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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. 2.—No. 43.

THURSDAY, FEBRUARY 3, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

READ thoroughly your Church paper—praise where you can, and forget its short-comings.

THE "Old Catholics" are about to establish a Church in New Orleans, and it is expected that they will draw away many of the adherents of the Church of Rome.

LESS than a century ago the British admiralty instructed Captain Vancouver to search on the coast of the Pacific for some near communication with a river flowing into or out of the Lake of the Woods.

THE Roman Academy of Sciences has awarded half of the King Humbert Prize to the German astronomer Dr. Wilhelm Tempel, director of the Astr. Observatory at Florence, for his observations of nebular phenomena.

AN address from the clergy of the rural deanery of *Okehampton* has been forwarded to the Bishop of Exeter, requesting his lordship to take into consideration the restoration of diocesan synods in the Church of England with a view to their revival.

A shop has been recently opened in the Boulevard Hausmann, Paris, for the benefit of necessitous ladies, who make most of the articles on sale, and fifteen or twenty ladies of the highest position act in turn as saleswomen. The prices are no higher than elsewhere.

WHAT is accomplished by Foreign Missions? The Society for the Propagation of the Gospel in Foreign Parts was under its care at Madras, India, 80,000 converts to Christianity, and the Church Missionary Society 101,000. This is one item in the long answer.

THE Bishop of St. Albans has consecrated the new Church of St. Paul, Bentley, South Weald, which has been erected mainly through the munificence of the late Vicar of the Parish, Rev. C. A. Halli, who has laboured in it for fifty-four years, and now retires. He has expended \$100,000 in building this Church, which is not a large one, but is regarded as a model of beauty and good taste.

ABOUT forty sets of designs have been received by the committee of the "Raikes Memorial," to be built at Gloucester. The committee state in their report, that it was decided by the Bishop of the Diocese of Gloucester and Bristol, and a large representative county and city committee, that the best memorial to the founder of Sunday Schools would be a Church, which should be built in the city in which he lived and worked.

THE London *Times* describes a "fossil forest," discovered at Oldham, England, by the quarrymen, in making their excavations. There are twelve trees, and some of them are two feet in diameter. The roots can be seen interlacing the rock, and the fronds of the ferns are imprinted on every piece of stone. The trees belong to the Middle Coal Measure period, but no coal has been discovered near them; coal is found about two hundred and fifty yards beneath.

THE carefully prepared editions of the Bible, under the auspices of Oxford University, are well known to students of the Sacred Scriptures. They come as near to perfection in typography as anything can well be. A pocket edition, recently published, contains 1456 pages, weighs when bound, but 15 ounces, and is just an inch in thickness. Some of the copies, which have the text of the Scriptures, the Apocrypha, copious historical and critical notes, and a Concordance, contain also the Book of Common Prayer. This may well be called *Multum in parvo*.—*Episcopal Register*.

THE *Electrician* states that the English Post Office authorities have given an order for 20,000 telephones.

WE should not be too anxious about the effect of our work. Speak and act in the fear of God and according to His oracles, and then leave the result with Him.

THE tunnel under the Alps, through Mount St. Gothard, is nine miles long, and is to be lighted with electricity. There seems to be no limit to the usefulness of the electric light. By its aid newspapers can be read at night in the streets of New York without difficulty.

THE Free and Open System, judged by the offertory, works admirably at St. Bartholomew's Church, London. The accounts for the year just closed show nearly £1100 given in this Scriptural way for the support of the church and clergy of this district.

IT is stated, upon the authority of the Governor General of Kharhoff, that during 1870 as many as 20,000 inhabitants of that province were attacked with diphtheria, that 7,000 of them died in consequence, and that during the ten months of 1880 ending with the 31st of October, the number of deaths therefrom was 5,500.

"But he was a splendid preacher." Thus closes an account sent us of a minister who proved to be wholly unfit for his position; and frequently the same can be said of that class of men; but splendid preaching without personal character of the right sort has often proved a most pernicious thing, tearing many churches asunder and making trouble that has continued for years.—*Ex.*

BISHOP WHIPPLE mentions that among the *Indians* it is customary for the worshippers, in their Church, to rise from their seats and approach the Holy Table, where each one places his or her offering individually and publicly before the congregation. This would be a severe test of the liberality of many worshippers in white congregations. Very probably the red men have the advantage of us in this mode of the presentation of the offerings.—*Church News* (Baltimore.)

A FRIEND of ours who has just returned from a journey abroad tells the following story: A friend in London, upon whom he was calling, among other kindnesses, offered to loan him any guide-book and maps there might be in the house. She had previously ordered the servant to gather all these together and put them by themselves in a certain place. On going thither in order to fulfil her promise, she found that servants are as simple-minded generalizers as are children—for prominent among the Baedekers and Murrays was Canon Carter's "Guide to Heaven."—*Standard of the Cross*.

PEOPLE of the Mahomedan "persuasion" have not heretofore shown much enterprise in the way of pamphleteering; but it is intimated that a considerable operation of this kind has been undertaken by the Sultan of Turkey. A pamphlet in Arabic has made its appearance in Constantinople, which has caused a great stir among the stolid fatalists of that city. It is not published and sold by the booksellers, but it is distributed in all Mussulman countries, and its aim is to assert the authority of the Caliph over all Mahomedans, no matter to what government they may be subject. It is intended to extend and strengthen the power of the Sultan. It is said that several millions of copies have been sent to Algeria, Tunis and Morocco, and that a large number are to be introduced into India and the eastern province of Russia.

THE dismantlement of two of the forts composing the famous Quadrilateral, Verona and Peschiera, in Italy is reported to have been decided upon. In the new conditions which have resulted from the capital being removed to Rome, the Quadrilateral has lost much of its utility, and might even become an inconvenience.

THE *Dominion Churchman* says: "It is not unworthy of notice that in the antipodes men are passing direct to Romanism without even going through the Church of England at all! Last week we adverted to the reception into the communion of the Vatican of Dr. Duff, his wife, and family, all Presbyterians by birth and bringing up, and now we find that at Dunedin—the inhabitants of which are so 'anti-Ritualistic' that they at once got rid of Dr. Jenner on his arrival as Bishop of that diocese—no less than five Methodist ministers have gone over to Rome, of whom one has already been ordained a priest, while the other four have been accepted as candidates for Holy Orders. As the Church of England has not in any of these cases been made the thoroughfare to Romanism, the extreme Protestant organs, and especially the Methodist organs, are of course, silent on the subject. We make them a present of the information."

BISHOP BROWN ON MISSIONARY OFFERINGS.

The Bishop of Maine was very urgent at the great missionary meetings in New York, that the names of regular contributors to the missionary funds of the Church, should be reported, in some way, to their brethren, published, for instance, in the *Spirit of Missions*, annually. Very decided objection was made to his views, on the ground that our Blessed Lord discountenanced all pretensions of liberality, and advised that, in matters of charity, the left hand should not know what the right hand doeth.

We are inclined to think, however, that the Bishop of Maine was more nearly right than his opponents thought. Tribute paid to God and alms giving to man, are often treated as matters of similar nature and importance. But very erroneously. God demands open confession of faith in Him, open vows of loyalty, and open service. Baptism openly marks the Christian from the rest of the world. Holy Communion is a Sacrament in the light of day. There is no ostentation, necessarily, in payment of tribute to God. What does the payment mean but that God is King? What does it mean but that man acknowledges that from God he has life, and wealth and grace. We do not say that it is not possible that some men might wish to buy for themselves a reputation for piety by building a church or endowing a diocese. But, generally, God is honored by open service. There is such a thing as letting "your light so shine that men may see your good works and glorify your Father which is in Heaven." And there such is a thing as hiding a light under a bushel. We say this:—Some men wish for privacy about their payment for divine service, because they pay sums unworthy of their ability, and not honorable to God.

In the primitive Church it was one of the duties of the deacon to announce the gifts of the laity to the whole congregation. At the time of the offertory he would say audibly, "Brother Andrew gives a talent of silver, or five fleeces, or so much oil. Brother Peter gives the quarter of a talent of gold, or a bullock, or ten sheep." But not at all to magnify the generosity of the men so named. It was simply a testimony that these brothers, according to their state in life, were honoring their King, were doing their duty in sustaining the kingdom, were loyal, loving subjects, proud of their monarch and will to be known as be-

longing to Him. It was a receipt publicly given by the Church for services rendered.

The topic is very suggestive. We are inclined to believe that openness in piety and secrecy in charity, may go hand in hand. It will be a happy day for the Church when Christian men shall be anxious to have their brethren know that they are serving their Master and helping His kingdom to the full extent of their ability, while equally anxious to hide their liberal deeds for the poor and sick, for the widow and the orphan.—*Ka'endar*.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—IX.

Sketches of the Telugu Mission, by the Rev. J. E. Padfield, Masulipatam.

It was not in the highest spirits imaginable that at the end of the year 1868 I found myself approaching the large old fort near Masulipatam. I was nearing the end of a long journey, first round the Cape, from London to Madras, in the good ship *Gosforth*, and then up the Bay of Bengal in a coasting steamer. We had descended from the steamer into a boat, for no ship can there come within miles of the shore. We had been for several hours in the said boat steering towards the flat desolate-looking shore. We had crossed the "bar" that impedes the entrance into the river, and were slowly rowing up the creek towards the landing-place. I was then just reaching the end of my long journey, and nearing the place I had often pictured to myself in my own mind as being like—well, as being as *unlike* the reality as it was possible to be. As I have said, my spirits were rather depressed, and naturally so, for a more dull, miserable, desolate-looking spot in the world there can scarcely be than the country that meets one's view in going up the river from the sea to Bunder fort. Fancy a wide expanse of the blackest, slimiest, spongiest mud possible, and a black sluggish stream of liquid mud dragging its meandering length through the same; and in the boat creeping up the stream picture two young missionaries just arriving at the scene of their future labours, and then you will not wonder at one's feelings being none of the liveliest. We at length got alongside the landing-place, and still nothing but desolation. The large fort that had once been a military stronghold, and had been the scene of many a battle between Natives and French and English, was then and still is, a desolate ruin. The cyclone, had done more for its ruin than the batterings of many a siege.

