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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. 46.]

HALIFAX. WEDNESDAY, MARCH 14, 1883. WINNIPEG.

[One Dollar and a Half a Year.]

THE DEAN OF DOWN ON INFIDELITY.

[Extract from an Address delivered before the Church Pastoral Aid Society.]

At the Liverpool anniversary of the Church Pastoral Aid Society, the Dean of Down—who was called upon to give an address—referred to the kind and courteous reception which had been accorded him, and the warm welcome he had received for many years in England. The subject upon which he was going to speak was that malignant ulcer which was corroding the heart of religion, and was leading people along paths which they should not tread, viz.—infidelity. He made bold to say that infidelity was a system of false statements, a system of denials. It was not with infidelity as such that their real difficulty was, but with the temper which has produced it, and the real danger the causes which had generated that temper. He then spoke of the class of men who for several years had been advocating the advancement and elevation of secular education at the cost of the religious. In the present system of education they were failing to train the intellectual faculties; they were only quickening them without directing them, and stirring them up to activity without placing the ends which were to be attained before them. In point of fact, they had substituted for education what was not education. True education meant drawing out the powers which God had given them for ends which He had designed. Instead of strengthening their faculties they were simply quickening them. They knew very well that the effect was this, that men were stirred up to the agitation of questions which they were not able to decide. Speaking of sceptics, was it not striking, he said, that a man should be possessed of so much ability as to raise a thousand questions, but should not be possessed of the little additional ability which would enable him to solve them. It was very clear to him that the best way to meet and answer these questions, these difficulties, was to state them with perfect plainness. Over and over again he had seen difficulties disappear simply upon an honest representation of them. They would never be able to answer a difficulty unless they saw it with clearness and stated it with fidelity. All the disquisitions as to the meaning of certain parts in the Bible were really to be looked upon as proofs of its surpassing importance. They were in no respect caused by any instability or insecurity in its meaning. He subsequently dealt with the opinions of people who were termed Agnostics, Pantheists, and others who endeavoured to supplant the teachings and truths of the Gospel with the fallacies and theories which were in the highest misleading, and for which there was very little foundation. Every science that they knew of was now hearing its testimony to the unshaken truth of the Eternal God. Several philosophers who had been tracing the origin of language had now beyond dispute established the fact that all language had one origin. Further examination by etymologists into the structure of language indicated that a sudden disruption was the cause of the present diversity, therefore confirming scriptural record. There was no scientific man in the world who would undertake to disprove one word he was about to say, viz., that the whole system of physical and spiritual things was one and the same system; that the laws of nature—that was the physical laws—held their tenour of immutability subject to the conditions which the Author of Nature had prescribed.

THE EARLY EASTER OF 1883.

Easter Sunday falls this year unusually early on March 25. The dates in the five preceding years have been:—

1878	April 21	1881	April 17
1879	April 13	1882	April 9
1880	March 28		

Only once in the last thirty years has it been earlier, Easter Sunday in 1856 having been the 23rd of March. March 22 is the earliest possible day. In the Ecclesiastical year, according to the rule in the Prayer-book, "Easter-day (upon which the other moveable feasts and holy days depend) is always the first Sunday after the full moon which happens upon or next after the 21st day of March, and if the full moon happens upon a Sunday, Easter Sunday is the Sunday after." The first full moon after the 21st this year is on the 23d, and the first Sunday after is the 25th.

This year, as in most years, the Prayer-book rule is correct and easily followed. But apparent failure of the rule is of periodical occurrence, full moon being used there in its popular sense as applied to the visible moon in the heavens, whereas in astronomical accuracy the calendar full moon is intended. There is sometimes a difference of one or two days between the visible and the calendar full moon, the date of the calendar moon depending primarily on the lunar cycle, but practically fixed according to the epact, or the age of the moon on the 1st of January each year. A full explanation of this is given in Professor de Morgan's "Book of Almanacks." In years when the difference is apparent, there always occur questions as to the correctness of the Prayer-book rule, or as to the accuracy of almanac makers. These criticisms would not have been made had a note been appended to the Prayer-book rule explaining that the calendar moon, and not the real moon, regulates the time of Easter.

The error of referring to the moon as seen in the heavens is obvious, for it is full moon at different times in different places. Between Truro and Canterbury, for instance, there is considerable range; and if the Primate had to proclaim Ecclesiastical seasons, as the High Priest in Judea did, from the moon, our feasts would be variable as well as moveable. Even within so short a distance as between London and Westminster Easter night falls one Sunday at St. Paul's and another at the Abbey, there being at least six seconds difference of longitude. If it were full moon three minutes before midnight on Saturday, the next day would be Easter Sunday; if three minutes after midnight, the Paschal full moon falling on Sunday, Easter Sunday, according to the rule, would be the next Sunday after. The date is, therefore, well left to the astronomers and the almanacks.

The range as well as the variableness of the time allows little reliance to be placed on the weather prognostications for Easter, of which there are many. For example, it is said "a rainy Easter betokens a good harvest," and "Easter wet gives much good grass and little good hay," the truth of which must be affected by the day falling any time between March 22 and April 21.

The effect of a late or early Easter on the Church fasts and festivals is familiar. Septuagesima Sunday, for instance, the earliest of the moveable feasts, fell this year on Jan. 21, leaving place for only two out of this six services for Sundays after the Epiphany.

The coincidence of Easter Sunday with Lady-day Quarter-day being also followed by a bank holiday, has to be attended to in a business point of view. Sunday being a *dies non* by law, all acts falling to be done on Lady-day must be attended to on the day previous, the 24th, unless where there is statutory direction to the contrary. If a bill of exchange falls due on Easter Sunday, presentation for payment should be made on the business day preceding. If a bill of exchange falls due on the Bank holiday it is not payable till the following day. When the last day of grace for a bill, or for any payment, falls on Easter Sunday, the following day being Bank holiday, the payment may be on the succeeding business day.—*English Paper.*

REFORMED CHURCH LITURGY.

A new responsive service was introduced early in December into all the Churches under the charge of the Consistory of the Collegiate Dutch Reform Church of New York. Of late, there has been a desire expressed among the members of the Reformed Church to return in part to the old form of worship which existed in the early days of the Church, both in Holland and in this country. At a meeting of the General Synod of the Church, which was held last June, it was recommended to the several Churches that they should introduce the reading of the Psalter into the service, as well as to follow more closely the Liturgy of the Church, and a form of the Psalter and Liturgy which had been revised by a committee appointed for the purpose was adopted by the Synod. Several Churches in New Jersey and New York had already followed the recommendation of the Synod, and the movement in favor of more liturgy in the Churches has become general in Reformed Church circles.

The order of service adopted by the Consistory of the Collegiate Church will be as follows: Prayer, salutation, reading of commandments, hymn, reading of Psalter by the minister and responses by congregation, offertory, anthem by choir, prayer, hymn, sermon, prayer, hymn and benediction. At the evening service the Apostles' Creed will be recited by the congregation in place of the reading of the Commandments. The Psalter is arranged in a slightly different manner from that of the Episcopal Church, the divisions being made with reference to the idea expressed, and with no regard to the verses. A prominent member of the Consistory of the Collegiate Church, said lately in regard to the change in form of service, that many of the Church members had for a long time wished to go back to the old mode of worship, the general opinion being that it would cause a greater love for the Church. The Presbyterian form of service tended rather to a love for the minister than the Church, as in the service the sermon was the most important feature. Consequently, when a minister of especial ability was over the Church it would prosper, but otherwise there was not so much interest manifested. He also said that in the old Church worship there was a great deal of music, and that all the congregation took part in it. Even thanks before and after meat were set to music, and it was a question but what the benediction was set to music. In adopting a new service the old traditions of the Church. He also said that the prayers in the Church liturgy would probably be more generally used.

News from the Home Field.

DIOCESE OF FREDERICTON.

FREDERICTON.—*The Bishop Coadjutor's Second Lecture.*—The Church Hall was filled to overflowing on Monday evening, Feb. 26th, by an audience eager to hear the continuation of the Coadjutor Bishop's former lecture on the Holy Land. The magic lantern worked admirably this time, the light continuing steady and brilliant to the end, and bringing out the exquisite pictures with a distinctness that was highly satisfactory. A map was first shown, and on it His Lordship traced the course which he proposed to follow, starting from Port Said and passing through the canal to Suez, thence to Sinai and Mount Horeb, thence northwards through Hebron and Bethlehem to Jericho, thence to Jerusalem, and thence again northwards through Sichem, Samaria, Nazareth, Cana, Casarea Philippi, and various other places, to Damascus. As these historic scenes were shown, the sacred associations connected with them were impressively recalled by the lecturer, while reminiscences of his own experience in visiting them added greatly to the personal interest awakened in the audience. It would be impossible, in this brief notice, even to refer to all the interesting and instructive points brought out,—but perhaps those which most forcibly arrested the attention were the account of the discovery of the Codex Sinaiticus in the Convent of St. Catherine, of its connection with one of the most ancient of the Vatican manuscripts, with the important inferences drawn therefrom by scholars, and also the description of the Samaritan Pentateuch, and its relation to the Hebrew Scriptures and the Septuagint. The view of Mount Horeb and the desert region round about it formed as it were the text for many striking reflections concerning Moses and Elijah and St. Paul, and the long, solitary communings with Almighty God by which each of them in turn prepared himself for the wondrous ministry which was to have so great and abiding an influence on the history of the world. His Lordship concluded by showing four beautiful views of his own old home and Church at Good-Easter. The Church is a very ancient one, and full of antiquarian interest, as affording specimens of architecture of many successive styles and epochs. The Vicarage, with its exquisite lawn and gardens, its paddock, and its magnificent trees, through which peeps the old Church-tower, embodies our very ideal of an English country Rectory, the most refined, the most delightful, the most *home-like* of Christian homes.

The Bishop Coadjutor has since then spent nearly a week in Moncton, St. John and Carleton. At Moncton he preached on Friday evening, March 2nd. On Sunday, the 4th, he had early Celebration at 8.30, and held a Confirmation at 11 o'clock. The Confirmation was rendered most impressive by the candidates, six in number, being presented and asked the solemn question one by one. Then they all knelt together at the altar steps, with their Rector kneeling in the midst of them, till the service was ended. At 2.30 p. m. Bishop Kingdon addressed the Sunday School, and he preached again at the evening service. The singing at the different services was very good, the chanting of the Psalms at Evensong being especially effective and devotional. On Monday his Lordship addressed the candidates for Confirmation at Carleton at 7.30 p. m. On Tuesday he gave an address to the congregation at 4 p. m., and in the evening, to their great pleasure and profit, talked to them for two hours and a quarter, about the Holy Land.

On Monday evening, March 5th, the Rev. J. M. Davenport of the Mission Chapel, Portland, St. John, gave an admirable lecture on the Catacombs of Rome, at the Church Hall, Fredericton, of which some account will be given in our next.

On Wednesday morning, March 7th, the Most Rev. the Metropolitan left for St. John, to hold several Confirmations there and elsewhere.

MONCTON.—The Right Rev. Dr. Kingdon, Bishop Coadjutor, while making a Lenten visitation to this

parish held a Confirmation in St. George's Church on Sunday, the 4th, and administered the rite to six persons in the presence of a large congregation. An impressive address was afterwards delivered to the candidates. The evening service, at which the Bishop again preached, was largely attended. The music at both services was most hearty and was rendered by the full choir with great taste and precision. The canticles and psalms were sung antiphonally. I may add that, through the kindness of several ladies of the congregation, the font was beautifully decorated with choice flowers and vines. It is expected that the Bishop-Coadjutor will again visit this parish next September, when a large number of candidates will be presented for Confirmation.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*St. Luke's*.—This Parish is rejoicing in the return of its Rector, who has been in Jamaica convalescing from the serious illness which followed the injuries received while saving life at the Poor House fire. Mr. Murray is himself again, although, of course, great care is needful during the inclement early spring weather. On Sunday morning, the Rev. Mr. Osborne, of the Church of the Advent, Boston, preached a very impressive sermon, basing his remarks on the Sunday's (Passion Sunday) special subject.

