

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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. 48.]

HALIFAX. WEDNESDAY, MARCH 28, 1883. WINNIPEG.

[One Dollar and a Half a Year.

EIGHTEEN CENTURIES OF THE CHURCH IN ENGLAND.

A REVIEW OF REV. A. H. HORE'S BOOK.

The Church of England occupies a peculiar place in Catholic Christendom. It attracts to itself the attention of all thinkers upon theological matters, for while it holds fast to ancient custom, to Catholic truths, to divine commission and authority, it with equal hand sets forth individual liberty, the freedom of conscience, the right of all to know all in the plainest language, and without undue mystery. According to her, ancient customs are not to be retained unless they edify; Catholic Truth must be proved by Holy Writ; the Divine Commission must not be a cloak for spiritual despotism; authority must have the consent of the governed.

Such positions as these alike arrest the attention of the Protestant and the Ultramontane. Both wonder how such balance can be kept, and look again and still wonder more as they see the Church of England, truly Protestant and truly Catholic, affirming with equal voice the rights of man and the rights of God; of man, to be revered as man, to be a free agent, with reasonable soul and conscience independent;—of God to be obeyed, worshipped and feared.

Such a spectacle as this irresistibly compels notice, and hence it is that the Church of England stands forth at once to be admired and attacked by both Protestant and Ultramontane, to each alike she is a living contradiction of their claims. She asserts a liberty fairer and purer than any which the self-will of protestantism can give, she asserts an authority and appeals to an antiquity more venerable than the Vatican or Trent, for she proclaims and proves her apostolic lineage, and holds forth with no wavering voice the faith once for all delivered to the saints, which was promulgated by the Undivided Catholic Church in the Apostles' Creed and the Symbol of Nicea.

This spiritual preeminence and importance of the English Church is somewhat reflected in the political life and importance of the English nation. There is no other land on the face of the globe so small in extent which yet occupies such a large place in the history of men and nations. The influence of England is felt everywhere, all around the world, and the unique position which England holds as a nation is fully known. Her affairs are of as much interest to Republican America, as they are to Imperial Russia. She asserts in state affairs as much of real republicanism as we enjoy here under the stars and stripes. She asserts as much real prerogative for inherited worth and race, as prevails under the Eagles of Russia or Germany. By means too of her vast colonies and the pertinacity with which English laws and English habits are retained everywhere, the English nation and the English Church have each a world-wide influence.

Hence this book written with great fairness by its reverend author must be of special interest to Churchmen all over the world. "Eighteen Centuries of the Church in England" bridges for us on English soil, the years from day to day to the very presence of our Lord in Palestine. The object of the work "is to lay before English Churchmen an unbroken narrative of their Church from its commencement to the present day." In attractive and popular style it shows the fallacy of the idea that the Church in England was founded by the State at the Reformation. "So far from this being true,"

the author says "history shows that a Christian Church existed in this country of ours long before the Germans converted Britain into England, and long before Parliaments were thought of; the Reformers themselves tell us again and again that it was not the intention of the Reformation to innovate, but to restore; to root out recent corruptions that had crept in; and to restore what existed in the primitive and purer ages of the Church; and not to forsake and reject the Churches of Italy, France, Spain, Germany, or such like Churches."—*Living Church.*

WEAK PARISHES.

A rector of a small parish came to his Bishop, in distress, and said: "We are a little band, and constantly under the fire of an intense opposition. The wealth of the community is in hands unfriendly to us. The village newspaper opposes and misrepresents us. Sectarians misinterpret our teachings, revile our motives, and tempt away our Sunday-school children with bribes. How can we hold on?"

The Bishop asked him about the religious life in the parish. He replied to the effect that in that direction they have nothing to dishearten them. They are at peace among themselves. The people are constant and reverent at worship and Holy Communion. Nobody charges them with bad morals or low living, the wardens are earnest and watchful; the vestrymen are above reproach; the women are busy in charitable work; the weekly offering is well sustained; "when I preach a higher standard of living, they seem to respond and thank me for it. I think I can see that they grow in Christian graces."

The Bishop replied that he did not sympathize with his anxieties, he could not call that a feeble parish, but on the contrary it seemed to be strong in the most essential requisites. God was on their side and they need not fear what men should do or say.

Not far away from this little village is a parish, large in numbers, with much property, a well dressed congregation, and an expensive choir. But somehow they do not prosper; are always in trouble; frequently changing ministers; are internally divided; their offerings are stinted and irregular; and while they have had faithful ministers, there seems to be about them an air of indifference and secularity, most disheartening. For many years they have had a fitful life, and have hardly held their own.

Now, in reality, is not this the feeble parish? We cannot be too deeply impressed with the fact that it is the character within, not the members or the conditions surrounding, that makes a parish strong.

It is common to hear from small congregations, "If we had a talented minister, an eloquent, popular man, who would draw in from outside, we might prosper!" How little such seem to consider wherein lies their strength! How they overrate what a minister is to do, and underrate what, by the blessing of God, they must do themselves! They send off a good faithful minister, because in addition to his own work, he does not do theirs! They watch and wait for a "smart man," of a type that they will never find; and because they do not find him, they live a weak, sickly life, that does infinite discredit to the cause of the Church. We have visible proofs, that where there are a few faithful ones, it is possible to have a vigorous

Church life, and in the cultivation of that spiritual vigor, is the real growth. Other conditions are incidental.

Let us hear no more, "If we had a better minister—if we had a smart man—if we had a new Church—if we had more wealth, we might prosper!" If, with the small numbers and moderate surroundings, a body of Christ's people cannot sustain worship and enjoy and profit by the same to their spiritual growth and strength, do they deserve to prosper?—*Selected.*

LITURGICAL ENRICHMENT.

People's ideas vary wonderfully when they talk about the enrichment of the liturgy. One writer wants the collects improved. He says, "we want prayers that savor of the new thought of the new time." He then proceeds to give us collects of his own composition, which presumably have that savor. Well, let us smell some of them! Here is one for the Second Sunday in Advent which opens in this wise: "O God of light and love, who didst inspire Thy servants in old time to write Scriptures for our learning, * * * and who still inspirest Thy messengers to write and teach and preach, etc." This, then, is the new thought of the new time, that the nineteenth century preacher is inspired just as the writers of Holy Scriptures were. We do not regard this as a peculiarly aromatic savor. For the Sunday after Christmas, the new collect asks that we may be delivered "from all slaveries." It is peculiar to the new thought of the new time to use the plural when there is no earthly need of it and to our olfactory the custom savors of affectation. On the whole we believe the Church will prefer the old thought of the old time for a long while to come, and in the meantime let those who try to improvise collects keep out of print or expect to excite ridicule.—*Selected.*

GRAND COLLECTIONS.

It is said that a New York pastor took a home-missionary collection in his Church one day, a few years ago, that amounted to fourteen thousand and some hundreds of dollars, and it was reported in the papers next morning as the largest plate-collection that was ever taken in New York, or anywhere else, perhaps. The next Sunday he said to his people, "I am sorry the notice of that collection got into the papers. It may seem like boasting. And, lest there should be any boasting on the part of the congregation, I will tell you how it was. Ten thousand dollars was given by one man, and two thousand by another, and five hundred each by four others, and one hundred each by two or three others, and that leaves only about three hundred dollars for all of this great congregation; and that, certainly, is nothing to be proud of."