A drive of two miles was yet before us before reaching Masulipatam proper, or Bunder as the natives call it; and still mud and desolation, for the road runs across a dreary swamp, dry enough in the hot season, but a lake of black spongy mud after the first downpour of the Monsoon. At last we drew near to the cantonment, and things certainly began to wear a more cheerful aspect. Green trees, for it was the season, and the signs of civilisation met one's anxious gaze. We passed several large bungalows on the right and left; here one that is now rebuilt, and, as an inscription notifies, is the Noble Memorial School; there a house now occupied by a missionary, but which was in 1868 still used for the school. Next we passed the house in which Robert Noble of sainted memory lived and died, and which is now occupied by the writer of this paper—in fact we had come to the end of our journey. We had reached the first and still the chief station of the Telugu Mission, and a warm welcome and the cheerful sights and scenes around soon dispelled the mud-foggy gloom that had certainly depressed our

spirits. It did our hearts good to see the active, thorough missionary work that was going on, both in the large and important schools that form so prominent a feature in the Memoir of Robert Noble, and also in the little Christian congregation and evangelistic agencies that were presided over by a veteran missionary who has very recently been called to his heavenly rest.

The pettah, or native town, is half a mile or so distant from the cantonment, and a walk through its sandy streets and lanes had a very depressing effect, for everywhere one could see how "mad after their idols" were the poor benighted heathen.

The Telugu-speaking people form a very important section of the inhabitants of India. In 1871 they were estimated at 15,500,000, but probably the numbers are much greater.

The Telugu country comprises the north-eastern part of the Madras Presidency. It is some 100,000 square miles in area, and has a sea-board of some 500 miles on the Bay of Bengal, from a few miles north of the city of Madras. It stretches from east to west right into the heart of the Peninsula, in some places reaching 300 miles from the coast. It is watered by the rivers Godavery, Krishna (or Kistna), and Pennar. The two former are splendid rivers, which, taking their rise on the western side of India, run right across the Peninsula, and empty themselves into the Bay of Bengal. Amongst the many blessings conferred upon India by British rule not the least is the system of irrigation, by which the rivers, in some places at least, have been utilised for the fertilization of the country. Both the Krishna and Godavery are arrested in their course by huge dams or "ancuts," which are built across them, at Bezvada and Dowlaish-woram respectively, so that instead of their waters being wasted, as formerly, by running into the sea, they are diverted into numerous canals, which have converted what was previously a comparative waste into one of the greatest grain-growing districts of India.

The Telugus are pure Dravidians—that is, they are one of the old nations that inhabited India ages before they were conquered, and gradually driven southward by the Aryan race, which at present forms the chief population of the northern parts. They are, physically, a fine well-built race, superior in this respect to many other races of India, and whilst they may, perhaps, be described as superior in intelligence, they are certainly a hard-working, peaceable people, though the annals of the Madras army, which is largely recruited from them, show that they are not wanting in those qualities that make thorough soldiers.

The Telugu language, which has a considerable literature of its own, is one that, for its melody of sound, is called the Italian of the East; and although it contains many Sanscrit words, yet it really forms one of that distinct family of languages which are distinguished by the term Dravidian.

The term C.M.S. "Telugu Mission" is, perhaps, a misnomer, since it may imply an occupation by the Society of the whole of the country occupied by the Telugu people, while, in fact, its efforts have, as yet, been directed to a very small part of that extensive territory. A more proper name, perhaps, would be "The Krishna and Godavery Mission," the stations being almost confined to the area between these two rivers. The area thus occupied is, however, wide enough and to spare for the men and means available. These rivers are some hundred miles apart, and centres are here and there occupied for upwards of a hundred miles inland, the whole of this territory teeming with population. But other Societies are at work in other parts of the country. In 1871 the number of foreign missionaries at work amongst the Telugus was about forty, and of these twelve belonged to the Church Missionary Society.

(To be Continued.)

Family Department.

ABSENT.

By G. A. HAMMOND.

Though distance divides us, our spirits shall meet, At the foot of the Cross, in communion most sweet. When we pour out our hearts to our Saviour above, And weary and faint, are refreshed by His love. How near to each other, bowed reverently there, At the feet of the same loving Father in prayer: With one heart, one devotional life, making known Kindred wants, to the same great and beautiful Throne. How full of consoling, how glorious the thought! He hears us, will answer, hath loved us, hath bought: Will protect us, will bless; keep us safely as kings, In His fortress of love, 'neath the shade of His wings. What is there can harm us, when God shall defend? We are weak—yet how mighty! on Him we depend. Who shall wrest from His love, what He purposed to keep. When He laid down His life for the least of His sheep? O, then let us frankly and freely confide. Every anxious desire to this Friend fully tried: Let each trembling emotion repose on His love, We shall bless Him on earth, we shall bless Him above.

THE BROKEN MILESTONE.

(Concluded.)

But I was sorrowed to see how worn and old and neglected were most of the mile-stones—and above all, how many were broken down and shattered by the heedless crowd. I turned to my companion and lamented this. "My son," sighed he, "they would none of His counsel: they despised His reproof." I lunged to see what had become of the travellers who had turned back on their journey; and I asked the aged man for tidings of them. A sweet smile lighted up his whole countenance as he said, "Blessed are they that do His commandments; for they shall enter in through the gates into the city!" Then he bade me turn my glass in another direction; and methought I saw plainly a highway, straight and narrow, marked out by mile-stones white and glistening. These also bore inscriptions; but the few travellers who were journeying by this road (which my guide told me was called the King's Highway) had no difficulty in deciphering them: all was written plainly and legibly in letters of gold. The inscription on the first mile-stone was— "This is the way; walk ye in it: turn neither to the right hand nor the left." On each mile-stone, too, a cross was deeply graven; and as I looked, I remembered that "Crosses are ladders that do lead to Heaven." My guide now bade me notice those who travelled along the King's Highway. Some there were young—some old; but unlike those who were journeying by the crossed pathways to the Temple of Self, these were all pressing one way, and all their faces were turned eastwards; many seemed travel-worn and weary—some almost fainting by the way; but such as these were gently helped along by their fellow-travellers. These travellers too bore burdens on their shoulders; but there was a great difference between their burdens and those borne by the other travellers whom I had been watching. As each of the travellers along the King's Highway came near to a mile-stone, it seemed to me that his burden grew smaller—nay, so little did its weight seem to oppress him, that I felt sure some invisible Hand must have helped him. As each traveller came near to a mile-stone, I noticed too that he began to sing; and presently I distinguished the words— "Nearer, my God, to Thee, Nearer to Thee; Even though it be a cross That I must bear, Still all my song shall be, Nearer, my God, to Thee, Nearer to Thee! Then let my way appear, Steep unto Heaven;

All that Thou sendest me, In mercy give; Angels to beckon me, Nearer, my God, to Thee, Nearer to Thee!

I listened entranced; but ere long my companion spoke, and bade me turn my glass away from the blissful scene, to contemplate again the hurry and confusion which prevailed amongst the other travellers.

Mournfully I obeyed him, hoping nevertheless, almost against hope, that oil might have been poured on the troubled waters; but alas! the hurry and confusion seemed only to have increased; the restless turmoil was greater; the eager striving for the foremost place was more marked; the devotion of every aim and aspiration of the thronging multitude to the worship of Self was more intense.

But now it seemed to me that since I had gazed on the King's Highway, my sight had become clearer, for I saw clearly towards what an unsubstantial edifice the multitude was hurrying. I seemed to see through, nay, even beyond, the Temple; and shuddered as I saw that what appeared to the travellers a stately temple—a fitting bourne and resting place after their long journey—was in reality naught but an alluring veil, to entice them to the very verge of a ghastly precipice, towering over a fathomless abyss, into which the travellers must inevitably be precipitated!

My eyes filled with tears. I started up, longing to rush to warn, if it were but one of those who were rushing onwards to destruction; but behold, as I rose to my feet, the whole scene changed! The Temple, the awful precipice, the restless travellers by the crossed roads, the King's Highway, with its fair white mile-stones, my kind old guide—all—all had vanished, and I stood alone in the midst of the barren upland, still gazing at the broken mile-stone!

Alas! methought, as I journeyed on my homeward way, gracious warnings, despised, golden opportunities wasted, hidden blessings unused, are so many broken mile-stones left behind us as we run life's journey! Why—why do we despise the warnings and the crosses, sent in mercy, to draw us nearer Heaven!

Melancholy thoughts had arrested my feet by the broken mile-stone; and my heart was sadder still as I turned away from it, with a heartfelt prayer that my footsteps might ever be guided in the King's Highway, far from the frightful precipice that yawned beneath the Temple of Self.

SACRA PRIVATA.

Thy will be done in earth as it is in Heaven—"This is the will of God, even your sanctification." 1 Thess. iv. 3.

Thou hast sent us into the world, not to do our own will, but Thine. O subject my will to Thine. May Thy name be honored by the good lives of Christians. O that I may have respect unto all Thy commands. May Thy will revealed unto us in Thy Holy Word be the rule of my will, of my desires, of my words, life and actions.

Give us this day our daily bread.—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Joh vi. 27.

Give us the bread which came down from Heaven, and giveth life unto the world. Lord, give us evermore this bread. May we never deprive ourselves of this food, which will preserve our souls from death, and restore life unto our bodies. Give us the necessities of life; but, above all, the bread that nourisheth to eternal life.

And forgive us our trespasses, as we forgive them that trespass against us.—"Forgive, and ye shall be forgiven." Luke vi. 37.

Grant, O Heavenly Father, that I may close with this merciful condition of pardon. Thou hast been all mercy to me, O God; grant that I may be so to all others. Blessed be the Lord, who has put our salvation into our own hands. May Thy grace, O Father, give me a heart every ready to forgive.

THE PLYMOUTH BROTHER.

"My church has got into trouble," said a good young brother to us the other day. "What is the matter now?" we asked, somewhat vexed that we could not find one minister that was free from trouble. "Why an excellent sister is leading the members astray. She is a Plymouth brother."