THE Confirmation at St. Paul's will be held Wednesday, 21st., at 4 p. m.

BISHOP'S CHAPEL.—On Sunday night an impressive Confirmation Service was held in this Chapel, when his Lordship laid hands on the heads of twenty candidates, prepared by himself. A crowded congregation witnessed and took part in the solemn proceedings.

St. George's.—In the afternoon there was a Confirmation Service in St. George's, when 76 candidates were presented by the Rector, the Rev. F. Partridge. This unusually large number of candidates testifies more than words could do to the faithful labours of the Rector.

DIOCESE OF NIAGARA.

[From our own Correspondent.]

HAMILTON.—A meeting of the friends of the University of Trinity College, Toronto, was held in the Church of the Ascension School-house on Monday evening, the 5th inst. The object was to assist in raising the Supplemental Fund for the establishing of two new Professorships and also a new Chapel. The city clergymen present were Dr. Mockridge and Revs. Messrs. H. Carmichael, L. DesBrisay and Massy. Rev. W. B. Curran sent a letter apologizing for his non attendance. The Lord Bishop of Niagara presided. His Lordship, after the meeting was formally opened, called upon Rev. Provost Body to explain the object of the meeting.

The Provost of Trinity College said that the University he represented was the legitimate successor of King's College, and as such the oldest University in Upper Canada. Bishop Strachan's judgment in founding the University had been justified by the issue—whilst members of the Church of England at that time, with much effort, raised \$100,000 for the endowment of the University, the other great religious bodies of the country had lately raised munificent endowments for the endowment of their own Universities. Queens and Victoria. He now appealed to the English Churches to complete the work thus begun. The \$200,000 required was needed to provide additional professorships in literary and scientific subjects. It was a common mistake to identify the University with its Divinity School. This was the more unfair as its graduates were largely to be found in professional occupations. Its medical school was the largest and one of the highest standing, not merely in Canada, but also in the mother country, and with the aid which was now given it would be in a position to exercise to the fullest extent the powers co-extensive with that of the Universities of the United Kingdom, which had been granted to it by royal charter.

E. Martin, Q.C., was the next speaker. He said that he had peculiar opportunities of knowing the state of the College of late, and spoke in high terms of its teaching and of the influence of the new Provost. He had felt certain that the religious Universities of Canada were to be the great institutions of the future, and each year showed the truth of this. Although the meeting was small the Provost might depend upon liberal support in his personal canvass of the city.

Rev. Dr. Mockridge, as a graduate of the College, expressed in a few words his earnest desire for the success of this movement, and referred to the simple worship in the College Chapel as a proof that it was not extreme or ritualistic in character.

The Rev. R. H. Starr, in a most eloquent speech, pointed out the remarkable growth of the denominational or religious colleges in the United States as compared with the secular colleges. This corroborated the soundness of their position. The greatest proof of the great personal influence of the provost was, that he induced him to resign his comfortable parish of Kincardine, and take up what all his friends described as a very grand but difficult work in canvassing for this fund. He explained that subscriptions could be spread over four years, and that scholarships, giving a course free of tuition fees, were given to donors of \$250 and upwards. He should set about his canvass in Hamilton, believing that it would be successful. Provision was made in the scheme for the endowment of fellowships to encourage post graduate study, which were so much needed for the higher intellectual progress of the country.

The bishop, in a few closing remarks, dwelt upon the strong claims of the college, as founded upon religious teaching. As Bishop Strachan, its present founder, said, it was founded upon the Word of God. He dwelt upon the necessity of such teaching for the moral influence of a people. Subscriptions were taken up at the close of the meeting, and the total amount subscribed in Hamilton is at present \$2,100.

DIOCESE OF TORONTO.

(From our own correspondent.)

COLLINGWOOD.—*All Saints' Church*.—A Guild has been established in connection with this Church, under the guidance of the Incumbent, the Rev. L. H. Kirkby. A room has been set apart and comfortably furnished for the use of the members, and meetings are held twice a week. A conversation to which the public was invited, came off on the 26th ult., and was very well attended. A literary and musical programme of unusual excellence was presented.

CAMBRAY.—The missionary here, the Rev. J. E. Cooper, gives an account of his extensive parish in a recent number of the *Banner of Faith*. Unfortunately the Canadian Church has no suitable periodical devoted to the dissemination of missionary intelligence alone; otherwise personal descriptions of parish needs might thus be scattered broadcast in our own country, and would doubtless revive among us missionary zeal. A clergyman in Ontario Diocese proposes to supply this need by publishing a monthly in the interests of mission work. We doubt if the venture will be generally supported.

ATHERLY.—This Mission is situated on the shores of Lake Simcoe, within three miles of the beautiful town of Orillia. The priest in charge is the Rev. H. W. Robinson. The parish is very weak, and is dependent on a grant from the Mission Board for very existence. Services are held every Sunday in Atherly, besides other adjoining stations, and there are also regular celebrations of Holy Communion. The Missionary writes to the *Church Times*, advocating the district around Atherly as a good place for the settlement of emigrants with means, stating the ordinary price of farms, etc., now in the market. His sole object is, that the Church might be strengthened by the addition of a few families; and he affirms that he has no interest in any property in the vicinity. The plan of thus individually advocating the claims of any particular district in this way will not, however, amount to much, but systematic organization, and

the formation of a Canadian Society with a similar object in view, might be productive of great good.

BUILDING OPERATIONS.—The newspapers are forecasting the amount of work in the way of building likely to be attempted in Toronto during the coming season. Among the rest are mentioned Trinity College Chapel, the proposed cost of which is \$20,000. The architects are Messrs. Darling & Curry. A new Anglican church for St. Philip's congregation is to be erected in Spadina Avenue at a cost of \$15,000. This work will be under the supervision of Messrs. Stewart & Dennison.

MISSIONARY MEETINGS have been held in almost all the city churches during the past ten days. Unfortunately, even here the attendance has not been as satisfactory as is desirable. Whether it was owing to the election excitement or to the dull character these meetings have acquired, men were in the minority as usual, and the chief attendance was made up of ladies and children. Among others who addressed the meetings and did good service to the cause were the Bishop of Algoma, the Rev. Mr. Clarke, of St. George's Rev. W. F. Campbell, of Huron Diocese, Dr. McCarroll, and the Rev. J. P. Lewis, of Grace Church. At most of the churches the Bishop of Toronto presided.

TEMPERANCE.—The good work still goes on at the Church of the Ascension. A Band of Hope has been recently formed. At the very first meeting, which took a public form, and consisted of a magic lantern exhibition, no less than 157 children signed the pledge. It is proposed to establish a Band of Hope at St. Stephen's Church. The membership of the adult Temperance Society here is now 80. At the last meeting 25 new members were enrolled.

DIOCESE OF MONTREAL.

[From our own Correspondents.]

MONTREAL.—The following accounts from a city paper, of Mr. Sanborn's funeral will be of interest to another and wider class of readers, and so I annex it. "The funeral of the late Mr. M. H. Sanborn, Deputy Sheriff of Montreal, took place on Tuesday morning, at the Church of England, Frelighsburg. On the arrival of the R. R. train from the city, the procession formed at the station, and wended its way to the Bishop Stewart Memorial Church, near by. There the solemn cortege was met by the Rector of Farnham and Rural Dean, who proceeded with the impressive Service of the Anglican Church, of which Mr. Sanborn was an attached, intelligent and consistent member. A large concourse of relatives and friends indicated their estimation of the deceased gentleman's many exemplary characteristics, and their deep sympathy with his bereaved and much respected family. Among these, beside many from distant points, was the Rev. Frederic Robinson, the Incumbent of Abbotsford. His remains rest in a quiet church-yard, amid the associations of earlier times, and near to friends of former years, who had gone before, and almost within the sound of those services of prayer and praise which, during long years, it had been his wont to frequent and enjoy, whether in the stately rendering of cathedral or choral worship, or the simpler form of rural worship. "Requiescat in pace."

MANY of our Parishes are vacant, and their number is not being perceptibly lessened. A city paper has a leader on the question of pulpit supply. The writer states that to get men for the ministry of city churches, combining piety, education, ability and social refinement, in sufficient numbers to supply the demand is becoming an increasing difficulty. The scarcity, he says, arises not from want of suitable stipends. There is nothing lacking in this respect (?) But the difficulty arises, he thinks, because to "the youth of the day it is hard to believe that the formulas agreed upon in the 16, 17, 18th centuries can be true and valid to-day." He takes in his glance all the Protestant bodies. But his remarks hardly fit the state of the Church, either as to creeds or pay. Probably a dubiousness about the latter has a more deterrent effect on men of piety, education, ability and social refinement, than has its creeds. Piety and education and ability are

in demand for our country parishes, the matter of creeds presenting no difficulty, yet the men are not forthcoming; So the cause must be looked for elsewhere.

It is rumoured that Rev. T. W. Fyles will receive the offer of the position of Emigration Chaplain for the Port of Quebec. It is an office supported by the S. P. G., and the nomination thereto lies with the Bishop of Quebec. Perhaps a better choice could not be made. The emigrants would find in the Rev. T. W. Fyles one who would take a lively, genial and sympathetic interest in their position and plans.

HIS LORDSHIP the Bishop is making a visitation of all the city Churches in regular course.

DIOCESE OF ONTARIO.

From our own Correspondents.

OTTAWA.—The rumor is current at the Capital that at the close of the present session of Parliament His Excellency the Governor-General will return to England.

A HANDSOME GIFT.—A few days ago the Rev. A. W. Mackay, Missionary at Rockingham, who was recently in Ottawa soliciting subscriptions towards the erection of a church at Combermere, on the Madawaska, was presented with a valuable fur coat by some unknown friends in Ottawa, who took this method of showing the esteem in which they held him. Mr. Mackay is at a loss as to whom he should express his thanks for this mark of appreciation, as his kind friends have not disclosed their identity.

MADOC.—A special "Lent Savings" contribution is asked from the members of the congregation of the Church of Saint John the Baptist on Easter Sunday to be applied to the parsonage debt. The Incumbent delivered a very interesting and instructive discourse recently upon the question of marriage. He contended the obligations devolving upon those contemplating an engagement in this direction were great, and should be seriously and well considered before entering upon them.

ARNPRIOR.—A series of Mission Services are now held at Emmanuel Church daily during the Lenten fast.

BALDERSON.—The Bishop confirmed over forty candidates at this mission recently. Evening prayer is held in the church at Balderson every Friday during Lent.

MARMORA.—I understand that over \$180 were realized at a church entertainment held at Marmora recently.

TAMWORTH.—This mission seems to have begun a new era in its existence. The Rev. J. R. Serson, the lately appointed Incumbent, is raising funds to pay for the repairs on the parsonage. A tea-meeting in connection with the church was held recently, and was a great success, the sum of \$73.44 being realized.

MORRISBURGH.—A successful tea-meeting and concert was held in Henderson's Hall on Thursday evening under the auspices of the church. After tea a programme consisting of dialogues, speeches, and songs was rendered.