This is just about the style of giving in a very large part of our churches; the sums are smaller, but the proportions are the same. From four to ten persons give eighty per cent. or ninety per cent. of what is contributed—not because they have eighty per cent. or ninety per cent. of the means for giving, but because they have hearts to give. Examine your Church-collection and see if it be not so. If all gave as the few do, our good works would be largely increased. People are too willing to take credit to themselves for any display of liberality on the part of their Parish, when it comes from others and ought to make them ashamed of their own poor offerings.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—On Tuesday-week forty-eight candidates were confirmed by the Bishop at the Garrison Chapel. Mr. Townend is one of those workers who never tire, and whose influence with the soldiers, while occupying a very trying and difficult position, must be very great. Mr. Lough, who succeeded Mr. Morrison as Mr. Townend's brother Chaplain, has already become exceedingly popular with those who have had the pleasure of meeting him.

On Wednesday the Bishop visited St. Paul's, when Dr. Hill and his Curates presented sixty-three candidates for the Laying on of Hands. Altogether so far there have been confirmed in St. George's 73, Bishop's Chapel 20, St. Mark's 50, Garrison 48 and St. Paul's 63—in all 254, nearly all of whom were admitted to their first Communion on Easter Sunday. Owing to the past illness of Mr. Murray, St. Luke's class will not be confirmed until Trinity.

The number of communicants on Easter Sunday was exceptionally large notwithstanding the bad weather. St. Paul's and St. Mark's had early celebrations for the first time. Early celebrations have been now adopted in all the Halifax churches. The services at all the churches were very hearty, and showed that much attention had been paid to the music, and in some the decorations were particularly elaborate and beautiful.

LOCKEPORT.—A well attended meeting was held at Green Harbour School House, on March 15th, to forward the movement by the late Incumbent, the Rev. C. E. Churchward, to build a church at this Harbour. One hundred dollars and a frame have been obtained previous to the appointment of the present Incumbent. The meeting having been opened with prayer, a Resolution was unanimously carried that the Church be begun on or about the 1st of September, when the men hope to return from their fishing voyage. As several pieces of land were offered as free gifts for a Church and Graveyard, a committee was appointed to select the best, and report to a future meeting. A subscription list of labour was then opened, and soon footed up one hundred and three days work, which, no doubt, will be doubled by the time the work begins. Should God prosper their fishing voyage, the cash in hand will also be largely increased. The proposed Church will be about six miles from the Parish Church of Lockeport, and nine from the Church at Jordan River. We ask the prayers of all the faithful for God's blessing on our work.

TANGIER.—Upon the Rev. D. McLeod's leaving this mission last November the vacancy was filled by the Rev. E. H. Ball, lately of Spring Hill; but there being no parish residence for the clergyman the people undertook the purchase of a property at Tangier then in the market. They were enabled to do this by his lordship the Bishop offering to make over some property in the centre of the mission as part payment. But to purchase property would necessitate the separation of the Tangier Mission from the Parish of St. Stephen's, Ship Harbor, the formation of the mission into a parish and the election of a corporation. These steps were in due course taken. The Rev. R. Jamison, Rector of Ship Harbor and Rural Dean, and his parishioners, at a meeting called for the purpose (and made exceedingly interesting by the worthy pioneer missionary of the eastern shore recounting his reminiscences of 40 years ago), gave permission for the separation, and requested his Lordship the Bishop to effect it. The limits of the new parish are Newcomb's Brook West, and Sheet Harbor East. Rector, Wardens and Vestry were elected a month ago, and on Thursday, March 15th, the Rev. E. H. Ball having received the Bishop's letter of institution and his mandate was inducted Rector by Rural Dean Jamison and Wardens Peter Mason and Henry Cooper. No one is better known and respected along the eastern shore than Parson Jamison, and it must have been a great satisfaction to the large congregation, members of his old flock, to see him again on this occasion, and

to listen to him as he called up memories of the old church on the hill at Pope's Harbour. This building is now only a beacon to the mariner so far as its use is concerned, but its ruined condition tells no tale of the decay of Church life. It has become two hands, its former congregation now worshipping in the new churches of Holy Trinity, Tangier, and All Saints, Spry Bay. Within the past four months the sum of \$362.50 has been paid towards the Rectory. This sum has been contributed by the Parish, with exception of the following subscriptions in Halifax and elsewhere which are here most gratefully acknowledged: T. B., \$5.00; L. and S., 5.00; Dr. D. W. McDonald, 1.00; J. G., 1.00; C. Spike, 1.00; L. Hesselein, 1.00; R. Stather, 4.00; Mrs. J. J. Marshall, 5.00; C. M. Almon, 1.00; W. D. Harrington, 2.00; M. B. Daly, 2.00; Messrs. Boak & Bennett, 5.00. S. A. Leslie, Esq., J. P., of the Spry Bay congregation, has contributed \$200 to the funds of the Church at that place, by which the standing debt has been cleared off. A much improved list has been forwarded to B. H. M., and funds are now being raised for the purchase of two new organs for the churches, and it is to be trusted confidently that these facts are signs of corresponding spiritual blessings.

DIOCESE OF MONTREAL.

[From our own Correspondent.]

LACHUTE AND ARUNDEL.—Rev. H. J. Evans has organized a Church Temperance Association under the auspices of Grace Church, Arundel. The first meeting was held on Monday, 26th Feb., when six members were enrolled. The form of the pledge is as follows: "I promise to abstain from the use of intoxicating liquors as a beverage, for Christ's sake."

St. Simeon's Church, LaChute, is to have a new driving shed.

The annual missionary meeting of the above Church took place on Tuesday, the 13th inst., and was largely attended, despite the recent heavy storms which made either walking or driving a tedious matter. Rev. H. J. Evans, Incumbent, presided, and interesting addresses were delivered by Revs. Messrs. Lonsdale, St. Andrews; R. Lindsay, Montreal; Routh, Greenville; Boyd, Lakefield; and Ball, Mile Isles. The hymns sung were "Onward, Christian Soldiers," processional, "The Son of God goes forth to war," "The Church's one foundation," and "From Greenland's icy mountains." The collection taken up at the close amounted to \$10.35.

MONTREAL.—The Theological College has had an increase in the number of students lately. The men are wanted, and considering the number of vacancies it will tax the Bishop's patience to wait until the candidates from that college are sufficient to meet the demand. We see the Bishop of Ontario waits not for home supply only, but is receiving at every ordination men from St. Augustine's College, Canterbury. Bishop Bond, however, believes in Canada for the Canadians, so far at least as the Church is concerned. Men from across the sea have not always fitted easily into Canadian Parishes, at least so some think; but perhaps on the whole, if reviewed, the unfit cases or unsuccessful have been few. As a rule this may be said of those from St. Augustine's.

The Rev. J. Roy, M. A., formerly Methodist, and more lately the minister of the "Wesley Congregational Church," being now a deacon in the Church, was able to preach in the pulpit of Christ Church Cathedral Sunday last. He most lately changed his views on Eternal Punishment and Inspiration of Scripture, seeing the Dean permitted him to enter his pulpit. The Dean is well known as one who has the courage of his convictions, and unless he believes a man to be Orthodox, he will not tolerate him.

The last week of Lent is always used by Dean Baldwin for "Mission Services," which always do a great deal of good and receive due notice and advertisement in the press. Presumably, although nothing is advertised about them, the special ser-

vices provided for the morning of each day in Holy Week will be duly said.

THE Dunham Ladies' College has so far evolved an *esprit du corps* as to be able to issue a monthly students' paper, and a very readable, lively one, it is said, the first number is

DIOCESE OF ONTARIO.