"What?" we asked. Having told us she happened to be a Plymouth brother, he said that with her associates she had come to declare that sin was not an evil, that the Law was not binding on us, that the Lord's Day had no sanctity, that the churches are of the Devil, that the ministry should be abolished, that the unconverted should be left to look out for themselves, with sundry unscriptural notions which the sect known as "Plymouth Brethren" have taken up. There are few communities where the heresies of this class of people have not taken root, and where they are not working mischief. They are embraced by a peculiar class of our church members—not the active, faithful workers, not the men and women who have on their hearts the upholding of Christ's kingdom, but the goodies—the quiet, good, excellent do-nothings, people who have nursed their own piety so long that they do not know there is anything else in the world to be taken care of. And when these good people get wrong, it is hard to right them. They are so sure, so conscientious, so self-willed? They are the saints; the earth is theirs, and the Lord runs the universe pretty much on their account. Because they are free from the curse of the Law, they believe themselves under no obligation to obey the commandments. They claim to be above the Law. Carried out fully the doctrines of the Plymouth Brethren would lead to the entire disregard of the Christian Sabbath, an abandonment of Christian missions, and in the end to open vice. We are afraid of people who have got above the law.—Watchman. (Baptist.)

WAS IT A DREAM?

Our readers may have seen an allegory not long since. A certain minister (as John Bunyan used to say) "dreamed a dream." He was hitched to a carriage and attempted to pull it. He reached a point not far from the church, when the mud seemed to get deeper and deeper, the carriage drew so heavily that he gasped for breath and almost sank down exhausted. This seems the more inexplicable when, looking back, he saw the entire congregation behind the carriage apparently pushing it along. But the more he tried the harder it became, till finally he was forced to stop and examine the difficulty. He went to the rear, where he supposed was the congregation, but nobody could be found. He called, but no answer. He repeated the call several times, but no answer. By and by a voice called out, "Halloo!" and, looking up, whom should he see but one of the vestrymen looking complacently out of the window, and upon going to the door of the carriage, what was his astonishment to behold the whole congregation sitting quietly inside.

A curious dream, was it not? and yet not all a dream. Many a minister has to pull the whole Church, not a soul giving a helping hand. How is it in the parish you live in? Who is aiding the minister to do good?

The heart of a child is easily won. Love begets love. Love children and they will love you. Let children feel that you care for them, and you are interested in all that interests them, that you sympathize with them in all their sorrows, rejoice with them in all their joys, show you are their friend, and have the key to their hearts. Teachers, do you wish to be loved by your pupils? Love them. Children read hearts intuitively.

"Thou shalt keep me secretly in Thy tabernacle from the strife of tongues." Not only can the strife of tongues not enter into the sanctuary, but also can it not penetrate the heart that is so imbued with the spirit of the sanctuary as to be always hearkening for the true "music of the spheres," always ready to turn to God, whenever released from immediate and necessary occupation.

"When you are doing, for pure Christian motives, a thing that makes you a great deal of trouble, and gets you no applause, you are trying to live just that unworldly life that the first Christians did. They were called a peculiar people, and whoever acts in the same spirit now-a-days will be called the same."

Let a mother approve of a child's conduct whenever she can. Let her show that his good behavior makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. This approbation from his mother is to him a great reward.

Our London Letter.

(From our own Correspondent.)

The Pope has written a letter to the Archbishop of Dublin on the present state of affairs in Ireland. In it he advises his spiritual subjects in language tempered to their condition and susceptibilities.

He holds it to be their absolute duty to use every caution that their fair name for the probity natural to them may continue unsullied, and that they may commit nothing rashly by even ostensible disobedience to legitimate power. After pointing out that the Roman Pontiffs had ever at heart the interests of Ireland, and "to make Irish Catholics follow the Church as their guide and mistress in all things," the Pope refers to the various acts of himself and his predecessors in modern days with a view of directing their aspirations towards improvement, always without violating public order. "We have confidence," he proceeds, "in the equity of those who rule the empire and who are wont to combine experience with prudence in the affairs of Ireland, and therefore will be able with greater certainty and success to attain her ends if, avoiding every cause of offence, she rely on means sanctioned by law. Therefore you, venerable brother, and your colleagues in the episcopate, endeavour that the people in these crises may keep within equity and justice." These words have a double value and significance at the present time. They dispel any remaining doubt as to the attitude assumed by the authorities of the Roman Catholic Church towards the illegal acts now being counselled in Ireland by the agitators. Coming, too, from the highest ecclesiastical dignitary recognized by the majority of the Irish people, the sound and sensible advice now offered to them will bear no suspicion of being dictated by any motive other than a regard for their welfare.

I believe that it is quite on the cards that the full embassy to Rome will be revived, and the Queen's Government placed again in closest relations to the head of the Catholic Church. English action in this matter has been due to Protestant prejudice, which has blinded the eyes of men to the plainest fact. After all, the Pope is a great power, whether we like it or not. It was Pius IX. who shook Mr. Gladstone's Government to its fall in 1873 and those who are in the secret say that had our present Premier sought a word from Rome herself instead of relying upon a compromise with ecclesiastics in England, he would have avoided what turned out to be a great blunder. Doubtless the house would see clearly enough the need for closer communication with the Pope. We have seen he is just now rendering us some service in Ireland. But it is not so very certain that the house would consent to create a place for Sir Henry Layard. Or rather, it is certain that there would be a "big row." So perhaps the Roman scheme will not come off after all.

Bishop Goodwin, in his annual pastoral letter to the clergy of the diocese of Carlisle, refers to the case of the imprisoned Ritualists. He says it is quite certain that every instance of a clergyman being imprisoned by reason of a suit connected with matters of ritual shakes the position of the Church of England, and causes the Church to play into the hands of the Liberation Society. As matters now stand, he is disposed to think that almost any amount of grievance to parishioners is a less evil than the remedy which the law seems to supply. Some persons seem to think that the repeal of the Public Worship Regulation Act would be a cure for their troubles; but it was manifest that these troubles did not begin with that act, and would not end with its repeal. Should such events as we have lately witnessed become common, no reasonable man can doubt that a catastrophe is well nigh certain, and the result would be the triumph of those principles to which the clergymen in question are most opposed, and the Church of England would lose that breadth and that spirit of toleration which is now one of her chiefest blessings, and her pre-eminence. One of two things may happen if these troubles are not abated. On the one hand, the Church may remain established at the expense of being thoroughly Erastianised; on the other hand, it may be disestablished, and then it will exchange its grand position as the Church of the whole nation, with the breadth and com-

prehensiveness which such a Church must necessarily possess, for the position of a sect, within which only one colour of ritual and doctrine will be tolerated. Great Churches have fallen by pride or wealth, or supposition, or carelessness, from their high state into terrible and apparently hopeless degradation. Therefore, they should do well to consider their present troubles as a solemn call to consider their ways. The imprisonment of several clergymen is a sufficiently distressing fact for the mind of anyone who has an appreciable amount of right feeling; but after all, the fact is like a crack in the wall of an old Church, its chief significance being that it is an indication of impending ruin if the wound be not healed. If he had any influence with the clergymen brought under the hard hand of the law, he would try to persuade them even now to submit to those placed over them in the Lord; submit under protest, if they pleased; submit with a determination to strive for some alteration in the law if they thought right; but anyhow to submit while the storm was raging round the ship, and while her safety depended upon the discipline and concert of her crew.

Mr. De La Bere, the deprived priest of Prestbury, is not going to retire into private life without a struggle. While Mr. Dale and Mr. Earaght are knocking at the door of the Queen's Bench and the Court of Appeal, he takes his case into banquetry. To-morrow Mr. Horace Davey will move the master of the Rolls that Lord Penzance may be deprived of his power of deprivation, and suspended from suspending, because of the incompetency of his court. The points raised will not be precisely the same as those in the Dale case. Mr. Dale is the victim of the Public Worship Regulation Act, but Mr. De La Bere is the martyr of the other law known as the Church Discipline Act. But practically the argument in both cases will come to the same thing. Mr. Davey will again submit that Lord Penzance is the new judge of a new court, exercising a new jurisdiction.

As straws show which way the wind blows so it must be regarded as a sign of the times when the exclusive organ of the privileged classes, both in Church and State, the Morning Post—gives currency to an epigram like the following on the distasteful question:—

Penzance, by Thomson named and Tait, To bind together Church and State By Worship Regulation, Accustomed only to divorce, Is sure to bring, in speedy course, Judicial separation.

Not being able, even with Mr. Gladstone's hearty assistance, to make the deceased wife's sister into a lawful wedded wife, the champions of marital privilege propose to get a resolution out of her. The resolution will probably set forth that, in a parliamentary sense, she is 45 years of age, and ought by this time to be allowed to choose her own mate, and even to be settled comfortably at her brother-in-law's fireside as his wife.

Lord Beaconsfield was not able to entertain his friends on Wednesday night, the reason being attributed to the workmen; but it was no fault of the workmen: it was the extensive nature of the decorations which made it impossible for them to finish in time. His lordship wishes to be surrounded with glory and gilt. He is no patron of the sad art of the modern decorator. He does not care for semitones and demi-semi-tones in wall-paints and ceilings. If he has a weakness it is for those florid loves which decorate some of the roofs of the palaces of that Venice where his family first made its mark. He likes florid art; and he has in effect ordered his decorators not to spare gold-leaf and gum. This is a sort of work which, tastefully done, demands time; and since the late Premier sought splendour he has to wait for it to be wrought for him.

Since Cotwayo has been in prison he has learned to write, and now proudly signs his own name in printed characters, which he regards as an artist does a work of his highest science. Bishop Colenso has sent home some of these autographs to the Aborigines' Protection Society. The writing is firm, open, bold and clear. It shows that the august prisoner has hardly yet got beyond the stage of straight lines, and that, like a child, he desires his print to be big and plain. But it is really good writing for one who has been learning for so short a time. The de-throned king, by the way, spells his name Cot-y-wayo.

REPENTANCE without amendment is like pumping out a ship without stopping the leaks.—Palmer.

The New York Observer tells of a man who wished to make a minister a little present on or before Thanksgiving, and inclosing twenty dollars in gold in a note, sent it to him as follows:—"Rev. and Dear Sir,—Having no turkeys to give you for Thanksgiving, I send you two eagles instead."