MARCH CORNERS.—The young people of Saint John's Church gave a concert recently in the Town Hall, the proceeds to be applied to repairs necessary on the church. There was a large attendance. Dr. Groves, of Carp, occupied the chair. The programme consisted of instrumental and vocal music, recitations and readings. A charade entitled "Spirite" was well performed by several young ladies of the congregation. Addresses were given by the Rev. W. Fleming and Mr. R. Milford, of Carp. A sumptuous repast was much enjoyed, after which the National Anthem brought the entertainment to a close.

BELLEVILLE.—A parlor concert in aid of the

organ fund of Christ Church has been held at the residence of Mr. Hamilton, Merchants' Bank. The audience filled the rooms to overflowing, and the entertainment was a grand success.

Saint George's Church Sunday School.—A parlor concert in aid of Saint George's Church Sunday School, Belleville, was held at the residence of Mr. W. W. Northcott on Monday evening the 19th Feb. It was a great success in every respect. The parlours were completely packed, it being almost impossible to get standing room.

PERSONAL.—The Rev. Dr. Clarke, Rector of Christ Church, Belleville, has been elected Worthy Grand Chaplain of the Grand Lodge of the Sons of England. Dr. Clarke returned some time ago from New York. The physicians whom he consulted in that city advised him to return home and abandon his proposed tour for the present at least.

KINGSTON.—At the Wednesday evening service in St. George's Cathedral the Rev. H. Wilson, D. D., gave so excellent a sermon that it would seem that more people should enjoy and profit by it than the favored congregation who were present. Perhaps one who was present may be pardoned for attempting to give your readers a sketch (however imperfect it may be) of what was to the listeners so intensely interesting. And here let it be mentioned that just now that curious anomaly with its still more puzzling attractions (the Salvation Army) is in full blast in the city, its officers being three or four energetic females, who (St. Paul to the contrary, notwithstanding) are teaching and preaching to their heart's content. And also that there is a perfect "wave" of lottery tickets and drawings passing over this part of the country. The text was, "The print of the nails." And first a quaint little legend was repeated, telling how, in old monastic days, a monk had begged with most persistent prayers and tears to be granted a vision of the Lord, not being content to wait till released from the body. And while he prayed his cell gradually grew light and a presence of majestic stature appeared, whose raiment was of glorious purple and whose crown was certainly not of thorns. The pleased monk bowed himself in adoring and wondering homage, but soon, Thomas-like, he begged in humblest tones to be granted to see the print of the nails in the blessed hands, and lo! *the hands were smooth.* Whereupon the presence changed its aspect and amid sulphurous odors was driven out by the indignant monk,—now grown content to wait henceforth his Lord's leisure. And so it is ever the will of God not too suddenly or too easily to grant the blessings which are to be won by waiting and suffering, or the blessed vision which is to reward the saints at last. Not till weak human eyes are *ready (made ready by watching)* and human minds are *made ready by suffering* the will of God and the patient endurance of the Christian life is the blessed vision to be granted. This is Lent, and the good old-fashioned way is again before us, and our feet have once more entered that narrow path of self-denial and fasting pointed out and practiced by our Lord Himself and enjoined by His Church ever since the earliest times. There is no new, short and easy road to Heaven. If new and strange ways can reach the crowds of heathen at our very doors (which verily the Church is not reaching as she should!) and can induce a return even to decency and a forsaking of the grosser kinds of vice, Heaven forbid that we should criticise too closely the fantastic methods which, it may be, God allows and overrules! Still, before the joy of being *sure of salvation* and of "reading our title clear" must come the showing of the wounds and the sight of the print of the nails. Repentance, self-examination, self-denial, prayer, study of God's Word, use of sacraments, through perhaps long weary years of dusty travel—this is the strait and narrow way, the only *sure* path marked out for us to walk in. Sudden wealth and position without the slow steps which should rightfully gain them are more often a curse than a blessing. Though riches come dressed in gorgeous robes and dazzling crowns, yet *if the hands are smooth* we have reason to fear the pres-

ence of a foe and a harm to the spiritual life. Instances are not wanting of persons and families who in adversity and poverty were constant in their attendance at the House of God and His Altar; but who with sudden wealth and the pleasures of the world which it affords had forsaken the old safe places and were seldom or never seen in them more. The sermon closed with a most earnest and loving appeal to those present to apply themselves diligently to learn and do and if need be to *suffer* the will of God—reminding them that the same Hands which will be stretched in blessings of welcome to “those who shall overcome at the last” will still bear *the print of the nails*.

DIOCESE OF HURON.

(From our own correspondent.)

LONDON.—The following addresses were delivered at the Missionary Meeting on Monday night:

Rev. W. F. Campbell, Missionary Agent of the Diocese, who, after referring to the presence of our distinguished visitor, spoke of the success which attended the city meetings last year, and the healthy influence exerted thereby throughout the whole Diocese. He then read statistics of the amount contributed by city and suburban churches, as follows:—Chapter House, \$272.40; St. Paul's, \$1,235.96; Memorial, \$612.91; Christ Church, \$121.50; St. James', \$171.76; St. George's \$118.48; St. Mathew's, \$24.15; Hellmuth Ladies' College, \$63.45; Dufferin College, \$14.28. A total of \$2,628.72, an increase of \$164.98 over last year, a sum which he considered reflected credit upon the liberality of Church people of this locality. But though much had been done, yet more might and ought to have been done by us, and much remained to be done in order to keep pace with the needs of our Church people in the newer and more remote parts of our own diocese, and more especially, perhaps, the settlers in the great North-west who are calling to us for help. The benefits conferred by the visit of Missionary Bishops to the older settlements of the Church were dwelt on. The speaker trusted the offerings to-night would be on a liberal scale. These meetings were held for the purpose of warming the hearts of the people, and stirring up their sympathy in the great cause of the Master. The work could only be aided by individual effort, and each one's duty was to put their best foot forward in assisting in it.

The Right Rev. the Lord Bishop of Algoma, on rising, referred in grateful terms to the kind words and deeds of welcome which had been extended to him. His Lordship recalled the time when, twenty-five years ago, he first set foot in this city, and received a cordial welcome from the saintly Bishop Cronyn, who had ordained him both to the office of Deacon and of Presbyter in the Church of Christ. His recollection of the diocese had always been of the tenderest character. The Bishop then proceeded to speak of the Diocese of Algoma, and on the fine Map spread out before the audience traced out limits of his vast diocese, extending along the coast a distance of 800 miles, and from 200 to 250 miles in width. The population is now about 70,000 consisting of fishermen, hunters and small farmers principally. He described the difference between the character of the soil in Manitoba and Algoma. The Bishop then spoke of the poverty of the people, and the great privation they have to endure. The work in Algoma is comprised under two heads, the work among the Indians and the work among the whites. The Indians numbered about 10,000, and speak but one language—the Ojibway. This is a fortunate circumstance, as the missionary has only to learn one language. They are very migratory in their habits, and on this account very difficult to reach. The Bishop then gave several interesting incidents of missionary life, and the nature of the work carried on, teaching the Indians habits of industry, cleanliness, and useful trades. The various missionary stations were pointed out on the map, and the wants of the vacant places dilated upon in passing. Tokens of steady advance in civilization had been witnessed by the Bishop among many of the people, and they had great reason to thank God and take courage. For his own part he

would infinitely rather preach to the Indians in his distant diocese than in the finest churches in the large cities, and this because of the earnest and rapt attention with which they listened to the Gospel, which was to them as the cool drink of water to the parched and dying traveller. Turning from the Indian work his Lordship referred to the work among the whites, and pointed out the various stations where missionaries are needed among the miners in that part. Sault Ste. Marie, the headquarters, contains their pro-cathedral, with a seating capacity of 120, and sadly out of repair. In many places they are obliged to avail themselves of the services of godly laymen as lay readers or catechists. There is but little communication between clergymen because of long distances from each other, and their time being so fully occupied. They have no synods—for his own part he thought sometimes this was a merciful deliverance. They have no voice in the Provincial Synod, except through their bishop in the House of Bishops, and the greatest privation of all was in having no widows' and orphans' fund. The Diocese of Quebec had generously resolved to have a collection once a year in each church in aid of the widows' and orphans' fund, and he hoped other dioceses would follow their example. There are 15 clergymen and 46 churches, and about 100 congregations worshipping in barns, school houses, &c.

The Church is in danger of losing her members because she lags behind in the race, and does not exert herself to supply them with educational or religious advantages—and people are apt to think that any kind of a man will do for Algoma. This is a great mistake. There are people of excellent culture in that part, and who understand points of doctrine as well as people in large cities. What is wanted is men of physical strength—ready to eat anything, sleep anywhere, do any kind of work—and down in the lowest place in their hearts the love of souls. He would very gladly receive a gift of three or four men of this stamp from the Diocese of Huron. His Lordship then spoke of the other need for carrying on his work, besides the want of men—that is money—and referred greatly to the help already afforded his diocese by the Diocese of Huron. He had confidence that this help would be continued. The people were not able anywhere to support the services in the Church without help. The stipend of a deacon in his diocese is \$600, that of a priest \$700 or \$800, if possible. He wished to place the financial support of the Diocese on a more assured basis than that of collections and contributions from the churches, and in doing so he desired to secure a number of subscribers in this city, who would pledge themselves to give a certain fixed sum annually. He had for this purpose provided a number of small books, and would be happy to get rid of them amongst those present. In conclusion, he left his cause in the hands of Him who turneth the hearts of men at will, and asked the earnest sympathies and prayers in behalf of his Diocese.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

PERSONAL.—The Rev. Walter Beck who was for a number of years in charge of the Parish of Headingly, and Precentor at St. John's Cathedral, Winnipeg, and afterwards English Chaplain at Moscow, Russia, has relinquished his charge there and is now in London, England. During his three years residence there we learn that his congregation doubled, and his communicants trebled; £15,200 were raised for a new church and parsonage, now in course of erection, H. R. H. the Duke of Edinburgh and the Earl of Dufferin being among the subscribers. The voluntary contributions rose from £100 to £500 per annum. Upon his leaving the congregation gave him fifty-five pounds in presents of silver, and the patrons of the living £150. The Governor-General of Moscow also sent him a very kind letter with his photograph.

WINNIPEG.—Owing to the pressing and important nature of business connected with the Mission work of the Diocese, there have been frequent meetings of the Mission Board. A full attendance of the members has been noticeable. The Mission and other work of the Diocese has so increased that important changes in the Mission regulations have become necessary. These have been prepared, are now under revision, and will be submitted to the Synod. The management of the funds under the control of the Synod, and the Mission work, will be vested in an Executive Committee, consisting of the Bishop, the Dean, the Archdeacon, the Secretary and Treasurer (ex officio) and a body of clergy and laity elected by the Synod. The Quebec system, with some modifications, will be put in force in the payment of Missionaries. Deputations will be frequently made use of, and one or two will probably be sent to Canada to give information about the needs of the Diocese. It is also contemplated, as soon as the way is made clear, to appoint a Clerical Secretary for the work of inspection and organization in the Mission field, for the raising of funds and other purposes, whose whole time shall be devoted to this work. Several places are calling urgently for men. Gladstone, Rapid City, Qu' Appelle, Moose Jaw, Carberry, Rat Portage and other points ought to be filled this Spring. Active, earnest men are sorely needed. To those who are not afraid to face discomfort at first, a good opening for effective Missionary work is offered at all those points.

