring the offender to his knees without having resource to such a canon.

DIOCESE OF QUEBEC.

(From our own Correspondents.)

EASTERN TOWNSHIPS, HATLEY, QUE.—Ten years ago his Lordship the Bishop appointed the Rev. A. J. Balfour, M. A., Incumbent of the Mission of Charleston, commonly called Hatley. The Mission at that time consisted of two stations—East Hatley, the headquarters, and Waterville. Another station, the village of Massawippi, has since been chosen by Mr. Balfour as a fit place for holding Sunday evening services. The Church of England congregation has no particular place of worship here, but they are allowed to conduct their services in the "Union Church." There were many difficulties to face in the Mission, owing to the paucity of Church of England members, and the prevalence of several shades of dissent. This is the condition of most Missions in the Eastern Townships. In them all kinds of belief and unbelief are to be found. Every community, however limited in extent, is split up into various antagonistic divisions of sects, holding contrary opinions and practicing different forms of worship. One particular denomination is seldom numerous enough to support their favorite form of worship, so they get over the difficulty by building "Union Churches," in which, by mutual agreement, each body of worshippers meets in turn for public devotions. This system answers very well where the evils of divisions exist, so long as amicable arrangements can be arrived at, and the interests of the various bodies do not clash. It very frequently happens, however, that one sect predominates and soon begins to exact superior claims, to which the remaining denominations are not always disposed to concede. The result is a series of quarrels which are at last terminated by the strongest taking the oyster and giving the others the shells. The evils of division is the religious problem, demanding solution, which stares in the face every worker in Christ's Vineyard throughout the Eastern Townships. Such a condition of things certainly militates against the success which would otherwise attend the work of Church of England clergymen. Moreover, at the time of Mr. Balfour's appointment Hatley was suffering severely from internal troubles arising from some misunderstanding between the congregation and his predecessor. Mr. Balfour, however, by his courtesy, gentleness and kindness to all, his patient perseverance, energy and ready application to his arduous task, soon ingratiated himself into the favor, and won the hearts of all classes of the people. Kindness, which is ever busying itself about the happiness of others, and never fails to gain the love of all, seems to have been made the controller and prompter of his words and the motive of his actions. It ap-

pears to be the secret by which he won the love and respect of all with whom he came in contact during his ten years' ministry in Hatley. The kindness, however, was not all on one side. The congregations in his several stations returned the kindness they received. Everybody seemed to be anxious to do their utmost to make his work more pleasant. He met with a hearty welcome wherever he went. No social gathering was considered complete until graced by the kind face and genial manners of Mr. Balfour. Things ran on thus smoothly and happily for ten years, when the Hatley people were beginning to congratulate themselves on the probability that their favorite clergyman would eventually become a permanent, and the possibility of a removal never entered their minds. They were doomed to a disappointment however. Some time ago some liberal Churchman of Quebec left money to be devoted to the salary of a travelling missionary. The Bishop considered the Rev. J. Thompson, Rector of Melbourne and Richmond, the fittest person for such a position, and accordingly appointed him to the post, thereby creating a vacancy in Mr. Thompson's Parish. His Lordship thought Mr. Balfour, of Hatley, the most suitable available clergyman to succeed Mr. Thompson. The first intelligence of the contemplated change fell like a thunderbolt on Mr. Balfour's congregation. Petitions were numerous signed and presented to the Bishop and Mr. Balfour, but it was too late, the fiat had gone forth, and the decision was not to be altered. Many of the members of the congregation felt very much annoyed, and there was strong evidence of much dissatisfaction, arising from a misunderstanding of the case, and a conviction that the interests of the Hatley people were being slighted. The Lord Bishop visited the Mission, and preached in St. James' Church, East Hatley, in the morning, in St. John's Church, Waterville, in the afternoon, and publicly explained matters to the congregation in each place of the service. He said that he believed the change was for the good of the Church, and that he was by no means overlooking the interests of Hatley and Waterville. The Bishop's explanation had the desired effect of propitiating the dissatisfaction. There were internal circumstances, moreover, which made the time of Mr. Balfour's removal very inopportune. Before his appointment to Hatley a Church parsonage was built, which passed into other hands. After Mr. Balfour had been in Hatley a few years, the congregation promised to build him a parsonage when he desired it. A property, just opposite St. James' Church, in East Hatley village, was procured for the sum of \$800. There was a house and outbuildings on the property, but they were old, very much out of repair, and altogether unsuited for a parsonage. About a year ago Mr. Balfour reminded the congregation of their promise, and expressed a desire for its fulfilment. They, in reply to his request, took steps to remove the old buildings, and erected in their stead a handsome house, of pretty design and modern style of architecture, at a cost of about \$1,700. It has a decided ecclesiastical appearance, and was just on the eve of completion when Mr. Balfour became Rector of Melbourne and Richmond.

(To be Continued.)

QUEBEC.—*Memorial*.—An elaborate and handsome Alabaster Reredos has been ordered from England for St. Matthew's Church, the gift of a lady member of the congregation in memory of the late Mr. Price, M. P. P.

VALCARTIER.—*Presentation*.—On the evening of Feb. 21st, four representatives of the community of Valcartier waited on the Rev. S. Riopel, and, to his surprise, presented him with a purse containing \$150, accompanied by a suitable address, to which he made an admirable reply.

DIocese OF SASKATCHEWAN.

EDUCATION IN THE NORTH-WEST.—A large and influential gathering of the inhabitants of Prince Albert, North-West Territories, was held in the hall of Emmanuel College, on Wednesday, the 25th January, to witness the ceremony of the admission of the Rev. Canon Flett, to the degree of Bachelor of Theology. The degree was granted by St. John's College University of Manitoba, and his Lordship the Bishop of Saskatchewan was commissioned by the Most Rev. the Chancellor of the University, to act as his deputy on the occasion.

Advantage was taken of the opportunity to discuss the important question of higher education in the North-West Territories. The Bishop gave an outline of the provisions of the act establishing the University of Manitoba, and pointed out the great advantages it conferred upon the Province by uniting all denominations in the effort to secure a high standard of education.

The following resolutions were then submitted to the meeting, in a most able and eloquent speech by Charles Mair, Esq. J. P. :

I. *Resolved*,—That the thanks of this meeting be tendered to the Council of St. John's College, for their courtesy in allowing their degree to be conferred by deputy here.

II. *Resolved*,—That this meeting expresses its gratification at the progress made in the establishment of Emmanuel College here; its four departments, viz., for the training of native helpers, for theological students, for young men in a course of arts, and for boys in classics, mathematics, etc.,

are all in active operation, and, as the College has been founded upon the most wholesome and liberal principles, is free from tests, and open to students of all denominations, we confidently look forward to a time when its under graduates and alumni will include men of all races and of all creeds represented in this country; and resolved furthermore that the thanks of this meeting are hereby tendered to His Lordship, the Bishop of Saskatchewan, for his great and successful efforts, beneficial alike to this community, and to the North-West Territories at large, in the founding of this institution.

III. *Resolved*,—That this meeting expresses its cordial approval of the principle upon which the University Act is founded in Manitoba, viz., the union of all denominations in the faculty of arts, medicine and law, and the powers given to the denominational Colleges to confer degrees in Divinity, in accordance with their own individual views; and that this meeting recognizes in the establishment of such a system a great and important step in the direction of culture and the higher education—a new departure which redounds to the credit of Manitoba, and exhibits prominently to the world the enlightened and progressive spirit which informs the people of all races and denominations in the Province.

