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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 42.]

HALIFAX. WEDNESDAY, FEBRUARY 14, 1883. WINNIPEG.

[One Dollar and a Half a Year.

CHURCH AND STATE.

It would be vain to deny that the relations between the Church and the State have become seriously entangled of late and still cause great anxiety. Only time and forbearance can untie the knot, which a headstrong impatience would cut at once. From either extreme point of view, the perplexity vanishes. An Erastian conception the absolute identity of the two, solves all difficulties; but this we repudiate as sapping the very foundations of a Church. If the Church is not a spiritual corporation, a Kingdom of Christ on earth, it is nothing at all. On the other hand, the absolute independence of the two is simplicity itself in theory but in practice it is a mere idle vision. The "*libera chiesa in libero stato*"—the dream of Cavour—sounds well enough as an epigram; but it never has been and never can be realized in fact. So long as Church and State occupy the same ground interest the same men, influence the same consciences, contact and conflict are inevitable. The Church was not free in the age of the persecutions under the Roman Emperors. The Church is not free in Italy in our own generation. The English Nonconformists discover from time to time that they too are entangled with the State. The laws courts step in, and decide questions which, though nominally only affecting property, really touch far more important interests. The Anglican Church in South Africa has found recently to her cost that she also is most seriously affected by the interposition of the State.

The more I read history the more difficult I find it to trace definite and immutable principles, which shall under all circumstances regulate the relation between the Church and the State. I am speaking more especially now of the point which at the present moment causes the greatest anxiety—the judicial proceedings affecting the Clergy; but it applies equally to other matters, such as the appointment of her chief officers. Principles, which at one time the Clergy of the Church maintained with as much tenacity as if they were fundamental Articles of the Faith, have long since been abandoned with universal consent. No one would now fight for the immunity of the Clergy from the jurisdiction of the criminal courts of the realm. It is shocking to the moral sense of this age that a clerk convicted of grave crime should only be degraded, where a Layman would be hanged. These lessons of the past we should do well to take to heart, as a caution for the future.

I am especially anxious to obtain a hearing for these lessons of her history, because it seems to me that the most fatal consequences might ensue if the conception of a hard and fast line between the rights of the Church and State were maintained, and the Clergy were to consider themselves exempted from all obligations the moment this line was transgressed. So far as I can see, utter and irreparable confusion would be the result, if this idea were pushed to its logical conclusion. What is to come of our Parochial arrangements? How again would it effect the exercise of Episcopal authority? Were the Clergy of Cornwall justified in withdrawing their allegiance from the Bishop of Exeter to the Bishop of Truro or the Clergy of South Lancashire from the Bishop of Chester to the Bishops of Manchester and of Liverpool? The whole fabric of our Institutions may be imperilled if we yield no Ecclesiastical obedience unless the

claim to this obedience can be traced to a distinctly Ecclesiastical source.

I am driven therefore to the conclusion that viewed from the side of the Church, the relations between Church and State, so far at least as regards existing complications, resolve themselves ultimately into a question of expediency. But while using this term expediency I deprecate its being understood in any low selfish sense, as applying to material interests. I refer solely to the spiritual interests of which the Church is the guardian. The question that she has to ask herself is whether her union with the State enables her to fulfil better her high spiritual functions.—*Bishop of Durham's Charge.*

THE BIBLE AND MODERN CRITICISM.

Canon Tristram, one of the most learned men of the world, says that "Such is the harmony existing between the Old Testament record, and the discoveries of modern travellers and explorers in the Sinaitic Peninsula, in the typography of the country and the places identified, that it is impossible to conclude that they could have been written except by an eye witness." St. Stephen, St. Peter and St. Paul all refer to these ancient records in their masterly addresses, as authentic and veritable history, and base their arguments upon them in proof of the Messiahship of Christ.

And as for prophecy, they seemed to have an idea that it "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." What a pity they had not lived in the nineteenth century and been enlightened by some of our modern critics! And a Greater than they was accustomed constantly to refer to these ancient records, the writings of Moses, in proof of His own claims. "Had ye believed Moses, ye would believe Me; for he wrote of Me." "And beginning at Moses and all the prophets, He expounded (to his disciples) in all the Scriptures the things concerning himself."

Professor Rawlinson, one of the foremost scholars of the age, says that "few things are more remarkable than the complete harmony and accordance which exist between the picture of ancient Egypt and the ancient Egyptians as drawn for us by Moses, and that portraiture of them which is now obtainable from their own contemporary writings and monuments. "When the mythical interpretation of the Old Testament records by the rationalistic scholars of Germany had apparently completed its triumph over the Old Testament and had begun to attack the New Testament, 'the stones were made to cry out.' By God's Providence the series of oriental discoveries commenced. The enigmas of hieroglyphic and cuneiform character were penetrated. The language of ancient Egypt, Babylon and Assyria was recovered. Contemporary literature was dug out of the earth and a light was thereby shed upon ancient history such as it never received before. Then a just comparison was made between the sacred narrative and authentic profane history, and they were found to be in most remarkable accord. The instances of disagreement turned out to be the exact contrary. The main basis of their reasonings was struck from under the feet of the mythical interpreters and their whole system collapsed and the whole system of literal, historical interpretation, always upheld by the Church, was re-established and is now almost unquestioned.

"The Pentateuch has the air and manner of hist-

ory. The Jews have always regarded it in that light, and modern historical and geographical inquiry, whenever they afford an opportunity of testing the accuracy of the narrative, are found to bear witness to its truth. Historical difficulties of any great magnitude in the Pentateuch there are none. Internally the narrative is consistent with itself. Externally it is supported by all that has any claim to be considered sober earnest in the histories of other nations. The Christian world, which has reposed upon it for nearly two thousand years as an authentic record of the earliest ages, is justified by all the results of modern historical research in still continuing its confident trust.—*H. H. M. in Standard of the Cross.*

WHAT THE PRAYER-BOOK SAYS.

The Bishop of Western New York, Dr. Cleveland Coxe, remarks:—"Our clergy, in teaching their flocks, must not go beyond the Prayer Book, unless they wish to do mischief. "What says the Prayer-book?" So I have answered unprofitable inquiries about Fasting Communion, and the answer is, "It says nothing." I answer, "If so, then teach nothing." The Prayer-book says a great deal about self-examination, and something about abstinence and other days, and I should like to see people brought up to this Prayer-book level before they are pushed beyond it. Then, if any one prescribes for himself fasting communion, as an act of personal devotion, let him do so. I praise him for it, and so far as I can, with fitness for other duties, I delight to practise it myself. Just so, as to Prayers for the Dead: what does the Prayer-book say? I have been answered, "Nothing at all"; but this is not strictly so. It is true that Holy Scripture says nothing at all on the subject, which is pretty good evidence that wise pastors commit no sin in preferring to preach on subjects of practical importance, and for which they can find a Scripture text. For myself, I am disposed to think St. Paul does offer a prayer for Onesiphorus as deceased. It is just such as we offer in the Prayer for the Church Militant; but, unfortunately for my impression, St. Chrysostom teaches that Onesiphorus was alive, though absent from his family; so I don't set much store by that text, or preaching on that subject. The Prayer-Book, however, has retained Catholic usage in a very definite form. It is as guarded and discreet as some are rash and reckless of misleading souls in this matter, a matter always greatly liable to abuse. Thus, (1,) the Church puts up the second petition in the Lord's Prayer, which embodies all that is Catholic and necessary in praying "for all Saints," that they may inherit the Kingdom; (2,) in the Prayer for the Church-Militant; and (3,) in the petition for "all the whole Church," we have the same usage. (4,) Finally, in the Burial Office we have the whole idea in one rich and full petition. That's the whole story. In the Articles, the Church condemns the monstrous novelty of "Purgatory;" and as the whole Church condemns prayers for the departed who have died not in full communion, there's an end of it. No prayers have ever been authorized by the Catholic Church, looking to any change of estate in the departed. We pray only that the dead in Christ may be partakers of all God's remaining promises, which they and we alike await together; the resurrection, that is, and the consummation in glory. These facts settled, all speculation is superfluous. How is God going to deal with this class, and that, and another? The answer is, "What is that to thee; follow thou Me."

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

THE Clerical Secretary notifies the clergy who have not yet sent in their subscription lists that unless they reach him this week they will be too late for insertion in the report.

B. H. M.

The Secretary acknowledges the following amounts to date:—

GENERAL PURPOSES.

Lunenburg, \$36.10; St. Luke's, Halifax, 60.70; Liverpool 3.00; St. Clements, 9.00; Mrs. Morris, Torbay, 3.70; Manchester, 4.17; Bridgetown, 59.70; Newport, 31.05; Liverpool Road, 25.00; Chester, 45.00; St. Paul's, Hx., 1.00; do., 5.00; Windsor Forks, 22.10; Amherst, 6.00; R. T., Guysboro, 5.00; Cornwallis, 40.00; Pictou, 15.25; Yarmouth, 109.25; Lunenburg, 169.00; Granville, 54.65; Windsor, 219.40; Bridgewater, 57.24; Sydney, 74.50; Clements, 56.57; Chester, 7.39; Truro, 127.50; Falmouth, 15.00; Cornwallis, 15.50; Liverpool, 302.09; Chester, 0.25; Mahone Bay, 67.13; Sydney, 3.46; Hubbard's Cove, 103.65; Weymouth, 148.00; Petite Riviere, 24.00; Newport, 6.31; New Ross, 44.15; Lunenburg, 31.60; Yarmouth, 175.00; Maitland, 68.00; Beaver Harbor, 70.10; Chester, 51; Amherst, 116.00; Rawdon, 38.15; Annapolis, 111.70; Mahone Bay, 7.73; Lunenburg, 3.00; Bridgewater, 2.50; St. Paul's, Hx., 2.00; Sydney, .50; T. S. Atkinson, 1.00; Tangier, 23.00; St. Luke's, Hx., 5.00; Dartmouth, 76.43; Weymouth, 7.00; Cornwallis, 1.00; River John, 15.00; Bishop's Chapel, Hx., 235.00; do., 1.00; Antigonish, 33.75; Digby, 76.52; St. Luke's, Hx., 118.00; Seaford, 38.00; Truro, 9.25; Shellburne, 126.09; Weymouth, 45.00; Sackville, 40.00; St. Luke's, Hx., 966.53; Bridgewater, 6.00; Arichat, 16.00; Maitland, 17.80; Londonderry, 29.65; River John, 15.77; Chester, .10; Port Medway, 36.67; Digby, 1.52; St. Mark's, Halifax, (N. W. Arm) 10.23.

WIDOWS' AND ORPHANS' FUND.

Falmouth, \$2.00; St. Luke's, Hx., 81.06; Newport, 3.54; Annapolis, 12.00; Bishop's Chapel, Hx., 32.18; Digby, 12.03; Albion Mines, 13.50; Windsor Forks, 4.00; Chester, 1.45; St. Luke's, Hx., 84.34; Londonderry Mines, 3.50; Granville, 5.15; Windsor, 40.33; Sydney, 7.94; Truro, 4.98; Mahone Bay, 9.00; Hubbard's Cove, 2.00; New Ross, 5.20; Rawdon, 3.61; Annapolis, 10.00; Dartmouth, 55.27; Horton, 5.00; Antigonish, 8.00.

SUPERANNUATION FUND.

St. Paul's, Hx., \$73.36; Cornwallis, 3.50; Londonderry Mines, 3.50; Windsor, 23.43; Liverpool, 6.15; Hubbard's Cove, 2.00; New Ross, 2.31; Rawdon, 4.58; Horton, 3.50.

ENDOWMENT PARISHES.

Granville, \$6.00.

JOHN D. H. BROWNE, Secretary.

B. F. M.

The Secretary acknowledges the following amounts to date:—

Londonderry Mines, 2.00; Lunenburg R. Deanery, 21.07; Falmouth, 3.00; Annapolis Rural Deanery, 7.87; Chester, .25; Windsor, 10.00; New Ross, 1.30; Annapolis, 1.50.

ALGOMA BISHOPRIC FUND.

Mrs. (Col.) Stewart, 6.00; Liverpool, 15.00; D. E. F., 20.00; Another D. E. F., 20.00; Amherst, 10.00; Granville, 9.05; Maitland, 9.50; T. A. Brown, Esq., 5.00; Truro, 14.97; St. Luke's, Hx., 11.03; Bridgewater, 13.00; Yarmouth, 35.10; Pictou, 12.25; Windsor, 8.00; Sydney, 4.50; Hubbard's Cove, 8.68; Amherst, 18.00; Arichat, 4.87.

S. P. C.

Weymouth, \$7.50.

DIOCESE OF ALGOMA (GENERAL.)

St. Luke's, Hx., 7.57; Walton, 3.41; Chester, 4.00.

SAULT STE. MARIE MISSION.

Yarmouth, \$21.53; do, 27.71.

BISHOP FAUQUIER MEMORIAL CHAPEL.

J. S., \$5.00; In Memoriam, 5.00.

SHINGWAUK HOME.

Digby, \$5.00; Windsor, 19.00.

STEAM YACHT FUND.

T. A. Brown, Esq., \$25.00; J. G. E., 5.00; Newport, 9.19; R., Guysboro, 5.00.

DIOCESE MOOSENEE.

St. Luke's, Halifax, \$6.00.

DIOCESE RUPERT'S LAND.

St. Luke's, Halifax, \$6.20.

JOHN D. H. BROWNE, Secretary.

DIOCESE OF QUEBEC.

From our own Correspondent.