WINNIPEG.—*Holy Trinity*.—The adjourned meeting of the Holy Trinity congregation, to consider the advisability of erecting a temporary church, was held yesterday afternoon, Rev. Mr. Fortin presiding. The report of the vestry, recommending the erection of a temporary edifice on Donald Street, was considered. Discussion on the report followed, Messrs. Howell, Brydges and Rowan speaking in its favor, and Messrs. Carruthers, Leacock and Spencer against it. Captain Carruthers moved the following resolution, which, after considerable opposition and the proposition of two amendments, was carried: That the report of the select vestry be not adopted, but that the matter be referred back to them, with instructions to report upon the advisability of either increasing the accommodation of the present edifice or of affording assistance towards the construction of a new church at some point in the parish that has recently been set off by the Bishop between this site and the Parish of Christ Church.

THE Bishop, with the consent of the Rectors, is about to re-arrange the boundaries of Holy Trinity and Christ Church, giving Christ Church three more streets on the south.

CHRIST CHURCH.—Mr. George P. Bliss, Superintendent of the Sunday School, has organized a section of Cadets of Temperance in connection with the Sunday School, under the name of “Fort Garry” Section, No. 1. It meets in Christ Church School-house on Monday evenings.—The Vestry have decided to erect a brick-veneer cottage on the church property adjoining the School-house, which will be used as a Rectory until the property is disposed of and a new church built. Plans have been prepared for a house to cost \$3000, which will be completed in June.

EMERSON.—The Bishop has visited the parish of Emerson, and preached in St. Luke's Church on the 11th. He was the guest of Rev. C. J. Brenton, and while there met a large number of the parishioners.

The Bishop has also visited St. Andrew's, Selkirk and St. Clements.

PERSONAL.—Dean Grisdale is expected to return to Winnipeg from England early in May.

Mr. Robert Machray, B. A., arrived from Cambridge, England, this week, and will undertake the Assistant Professorship of Ecclesiastical History and other duties in the College. He will shortly be ordained Deacon.

Correspondence.

THE PLYMOUTH BRETHREN AND THE CLERGY.

(To the Editor of the Church Guardian.)

SIR,—The members of one of the minor religious sects accuse the whole body of clergy of being hirelings and assuming the title that belongs to God alone. These charges are very sweeping and very grave, and should not have been lightly made. It would be undignified in a clergyman to answer them; permit a humble layman to do so. These charges are as insulting to the laity as to the clergy, for it does not say much for their common sense to allow themselves to be so duped. If we ask the reason for the first accusation we are referred to the Saviour's charge to the Seventy. We reply that there is no parallel between the mission of the seventy and the religious bodies of our day. Palestine is a small country, scarcely so long as Pontiac Co., and hardly equal in area to Pontiac and Ottawa Counties. Thirty-five pairs of men with their short message would require but a few weeks to complete their task. We remark further that if we rightly understand Luke xxii. 35, Christ, after their return, cancelled that commission and issued another and different one. Paul clearly recognizes the right of the clergy to support, and though he did not choose to exercise that right we have him gratefully acknowledging the receipt of aid from different people.

Let us come to our own day. Every great Protestant body (and Catholics also) have added to the "noble army of martyrs" within the writer's memory. They were not hirelings. They who leave comfortable, often luxurious, homes for the Indian's wigwam in the frozen north, or the equally dangerous regions of Africa, India or the isles of the Pacific, who thus take their lives in their hands in order to persuade men "to be reconciled to God," do not deserve the vile epithet "hireling." Again, our own clergy give an ample *quid pro quo*. All of them with their talents could make as much or more, with less risk and labor, in other professions. Again, all the "Brethren" lay much stress on being moved by the Holy Ghost. Very good! Every clergyman at his ordination professed to be thus moved. If any have run without being sent the worse for them. But it is not our province to judge; Christ will do that.

We pass to the second charge. This is the title "Reverend" and is founded on Psalm cxi. 9. We are gravely told that this title was first claimed by the Bishops of Rome and retained by them till they claimed the title of Vicar of Christ or Universal Bishop, when the title descended to the inferior clergy. We know not which to admire most, the boldness or the ignorance of this assertion. The title Universal Bishop was assumed, we believe, in the beginning of the 7th century, A.D. 606 or thereabout. This was several centuries before the Bible was translated or printing invented. The English language did not then exist in its present form. What are the facts? It is evident that the "Brethren" have not read Shakespeare. He lived in the reign of Elizabeth (16th century), and is good authority for the *usus loquendi*. One of his heroes (Othello, we believe; our Shakespeare is not at hand) commences an address with these words: "Most potent, grave and *reverend* seignours." The word continued to be applied to persons of all grades who were noted for position, gravity or piety until in the 17th century. The celebrated Keats trial furnished more proof. The clergy never assumed it—do not *demand* it. We, the laity, give them the title out of courtesy—that is all. We know that some have conscientious scruples against this use of the word. We respect this scruple, but let not those who have it put it forward offensively. The very clause in which "reverend" is used in the Bible contains a stronger adjective, "holy." This is applied to men and angels as well as God. Holiness is required of men—not to be holy in the same degree as God is holy, but holy in a certain sense. If we used no word in conversation that the Bible applies to God our language would be shorn of many very useful words. Eye, ear, hand,

foot, weakness, strength, high, lofty, and many others would have to be thrown aside. We have abstract ideas, but must use concrete terms; we must borrow from anthropomorphism or we could not give expression to our thought of God, and would soon lose it. Immortal is used but once in the Bible, and then it is applied to God. The "Brethren" are as ready to apply it to the soul as any others. The word "reverend" is the English equivalent of four Greek ones. In two of these the thought is worthy of reverence or veneration, and may be applied to man, and, in a higher sense, to God. In another the thought is fear, caution, &c.—proper in man, but does not belong to God. The thought present in the fourth word is worship; this is God's. The German version is "Holy and sublime is His name." We write in sorrow, not anger, but we think we have been courteous.

Yours respectfully,
PHILALETHES.

Ontario.

A CASE IN POINT AD CLERUM.

(To the Editor of the Church Guardian.)

SIR,—A little item appeared lately in one of the Montreal dailies, the notice and bearing of which may have passed the attention of the clergy, and to which I would now call attention. The question has been discussed in the Dioceses of Montreal and Quebec as to whether it is just that the clergy should be required to supply a register of Baptisms, &c., by them performed, to the civil authorities, and a fee likewise to the Prothonotary or his deputy, without remuneration and under a heavy penalty for its non or incorrect performance. Many of the clergy have murmured, complained, and privately protested, yet have meekly after all executed their task. It is said in defense of the Government by some that it is the duty of the clergy to do as is required, and to do it gracefully too, because being exempt from taxes, juries and such like they are but making a slight return for their privileged exemptions. Perhaps so. But see how the clergy of Rome manage. The clergy of the Seminary of S. Sulpice, Montreal, were required in common with other clergy to furnish "Vital Statistics" to the civil authorities. This they at once refused to do *gratis*. And the result is that their demand for remuneration if they gave them has been acceded to. They are to receive a fee for each item in such statistics. Have any of the Protestant clergy asked for such remuneration, or would they get it if they did? And is there any difference between giving on the part of the civil authorities, remuneration for "Vital Statistics" and giving it for the Registration of Baptisms, Marriages, &c.? But putting the questions of right and remuneration aside for a moment, one would think that the Government might fee its own officials in this matter of Registration, instead of exacting, however small, (and the smaller it is, all the meaner) a fee from the clergy or congregation concerned besides demanding, as they do, that they furnish the Book likewise, submitted for reflection and discussion. W. R. B.

THE PRAYER BOOK.

(To the Editor of the Church Guardian.)

SIR,—Observing in your issue of the 7th inst. a communication copied from the London *Guardian* of Dec. 20th, 1882, calling attention to what the writer terms an important point in the history of our Prayer Book, viz., that the framers and enactors of the Second Prayer Book (1552) have left on record their judgment on the First Prayer Book (1549), and taking their words in their plain meaning, it seemed that the theologians of those days did not perceive any difference of doctrine between the two Books, and if so, "that we might well be content to retain our present Book, and that we need not suspect of unfaithfulness every one who prefers the Book of 1549." Seeing, Mr. Editor, that you give publicity to the above, some of your subscribers here are anxious to know if your views are in harmony with the above writer, that is, do you perceive no difference of doctrine between the two Books? or have you any prefer-

ence for the Book of 1549? Kindly publish your reply soon as convenient.

Yours truly,

S. S. TEACHER.

Charlottetown, P. E. I., 14th Feb., 1883.

[We prefer our present Book.—Ed. C. G.]

Paragraphic.

A large Bible class of Chinese is taught every Sunday afternoon in the lecture room of the Church of the Epiphany, Philadelphia.

In Madagascar, out of a population of 2,500,000 there are 70,000 Christians. The first Missionary visited the island less than sixty years ago.

The Bishop of Durham is preparing a notice of eleven Coptic manuscripts in the Cambridge University Library, which have been intrusted to him for that purpose.

On Monday, January 22nd, passed away in his seventieth year, Mr. George Owen Ramsay, of Clifton Villa, Shooter's-hill, the father of seven clergymen of the Anglican Church.

The University of Durham has conferred the honorary degree of M. A. on the Rev. George Nicol, the native African, who is Government Chaplain at the Gambia, and who was formerly tutor at Freetown College.

In the Episcopal Theological School of Virginia fourteen of the students preparing for the Church's Ministry have come from Bodies outside the Church. Nine are from the Zion Union Apostolic Church, two from the Baptists, two from the Methodists, and one from the Congregationalists.

New Orleans is about to erect a monument to the memory of the remarkable woman who, by the simple name of Margaret, was known to every man, woman and child in the city, and whose death last year was followed by a wonderful demonstration of popular love and regret. Margaret Gaffney, born in Baltimore about 1820, was married at an early age to Francis Haughey and the young couple for the benefit of his health, went further South, where he soon died. His widow removed to New Orleans where she opened a dairy for the Sisters of Charity. In 1854 she established a bakery on her own account, and from that time forward, though she could neither read or write, and had scarcely a single antecedent chance of success, became more and more prosperous and after many years of the most active, self-sacrificing and expensive benevolence, died leaving a fortune of \$200,000 to various Catholic, Protestant and Hebrew orphan asylums. It is said that children of her brother living in Baltimore are now preparing to contest her will.

A memorial on behalf of the appointment of a Bishop to minister to congregations of the Church of England in Northern and Central Europe has been sent to the committee of the *Additional Home Bishops' Endowment Fund*. We understand that it will be considered by the general committee of the fund at the meeting at 7, Whitehall, on Monday, the 22nd instant, at three o'clock. The memorial says:—

"We feel deeply the need of some one in authority who would aid us in our work, and help us in our troubles with kindly sympathy and fatherly counsel.

"It is our belief that this great want could be met either by the appointment of an exclusively Continental Suffragan to the Lord Bishop of London, or by carrying into effect the scheme proposed some years ago, and generally known as the Heligoland Bishopric Scheme.

"As we are at present under the jurisdiction of the Bishop of London, who, for obvious reasons, is quite unable to give us the Episcopal assistance that we so much long for, it appears to us that we are justified in making a very earnest appeal to you to take our needs into your kind consideration. It is true we live abroad and our work is abroad, but we minister to English people, who are for the most part only temporarily resident with us, but whom we regard as a charge from the Church at home."

It is signed by J. S. Gilderdale, English Chaplain, All Saints, Dresden, and forty other British chaplains on the Continent.

Notes of the Week.