IV. *Resolved*,—That in the opinion of this meeting, the formation of Manitoba into a Province at so early a period, has had much to do with her advancement, educationally and otherwise, and that the time is ripe for the formation of a new Province west of here, in order that the same privilege may be extended to the already large and rapidly growing settlements of the interior.

The resolutions were seconded by Thos. McKay, Esq., J. P., and cordially supported in short but telling addresses by the Rev. James Sieveright, B. A., Presbyterian Minister, and Col. Sproat. They were then put to the meeting and carried by acclamation. At the close of proceeding four hand some books, the gift of Lieut-Governor Laird, were presented to the boys who had proved most successful at the recent examinations of the College school.

DIocese OF RUPERT'S LAND.

DIocesan MISSION BOARD.—A special meeting of the mission board of the diocese of Rupert's Land was held in the education office lately, at which the following members were present, viz.: The Most Rev. the Metropolitan of Rupert's Land in the chair, Rev. W. C. Pinkham, secretary, Rev. Canon O'Meara, Rev. S. P. Matheson, Rev. A. E. Cowley, and H. M. Howell, W. Leggo and J. H. Rowan. The meeting was opened with prayer. The minutes of the last meeting were read and confirmed.

The secretary read letters from Rev. Messrs. C. J. Brenton, T. Cook, R. Young, and W. Dawson, and R. Tuson, Sr.

Moved by Canon O'Mears, seconded by Mr. Leggo, That Mr. Howell and the secretary be appointed a deputation to visit Emerson and lay before the congregation there the resources of the mission board and the needs of the diocese, with a view to encouraging them to the utmost measure of self help. Carried.

His Lordship informed the meeting that the Rev. Messrs. Belt, Edwards, and Macmorine had in the end declined the appointments offered to them; that it was as yet uncertain whether the Rev. Messrs. Aitken would come, and that the Rev. P. T. Rowe of Garden River, had accepted the offer of the mission at Minnesota, and might be expected in the end of April or beginning of May. The Bishop also read several letters from other clergymen, in reference to work in the Diocese.

Moved by the Rev. W. C. Pinkham, seconded by Mr. Leggo, and carried, that the Rev. S. Pritchard be elected a member of the mission board to fill the place of the Rev. R. Young, who, as a member of the executive committee, has become an ex-officio member of the board.

Canon O'Meara then gave a verbal report of his visit as a deputation to High Bluff and Poplar Point, and a resolution was unanimously adopted, warmly thanking him for his services.

It was agreed that the quarterly meeting, to take place next Wednesday, should not be held, but that the board should be called together when the Bishop had business to bring forward, probably within two or three weeks.

His Lordship then pronounced the benediction and the meeting adjourned.—*Winnipeg Times*.

BIRTHDAY SURPRISE.

The choir of St. Luke's Church in this city spent Wednesday evening with the Rector, the Rev. Andrew Gray, that being the anniversary of his birth. After many congratulations, a very beautiful Cabinet Album was presented to him by Mr. Walter J. Meadows, in the name of the choir, "as a token of their esteem, and expression of appreciation of his efforts." Mr. Gray, who had received no previous intimation of this kind "surprise," made a suitable reply in acknowledging the gift. Music was indulged in, and the occasion was one of social enjoyment.—*Chelsea (Mass.) paper of 4th February*.

We are glad to learn of Mr. Gray's success, and of the good feeling which exists between Pastor and people in Chelsea. We know our brother to be a hard-working and faithful minister of the Gospel, and we join in wishing him many happy returns of the day.

Family Department.

"HE KNOWETH ALL THY WALKING THROUGH THIS GREAT WILDERNESS."—DEUT. 31, 7.

(Written for the Church Guardian.)

Art thou weary with thy walking
Thro' this wilderness of Earth?
Art thou longing for thy death-day
As better than thy birth?

Art thou lonely, very lonely?
The dear ones gone before
Are safe beyond the River,
On the Everlasting Shore.

Hast thou done with joy and gladness
All visions bright and fair—
And do thoughts of grief and sadness
Weigh down thy soul with care?

Nay, be not thus despondent,
Thou child of heavenly birth
God knoweth all thy walking
Thro' this wilderness of Earth.

He knoweth all thy burden,
Every pain that thou canst bear,
Each bitter wave of sorrow,
Each added weight of care.

He hath borne them all before thee,
All, and more than thou canst know—
The sorrows of His people,
A heavy load of woe.

He giveth wells and palm-trees (Ex. xvi., 27)
To refresh thee by the way;
And His cloud with silver lining
To light the darkest day.

He goeth on before thee
With His guiding staff and rod,
O tremble not to follow
Where His blessed Feet have trod.

And take these words of comfort
Thy fainting soul to bless—
"He knoweth all thy walking
Thro' this great wilderness."

Annapolis Royal.

E.

MADemoiselle ANGELE.

CHAPTER V.—Continued.

The closing door stood still, there was a perceptible hesitation, then it opened a little, and through the aperture Mere Coic's voice sounded, "You walked home with him?"

"Yes, madame, on these two feet now waiting for admittance on your doorstep."

The door opened a little wider. "You carried his box?"

"Yes, madame; and it was a heavy one."

"You shook hands with him when the others laughed at him?"

"I vow, madame, we shook hands cordially, like two brothers of the brush that we are."

The door opened wide. "It is different. You are welcome. What a mistake! What a mistake, monsieur, I was going to make. The *gars* has been tormenting himself like a soul in pain, with longing to see you—but he did not hope it to-day, and I was turning you away; you see my head was full of the others who mocked him."

"I am sorry he is ill," said Dufresny.

"It is worse than illness," she answered, sinking her voice and glancing back anxiously. "The doctor says he has got a bad cold—but I believe it is disappointment. Ah, monsieur! they treated him with insult—they laughed at him—and it was a beautiful picture;" her voice faltered.

"But, madame, perhaps you exaggerate."

"No, monsieur, he was ill when he went to the chateau—but when he came back he was not the same man. I saw it when he walked in here, carrying the picture. He sat there by the fire. Always when he came back from painting, he would call us to see what he had done—he would look so pleased—so happy-like. Yesterday he spoke no word, he turned his picture with its face to the wall." Here she flicked a tear from her eye with the corner of her apron. "I knew it—no use trying to deceive Mere Coic," she resumed with energy. "She has not nursed the sick for fifty years for nothing—he is discouraged—and it is bad when discouragement comes to the sick man." Dufresny did not speak for a minute. He knew the type to which this woman belonged—talkative, but austere, hardworking, religious, with a tinge of fanaticism in her petty.

"I should like to see him," he said. "Do you think I might? I fancy I might cheer him up a little." As Mere Coic ran up stairs to prepare her son for his visitor, Dufresny stepped inside. The room he entered had an earthen floor; there was a deep hearth with a saucepan, in which simmered the soup, hanging by a chain over the wood fire; there was a deal table, some straw-bottomed chairs, two armchairs lined with cushions of dark cloth quaintly embroidered in bright colors, showing figures wearing the national costume. A quantity of *vaisselle* and jars made of the rough pottery manufactured in the province lay about. A finely carved chest of unvarnished oak stood in one corner, in the other was a clock, also of oak with a copper plate, on which was represented in rude *repousse* work the Holy Family in the manger.