MELBOURNE—A few years ago the clergy, eight in number, of this part of the Diocese, some thirty-five miles in extent, organized themselves into a

Sub Deanery, and since then, with marked regularity, have met together once a month at each other's homes for devotions, study and mutual help; spending together (if possible under the one roof) two nights and a day. The order of proceedings on such occasions is as follows:—On the first evening a public service in the Parish Church, followed, at the Rectory, by some profitable discussion. On the following day an early celebration of the Holy Eucharist, followed, after breakfast, by an hour's devotional meditation on some previously chosen passage, led by each in turn; this by a critical study of a portion of the Greek Testament, and this again in due time by a selection from the Old. Whenever possible this is supplemented by a paper from each in turn, afterwards open to criticism; and also by a synopsis of some new book. It were needless to say that such meetings, carried on as ours are in the spirit of mutual forbearance and brotherly love, are at once delightful and profitable, serving to help and cheer us in our work, and at the same time to stimulate in us the very important duty of devotional and critical study. This month fell to our lot. As usual, every man was in his place—for we allow nothing that can possibly be avoided to interfere with this duty—and a very happy meeting we had. In this respect, may we not humbly say that our example might be followed by our brother clergy in other districts with pleasure and profit to themselves.

THE annual Sunday School Festival in connection with St. Ann's Church has recently been held. Some two hundred children, after partaking of a feast of good things, were entertained with music and a magic lantern, and subsequently received from a well filled tree gifts according to their merit. Not the least interesting part of the programme was the presentation, by the Churchwardens in the name of the congregation, of a handsome purse containing \$80.50 as a Christmas offering and token of good-will to Mr. Balfour, their Rector. Acceptable, for their own intrinsic worth, as such offerings must necessarily be to a Canadian Missionary, they are ever much more highly to be appreciated and prized for the kind thought and good-will that prompted the giving.

INVERNESS.—The Rev. Isaac Thompson, our Diocesan Missioner, completed a ten days' mission in the Church of the Ascension, South Inverness. From the first the attendance was large, the Church being indeed crowded every night, the numbers running from 250 to 300. The people were evidently deeply interested and impressed with the heart-stirring addresses of the Missioner, and there can be no doubt that the result must be for good. The only danger, and it is a serious one, is if the strong feelings aroused are suffered to die out without producing the definite result in each case of a new and religious life. The responsibility lying upon the clergy to follow up the Missioner's work by earnest and ceaseless personal effort is very great. Of course, where the ceaseless religious appeals of ten continuous days drop down at once to the old round of one service in seven days—or it may be in fourteen days—the result can only be disastrous. In the case of this mission, more frequent services and other religious efforts are easy, inasmuch as Lent follows so immediately upon the close of the mission. A confirmation class, too, follows each mission as a matter of course, and no doubt in most cases a class of preparation for the Holy Communion. The prayers of the Church are earnestly asked for a blessing upon these special efforts to bring more home to men's hearts their own responsibility and Christ's salvation. Mr. Thompson's next mission, now in progress, is in Upper Ireland in this district, and the prayers of your readers are requested in its behalf.

THE annual meeting of the Church Society was held on the 7th inst., the Lord Bishop of Quebec in the chair.

The reports of the Central Board, Diocesan Board, and Clergy Trust Fund were presented, adopted and ordered to be printed. A report from the district of St. Francis was submitted and ordered to be printed, as also the accounts of the

Clergy Trust Fund, Local Endowment Funds, the Bishopric Endowment Fund, the Church Society, and the Diocesan Board.

The report of the Central Board shows the total receipts of the Society for 1882 to have been \$7,255.57, an increase of \$866.85 over the preceding year. Reference is made to the pensioning during the year of Rev. Messrs. Ker and W. King, and to the death of the late Mr. Weston Hunt, one of the Society's Vice-Presidents, a life member, and at one time Treasurer of the Society.

The report of the Diocesan Board refers to the valuable services of Mr. W. G. Petry, ex-Treasurer of the various funds of the board, and also to the decease of the late Rev. A. J. Woolryche.

The report of the St. Francis District Association testifies to the satisfactory progress made by the church in that portion of the Diocese.

A number of amendments to by-laws were adopted.

The following gentlemen were elected members of the corporation:—Messrs. Geo. Lampson, C. G. Davies, R. S. Tozer, E. B. Spaulding, M. F. Brown and Sydney Forrest.

Mr. S. J. Shaw was elected a life member.

The Vice-Presidents were re-elected.

The following gentlemen were elected to serve on the Central Board:—Mr. Judge, Dr. Montizumbert, Dr. Marsden, Messrs. Carter, J. H. Richardson, R. Campbell, H. M. Price, E. Pope, W. H. Tapp, W. G. Petry, Sydney Forrest, Geo. Lampson, J. J. Foote, with the Auditors, viz: Messrs. R. Turner, E. J. Hale, G. B. S. Young and Stuart H. Dunn.

The Clergy Trust Committee was re-elected.

DIOCESE OF ONTARIO.

(From our own correspondents.)

OTTAWA, like other capitals, is full of life and briskness, on the assembling of Parliament. Apropos of the present session, from all I gather, there will be very little business of importance to transact, but as Lent is concurrent with the early days of the new Parliament, there will be less scope for amusements, and consequently more time for business, and it is expected the session will be of somewhat shorter duration than is usually the case, although towards the close of the session, and when Easter has arrived, there will be more opportunity for "social amenities," and public business may subsequently be the loser. The Princess Louise will, it is expected, return to Ottawa in April.

At Christ Church, Ottawa, on Sunday the 4th instant, after Evening Prayer instead of a sermon, the Rev. S. Daw, Missionary at Beachburg, by permission of the Bishop, gave a graphic and interesting description of his mission, to which he was appointed in August last. Though he has been there such a short time, he has already opened six stations, and has travelled several hundred miles in the performance of his duties. On reaching his first station, Beachburg; he spent several days visiting. He met with very little success and felt greatly discouraged, wondering much, how the Bishop could send him there, saying to himself, he could well understand how Elijah felt under a juniper tree, and wished to die. He however, put up written posters announcing a service for the following Sunday in the Town Hall, when, much to his delight, he found a congregation of about two hundred present. They all seemed glad to see him, but he found it hard to convince them that the Bishop intended him to remain, as they said the Clergy of the Church of England were there to-day and gone to-morrow. He afterwards held a meeting to arrange for a concert, which was a decided success and realized the large sum of \$106. A church was started at once, towards the erection of which \$600 have been subscribed. At Cobden, the next station,—an important centre of grain—he was not so successful, only ten persons being present at the first service, now there is from one hundred to one hundred and fifty of a congregation. It is intended to build a church here also, for which much help is needed. He had baptized thirty persons, only two of whom were under one year old. Other denominations had already erected ten places of worship, while he (Mr. Daw)

had to travel over the same ground, and had as many people as all the rest put together. He had many misgivings about calling upon the Churchmen of Ottawa for aid, but felt they all knew that one of their privileges was giving. Bible teaching shows it.

THE Bishop intends, (D.V.) holding a confirmation at Christ Church, Ottawa, in the spring. Classes will meet, *ad interim*, every Saturday for girls at 3 p. m., and for boys at 8 p. m.

PERSONAL NOTES.—Dr. Lauder, Archdeacon of Ottawa, has returned from a tour on the Continent of Europe, and is now in London, England. He is expected to arrive in Ottawa before Easter.

DR. JONES, Archdeacon of Kingston, met with an accident on Wednesday, being thrown from his cutter while turning a corner on his way to celebrate a marriage at the Church of St. Mary Magdalene, Napanee. He was pretty well shaken, but the high contracting parties were united all the same.

THE Rev. S. Daw, Missionary at Beachburg, and the Rev. A. W. Mackay, Missionary at Rockingham, are at Ottawa, soliciting subscriptions on behalf of their respective Missions.

THE Rev. B. B. Smith, M. A., Assistant Minister of Christ Church, Ottawa, has been offered the Rectorship of Sherbrooke, by the Bishop of Quebec. Mr. Smith has not yet accepted, but if he should, I am sure he will be regretted by the congregation of Christ Church.

By a letter lately received from England, I learn that the Rev. H. B. Patton, late Incumbent of the Mission of Gloucester, and at present doing temporary duty at Dunster, Somersetshire, England, hopes to return to Canada next summer.

MISSION OF GLOUCESTER.—It is understood that the Bishop will not fill the vacancy in the Mission of Gloucester at present. His Lordship is, it is said, waiting the arrival of some graduates of Saint Augustine Missionary College, England.

XMAS OFFERINGS TO THE BISHOP.—Presentation of a beautiful Persian lamb coat, accompanied by a short but pithy address to His Lordship the Bishop of the Diocese of Ontario.

To the Right Reverend J. Travers Lewis, D. D., L. L. D., Lord Bishop of Ontario.

RIGHT REVEREND FATHER,—A number of the Clergy of your Diocese respectfully ask your Lordship to accept this Persian lamb coat as a small token of their friendship and good will at this Holy Season, and trust that your Lordship may long be spared to preside over them. Very Rev. James Lyster, L. L. D.; Venbl. Archdeacon Jones, L. L. D.; Revds. Canon Bleasdel, Canon Mulock; Canon White; Revds. H. Wilson, D. D.; F. W. Kirkpatrick; R. Lewis; E. H. M. Baker; G. W. G. Grout; H. Auston; T. Bailey; J. W. Burke; W. B. Carey; J. J. Christie; F. Codd; R. J. Harvey; R. L. M. Houston; A. Jarvis; G. Jemmett; K. L. Jones; S. T. Lenthly; E. Loucks; G. J. Low; S. McMorine; W. D. Mercer; G. Metzler; R. D. Mills; J. A. Morris; J. W. Muckleston; J. H. Nimmo; A. J. O'Loughlin; J. Osborne; M. G. Poole; S. G. Poole; A. C. Nesbitt; T. G. Porter; F. Prime; A. H. Coleman; A. W. Cooke; E. P. Crawford; A. F. Echlin; A. Elliott; C. P. Emery; H. Farrar; R. S. Forneri; J. W. Forsythe; S. Fraser; G. Gardner; T. Garrett; T. Godden; E. A. W. Hannington; R. Harding; C. M. Harris; W. A. Read; J. Spence; F. L. Stephenson; S. Tighe; J. W. Weatherdon; W. Wright; C. V. F. Bliss; S. Daw; C. O'Dell Bayley; T. Stanton; D. V. Gwilym; D. F. Bogert; J. J. Bogert; B. B. Smith; J. Serson.

His Lordship replied as follows:

To the Reverend Rural Dean Nesbitt and the Reverend George J. Low:

MY DEAR BRETHREN,—I thank you most sincerely for the kind present, which on behalf of a number of the Clergy of the Diocese, you have been kind enough to give me lately.

The donors meant the gift of such a valuable Persian lamb coat, as a mark of good will and friendship at the Holy Season of Christmas, and as such I accept it with many thanks, and reciprocating all your good wishes.

Believe me,

Sincerely yours,

J. T. ONTARIO.

Ottawa, January 1st, 1883.

DIocese OF MONTREAL.

[From our own Correspondents.]

MONTREAL.—The Rev. T. E. Cunningham, late of Buckingham, has been appointed to Aylmer.

COTE ST. ANTOINE.—*St. Matthias*.—The Rev. Canon Norman took duty here on Sunday last as the Rector of the church. The church was, both morning and evening, full to overflowing. The Rev. Mr. White assisted in the services. Canon Norman is well known to be the most scholarly divine in the Diocese, and his sermons are always able, interesting and have a bracing tone of Churchmanship about them of which we cannot have any too much in these days, provided that it is that Churchmanship which makes the members feel what it is to be members of Christ, to be in Christ, to be one with Christ and Christ one with them, if so be they are at all walking worthy of the vocation whereunto they have been called. This is true Churchmanship, and this, we know, the new Rector of St. Matthias will in its fulness place before his flock. He has organized Bible-classes—one on Friday for ladies, one on Sunday at 4 p. m. for men and boys. We have no doubt he will bring all his parochial organizing experience to bear, and we shall no doubt see a working, a live and prosperous parish ere long. The Rev. Canon has not had any sole charge before in Canada, as he did not seek it.

THE DIOCESAN MISSION FUND.—Collections in the Diocesan Mission Fund are no longer made by means of collectors soliciting personal subscriptions. The Rev. Canon Carmichael disapproves of the system, and last Sunday week envelopes were distributed in the pews of St. George's Church, with circulars setting forth the objects of the Mission. The experiment was successful. Last year the distribution by personal subscription amounted to about \$1,500, contributed by fifty-five persons. Yesterday the envelopes laid on the plates contained \$2,057.50 in various sums. This is worthy of attention of other congregations. Here are \$500 raised with little trouble over and above last year. Enough to give a grant to a new mission.

THE Rev. Mr. DuVernet, ordained Deacon last Sunday in January, has accepted the temporary post of assistant minister to St. James the Apostle's. The gentleman is a nephew of the Rev. Canon Ellegood. He preached a sermon described as eloquent and attractive in many points. He has a fine voice and one over which he has full control. Influence is being used to have the appointment a permanent one.

WATERLOO.—St. Luke's Church, of which Archdeacon Lindsay is the well-known genial rector, has had some improvements made to it, more especially around the chancel. The platform of the chancel has been extended some 10 feet into the nave, and the choir stalls that somewhat overcrowded the chancel are now removed on to this extension, and the prayer-desk and lectern have been placed in position more in accordance with proper ecclesiastical usage than they had. The sanctuary stands out in consequence clear of anything that would obstruct the view. The improvement is recognized by all. Will the time ever come when this Church shall become the Cathedral of a new diocese, as was once projected. We fear there is not much room for hope. The English population, not even to mention the church portion, is not keeping pace with the French. These latter are increasing everywhere in the township. Your correspondent believes that the time will come, and is not far off, when the political cry of the French Canadian, "Lower Canada for the French," will

find its fulfillment. Everything seems to tend that way. The idea broached by a French paper (strange to say), that the Island of Montreal should be annexed to Ontario, will be an idea worth entertaining and working out.