After all, Prof. E. Stone Wiggins may very fairly claim that his prediction of a great storm on the 9th—11th March has been in a certain measure fulfilled. We are glad to know that it was not nearly so violent as the weather prophet anticipated, although having been much beyond an ordinary March blow. With a storm such as we have had, Wiggins can afford to enjoy himself over General Hazen, the United States signal officer's uncourteous and inaccurate criticism. This rough passage occurs as the concluding paragraph of a letter from General Hazen to the New York *Tribune*. He says: "Too severe rebuke cannot be inflicted upon those who attempt to deceive or needlessly alarm the people by publishing such statements as that of Mr. Wiggins. Their words are totally untrustworthy, and the people should be so informed by those who are familiar with the subjects upon which these prophets presume to speak. Such statements fill lunatic asylums, and those who make them are enemies of society. Their publication is a pestilence, and it is the duty of all persons who know and prize the truth to denounce them and enlighten those who might believe them."

It is hardly credible that in this enlightened nineteenth century, views as narrow as the following should be found among educated and otherwise sensible people. It is a great reflection upon the Presbyterian body. An English paper says:—"The Free Kirk Presbyters at Nairne unanimously adopted an overture to the General Assembly, denouncing the introduction of organs or other musical instruments into Churches and Chapels, on the ground that it was "unscrupulous and sinful." Mr. Cameron, in seconding the proposal, declared that it had become a question with him whether he could remain within the ministry of the Free Church if instrumental music were sanctioned."

While ministers of the Gospel in many cases eke out a cramped existence on a few hundred dollars a year, and their people plead want of means and hard times as an excuse for not doing better, it becomes a disgrace, a blot upon our times, that for amusements and follies many, many times the whole amount given for religious purposes is expended every year. Perhaps there could be no stronger rebuke to professing Christians who so meanly and inadequately support their ministers than the following statement of the liberality and zeal of a secular club engaged in amusing themselves. Surely if the love of each is to be tested by their gifts, base ballists love their game more than Christians love their religion. Let these latter read and ponder the following, copied from a New York paper:—"Some base ballists of the coming season are receiving fabulous prices. The New York Club are paying some of their players such fancy figures as follows: Connor gets \$2,300; Gillespie, \$1,700; Welsh, \$2,000 and Ewing \$3,200; while John Ward, the Providence pitcher, last season gets the largest salary of any ball player in America—\$3,700, or over \$600 a month. This is said to be the largest salaried team in the United States, the aggregate being \$25,000."

An exchange says: The net debt of the Dominion was last year \$153,661,650, against \$75,728,641, at Confederation, more than half of the total increase taking place during the five years from 1873 to 1878. It is natural to enquire what there is to show for such a large increase of the debt, and a schedule of the properties of the Dominion, given in the Public Accounts for the fiscal year ended 30th June, 1882, affords a more complete answer than can otherwise be given. This schedule shows the properties of the Dominion to be as follows:—Railways, \$69,321,360; Canals, \$40,738,938; Dept. Public Works, \$17,443,179; Militia and Defence, \$3,555,824; Marine and Fisheries, \$2,873,318; Post Office, etc., \$574,175; total cost of properties, \$135,004,995. This statement of course includes properties actually in existence. Of the total cost as above \$114,085,641 was paid from capital account and \$20,918,353 from ordinary revenue.

The New York *Observer* has the following:—"To churches contemplating a fair in aid of their work, we

commend the course recently pursued by the pastor and people of the North Church, Jersey City. The pastor, Rev. G. W. Nicholson, foreseeing the possible and almost inevitable evils of a fair, suggested that if people would give outright what the fair would cost them, the money would be raised speedily. Accordingly a Sunday was selected, and called the "Fair Sunday." The envelopes that were brought in on that day yielded about \$600—about double the amount the most sanguine hoped to realize from the fair. The *Observer* adds, and we strongly endorse what it says:—"Such giving is a work of grace, and grace is seldom manifested to any great degree at a Church fair."

We very deeply regret to learn from a letter in one of the Halifax daily papers that a young colored girl of that city was debarred admission into one and then another of the public schools, simply on account of her colour, and that her parents, in order to obtain for her the education which she desired, were obliged to send her to the United States. We have heard of nothing in many years which reflects so much upon our boasted civilization than this; and nothing which reflects more upon our School system and upon the Christian sentiment of the community. It is a scandal which should speedily be removed, or Halifax will suffer in the eyes of the enlightened public opinion outside its own borders. We shall return to this subject again.

The authorities at Geneva, having expelled the leaders of the Salvation Army from Switzerland, Earl Granville has instructed the British Minister at Berne to insist upon the annulment of the decrees, and as it appears, the laws of the country sustain the action of the British Government, the Council of State may feel compelled to withdraw its order. A very curious history is connected with one of the leaders, Miss Maud Charlesworth. She is the daughter of an English clergyman, and is only about seventeen years of age. Becoming interested in the work of Mr. Booth, which, with her father's permission was carried on in his parish, she finally, against her parent's wishes, followed the Booths over to Paris, and then with Miss Booth went to Geneva. Her father, in a letter to the *Times* complains very bitterly of his daughter's intemperate and disobedient conduct.

We have overlooked speaking of the Yarmouth *Times*, a new enterprise recently started in that progressive Western Nova Scotia town. It reflects credit upon all engaged upon it, and with Mr. Hamilton, late of the Halifax *Chronicle*, as Editor, it must take a first rank among the country papers of the Province. We wish it success; and more particularly do we feel disposed to speak well of it just now for the stand it is taking against quack medical advertisements which appear in some of the papers. We heartily endorse what it says, having ourselves had to refuse very many such offers from advertisers.

At the annual meeting of the Dominion Rifle Association held in Ottawa on Wednesday last, His Excellency the Governor-General, in the course of some remarks, intimated that he would not be in Canada to attend another annual gathering. A despatch since says:—"The Marquis and Marchioness of Lorne will return to England in the autumn, when the Marquis will be called up to the House of Lords. The apartments of the Marchioness at Kensington Palace are to be redecorated during the next few months. We feel assured Canada will not at any time want a friend while his Lordship lives to defend its interests in the mother land. More recent advices from Ottawa say that in all probability there is truth in the rumor that the Marquis of Lorne will be succeeded by the Right Hon. W. E. Forster as Governor-General."

The vitality of the United States is truly marvellous. The National debt, which amounted to a fabulous sum at the end of the Civil War, will, in the course of a few years, it is said, be paid off. And this is how it has been and will be accomplished. There was collected during the fiscal year ending June 30th, 1881, from customs \$198,159,676.02; internal revenue, \$135,264,385.51; public lands, \$2,201,863.17; miscellaneous sources, \$25,156,377.87. Total, \$360,782,292.57. Total ex-

penditures for the same period, \$260,712,887.59, leaving a balance to apply toward the payment of public debt or other purposes of \$103,069,409.98.

What does the *Presbyterian Witness* mean by the following:—"The wild 'revivals,' so called, which were graphically described in our columns some two months ago, have brought trouble to all the Churches in Jamaica—to Presbyterians, Wesleyans, Episcopalians, as well as Baptists." We entirely repudiate the implied charge if by "Episcopalians" is meant the Church of England. We have had no "wild revivals" in the Church in Jamaica or anywhere else.

The press may well be considered the greatest power of the present day, and its growing influence needs all the more to be directed aright. As an example of the great good the leading paper of this Continent is able to accomplish it is stated that the New York *Herald's* fund for the relief of those suffering by reason of the Ohio floods has reached nearly \$40,000. This magnificent sum will be gladly received by the relief committee. Meanwhile, on the Lower Mississippi there is a deluge; cities are swamped, farms are deeply covered with water, railways are destroyed, and thousands of the natives, in many cases poor colored people, are for the time homeless and helpless.

It is proposed by Sir John Macdonald that a Select Committee investigate the Liquor License question as it now emerges in consequence of the recent decision of the Privy Council, the Committee to consist of 17 members, namely Messrs. Blake, Ross, McCarthy, Cameron, Blanchet, Laurier, Desjardins, Casgrain, Hall, Foster, Burpee, Richey, Robertson, Brecken, Royal, Baker, and the mover. We hope and trust this representative committee will realize fully the work it has to do, and will be careful to do nothing to stay the onward march of the Temperance wave which must before long, to a very great extent, sweep the evil out of existence. We say to a very great extent, we mean so far as public licensed houses are concerned, which have become a curse to this and every other country.

The extent of the growth of the manufacturing industries of the Dominion since 1878 has been most gratifying, as the following statement of imports of raw material shows:

	1878.	1882.
Cotton wool, lbs.....	7,243,413	18,127,322
Cotton waste, lbs.....	768,346	1,214,767
India rubber, lbs.....	458,755	751,083
Wool, lbs.....	6,230,084	9,646,684
Leaf tobacco, lbs.....	8,880,463	12,286,391
Anthracite coal, tons.....	406,971	682,933
Bituminous coal, tons.....	456,090	708,440
Pig-iron, tons.....	30,090	62,156
Hemp, cwt.....	45,961	57,785
Broom corn.....	\$ 89,964	\$ 146,012
Hides, raw.....	\$1,207,304	\$2,215,419
Silk, raw.....	\$ 2,004	\$185,291
Sugar, raw, lbs.....	15,834,386	129,029,863

Great as the advance has been in the last five years we may confidently assume that the rapid increase in the population of the North-West will lead to a still larger development of our manufactures in the immediate future; and our natural resources, when better known, will draw a part of the enormous surplus of capital of the mother land to our shores, to be profitably invested in the various industries, the development of which has contributed so largely to make England what she is.

The report for 1882-3 of the Postmaster-General of Canada is an interesting document. From it we gather that there are in Canada 6171 post offices as against 5606 in 1879. The miles of mail route have increased from 39,598 to 43,097; the number of letters carried from 44 to 56 millions. There were 7 millions of post cards sent in 1879; last year there were 11 millions. The number of registered letters has increased 25 per cent. The postal revenue has grown at the following rate:—

1879.....	\$1,534,363
1880.....	1,648,015
1881.....	1,767,162
1882.....	2,022,098

Last year shows an increase over 1881 of 12½ per cent. The total expenditure was \$2,459,356, an increase of \$126,857, or about 5½ per cent.

over the previous year. The revenues, however, are not equal to the expenditure; the deficit being \$437,258. In 1881 the deficit was \$565,236; in 1880 \$605,045; in 1879 \$627,903.

MR. CARRY'S LETTERS.

NO. II.

To the Editor of The Mail.