Above the fireplace stood a statuette of the Virgin, with some faded orange blossoms at her feet and palm branches above her. It was just such a room as he was in the habit of entering in the peasants' cottage. The distinguishing features were the pictures on the walls, whose peculiar brick-red tint proclaimed them the work of Monsieur Coic, the village artist. There was the Mere Coic, glistening tremendously with varnish, in a cap of unmitigated white, her strong countenance smoothed down to bland smugness. There were the demoiselles Coics, who had abandoned the peasants' garb still worn by their mother, simpering and stiff, sitting, their arms round each other's extraordinarily slim waists. One of the young ladies pinched a rose between a thumb and forefinger shaped like saucages, while the other carried a letter. Dufresny had only time to glance a reconnoitring glance around him when he was summoned up-stairs. It was a shabby room into which the peasant woman ushered him, having little more furniture in it than a bed, at the foot of which stood an easel with a picture turned back upon it. A palette with the colors set lay upon the box, a bunch of brushes unwashed and laden with paint were thrust through the thumb-hole. The walls were covered with sketches. A pipe and an old smoking-cap hung over the mantelpiece. The humble room was like the shell of a fish. It was easy to read by it the record of the life led within it. Pere Coic lying back in the bed, with a brown woollen nightcap on his head, and a comforter twisted round his neck, looked dreadfully ill. There was a piteous look of disappointment about him; the gentle, lovable conceit that had marked him the day before was gone; and instead there was a timid, almost nervous expression, in his eyes. When Dufresny entered, a smile widened his lips, he made a little movement as if pulling himself together, sat up and put out his hand.

"Ah! monsieur. Is it you?"

"Yes; and I am grieved to find you in bed," said Dufresny, cordially shaking his hand.

"Only a cold, monsieur," answered Coic with plucky emphasis. "But a cold makes a man lazy. So you see I took to bed."

"Quite right! The best thing to do, under the circumstances, is to remain inside this coverlid. As soon expect a *feu d'artifice* to go up in the rain, as ideas to sprout up in an influenza."

"Just so," exclaimed Coic with a harsh laugh; "it is exactly that, fireworks in the rain, it is just that. As he laughed his eyes gleamed questioningly on his visitor. "But it is very good of you to come, monsieur," he went on; "I did not hope for a visit from you to-day."

"But I arranged to come—I made up my mind that nothing should prevent my coming to see you, and have a look at your pictures to-day."

"There are some hanging up—you see, monsieur," the poor artist answered with a gesture of his hand towards the wall and a twist of his features that did duty for a smile; "I lie in my bed surrounded by my works."

"Like a soldier on the battlefield," said Dufresny, rising and beginning to look about the room. "Come, what nice things you have here!"

"They are all done from nature—I reproduced what I saw. I believe there is some merit in them," answered Coic, with a ghastly attempt at the old vanity.

"They are full of merit," said Dufresny with kindly humbug, "Come, what a good bit of color this is—such good light and shade! And here is my old friend Marot the baker, I should know him anywhere—his figure limp as one of his flour bags—and his pompous, rosy face frowning like that of a judge passing sentence—capital! And there is Monsieur le Cure in his long petticoats—his kind old nose perpetually nipped by the east wind—and his mild, bleared eyes. Why, my friend, this room is a portrait-gallery of the Jouy worthies."

Coic laughed loud and queerly as Dufresny spoke. "That is what the people about here say," he replied; "that it is like seeing Jouy reflected in a mirror, to have a look around Pere Coic's room."

"Just like it—how excellent those sunflowers are!" Dufresny went on, taking down a sketch painstakingly wrought out of sunflowers in pots. "What lovely sunflowers, so freely and carefully drawn! I should like to buy this—Madame Coic, could you tell me the price?"

The old mother had been loitering about: she now came forward and made a curtesy. "It is thirty francs, monsieur."

"Thirty francs! nonsense!" said Dufresny indignantly. "I would not take it for that price, I am an artist and know something of its value; if you will let me have it for one hundred and thirty francs I shall take it. Come Monsieur Coic—this sketch belongs to me, if you will part with it."

"Thank you, monsieur, if you think it worth something," said Coic, with timid suspicion in his glance.

"I shall hang it up in my studio in Paris, where every one will admire it," replied Dufresny with emphasis, as Mere Coic went off to pack the sketch. "How hard you have worked, my friend!" he went on, resuming his survey.

"Yes, monsieur, that is true—Pere Coic has worked well in his time—no one can say nay to that—he has not spared himself—for miles around they have his portraits hanging up in their farms."

(To be Continued.)

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up-stairs, directly over the Church of England Institute.

NEW RULES.

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

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

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

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

WANTED—A NEW NAME FOR OUR EC- CLESIASTICAL PROVINCE.

Much confusion arises in the minds of Church
people, by the use of the term "Ecclesiastical Pro-
vince of Canada." It is singularly unfortunate
that the name which politically is given to the
whole Dominion, from the Atlantic to the Pacific,
should ecclesiastically be applied to a portion of
that Dominion which only includes Nova Scotia,
New Brunswick, P. E. Island, Quebec and Ontario.
The political circumstances of the country have
entirely changed since the Dioceses in old Canada
formed themselves into an ecclesiastical Province,
under the presidency of a Metropolitan or Arch-
bishop. An Ecclesiastical Province is the circuit
of a Metropolitan jurisdiction, and the other Bis-
hops within the limits of this Province are his *suf-
fragans*, so-called because he has power to summon
them to the Provincial Synod to give their *suffrages*
there. In course of time Nova Scotia and Frederic-
ton joined Quebec and Ontario. The old name
was still retained, and were it not for the great
extension of the Dominion, might very properly be
kept. But as is well-known Manitoba and the N.
W. Territories were until a few years ago the
property of the Hudson Bay Company, and formed
no part of the Dominion politically. In 1873 an
Ecclesiastical Province was formed there, consist-
ing of the Sees of the Bishops of Rupert's Land,
Saskatchewan, Moosonee, and Athabasca, with the

Bishop of Rupert's Land as Metropolitan, under
the Primacy of the Archbishop of Canterbury.
With us all Appeals lie finally to the Metropolitan.
In the Province of Rupert's Land, we believe it is
not so.

When Canada enlarged her borders by the pur-
chase of this vast country we had two Ecclesiastical
Provinces—Canada and Rupert's Land—each
entirely independent of the other, and both includ-
ed in the Dominion of Canada. It seems time,
therefore, that the name should be changed to the
Province of Montreal, or to some other suitable
designation. And in this connexion we may
remark that now that the two Ecclesiastical Pro-
vinces are brought into more intimate connexion
with each other, the younger expecting aid from
the older, and that we in the Eastern Provinces
have formed a Central Board of Missions for the
purpose of tendering what aid we can, it seems
desirable that there should be more cordial and
fraternal relations between them. While our Pro-
vincial Synod has received fraternal delegations
from the General Convention of the United States,
and has sent in return to each Convention of late
years some of the Bishops, accompanied by clergy
and prominent laity, no such interchange of cour-
tesy has taken place between the two Provinces in
the Dominion. It is time that this coldness should
cease on both sides, and that we should draw
nearer together in friendly feeling, as we are locked
together by the great trans-continental railway now
rapidly bridging the gulf between us. Gladly would
the Church in the older settled portion of Canada
welcome to her representative gathering a delega-
tion from the sister Province, and we have no doubt
that the next Synod will appoint some representa-
tives to visit Winnipeg. We look forward to the
day when the Church in Canada will be divided
not into two, but into many Provinces, each with
its triennial meetings, and all uniting in a grand
decennial gathering for the furtherance of the
general interests of the Church of England in what
is destined to be a great and populous country. In
the meantime we call attention to the name of our
Province, which misleads large numbers of our
people.

PEACE.