STEPS are being taken to erect a memorial to the late Rural Dean Robinson, whose untimely death still fills the mind of all who knew him. This memorial is to come from those clergy especially who at any time labored in his Deanery. It is suggested that it take the form of a new altar or lectern for the new church he built in Aylmer, but which is not yet finished. The promoter, however, of this memorial has, unwisely, we think, put five dollars as the lowest sum expected from the clergy appealed to. To our knowledge an appeal for even one dollar made by a brother clergyman to his co-laborers for help towards a parsonage had very few respondents. The clergy are, in the country, chronically poor.

HASTINGS.—The parsonage at Hastings was recently the scene of a very pleasant event. A number of the members of St. James' Church, Aylmer, drove over to Hastings, took possession of the parsonage, and made preparations for an evening's social enjoyment. An abundance of good things were provided, not only for the occasion, but also for the future use of the Incumbent's family. A heartfelt address was presented to the Rev. John McCleary, together with a purse and other useful presents.

DIocese OF TORONTO.

[From our own correspondents.]

THOSE BILLS.—The Bill with reference to the disposal of the St. James' Rectory lands has, as I foresaw, met with determined opposition, and the amendments proposed were so sweeping that the Bill was withdrawn. The Cathedral Bill passed, the only change of importance being replacing the title St. Philip and St. James which was first proposed, by St. ALBAN'S—a decided improvement, there being a St. Philip's Church and a St. James' Church already in the city. The Bishop is to be Dean of the projected Cathedral. The Chapter is to consist of the Archdeacons, Canons and eight lay members, four of whom are to be elected by the clergy and four by the lay members of the Diocesan Synod.

TORONTO—*St. Peter's*.—The Church Women's Association in connection with this Church held their annual concert on the 2nd inst. in the school-house, Blecker street. The following ladies and gentlemen assisted in the programme: Mrs. Bradley, Misses Hillary, Edmonds, Geikie, McCausland, Spanner, Dr. Geikie and Messrs. Thompson, Manly, Darby, Tinning, Fisher and Greaves. The attendance was large and the proceedings very enjoyable.

TRINITY COLLEGE.—The Literary Institute of Trinity College gave their annual *conversazione* in the Convocation Hall of the College on the 1st inst. Not less than six hundred invited guests representing the *elite* of the city attended, and the whole affair was most successful. Among those present were the Bishop, the Chancellor of the College, Hon. G. W. Allan, Provost Bodv and Mrs. Bodv, Professor Jones, Sir W. P. and Lady Howland, Attorney General Mowat, Mr. Justice Osler and Mrs. Osler, Professor Wilson, Mr. and Mrs. Goldwin Smith, Sheriff Jarvis, Dr. Scadding, Lady Parker, Mr. and Mrs. Henderson, and the Revs. McLean Ballard, J. D. Cayley, T. W. Patterson, and many others. The guests were received by the President of the Literary Institute, Mr. Gibson, and the Secretary, Mr. C. Scadding. Refreshments were served during the evening and a concert of vocal and instrumental music in which Miss Nellie Hillary, Miss Munro and Messrs J. H. Thomson, Schuch, Phillips, Hirschfelder, Nicholson and Bayley took part, added to the enjoyment of all present. After the concert dancing took place, and was indulged in with zest until a somewhat late hour.

TORONTO—Holy Trinity.—It is currently reported that the Curate of this Church, the Rev. W. Farncomb, formerly of Vespra, will shortly retire from the position. Mr. Farncomb was appointed only last Easter, but like many another clergyman he doubtless finds the salary promised to him as Curate is quite insufficient to meet current expenses in these costly days.

NORWAY—St. John's Church.—A most successful concert took place in aid of the funds of this Church on a recent week evening. The Rev. C. Rutan, Incumbent, occupied the chair on the occasion. The programme was long and interesting and a considerable sum was added to the building fund by the efforts of the performers and their friends.

PORT HOPE—St. Mark's Church.—The annual tea and entertainment was held on the 25th ult. and was certainly well patronized. The readings by Miss Vickers and Mr. Holland, the songs by Miss Warner and Mr. H. A. Ward, and the instrumental pieces by Miss Roddick and others, were all enjoyed and enthusiastically applauded.

NEW CHANCELLOR.—Mr. S. B. Harman, B.C.L., formerly Chancellor of the Diocese, has resigned the position. The Bishop has appointed the Hon. E. Blake, Q. C., to the vacant post—an appointment which will no doubt be eminently satisfactory to the laity generally.

BOBCAYGEON.—It is commonly reported that the mission vacant by the death of the Rev. H. C. Avant is likely to be offered to the Rev. W. C. Allen, son of the Rural Dean Allen, of Millbrook. Mr. Allen was ordained in 1875, and subsequently accepted a curacy in Peterborough. He was afterwards one of the Masters at Trinity College School, Port Hope, which position he resigned in July, 1881. Shortly after his resignation, he made an extended tour in Great Britain, the Continent, and Palestine, and some time last year was appointed Curate at Shenley, a village near London, England. Mr. Allen will be gladly received back to the Diocese, which has need of just such moderate and earnest men, and Bobcaygeon will be fortunate in securing his services.

PERSONAL.—The Rev. V. Clementi, formerly Incumbent of Lakeland, but for a long time without any special charge in the Diocese, was a short time ago offered the Rectory (nominally) of Lindsay, while the duty was to be taken by a young curate, Mr. Weston Jones, a former student of the P. E. D. School. For a few months Mr. Clementi occasionally visited Lindsay, but recently he has been obliged to cease taking active duty anywhere. Suffering from a very terrible affliction, being almost blind, Mr. Clementi has secured the warm sympathy of those who knew him. He has been most active and self-denying in his labours, particularly in recent years, and no brother clergyman in want of his services ever appealed to him in vain. We hope he may shortly be restored to perfect health.

DIocese OF MONTREAL.

[From our own Correspondents.]

BOLTON CENTRE.—The Church members of this portion of the Diocese have lately presented their respected and beloved Incumbent with a purse containing over \$60. The Rev. gentleman was taken by surprise, yet was not at a loss to express fully and freely his appreciation of their kind gift, which, added to others of like nature given at other times, served to bind faster the links that attached him to Bolton Centre. His friends in other Parishes are glad to see and hear this; provided that in this case, as in some other like cases, as a correspondent to a local paper has observed, this is a donation pure and simple, and not making up a portion of his stipend due to him in any case. But from what we have heard this is a donation, a gift pure and simple; and, moreover, a reference to last Synod Report shows that this Parish has of late paid up and a little beyond what was expected as the minimum. This cannot be said of many

other Parishes. But Priest Clayton deserves it all. Not a harder working clergyman can be found in the Diocese. Every Sunday he travels his score miles, and conducts services at four different places. The ladies of this Parish have furnished the altar of their house of prayer with vessels for the more fit celebration of the Holy Communion. We are sorry to say that notwithstanding the facility with which an appropriate chalice and paten can now be obtained, these are of the Presbyterian type.

THE "anniversary meetings," as they are called, of the various societies, in which the sects and some of the clergy of the Church are willing to unite in carrying on Sunday school, tract distribution, Bible circulating work, have just closed, and it has been admitted that the attendance on them has lessened considerably, and the enthusiasm with which they were preached, talked and reported about by self-styled Evangelical Christians has surprisingly abated. The reasons given for this lessened interest this year are built upon the counter attractions of the great and novel winter carnival going on at the same time in the city. Doubtless this had its effect; but one remembers that the decreasing interest was observable some few years ago. The true reason is to be searched for elsewhere than in mere local causes.

ST. JOHNS, E. T.—The Rev. Mr. Renaud, the Rector, lately gave a sermon on the Bible, having in view the refutation of certain statements made concerning it by the Rev. Mr. Newton, a clergyman of New York. The lecture was instructive and interesting, but we wonder how many of his hearers had ever heard of Mr. Newton, still less of what he had said.

THE "Coffee House," established under the philanthropic efforts of the Rector of Christ Church Cathedral, and his Band of Hope, is so far a success. In one day, during the carnival, over 500 persons patronized its tables.

Province of Rupert's Land.

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

DIocese OF RUPERT'S LAND.

THE number of clergymen in the Diocese has doubled in the past three years. As there has never been an accurate list published, it may be of interest to know who are in the Diocese. We therefore subjoin the following list, corrected up to February, showing that there are 41 Clergy. In 1879 there were 22.

BISHOP.

The Most Rev Robert Machray, D.D., L.L.D. Consecrated 1865. Metropolitan, 1875.

DEAN.

The Very Rev. John Gridale, B.D., 1882.

ARCHDEACONS.

Ven. Abraham Cowley, D.D., Archdeacon of Cumberland.
Ven. W. C. Pinkham, B.D., Archdeacon of Manitoba, 1882.

PRIESTS.

1. G. Aitkens, m., Turtle Mountain.
2. J. Boydell, r., Brandon, R. Dean.
3. W. A. Burman, Indian Missionary, Griswold.
4. C. J. Brenton, m., Emerson.
5. P. Bruce, m., Fort Alexander.
6. P. Badger, m., Grand Rapids, Keewatin.
7. G. Bruce, m., Fairford.
8. G. Cook, Indian Missionary, Touchwood Hills, Assiniboia.
9. T. Cook, m., Westbourne.
10. A. Cowley, r., St. James, Winnipeg.
11. A. L. Fortin, m., Portage la Prairie, R. D.
12. O. Fortin, r., Holy Trinity, Winnipeg.
13. F. W. Greene, m., Stonewall.
14. J. N. Jones, m., Mountain City.
15. Mark Jukes, m., Minnedosa.
16. R. Hicks, curate Winnipeg.
17. J. Irvine, Indian Missionary, Lac Seul.
18. H. T. Leslie, City Missionary among the Immigrants, Winnipeg.
19. N. C. Morton, m., Mapleton.
20. S. Matheson (Canon) St. John's College.
21. J. J. Morton, m., Birtle.
22. S. Miles, m., High Bluff.
23. B. McKenzie, m., Dynever.
24. Alfred Osborne, m., Regina, Assiniboia.
25. J. D. O'Meara (Canon) St. John's College.
26. A. L. Parker, St. John's College.
27. E. S. W. Pentreath, r., Christ Church, Winnipeg.
28. S. Pritchard, St. John's Cathedral.
29. A. G. Pinkham, r., Headingly.
30. R. Phar, Indian Missionary, Fort Francis.
31. J. Reader, m., Devon, Keewatin.
32. — Roundthwarte, m., Roundthwarte.
33. W. M. Ross, m., Bussell.
34. J. P. Sargent, m., Rapid City.
35. A. Stunden, m., Morris.

36. B. Spence, m., Islington, Keewatin.

37. T. N. Wilson, m., Nelson, R. D.

38. R. Young, m., St. Andrew's, Lisgar, R. D.

Total, including the Bishop, Dean and Archdeacon, 42.

CHURCH OF ENGLAND IN RUPERT'S LAND. BY THE VENERABLE ARCHDEACON PINKHAM, B.D.

Chapter IV.—(Continued.)

Around were their humble dwellings, with the commencement of their farms; cattle were grazing in the meadows; the modest parsonage, with its garden, and the simple but decent church, with the schoolhouse as its appendage, forming the leading objects in the picture, and carrying on the face of them the promise of blessing. We were well repaid for all the toils and exposure of the night previous. My chaplain naturally felt as I did, and my servant, an Englishman, to whom everything on the journey was new, told me afterwards that he could hardly restrain his tears. Nor was it a worthless testimony that was rendered by one of our old voyageurs, a French Roman Catholic; when addressing my servant, he said, "There are your Christian Indians; it would be well if [all] the whites were as good as they are." We were greeted by Mr. Smithurst at the water's edge; and having refreshed ourselves under his roof, we proceeded to church. There were, perhaps, two hundred and fifty present, all Indians, and nothing can be more reverential and solemn than the demeanour and bearing of these people in public worship. Their costume has a hybrid kind of character, partly European, and partly Indian. The women, for the most part, still wear the blanket, or else a piece of dark cloth thrown over the head, with the hair parted smooth y on the forehead. All wear moccasins, as do the missionaries and almost all Europeans in the colony. The morning service is in English, but the lessons are rendered into the Indian tongue by Mr. Thomas Cook, the school teacher, who also rendered my sermon sentence by sentence. The evening service is in the Indian language, which Mr. Smithurst has mastered to a considerable degree, but the lessons are read as in the morning. About two-thirds of the congregation are said to understand a simple address in English; and, as far as this settlement is concerned, the time, I conceive, is fast approaching when no other language will be required. But let it be hoped that instruction will be carried far and wide to men of other tongues. I visited the Sunday school, and found a large attendance. Mr. Smithurst made the more advanced read to me in the Bible, and then examined them in the Catechism and Thirty-nine Articles. The amount of their knowledge was greater than I could have expected; and from all that I could gather the Crees appear to be a thinking and intelligent tribe. After the evening service the church was shut up by an old Indian, acting as a sort of sexton, who had formerly been a noted sorcerer or medicine man. The day altogether was one of extraordinary interest; and if the scenes which it presented could have been witnessed by friends of the Society at home, they would have needed no further appeal to ensure their liberal support." The Bishop spent eighteen days in the Red River settlement. In these, which included three Sundays, he ordained Rev. A. Cowley, priest, and Mr. John Macallum, M.A., who was at this time in charge of the school at St. John's, deacon and priest, after examining the candidates; confirmed eight hundred and forty-six persons, preached thirteen sermons, delivered five lectures to the candidates for confirmation in the different congregations, addressed the Sunday school children, visited all the principal inhabitants, and reached Lachine on his return, on 14th August. The expense of the journey was borne by the Church Missionary Society, and Sir George Simpson, the Governor, rendered all the assistance in his power. On his return the Bishop wrote fully to the Society, closing his letter with a strong and earnest appeal for the immediate establishment of a Bishopric in Rupert's Land, and His Lordship continued to use every exertion in his power for this object till the establishment of the Bishopric in 1849. In the meantime he did what he could for the spiritual oversight of the Church, by corresponding with the clergy and encouraging them to report their progress and their difficulties to him, and by giving them advice, and he used to say that but for certain considerations he would willingly resign the see of Montreal for the charge of Rupert's Land. In August of 1844 the Rev. J. Hunter (afterwards the first archdeacon of Cumberland) and Mrs. Hunter arrived from England, and took up the work at the Pas, commonly known as Devon. Two years afterwards Mr. James Settee (now a clergyman in the diocese of Saskatchewan) was sent by Mr. Hunter as a catechist to begin a mission at Lac la Rouge, a lake named by the French voyageurs because of the number of willows and trees about its shores peeled and gnawed by beavers. When Mr. Hunter visited this mission in 1847 he baptised forty adults and fifty-nine children, and found a school established in which thirty boys and twenty-three girls were receiving instruction.