SIR,—From my last letter I hope it will have sufficiently appeared to all plain, unprejudiced readers that the Old Testament furnishes no ground for the fantastic notion of an unfermented wine. I have heard of a reward offered for the production of such from Syria, but I have never heard of its being claimed. The fermented, stimulating, intoxicating character of the wine of the Old Testament is compendiously expressed in a verse which must be inexpressibly shocking to our semi-Manicheans; but before I quote the verse, let me justify this term. A respectable correspondent has quite recently informed me that a temperance lecturer in his neighbourhood has said, with the seeming applause of his audience, "that if Jesus Christ made intoxicating wine, he didn't want Him for his Saviour." *Now to my quotation; it is in Ps. lxxviii., 65, "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine." Or, as in a revised Bible, prepared by a Baptist D. D. and others of the present revisers, "shouteth aloud." Doctors Delitzsch and Hengstenberg give the only explanation admissible, "like a hero whose courage is heightened by the strengthening and exhilarating influence of wine." One cannot well think of syrup here. The New Testament has no new or different information to give us, though not a little to confirm what we have already gathered from the Old. When we come to the Greek *oinos*, the same etymologically as our wine, the dictionaries recognize nothing but "the fermented juice." And it is on the ground of its stimulating property that our Lord compares His Gospel, a mighty stimulating power to wine. The same passage, too, Luke v., 37-39, illustrates the quality of "good" wine: "No man having drunk old wine straightway desireth new; for he saith, the old is better." Apt is the comment furnished by Plutarch. "The wine being made good, the more will be drunk, and the worse will be the drinkers." And the Latin Columella informs us "that almost all wine has the property of improving by age." I suppose we shall be told that syrups do. At any rate a milder syrup was not what the Jews understood by "old wine." Lightfoot, in his *Horæ Hebraicæ* on Luke i., 15, informs us that the Jews regarded the "wine and sikera, strong drink," as identical: and he himself adds that it is so without doubt in Nu. xxiii., 7, where we translate Shechar "strong wine;" and in Luke v., 38 he shows they understood by "old wine" that which was three years old. Again, in that parable of more than man's charity, the parable of God's philanthropy, the Good Samaritan cleanses the bleeding wounds of humanity with his pungent, penetrating remedial grace, represented by wine, in its proper sense; for who can think of sweet syrup? We are sure of the meaning here, as Galen, the famous physician of antiquity, expressly mentions red or dark wine (*oinos melas*), which is always fermented, as proper to be used in such a case. But we must proceed to consider especially the wine used in the institution of the Eucharist. It was called by our Lord himself "the fruit of the vine." Here is another pitfall for the unlearned but infallible oracles of temperance. The "Temperance Commentary," mentioned before, says:—"Unfermented wine is, in literal truth and beyond all question, the only fruit of the vine," though literally one would suppose grapes were. And N. Kerr, M. D., who makes a great show of learning in the "Clergyman's Magazine," but only a show, says:—"Unfermented grape-juice can truly be called the fruit of the vine; but, after fermentation, the nature of the liquid is completely changed." Now, will these good people be surprised to learn that the "fruit of the vine" was an exact technical term for fermented wine in the liturgical use of the Jews? In the Mishna we read: "How do they bless for fruits? For fruits of a tree

they say, Thou who createst the fruit of the tree; except for wine: as for wine they say, Thou who createst the fruit of the vine."

Our Lord but used the customary liturgical phrase in speaking of a sacred rite: on other occasions he employed the common term, wine. But it is to be further noted that the use of wine formed no part of the original passover institution, and so the Jewish reason assigned for its introduction will assist here. Lightfoot gives it out of the Talmud, in his *Horæ Hebraicæ*, in Matt. xxvii., 27:—"A man must cheer up his wife and children to make them rejoice at the festival. And what do they cheer them up withal? With wine." What a real pity it is that in this matter of fact age, when everything is tested, a few families don't drink heartily (if they can) of grape-juice, boiled into a sweet syrup, after eating a hearty dinner, say on Thanksgiving day, and so put its cheering influences to the proof. Were this done, we should hear less learned and pious nonsense talked. Again, in the passover feast the cup was mixed, and the reason expressly assigned for that in the Babylonian Talmud is, that the wine was "very strong," and, as the Jerusalem Gemara states (Lightfoot, ut supra), to prevent the feasters being drunk. Comment is superfluous, though I am not quite done with the passover yet. I may say that if in the course of these letters I shall not have noticed any objections that may emerge in discussion, such as "Liberty's." I purpose doing so in a final letter.

Yours, &c.,

JOHN CARRY.

Port Perry.

*A Temperance Paper (U. S.), "is glad that this poison of asps has already been banished from the Lord's Table in perhaps a majority of the Churches of the country"; and it laments "that there are occasionally found, Christian Churches in league with this alcohol Devil."

Correspondence.

REPLY TO E. W. B.

To the Editor of the Church Guardian.

SIR,—In answer to E. W. B.'s questions I would like to say—

1. That there is no authority for the Reader of the Lessons "preaching" them as he describes, or against it. It is largely a matter of taste, yet it might be suggested that there is a difference between reading and reciting. One generally reads by looking at what is being read.
2. I once asked the late Bishop Fauquier what authority he gave for reading the Offertory Sentences at Evening Prayer. His answer was, "Where's your authority for the Sermon?" adding, "When I get the Sermon at Evening Prayer, the Offertory Sentences naturally follow." I suppose this will not be called authority. The best authority perhaps is the desire to impress upon people the idea—for which object the Sentences are read in the Communion Office—that the contributions are an offering—a distinct act of worship. Congregations need to be reminded of this in the evening as in the morning.
3. The "authority" asked for in the 3rd question will depend on the *interpretation* of the Rubric. It would seem as if the elements were to be delivered while the words are being said—"When he *delivereth*," not when he *has delivered*, or *before* he delivers. At least this is what I have seen many do who are far from holding "the Zwinglian idea of the Blessed Sacrament." May I suggest in conclusion that there are points when the best decision will depend upon that deeper reverence for authority, which obeys without having minute rules.

Yours very truly,

WM. CRAIG.

The Rectory, Clinton, March 5, 1883.

Lord Ripon has produced a sensation in India by the introduction of a measure empowering native judges to decide in cases affecting the liberty and property of Europeans. Hitherto Europeans have been entitled to bring their cases to the nearest presidential town, if there were no English magistrates in their district.

A VERY PRETTY QUARREL AS IT STANDS!—The *Freeman's Journal* of the 8th instant tells us that a French Bishop was deprived by the Pope, and a successor appointed. The deprived prelate will not submit. He appeals to law, and the law supports his claim.

No men deserve the title of infidels so little as those to whom it is usually applied; let any of those who renounce Christianity write fairly down in a book all the absurdities they believe instead of it, and they will find that it requires more faith to reject Christianity than to embrace it.

The working people throughout continental Europe are beginning to plead for deliverance from the secular Sunday, and that, too, when such persistent efforts are made in this country to persuade the same class of people that the American Sunday is an infringement upon their liberties. A late dispatch from Vienna, Austria, says: "A meeting of three thousand workmen was held, at which a resolution was passed protesting against Sunday work. A resolution was also passed in favor of legal prohibition of newspapers and other work on Sunday."

The *New York Independent* says:—The Protestants in Madrid have an hospital with eight beds. They found that it would not do to send their converts to be nursed by Sisters of Mercy in the (Roman) Catholic hospitals. They were constantly importuned to confess and return to the Church of Rome. Mr. Fliedner says he once followed two sisters in the largest hospital in Madrid from bed to bed. They carried a large basket of clean linen; at each bed they asked if the patient had confessed. If the answer was in the affirmative he was provided with clean linen, if the contrary, he got none.

There are those who appreciate a religious newspaper. This is the way one man expresses himself: "So deeply do I feel the need of such a paper as an educating force in my life and home that I count it not among the luxuries, but necessities of my table. And I am sure that where it is taken and read it will be an invaluable educator of both the home and the Church into the life which we live by the faith of the Son of God."

The Year Book of the Congregationalists does not show such progress as might be expected. Its ministers are among the most learned body in the country; and if intellectual preaching could save the world their preaching would do it. Its members number 385,685; ours, 344,888. Its growth in members during the year has been not quite 2,000; ours, more than 10,000. It has gained eighty-one churches; in parishes and missions we have gained ninety-three. It has lost thirteen ministers; we have gained 112. It baptized 11,321 adults and infants; the Episcopal Church 46,817.

BOOK NOTICES.

"Springtide Birds are Singing" is an Easter Carol, the words from the Greek, translated by the Rev. Phipps, Onslow. The music composed by the Rev. H. H. W. Nancrede, is most attractive, and easily learnt. Price 8 cents. E. & J. B. Young & Co., Cooper Union, New York.

We have unfortunately overlooked noticing a beautiful "Office of the Holy Communion for use during Advent and Lent, set to music in D minor, by the Rev. H. W. Nancrede." Price 30 cts. E. & J. B. Young & Co., Cooper Union, New York.

DAYBREAK, an Easter poem, by Julia C. R. Dorr. New York: Anson D. F. Randolph & Co. Halifax: McGregor & Knight. Price, 50 cents.

This is a very beautiful poem in a charming dress. It is admirably adapted for an Easter present—indeed it would be difficult to find one of the kind more attractive.

RECEIVED, "Our Little Ones" for March. This Magazine is now extensively used in Schools as a Reader for little children. Its admirable illustrations and a clear and beautiful letters-press, render it especially adapted for the use of Primary Schools. It has been introduced in many of the American cities, and will, we doubt not, become a favourite in Canada.

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LENT.

IV.—"CONVERSION."

IN the work of the soul the prime mover must always be the Holy Spirit. In baptism, He regenerates; implanting the germ of Spiritual Life, and removing the taint of original or birth-sin. The soul then is pure and clean before God. But a soul that has become separated from God by sin after baptism, must be renewed. In spite of the grace of baptism, in ninety-nine men out of a hundred, the "lust of the flesh, the lust of the eye, and the pride of Life," have defiled and polluted the soul. The understanding is darkened. The conscience is seared. The will is perverted. The knowledge of truth is clouded over and blinded. The soul, which remains in this position, is *lost*. It must be brought back to God. As the Scripture says, it must be "converted." But the conversion must depend on a consciousness of the lost state. If a man is not aware of the position he stands in,—if he knows not the guilt in which he is involved, how can he become converted? To be saved, we must see our need of a Saviour.

We preach to our fellow sinners. The most eloquent fervid appeals are made by pious and holy men who see their brothers perishing, and would fain see them rescued. But though the eloquence be that of St. Paul, or the zeal that of St. Peter, or the love that of St. John, no effect is produced. Admiration may be excited. Reason may be convinced. But the heart is not touched. There is no consciousness of sin. There is no sense of guilt. And, therefore, there is no cry for pardon, and no desire for reconciliation.

Men commit sins many and grievous, commit them daily, and know not that they *are* sins. If brought face to face with the transgression, they allow the fact, but deny the sin. The whole catalogue of offences against the moral law may be passed in review. But take the Eighth commandment as a specimen. Many live in a state of continual breach of this Commandment, not openly and violently, but secretly and by inference. They would not pick a man's pocket, or break into a house. But they would commit frauds of many kinds, falsify accounts, adulterate goods, waste time, and impose on the weakness of others by superior craft or cunning. All sorts of dishonest acts are continually being done, on the ground that it is the custom of trade or justified by necessity. They

are not perceived to be sin. They do not arrest the mind. He who is guilty of them is not conscious of breaking the Eighth Commandment. And it is the awful part of all this, so far as we are now concerned, that men perceive not, or will not acknowledge that they are in deadly sin, sin that will sink them without a chance of escape, in perdition.

The sin has absorbed the man, it has become part of himself. To talk of holiness, of goodness, of the grace of the Holy Ghost helping such a one, would be as absurd as to speak of the same things to a "horse and mule which have no understanding." They hear that Jesus Christ came into the world to save sinners, but that they are the sinners they do not see. They hear His words, "Come unto Me all ye that are heavy laden, and I will give you rest." But the words convey no meaning. They are not conscious of being "heavy laden," they have no desire for "rest." How such persons are to be saved, it is hard to see. But it is very clear, both to reason and to Faith, that unless there can be produced in some way a sense of sin, and thence a conversion of the soul, saved they cannot be.

Others go further, and can see sin in others; or some will even confess I am a miserable sinner. "God be merciful to me, a sinner." The present writer has known a man who had led a most depraved and godless, nay, a God-defying life; and when approaching his end, utter nothing but "God be merciful to me, a sinner," and "Sweet Jesus." But the words meant nothing, for the conscience was so seared that there could be produced no feeling of the GUILT of sin. And this is the case with all well bred confessions of being "miserable offenders" while the feelings are not stirred.