From our own Correspondents.

OTTAWA.—The chief topic in Church circles at the Capital this week, is the prospect of the Bishop of Huron leaving Canada, to take up his residence in England, as Suffragan to the Bishop of Ripon, with the title of Bishop of Hull, an appointment which Her Majesty, in accordance with the wishes of the Bishop of Ripon, has been pleased to offer to Dr. Hellmuth. It is not often that a Colonial Bishop becomes translated to a See in England, and the offer now made is accepted in the light of a compliment to us in Canada. Who may become his successor, should the Bishop finally decide to accept the appointment offered him, is already a subject of discourse at Ottawa, the Bishop of Algoma or the Very Rev. the Dean of the Diocese of Huron, Dr. Boomer being spoken of in this connection. On Wednesday, the 14th March, the Bishop of Ontario held a special Confirmation Service at St. Alban's and Confirmed three adults.

THE SEASON OF LENT.—No balls have been given at Government House during Lent. His Excellency the Governor General, since his return to Ottawa, is proving himself to be a generous and hospitable host, losing no opportunity of contributing to the pleasure of Ottawaites and the many visitors to the Capital who pay their respects at Rideau Hall. Tobogganing parties take place every week, and the guests are entertained in right royal style.

THE CABINET.—Rumours of changes in the personnel of the Ministry are current, but most of them, if not all, must be taken *cuo grano salis*. The members of the Cabinet are all at their posts, and are seemingly in the enjoyment of good health.

CHRIST CHURCH.—A meeting of the ladies of Christ Church, Ottawa, was held on Monday, the 19th March, in the School Room of the Church, to adopt measures for the reception of the Venerable the Archdeacon of Ottawa on his return home at Easter, and to bid farewell to the Rev. Buxton B. Smith, Assistant Minister, on his retirement from the parish to assume the Rectorate of Sherbrooke, Diocese of Quebec. The ladies intend showing the esteem in which Mr. Smith is held by them, by presenting him with a Dora illustrated Bible, valued at \$40. It is intended to furnish the School Room as a drawing room on the occasion. I understand that the gentlemen of Christ Church will also hold a meeting to consider a suitable way of showing their appreciation of the two clergymen.

CHURCH OF SAINT JOHN THE EVANGELIST.—An illuminated window will, it is expected, be placed in this Church in a few days. It has been procured from Montreal.

DUNMARTON.—A delegation from Saint Mark's Church, Deseronto, consisting of Messrs. Egar and Irvine, was in Ottawa a few days ago for the purpose of conferring with the Bishop in reference to the affairs of that Church, consequent upon the resignation of the Rev. Rural Dean Baker.

IMPROVING.—From Belleville comes the pleasing news that the Rev. Dr. Clarke's condition appears to be improving. His physicians now take a more hopeful view of his case, and are sanguine of his recovery.

KINGSTON.—Zanana Mission Work.—On Monday afternoon, the 12th March, the first of a series of regular monthly meetings of the new Kingston branch of the Zanana Missionary Society was held at St. George's Hall. The Rev. Dr. Wilson presided, and read a letter from a lady of Peterborough, who has had considerable correspondence in reference to the state of the Zanana women. The pic-

ture transmitted through her of their wretched condition fully attested the need of such a society. Major General Strang addressed the society, giving it the benefit of the East Indian experience. He approved of the plan of reformation through schools for children, owing to the difficulty of influencing the adult classes. It was resolved to make collections in all the city Churches of Kingston, and the following ladies were appointed collectors:—Mrs. Henderson and Mrs. Stevenson, and the Misses Dupuy, Spangenberg, Rogers and Evans. The society will meet on the second Monday of each month.

TRENTON.—It is proposed to engage a Curate to assist the Rev. Canon Bleasdel in the discharge of the duties at Trenton and Frankford. The advancing years and somewhat impaired health of the Canon renders this object desirable. It is thought that by the united action of the two congregations that a competent support for an assistant minister will be provided.

COUNTY OF CARLETON GENERAL PROTESTANT HOSPITAL.—This useful institution has many good friends whose names seldom appear publicly in connection with it, and who as quiet workers, have done it no small amount of valuable service. Among these may be numbered, Mrs. William Cousens and Miss B. Wills, members of the congregation of Christ Church, Ottawa, through whose exertions an organ has been placed in the main hall of the hospital. The instrument is handsomely cased in black walnut, and is usually sold for \$125, but under the special circumstances, it was obtained for the hospital for \$70. A balance of about \$30 is still due on it, which will, no doubt, be speedily contributed by the charitably disposed: When the organ was first placed in position, it was tried by Miss Wills, and the effect on the patients was most satisfactory. It has nine stops, and those who have heard it, and are well qualified to judge, say it is remarkably sweet and effective in tone. It can be heard in all parts of the building. Many of the patients who are not able to leave their beds, requested permission to have their room doors left open, the better to hear its sweet strains, while the convalescent patients gladly came nearer to listen to it. Mrs. Cousens and Miss Wills, as well as those who assisted them, have every reason to be proud of the result of their truly Christian work.

A PERSON who gives his name as Poer Beresford, claiming to be a nephew of the Archbishop of Armagh, is travelling about this Diocese imposing upon Church people and others. Hotel keepers are said to be the principal sufferers. He is apparently highly educated and well informed as to localities and families of distinction in Ireland.

DIocese OF HURON.

(From our own correspondent.)

THE Bishop of the Diocese returned home on Wednesday, the 14th inst., after an absence of about six months. His efforts on behalf of the Western University have been successful, and £3000 have been added to the endowment, and £3000 more are promised by friends in England. The Bishop brought the tidings of his appointment as Suffragan Bishop of Ripon, with the title of Bishop of Hull. The fact that he was about to retire from the charge of the Diocese surprised some, but when his advancing years are considered and the arduous nature of the duties of a Colonial Bishop it will not be considered surprising that he should seek a position of less toil and difficulty. For some time he has hinted that a Coadjutor would be needed, but he has probably taken the wiser course in resigning and leaving the Diocese free to choose a successor who will be able alone to discharge the duties pertaining to the office of a Bishop. Public sentiment appears to be against Coadjutor Bishops, as it is tantamount to depriving the clergy and laity of the privilege of electing their own Bishop, and virtually allows a Bishop to appoint his own successor. Bishop Hellmuth has been for many years a prominent figure in Church life in Canada. He has done much to promote the cause of religious education and his Diocese has made great strides

during the twelve years of his Episcopate. His withdrawal from Canada will be felt, and we wish him many years of usefulness in the honorable position which he has been called on to fill in the Mother Church. It is premature to speak of his probable successor. Bishop Sullivan is spoken of and would probably be the choice of the Synod if he can bring himself to relinquish the work in Algoma to which he was so recently appointed by the Provincial Synod. The Bishop of Toronto, an old Huron man, is also favorably spoken of, and other names are mentioned; but it is too soon yet to indicate any person as the probable successor of Bishop Hellmuth. Let us pray that a wise and faithful Bishop may be given to this important and promising portion of the Lord's vineyard.

REV. P. B. DETOUR, Rector of Mitchell, who has been absent a year in England on leave, has returned to the Diocese.

LONDON.—*St. Paul's*.—On the Sunday before Easter the Lord Bishop held a Confirmation in this church. Twenty-one candidates were presented by Rev. A. Brown in the absence of the Rector, who was confined to the house by a temporary illness. The Bishop addressed the candidates in a suitable manner, and preached an excellent sermon from the words "Resist the devil and he will flee from thee."