After a few years the mission at Lac la Rouge was removed to English River, where the station called Stanley is now located.

In October, 1846, the Rev. R. James and his wife arrived from England and settled down at St. Andrew's, where, through the exertions of Mr. Cochran, the walls of the present substantial church had already been erected.

Mr. Cochran, whose health had suffered from his excessive labors, now left the settlement for a few months and went with his family to Toronto, making the journey in a canoe, but returned again the next year at the urgent request of Chief Factor Finlayson, to undertake the chaplaincy of the upper church and settlement, and of the troops just brought in.

Paragraphic.

The diocese of Illinois has, according to its journal, increased its communicants by 1,100 during the last year.

A committee has been formed at Redruth in furtherance of the scheme for building the great transept at Truro as a testimonial to the Archbishop-designate.

A singular and pleasing incident in mission work is just chronicled. A congregation at Nagasaki, Japan, have sent \$15 towards a building fund of a church in London, England, with which the Missionary in Japan is associated.

It is stated that the Bishop of Truro (Dr. Benson) will be "confirmed" into the Archbishopric of Canterbury by a "Commission of Bishops," before the Vicar-General and the Registrar of the Province, at Bow Church, in Cheapside, on Saturday, March 3.

Bishop Jenner, late of Dunedin, New Zealand, and actually Vicar of Preston in Kent, has accepted the provisional oversight of M. Hyacinthe Loyson's movement. The Bishop has already frequently taken part in the services of the 'Gallican Church,' being a perfect French scholar.

It appears from the public papers that Mr. Moody has denounced the fatalistic dogmas of Calvin. We, who are old enough, remember when the seven points formed the very fundamentals of what was called the Gospel, both in England and Ireland, and now *sic transit!* none is so mean to do it reverence.

The editor of the *Catholic Presbyterian* magazine is daring to discuss the question of "Progress in Theology." The first article on the subject in the January number is by Dr. Tulloch, whose deliverance will certainly startle some of its readers, but, it may be hoped, be of service to all, by making them see things as they really are.

Dr. Begg, speaking in the Edinburgh Free Presbytery, said that Scotch people on going south attached themselves to the Episcopalian Church, and they came to dislike the Presbyterian sermons. He knew a young man who, when he went to London, could not find a place in which he could properly worship, and therefore he returned to Edinburgh.

Dr. Charles Wordsworth, Bishop of St. Andrew's, writes the following lines in the *Guardian* on Bishop Benson's elevation to the Primacy:—

"As Abram's name to Abraham,
In earnest of undying fame,
Was changed by voice from heaven
So raised to the Primatial Throne,
May Benson, turned to *Benison*,
Proclaim henceforth in richest boon,
Blessing received and given."

The S.P.C.K. has granted £500 towards the College at Ambatorana, near the capital, of which the Rev. F. A. Gregory, a son of Canon Gregory of St. Paul's, is warden. At the present moment 16 native men and 18 native boys are being educated therein, but Mr. Gregory hopes to increase the number to 50 men and 150 boys; from out of these it is intended to raise up both schoolmasters and clergy.

The Queen has approved of the nomination of the Rev. George Howard Wilkinson, vicar of St. Peter's, Eaton-square, as successor to Bishop Benson in the See of Truro. He was educated at Oriel College, Oxford, and took a Second Class in Classics in 1855. Mr. Wilkinson was chaplain to Bishop Benson, who, it is said, desired to have him for a successor. His successful work at St. Peter's is well known in and out of London.

The usual Epiphany appeal of the Domestic and Foreign Missionary Society of the Church in the United States is published. It appears that the number of 'domestic' missionaries it supports is 417, at the yearly cost of \$185,350. The 'Foreign' work embraces Greece, Africa, China, Japan, Hayti, Mexico; the number of missionary stations being 144; and all the labourers 352, of whom five are Bishops. A special feature in China and Japan is the Medical Mission—at Shanghai, Wuchang, and Osaka; 'upwards of 21,500 patients have been treated in the hospitals during the year.' The 'Foreign' outlay is about \$175,000 per annum.

Last year, in the metropolis, where there are the most complete facilities for contracting marriage outside the pale of the Church 28,727, or 84.3 per cent. of the whole number (34,144), were solemnised by the clergy. Of the remaining 5,417, 2,499, or 7.3 per cent. took place at the registrars' offices; 1,247, or 3.6 per cent. a Roman Catholic chapel; and 1,229, or 3.8 per cent. at other Dissenting places of worship. There were also 337 Jewish and Quaker weddings. Of the Church marriages 34 were by special licence, 2,980 by the ordinary licence, 25,673 by banns, and 18 on production of the Superintendent Registrar's certificate. In 21 cases the particulars are not stated.

A letter having appeared in the *Western Morning News* suggesting that the Bishop of Liverpool had rejected candidates for ordination on account of their Low Church views, the Rev. C. H. Waller, senior examining chaplain to the Bishop of Liverpool, has written a reply, in the course of which he says: "This suggestion is wholly and utterly unfounded. No candidate for holy orders at Liverpool has ever been rejected after examination on account of any opinions—High, Low, or Broad—which he may have expressed. Those who have been rejected have totally failed in their examination, either from gross ignorance of Scripture or from general incompetence, or from both of these defects combined."

CLERICAL OBITUARY.

The *National Church* gives the following as the clerical obituary of the past year:—

Archbishop Tait, Canterbury.

Bishops.—Ollivant, Llandaff, Barclay, Jerusalem; Barker, Sydney; Merriman, Grahamstown; Steere, Central Africa.

Deans.—Wellesley, Windsor; Close, late of Carlisle.

Archdeacons.—Ady, Colchester; Boutflower, Carlisle; Hey, Cleveland; Prest, Durham; Randall, late of Berks; Dealtry, late of Madras; Hunter, late of Rupert's Land; Whitaker, late of York Toronto.

Canons.—Gibson, Manchester; Hawkins, Rochester; Hugh Pearson, Windsor; Parrington, Chichester; Reeve, Bristol; Robertson, Canterbury; Stove, Canterbury.

Hon. Canons and Prebendaries.—Berkeley Addison, Durham; C. Bowen, Chester; Joshua Brooks, Lincoln; H. Dean, Salisbury; J. R. Arrington, Worcester; Michael Gibbs, St. Paul's; H. T. Huh, Hereford; G. Martin, Truro; H. McLaughlin, Hereford; R. D. B. Rawnsley, Lincoln; W. H. Ridley, Oxford; Hugh Robinson, York; E. J. Rose, Winchester; T. Tylecote, Ely; W. H. Walsh, Lichfield; C. Walsham, York; David Williams, St. Asaph.

Professors.—J. Challis, Plumian of Astronomy; T. Jarrett, Regius of Hebrew, Cambridge; E. B. Pusey, Regius of Hebrew, Oxford.

Rectors.—L. S. Bernays, Walter Blunt, W. K. Borton, James Boys, Harvey Brooks, Sir E. H. V. Colt, Dr. Forbes, N. Germon, J. W. Gleadall, chaplain at the Founding Hospital; H. A. Greaves, W. H. Harrison, Francis Hessay, Pascoe G. Hill, Dr. Huckin, Sir E. R. Jodrell, J. H. Jowitt, Dr. Massingham, Dr. Nolan, F. E. Paget, rector of Elford; W. Palin, Horace R. Pechell, Dr. Peile, J. Perowne, H. B. Power, J. V. Povah, Dr. Redhead, Sir H. Bouchier Wrey.

EASTERN CUSTOMS AND BIBLE TEXTS.

No. III.—CONTINUED.

It was doubtless Christ's hatred of shams and unreality which caused Him to act thus, and not any grudging of the expense of decency at funerals, out of real respect for the dead; for of this He seems to have expressly approved (St. Matt. xxvi. 12) and even provided for the perpetual recital of the act. Perhaps the least offensive of the signs of this hired grief were the words in which were set forth the kindness of disposition and good qualities of the deceased boy (Acts ix. 39); but even this is liable to great abuse. Just as the

heat of the day was over, preparations were made to carry out the body. At the season of the year of which we are writing, the funeral almost always follows within 24 hours after death; and, in fact, there are two instances of immediate interment. Acts v. 6 and 10. There was no coffin, but the swathed body was simply placed upon a bier, and thus carried out (St. Luke vii. 14)—where, however, it must be admitted that the marginal reading in the A. V. is "*coffin*." Yet coffins are rarely used in Palestine. In Egypt they were certainly known, and Joseph's body was thus kept, but plainly for a purpose, as it is possible that for years his body remained uninterred. Gen. i. 25, 26; Exod. xiii. 19, and Josh. xxiv. 32. At first it seemed to us, with our Western ideas, that the lack of a coffin was a great want, and we almost instinctively shrank from the thought; but upon consideration it did not seem so repulsive: Some of you may have read that touching story in one of the early chapters of the Koran. How, after finding Abel's body, Adam bore it about with him in his amazed grief, not knowing what to do with his terrible burden. By and by God, in His mercy, sent a raven alternately flying and perching a short distance before him, and it too, poor, dumb creature had its load and its grief, for it uttered again and again a plaintive sound, and carried in its beak one of its own dead young. As Adam gazed earnestly at the creature it flew but a short distance before him, and putting down the little dead bird, it scratched with its claws a hole in the sand, and there deposited its load; then covering it again it flew away, seemingly much relieved. The stricken human parent, though with a new pang that the intimation was now given in this way, when formerly God had communicated with him either directly or by an angel, yet regarded this as a revelation of the meaning of the words, "Unto dust shalt thou return," and he too dug out the earth as best he could, and there placed Abel's body, and covered it again. Many unnecessary expenses, we know, which were formerly incurred, only for display it seemed, in the conduct of funerals in our own land years ago, have happily been done away; how far the elaborate coffins still in use could be dispensed with, we will at present offer no opinion. Abner, though of so lofty a rank that royalty followed the bier, was thus carried out (2 Sam. iii. 31) (where the marginal reading is *bed*). The nearest relatives, in the case of this young man of whom we have been speaking, kept close to the bier, and it seemed that all the people of the village were present (St. Luke xvii. 12) as an expression of their sympathy. The outburst of crying from the mourners was now louder than ever, and here and there at stages throughout the procession would halt, and they would renew their grief, indulging in the most violent paroxysms of sorrow (see Gen. 50, 10, 11), and the open way in which this grief is expressed recalls at once the Saviour's words to the widow at the gate of Nain (St. Luke vii. 13), "Weep not." Even on the tops of the houses, as we passed, the few who could not be in the procession had congregated, and wept aloud as we went by. Isaiah xv. 3 One thing especially attracted our attention; just behind the immediate relatives of the deceased there followed a young man carrying a bow and arrows, because it was from this implement that the boy had met his death. It reminded us of a verso inserted at the very beginning of that grand lamentation uttered by David over Saul and Jonathan (2 Sam. i. 17, 18) which seems, as we read it there, to have no connexion with the context, "Also he bade them teach the children of Judah the use of the bow, behold it is written in the book of Jasher"—where the words 'the use of' are not, as the italics tell in the original Hebrew: and the marginal reading (A. V.) is "the ode of the bow," which gives us some idea of what is meant. Saul and Jonathan had been sorely and fatally wounded by the "archers" (1 Sam. xxxi. 3), and therefore David calls his funeral elegy "The Bow," the elegy was also inscribed in the Book of Jasher as well as happily here; and the men of Judah were commanded to practise it, or rehearse it in musical cadence, perhaps for the purpose of singing it in funeral procession.

(To be concluded.)

Notes of the Week.

An intelligent Churchman is wanted as Canvassing Agent for this paper in New Brunswick, Nova Scotia, and Prince Edward Island. To the right man steady employment and a good salary will be given.