The inventor of Puttner's Emulsion makes no secret of the various articles which are combined in the preparation. It is only in the manner of combining the various substances that he professes to excel; that is the sole secret which he is not prepared to divulge. It may, however, be stated that the perfect Emulsion is obtained without the intervention of an alkali, and thus all chemical change is obviated. Vide Professor Lawson's Chemical Report.

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We are pleased to say that our baby was permanently cured of serious protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The Parents, University ave., Rochester N. Y. See another column.

The Horrible, Unpleasant, Patches and Pimples and the Sallow, Colorless Complexion can be quickly and effectually replaced by a clear, healthy skin. The remedy is certain and easily obtained, and is simply "Hawthorn's Quinine Wine and Iron," taken according to directions. Try one bottle and be convinced. Price 50c. per bottle; 6 for \$2.50. For sale by all Druggists.

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Marriages.

ZINK—PUBLICOVER.—On the 24th inst., at Blandford, by the Rev. John Manning, Rector, Mr. Norman Zink, to Clementine, daughter of David Publicover, Esq., of Blandford.

Deaths.

MUIR.—At Truro, on the 20th Jan., of diphtheria, Alice Annie Ritchie, aged 3 years and 5 months, beloved daughter of D. H. and Minsie Muir.

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A CLERGYMAN who is teaching his own children is willing to receive two boys, between the age of 8 and 14, into his family, to be taught with them. The Rectory is situated in one of the pleasantest and healthiest parts of the Province. Home Comforts and Careful Supervision at a moderate charge. For Terms, &c., apply to REV. L. M. WILKINS, Rector, Bridge-st. W.

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THE CHURCH—WHAT IS IT?

THE attendants at one of the meetings of the "Week of Prayer" in St. John seem to have got into a muddle. The subject was, "The Church, its unity and purity." When they assembled, it appears that they did not agree as to the object of their prayers. The curious spectacle was presented of a number of grave persons meeting to pray for the unity and purity of the "Church," when they all differed as to the meaning of the word. The leader defined the subject to be "The whole company of believers on earth and in heaven." He then squarely encouraged disobedience to God's plain commands on Baptism by remarking "that he believed a number whose names were not on our earthly church registers would be found on the register above, and that he feared some who were enrolled down here would be wanting up yonder."

To this remark grave exception was taken by one or more of the brethren present. The remark seemed to be prayed at by one, and another wrote a note which was sent to the platform reading thus:—"The audience have the impression that you discard the necessity of Confession of Christ in that you said 'you hoped that the Church did not include within its enclosures all God's people.' Refer to Mark 8: 38 and I John 4: 3-4."

How they settled the matter we are not informed, but it must have been very difficult for some at least to conscientiously say "Amen," and the resort to praying at a speaker whose opinions you do not agree with, instead of praying to God is certainly an amusing perversion of the idea of prayer. It is evident to our mind that whatever limits the authors of the subject put on the word "Church," they meant the "Church Militant here on earth"—militant against her threefold enemy, sin, the world and the devil. To pray for the purity of those who have passed to their rest, having finished their probation as far as we know, is an idea that would not commend itself to the leader of that meeting,—if he had thought of what he was saying. The Church of God is always spoken of in the New Testament as a visible Society of professing Christians, some more or less sincere, some more or less holy, intended to be mingled until the day of Judgment, when God, who knows the heart, will separate them. The Church was typified by the Ark with clean and unclean animals, and is like the Apostolic Company where Judas dwelt with the Eleven. Our Lord compared it to a net, to a field in which wheat and tares grew together, to a Feast with guests bad and good, to a Vine with fruitful and unfruit-

ful branches. The Apostles address all as "called to be Saints," though many are reprov'd for their unholy lives. The miserable divisions of Christendom have produced great confusion in people's minds, and they are driven when meeting together as members of societies claiming to be churches, to discard the word "Church," as meaning a visible Society, acknowledging one Lord, and having a common Faith, admitted into it by Baptism, and made full members of it by the Holy Communion, possessing Discipline and a continuous Ministry, and to adopt the vague modern idea of an Invisible Church as a separate and distinct thing. They make two churches, one a Visible Church, on the characteristics of which they do not agree, and an Invisible one, which is an apology for a good deal of fellowship between Christian Bodies holding very divergent views. The mistake lies in this. The words visible and invisible, when applied to "Church," do not describe two churches, but the one church in two different states. Wordsworth says: "The Church is visible in that it contains persons existing only on earth, and known to men by certain visible tokens; it is invisible in that it consists of persons both in heaven and in earth, from the beginning to the end of the world, known to God, but not clearly distinguishable by man. In the Visible Church are wheat and chaff, wheat and tares mixed together, in the Invisible wheat alone. The one is the Church of the Called, the other the Church of the Elect of God only." And Hooker III. 1: 19: "For lack of diligent observing the difference, first between the Church of God mystical and the Church visible; then between the Visible Church sound, and the same corrupted, sometimes more and sometimes less, the oversights are neither few nor light that have been committed." The whole company of people baptized with water in the name of the Trinity constitutes the Visible Church of Christ on earth. Many of these are gathered into bodies possessing more or less the notes of a true Church. It is essential to the completeness of any society claiming to be a branch of the Holy Catholic Church founded by Christ and the Apostles, that it should while owning allegiance to one Lord, possess the Apostolic Faith as found in the Creed, the Apostolic Sacraments instituted by Christ, and Apostolic Order, that is the Ministry of the New Testament. Some, possessing Apostolic Order, have corrupted the Apostolic Faith, some while possessing Apostolic Faith have either lost important safeguards, as for instance, those who retain only the presbyteral succession (the Presbyterian), or have abandoned not only Episcopacy, but the presbyteral succession also, and are now Christian Societies. God speed the day when the "Church" shall be one outwardly, and the "Unity" prayed for shall become an accomplished fact.

COLLEGE GRANTS.

A glance at the table of Government Grants for Education will show that the sum allotted to the Colleges bears a very small proportion to the whole amount. Out of a grant of \$205,000 there is but \$15,200 awarded for the purpose of higher education. It might be necessary to economise somewhere in the department, but certainly there is no waste so far as the Colleges are concerned. It should also be borne in mind that the Governors and friends of King's College, trusting in a continuance of the Provincial Grant, have been recently at great expense in providing new buildings and scientific apparatus. The Collegiate School, which was re-built by them three years ago, at a cost of \$11,000, serves all, and more than all, the purposes of a County Academy. The forty-

three students now attending the classes at King's College, with one or two exceptions, are receiving their education free, by means of the system of nominations. In view of such facts as these, apart from the considerations we have already stated, we cannot think that any government would break faith with King's College, by withdrawing from it a grant which, though small in amount, is yet necessary for its efficient administration.

UNSOLICITED TESTIMONY FROM THE REV. MR. KINGDON'S BISHOP.

At the late Synod of Fredericton, inquiries were made whether any testimonial had been received from the Bishop of St. Albans, in whose Diocese Good Easter is situated. His Lordship replied in the negative. On the 20th January, however, his Lordship received a private letter from Bishop Claughton, which contains a strong and unsolicited testimony, and coming in this way is far more valuable than an ordinary testimonial. We are permitted to make the extract which refers to Mr. Kingdon, the rest of the letter relating to an entirely different subject. The Bishop of St. Albans says: "And now you are going to run away with one of my clergy, one of the very best of them—Kingdon. Dear Bishop, I hope he will be a comfort and a help to you. He is calm, steadfast, and well-learned. God be with him and with you."

Yours affectionately,

T. L. ST. ALBANS.

This opinion is entitled to the utmost consideration, not only from the well known character for ability and moderation possessed by the writer, but as coming from a Bishop who knows the character of the work now being done by our Bishop elect. We feel in making it public that it supplies in a satisfactory manner the information which several thought was wanting among the testimonials, viz.: an endorsement from the Bishop in whose Diocese Mr. Kingdon was laboring.

"INTER-DENOMINATIONAL COMITY."

The Presbyterian Witness (size 13½ by 19, circulation exceeding 1000), says of the CHURCH GUARDIAN (size 13½ by 18½, circulation 4500), "there is a small periodical published in this city in the interests of a section of the Anglican Church," etc. Now suppose we try. There is a small periodical published in this city in the interests of a section of the Presbyterian Church. Our neighbour, carried away as it must have been by its gigantic effort, will feel the more keenly our borrowed shaft, seeing that the "section" it reaches is three or four times smaller than the "section" which the CHURCH GUARDIAN takes pleasure in claiming as its patrons.

Cannot the editor of the Witness rise superior to what the Wesleyan terms the tactics of a third rate politician when dealing with either a great public question such as the College Grants, or when villifying a neighbour for publishing, as an item of news, a credited article written by a Presbyterian Minister's pen and clipped from a Presbyterian paper?

The CHURCH GUARDIAN has no love for controversy, and no desire for that sort of notoriety which a war of words with the Presbyterian Witness must bring upon it. We are quite ready to discuss calmly and with fair words any question having reference to the educational interests of the country, or to defend any doctrine or practise of the Church of England. We are not one whit less able to handle such subjects because we do not choose to descend to the offensive style of writing which co-

characterizes the Witness that its limited circulation is not to be wondered at.

Perhaps it will occur to the more sober minds among its readers that when the Witness charges the Church of England with being narrow, and her clergy with being men of no theological attainments, it displays an amount of ignorance and bigotry anything but creditable to itself or to the Presbyterian denomination. Indeed, it seems that one, at least, of its subscribers having read its reiterated statement that the Clergy of the Church of England "but skim the surface in theology," is led to ask with, we may suppose, some degree of indignation, what is meant by so reckless an assertion—an assertion in itself an insult to the intelligence of its readers.

We are glad for the sake of the Presbyterian Body that so reckless a charge has not been allowed to pass unchallenged. With ourselves it has been more a matter of pity for the writer than of anger at his libellous words. With the host of great Theologians which Mother Church has in every age included among her children, the products of whose minds are the standard works in every important Library of Theology, and with her Ministry proverbial for its learning in Divine Truth, we could well afford to smile at the affectation of the editor of the Witness when he assumed such pompous and silly airs. But how do we find the editor meeting his correspondent's expostulation? By a further display of those same tactics charged against him by the Wesleyan—suppressing his correspondent's letter, shifting his ground, and giving a local bearing to his remarks, which at the first were broad and sweeping in the extreme. However, local or general in their application, they are exceedingly reckless and stupid, and, we need hardly say, cannot be sustained by the facts.