We have no disposition to enter upon "a war of
words" with our correspondent "A. W. S." We
thought his remarks with reference to "turning to
the East," reckless and uncharitable, and (not in
anger) we told him so. We now think some state-
ments in his present letter mischievous and mis-
leading, and calculated to do no good but rather
very much harm, and we plainly tell him so again.
We should prefer that no controversies were carried
on in the GUARDIAN, but if they are, we mean that
they shall be confined strictly to the correspond-
ence columns. This paper was not brought into
existence in order to stir up strife and perpetuate
divisions in the Church. We have never engaged
in these unhappy feuds ourselves, and we are sick
and tired of seeing them fostered and perpetuated
by others. We have felt for many years past that
the Church of England has possibilities before her
in these Provinces which only require oneness of
purpose on the part of Clergy and Laity to be made
real and permanent. From considerable experience
we feel justified in asserting that there are a great
many in every community who belong to no body
of Christians, and never will belong to any unless
the Church goes out to them and with warm loving
words brings them into her fold. Dissent cannot
reach the class we refer to, she has tried it and
failed; while they recognize the religion of Rome
to be simply a moral and spiritual bondage.

No one can have witnessed the unhappy inte-
stine troubles of the past without feeling anxious to
do all in his power to make them impossible in the
future. There have been, we freely admit, some in
the Church in the Mother Land (there are some
there now) whose extravagancies of Doctrine and
Ritual have led to opposition and party bitterness
and to much suspicion of others acts and words,
but the great mass of the clergy are thoroughly
loyal to the Church and true to the doctrines of the
Reformation. It is not fair, therefore—aye, more,
it is wrong in the extreme—to make charges,
wholesale and unqualified, of erroneous teaching
and practices against the clergy, or to make insinua-
tions which, to many, will be understood as having
reference to and criminating persons most innocent
of any wrong-doing, or to use language the natural
inference from which would lead to the same wrong
judgment.

We feel entirely justified in maintaining that as a
body the parochial clergy of the Church in these
Provinces are as free from extremes, as faithful and
devoted pastors, and as earnest, godly men, as can
be found the world over. We can say further, and
we know whereof we speak, that the clergy have
every wish to trust the laity, and have every reason
to be trusted by them; and that throughout the
whole country the relations between pastor and
people are, on the whole, of the most cordial and
Christian nature; and surely our correspondent
will join us in wishing that all this may continue
and increase.

THE NEW VERSION OF THE NEW TES- TAMENT.

By REV. W. E. GELLING, BRIDGEWATER, N. S.

(Concluded.)

We are told that "many spread their garments
upon the way, and others branches, which they had
cut from the fields." The Revisers do not tell us
how to cut branches from fields. As the common
reading is correct, and the N. V. wrong, it is just
as well that we have been spared any attempted
explanations. Their reading is found in 5 MSS.,
and two Versions; but the old reading is found in
every other MS., besides six of the other early
Versions.

We have another sad example in St. Luke xxiii.
24. "There was a darkness . . . and the sun
was darkened." At the typical redemption out of
Egypt, there had been supernatural darkness for
three days. So now, when Christ was dying to
deliver us from the power of Satan, there was
darkness over all the land for three hours. St.
Luke adds, and "the sun was darkened." That
this darkness was a special manifestation of Divine
power, and not an ordinary eclipse, all the ancients
believed. The Passover, (the time when Christ
died,) was always at the full moon, the Paschal
Moon, hence there could have been an eclipse of
the moon, but not of the sun. Hence even such
early writers as Origen, about A. D. 200, and
Jerome, who wrote about A. D. 350, delivered it as
their opinion that some MSS. had in this passage
been changed by the enemies of Revelation, who
sought in this way to provide themselves with an
argument against the true records of the Word of
God, written for our salvation.

The matter stands in this way—15 MSS. speak
of the darkness being caused by "the sun becoming
eclipsed;" while 900 MSS., several Versions, and
several of the Fathers, testify that our old reading is
the only true rendering of what St. Luke actually
wrote.

The Revisers took the very worst course which
they could have adopted. They took the false
reading, that the sun eclipsed, and then gave a
false translation, and they present us with the
words, "the sun's light failing." They could have
left the Greek and English as they found them;
when they changed the Greek, they were bound to
give us an honest translation thereof.

Let us take another example. In our dear old
English Bible we read in S. Mark vi. 20, "Herod
did many things, and heard him gladly." But in
the N. V. we read, "And when he heard him he
was much perplexed; and he heard him gladly."

It will be remembered that in S. Luke's Gospel,
ix. 9, we read, "When Herod heard of all that was
done by Jesus, he was much perplexed, because
that it was said of some, that John was risen from
the dead. And Herod said, John have I beheaded,
but who is it of whom I hear such things."

Unfortunately some of the old scribes in making
copies of the Gospels were not always content to
write just what they saw before them, but tried to
improve, hence they attempted to make Mark vi.
20 agree in words with Luke ix. 9.

Their weakness survives in three MSS. and one
Version. But sad to relate our Revisers of 1881
have dug up this long-since forgotten fabrication
and have endeavoured to give it new life. Herod's
perplexity did not begin until report told him that
John was risen from the dead.

The New Version would destroy the teaching of
the Holy Spirit in this place. We are shewn how
Herod had once heard and obeyed the preaching of
the Baptist, and so far from being perplexed, he
had heard John gladly. Instead of this lesson, the
Revisers ask us to believe a self-contradiction, that
Herod was much perplexed by the words of John,
and yet that he heard him gladly.

In S. Matt. xiv. 30 we are invited henceforth to
submit to the information that "when Peter saw the
wind, he was afraid." The sight must have been

peculiar, certainly. So, indeed, is the expression.
But Simon Peter was unconscious of the one, as S.
Matthew of the other. Such curiosities are the
sole property of two MSS. and of the Revisers.
The word "strong" has been wantonly omitted.

A far more solemn and sad instance is to be
found in St. Mark xv. 39. "Jesus cried with a loud
voice and gave up the ghost. And when the cen-
turion saw that he so cried out and gave up the
ghost, he said, Truly this man was the Son of God."
The crucified die generally from weakness. What
chiefly moved him to make that confession of his
faith was that our Saviour evidently died with
power.

But all this was lost in three MSS. Calamitous to
relate, they have been followed by our Revisionists,
who now would have us read, "Now when the cen-
turion saw that he so gave up the ghost." Thus
leaving out the very circumstance which made
such a deep impression on the Roman soldier.
This man had often witnessed death by crucifixion,
but never before had he witnessed any thing like
this, but now this great beauty is to be lost from
the inspired page.

It is a cause of the deepest sorrow that the
Revisers have mutilated and maimed the inspired
record so frequently. We have always read that
the dying man "said unto Jesus, Lord, remember
me, &c. Now it stands, Jesus remember me, &c.
We have an example of a like nature in S. John xiv.
4. In the last three chapters of St. Luke's Gospel
about 200 words have been removed, or told they
have not much right to be there. From such chap-
ters a word can scarcely be removed without great
loss; but here the 17th verse of the 23rd chapter is
missing, and so is the title on the cross. And they
conclude the Gospel by omitting that the Apostles
were "praising" God.

In these chapters there are 16 instances of un-
authorized omissions. The sole authority for one-
half is one MS. and a few copies of the old Latin.
Over against these is placed the weight of all other
manuscripts and of all other Versions. The testi-
mony for the proposed and sad changes is there-
fore simply worthless.