THE Synod of the Diocese will meet in June, when the Bishop will tender his resignation. Some six weeks must elapse before his successor can be elected by a special Synod called for that purpose. At present Bishop Sullivan is spoken of by many, and it is to be hoped that he will be able to accept the position which most likely will be offered to him. Algoma has many claims upon his consideration, but not a few regard it as a waste of power that a man of such parts should pass his life in the wilds of Algoma, and that if elected to Huron it would be a call to a field of wider usefulness which he should not disregard. Should Bishop Sullivan refuse to allow his name to be used several others are mentioned which will likely secure the support of a considerable number of the members of the Synod.

DIocese OF NIAGARA.

(From our own Correspondent.)

ST. CATHARINES.—*St. Barnabas Church*.—The week before Passion Week was devoted in this Parish, of which Rev. Alex. Machal is Incumbent, to a parochial mission, conducted by Rev. C. E. Whitecombe, of Stony Creek. The attendance at the early celebrations, afternoon instructions and evening mission sermons and instructions were very large. A satisfactory feature in the mission was the presence of the same faces day by day at the various services, shewing a deep interest and earnest desire to carry away a connected lesson from the chain of instruction.

PERSONAL.—We deeply regret the continued indisposition of the Rev. Rural Dean Holland. We learn that Rev. F. E. Howitt has entered into a three months' engagement with Mr. Holland for service at St. George's Church.

HAMILTON.—*St. Luke's Mission*.—Rev. Wm. Massey, of Harriston, removes to Hamilton at Easter, and as assistant to Rev. Dr. Mockridge in Christ Church Cathedral Parish, takes charge of St. Luke's Mission. Since Rev. Mr. Howitt left the services at the Mission have been regularly kept up by Dr. Mockridge, with the assistance of an efficient lay reader, Mr. Christian Horison.

MATRIMONIAL.—Another clerical wedding is soon to be consummated, of which I shall give you a proper account.

PERSONAL.—We regret to hear of the serious indisposition of another Rector in this Diocese, Rev. W. E. Graham, of Thorold.

HOLY WEEK was well observed throughout the Diocese. We are glad to see that in the Cathedral, Hamilton, the week was commemorated by daily

prayer and meditation. At St. Mark's there will be a daily celebration—Good Friday excepted, when the liturgy will be the *pro anaphora* or so-called Ante-Communion Office.

ORDINATION.—There will be an ordination on Trinity Sunday.

HAMILTON.—*St. Thomas' Church*.—This church has been beautifully decorated in fresco painting, and the completion of the work was celebrated on Sunday last by special sermons preached by Rev. Mr. Lewis, of Grace Church, Toronto.

DIocese OF TORONTO.

(From our own correspondent.)

SCARCE.—Lenten Services and the numerous and pressing duties of the clergy at this penitential season account for the scarcity of news from the Parishes. Work is the order of the day.

APPOINTMENT.—The Rev. H. D. Cooper, B. A., formerly *locum tenens* at Bolton, has been appointed to the vacant Mission of Lloydtown.

ORILLIA.—Temperance is flourishing in this pretty and attractive town. Meetings of the Society are held on Wednesday evenings; the Band of Hope meets every Friday. The Rev. A. Stewart, Incumbent, is President of the adult Society, and Rev. J. O. Crisp, Curate, takes the Superintendence of the Band of Hope. A free circulating library has been established, numbering over 60 volumes with the prospect of increasing its catalogue. Very many temperance papers are circulated every month, among others fifty copies of the *Church of England Temperance Chronicle*, several copies of *Hand and Heart*, *The Temperance Visitor*, etc., etc. The promoters of this Society have taken an excellent plan to keep up the general interest by the dissemination in this way of good temperance literature.

GOOD FRIDAY.—It is expected that sermons will be preached in aid of the Society for Promoting Christianity Among the Jews in many of our churches on this Great Fast. Mr. Vicars, the Secretary, solicits contributions by way of collections and subscriptions, and his appeal is endorsed by the Bishop. The Society has had marvellous success, there being now over one hundred ordained ministers in England and Ireland who are of the seed of Abraham. At the Society's Chapel in Palestine Place, London, 767 adults and 764 children of the House of Israel have been baptized. Over fifteen hundred children of Jews are annually under instruction in the Christian religion.

SISTERHOOD.—Late numbers of the *Church Guardian* have given much information on the subject of the proposed Anglican Sisterhood in Toronto. The preliminary arrangements are being quietly perfected, and already numerous offers of help have been secured, chiefly in the way of annual subscriptions. The appeal for help circulated in England asks for £1500 towards putting the organization in operation. The English committee is a most influential one, having such names as the following: Canons Gregory and Liddon, Revs. T. T. Carter, Dr. King, C. W. Turse, C. E. Brooke; and among the lay members appear the names of Lord Forbes, Hon. C. L. Wood, Henry Wagner, J. Walter Lea and Dr. Meddows. We trust the efforts of the promoters will result in securing the sum asked for and thus place the institution, which is loudly called for in this city, on a sound financial basis. It is time the senseless and puerile objections raised against Sisterhoods, and based upon ignorance and bigotry, should cease. We imagine the actual working of one such institution in our midst will do more to accomplish this than all the writing or speaking that can be imagined.

SKETCHES.—*The Evening News* is now publishing short biographical notices of the city clergy. Perhaps your correspondent may have occasion to refer to them more largely in the future.

BARRIE.—The Rector, Canon Morgan, is endeavoring

vouring to establish a Temperance Society in connection with Trinity congregation. It is to be hoped the movement will be successful.

RESIGNATION.—Mr. W. H. Howland has resigned the position of Treasurer to Wycliffe College, and Mr. R. T. Gooderham has been elected in his stead. It would have been more satisfactory if the gentleman had, at the same time, resigned all opposition to the work of the Church in his own parish, and resolved to labour amicably with his Rector in future, instead of *against* him.

ASSOCIATIONS.—Owing to the early advent of the penitential season this year, the young people's associations of the various Churches have not been so active as usual, and fewer entertainments have been held. Recently, a Presbyterian minister, Rev. D. J. Macdonnell, B. D., delivered an interesting address on "The Art of Talking," before the Association of St. James' Cathedral. At a meeting of the St. Philips' Church Association, Miss Sefton read an essay on "Memory." A debate on the following subject, "Whether is the pulpit or the press more powerful," occupied their attention on a subsequent occasion. St. Peter's Young Mens' Association discussed the question of admitting ladies, which it is hoped they will settle in the affirmative.

COLLINGWOOD—All Saints' Church.—The Guild recently established here had a very successful conversation at their last meeting. Songs, readings and recitations occupied the time, and a very pleasant evening was spent. A movement is on foot to procure a large bell for the use of this Church. One weighing 1600 pounds is spoken of, and the Town Council are invited to aid the project by subscription, with the view of utilizing the bell for fire alarm purposes. A fair amount has been secured in subscriptions.

RECTORY SURPLUS.—A suit has been entered against the Rector of St. James' to distribute the surplus funds of the Rectory lands among the city Rectors as required by law. Three of the clergymen, entitled to a share of the funds, viz., Revs. W. S. Darling, A. H. Baldwin, and H. G. Baldwin, decline to take any action as plaintiffs. The plaintiffs ask for an account of all the rents, issues, and profits of the lands received since March 20th, 1882, and for payment of the same to them. They ask also for the appointment of a receiver to receive and manage the funds. Finally, they beg for an injunction, restraining the defendants from renewing leases without their concurrence. This is but the beginning of the end. We fear a goodly share of the property will be frittered away in legal expenses.