As to the article which has made the Witness so sore, "Presbyterianism an Aid to Romanism," we copied it, without comment, from an English paper, which, perhaps, was not so "ignorant" of what it was writing about as the editor of the Witness may possibly have been when commenting upon it. From all the information we can gather, there can be no doubt but that the English paper was perfectly correct both in its facts and in its conclusions. It would be impertinent for the Witness to criticize our action in inserting such an item, which is far from misrepresenting the facts, after having regaled its readers so often with sensational stories manufactured in the New York Herald office, and with lying rumours gathered elsewhere, to the effect that sometimes hundreds and sometimes thousands of the Church's Clergy and Laity were going, or had gone, over to Rome in a body, and otherwise doing all that its extremely circumscribed influence could accomplish to injure the Church of England. The Witness had better first seek to remove the beam out of its own eye before it can hope to see clearly to pull out the mote that is in its brother's eye.

The Witness asks, "Have any such lists of perverts, distinguished or otherwise, been ever published in Scotland as have been repeatedly in England." Perhaps not, but that does not affect the question one way or the other. It has been repeatedly shown in the English Church papers that a very large proportion of those who have left the Church of England were educated in the Presbyterian and other Dissenting Bodies. On the other hand, we continue the publication this week, and shall have to continue it for several weeks to come, of a list of names of Bishops, Priests and Ecclesiastics, who have left the Church of Rome, and, in the vast majority of cases, have entered the Church of Eng-

land, a list which, although representing not more than one-half the cases known, is greatly in excess of all the lists published on the other side. While the work of the Presbyterians among Romanists has been most meagre in results, the Church of England has been instrumental in converting many hundreds of Priests and thousands of the Laity. The Witness asks What Church does Rome dread and detest most? We say without a moment's hesitation, and the merest tyro in history knows we speak truly, that the Witness ought not to have propounded such a question, knowing as it must that but one answer can in honesty be returned—the Church of England, that Church so many of whose Bishops and Clergy willingly laid down their lives in the fires of persecution in opposition to Romish error. Let the editor of the Witness recall the names of Rogers and Hooper, Bradford and Kidley, Latimer and Cranmer, and the host of other Churchmen who fought the fight and shed their blood and to whom, under God, the victory of the Reformation belonged, before the modern sects who now affect to be so enthusiastic were in existence.

We consider ourselves called upon to suggest to the Witness that instead of speaking about the GUARDIAN as "a narrow organ of a narrow sect," or criticising a paper like that read by the Rev. Mr. Padfield before the Church of England Institute, it would, perhaps, be less liable to make itself ridiculous if it confined its remarks to the treatment of subjects it knows something about. In both the present cases it has been talking nonsense.

By attending to its own affairs and letting other people's alone, the Witness will certainly gain for itself a much higher position than it now occupies, and may, perhaps, live down some part of the opposition which it has had to contend with from within, and may thus be able to increase its present small circulation.

We apologize to our readers for having been obliged to depart from our usual practice of shunning controversy and personalities. We have always avoided meddling with affairs which have not directly concerned ourselves, and our present course is alone due to the insufferable presumption of the Witness which has been borne with until forbearance ceases to be a virtue. We trust that we shall have no further occasion to depart from our established rule.

PARISH OF ANNAPOLIS.

MR. RITCHIE may rest assured that no one regrets more than ourselves our having given publicity to anything calculated to misrepresent the Parish of Annapolis. At the same time Mr. Ritchie will, on second thought, recognize the fact that, unfortunately, we are not in a position to determine the truth or untruth of all that is sent us for the correspondence columns. Nor would we feel at all justified in exercising a censorship over correspondents so as to eliminate everything which might be objectionable to our own feelings.

We are ready to give a place to any person or Parish feeling aggrieved, as we do now to the letter from Mr. Ritchie. In this liberal and impartial position, we think, lies our strength, and to it may be attributed very largely our remarkable success.

Our article on Foreign Missions this week will gather new interest from the fact that the writer of the sketch is a brother of one of the Nova Scotia clergy—the Rev. John Padfield, of St. Margaret's Hall, Halifax. We hope to publish some interesting extracts from a recent letter of Mr. Padfield's to his brother in Halifax.

THE HISTORICAL CHURCH.

(Concluded.)

And now we pass over two centuries and a half immediately succeeding the Council of Nice, a period during which the British Church suffered greatly from the invasions of the Saxons; and the scene changes to Rome, in Italy. It is about the year 590. A party of merchants arrived from Britain, bringing with them, in addition to their stock of merchandize, a number of boys, who were offered for sale in the slave markets. Among the crowd that flocked to see them, was a Christian priest by the name of Gregory. He was at once struck with the fairness of their complexion,—with their handsome forms and flaxen hair. He asked their origin; and when told they were natives of Britain, and pagans,—he exclaimed:—"Alas, for grief, that such bright faces should be under the dominion of the prince of darkness." In answer to another question, he learns that their nation is called "Angli" or "Angeli." "It is well," he replies:—"Angeli, Angels, they are in countenance, and ought to be co-heirs of angels in heaven!"

Though he thus sports with the name of these enslaved Britons, his heart is deeply touched with pity, and he resolved to go as a missionary to their unhappy race. This he was prevented from doing, by his unexpected elevation to the see of Rome; but, though he could not go himself, he had the power to send others; and, accordingly, by the command of Gregory, Augustine and forty monks, undertook the mission. They reached Britain in the year 596, and were kindly received by the Saxon Chief, whose wife was already a Christian. They began to prosecute their work among the Saxons with great success, and ten thousand of them were baptized the first year.

Augustine then held a conference with the Bishops of the British Church, (seven in number, who were forced into Wales by the Saxons) and proposed that they should unite, upon certain conditions, for the further conversion of the Island. The Bishops, however, were displeased with his manners, and looked upon him as an intruder, as may be seen from their answers, which are still preserved. They refused his terms, and there was no union between them.

And now the limit of space compels us to pass rapidly on. Suffice it to say that Augustine was soon consecrated Bishop by two Gallican Bishops, and became the first Episcopal representative of Rome in Britain. This was the entering wedge of the papal power in England. The successors of Augustine, and the Bishops of the Church, continued their efforts for the conversion of the Saxons in their own ways. The growing power of the former was strengthened by the Norman invasion, and culminates in the reign of king John; when the Roman Pontiff in the person of his legate, trampled the British crown beneath his feet.

During the next three centuries the papal power was supreme over all the west of Europe. In England, protests were made in several ways. A Bishop here and there lifts his voice. Laws were passed curtailing the Pope's power to grant benefices in reversion, and forbidding causes to go to Rome; and finally, in 1534, by an act of Henry VIII, the papal jurisdiction was formally denied, the yoke was thrown off, and the Church of England was once more free and independent.

We have now reached the most important point in this historical outline, for the understanding of which the outline was necessary. Thus far, we have seen that there was a Church in Britain during the first six centuries of the Christian era, which sent its Bishops to several of the early Councils, and owned no allegiance to any cotemporary Church, through the mission of Augustine, a foreign Bishop gained a foothold within its jurisdiction; while it shared the fate of the whole Western Church, and passed under the the Roman yoke. But this yoke was wrenched off, and the British Church resumed her ancient independence.

We say that this is the most important point; for we are told that the Episcopal Church takes its beginning from this change. Again, we hear it said, that the Episcopal Church is only 300 years old, and Henry VIII. was its founder. The statement is so often repeated, that its truth comes to be taken for granted. It has been made to us many times;

and we have always been rewarded with a smile of pity for our ignorance or our credulity, or both, in denying it.

The question is simply this:—Did the Bishops of the Church of England, by denying the papal supremacy and casting out corruptions which had crept in during that supremacy, originate a new Church; or, was it not the old Church reformed? In other words, was there any break, in the sixteenth century, in what is technically called, "The continuity of the Church?"

Let us look at this point more closely. Here, in the year 1533, the Bishops of a national Church acknowledge tacitly, or otherwise, the supremacy, or jurisdiction of a foreign Bishop. The next year supported by the arm of civil power, they deny that jurisdiction and proceed to reform the Church of which they have been made overseers by the Holy Ghost, and to bring it back to its primitive purity and Apostolic order. They retain the ancient and the scriptural, and reject the novel and unscriptural. For eleven years, or until the death of Edward VI. all the people continue to attend the same churches, and receive the sacraments from those who had administered them all along. There was no formal schism for thirty-five years; that is, until the year 1569, when the bull of excommunication was issued again Queen Elizabeth and her adherents, and then only a few separated from the Church.

Is the Church thus reformed a New Church? It has the same old endowments, the same venerable cathedrals, the same Episcopacy, the same old creeds, the same old prayers, the same old congregations of the faithful! Is it not the same old Church? As well might you tell us that Naaman was not the same man, when he came up out of Jordan and his flesh was clean like that of a little child, that he was before he obeyed the mandate of the prophet, and dipped his leprous body in the healing flood: As well might you assert, that a river which flows pure and limpid from its mountain source, and then becomes dark and turbid, through the thick and foul waters of tributary streams, is not the same river, when further on, in its unbroken course, its waters have deposited their foreign and corrupting matter, and flow on in all their original purity and transparency.

When, then, we speak of "The Historical Church," we mean, (in so far as we are concerned,) a Church which had its beginning in Apostolic times; whose foundation was not improbably laid by apostolic hands; which had its Bishops at several well known Councils of the Church, held in the fourth century; which was free and independent, until the beginning of the seventeenth century; which was gradually brought under the Roman yoke; which sat down in captivity, from age to age protested against by her Wickliffes, Grossetes, and others; which finally regained her original freedom and purity in the sixteenth century; and has never been without her Bishops regularly and canonically consecrated.

Finally, we hold that this historical foundation is the only possible foundation for Catholic unity. Every scheme of union on any other basis, must certainly fail. All union on any other principle must be unreal, fickle, transient; for every such scheme will rest upon the assumption that there can be such a thing as a lawful separation or schism. Admit this, and you have struck a death blow to all unity, and all government. This principle when carried out to its legitimate and logical consequence, is fatal and destructive to the very existence of the Church.