But the point to be reached is, "am I conscious, that being a wretched, self-willed, worthless transgressor against the letter and the Spirit of God's most holy law, I am lost if I do not turn from sin, and turn to God? Have I any sense whatever of the distance there must be between my guilty soul and an all pure God? Does my sin press on me, weigh me down, overwhelm me, make me feel utterly miserable and forlorn, desolate and sad? Do I fear, lest by my gross negligence and sinfulness I may lose the pardon which alone can save me? WOE, WOE to the man who treats sin lightly; that calls evil good, and good evil; that glosses over sin, passes it by, drives the recollection of it out of his mind, tries to get rid of it, forget it. But there is a true blessing, and a sure blessing of Conversion in that Repentance which arises from a love of Christ, because, realizing from what the love of Christ has saved us, that repentance which bears the soul down with its weight, lies brooding on his conscience like a dark and dismal nightmare, filling it with dismay, because it crucified the Lord of glory, and covered with shame and spitting the ineffable face of the spotless Lamb of God, WHO LOVED US AND GAVE HIMSELF FOR US!

This is the beginning of a true conversion; this is the work of the Spirit, driving on and helping an earnest reflection on the guilt, the offence, the ingratitude, the folly of sin. It realizes the hopelessness of any atonement from self. It sees plainly that forgiveness must be a free gift; that "the blood which cleanseth" must be shed by ONE who has sinned not. You cannot save yourself; you cannot be saved by half self, half Saviour. You are lost if you lay not hold of His atoning sacrifice. You tremble and fear and agonize till you see His Face beaming on you with unspeakable love, and learn that while the Father is of "purer eyes than

to behold iniquity," and will "by no means clear the guilty," He now looks upon you in the Face of Jesus Christ. The forgiveness is free and full and complete; it takes the heavy weight off your soul. You are not half forgiven; God does nothing by halves. Your sin is gone; it has disappeared forever; it will never be brought up against you for condemnation; it is literally blotted out. Oh, joy! I can now begin a new life. I am no longer a rebel. I not only *can* but I *MUST* work for Him who has brought me out of darkness into His marvellous Light. A sunshine breaks over my soul. I am flooded with its radiance. A new view of life comes to me. I am His; I must serve Him; but I am still human and weak.

HOW WILL HE HELP ME TO DO IT?

INFANT BAPTISM.

A FEW weeks ago, we published some startling statistics, showing how Infant Baptism had declined among the Presbyterians. On examining the subject, in order to account for this very serious falling off, we found, what we had feared, that the doctrine of the Westminster Confession on the subject of Baptism was not being taught, is in fact being repudiated, by very many of those whose duty it ought to be to uphold and defend it. What is to be expected from its Laity when the *Presbyterian Witness*, which claims to be the organ of the body, speaks in the half-hearted sort of way in which it did an issue or two ago, in answer to some remarks of the *Christian Messenger*? Instead of stating in plain terms—in the very language of its formularies—the doctrine as held by its founders, and maintaining its position by an appeal to Scripture and antiquity, as it so easily could, to find it in an apologetic tone quibbling with an opponent whose utterances upon this subject invariably betray the most narrow partizanship, is confessedly a giving-up of those principles which Calvin and Knox would have been willing to sacrifice their lives in maintaining.

Those who oppose Infant Baptism "are teaching for doctrines the commandments of men" against the express declarations of God's Word, and in open defiance of the clearly ascertained practice of the Church in every age, from the time of Christ to the present. The Baptist Body is not yet three hundred years old, and before its advent as a distinct sect, the Christian world was a unit upon the subject.

We repeat, and challenge contradiction, there never was a time when Infant Baptism was not the doctrine of the Church, and it remained for a body of Christians whose existence dates fifteen hundred years after Christianity had been founded, to deny the universal practice of Christendom.

We have no desire to intermeddle with the discussions of other people, but in defence of the Truth, and for the safety of the rising generation, we protest against the tone of the *Witness* in this matter, and very seriously caution it not to treat with lightness a subject of such vital importance to the best and dearest interests of the Orthodox Faith. The Presbyterian body, however much the Church has differed from it on the one question of Church Government, has always been recognized as holding and teaching what have been generally accepted as the fundamentals of Christianity, and it would be a source of infinite grief and alarm to all thoughtful Churchmen, if upon so grave and momentous question, and one which its formularies so clearly define, it should betray signs of weakness and indifference.

CHURCH FINANCE.

At the regular fortnightly meeting of the Christ Church Lay Association of Ottawa, held on Thursday evening, 22nd February, in the lecture room of the Church, Dr. Wicksteed opened the debate on the above subject, which had been selected for the evening's discussion. The Doctor began his address by saying that all within the Church of England belonged to a society whose bounden obligation it was to teach its members to do their duty to God and their neighbours, and to watch that they did so. It had also the special mission given to it to Christianize the world: The machinery employed was the Priesthood. Two cries were heard throughout the country: that there were not enough clergy for the work, and that the clergy were inadequately provided for. The modes usually adopted for raising the necessary funds were Pew rents and the Offertory. The evils arising from the pew system were many: (1) It deprives the poor of a place in God's House; (2) it rents the house in parcels to the highest bidder; (3) it is "a respecter of persons;" and (4) it renders the pastoral relation unstable. It was now the speaker's duty to prove that the system of tithes was divinely appointed, and is still binding upon us as the chief reliance for the adequate support of the Christian ministry. In Leviticus, 27 chapter and 30 verse, it is written: "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." And in Numbers, 18 chap. and 24 verse, we find these words: "The tithes of the children of Israel, etc., I have given to the Levites to inherit; therefore, I have said unto them, among the children of Israel they shall have no inheritance." God enacted the tithe system, first to secure the homage of man, and, second, to vindicate His own sovereignty. God's attribute of love ought to be also honoured. This we can do without substance in free-will offerings. The tithe fulfils the law; the free-will offering expresses love. St. Paul's rules for replenishing the treasury are to be found embodied in 1 Cor., 16 chap., 1st and 2nd verses. They are (1) each man should give (2) on the first day of the week (3) according to his prosperity, and (4) publicly. St. Paul also furnishes in this epistle conclusive proofs that the tithe system was re-enacted under the Gospel dispensation by Christ himself. It was the view of the Primitive Church that the tithe was of perpetual obligation. In the apostolical constitutions we have these words: "Let him (the bishop) use these tenths and first-fruits which are given according to the command of God as a man of God," etc. The tithe system is still in force; for (1) it was instituted for the good of men in all ages; (2) it is an act of religious homage; (3) the system has universally prevailed; (4) the same reasons now exist; (5) it has never been abrogated. There are peculiar motives to Christian liberality: (1) The example of Christ in his gift to us; (2) gratitude for our redemption; (3) the salvation of all mankind, and (4) the fact that through the Christian priesthood Christ Himself receives our offerings. The speaker then disposed of the objections usually urged, viz: 1. Difficulty of enforcing the system. 2. That it originally supported Church and State. 3. That indebtedness to man excuses. 4. That it bears unequally. 5. That clergy would be made too rich. He concluded by pointing out how the tithe system was now practicable; that circumstances have changed, but principles have not, while necessities have greatly increased.

The importance of this subject and the able

treatment which it received at the hands of Dr. Wicksteed will, we hope, attract increased attention to it, and lead to a growing feeling in favor of the principle advocated.

THE SISTERHOOD OF ST. JOHN THE DIVINE.

OUR Toronto correspondent on several occasions recently has referred to the efforts being put forth to endow a Church of England Sisterhood in Toronto. Our readers in this way have been made acquainted with the preliminary steps which were taken, and with the more recent efforts to raise the needed endowment. The Committee (a representative one) having the matter in hand, has issued a pamphlet giving an account of the progress made, and also containing the admirable Address which Bishop Quintard, of Tennessee, delivered in St. George's School House in July last. Appended is the following Circular, and we join with it in hoping that the work may prove a success in Toronto and be afterwards extended into the other parts of the Dominion. It is not a question of "High" or "Low" Church, we are happy to know, but a united attempt on the part of a number of the clergy and laity of Toronto, recognized and endorsed by the Bishop, to promote a work which has been very abundantly blessed of God in England and the United States. There can be nothing said, we should suppose, against such an organization provided it be a voluntary association under the control of the Bishop of the Diocese, and directed by one or more of the clergy who have been named or accepted by him for the position.

The Circular says:—

"It is deeply felt by many English Church people in Ontario that it would be a great benefit to the Church if a religious society of women could be established in the province. While English Church Sisterhoods are labouring in the motherland, in the United States, in Asia and Africa, there is no such order represented in any diocese in Ontario or the North-west. The value to the Church, and to the community, of societies devoted to the loving service of our Saviour in the religious life, as well as in external good works, has been fully proved in our day by the remarkable growth and work of such orders in England and America.

"These societies have an important office as centres of religious influence: experience, too, has shown that there are works of mercy which are most effectually done by those who feel moved to serve God in this special way, freed from the distractions of ordinary life, and given to a life of discipline and devotion. Such influences and such work are needed here, and there is now presented to our people an opportunity such as they have not had before, and may not for a long time have again, in the fact that the superior of S. Mary's, New York, has generously offered to prepare those who would be the founders of an order here; and that ladies specially suited to the work are willing to place themselves under training for two years in New York or England, and then undertake the foundation of a Sisterhood in this country, if a house and moderate endowment are provided for them.

"These institutions are recognized by the Bishops in England and the United States, and the Committee are happy to state that a similar recognition will be given by the Bishop of Toronto of the work to be established here.

"It is estimated that a fund of \$25,000 will be required to place the work on a satisfactory basis. Of this sum we hope to raise one-half in England and the United States; for the balance, we appeal to all those in our own land who, truly loving the Church and the Church's Lord, are willing to make the sacrifices necessary to secure to our country the great blessings of such an order.

"Some of the works of charity and mercy that it is hoped will be undertaken by the sisters are:

nursing in its various branches, active mission work amongst the poor, an infirmary and convalescent home, and above all, houses of refuge, from which we would hope to gather penitents, who by care and patience might be led back to lives of usefulness and honour. As to the hopefulness of work of this kind, there is much to be learned from a circular lately issued by the Sisters of S. Mary's, Wantage, from which the following is an extract:—

"The penitentiary work has been carried on much as usual. At Wantage there are 34 Penitents, at Lostwithiel 25, and at S. James' Home, Fulham 60, this last divided into three Classes, of which the upper class may be described as fairly born and educated. We are thankful to observe, both from the Report lately published by Convocation and from other public sources, that this most important work is attracting more notice than heretofore, and we are glad to be permitted to add the testimony of many years' experience, that there is none more hopeful or more productive of results. This will not seem improbable if it is considered in how many cases those whom we have to reclaim may in truth be called the victims of circumstance, brought up in dens of evil, used to hear and see evil from their earliest ages, with conscience unawakened, and with natures almost devoid of womanly self-respect. If the cause be removed, the consequences naturally follow; and as a fact a very large percentage of those who finish their proper time of training under our charge do become useful members of society, and maintain faithfully the teaching and the training which they have received."

"It is hoped that hereafter the work will be extended into different parts of the Dominion. Its successful accomplishment will require a determined effort on the part of Church people. Will not you, for the love of God, give us our hearty sympathy and liberal support?"

KING'S COLLEGE.

(To the Editor of the Church Guardian.)