TORONTO, ST. GEORGE'S.—Your correspondent is glad to hear that the Temperance movement is progressing in this Parish. Seventy persons have signed the pledge, and the meetings of the Society are held fortnightly. Recently, by the kindness of one of the members, refreshments were served at the regular meeting, after which addresses were delivered, and songs and readings given. The evening was a pleasant and instructive one.

AURORA.—Very handsome plans for a new Church, at Aurora, have been prepared by Mr. Frank Darling, Architect, Toronto. The structure is to be of brick, and to cost not less than six thousand dollars.

YORK MILLS.—Under the energetic supervision of the Rector, Rev. H. B. Osler, R. D., the new plan for increasing the Mission Fund is working very successfully in this parish. A few years ago, the fund was some thousands of dollars in debt. Now it is very different, for at the last meeting of the Board two thousand dollars were granted in aid of Missions outside the Diocese, viz., one thousand to Algoma, and one thousand to Foreign Missions.

THORNHILL.—Lenten week Evening Services are held in this parish every Wednesday and Friday. At each Service a lecture is given on the Prayer Book.

Province of Rupert's Land.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—In addition to the new Parish of St. George recently set off by the Bishop with the consent of the parishes interested, a movement has lately taken place, headed by several prominent gentlemen connected with Holy Trinity congregation, the object of which is to build a church in the south end of the city, near the Assiniboine River. The district would be a small one, but the church would be surrounded by the houses of very influential Churchmen, as it would be in what is considered the most fashionable part of the city. Plans have been prepared for a neat plain wooden building to cost about \$12,000, seating 575 persons. In case of a more substantial building being erected at a future time, this could be utilized as a school house. We understand that two lots have been secured, and that the building will be proceeded with at once, if the necessary consent to the formation of the Parish be obtained. Several subscriptions of \$1000 have been promised. The idea of a temporary structure for Holy Trinity Parish on the new site will, we think, be abandoned, and it is probable that the construction of a permanent building will be begun this season. The property on which the present church stands has not yet been sold, but a loan of \$50,000 has been offered upon it, without personal security, to enable operations to be started, if required, at once.

An adjourned meeting of the Mission Board was held in the Education Office on the 2nd. The Metropolitan took the chair and there were present the Archdeacon of Manitoba (Secretary), Rev. Canons O'Meara and Matheson, Revs. A. E. Cowley, S. Pritchard, E. S. W. Pentreath, and Messrs. C. J. Brydges, W. Leggo, A. H. Whitcher and J. H. Rowan. The new Mission regulations were revised and put in shape to be placed before the Synod, which will be called together after Easter. The Bishop then brought before the Board the question of the distribution of the additional grant of £500 from the S. P. G. His Lordship stated that this grant could not be depended on as a permanent one. Among the many applications for resident clergy the following were selected:

1. Clearwater. This district includes Clearwater, Crystal City, Pilot Mound and other villages in South-Western Manitoba. Two persons had offered to give \$50 each per annum. It was on motion resolved that \$400 be granted to Clearwater on condition of \$400 raised by the people.
2. Fort Qu'Appelle. A large number of Church people were said to be resident at this point, who were anxious for a clergyman. As this is to be an important place it was resolved to grant \$400 on the same conditions as at Clearwater.
3. Gladstone. This is an important point on the Portage and Westbourne R. R. now building. \$400 have been pledged, a S. S. started, and the people have shown great activity. \$500 were granted to meet the \$400.
4. Russell. The Rev. W. M. Ross who has a homestead in this district has been receiving \$400 from the people. \$400 was granted on condition that Mr. Ross's whole time be given to the work.

A pressing appeal was read from Carberry on the main line between Brandon and Regina. It was stated that there were 33 heads of Church families at and near Carberry, that there was an equal number at Neepanee, and that the country was well settled, many being Church people. Fortnightly services are now being supplied from St. John's College, the distance being over 200 miles. The Secretary was instructed to notify the people that as they had promised \$400 a man would be sent as soon as these other points were filled up. Advertisements were ordered to be inserted in the *CHURCH GUARDIAN*, *Dominion Churchman* and *Evangelical Churchman* for several clergy. Applications from several other points had to lie over on account of the uncertainty of obtaining means and men. A grant was also made to the Boyle district, now a part of the Mission of Nelson. It will be seen from this that five clergymen are needed at once. Some of these places under

an active clergyman would soon become self-supporting. There are no churches, nor parsonage houses. A man would have to form everything, from the beginning. The people are kind and the prospects are good. 80,000 immigrants are expected by the European steamers this summer. The Bishop and Mission Board are anxiously looking for the right men to place at these points. And as soon as they are filled, others equally pressing are awaiting attention. Never, in Colonial History was there such a building up of a colony, and never had the Church of England such an opportunity to show what she is capable of doing. Those who are interested in her welfare, and who know how English Church people will pour into the North-West this season, are overwhelmed with the responsibility. From points all along and beyond the Railway, and all over the Diocese, Churchmen and Churchwomen are crying out for the Services of their Mother Church, and begging for resident clergymen. In most cases they are willing to give liberally, and only require assistance for a time. It is pitiful to have to refuse their appeals. What has become of the Central Board of Domestic Missions? Gladly would we receive men sent by them if they would do as other bodies do, guarantee a part of the salary. If they are not prepared for that, will they not stir up the Church in this matter? The amount promised (\$4,000) has never been paid. The poor diocese of Quebec has done nobly, but the receipts from other places have been small, and uncertain.

HEADINGLY.—The Lord Bishop of Rupert's Land visited Headingly, 13 miles from Winnipeg, on Sunday the 11th March and confirmed six persons. The service was read by the Rector, Rev. Alfred G. Pinkham. In the course of his remarks his Lordship expressed pleasure at the satisfactory manner in which the affairs of the Parish went on. He congratulated the parishioners on the church being out of debt, and that it was further proposed to erect a parsonage. He hoped that care would be taken that the Rector's stipend did not suffer. There was an income from endowment of \$640, but owing to the expense of living in the country at present \$900 and a house should be the least any clergyman should have. His Lordship then urged the people to think of something outside of themselves. Seven hundred townships were without the services of the Church, and the majority of the municipalities are in the same condition. Every effort has to be made to increase the finances of the Diocese.

MEETING OF SYNOD.—The date of the Synod is not definitely fixed, but it will take place within a month from Easter. Several important matters will be brought before it. It is likely that after the Synod meeting our Associate Editor, the Rev. E. S. W. Pentreath of Winnipeg, will be given leave of absence for a few weeks, and commissioned by the Metropolitan of Rupert's Land to visit the Provinces of Quebec, New Brunswick and Nova Scotia to give information about the work and needs of this large Diocese. He will be prepared to preach or address meetings wherever arrangements can be made during the limited period of his visit.

The immigrants have already begun to arrive. Three hundred arrived on Sunday morning. Two hundred proceeded west, and one hundred remained over for a short time in the city. The Rev. J. Bridger of Liverpool is expected next month with a large party of domestic servants who will readily find places at high wages. A party of seven hundred persons are booked through to Troy and will settle on the Qu'Appelle district. A clergyman is wanted at once for Qu'Appelle. There are indications of an enormous immigration to this whole country this season. Among other classes, several Church of England clergymen are coming out to take up land. The Rev. Mr. Senmaa who has just resigned a living near Chelmsford is expected out next month, with his daughter and son. One son came here last fall, and has purchased land for his father about 8 miles from Rapid City.