If, for example, it is lawful for one minister to establish a new independent church, it is equally lawful for every minister to do the same. Each may originate a new church which shall be as much a Church of Christ, as the old one. And this work of division, disintegration and dissolution, will go on until we have as many churches as we have ministers; in fact, until every man is a church by himself. This is the simple and logical reduction of the question, which can never be set aside.

PROTESTANT RECRUITS:

A Record of Modern Priests, Monks, Nuns, and Theological Students, who have left the Church of Rome.

(Continued.)

Rev. Terence Callery, Priest, Kildoon Parish, Diocese of Meath, Armagh, Ireland.

Rev. Omer Camerle, Priest, America.
Rev. Fr. Cummins, Priest.
Rev. J. B. Curtis, Priest in Sydney.
Rev. J. Czarski, Parish Priest; Provost's Vicar, Posen.
Right Rev. James Doyle, D.D., Bishop of Carlow.

Right Rev. Padre Berardo Da Jesi, O.S.F., Vicar Apostolic; Secretary to Monsignor Guasco Bishop of Fez, &c., &c.

Very Rev. Padre Leonardo Da Camarda, O.S.F., L. et C. Priest; President and Rector of the Grand Convent at Cairo; Confessor Extraordinary of the Nuns of "Lo Bon Pasteur," &c., &c.

Rev. Luigi De Sarcis, D.D. Priest; Curé of the Maddalena, Rome; Professor of Theology; Qualificatore to the Holy Inquisition; Private Censor in the Theological Academy of the University.

Rev. Fr. De Gombaud, D.D. Priest, France.

Rev. Signor G. R. Di Menna, D.D., O.S.F., Priest and Capuchin Friar, Nice.

Rev. Mansol Joze Da Costa, O. S. D. Priest and Inquisitor, Portugal.

Rev. Joao Jose Da Costa Almeida, Priest; Chaplain in the Portuguese Navy.

Rev. Padre Luigi Da Spinnazola, Priest and Capuchin Monk; Capollano Cantore Pontificio, at the Papal Throne, &c., &c.

Rev. Fr. Carepieveille, Priest, Sillesia.

Rev. Manuel Ignatius Curia, S. J. Priest, Company of Jesus; Mysore, S. India.

Rev. J. N. Chaves, Assistant Priest of the Loretto Church, Lisbon, Portugal.

Rev. M. Chotin, Priest, Verdun, Department of the Meuse, France.

Rev. D. Rapphaele Ciocci, O. S. B., Priest Benedictine and Cistercian Monk; Honorary Librarian of the Papal College of San Bernardo, Alle Terme Diocleziane in Rome.

Rev. J. J. Coakley, Priest, Lintishgow, Eastern Ecclesiastical District, Lintishgowshire, Scotland.

Rev. Signor Cocci, Priest, Florence.

Rev. Pierce Conelly, Priest; Chaplain to the Earl of Shrewsbury.

Rev. Signor Corricelli, Priest, Italy.

Rev. J. Cote, Priest; Monk of the Brotherhood of St. Joseph, Canada.

Rev. Fr. Cousins, Priest, County Wexford, Diocese of Limerick, Province of Cashel, Ireland.

Rev. Vinceno Crespi, O.S.F. Priest and Capuchin Monk.

Rev. Michael Crotty, Senr. Parish Priest, Castleconnor, Diocese of Killaloe, Province of Tuam, Ireland.

Rev. Michael Crotty, Junr. Priest, Birr, King's County, Diocese of Killaloe, Province of Cashel, Ireland.

Rev. William Crotty, Priest; Curate in the Diocese of Killaloe, Province of Cashel, Ireland.

Rev. Fr. Croly, Priest, Kildare, (formerly of the Foundling Hospital, Dublin)

Rev. D. Crowley, Priest, Ireland.

Rev. Fr. Cruikshank, Priest.

Rev. Joseph Dallaire, Priest, Curé of Lacolle, Canada.

Rev. W. Davock, Priest, S. S. Michael and John, Diocese and Province of Dublin, Ireland.

Rev. Grandjean De Kilen, Priest and Missionary; Order of the Lazarists, France.

Rev. Fr. Bron De Laurière, Priest; Curé in the Diocese of Périgueux, Department of Dordogne, France.

Rev. Angel Herreros De Mora, Priest, New York.

Rev. D. Francisco De Nardis, Priest, Penna. Abruzzo, Naples.

Rev. P. F. Bento De Silvestre, O. S. A., Priest, Order of S. Augustine.

Rev. Signor De Vita, Priest, Lucca, Italy.

Rev. Fr. Delamy, Priest, Ireland.

Rev. Joseph Desroches, Priest; Monk of St. Joseph, America.

Rev. William Dickson, Priest, Diocese of Killaloe, Province of Cashel Ireland.

Rev. Fr. Donnelly, Priest, Belcarras, Diocese and Province of Tuam, Ireland.

Rev. Felix Duffy, Priest, Diocese of Kilmore, Province of Armagh, Ireland.

Rev. Frederick Dumahof, Parish Priest, Bavaria.

Rev. James A Dwyer, Parish Priest of the Island of Achill, Diocese and Province of Tuam, Ireland.

Rev. M. Encontre, Priest, Breauz, France.

Rev. Senor Escudero, Priest; Chaplain to H. I. M. the Empress Charlotte of Mexico.

(To be Continued.)

The names of very many, who fear persecution, are withdrawn from publication.

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.

"Illos, tibi commendamus, * * * qui in mente corpore aut rebus anguntur aut laborant."

(To the Editors of the Church Guardian.)

Sirs,—I am at last convinced by facts that have come to my notice, that we laymen have not yet begun to realize thoroughly the vast amount of work which some of our Parish Priests get through with in the course of a year. Of course, I mean those Priests who are throwing their whole being—body, soul and spirit—into their work. Who is there among us laymen, no matter how great the business pressure may be, who has not more leisure time and less anxiety in the course of the year than some of our Parish Priests? No doubt, many of my fellow-laymen will doubt that such is the case, because it may not be so in their own parishes, but let them visit some of the hard worked parishes, of which there are not a few in our Maritime Provinces, and they will no longer doubt the truth of my assertion.

Now, we all know that this constant work, although it may not be able to conquer the zeal of these men, yet is so draining to their spirits, keeps such a strain upon their minds, and is so wearing to their bodies, that they soon find, in spite of their earnest desire to gather in souls, that the work does not yield the fruit they look for. Then they become more worried. If this state of affairs continues long, these earnest spirits, hungry for souls, get somewhat discouraged,—as who would not—and become, perhaps, a little irritable and, if they are young men, get a cheek which maims their usefulness for life. This is not overdrawn. Such similar cases have come within the writer's notice.

Now, the writer feels that this state of affairs in the Church can, and ought to be remedied, and the way in which it can be done, is the chief point in this letter.

The hardest work of our Parish Priests, as far as I have noticed, circles around the great festivals. The two greatest are those between which we are at present passing—Christmas and Easter. The hard work of Christmas is about over, and the Lenten work, to prepare the flocks for the better enjoyment of the Easter blessings is staring our Priests in the face. What now life would it put into a hard-working Priest, if he felt that he could afford to take a fortnight's rest of body, soul and spirit, and, free from all care and anxiety, run off to visit a brother Priest, and take sweet counsel with him, before entering upon new work. And he ought to do it. Our Priests cannot expect to infuse new life into their flocks, and bring them glad tidings, when they themselves are worn out. Half of our laborious and meaningless sermons are the products of overworked brains in weary bodies, and it is our own fault if we do not get better sermons. Let us send off our tired and weary Priests or Deacons, whom we know have done their work well when they could, and then we may rest assured that they will come back with renewed earnestness and vigour, and fitted for their work.

But these words are not meant for parishioners, as such. They are meant for those of us who are beginning to open our eyes to the fact that, we have for many years been keeping back from God his just dues—for those who have made up their minds that henceforth they will give back to the Giver of all, one-tenth of their yearly income. These are the men and women to whom I now appeal, and, if the above object commends itself to their minds, and their little boxes have anything in them thus early in the year, will they please take my suggestion, call to mind some hard worked Priest or Deacon—I can at this moment call to mind six in New Brunswick, Nova Scotia and Cape Breton—who feels that he cannot afford to take a holiday, and, either alone, or together with some of their fellow-tithe-men, send him enough to meet his expenses, and gladden his heart by a holiday. This, I am sure, will cause a blessing to fall on both priest and people. The former will be encouraged and filled with new zeal, and will probably impart a

little of it to his fellow-priests, who need a puff or two from the bellows to start their flame; while the latter will be fed, and cheered, and strengthened, and the Church will be aroused from the nap, in which she is indulging in some of our parishes. In conclusion, the writer trusts that he will not offend any of the clergy by a reference to their want of means, for, if it is anybody's fault, that they have not more means, we laymen are the ones to be blamed, and besides, we all know the many calls upon their means, which we escape.

Trusting that this letter will not have been written in vain, I remain yours, etc., PHILIP CLEAVES.

MESSRS. DALE & ENRAGHT.

(To the Editors of the Church Guardian.)
Sirs,—When the letter from a "Student" in re Dale & Enraght, appeared in your columns, I thought of trying to answer the very reasonable questions contained in it. But on reflection, I saw they could not be answered at all satisfactory in a short compass, and so I passed them by. "Eldor" has attempted to answer them by means of an article from Church Bells, which does not go at all to the root of the matter, and is eminently unsatisfactory. Your London correspondent, (Jan 20), does go to the root of the matter when he says that, "as at present constituted, there is no ecclesiastical court that a really conscientious clergyman can submit to." This assertion, he goes far to prove by his subsequent remarks, to which I will refer your readers.

If a court were established in Halifax by the Provincial Government, under some distinguished lawyer, for the purpose of trying cases of alleged violation of ritual law, with power to suspend or imprison, in the event of the defendants' refusing to alter their ritual or vacate their livings, such a court would be exactly parallel to that over which Lord Penzance presides.