In the Epistles no change is more important than
that of 1 Tim. iii. 16—"Great is the mystery of
Godliness; God was manifest in the flesh." Great
is the mystery of Godliness; He who was manifest
in the flesh. The old reading is found in all the
MSS. save 3, and in all the Lectionaries or copies
read in the assembly of the Faithful. And 22 of
the Fathers so read it, or so understood it. And
the same is true of the Versions. MSS., Fathers.
Versions are all against the new reading.

We are thus brought to this position before we
can enter upon the question of the N. V., the
Greek text must first be fixed. The old Greek
Testament has been departed from more than 5000
times, almost invariably for the worse.

To dispute of all their false readings would
require a large volume; but if the above examples
are correct, then we must remember they are only
a few culled out from the great mass.

It may be that an attempt may be made to have
this N. V. so recognized that it may, with authority,
be read in the churches. Since this is possible,
every member of the Church ought to endeavour so
to understand the matter as to exercise a due
influence upon this most important subject—per-
haps the very chief of all the burning questions of
the day.

On this all-important subject we must be guided
by the writings of those persons who have the
knowledge to enquire into these subjects, and who
have the leisure and opportunity to search the
MSS. and Fathers. The above article on the New
Version has been prepared from an article which
appeared in the *Quarterly Review* for Oct. last.
What is printed in the *Review* is too full for a
weekly paper, and too learned for ordinary readers.
Much of great value has been passed over or this
article would have been far too long. Those who
have seen the *Review* for themselves will think this
paper out of place; but to many of the numerous
subscribers of the CHURCH GUARDIAN it is hoped
it will not be without its value. The subject is one
too important to be passed over in silence, and so
interesting as to engage the attention of all.

WHILE we are not disposed to sound an unne-
cessary note of alarm, and while we cannot endorse
by any means all of Mr. Gelling's strictures, we
agree with him at least in this, that a great many
of the changes seem to have been made for the
most trivial reasons, and without considering the
harm which might arise from such wholesale altera-
tions and omissions.—[END].

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church, will not be admitted.

TURNING TO THE EAST.

SIRS,—I sent the enclosed to the Dominion Churchman, and should be glad to see it also in your columns, if you can find room for it.

Yours,

W. J. MCK.

I have sometimes asked the reason why in some churches, such as that of the Holy Trinity, Toronto, the clergy and choristers turn to the East in repeating the "Creeds" and "Glorias." It is noticeable that they do not turn so much toward the East on each side of the altar. The same question is asked by a writer, signing himself "W." in the last number of your Halifax contemporary. He wants to know "the reason why," and he says "the clergyman would better lead his congregation by turning his face full upon them rather than turning his back on them; because we believe our Heavenly Master is omnipresent, and our voices will reach him if our hearts are right, whether we face the East or the West."

I, along with other inquirers, desire to know the reason why, and more especially since a certain infidel writer of our day has broadly affirmed that the practice is traceable to ancient pagan sun worship. Having given the subject some consideration, I beg leave to submit a few suggestions that have commended themselves to my own mind, and may be of service to some of your readers.

As a religious practice may have more reasons than one for its origin, so in this case we may ascribe its origin partly to that *eulaxia* or good order which the New Testament requires in the public services of the Church. But this cannot be accounted a sufficient reason of itself; neither can I regard as sufficient such reasons as the Christian writers of the third and fourth centuries generally assign for it. Their reasons appear to be after-thoughts, and fanciful attempts to explain the meaning of a custom which they found existing, but for the origin of which they could not account. Such writers as Cyprian, Cyril of Jerusalem, Jerome, Ambrose, Gregory Nazianzen and St. Basil, mention that when catechumens were baptized, they were first placed with their faces to the West and required to renounce the devil, his pomps, his shows and works; and having done so the catechumens were then required to turn their faces to the East, and make a profession of their faith in the words of the Creed, and enter into covenant with Christ to be guided and governed by Him. Thus Dionysius says: "The priest bids the catechumen, after he has renounced Satan, to turn about to the East and make his covenant with Christ, with hands and eyes lifted up to heaven." And the reasons assigned for this regard to the East and West in Baptism are only such as these, viz: the West is the symbol of darkness and Satan's kingdom, whereas the East is the symbol of Christ, the Light of the world. Paradise was in the East, and the Saviour when he comes the second time is expected to appear in the East. But this practice of turning to the East in acts of worship was not confined to Baptism. It entered at a very early period into the public worship of the Church; and the most ancient Church buildings, with few exceptions, both in Asia and Europe, were constructed in accordance with it, having their chancels eastward. The ancient Oriental liturgies, for the celebration of the Holy Communion, have been framed with due regard to the practice as may be seen in the specific directions concerning East, West and North, in the rubrics of St. Chrysostom's liturgy, and in the symbolical explanation of these liturgies by Symeon of Thessalonica, as given in Neale and Littledale's recent translation of them. There can be no doubt concerning the extreme antiquity of the practice, for not only do the Christian writers of the third and fourth centuries refer to it, but also those of the second. Clemens Alexandrinus and Tertullian, who both lived in the second century, particularly mention it. Clemens says, "They worshipped toward the east, because the east is the image of our spiritual nativity," etc. And Tertullian says, "that in fact they worshipped toward the east, which made the heathen suspect that they worshipped the rising sun." And again he says, "The East was the figure of Christ, and therefore both their churches and their prayers were directed that way." (In Bingham B. XIII. c. VIII.)

Now I am inclined to think that the original and chief reason of all for this practice has not been mentioned by these ancient fathers, and that they withheld it prudentially to escape needless persecution on account of it. The reason was one of necessity, and consisted substantially in a persistent protest against every form of idolatry. It behoved the early Christians to avoid even the appearance of evil by worshipping in a direction that would seem to favour one or other of these antagonistic religions. It is an error to suppose that sun-worshippers worshipped only the rising sun. The case mentioned in Ezekiel viii. 16, shows indeed that the sun was worshipped when rising; but the

usual practice was to worship it at any time when visible, and to render it special public divine honours three times a day in Persia. The ancient Egyptians used various substances as incense. They worshipped Ra (the sun) at sunrise with resin; at midday with myrrh; and at sunset with an elaborate confection called *kuphi*, compounded of no fewer than sixteen ingredients, among which were honey, wine, raisins, myrrh, and sweet calamus." Five times a day the priests of the Persians (*Zoroastrians*) burnt incense on their sacred altars of fire" (Ency. Brit. incense). Rawlinson in his "Five Great Monarchies of the Eastern World," p. 128, finds proof of the same three-fold worship of the sun in Assyria. And Prideaux, in his "Conection." Pt. I. B. III, shows that neither sun, moon, nor star was worshipped except when it was visible, or above the horizon. The sun-worshipper faced the East in the morning, the South at noon, and the West at sunset. The primitive Christian had also his stated hours or times for both public and private prayer—in the morning before daylight, at three in the afternoon and at lamp-lighting. So that while the sun-worshipper was yet waiting for the sun to rise, the Christian, with face to the East, had prayed and sung his hymn to Christ as to God, (Pliny's Letter) and when the sun-worshipper was facing the South in prayer, adoring the meridian sun, the Christian still facing the East, was adoring the true God in Christ; and while the priests of Heliopolis and elsewhere, with the multitudes of sun-worshippers, were all facing the West praying to the setting orb of day, the Christian and his fellow-worshippers, with their faces Eastward, still gave their protest against any such idolatry by turning their backs on the sun, praying to the true God of heaven and earth, and singing the hymn of the Evening Lamps. And in towns and cities with idolatrous statues, temples, pillars, altars on every hand, the Christian turned away his face from them all, and, in unison with the Church throughout the world, faced the East in protest against all such idolatry.