MR. CARRY'S LETTERS.

No. v.

(To the Editor of the Mail).

SIR,—This miserable strife over the wine of the Eucharist was not only unknown to antiquity, but never had an existence until long after some of us were born. The late Moses Stuart, a man of learning, who maintained that our Lord, in instituting the Sacrament, employed unfermented grape juice, says: "The fact that the early Churches made use of common wine stands unquestioned and unquestionable." He also tells us what he meant by wine. "Wine is not properly wine in the usual and strict sense of the word until it has been fermented." He admits the universality of the custom of mingling wine and water in the Eucharist, and thence infers, "It must be conceded that the Churches in general regarded it as probable that the Saviour had employed fermented wine." Dean Stanley, in his "Christian Institutions," admits that this custom was "beyond question, in accordance with the universal practice of the ancient world. To drink wine without water was like drinking pure brandy now. The name for a drinking goblet was *krater*, which means a mixing vessel. To this day wine in modern Greek is called *krasi*, 'the mixed.'" But it will be more satisfactory to all who desire certain information on this subject to go direct to ancient witnesses, and hear their testimony. Justin Martyr, in his Apology, A.D. 139 describing the Eucharistic rite, says, "Bread is brought, and a cup of water and mixture" (*i.e.* wine) as in Otto's translation, "poculum aquæ et vini." Clemens Alexandrinus knew all the learning of his time (A.D. 190), and was besides of ascetic temper, so his testimony will be all the more valuable. I can only quote a few words, but let all who care or can read his *Pædagogus*, lib. ii., c. 2. "I admire those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far possible from wine, shunning it as they would the danger of fire." But after the day's work he allows some use of it, and to the aged to "warm the chill of age." "It is best to mix the wine with as much water as possible, and not to have recourse to it as to water, and so get enervated to drunkenness, and not to pour it in as water from love of wine. For both are the works of God." "If He made wine at the marriage He did not give permission to get drunk." "In what manner do you think the Lord drank when He became man for our sakes? As shamelessly as we? * * For, rest assured, He himself also partook of wine, for He too was man. * * That it was wine which was drunk by the Lord, He tells us again when He spake concerning himself, reproaching the Jews for hardness of heart. 'For the Son of man,' He says, 'came, eating and drinking, and they say, Behold a glutton and a wine-bibber, a friend of publicans.' Let this be held fast by us against those that are called Encratites"—the "temperance men" of that day. Tertullian (A.D. 190), describing the Agapæ or Love Feasts of the Christians, says:—"They drink as much as is useful for modest men." After which they were each called to some religious act "by which is proved how he has been drinking." Surely all this implies the use of an intoxicant. Next come Cyprian, bishop of Carthage and martyr, A. D. 250. He writes a long letter to Cœcilius on the Sacrament of the Cup of the Lord. The "argument" states:—"Cyprian teaches, in opposition to those who used water in the Lord's Supper, that not water alone, but wine mixed with water, was to be offered." But, as the dispute is as to the character of wine, be it observed that St. Cyprian includes in his condemnation those who refused wine at the morning celebration, lest by its *smell* they should be discovered to be Christians in that time of persecution. Now Pliny has noticed the difference of smell between the fermented and the unfermented grape juice: "Vina mustis odoratiores—wine has a stronger smell than must; whence may be seen the sort of wine used by Catholic Christians. Those who used water only were simply heretical sects, called Aquarii or Hydroparastatæ.

I shall quote in full a rather long paragraph from this letter, both for the light it throws on this particular question, and also on a special line of

thought, which I shall notice more by-and-bye: "The Holy Spirit, also, is not silent in the Psalms on the sacrament of this thing, when He makes mention of the Lord's cup, and says, 'Thy intoxicating cup, how excellent it is.' Ps. xliii., 5. Now, the cup which intoxicates is assuredly mingled with wine, for water cannot intoxicate anybody.*** But because the intoxication of the Lord's cup and blood is not such as is the intoxication of the world's wine, since the Holy Spirit said in the Psalm, 'Thy intoxicating cup,' He added, how excellent it is,' because doubtless the Lord's cup so inebriates them that drink, that it makes them sober; that it restores their minds to spiritual wisdom; that each one recovers from that flavour of the world to the understanding of God; and in the same way, that by that common wine the mind is dissolved, and the soul relaxed, and all sadness is laid aside, so, when the blood of the Lord and the cup of salvation have been drunk, the memory of the old man is laid aside, and there arises an oblivion of the former worldly conversation, and the sorrowful and sad breast which before was oppressed by tormenting sins is eased by the joy of the Divine mercy: because that only is able to rejoice him who drinks in the Church, which, when it is drunk, retains the Lord's truth." Everyone sees that this spiritual inebriation is the counterpart of the earthly intoxication. Nor let the old Latin version, "Et poculum tuum inebrians quam preclarum est," be thought absurd. For the Syriac Peshito, as an American professor translates in "The Hebrew Student," reads, "My cup intoxicates even as ardent wine." In my next I shall follow the testimonies of the third into the fourth century.

Yours, &c.,

JOHN CARRY.

Port Perry.

Paraphratic.

I know not whether the dictionary defines gossip better than he that said, "Gossip is putting two and two together and making it five."—*Ivan Panin.*

On the 10th of November the fourth centenary of Luther's birth will be observed at Eisleben with more than usual solemnity. The German Emperor has promised to unveil a statue of the reformer.

The once famous William and Mary College, at Williamsburg, Va., the *alma mater* of Jefferson, Marshall, Monroe, and Randolph, and among American colleges second only to Harvard in point of age, had but a single student last year, and is now closed.

Yung Wing, a Christian, and a graduate of Yale College, who married some years ago in Hartford and is now a resident there, has received the appointment of chief magistrate of the city of Shanghai. Such an event can but have a great influence in the extension of Christian civilization in China.

The late Mr. Garthwaite, of Newark N. J., had a pleasant way of doing his beneficences. The ground on which St. Paul's Church stands, at High and Market streets, had originally belonged to him. One Sunday morning he quietly dropped into the contribution box as it was passed to him a deed for the land, which was worth \$20,000.

The Bishop of Central New York, in his diocesan organ, denounces with deserved severity the recent sermons of the Rev. Heber Newton on the Bible. He says: "This man, doubly a son of the Church, has done worse than to teach heresy. He has had the hardihood sweepingly and unblushingly to impute heresy to his brethren—that they would be as heretical as himself if they dared. The entire ministry is outraged."

Recently at the Mosque of Sultan Achmet, in Constantinople, the Imam was on the point of reciting the prayer for the Sultan, when suddenly a Soltan, or religious student, drew a yataghan, and exclaiming, "What! you would pray for a man who is bringing this country to ruin?" split his head open. Although no attempt was made by those present to arrest him, the assassin was ultimately captured by the police, and by the Sultan's orders removed to Yildiz Kiosk.

The election of a Bishop for the diocese of Aberdeen will take place on the 29th inst.

Mission Field for March says: "Arrangements have been made for the Rev. W. H. Cooper to start for a special Missionary tour in North-West Canada on April 12th."

The Hon. J. B. Howe, who died recently at Lima, Indiana, has left \$50,000 to Nashotah House, to be paid when \$450,000 is subscribed as an endowment.

The funeral services of the late Alexander H. Stephens took place at Atlanta, March 8th. They were held in the Capitol. It was estimated that there were 8,000 people in the streets.