Ottawa despatches say the ceremonies attending the formal opening of the Dominion Parliament on Friday were even more elaborate in detail than ever before. The Governor General's speech while not containing any point of special interest, is highly satisfactory, showing the financial and general condition of the country to be exceedingly good. His Excellency speaks of his visit to British Columbia with pleasure, and makes a friendly reference to the kindness of his reception in the United States, and to the good feeling happily existing between that country and England. A measure is to be introduced regulating the sale of intoxicating drinks. Immigration into the North-West is spoken of as likely to prove exceptionally large the coming year, although the past year was very far in excess of any previous time. Mention is made of the unprecedented progress made in the construction of the Pacific Railway. Traffic can now be carried on from Thunder Bay over a distance of a thousand miles, and it is confidently stated that the Rocky Mountains will be reached during the present year. The business on the Intercolonial Railway is increasing greatly. Notwithstanding the expenditure on capital account amounted to over seven millions of dollars, the surplus of the consolidated revenue, together with the proceeds of the sales of land in the North-West during the year, were more than sufficient to cover the expenditure, and the debt was at the close of the year less than for the year previous. It is to be hoped that every care will be taken to guard against legislation in the interest of one section of the country to the injury of another, or in favor of rich corporations to the detriment of the people at large. We may also hope that the results of this session of our Dominion Parliament may be generally acceptable to the whole country, and may prove most beneficial in assisting its development, and in increasing the prosperity of our people.

The outlook in France continues to be far from reassuring. Indeed, it is becoming more and more certain that mischief is brewing in that fair but strangely unsettled country which may result in scenes of violence and bloodshed. The socialistic feeling which would do away with every vestige of rank and make common the goods of the rich is increasing in intensity unchecked, with a government seeing the danger but instead of taking measures to avert it pandering to some of its worst features. A Paris despatch says Jules Ferry has recommended President Grevy to expel the Orleans princes by a decree. Grevy hesitates to take such a course but it will probably be adopted. If a ministry is formed under Ferry, sweeping changes in the ministry, making virtually a new cabinet, are expected to be gazetted on Sunday next. It is even said that General Thibaudin, Minister of War, will be the only member of the present ministry remaining. Meanwhile the entrance of General Thibaudin into the Cabinet, as Minister of War, has aroused Germany into silent but none the less active preparations to defend her lately acquired Rhine territory, which she feels may be made at any time a point of attack. It is feared in England that whenever the bill passes depriving the princes of civil rights the Socialists and Communists will need but little more encouragement to make an attack upon their property. That is believed to be the inevitable end of the present legislation, and sinister tokens of the approaching struggle already reach us from Paris, where it is firmly believed that expatriation measures will lead to the policy of pillage.

We see that the Russian police claim to have entirely destroyed the Nihilist organization in that country. It is asserted that the Czar is now able to walk the streets of St. Petersburg without fear of

assassination. The Emperor has issued a manifesto, naming May as the time for the public coronation ceremony, which he says he determined not to perform until the feeling of the people had time to calm. On the other hand, it is asserted by a Socialist leader, now in the United States, that the Czar will never be crowned, meaning by that, we suppose, that the blood thirsty desire to take his life has not been appeased. It is hardly to be believed that the conspiracy is at an end. No concessions have been made, and there has been no change in the condition of the people to justify the hope that a better spirit prevails. A strange story of the Nihilist conspiracy comes from St. Petersburg. It appears that several persons occupying high social and official positions in the government of Volhynia recently received threatening letters signed by the "Socialist Committee." One was addressed to the Governor himself, and threatened him with death unless he forwarded 3,000 roubles to a place named, by a certain day. When the sender of the letter came to receive the money, he was discovered to be the Chief of Police. He was instantly arrested, and remains in strict confinement.

It is time the general government took some decided action to prevent the increase of gambling in one of its most pernicious forms. Lotteries, to which we refer, and which we have condemned on more than one occasion of late, are becoming so common that unless a stringent law is adopted for the whole Dominion we may expect to find them doing an incalculable injury to society, and especially to the young. One has just come off in London, Ontario, in which the prizes ranged from \$15,000 to \$5; and now the *Quebec Chronicle* says there is a rumor that another one on a gigantic scale is proposed in that city, and that an attempt is to be made to have it legalized by the legislature. We are glad to find it saying: "We hope no such bill will be presented in the House of Assembly. It certainly would not pass, but we would be sorry to hear even of the attempt being made to introduce such a measure, alike revolting to our sense of honor and decency and the principles of justice. Last year there was talk of a provincial lottery being organized, but it fell through and died still born. The same fate should promptly overtake the new scheme." We endorse what it further says of this dangerous form of gambling. "They are degrading to the country which permits them, and they open the door to all sorts of vice and immorality." And we add for ourselves, nothing that we know of could injure the business morals of a community and destroy honest business effort and dealing more than the hungering desire to obtain money without having earned it, which this evil fosters.

We have hardly chronicled the abatement of the great floods in Hungary and in the Rhine Provinces of Germany which caused so serious a loss of life and property, before we are called upon to make mention of a serious overflowing of the country bordering on the Ohio river in the United States. Many places have been wholly or partially submerged, all business is at a standstill, and the destruction of property has been enormous but fortunately no lives have so far been lost, although hundreds of people have been driven from their homes and exposed to many hardships.

It is known we presume that all Germans have to serve in the army for a term of years, and in no way can they escape conscription unless they avoid it by leaving the country. This will explain the following which we take from the *Pall Mall Gazette*:

The following letter has been addressed by a German resident in England to Prince Bismarck, in reply to a notice to present himself at a certain place in Prussia for military service under the conscription:

"My dear Bismarck,—I feel highly flattered by your kind invitation, addressed to me at my native town, to join the German army, but I am afraid I shall not be able to accept it, for I am now in England, engaged in the more useful work (as I consider it) of expounding mental science

and teaching people how to make the best use of their faculties. For the same reason, I scarcely feel myself at liberty to accept even the hospitality of six months' board and lodging at the expense of the State, which you considerably offer as an alternative. I much prefer basking in the sunshine of English liberty to being forced despotically into military servitude in my own country. I have altogether given up fighting since I left school. I do not know that I have anything particular to fight about now, and hardly care to engage in fighting at any one else's bidding. If you have a quarrel with anybody, I would advise you to settle it amicably if possible, or else fight it out yourself. If after you have 'fixed up' the army you can make it convenient to run over here at any time to one of my phrenological lectures, I shall be happy to point out the superiority of life in England, and explain the nature and utility of the, as I say, more useful work which I am engaged in, and I will examine your head, either publicly or privately, free of charge. With kind regards to the Governor, I remain yours faithfully, GUSTAVUS COHEN."

It appears that after all the new Archbishop of Canterbury did not spring from the Methodists, but is of a Church family. Having helped to circulate a wrong impression, we cheerfully make the correction. The *London Guardian* says:—"A statement has appeared in the *West Briton*, which has been copied into a large number of other newspapers, that the Archbishop-designate is the grandson of the Rev. Joseph Benson, a once celebrated Wesleyan minister and president of the Conference in 1798 and 1810. We have authority for saying that this statement is entirely unfounded."

An Ottawa despatch says that "the Department of Agriculture has decided to adopt the system of vital statistics proposed by a delegation some time since from the leading cities of the Dominion. It will go into operation at once and returns will be rendered monthly. The following cities will be represented when the scheme is perfected: Ottawa, Toronto, Hamilton, Winnipeg, Victoria, B. C., Montreal, Quebec, Fredericton, St. John, Halifax and Charlottetown. We are glad to know that the Dominion Government has adopted the views of the leading medical men of the Dominion and others who have been urging this step upon them. Before Confederation some of the Provinces collected these statistics and found them most valuable, and now that the system is to be adopted in the principle cities of the Dominion we may hope to find the best results following its introduction.

We know very little of the dangers attending a heavy fall of snow, although, perhaps, we sometimes complain of a detention of a few hours on our railroads on account of it. As showing two phases of the danger which we escape, we select the following, the first a telegram from the United States on Friday last, says: A stage which left Massouta for Deer Lodge, Montana, yesterday, was caught in a blizzard on Flint Creek Hill. The driver lost his way, and with horses and several passengers, was found frozen to death. And the other from an English exchange tells us that heavy snowstorms, lasting for fifteen days, have produced an extraordinary earthship in the valley of Faverges, near Marais, Switzerland. On the night of Tuesday week the villagers, alarmed by a terrible noise, betokening the dislocation of the mountain, hastily sought refuge in the neighbouring villages of Geravel and Bouchet. The next morning a great mass of earth was seen pushing before it heaps of mud and stones, dragging after it rocks and trees, and rolling straight towards the village.

It is a remarkable thing that notwithstanding the advance of medical science diphtheria is still an unchecked epidemic in so many places. That the disease has baffled the skill of the world's best physicians is shown by the fact that it is dreaded alike by rich and poor, and the mortality among children is as great and even greater now than it was years ago. Recently the havoc in France has been so great from this disease that the Government has offered a prize of \$25,000 for a diphtheria cure.

Letter from London.

(From a valued correspondent.)

The present week is pre-eminently a week of protests and memorials, called forth by very divergent opinions respecting the action of the Bishop of London in instituting Mr. Mackonochie to the Vicarage of St. Peter's, London Docks, and the refusal of the Bishop of Manchester to appoint to the living of Miles-Platting the clergyman presented by the lay patron of the living to succeed the now famous, Mr. Green—the Rev. H. Cowgill.

It is well known that the Bishop of London acted in accordance with the wishes of the late Archbishop, expressed shortly before his death: but some hostile criticism has been provoked, and a memorial, received from a large body of the clergy, protests against Mr. Mackonochie's appointment without some public apology for the insult offered to the Bishop's authority at St. Alban's, and without some distinct pledge that he will conform in the future to the decisions of the legal tribunals.

At a large meeting, presided over by Lord Edward Churchil, it was resolved that a valuable testimonial should be presented to Mr. Mackonochie, not so much in recognition of his long services in the Parish of St. Alban's, as because for twenty years he had borne the brunt of the fight with the Privy Council.

In the Miles-Platting complication it cannot be denied that the nomination of Mr. Cowgill, who expressed himself as determined to carry out to the letter the views of Mr. Green, wore an aspect of defiance, and implied a determination to uphold the disputed ritual in spite of Lord Penzance, and the repeated remonstrances of the Bishop. The Bishop justifies his refusal to institute him by the remark that clergymen and congregations who wish that their own self will should override all authority do not appear to have adequately measured the consequences of letting loose such principles of anarchy. "Till the law is altered," he writes, "is it unnatural or improper to ask to keep within the limits of the law?" The *Spectator* somewhat pointedly asserts that "if the Ritualists had consented to obey the law until it was altered there never would have been any chance of its being altered." It is a fact that all over England the judgments of the Privy Council are widely and persistently ignored, and Anglican congregations of Catholic views conduct the services of the Church in the manner they deem most edifying to themselves.

Thursday, March 29th, has been fixed by Dr. Benson, the Archbishop designate, for his enthronement at Canterbury Cathedral. His important services in his late Diocese will be recognized by a memorial that will take the shape of the completion of the great transept of Truro Cathedral. It is gratifying to learn that he has accepted the office of President of the Church of England Temperance Society, recently filled by the late Archbishop Tait. The appointment of Rev. Canon Wilkinson, one of the most efficient parish clergymen of the west end of London, to the vacant see of Truro is considered a wise one. During his twelve years' ministry at St. Peter's he has exercised a powerful moral influence over all classes by his energy, piety and sincerity.

Alarming fissures in the tower of Peterborough Cathedral, running from top to bottom, threaten its complete destruction. The splendid pulpit erected to the memory of Dr. James, and the matchless organ are being removed, preparatory to the demolition of the tower, and the Cathedral is practically closed. Those who have felt the thrill inspired by the long-drawn aisles and fretted vaults of this most noble temple will feel a deep regret that time is dealing so roughly with it.

There seem to be no indications that the Salvation Army is losing its grasp on the minds of the lower strata of the people not reached by other religious agency. It has been successfully established in Paris: it has extended its operations to Sweden, Switzerland, Australia, and even to India.

Its income is now estimated at nearly £20,000 a year. The work at which it aims is so tremendous; the rewards its leaders look for are so evidently not of this world; there lie in its path such monsters of wide-spread infidelity and immorality, that there seems to be among Churchmen a disposition to tolerate its eccentricities, to overlook its lack of reverence, and to accord to its efforts respect, sympathy and even co-operation. A new "Church Army," imitating its methods, but with greater reverence, is striving to accomplish, under the clergy, what the Salvationists are doing under General Booth. So far only stone-throwing and no converts have resulted. If the Church of England, with her annual income of £4,525,000 stg., were doing as much in proportion as Booth's organization, sin would not show the shameless front it presents in England's large and wicked cities.

It is asserted in some quarters that the number of Churchmen of broad and liberal views is daily increasing. This is said to be indicated by the public respect and sympathy which has been called forth for men of such opposite views as Dean Stanley and Dr. Pusey as they were taken away; by the welcome extended to the Salvation Army; and the wide-spread satisfaction with which the release of Mr. Green was hailed; by the general approval accorded to the Mackonochie settlement, and the almost universal verdict of censure pronounced on the intolerant clergyman who made a fresh hole in the Church-yard wall rather than allow a dissenter's funeral to pass through the usual gate. If this be true, there is a prospect of greater tranquility than in the past.

Mr. Gladstone's illness has stirred social life in a manner that strikingly shows how close he lies to the great heart of the nation. With one consent the press, of whatever shade of political opinion express the deepest regret, and unconsciously make evident what a deep impression his fifty years of public life have made upon the times, and the profound respect and admiration that he has called forth even from men of opposite political views. He has gone to the mild and sunny Cannes for three weeks' rest. As Dr. Panch puts it, he is to follow his own prescription and take a small dose of *colure*.

Fire and water have worked fearful catastrophes this winter. The scourge seemed first to fall on Halifax, when so many met a fearful death and the heroic Rector of St. Luke's was laid low for so long. In London there has been a remarkable series of terrible conflagrations; on the continent thousands of wretched peasantry have been rendered homeless by floods. There has been a series of collisions at sea, of which the wreck of the steamer "Cumbrina," with such fatal results, is the latest instance. Last week two calamities of unparalleled magnitude were reported from Milwaukee and from Berditscheff. It is to be hoped that our result will be to direct attention towards the importance of life-saving appliances in large buildings, and the necessity of greater precautions to prevent the collision of steamers.