Then the Jews all faced toward to Temple at Jerusalem. The Jew when west of Jerusalem of course worshipped to the east, but his prayer was to God in that Temple; east of Jerusalem he faced the west; north, he faced the south; and south, he faced the north. But the Christian, whether east, west, north or south, gave his protest against unbelieving Judaism by disregarding the Jewish Temple and offering up his prayers with his face eastward.

And this protest was doubtless intensified in later times when Mohammedanism required that all who would be saved should say their prayers with face directed toward the city of Mecca. East of Mecca they must worship toward the west; if south toward the north; if north toward the south. But here again the Christian avowed himself, in spite of persecution and threatened death, the disciple of Christ and enemy of religious error by turning his face away from the tomb of the false prophet, and uniting with his fellow-Christians in praying toward the East. As to the time when Christians first began this practice I know not; but it must have been near to the days of Christ's first Apostles, since we find it seemingly universal in the second century. Some of the early Christian writers maintain that it was of Apostolic origin. If so, then I and a great many more are chargeable with a neglect of a divinely appointed duty; and we ought to be charitable to those who observe it.

Yours,

W. J. MACKENZIE

Milton.

OUR LOSSES.

(To the Editors of the Church Guardian.)

SIRS,—I have seen with regret that two of our ablest clergy, Rev. Canon Partridge and Rev. Mr. Pentreath, are likely to remove from the Diocese. It seems a pity that these gentlemen cannot be retained with us. No doubt from their successful work for years past, and their recognized ability, they are partly entitled to more important positions. It is a misfortune that there seems to be no place for them here. The Bishop has no power to make appointments, and it appears to be left to other Dioceses to find out the ablest of our clergy, and to bestow on them positions which our people are slow to give them here. The Church of England needs at the present time men of ability and power, abreast of modern thought, and able to present the truth in an effective way. I fear we are in the way of getting down, not merely in finances, but in men. There is no encouragement for able men to remain with us. Perhaps I am looking at the dark side of things, your readers may take a different view of the case.

St. John.

A TROUBLED LAYMAN.

THE SACRISTAN WANTED.

(To the Editors of the Church Guardian.)

SIRS,—It is with pleasure I read the paragraphs anent a Sacristan, signed "Outis." Perhaps no paragraph of a more practical character has appeared in your columns. And not before there was a crying need for the instruction (simple though it may seem to some to be) in matters pertaining to the House of God. "Outis" says some clergymen are constitutionally slovenly. Might he not have gone further and said, "Many of them are in wilful and presumptuous ignorance on many matters where taste and a sense of decorum or propriety would (one would think) induce study,

consideration, and a reasonable attention to the details of the service of the sanctuary." Many of them show an utter want of appreciation of harmony and propriety in ritual acts, which they, to some degree, must do, whether they are *low* or *high*, *ritualistic* or *anti-ritualistic*. There is church after church in this Province where the utmost divergence prevails, not merely between one congregation and another, but between one year and another in the same congregation, as regards the time for taking down Christmas decorations. At one time they are down about Septuagesima, at another not until Lent, another not until Easter. And then look at the doings of some of the clergy and their dress and their "uses"—short surplices on long men, worn minus cassock, and *revers* long surplices on short men; the want of taste manifest in the "get up" of those surplices, and the rag of a stole or scarf, fringed and faded, or of common material; look at their turning over pages and finding places when all might be found before; look at what seems to come from lack of knowledge as to the arrangement of chancel furniture; and there are many other things that might be pointed out. The same men know what to do in a drawing-room or parlor; they know how a table should be set off, or out, and perhaps the rules to follow as to hanging pictures on the walls; but the arrangements of the altar and decorations of the House of God are followed after a happy-go-lucky style. We have seen a font made use of as a depository for hats, and the clergyman did not notice the matter, until asked by another "Is that a hat-stand out there?" Again, in some country parts, have we not seen the coffin at a funeral seemingly turned into a hat-stand, too? and the altar has been found so crowded with garden or hothouse produce on Harvest Home occasions that the officiant has hardly found space enough for the vessels. And then look at the floor around a chancel rail after a communion—in some places why there are crumbs of the sacred bread from the Master's Table as would scandal men of reverent minds. Yes, Mr. Editor, not to occupy your space, there are many things in our Church in Canada that want a reforming touch, and there are many clergy who require teaching on these and kindred points, and they will get it from their own people, only let those people speak up and talk over the correctness or want of it manifest in their pastors "ways in the sanctuary," and they will, at least, do this much, they will draw his attention to the matter, so that he will take the defensive or apologetic or remedial measure as may be required. However, in the meanwhile, let "Outis" furnish further paragraphs and he will not be writing empty words.

PROPRIETY.

BISHOP RYLE.

(To the Editors of the Church Guardian.)

SIRS,—"Argus" has been sleeping with a large percentage of his eyes or he could not have avoided seeing that "the religion as taught by St. Paul and his immediate followers" existed 1500 years or so before "the 39 Articles," and by classing the two together, as Bishop Ryle's idea of "The old Protestant faith in England," he still leaves me at liberty to ask which does the Bishop mean?

QUERY.

TURNING TO THE EAST.

(To the Editors of the Church Guardian.)

SIRS,—When clergymen enter upon discussions of religious questions they, as a rule, get angry, especially when a layman hazards an unpalatable opinion; and so your charge against me of "ignorance or maliciousness" need not, nor does it, disturb my equanimity. If you read my article again dispassionately I think you will find that your *odium theologium* was uncalled for, although I fear I must have unwittingly trodden on some prominent ecclesiastical corn. You will perceive I spoke of the "true idea" involved in the practice referred to and its "origin," at the same time freely conceding that "some practice it unthinkingly who hold not that doctrine."

Now, I must say that the explanation given by your reverend correspondent in your last issue is the most lucid, and, as such, the most satisfactory I have yet heard; and, moreover, he strives to prove the legality of the practice from the rubrics, although by a process of reasoning which I find it impossible to follow, for the priest is directed to stand at the north side of the table, not at the north end of the west side. He argues as if the table were semi-circular instead of quadrilateral, while he speaks of the centre as if it were circular. Geometrically, the reverend gentleman's argument refutes itself, and proves the reverse of what he intends. If the origin of the practice can be shown to antedate the error of the sacrifice of the mass, I will cheerfully admit that it has not the significance which I, in common with thousands, impute to it. In the meantime, I am not convinced by anything I have yet heard that it was not one of those practices like the cross and candlestick on the altar which in pre-Reformation times were designed to typify, and conform, and do honor to the supposed "real" bodily presence in the Eucharistic sacrifice, although both the symbols mentioned are often used illogically and injudiciously, without any such idea in the heart of the minister who inculcates or the people who accept them—illogically, because it is absurd to cherish the form after the Church

has deliberately repudiated the substance, the sign when the thing signified is condemned; injudiciously, because such a course is calculated to convey a false impression of our teaching to many within whom we want to retain, and many without whom we want to attract to our Church. Let us by all means "improve the services" if we can do so without in the rubrics; to go with propriety beyond these we must needs improve the Prayer Book itself. Without the latter the introduction by individual ministers of usages of the class referred to is to sow distrust and suspicion between pastor and people, evoke party strife where none existed, and create schism. In so far as any such usage is directly or impliedly excluded by the rubrics, its introduction is an act of schism.

Meanwhile, thanking Mr. Churchward for his attempt to give an intelligent explanation of the practice in question,

I remain

Your obedient servant,

A. W. S.

Nova Scotia, 27 Feb'y.