* In San Francisco, the Rev. William S. Neales, son and brother of the Fredericton clergymen of that name, has been appointed Missionary of the Church Society for Promoting Christianity amongst the Jews, and has entered on his duties.

It is satisfactory to know that among the large number of persons arrested in connexion with the recent revelations at Kilmahnam there is not a single Protestant.

The Census reports show that the average life of temperate people is 64 years and 2 months; while the average life of those who are intemperate is but 35 years and 6 months. There is food for reflection in such figures.

The *North American Review* says: "During the century just passed the population of the United States has increased elevenfold, and while a hundred years ago there was one Church to every 1700 inhabitants, there is now one to every 259." That's the way "Christianity is dying out!"

The Rev. J. Bridger, the Society's Organising Secretary for the diocese of Liverpool, proposes to leave that port, in connection with his work as S.P.C.K. Emigrant Chaplain, on April 19th, with a party of emigrants for Canada. It has also been arranged for the Rev. R. O. Green, Mr. Bridger's assistant in emigration work, to leave with a party early in June.

The Berlin committee in connection with the London Society for the Abolition of the Gambling Tables at Monte Carlo, has presented a petition to the Imperial Parliament and Government, praying them to use their influence in furthering the object of the association. It is likely to be favourably received by Prince Bismarck, who was the first to propose the abolition of all the public gambling tables in Germany.

The English proprietor of an extensive landed domain at Larchwood, Northwestern Iowa, has offered an endowment of \$350 per annum and a glebe of 160 acres of land, with a house rent free, for the clergyman at this point. This generous donor will make provision for the endowment in perpetuity by making it a charge upon a quarter-section of valuable land. Meanwhile, till the land yields this amount, he will pay the above stipend to the incumbent.

Missionaries labored in Foochow for thirty years among 2,000,000 people. Eleven years of that thirty left behind them not one convert, not one visible token of good. Even the Church Missionary Society said: "There are no results; we must give up the Mission." But Mr. Wolfe, their Missionary, answered: "I will not give up this mission." A few months after he gained the first convert, then three more; and eighteen years after there were 3,000 native disciples in Foochow!

Trinity House, Boston, was established a year ago in one of the most degraded parts of the city, with the view of reaching and benefitting the poor and the reckless, the young and the tempted. All kinds of active agencies are adopted, such as mothers' classes, sewing, cooking and housekeeping classes, a day nursery and laundry, besides the visitation of the homes of the poor. A matron and assistants are regularly employed, and some sixty ladies of the parish have voluntarily rendered help as teachers and visitors. The estimated expenses for the current year are \$4,500. The rent and taxes are assumed by two members of the congregation. The usefulness of the House has been so thoroughly tested during the past year that it is no longer to be regarded as an experiment.—*Churchman.*

Notes of the Week.

The Queen met with a painful accident on Saturday week, having severely sprained her knee. For a time it was feared inflammation might set in, but at the time of writing her physicians are encouraged to hope that Her Majesty will soon be well again. An incident in connection with the accident shows how popular the Queen is and how great is the hold she has upon the hearts of her subjects. A considerable number of workmen were gathered around a bulletin board anxious to learn the news, but as only a very few in the front rank could see to read a man was hoisted up to make general the announcement, and when he began the crowd uncovered and remained in that condition until the speaker had finished. Such pleasing incidents are worthy of notice.

A contemporary speaking of the Great International Fisheries Exhibition to be held in London in the early fall, and of the position Canada is to occupy, has the following: The space in the building allotted to Canada covers ten thousand superficial feet, and the situation which is an admirable one was chosen by Sir A. T. Galt, it being separated from that of the United States, which lies directly opposite, by a passage way twenty-five feet in width. In the rear of the Canadian Court is a lake, eighty by forty feet, which will afford ample opportunity for exhibitors of Indian canoes and primitive methods of catching fish. In the rear of the Court are the offices of the Commissioners, besides kitchen and apartments for attendants. With the exception of Manitoba and the North West all the provinces and Newfoundland will send exhibits. The total exhibit will amount to about six hundred tons. The British Columbia exhibit was shipped direct to London by the ship "Latonia" on the 14th of December, and is expected to arrive in London about the middle of April. Altogether, the Canadian exhibit is one which in extent, variety and composition, is well calculated to give a just impression of the importance and vast resources of our Canadian fisheries.

Our remarks called forth by the treatment of a young girl who was refused admission into a Halifax Public School because of her color, have been quoted with approval by quite a number of papers throughout the Dominion. We think it is high time that some action was taken by the School Commissioners to right this grievous wrong to which our colored fellow-citizens have been subjected. If the School Board had provided a school for colored children where they could obtain an education as good as that which they might have had were they the children of white parents there could be no cause for complaint, but the colored school of Halifax is, we understand, very inferior in comparison with the best white school of the city. The deaf and dumb and the blind have special provision made for their education—why should so large a section of our people as the colored population be in a measure neglected? We invite the attention of the School Board to this anomaly.

It is currently reported that Sir Charles Tupper is to succeed Sir Alex. Galt as Canadian High Commissioner in England. If this prove true it will remove from active political life, so far as Canada is concerned, one of the very ablest men of the Dominion, and probably next to Sir Richard Cartwright the best abused man in Canada. Sir Charles Tupper, no doubt, has his faults—and, it may be, more of them than his friends usually are willing to admit—but in loyalty to Canadian interests and in striking ability as a politician he has no superior; besides, his activity is unbounded. We may therefore congratulate the country on having as a successor to so able a man as Sir Alex. Galt one in whose hands Canadian interests will in no way suffer, and one who will worthily represent our Dominion in the mother land.

We are glad to learn that three Religious Bodies of Nova Scotia have applied to the Legislature for the \$400 a year which they were to receive in perpetuity as an offset to the sum of \$20,000 which Dalhousie College borrowed from the Province, but

which in 1865 was given over as a free gift to that Presbyterian Institution. The *Recorder* says "Mr. Longley presented memorials from His Lordship the Bishop of Nova Scotia on behalf of King's College; His Grace the Archbishop on behalf of St. Mary's College; and Rev. Dr. Sawyer on behalf of Acadia College, setting forth that in 1864, when the legislation took place touching Dalhousie College, the sum of \$20,000 which that College borrowed from the Government had been given over as a free gift. The other Colleges thought this was an unfair preference, and preferred their complaints to the Legislature in 1865. The matter was referred to the Committee on Education, and they reported that the other Colleges should receive \$400 a year, forever, as an equivalent. The memorialists claim that they are entitled to this sum, notwithstanding that the grants of the Colleges have been withdrawn. Mr. Longley explained the whole position of affairs clearly, and affirmed his belief that the contention of the memorialists was unanswerable. He asked to have the memorials submitted to the Committee on Education, but on motion of Hon. Mr. Pipes they were referred to the Government in the meanwhile." With Mr. Longley we are firmly convinced that the contention of the memorialists is unanswerable, and we feel confident, from the *personae* of the ministry, that it will meet with fair play at the hands of the Government, and the hearty support of a large majority of the members of the House.