A. P. S.

London, January 25th, 1883.

Correspondence.

KING'S COLLEGE.

(To the Editor of the CHURCH GUARDIAN.)

SIR,—In your issue of January 24th, I find an article on the subject of the endowment of King's College, the sentiments of which, so nearly coincide with my own, that I feel encouraged to keep the matter before the readers of the CHURCH GUARDIAN, by sending you this letter for publication, if you deem it worthy the space it will occupy. In your columns of "news and notes," I find some information regarding Harvard, John Hopkins and Columbia Colleges, and their endowments. In our own Province I have but little doubt but that Dalhousie College is destined to fill the position of Harvard in the United States; and though now it is being chiefly endowed by the munificence of devout Presbyterians, its religious basis will eventually become the same as that upon which Harvard flourishes. So let it be. The wisdom of the Egyptians was not thrown away

upon Moses, though it tended not to bring him nearer to God. But we should not willingly consign our children to an ark of bullrushes, for the chance of their early nurture, and subsequent enquiry for better teachings; but seek to afford them such *education and surroundings* as may tend to advance them, not only in the wisdom of this world, but also in that wisdom which Solomon extolled, and Timothy was learned in. For those who hold the Catholic faith as believed and expounded by the Church of England, King's College is the institution which they should patronise, and to which they should send their sons to be educated. The curriculum of the College is unexceptionable; the buildings are, for the present at least, sufficient and appropriate; the situation all that could be desired; the professors are as good and as numerous as the means at the disposal of the Governors will permit of; and if any improvement in any of these or other particulars is required, let those who desire it send in their complaints, accompanied with the *means* for carrying out their wishes, and I have no doubt the governors will give the matter their earliest and most earnest consideration.

As you say Mr. Editor, "paper appeals are worthless." The Governors and Alumni of King's College should be up and doing. Their agents or agent, for in my opinion one would be better than many, should be sent forth. A true friend of the College, understanding all its workings, not blind to its deficiencies, not simply the exponent of the views of the Governors, but one who would endeavor to induce every Churchman in the Diocese to give, if satisfied with its efficiency, for the maintenance of the institution as it is, and if not satisfied, to give in order to supply the means to make it what it should be. By this means we might have Professorial chairs introduced and endowed, which are as yet unthought of, and our beloved Alma Mater might take that place among the universities of North America which her age and past efficiency, render due to her.

The time has passed when anyone can be expected to undertake this agency for nothing. Those who could afford the time and money required would rather give the money than do the work. But let a liberal remuneration be offered and there is no doubt that some one would be found to undertake it.

Before I close let me say a word about sermons. With all due deference to the combined wisdom of the Synod, I think sermons, or perhaps I should say, sermons followed by collections, would in this case do more harm than good; as it gives the opportunity to salve the conscience by giving a *cent* when the same result could not be obtained for less than a *quarter* on a personal application. Any clergyman might tell you, that, in an hour's walk, about his parish, he could collect more than the most eloquent discourses would extract from an average country congregation. I would not however have the Clergyman of each parish attempt this in the interests of King's College, for most of them have already so much of it to do for other objects as materially to interfere with the irspiritual usefulness. I was going to add some suggestions to the Governors of King's College with regard to this matter, but my letter is already unreasonably long, and besides I feel diffident about offering advice to so august a body. I would rather hope that other and more able correspondents would take an early opportunity of following up the agitation which your editorial has begun.

GRADUATE.

Jan, 31st 1883.

BOOK NOTICES.

RECENTLY AND IN ORDER, of Hints for Worshippers, with Reasons and Comments, by the Rev. Melville M. Moore. New York, Thos. Whitaker; Halifax, McGregor & Knight. Price, 7 cents.

THE SOWER; Six Sermons delivered in Christ Church, Easton, Md., in Lent, 1882, by the Rev. Robert Wilson, M. D., New York.

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LENT.

II.—TEMPTATION.

One main thing to be attempted during the season of Lent is the conquest of temptation. This is a heavenly science. It requires as good a knowledge of elements, and as close an application of principles, as any other science.

Temptation is the normal condition of man. From his cradle to his grave he is never to be free from it. From the first dawn of reason to the imbecility of second childhood it is for man but one long drawn and fierce conflict with temptation. What is this?

The word means "trial." Blessed is the man that endureth temptation. It is a thing then clearly to be thankful for as well as to be endured. We may, perhaps, be able to see why.

1. Without trial, no victory. The man or woman who would consciously be without trial is a poor thing. The very absence of it involves the absence of all that makes trial worth enduring. While the trial is in process we seldom perhaps think of the end and the reward. We fret and chafe instead of putting on our armour. We cherish the thought that no one was ever subjected to just so strong a furnace of affliction as we; no one works as hard as we; no one gets as little thanks for any thing done as we. And so we cast upwards a rebellious, injured sigh, as though we thought God might be more considerate. But the trial precedes the crown. It is because according to the eternal science the effect cannot be produced without the cause, and entirely, therefore, in our own interest that the Great Judge of all the earth gives his people their trial that the discipline may fit them for the blessing.

2. Temptation brings an access of strength. The boy who fought the bad habit and conquered it is the stronger for the effort. The girl who rose superior to frivolity and vanity is distinctly the better in body, soul and spirit. The blacksmith's arm by constant exercise becomes hard and muscular, and more able for its work: and the very steel he smites is the tougher for the blows to which it is subjected. Great trials surmounted include the host of minor ones, till one grand climax which we dreaded and feared has become surmounted in

the power of fasting and prayer the touchstone of the whole Christian character.

3. Trial brings out the best that is in man's soul. Bitter enmities have been healed by suffering, and sympathy for it that could have been obliterated in no other way. Lifelong feuds have thus been gently smoothed away, which otherwise would have severed human hearts in time and eternity. And the temptation endured for ourselves, has softened us as a heavenly strain of divinest melody wafted from above, till we fly instinctively to succour those whom we see to suffer.

There are two things which should never be forgotten.

First. TEMPTATION IS NOT SIN. The world, the Flesh and the Devil may tempt. But all their infernal forces combined can never make you sin. As long as the will holds out against the attack of the enemy, be he what he may, or come he from whatever quarter, so long may the soul remain pure. We can never prevent the temptation coming. It will come sometimes in like a flood. All the barriers of reason, of prejudice, of passionate terror may be well nigh swept away. But let the stronghold of the will stand firm, and no impetuous onset of worldly motives and Satanic insinuations can gain one moment's entrance. To the tempted God has furnished the means and the methods of resistance. He has bestowed the power of free-will against which all the waves and storms of the Evil One may beat themselves in vain. Sin is temptation yielded to, accepted, made the law of the action. Thus though ever exposed to temptation we are never left powerless to escape it. If we fall it is our own perversity or weakness.

But secondly, GOD OPENS A WAY FOR ESCAPE. It is not only that He has furnished us with a will which may resist successfully, but He Himself opens the door. There is never a trial that cannot be resisted or borne. When it seems to press hardest; when there appears no way of escape; when every avenue of light is closed to us, and the dark cloud lowers over us; in the very jaws of death, in the very gate of hell, the light breaks through, the portal opens, the promised aid comes, and we are saved.

"GOD IS FAITHFUL; . . . HE WILL WITH THE TEMPTATION ALSO MAKE A WAY TO ESCAPE THAT YE MAY BE ABLE TO BEAR IT."

PROF. STOKES, F.R.S., ON MODERN SCIENTIFIC THOUGHT.

The danger to Christianity at the present day lies not so much in well-developed theories, intended to disprove the commonly accepted doctrines of the Christian religion, but in the connection of a great and highly esteemed name with some hypothesis, advanced it may be reverently and with becoming modesty, but carried much beyond the original intention of its author by designing persons full of conceit and of inferior abilities, who presume to decide what the mind who first promulgated it was content to leave in doubt and uncertainty because of the lack of evidence to sustain it. Such we believe to have been the case with what is known as Darwinism, which has been made in the mouths of inferior satellites to mean much more than its gifted author intended, although the thing itself, we firmly believe, is far from being satisfactory, and is beyond the possibility of proof, as Darwin himself freely admitted. But while Darwinism as understood by those who desire to oppose revealed truth is a dangerous innovation and an enemy of Christianity, Darwinism as elaborately developed by its author is not only not

generally accepted, but is strongly opposed by very eminent men who have made the subject a profound study.

Among the most prominent names known in the scientific world is that of Professor Stokes, of the University of Cambridge, and Fellow of the Royal Society of England. It will therefore be of more than ordinary value to know the sentiments of such a man upon so popular and important a subject as Darwinism, and we gladly publish the following paper of his, which we commend to the thoughtful consideration of our readers.

The announcement that Her Majesty the Queen had graciously signified to the Victoria (Philosophical) Institute of London her consent to receive the volumes of its "Transactions," gave additional *clat* to a crowded meeting of its members, held on the 15th of January at the Hall of the Society of Arts. The Institute, founded to investigate all scientific questions, including any said to militate against Religious Belief, announced that nearly 1,000 Home, Indian, Colonial, and American members had now joined. Dr. Stokes, F.R.S., Secretary and Fellow of the Royal Society, and Professor of Mathematics at Cambridge University, read the paper of the evening. In it he, as a scientific man, repudiated the idea, sometimes given expression to, that the progress of science would disprove the truth of Revelation, adding that the progress of science constantly showed the reverse to be the case. The Book of Revelation and the Book of Nature, rightly understood, had never yet clashed. Truth was only in danger from a want of knowledge, we often had evidence of that, and the progress of accurate scientific research and its full encouragement were therefore of the greatest value. Professor Stokes then proceeded to review the hypothesis of Darwin, remarking "there may, I will not say must, be nothing atheistic in the belief that great numbers of species were evolved under the operation of laws known or conceivable from some preceding condition of a simpler character: in case," he added, with marked emphasis, "we should find reasonable scientific evidence in favor of an affirmative answer"; but the entire tenor of his paper went to demonstrate that such evidence was not at present forthcoming. After showing from the principles of vision that "useful ends are brought about by means," he went on to argue:—

"We should expect *a priori* that, as the wisdom of the designing mind must be immeasurably above our own, so contrivance should as a rule extend far beyond what we can trace. We should expect, therefore, on purely *theistic grounds*, that the doctrine of evolution, assumed for trial, would be a useful and ordinarily trustworthy guide in our scientific researches; that it might often enable us to go back one step and explain how such or such a result was brought by natural laws from such or such an anterior condition, and so might lead us to extend our knowledge of the operation of natural causes. But this is a very different thing from assuming it as an axiom, the application of which may be extended step by step indefinitely backwards."

As for Mr. Darwin's theory of "ancestral derivation and survival of the fittest," Dr. Stokes said it was one which "from its nature can hardly, if at all, be made a subject of experimental investigation, or even of observation in the records of the past," and, therefore must "rest mainly on the estimate which may be formed of its own probability," "though doubtless," Professor Stokes added, "an underlying feeling that the phenomenon was in some way explicable by natural causes has contributed not a little towards its propagation." Still the most he could say on behalf of Darwinism was that it was "highly ingenious as an hypothesis." "I think," he added, "a large number of scientific men would admit that it is very far indeed from being admissible to the rank of a well-established theory," and though "true possibly, as accounting for permanent or sub-permanent differences between *allied* forms, yet not conceivably bridging over the great gulf which separates remote forms of life" [those who have read Professor Nicholson's "University Text-book on Paleontology" will recognise this as his final opinion also].

Professor Stokes, referring to the question of the creation of man, said,—"In the account of the

creation it is distinctly stated that man was separately created, 'in the image of God,' whatever that may imply. Nor is this a point in which, by a wide licence of interpretation, we might say the language was merely figurative; that we can afford to understand it so, for that Scripture was not given us to teach us science. Our whole ideas respecting the nature of sin and the character of God are, as it seems to me, profoundly affected according as we take the statement of Scripture straightforwardly, which implies that man was created with special powers and privileges, and in a state of innocence from which he fell, or if we suppose that man came to be what he is by degrees, by a vast number of infinitesimal variations from some lower animal, accompanied by a correspondingly continuous variation in his mental and moral condition. On this latter supposition, God was made to be responsible for his present moral condition, which is but the natural outgrowth of the mode of his creation. As regards the lower animals, little change would apparently be made from a theological point of view, if we were to interpret as figurative the language which seems to assert a succession of creative acts. But the creation of man and his condition at creation are not confined to the account given in Genesis. They are dwelt on at length, in connexion with the scheme of redemption by St. Paul, and are more briefly referred to by our Lord Himself in connexion with the institution of marriage."

As against these statements "so express, so closely bound up with man's highest aspirations," we have nothing more to adduce on the side of science, says Professor Stokes, "than a *hypothesis* of continuous transmutation incapable of experimental investigation, and making such demands upon our imagination as to stagger at last the initiated."

A modified theory of Darwinism, as applied to the creation of man, was thus dealt with:—

"Some have endeavored to combine the statements of Scripture with a modified hypothesis a continuous transmutation, by supposing that at a certain epoch in the world's history mental and moral powers were conferred by divine interposition on some animal that had been gradually modified in its bodily structure by natural causes till it took the form of man. As special interposition and special creation are here recognised, I do not see that religion has anything to lose by the adoption of this hypothesis, but neither do I see that science has anything to gain. Once admit special divine interposition, and science has come to the end of her tether. Those who find the idea helpful can adopt it; but for my own part this combination of the natural and the supernatural seems somewhat grotesque, and I prefer resting in the statement of a special creation."

Correspondence.

CANON NORMAN'S SERMON.