Some indeed, (Church Bells amongst the number), may say that when the faith of the Church is seriously menaced, it will be time enough to contend for her liberty. But it is obvious, that unless we protest against the encroachment upon her liberty in little things the principle is yielded, and the protest is not premature! Even now we are told that members of parliament have given notice of their intention to bring in Bills to abolish one of the Creeds, and to cut down the office of the Ordering of Priests. Probably a larger admixture of Brights, Chamberlains, and Bradlaugh's would be necessary before such Bills could pass, but we all know what determined and ceaseless agitation can effect.

Men who are not High Churchmen are beginning to see that Mess. Dale and Enraght are contending for a principle which is as dear to many Evangelicals as it is to Ritualists, and they are beginning to fear that the Church of England must suffer disestablishment and the spoiling of her goods, unless she would become the abject creature of the State. D.

PARISH OF ANNAPOLIS.

(To the Editors of the Church Guardian.)
Sirs,—Will you have the kindness to publish in your paper a few lines in contradiction of the erroneous statement relative to the Parish of Annapolis, contained in a letter signed "Wolfville" under date of Jan. 8th. I think this due to the contributors. The writer of this letter "ventures to assert" that each of the families in the Parish does not contribute one dollar a year to Church purposes. That this statement is not correct, I am prepared to show, by publishing the actual amount contributed for Church purposes for the last two years, and this amount has been raised solely by one congregation, exclusively of the districts of Rosette, Dalhousie and Perott, which form part of the Parish. The sum contributed for the last two years amounts to \$2089.17, of this amount \$790.00 has been raised to build a chancel to the Parish Church, by the people of the Parish exclusively, with the exception of £10 stig., and \$203.12 has been remitted for Home and Foreign Missions, towards which objects collections have also been taken in other parts of the Parish. I cannot think that the publishing of statements misrepresenting Parishes can be for the interest of your paper.

I am yours, sincerely,
JAMES J. RITCHIE, Rector.
Annapolis, Jan. 26th, 1881.

News from the Home Field.

DIOCESE OF FREDERICTON.

We learn that the "Church Extension Association" of London, with their wonted kindness, are sending out some fittings for Trinity Church, Sussex. They have also promised some Communion plates, and other things, for St. Andrew's, Shediac. From their Reports, we find that in 1877 a grant was made to Moncton, of eight pounds worth, including pulpit banners, Bible, Prayer Book, altar linen, etc. In 1878, to the Rev. H. H. Neales, two sets of linen, frontal, surplice and pulpit hangings; to the Bishop of Fredericton, 1 chalice and 1 paten. In 1879, a grant was made to Rethesay. In 1880, a grant was made to Moncton of at least twenty pounds worth, and also to Sussex. They receive gifts of money, and such Church fittings and needlework as are no longer needed for their original purpose. Besides this, there are ladies who devote time and talents to the making of altar cloths, linen and other articles. It is the only Society of the kind in England.

St. John.—Missionary Meeting.—Dr. Botsford presided last night, at the anniversary of the St. John Church Missionary Society. Punctually at 7.30 o'clock he called upon the Rev. W. Armstrong, who opened the meeting with reading the 125th and 126th Psalms, and offering the prayer used by the C. M. S. at its meetings. The chairman then delivered a speech pointing out the reasons why such a meeting should be held, and the interests which all persons should take in missionary work, after which the secretary, T. W. Daniel, Esq., read a very interesting report of the local societies giving an account of the amount collected in behalf of the two great English societies in connection with the Jews and the heathen from friends in St. John also of the general operations of the societies themselves during the past year. The adoption of the report was moved and seconded by the Rev. George Schofield, who advocated the claims of the C. M. S. and the Rev. Canon Brigstocke those of the society for promoting Christianity amongst the Jews. The Rev. R. J. Uniacke then delivered an interesting address on missionary efforts in Japan, and a few closing remarks were offered by the Rev. O. M. Armstrong, ending with the benediction. Three missionary hymns were heartily sung during the meeting, effectively led by Mr. and Mrs. Wilson and some members of the choir who kindly joined with them.—Telegraph.

St. Luke's Portland, has received a present of a clock and bell from J. F. Harris, Esq., of Portland, and R. C. Hawes, Esq., of Liverpool. They will be a great boon to the locality, and are generous gifts to the Church.

DEANERY OF KINGSTON CHORAL UNION. The second annual meeting of this Society was held at Kingston on Wednesday last. By a little after 11 a. m., representatives of nearly all the Parish choirs in the Deanery assembled in the Church, to the number of about sixty-five, and, under the conductorship of Rev. Canon Medley, practised together the music for the afternoon service. The steadiness of the singing, especially in the anthem, showed not only that great care had been taken by the various choirs, but also marked improvement upon last year's performance. The chanting of the Psalms, which is generally the great trial in any union of choirs, was good, the words being particularly distinct. After the practice, the members of the Union were hospitably entertained by the ladies of Kingston. The old Court House, in which ordinarily learning now takes the place of law, served well for a banquet hall, and the long tables bore up a splendid and substantial repast, to which the members of the Choral Union did full justice; having driven through the frosty air from Greenwich, Rethesay, Norton, Springfield and Hampton, and then sung their best for about an hour and a half, they were hungry, and individually and collectively did their best to make some small impression upon the stores of good things provided. At 3 p. m. the Church was full, and the members of the Union Choir were in their places, and very shortly after the clergy present entered; whilst the well known hymn "Onward Christian Soldiers" was sung to Dr. Sullivan's tune, with a dash and vigour that did one's heart good to hear. Prayers were read

by the Rector, the Rev. H. Wainwright. Psalms 136, 137 and 150 were sung, 136 to a beautiful major chant, and 137 to the same chant in the minor, returning to the major for the Gloria. That these changes were taken with ease by choirs trained separately, and only once tried together, must have been a comfort and an encouragement not only to the conductor of the service, but also to all the conductors of choirs present; and the last Psalm, to St. Augustine's chant, reminded at least one Augustinian of old times. The lessons were read by Rev. W. Wilkinson. The Magnificat was not quite so well sung as the Psalms, the reciting note appearing rather a strain for the troubles; but the Nunc Dimittis was fully up to the mark, and was rendered with both smoothness and emphasis. The anthem, "What are those that are arrayed in white robes," by Dr. Stainer, went, upon the whole, better than in the morning; it is a rather difficult trial of time and expression, and seems chosen for practice quite as much as for effect. It opens with a rapid F F passage, but on the 2nd page both time and expression change, and the words "These are they which came out of great tribulation" are sung slowly and softly. The choirs knew the music well enough to watch the conductor closely, and took from him both time and expression, singing all together, and with marked distinctness. After a second quick passage there was a slight difficulty for a bar or two, many of the voices hurrying a little; but the steadiness of the conductor's beat brought all straight at once; and the most effective and beautiful part of the anthem where after a full and swelling passage up to F F the troubles continued alone, singing softly the beautiful words "And God shall wipe away all tears from their eyes" taken up by all the parts, and repeated still more softly till it dies away into silence, was sung both feelingly and well. In the hymn before the sermon, "Crown Him with many Crowns" (Dr. J. Elvey), the expression marks, which are very numerous, were all attended to, and the time was brisk, the too common mistake of singing more slowly because a passage is marked to be sung softly was throughout avoided. The Rev. E. S. W. Pentreath preached from the 5th verse of the 23d chapter of the 1st Book of Chronicles, and spoke of the ancient music of the Church of God from Jewish and early Christian song; he spoke of the revival in our own day of much that is beautiful and edifying in worship; he commended to the large and attentive congregations (some five or six hundred in number) the object for which we were gathered together, and concluded with a word of kindly advice to the choirs. During the collection, (which was for the expenses of the choral union, and amounted to over ten dollars) the hymn "Holy Offerings rich and rare" was sung to Redhead's beautiful tune. It is difficult to avoid a certain jerkiness in triple measures of this sort, but the time was perfect, and the general effect very good. After the benediction, the hymn "Saviour, Blessed Saviour" (Oakley) was sung, and the clergy returned to the Vestry; and before long all had scattered to their own homes, taking with them, it is to be hoped, not only feelings of thankfulness for a most happy day, but also a determination to go on working, each one in his or her own parish and sphere, for the objects aimed at by the Deanery of Kingston Choral Union, namely, "The improvement of choirs, and the encouragement of congregational singing in our Churches." The clergy present were Reverends E. A. Wainford, D. W. Pickcott, D. J. Wetmore, Canon Medley, (conductor K. D. C. U.); H. S. Wainwright; Canon Partridge, (President K. D. C. U.); E. S. W. Pentreath; J. H. Talbot (Secretary K. D. C. U.); W. J. Wilkinson; A. Hadley.

CHOIR UNION OF THE DEANERY OF SHEDIAC.—Through an oversight, no account has appeared of the first Service which was held in Trinity Church, Dorchester, Dec. 29th. The choir of Sackville, Dorchester, St. Andrew's, Shediac and Moncton took part, represented by 35 voices. The various choirs were hospitably entertained to lunch at Rocklyn on their arrival. There were present of the Deanery—Revs. R. Simonds, O. S. Newham, O. F. Wiggins, E. S. W. Pentreath, and Rev. Canon Medley and Partridge, from the Deanery of Kingston. Service began at 7 p. m., the Church being full, the Rector saying

prayers, and the lessons being read by Revs. C. F. Wiggins and E. Pentreath. The programme was processional—"Forward be our Watchword. Psalter—Psalms 147, 150, to gregorian tones; Magnificat and Nunc Dimittis, Wesley in F. Hymns—"Ten thousand times, ten thousand;" "Come unto Me, ye weary." Offertory—"Thou art worthy, O Lord;" "Of the Father's love begotten." Recessional—"Through the night of doubt and sorrow." The answers were chanted. Rev. Canon Medley conducted, and Rev. Canon Partridge preached on "Church Music." The Service gave satisfaction, and the singing was admirable for procession and harmony. The next one will be held in Moncton. The Dorchester people displayed their usual generous hospitality. The offertory amounted to over \$14.00. We may mention that the Executive Committee of the "Shediac Choir Union" are the Revs. E. S. W. Pentreath and O. S. Newham, and E. B. Chandler, Esq.

DIOCESE OF NOVA SCOTIA.