THE REVISED VERSION.

(To the Editors of the Church Guardian.)

SIRS,—I was much pleased with the extract furnished by "An Old Hand," in your last issue, taken from the Christmas Pastoral of the Bishop of Carlisle, on the comparative use and value of the Authorized and Revised Versions.

The advice tendered by the Bishop to his clergy I think to be deserving of a wider application than to his own See, viz., to use the Revised Version as much as possible in the study, freely in the pulpit, and not at all in the reading desk or at the lectern.

We have an instance on a reduced scale as to the way in which two versions of Scripture may be in use in the same church at the same time, in the case of the Psalter in our Common Prayer Book and that in our Authorized Version. I would like to call attention to one or two points in which the Prayer Book Translation in the Psalms, taken from the great Bible of 1548, is corrected by the Authorized Version of 1611, and where the New Testament Version of 1611 is amended by that of 1880.

In the Psalter of 1548, Psalm cxxxix., 15, we read, "Thine eyes did see my substance, yet being imperfect." Now God's work in all its stages and manifestations is perfect, as the fruit of a tree is perfect in its earlier as well as in its later stages; the Version of 1611 expresses this with complete truth and accuracy, when it renders the same passage, "Thine eyes did see my substance, yet being unperfect," i. e., not yet arrived at maturity for birth. These two words have each its own wide range of application, and are not synonymous. The work and way of God are never imperfect, though they may be unperfect. The amended version of 1611 is very important and valuable, though it may be little noticed.

So also with the Revised Version of the passage, Luke ii., 10, "Behold, I bring you good tidings of great joy, which shall be to all people." The angelic announcement to the Jewish shepherds concerned only the Jewish people. The Authorized Translation inaccurately renders the passage, "which shall be to all people," resembling the promise which God made to Abraham, "In thy seed shall all nations be blessed." The song of the angels sang not so; in the original the definite article is prefixed to the word "people," correctly rendered in the Authorized Version, "which shall be to all the people," the people of whom the shepherds were representatives, for unto you is born this day a Saviour. The manifestation of Christ to be the light of the Gentiles was made twelve days later, even to a Gentile deputation, the wise men from the East, and thus I think the attentive readers of Scripture will see the exceeding beauty and truth brought out by the accurate rendering of these two passages; and it will be doing good service to the cause of truth if readers discovering these latent amendments would make them public for the use of persons whose want of leisure or opportunity may not enable them to observe these amended translations. L.

A LAYMAN'S GOSSIP.

(To the Editors of the Church Guardian.)

SIRS,—"Outis" is setting our tongues in motion over his "Table Talk." Perhaps you would like to hear some of our remarks. Here is the pith of them: We (not the editorial "we," but my fellow workmen and I) thought "Outis" was on the right track when he spoke of the easy access to the ministry; but there is this glaring fact, that so many of these non-graduate workers seem to have the true Apostolic *verve* in their work, while, on the other hand, your full fledged, mantled B. A. seems to have spent all his energy in the pursuit of the profane arts. We thought it somewhat remarkable that our highly-educated ones were decidedly behind their reverend brothers in parochial activity and in expressive missionary zeal. Strange to say, we noticed that the latter loved Theology with the love that the former had for Literature; while the literary ones often whispered that sermon-reading was a bore and that theological works were as dry as bone-dust. Why was this the case?

The following bit of gossip ought only to be whispered. We were often struck with the whole-souled preaching of our non-graduate. There seemed to be the right kind of stuff in him, altho' he struggled to get it out; he seemed to be the

right man in the right place but would have been better for a little more bal last. Our graduates evidently thought they could preach. Yet (we must whisper softer this time), when compared with their less favoured brothers, the graduate preaching seemed stilted and unreal. There was an appearance of petty cleverness which did not suggest genuineness. This kind of preaching was phosphorescent, not ardent; and we noticed that the more florid and ornate the style, so much the more was the absence of worthy subject matter noticeable. (Whisper softer than ever this time). This preaching reminded us of the goody-goody sentimentalisms of the modern novels.

"Outis" has spoken of lay-jealousy. The fact is, we laymen are getting quite jealous of some things. We feel jealous about the dignity of our ministry, and do not wish to see this dignity lowered. We feel quite jealous of QUACKS; we want the genuine Apostolic Orders if possible; if we cannot have clergy, then we are content with lay ministrations. But we accept the latter in the same kind as we accept a corn-doctor when there is no M. D. in the neighbourhood. Now, are not our clergy sometimes apt to force their young favourites on us—the grey haired ones? Sometimes the young one runs the engine while the pastor is standing by. Of course, he takes a delight in this; we, not being so saintly, take a different view of the affair. My fellow-workmen asked me why it was that these youngsters were — well, —he said, *so conceited*. I gave it up, and said, "Be patient, John, they will grow older presently." But oh! Is it not a pretty thing to hear of 20 warning those of 60 or 70 to give up their youthful frivolities, etc., and the parson sitting by?

When the young man is burning with zeal for his Master's service, the superfluous steam ought to be worked off in outside parish work. It would be well to rein in even the parsonettes. No little harm is often done by the pastor blindly forcing these on an unwilling and irritated congregation. The parson, of course, is charitable, and sees the good side, making full the excuses for the bad side. His congregation are often uncharitable, they instantly see the bad side, and (where their ministers are concerned) they are inexorable in their demand for the best. But I must stop now, for I am already shivering from the anticipatory effect of the anticipatory jeremiads that are likely to be hurled at me.

Yours, Mr. Editor,
O. PRESBUS.

BOOK NOTICES, &c.

WALKS AND WORDS OF JESUS—A Paragraph Harmony of the Four Evangelists, by Rev. M. N. OLMSTEAD, with an introduction by the Rev. R. S. Foster, D. D., second edition; New York: Hall & Co., Publishers, 139 East 8th St., 1882.

This is an attempt first to harmonize the Gospels by bringing into a connected whole in consecutive chronological order the parallel passages of the several Evangelists, and secondly by the use of small and large type to keep separate the words of Jesus and the words of the Evangelist who recounts them. We can warmly congratulate the persevering harmonist for the eminent success which has attended his labours. The words of Jesus in very large type is an admirable feature and makes much more real the very utterances of our blessed Lord, while the small type show at a glance what is simply the work of the Evangelist. We are particularly well pleased with the design of the book and with the happy way in which it has been executed, and we feel sure that it will give great pleasure to all who may possess themselves of it.

THE QUEBEC CHURCH CATECHIST. Questions and Answers on the Catechism, the Rite of Confirmation, and the History of the Church of England. Prepared by several clergymen of the Diocese of Quebec. Price 25 cents. Sold at St. Matthew's Depository of Church Literature, Quebec.

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this is the first notice of it in any paper, religious or secular, it has spread itself in several thousands of copies over several Dioceses without being advertised. It is not equal to its companion in our estimation. The benefits of Baptism, the duties of the Baptized, and the Creed are in it clearly and simply explained. The questions and answers upon the Sacraments, convey excellent instruction on not a few difficult points. The few pages devoted to the Church of England, her origin and reformation will be found especially useful, they contain in brief and intelligible form, just such information as our young people need, in order to understand the position of the Church of England as regards the Church of Rome on the one side, and the various Protestant communities on the other.

The clergy by addressing C. Judge, P. O. Box 1058, Quebec, can obtain any number of copies at reduced rates.

THE RECTOR OF ST. BARDOLPH, OF SUPERANSCATED; by F. W. Shelton. New York: Thomas Whitaker, 2 and 3 Fible House, Halifax: D. MacGregor, Hollis St.