(To the Editor of the Church Guardian.)

SIR,—I have looked for at least a passing notice of Canon Norman's sermon, reported in your issue of the 17th January. In the absence of any I venture to express respectfully a little dissent from some of its enunciations. There appears, amidst most which is good, a plain conflict of logic which surprises acquaintances and admirers of the preacher, who will be glad to learn that the ecclesiastical peccadilloes referred to are "borrowed," as Mr. Foster's introduction states, rather than "original." When I read such a line as this from Canon Norman it set the mind into a painful quandary—viz: "Though the time may come when our Church may, under certain careful restrictions, admit to her pulpits preachers of other Christian denominations"—catching his breath, however, and adding after this formulation of undoubted teachery to the standards of the Church, "I am not pronouncing for or against such a plan." There could be no justification of the enunciation of such an antagonistic challenge to the Preface of the Ordinal from the watchman on the tower from within, unless his reason and conscience were satisfied to inaugurate a revolution at whatever cost. If his prescience outruns his fellows there is no cause so noble as boldly to meet the issue, and, like Tyng, jr., of New York, hasten the advent of a principle which this aspiration tells him to be Divine, although leading to a novelty which the blindness of the Church has obscured for nigh 2000 years.

Just before, and as supported by uniform Scriptural and secular testimony which newer lights call antiquated, the Reverend Canon had summed up consistently with the Divine Word—Apostolic practice, Primitive usage and the unswerving conduct of the Church Catholic in all ages, "the essential features" of the body of Christ upon earth, viz: (1) The possession of the Catholic and Apostolic faith; (2) the possession of the Holy Scriptures; (3) the Sacraments as ordained by Christ; (4) an Apostolic Ministry; proceeding forthwith to vitiate this latter essential by questioning the Divine Formula of special commission upon which it rests. By an ingenuity worthy of the schoolmen he tells us by silence even a layman may baptise—by express utterance that it is within the region of debate and a question of expediency, whether leaders in the disintegration of the One Body of Christ may not preach the Gospel which they assume to expurgate from the Sacred Desk of the Church of England, and to the sheep and lambs of the fold against which they place themselves in chosen opposition, and their strange inconsistency, by a virtual *ipse dixit* assures us that thus exalted they will never be permitted "to consecrate and administer the elements in the Holy Communion."

Can we resist at least in measure, applying his own quotation, "levitas in re sacerdotis est sacerdotium," with an altered comment? Shall we note in this a sign of the times, "notwithstanding," says a reviewer, "the weight of responsibility resting upon them as leaders of public sentiment in the Church, appointed teachers of the Word of God, authorized expounders of the Gospel, guides of the people from darkness into light, which serves in a manner to steady them as a class amid the pressure of such causes; they cannot wholly escape the influence of a prevailing sentiment. To some of us the foundations may appear to be shaking on which, as young Christians and young ministers in our earlier days, we stood with perfect confidence. If, indeed, the clergy become doubtful as to any fundamental of the Faith, how much less astonishing is it that the people whose religion must take colour and character from theirs should share the doubt and carry it a degree further into skepticism! And if priest and people both slip from the foundations, is it not to be expected that religion, the bond, the band stretched beyond endurance, would break?" I trust by a *running pen*, rather than by intent, the learned Canon in a definite degree has placed himself under this clearly voiced and timely criticism. The effect to the public at large cannot be misjudged, exacting sympathy as it will from those who are without, who, if rational and candid, have a clear and dreaded consciousness of the baseless fabric of their modern systems, and find the only solace in the equally baseless assumption unfortunately implied by Canon Norman's allusion—that the Church's system and Apostolic Ministry are the outcome of prelatial pretensions, and legitimately the subject of ever-varying human revisions and alterations.

The writer quoted above remarking upon unguarded and disloyal allusions even in *private* coteries of lay people or clerics remarks. "Of course in such discussions, it is assumed that nothing is certain, and that no truth is so established that it may not be questioned. The danger of such a line of discussion must be obvious and it may be permitted to utter a caution." The Apostolic Ministry in its triple form of Bishop, Priest and Deacon is the characteristic of the Church of England, in common with the Church Universal in every age, and like the Ark of the Covenant has been sacredly guarded from the first until this hour.

Shall predictions of the mutilation of this sacred trust come from Churchmen or Church of England pulpits? For laymen holding the Faith in unity of spirit there may be more ample facilities under Apostolic authorization for the exercise of every natural or spiritual faculty which can be utilized for the welfare of the Church and the saving of immortal souls; but to enthroned schism or exalt teachers whom God's altar would condemn is a concordat beyond the power of any Episcopate, and its attempt would be to surrender the Divine Charter. It needs in the present day to be made

more and more clear that no species of transcendentalism or temporal assumption characterizes the Church of England, but simply humble faithfulness to a sacred deposit for the healing of the nations, and that as by steps marked and rapidly multiplying the lamented divisions of professing Christians are retracing steps which separated them from a mine of spiritual graces, so equally, in God's own time, we may expect them again to unite as one soul under the authorized leaders of God's Church for the overthrow of the powers of evil and of darkness. "Forget not," says another, "to thank God for the Church which has preserved and handed down to you the precious heritage of the Christian Year"—an heritage now being claimed anew by every body of non-conforming Christians. Shall not every true member of the Church thank God for the unbroken channel of the Apostolic Ministry, which has in its course resisted all agencies of flattery, expediency, or persecution for its corruption, until it now stands, untarnished, the foundation and hope of a united Christendom; that the Master's prayer may be fulfilled, "that they may be one as we are one," that on earth Christians may be as they profess to expect to be in Heaven?

Truly yours,

CHURCHMAN.

THE REFORMED EPISCOPAL CHURCH.

(To the Editor of the Church Guardian.)

SIR,—As my tale about the Reformed Episcopal and its new departure, which you did me the favor to publish in the GUARDIAN of November 29th, would not be complete without bringing under the notice of its readers some very interesting disclosures which have resulted from Mr. Cooper, the Chicago sensational preacher's mission to Ottawa, I have once more to solicit that favor at your hands. At the onset I may just say that the experiment to organize a congregation on the same principles that Dr. Wild, of Toronto, runs his, ended in a dead failure for the R. E., but in a success for the old Church which this poor man laboured in vain to decri. He has been taught, however, in a practical way that the days are past when he could hope to gain adherents from it or any other Christian denomination by such unworthy means. Of some fourteen members who have severed their connection with the R. E. Society, and gone back to the congregations which they left, a family of old Church people, the head of which was one of its first Wardens, and largest contributors are amongst the number. The simple fact is we cast in our lot with these Reformed Episcopalians on the strength of their declaration of principles that they would give us a purely Scriptural Church with a revised Prayer Book. That they have entirely surrendered them must be obvious to the most degraded intellect that takes up the 29 pages of sensational trash that this misguided old man has been giving out since his arrival in this city and during the whole of the time he remained in it. Not a single Christian minister or layman in this city who thought it worth their while to examine the trash but admits that the Christian religion would not be worth a moment's serious consideration if Cooper is a faithful exponent of it. Indeed, the levity with which he treated the teachings of the sacred volume is as painful to read as it was to listen to. But happily for the cause of truth and morality in Ottawa the same seducing spirit, under whose influence he has been labouring since he came amongst us, whispered into his itching ears to have it published, which he did, but taking good care that it should not be at his own expense. He went among the congregation begging subscriptions, and to assure his success, he promised every contributor of 25c. a copy of his *Problems of the Future State*. The result of his canvass enabled him to get off 200 copies, which he carried to two bookseller's stores, requesting them to have them sold as soon as possible. In two weeks after he called to collect the money for the copies sold. When told that one single copy was all, and that at a considerable reduction in the price, he declared that he would never set his foot in Ottawa again; that it was no city for such a profound theologian as he to come to. Regarding these harangues—there are seven of them—a close examination of Mr. Cooper's theories

of the future state discloses the real object he wants to secure—namely, to seduce through the medium of sensational old wives' fables the people from their belief not only in the Christian doctrine of the eternal punishment of the wicked, but from their belief in a hell at all. In harmony with his theories, he prostituted both the Bible and Prayer Book by substituting the word *condemnation* for it. In conclusion, Mr. Editor, let me say that this man with his own lips was forced to admit that he received the cold shoulder from the ministers and people of all the other denominations of the city during the six months of his stay. Even his own congregation, with the exception of a few who run it, did not recognize him. In revenge Mr. Cooper struck right and left of him. In his farewell harangue he let the cat out very freely on the R. E., and its ministers coming from other denominations with no other object in view than that of obtaining fat livings. This thrust was intended for Bishop Wilson, who came from the Methodist community, and never received ordination in the old church.

Yours,

R. QUAIL.

Ottawa, February 5th, 1883.

Family Department.

THE CROSS

Are thy toils and woes increasing
Are the foes' attacks unceasing?
Look with faith unclouded,
Gaze with eyes unshrouded,
On the Cross!

Dost thou fear that strictest trial?
Tremblest thou at Christ's denial?
Never rest without it,
Clasp thine arms about it,
That dear Cross!

Diabolic legions press thee?
Thoughts and works of sin distress thee?
It shall chase all terror,
It shall right all error,
That sweet Cross!

Drawest thou to Jordan's river?
Should'st thou tremble? needst thou quiver?
Not if by it lying—
Not if on it dying—
On the Cross!

Say then,—“Master, while I cherish
That sweet hope I cannot perish:
After this life's story,
Give Thou me the glory,
For the Cross!”

S. METHODISTS.

“NOT MY WAY.”

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

It was the first time since his father's death that John Carruthers had visited Oxford, and as he strolled about the fair city in the soft summer twilight its beauty and harmony sank deep into his heart, quieting the happiness which had filled it since Sybil had looked up at him with those tearful eyes which told him more than she herself knew of her feelings towards him. He had not yet seen Percy, who had not been at his rooms when he went there, immediately after his arrival, and now, he thought he would wait until later in the evening, when he hoped to find him alone. After an hour or more, spent in delightful musing, John entered a hotel on High street, and having ordered supper, took up a paper. His eye fell upon an account of some races which had taken place a few days previously. Betting, the article said, had been more than usually heavy, and it was said that some well known Oxonians had met with losses which it would take large fortunes to bear. It went on to speak in unmeasured terms of the folly of young men who,

by indulging in this vice, frequently wrecked their whole lives, lost their self-respect, and brought shame and bitter disappointment upon those who in many cases had made heavy sacrifices, in order to procure for their sons a collegiate education. It was but reiterating what has been unavailingly said times without number, and John ran his eye rapidly along the columns until a name arrested him, “We do not vouch for the truth of the rumour that quite a number of young men have been ruined by their bets on *Snapdragon*, the horse owned by Sir Michael Stanton, a young nobleman, well, but not too favourably known, of late, in sporting circles.” John threw the paper aside, and, rising from his seat, paced up and down uneasily. Was it possible that Percy could have suffered himself to be led into these practices,—could it be that Sybil's brother, that Hugh Barrington's son could so far forget himself? The remembrance of the close intimacy between Percy and Sir Michael Stanton came like a shock to add to John's disquiet. It was in vain that he strove to dismiss the feeling. Hastily he ate some supper, for which he had lost all relish, and leaving the hotel, turned in the direction of Trinity. During his walk he succeeded to some extent in reassuring himself. Was it not an insult to Percy to suppose that he could pursue a course so unworthy of himself and the hopes which were centred in him. By dint of repeating this constantly, as he walked along, when he reached Percy's rooms he felt indignant with himself for his distrust of his friend. Yes, Percy was within, for a ray of light showed that the door was not actually closed, and alone, for not a sound issued from the room; and John, after a cheery knock, but without waiting for an invitation to enter, pushed open the door, and stood face to face with Percy. The latter had risen from his seat by the table, where he had been sitting a moment before, his face buried in his hands. “You here, Carruthers!” he exclaimed, but in a tone far from expressing the warmth of pleasure which he had always manifested at the sight of his friend. Then mastering his evident agitation, he shook hands with John, and pushed a chair towards him. “When did you arrive, old fellow? How are they at home?” As he answered him, John noted with fresh misgiving that Percy's face was pale, almost haggard, that his eyes had a feverish, excited look, with dark hollows under them. “Sybil was so disappointed to hear they were not to expect you just now, that I volunteered to run up and see you before vacation, but, indeed, Barrington, you are not looking yourself—are you not well?” “O, a headache, nothing of any importance,” replied Percy—you must tell the Mater not to worry about me.” “Old fellow, you look as if something more serious than a headache were the matter,” said John, as he drew his chair nearer Percy's, and looked with kindly, steadfast eyes into his face. “Nonsense, said Percy, while a dark flush rose to his cheeks, and even to his forehead—“what should be the matter? I am not a child, Carruthers, to be taken to task like this!” But the next moment a hot feeling of remorse made his heart swell within him, and he held out his hand. “Forgive me, John, I am not quite myself, as you say, it must be something more than a headache to make me so crabbed to my best and oldest friend. But I shall be all right alter a while.” Then he tried to speak of something else, but John Carruthers, as he sat and watched him, felt with a miserable certainty that there must be something of far greater moment than physical suffering which could have wrought this change in Percy. Sybil's face seemed to rise up before him as she had rejoiced to hear that he was going to her brother, Mrs. Barrington's pleading eyes looked at him as they had after her husband's death. “I need not ask you to be more than ever Percy's friend.” And was it not his earnest desire to be so? What was he not ready to do for Sybil's brother? “Percy,” he said, “let there be no secrecy between us. I am indeed your friend—none truer. If you are in any trouble, don't shut me out from it. God knows that I look upon you as a brother, that I would do anything within my power for you.” Percy was silent except that a long sigh, almost a groan escaped him, as he covered his face with his hand.