GLACE BAY MISSION.—The Sunday Scholars of this Mission have been enjoying a treat in the form of Xmas Trees. Liberal-hearted ladies in England kindly sent out a box of Xmas presents, the extent of which reminded the Missionary of the Jews' liberality when asked to give for the building of the Tabernacle—"The people brought much more than enough for the work." Articles of clothing for boys and girls, too many and varied to mention—dolls, toys, books, work bags and boxes, writing cases, needle books, Xmas cards, pictures, texts, and nic-nacs of all kinds in abundance, came forth from the wonderful box. Nothing seemed wanting—candles to light the tree; coloured cord to fasten the gifts with, &c. On the 13th, 14th, and 18th, Xmas trees, laden with presents, and resplendent with lights, gladdened the eyes of children and parents at Cow Bay, Lormay and South Heads. Exclamations of delight, and "oh my" resounded on all sides, when, after a tea, such as only children can do justice to, the trees were lighted up. Besides this, a set of silver Communion vessels and linen for the altar, were also received in answer to an appeal made in the little Magazine the *Net* last winter.

WREYBOUTH.—By mistake, we credited the offertory of this parish on Christmas Day to Foreign Missions, when it was for the W. & O. Fund.

WALTON.—On the evening of the 17th inst., C. Edgar DeWolfe, Esq., again laid the Guild of St. Matthew's under great obligations, by delivering, on behalf of its funds, one of his famous recitations. The learned gentleman recited for two hours without glancing at a book. The selections were from various sources—humorous, pathetic, both in prose and verse, and showed to the fullest degree the great talent of the reciter. Not only was the entertainment a tremendous effort of memory, but the acting showed that Mr. DeWolfe was far removed from the ranks of the amateur. The Guild Room was overflowing; every available place for a seat was occupied, and even then, some had to stand. Music, both instrumental and vocal, was furnished by some of the Guild, and was a farther attraction.

GRANVILLE.—The season of Christmas-tide was spent very joyfully in Granville. The Parish Church was as usual beautifully decorated, a chancel screen trimmed with evergreens being one of the principal features. A Carol Service was held on Christmas Eve, and was largely attended. Holy Communion was celebrated on Christmas morning at 11 o'clock. On the Wednesday after Christmas, a social and Christmas tree was held at the residence of Mr. and Mrs. McCormick, who very kindly offered the use of their house for the purpose. Although it was a stormy evening, over 100 persons sat down to tea, and everything on the Christmas tree was sold by 9 o'clock. On the following day, the Treasurer of the knitting circle had the pleasure of paying off the small debts still remaining upon the new chancel, and we started the New Year with some funds in hand to go towards a chancel carpet. A beautiful chandelier of eight lights, in brass and bronze, has just been put up in the

Church, and is not only useful, but quite an ornament.

BRIDGETOWN.—Royal Reserves.—The company of young folks enlisted under the above title, as helpers in Missionary work, had quite a pleasant reunion at the Rectory, on the evening of the 28th ult. Between forty and fifty of them assembled, by invitation of the Rector of the Parish, and after singing the Doxology, sat down to an excellent tea, which all seemed thoroughly to enjoy. Tea being over, the young folks were requested to take their seats in order to hear the result of the opening of their Missionary boxes. A few words of encouragement were spoken to them by the Rector, who reminded them how great and noble was the work in which they were engaged, not only as regarded the material benefit which their labours contributed to the Missionary cause, but also in the habit of self-denial it taught them, and the blessed privilege it afforded of giving up something for Him who gave up so much for them. The amount collected by each was then announced, which, when added together came to the very respectable sum of \$17.50 for the half year; of this, \$10.08 were collected by the Royal Reserves of Bridgetown, and the remaining \$7.42 of the Royal Reserves of Belle Isle. In agreement with the rule adopted at the formation of the company, the officers for the ensuing year were elected, according to the amount collected by each, the highest being Captain, the next 1st Lieutenant, etc., which resulted in the following appointments for 1881:—Captain, James S. Wilkins; Ensign, Mary Ruffee; 1st Lieutenant, Willie Beckwith; Sergeant, Eva McCormick; 2nd Lieutenant, Martin J. Wilkins; Corporal, Millie Crosskill. Several of the young people, dressed in appropriate costumes, then made their appearance, sung, and acted in a very creditable manner part of H. M. S. Pinafors much to the delight of the remaining portion of the company, as was amply testified by their hearty rounds of applause, then by way of further entertainment, an amusing charade was acted by some of the older members. By this time, the evening was well advanced, when all were once more collected, and sung "God Save the Queen," and with three hearty cheers for the Royal Reserves, departed for home well pleased, and we trust, much encouraged for their work in the future.

LONDONBERRY MINES.—The annual winter treat given on Saturday, the 22nd ult., was the occasion of a "jolly good time" for the pupils of St. Paul's Sunday School. Nearly one hundred boys and girls were present. In the evening of that day the children repeated the concert given on the stormy evening of the 15th. Though the weather was again unfavorable, the audience was quite large. We have scarcely listened to a programme better rendered, or a concert more highly prized by the public. Mr. Rupert Boutilier, the energetic Superintendent of the Sunday School, is certainly deserving of the many congratulations tendered to him. The congregation has been greatly encouraged by the receipt of fifty dollars from Geo. Stephens, Esq., of Montreal, to aid in paying the debt on the new Rectory.

NEW ROSS.—Christ Church.—This Parish, under the spiritual charge of W. M. H. Grosser, Priest, is advancing in Church work, and good and favorable results are attending the faithful efforts of its earnest Incumbent. A few words relating thereto may not prove displeasing to the many well-wishers of our beloved Church. The interior of the edifice is not yet fully completed, but adorned in its Christmas attire the deficiencies were unobserved, and the building presented in every way a very neat and ecclesiastical appearance. Not desirous of entering into lengthy details, suffice to say that the Christmas decorations were tastefully arranged and well befitting the glorious Festival, so recently commemorated. A handsome rood-beam, made of evergreen, the work of the family of Mr. John Pradt, was greatly admired. On Christmas Day and the following Sunday, for the first time in this Mission's history, full Choral Services were held. The choir, under the leadership of their able Precantor, the Priest of the Parish, did good justice to Helmore's Service, which was the music used on these occasions. On the evening of the "Holy Innocents," a particularly enjoy-

able gathering took place, in which the "little folks" took a prominent part. A Christmas tree was the topic of conversation amongst the Sunday School scholars weeks past, and on that evening their fondest hopes were fully realized. Notwithstanding the fact that snow was falling heavily till a late hour in the day, and many of the children lived from 3 to 7 miles distant from the Church, at 6.30 p. m. fully 66, out of the 71 registered scholars had congregated together. Words of encouragement from their Revd. Pastor, and a present for each, delivered in the presence of many of their parents, gladdened many little hearts, and old ones too. In September last the Rev. Richard Wainwright organized Co. K of the 1st Royal Reserves, about 40 in number. At Christmas-tide their little mite chests were opened, and they were found to contain \$13.31. This, with the usual offerings, enables the Priest to send over \$16 to the "B. H. M.," being nearly three times the amount contributed during the preceding year. This Parish is greatly indebted to Mr. George Martell, Divinity Student at King's College, for services kindly and willingly rendered at this busy and highly interesting part of our Christian Year.

LA HAVÉ.—St. Peter's.—Since our last report under this heading, a Bazaar and Fancy Sale has taken place in this Mission, resulting most satisfactorily financially. The gross receipts amounted to \$142.00, and after all expenses were paid the handsome balance of \$111.00 remained, reducing the debt on our Church to something less than \$100.00. The Incumbent acknowledges, with many thanks, the receipt of a donation, a widow's mite, towards a new Altar Cloth.

OUR MONTREAL LETTER.

The annual winter meetings in behalf of our Home Missionary Fund closed last week so far as the city is concerned. The attendance at them was only fair, not above, if equal, to that of last winter. This was in part due doubtless to the difference of the two seasons. This year there being more snow-stormy evenings. The Church of St. James the Apostle, St. George's and the Cathedral combined to make one large meeting at the Queen's Hall. This large and spacious hall was filled to its utmost. The platform had such an array of Bishops, Presbyters and even newly-pledged Deacons, as well as eminent laymen, as betokened a meeting that would be characterized by fervid oratory, impressive and heart-stirring enunciation of facts and an arousing of an enthusiasm for Mother Church as would not only swell the Mission Fund, but greatly increase earnest work within her. But, perhaps, it may be truly said that never did such a large number of Church people come together, and have so little for their pains. Three Bishops were present. His Lordship of Montreal in the chair, the Bishops of Rupert's Land and Algoma as speakers. Each of these laid the wants of their respective fields of labor before the audience. His Lordship of Rupert's Land had travelled expressly to attend this meeting, and was evidently fatigued. The Bishop of Algoma followed. To give the words of one of the audience, the speeches were "dry so far, and lacked fire." The Bishops were followed by a Presbyter of Toronto. Much to the surprise of many when the Chairman called upon the Rev. Mr. Rainsford to address the audience, a young man, supposed by some to be a layman, "got up," to use the words of another, "as for a quadrille party, turned down collar, waiter's tie, plenty of shirt front, dress coat," &c., responded. And great was the surprise of the audience when this "celebrated" speaker drew a M.S.S. from his pocket and read what was, in fact, a sermon, and not a very interesting one either. He said his extempore remarks would follow, so they did, but not to the edification of those who heard or to the increase of the speaker's reputation. One could hardly credit that they were listening to a minister of the Church of England. First he recommended the Bishops to dispense with the Prayer Book in working in the mission field. Probably he dispenses with a good deal of it himself, and so like those that have done an illegal act in marrying their sister-in-law, and are seeking Parliament to make that lawful which is not so, so Mr. R. desires the sanction of the Bishops to the dispensation with forms of prayer, so that he may dispense with them ad

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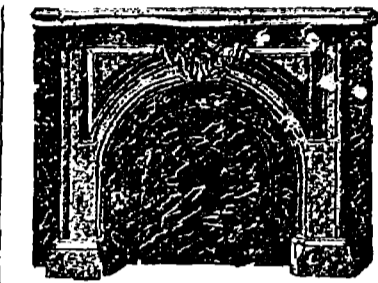
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