SIR,—In my last letter I stated that our great present need was popular sympathy. Churchmen should learn that the interests of King's College are their interests. Since it is beyond question expedient that the Church should encourage higher education, and since in these Maritime Provinces the Church's connection with higher education depends upon the existence of King's College, there is clearly a grave responsibility laid upon the Church to support and strengthen this old University. And it ought to be superfluous to add that what is incumbent upon the Church as a whole is incumbent upon its individual members. Each should be taught that it is his part and duty to take an active interest in College affairs, and to do what he can to aid and prosper it. Until this feeling obtains more generally than at present, I cannot but think that any attempt to raise funds must be unsatisfactory. Let the newspapers—the clergy—the alumni—the graduates take this in hand, and prepare the ground at once for future work. Then let the work of collecting be undertaken by the best men that we have. If one cannot be found combining in himself all the necessary requirements, let us send out two together—one to address meetings and arouse popular sympathy and the other to follow up energetically with personal appeal. And above all let these men be well informed in all matters connected with the College, so as to be able satisfactorily to deal with all objections and to answer any questions which may be asked.

There is one more point. Let men be called upon to give not as a matter of favour but of duty. By playing the part of beggars we inspire contempt, and lead people to study how little they can give. But surely we have higher claims than this. To all Churchmen it is a duty, and to graduates of Windsor it is a most emphatic duty—the duty of children to a parent.

Well can I recall the stirring words of a young graduate in his valedictory a few years ago:—"Shall we say to our Mother, 'It is corban, by whatsoever thou mightest be profited by me?' You have educated me for nothing and I will make you no return." We do but encourage sentiments

like this if we teach men to think they are doing a favour when, perhaps, they do not half fulfil their duty. People do not, as a rule, object to being told plainly and candidly what they ought to do, and if the rightful claims of King's College upon Church people generally, and Kingsmen in particular, were boldly and clearly stated, it could not fail that the response would be a hearty one.

Feb. 28, 1883.

EUSEBIUS.

Family Department.

THE PENITENT'S PLEA.

By R. M. OFFORD.

Jesus, see me, lost and dying,
Unto Thee for shelter flying,
Hear, O hear, my heart's sore crying:
Hood me, JESUS, or I die!

All my sin and sorrow feeling,
Come I as the leper, kneeling;
Come to Thee for help and healing;
Heal me, JESUS, or I die!

Nought have I to plead of merit,
Nought but curse do I inherit;
By Thy gracious, quick'ning Spirit,
Save me, JESUS, or I die!

Not my tears of deep contrition
Can secure one sin's remission,
Helpless, hopeless my condition:
Help me, JESUS, or I die!

Far away my dead works flinging,
Nothing owning, nothing bringing,
Only to Thy mercy clinging:
Bless me, JESUS, or I die!

Nothing but Thy mercy pleading,
Pardon, cleansing, shelter needing,
In Thy side, once pierced and bleeding,
Hide me, JESUS, or I die!

Sin cursed! in Thy grace, Lord bless me,
Naked! in Thy beauty dress me,
Prodigal! in love caress me:
Take me, JESUS, or I die!

By Thy cross, where hope is beaming,
By its crimson fountain streaming,
Flowing for the world's redeeming:
Cleanse me, JESUS, or I die!

Save me, and I'll praise Thee ever,
For the love which changes never,
From which not e'en death can sever:
In a land where none can die!

—N. Y. Observer.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

To Stephen Ray it had been a keen and unmixed sorrow to learn from John Carruthers what had occurred. That he himself was placed as regards the Barringtons in a false position, was the least part of it, for self played ever a minor part in his reflections, but the knowledge that Percy, in whom he felt a strong and affectionate interest, had fallen so far short of his hopes respecting him; the knowledge that John's own happiness was sacrificed (for Mr. Ray had long since read his secret); the loss of Sybil to himself and those to whom she was becoming of more and more usefulness, all combined to form a heavy trial to Stephen Ray. But his life had been one of trial, and he was ready to take up this new burden. He had striven to comfort John by the assurance of his heartfelt sympathy, and had given him the promise, eagerly sought, that he would continue the work which he was to have laid down had Percy fulfilled the hopes which both had entertained respecting him.

And Nelly, poor Nelly, needed comfort too, patiently and sweetly as she bore her trials, this grievous one of losing the friends whose lives from earliest childhood had been so intimately interwoven with her own, was almost too hard for her tender heart. It needed all John's courage to tell her and Stephen Ray's wise and loving guidance to help her face the truth. Day after day had passed and Sybil's familiar step and voice were not heard at Carruthers' Hall. At last there

came a letter to Nelly. It ran thus:—"Dearest Nell,—How I have longed to see you, and at least have the comfort of a word of farewell from you, you cannot know! But I have thought it best for both of us to refrain from seeing you. God bless my own darling Nell. Remember me always in your prayers, as I shall ever think of you. Say 'good-bye' to John for me, and tell him that I leave papa's grave in his special care. Ever in fondest love, your own Sybil!" The Rectory, Longmoor.

John found Nelly sobbing over Sybil's letter, which she handed him without a word.

"Will you let me keep it, Nell?" he asked, when he had read it.

"Yes, Jack."

And John still treasures that little blotted note. He did not seek to see Sybil again before her departure; if even her love for Nelly had not prevailed with her to come to the Hall, he might well suppose that she wished to avoid him. Had he but known how she yearned for a sight of him, how her heart beat at every footfall, and how the sound of the closing garden gate sent the blood to her pale cheeks, he would have risked her displeasure!

Sybil could never afterwards remember how those last days in her old home were spent. Mechanically she helped her mother in the preparations for their departure; then escaping from the house would wander about the grounds or sit beside her father's grave, her hand resting on the turf, and gathering now and then one of the tiny daisies that grew upon it. She had never fully known what deep affection bound her to Longmoor until now, when it seemed as though to leave it were leaving part of her very life behind. No Zwitzer pining for his native hills could feel the wretchedness of home-sickness more acutely than did Sybil already in anticipation. She did not know to what extent the thought of John added intensity to her sorrow, and the days passed without any attempt to unravel the confusion and distress which made her so utterly unlike her old bright self.

Stephen Ray, though intuitively knowing Mrs. Barrington's prejudice against him, was not like John to be deterred from seeking an interview with mother and daughter. He was informed that Mrs. Barrington regretted that she was engaged. Miss Barrington was not within. Turning from the house he sought her in the grounds and church-yard, where, as he expected, he soon discovered her. As he approached Sybil looked up with a startled gesture; then perceiving who it was, she walked to meet him and held out her hand.

"Dear Mr. Ray," she said, "I have been wanting to see you, and might have known that you would not let us go without coming to us."

"Your mother will not see me," he replied, while his very look of heartfelt kindness gave Sybil a little thrill of comfort. "I confess that I did not think she would, although I need not tell you, Miss Sybil, that she wrongs me in supposing that I have had any hand in what has occurred."

"Who could suppose it!" exclaimed Sybil, with a little impatient wave of the hand. "Mr. Ray, I have always recognized you as a true friend, and I want to tell you that I am very, very grateful to you. You have taught me much that I hope never to forget, and though now"—her lips quivered and the pale cheek grew paler still—"though now in this trial that has come upon me I may have lost heart for a while, yet I trust, by God's help, I shall be stronger soon and able to take up elsewhere some of life's duties which I must lay down here."

"God bless and strengthen you indeed, dear child, your loss is no light one to me, but still you know the great bond by which we are bound together, and which no earthly circumstances, no time, no distance can sever—all *one* in Him, remember—*one* here—*one* hereafter." He pointed to her father's grave while he spoke, and Sybil did not seek to check the tears which seemed to relieve the weight of sadness that oppressed her. "You will let me write to you and I shall hear from you," he went on; "we need some visible token from those near and dear to us, and you

will want to know how all our little plans and projects are taking shape."

"I shall indeed," said Sybil. "You will give my love to all my 'Coomb' children, and tell them I shall never forget them, and to all my dear old people. Good-bye, Mr. Ray. God bless you."

Sybil felt less unhappy after her brief interview with her friend. It was a comfort to her to know that he and not another would occupy the place in which she had so fondly hoped to see Percy. No soreness of heart with regard to her brother could make her unjust to one whom she regarded with feelings of veneration and sincere affection.

A day or two after this one of the old servants who had lived with the Barringtons almost since John could remember handed over the keys of the Rectory to the butler at the Hall. The two had a little melancholy chat together over the unexpected departure of Mrs. Barrington and her daughter.

"A world of change, a world of change, Mrs. Davy," said old Dixon solemnly. "I warrant you we shall all miss the dear young lady's face here at the Hall."

The old housekeeper shook her head and sighed. "You may well speak of change, Mr. Dixon; everything is sadly changed to me. It's true that I've got a comfortable little home of my own, but it seems as if I couldn't enjoy nothing since our dear Miss Sybil is gone. Only those as lived with her knew what she was."

"I think, Mrs. Davy, that it might be a comfort to our young lady to see you and have a chat about Miss Sybil," said Dixon, who, finding upon enquiry that Miss Carruthers would see her at once, ushered the old woman into Nelly's room. It was indeed a comfort to them both to have a long talk together. Poor Nelly wanted to hear so much about her friend, and the old servant needed no encouragement to speak of her dear young mistress.

"You must come and see me sometimes," said Nelly, as she shook hands. "You can understand better than most people how I miss her, and I shall always be so glad to see you. You seem to belong to them, Mrs. Davy."

On her way home through the park the old woman met John Carruthers himself, and was passing with a courtesy when he stopped her.

"They are gone?" he asked, and she said afterwards that the Squire looked as white as ashes. "Yes, sir, they left two days ago, and I have just taken up the keys to the Hall. Mrs. Barrington gave me orders to do so."

"All right, all right, Mrs. Davy."

John nodded and rode on, but not towards home. He traversed the park and the upland and mile after mile of country, and at such a speed that his good horse, Brownie, must have thought his master possessed by a new spirit. The moon was up before, on his return, John reached the Rectory gate, and here Brownie was suddenly brought to a standstill, and John alighted, and fastening his horse to the gate, which was locked, sprang over it. O! how unspeakably lonely looked the familiar spot! how desolate! John traversed the moonlit garden and seated himself where he had found Sybil awaiting him on the day when they had last met. The flutter of her white dress, the touch of her hand, the sweet, shy smile that greeted him, and now she was gone, he had lost her, he had put her away from him when she was his. It seemed as though he had come here to drink the cup of bitterness to the dregs. The night wind whispering in the clematis and wild vine spoke to him of his lost love and his lost hopes. The past unrolled itself before him; he saw himself a child with the young Barringtons; he saw Sybil, the merry school girl, the maiden, half girl, half woman, with her sweet, winning ways; he saw her as he had known her of late, as she was to him "a perfect woman, nobly planned," the wife he had pictured to himself, cheered by whose sweet presence and elevated by whose pure companionship his life was to have tended upward more and more.

Then in his great loneliness he asked himself had he done right in taking the step which had sundered him from Sybil? Was he justified in acting as a judge in the matter of Percy, in in-

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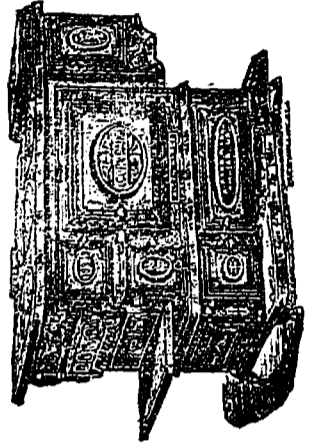
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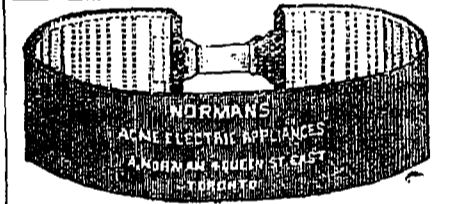
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