“Percy, by the memory of him who was so dear to us both, tell me what has happened, why I find

you so unlike yourself. It was his wish that we should be the closest friends—do not deny me a friend's right to share your troubles.”

Percy raised his haggard face for a moment with a look of such yearning misery as pierced John to the heart, but even that appeal seemed to be unavailing. “You are the last man, the very last to hear my miserable tale, he said, what sympathy, however great your friendship, can you have with such pitiable weakness as mine!” “Percy, is it possible that you can so misjudge me!” cried John Carruthers, “does the affection that I bear you count for nothing with you? What truer sympathy can exist between man and man than that which love supplies? Whatever may be the burden which you bear, even if it be one of shame, Percy, I am here to share it with you in the fullest sense.” Thus, Percy was conquered, and, as the two young men sat together, through the hours of that night which began a new epoch in the lives of both John listened to the sad, old story of good resolves never accomplished, of temptation, weakness and folly, of the step by step descent by which Percy, with all his natural brightness and goodness of heart had arrived at occupying a position which some are too prone to think, can only be reached by the utterly reckless or willfully dishonest. The conclusion of the matter was, that Percy, who had gradually become initiated into, and finally fascinated by the mysteries of the sporting world, and who had been induced by the overweening confidence of Sir Michael Stanton in the qualities of his racer *Snapdragon*, to bet heavily upon that animal, now found himself not merely ruined financially, but with the prospect in the near future of being publicly disgraced as a man who had contracted debts which he had not the most remote prospect of being able to pay. Without comment, John listened to Percy's miserable recital, only urging him to continue, to keep nothing from him, when the unhappy young man hesitated to go on in his difficult task. At length, all was told, and it must be confessed that Percy felt an unspeakable relief in having disburdened himself of his crushing secret. It seemed indeed as though fully half its weight had been transferred to John Carruthers, who sat now in an attitude of deep thought, with eyes fixed in a steady gaze, yet seeing nothing of his surroundings.

(To be continued.)

THOUGHTS FOR THE SECOND SUNDAY IN LENT.

“For this is the will of God, even your sanctification.”

Day by day through the Lenten season we must strive to imprint these words upon our minds and hearts. They are the key-note to the Christian life. *This is the will of God, even your sanctification.* It is the will of God that we should be holy, just it is His will that none of the souls He has created should perish. He would have us all gathered in at last to those blessed mansions which Jesus, our elder brother, has gone to prepare for us, and *without holiness no man shall see the Lord.* Self-examination is one of our first duties at all times, but now during Lent the Church bids us solemnly give an account to ourselves and to our God of the condition of our own hearts and lives. How are we fulfilling the will of God, which is our sanctification? Let us look back to the time when in baptism we became the adopted children of God, the members of Christ, the heirs of Heaven. *Then* God's will was fulfilled; *then* we were sanctified by the Spirit of Grace; but since that hour when, cleansed from our natural corruption, we were as yet free from the taint of actual sin, and fit even for the presence of God and the Lamb, it may be many a year has passed, and it may be each found us further from that blessed state of holiness. O let us but think of what we were as compared with what we are; let us set ourselves before the bar of our own conscience and judge ourselves, if we can, faithfully and impartially; and to make our sins more real to ourselves, let us dwell upon that infinite compassion which has so long borne with us, which, while it abhors the sin, yet loves the sinner. Doing this, how can we fail to turn with a contrite, smitten heart to the Cross of Jesus, and cry, “O Lamb of God, that takest

away the sin of the world, have mercy upon me!" Wash me in Thy blood, clothe me in the robe of Thy Righteousness, put a new spirit within me, make me again as a little child. *This is the will of God, even your sanctification.* How do we dare, day by day, to thwart His will, to put our own vain and miserable desires in the balance with His, and use the Free-will which He bestowed upon us to do despite to the Spirit of Grace. Oh! for the will to serve Him aright! to become His in this world and forever.

"Renew my will from day to day,
Blend it with Thine and take away,
All that now makes it hard to say:
Thy will be done."

TONG WING.

Tong Wing is a little Chinese boy. He has long, narrow eyes and a round face. His hair is shaved off his head, except on the crown, where it grows long, and is braided with red silk into a long queue.

Tommy's mother keeps Tong to wash dishes, and help her about the house. He is only eight years old, and so small that he has to stand up on a box to reach the dish-pan; but he is very quick and handy, and hardly ever breaks anything.

He says he has a dear mother away off in China, and he hopes to save enough money some time to go back and see her.

Nobody seems to care for him except a tall, cross-looking Chinaman, that he calls his cousin.

This cousin comes to see him every Sunday, and little Tong always looks glad when he goes. I do not wonder, for he always says to Tommy's mother; "This boy no good, play, break dishes, you tell me; I whip him." And then he scowls until poor little Tong trembles in his wooden shoes.

But Tommy's mother always says, "Oh, no! he's a very good boy;" and she wonders how her own Tommy would get along washing dishes in some rich Chinaman's kitchen.

When his work is done, Tong loves to play with Tommy; and a very pleasant playmate he makes, too.

He once made a wonderful kite for Tommy. It was the best kite in town, until it fell in love with the telegraph wire, and refused to come back to earth. Tong and Tommy were in despair.

Tong made a new one, in the form of a bird. It had gold eyes, and red, blue and yellow feathers. It was done on Friday, and on Saturday morning the wind was just right. Tong wanted to go right out, for the wind might go down; but he had his dishes to wash, and it would take him an hour.

"Leave 'em on the table, Tongy; ma won't care!" said Tommy.

But Tong shook his head and looked sad. "You go up stair; me do 'em welly, very, quick," he said. And when Tommy had gone, he piled them up in the closet, on the floor, and covered them over with the big clothes-basket. Then he coiled his queue around his head, called Tommy, and off they skipped, holding the kite between them.

When Tommy's mother came down stairs to see about the lunch, she saw the basket in that unusual place. She was very much surprised to find the dirty dishes underneath.

Tong stayed out longer than he intended, and when he came in he was frightened to find the basket gone and the dishes washed.

His round face was very long, as he said to Tommy's mother, "You tell my cousin?"

"No," said his kind mistress, "but you must not do that again, Tong."

And Tong never has been naughty since.—*Our Little Ones.*

RESPECT FOR PARENTS.

If children could realize but a small portion of the anxiety their parents feel on their account they would pay far better respect to the parental wishes. A good child, and one in whom confidence can be placed, is the one who does not allow himself to disobey his parents, nor do anything when his parents are absent, that he has reason to believe they would disapprove were they present.

The good advice of parents is often so engraven on the heart of a child, that after years of care and toil do not efface it; and in the hour of temptation the thought of a parent has been the salvation of a child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or mother is one of the best traits in the character of a son or daughter. "Honor thy father and thy mother, that it may be well with thee, is the first commandment with promise," says the Sacred Book, and happy is the child who acts accordingly.

THE SECRET OF GOOD MANNERS.

THE Secret of good manners is to forget one's own self altogether. The people of really fine breeding are the ones who never think of themselves, but only of the pleasure they can give to others. No adornment of beauty, or learning, or accomplishments, goes so far in its power to attract as the one gift of sympathy. In all French history, no woman had a stronger fascination for whoever came within her reach than Madame Recamier. She was called beautiful; but her portraits prove that her beauty was not to be compared with that of many less charming women. And when every attraction of person had long since passed away, and she was an old, old woman, her sway over the hearts of others was as powerful as ever. What was her secret?

It was this one thing solely—her genuine and unaffected interest in the good and ill fortunes of her friends. Authors came and read their books; painters came to her with their pictures; statesmen with their projects. She, herself, wrote no books, painted no pictures, had no projects. She was sweet, simply and unconsciously, as a rose is sweet. She really cared for the happiness and success of others, and they felt the genuineness of her sympathy. It surrounded her with an immortal charm. Let any girl try Madame Recamier's experiment. Let her go into society, thinking nothing of the admiration she may win; but everything of the happiness she can confer. It matters little whether her face is beautiful, or her toilette costly. Before the end of three months she will be a happy girl herself, for the world likes sunshine and sympathy, and turns to them as the flowers bask in the sun.—*Youth's Companion.*

I CANNOT UNDO IT.

A little girl sat trying to pick out a seam that she had sewed together wrong. Her chubby fingers picked at the thread, that would break, leaving the end hidden somewhere among the stitches that she had labored so wearily to make short and close; and though the thread came out, yet the needle holes remained, showing just how the seam had been sewed; and with tears in her eyes she cried, "O mamma, I cannot undo it!"

Poor little girl! You are learning one of the saddest lessons there is. The desire of undoing what can never be undone gives us more trouble than all the doings of a busy life; and because we know this so well our hearts often ache for the boys and girls we see doing the things they will wish so earnestly by and by to undo. Older boys and girls have felt keener heartaches for graver faults. You all know something of the desire to undo, and sorrow that you cannot. And now, where is the bright side? Right here. Let us try to do a thing the first time so that we shall never wish to undo it. We can ask our Heavenly Father. He never leads us wrong; and anything we do under His guidance we shall never wish to undo.—*The Myrtle.*

SIGHT will not gladden him in his home, whom faith consoleth not by the way.—*St. AUGUSTINE.*

INTENSITY OF BIBLE PRAYERS.

The scriptural examples of prayer have most of them an unutterable intensity. They are pictures of struggles in which more of suppressed desire is hinted at than is expressed. Recall the wrestling of Jacob:—"I will not let thee go except thou bless me;" and the "panting" and pouring out of the soul of David:—"I cried day and night, my throat is dried." "I wait for my God;" and the importunity of the Syro-Phoenician woman with her "Yea, Lord, yet the dogs under the table eat of the children's crumbs;" and the persistency of Bartimeus, crying out the more a great deal. "Have mercy on me;" and the strong crying and tears of our Lord, "If it be possible—if it be possible!"—There is no easiness of desire here.—*Still Hour.*

DEAN STANLEY ON GOOD DEEDS.

THE weary traveller in the South of Spain, who, after passing many an arid plain, and many a bare hill, finds himself at nightfall under the heights of Granada, will hear plashing and rippling, under the shade of the spreading trees, and along the side of the dusty road, the grateful murmur of running waters; of streamlets, whose sweet music mingles with his dreams as he sleeps, and meets his ear as the first pleasant voice in the stillness of the early dawn. What is it? It is the sound of the irrigating rivulets called into existence by the Moorish occupants of Granada five centuries ago, which, amidst all the changes of race and religion, have never ceased to flow. Their empire has fallen, their creed has been suppressed by fire and sword, their nation has been driven from the shores of Spain, and their palaces crumbled into ruins; but this trace of their beneficial civilization still continues; and in this continuity, that which was good, and wise, and generous in that gifted, but unhappy race, still lives on to cheer and refresh their enemies and their conquerors. Even so it is with the good deeds of those who have gone before us. Whatever there has been of grateful consideration, of kindly hospitality, of far-reaching generosity, of gracious charity, of high-minded justice, of saintly devotion—these still feed the stream of moral fertilization which will run on when their place knows them no more, when even their names have perished. The vision of a noble character, the glimpse of a new kind of virtue, does not perish. A thing of goodness, like a thing of beauty, is a joy forever.

ON THE OTHER SIDE.

A happy home suddenly became sad, the light grew dark, for the joy of the whole house—baby was dead.

In the evening the children gathered round their tearful mother; they were all sorrowful, and wondering, as little ones are when such grief comes.

"Mother," said one, "you took care of baby when she was here, and you carried her in your arms all the time she was ill; but who took her on the other side?"

"On the other side of what, dear child?"

"On the other side of death. Who took baby on the other side? she was so little, she could not go alone."

Then answered the mother, "Jesus met her there—He who took little children in His arms, and blessed them;" and she told them the story of Jesus, and His love for the little ones.

THERE are souls in the world which have the gift of finding joy every where, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift has passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

"TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning."

Useful Information.

THE AVERAGE BOY

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

Robinson's Phosphorized Emulsion' suddenly brought the matter to a focus by exclaiming appealingly:—"Just gim' me one more teaspoonful and I'll go right off to sleep."

Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price 75c per bottle; six bottles for \$5.00.

IF YOU CANNOT SLEEP, which is caused by overtaxed brain, or perhaps from a severe hacking cough, you will find that by taking a dose of PUTTNER'S SYRUP before retiring. It will give great relief and strengthen you for your duties

HOW OFTEN DO WE HEAR the complaint, "O, I AM SO TIRED, LANGUID AND WORKED OUT!" You will find that PUTTNER'S SYRUP of the HYPOPHOSPHITES will at once remove all these symptoms and build up the debilitated.

Rest and Comfort to the Suffering.

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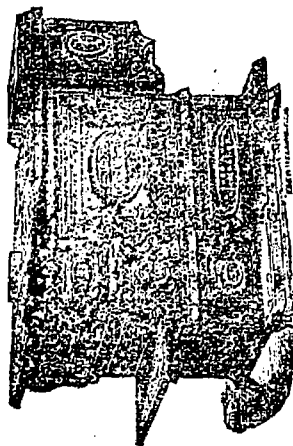
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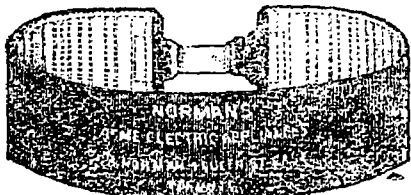


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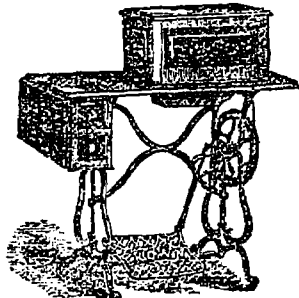
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