The Rector of St. Bardolph's deserves a wide circle of readers. It treats, in the form of an attractive story, of the relations between pastor and people in an American country parish some 50 years ago; and human nature is so essentially the same, even in the somewhat altered circumstances of our own day, that we cannot fail to recognize the truthfulness of the picture.

The charm surrounding the young, unmarried Rector on his first advent in the parish—the devotion and admiration lavished upon him, particularly by his female parishioners—the disposition to exaggerate his virtues and the temptations to natural vanity to which a young and inexperienced man might be exposed—the gradual waning of his popularity, after his marriage, in spite of his faithful labours—the tendency to find fault where all was previously admired—the petty gossip and mischief which by degrees embitter his life,—is all admirably told. The family of the Willows, who considered themselves personally referred to in a sermon, and "never forgave an injury;" Mrs. Spangles, who goes "whispering about the parish," condoling with people's imaginary grievances and constantly stirring up mischief; Mr. Pipperell, the rich Churchwarden, who assumes office in a "truculent way," and is henceforward a thorn in the side of the calm, devoted Rector,—these and many more types of persons to be met with in actual life meet us in the pages of the Rector of St. Bardolph, which, moreover, abounds in just thought, and contains passages of much force and beauty.

London, Mar. 2.—Another attempt to assassinate the Queen was made to-day. There was a large crowd awaiting Her Majesty's arrival at the Windsor station. When the train had stopped the Queen walked across the platform of the railway station to her carriage, which was waiting to take her to the Castle. John Brown had already ascended to his seat behind the carriage, when a man, standing at the entrance to the station yard among a number of spectators, pointed a pistol at the carriage and fired. To judge from the report, the pistol was not heavily loaded. The Queen, who probably was not aware of what had happened was immediately driven to the Castle, but before she passed the man had been seized by the Superintendent of the Borough Police, who was standing near by.

As soon as the Queen arrived at the Castle she ordered an enquiry to proceed to the depot to inquire if any one had been hurt. The report of the pistol was sharp, but not loud. MacLean apparently intended firing again, when the revolver, which seemed to be a new one, was knocked from his hand by bystanders and handed to the police. The Queen did not sustain any shock.

London, March 3.—From later accounts it appears that McLean fired the shot after the carriage was in motion. The Princess Beatrice and John Brown saw him point the pistol at the carriage. He was exactly 30 paces distant when he fired. Two of the four chambers of the revolver contained only blank cartridges. McLean had walked from Portsmouth to London a week ago.

London, March 4.—The police have ascertained that McLean was formerly in the Wells Lunatic Asylum, and was only discharged in September last. A solicitor has written to the Mayor of

Windsor, stating that he defended a man named Roderick McLean at Maidstone in 1874, charged with attempting to upset a train.

London, March 4.—The *News* says that it may be now pretty safely concluded that McLean is insane. Since his discharge from the Wells Asylum he had been confined in the Weston Super-Mare Asylum. The London police have received information that he was incarcerated in a Dublin Asylum for many months.

ART AND OIL.—The Norfolk *Virginian* of Jan. 16, 1881, refers to the remarkable cure effected by St. Jacobs Oil in the case of Prof. Cromwell,—known the country over for his magnificent Art Illustrations—who had suffered excruciating torments from rheumatism, until he tried the Oil, whose effects were magical.

LIVER COMPLAINT AND INDIGESTION.—Dear Sir:—My business has been that of an engraver and carver in wood Owing to illventilated rooms my health gradually declined, when I was unable any longer to prosecute my business. At this time I was suffering from great prostration of strength, extreme indigestion and disordered liver. My usual weight was 135 pounds, but I had become so much emaciated that I weighed but 109 pounds. In the early part of May last I commenced taking the PERUVIAN SYRUP, and almost immediately felt its tonic and invigorating influence. In the course of four months I used four bottles. my weight this day is 149 pounds. I have neither liver complaint nor indigestion, but consider myself in a perfect state of health, and in good spirits. JAMES MORSE, No. 43 Pleasant St., Charlestown, Mass. Sold by all druggists.

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Testimonial from Capt. Joshua Harper.

SACKVILLE, N. B., Feb. 13, 1877.
J. H. ROBINSON, Esq., St. John, N. B.
Dear Sir,—Early in October last I took a severe cold, which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home.

I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I feel myself a well man again. My weight, which was reduced to 120 pounds, is now up to my usual standard of 150 pounds. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases.

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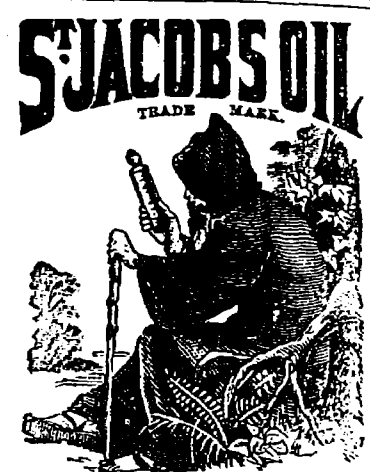
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Baptisms.

HENLEY—At Spry Harbor, on the 21st inst., by the Incumbent of Tangier, Walker Alton, son of William Charles Henley, J. P., and Abbie Henley.

Marriages.

FLAHERTY—HENLEY—On the 21st inst. (Shrove Tuesday), by the Rev. D. McLeod, Incumbent of Tangier, Richard Thomas Flaherty, of Spry Bay, to Helena, youngest daughter of Captain Jas. Henley, of Spry Harbor, N. S.

MORRISON—SMITH—Feb. 21, at Albion Mines, by the Rev. D. C. Moore, Rector, Mr. Angus Morrison, of Port Mulgrave, to Mrs. Eliza Jane Smith, (born Harris), of New Glasgow.

BUCKLEY—BAXTER—At Westfield, N. B., Feb. 23rd, by the Rev. A. V. Wiggins, A. B., Rector, Robert Buckley, to Letitia Baxter, both of Westfield.

SIMPSON—THEAL—At Westfield, N. B., Feb. 27th, by the same, John Simpson, to Emeline Theal, both of Westfield.

Deaths.

MCCULLOUGH—At Apple River, Parish of Parrsboro, N. S., on Saturday, February 18th, 1882, in the 26th year of her age, Mary Alice McCullough, wife of Capt. Bramford McCullough, daughter of James Kerr, Esq., of Port Greville, and grand daughter of the late Ebenezer Kerr, Esq., leaving an infant son and a large circle of friends to mourn their loss.

SMITH—At Arichat, C. B., on the 9th Feb., after a long illness, J. R. Smith, Esq., in the 88th year of his age. Deceased was a native of Falmouth, Hants County, and settled in Arichat in 1820, where for many years he carried on an extensive business. He leaves a widow and a large circle of friends by whom he will be deservedly regretted.

FARISH—At Weymouth, on the 2nd inst., Margaret Maud Farish, youngest child of Norman B., and Margaret C. Jones, aged 3 years and 4 months.

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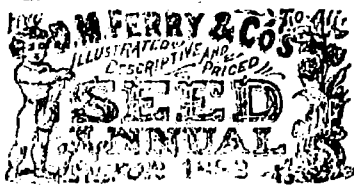
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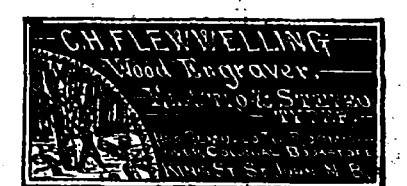
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