To-morrow, Thursday, the enthronement of the new Archbishop of Canterbury takes place. The ceremony promises to be one of the most impressive ever witnessed in England, and will be on a scale proportionate to the dignity and influence of so exalted an office. The appointment of Dr. Benson has met with the universal approbation of all classes of the people:

In the Dominion Parliament, Mr. Shakespeare has withdrawn his proposed motion to introduce a bill having as its object the restriction of the Chinese immigration at the present pouring into British Columbia. Of the thirteen thousand immigrants who entered that province nearly eight thousand were Chinese. He now proposes to introduce a bill similar to the "Influx of Chinese restriction Act in 1881" of New South Wales. The proposed bill will provide that the master of every vessel arriving from ports beyond the colony having Chinese on board shall before making entry at the Customs, deliver to the collector of Customs a list of all Chinese on board, giving their place of birth and date of shipment, and the occupation, under a penalty of \$1,000. The vessel shall not bring in proportion more than one Chinese for every hundred tons of the tonnage of the vessel under a penalty of \$500 except the Chinese so carried is a British subject. The master of each before making entry at the Customs must pay \$50 for each Chinese arriving by his vessel under a penalty of \$250 for each Chinese landed surreptitiously or permitted to escape. A similar sum has to be paid for Chinese arriving otherwise than by sea. It has always seemed to us a reflection upon our boasted freedom and especially upon our religion, that any restrictions whatever should be placed upon the entrance of these people into the country. We hope the measure will not carry.

The *Recorder* says: There is now on exhibition, in the library of Parliament, Ottawa, the series of models sent in for competition in response to the invitation of the Government for designs for the proposed statue of the late Sir George Cartier. The models number eighteen. The designs of Mr. L. P. Herbert, of Montreal, was selected by the committee as being the most meritorious as a work of art and at the same time the best likeness of the deceased statesman. Cartier is represented as standing erect. One hand rests on a pedestal and displays a scroll bearing the following legend: "Constitution de 1867. Le Gouvernement est d'opinion que la confederation est necessaire." Under his hand is a map of the Dominion bearing the arms of Canada. His right hand points to the scroll. Cartier is dressed in modern costume, wearing a tightly buttoned frock coat, over which is a large paletot open. The attitude is said to be "dignified and graceful,

the pose of the head characteristic, and the facial resemblance is very striking."

A very heavy freshet has led to quite a flood in parts of Nova Scotia, many bridges have been carried away and much property destroyed.

On Easter Eve, during service in St. Paul's Cathedral, a well-dressed man ran up the altar steps with his hat on, leaped upon the altar and dashed the cross, candlestick, vases and flowers to the ground. The Dean and several choristers secured the man after a struggle and gave him in charge of the police. In the excitement many persons left the church horrified at the sight.

The Pope is bringing trouble upon himself in Geneva. The Grand Council has unanimously declared that the appointment of Bishop Mermillod to the See of Geneva by the Pope cannot be submitted to, and that he shall be arrested if he comes to Geneva to assume the functions of his office. What with Popes and Salvation Armies, the Genevan authorities just now have their hands full.

The abominable practices of the Irish incendiaries in London have aroused an excitement which still continues. Two thousand infantry have been ordered to protect public buildings. Coldstream Guards have been posted in Parliamentary buildings and Buckingham Palace.

It was only the other day that the Russians and Turks were fraternizing in the most loving manner, and now the telegraph conveys a rumor that war is imminent between those countries. The good feeling which was so abundantly manifested on the part of Russia during the Egyptian war was no doubt designed to stimulate a misunderstanding between Turkey and England. That failing, Russia again assumes her old position of family physician to the sick man of Europe, and is trying her best to make the case a very serious one. There are several other doctors to be consulted, however, before the case is given up as hopeless.

In our last issue, we had occasion to defend the Church from an abominable and baseless insinuation of the *Christian Visitor*, to the effect that her system of doctrines and government were responsible for the number of paupers professing her name now in the Halifax Poor House. But in doing so, we meant not to convey the idea which the editor of the *Presbyterian Witness*, in his own inimitable and unenviable way, construed from our words. "That because we have been provided with many of the very rich God has given into our charge a great many of the very poor," and we have accepted the trust by consigning them to the Poor House. We are within bounds when we say that we have fifty poor persons to one of any of the Protestant bodies around us, and that the proportion of Church paupers is much less than in any other Protestant body. Besides, we know for a fact that many who are no more Churchmen than the editor of the *Visitor* or the editor of the *Witness*, call themselves by that name, because the Church poor are better looked after than the other poor, and they hope to derive pecuniary benefit thereby. When in more prosperous circumstances they take a seat alongside our brethren named above in their respective places of worship. We are content to be imposed upon occasionally, but we do not wish to be maligned for our good nature.

An unfortunate disturbance which began in the Fall at one of the Cape Breton Coal Mines threatens to be quite serious. It took the form of a strike which obliged the mine to close down for a while. Having obtained outside hands work was resumed last week, but the strikers have interfered and stopped the new miners from proceeding, and seriously wounded a number of the workmen. It is feared a company of soldiers from Halifax will be needed to preserve order and arrest the ringleaders. These strikes are becoming more than a public nuisance; they are a very serious loss both to the employers of labour, and in the case of these coal mines to the revenue of the Province. They will not cease until the act becomes a crime, and every participant is recognized as a criminal, and

the time is hastening when such a law will have to be placed upon the Statute Book.

On Wednesday the Finance Minister submitted to Parliament the statement of the amount which will be required for the public service in the fiscal year 1883-4. The anticipated expenditure on account of Consolidated Fund is placed at \$29,961,989, against an anticipated expenditure of \$28,073,796 in the current fiscal year, and an actual expenditure of \$27,067,103 in the year 1881-82. The items are as follows:—

	1882.	1883.	Increase.
Public Debt....	\$9,222,604	\$9,329,126	\$106,522
Immigration....	253,061	570,487	317,426
Public Works...	1,423,440	2,565,540	1,142,100
Fisheries.....	92,700	260,100	167,400
Charges on Revenue:			
Customs.....	723,913	779,440	55,527
Excise.....	280,573	288,380	7,807
Railways and)			
Canals.....	2,898,502	3,215,904	317,402
Public Works)		206,900	206,900
Post Office.....	1,980,567	2,138,310	157,743
Dominion lands	81,899	140,419	58,520

WOMAN'S MISSION.

A New York paper says:—

"Woman; her Degradation Under Paganism, and her Restoration by Christianity," is the title of Dr. Dix's second lecture of his Lenten series. It was delivered last evening before an audience that filled Trinity Chapel. The speaker charged upon the self-constituted champions of women's rights that they suppress or wilfully ignore the plainest facts and principles involved in the question, shutting their eyes and turning their backs upon the great processes of rehabilitation and restitution which Christianity is working out and alone has power to work out for women, so many centuries the slave and outraged victim of a sensual, irresponsible Paganism, insisting that if under our civilization there are signs of approaching degradation and a declension to the old infamy, it is only chargeable to an abandonment of Christianity and a return to a system of principles in which there is no Jesus.

After analyzing the social conditions of polygamy, as the outgrowth of tyranny, unbridled sensualism, and an atrocious perversion of the true theory and doctrine of womanhood, and sketching briefly the exceptional position of Israel, as the nation of God, with its divinely ordered monogamy, or marriage of one man and one woman together, during life, as the real basis of civilization under the divine order; showing how Israel, in its hardness of heart, had fallen deeply into the sins of the surrounding nations, barely keeping alive the one undying expectation of a great visitation and redemption that should reach humanity through the despised and outraged sex, how, the speaker asked, was woman at length rescued and lifted up out of this social and civil degradation? Through the incarnation of the Son of God. No one should think that God was limited to one way of saving men. He might have achieved it through some other agency, by some deliverer born in the natural order. He chose, however, another wonderful way. God sent forth His Son, born of a woman, not of a man. Henceforth the proud, haughty, domineering oppressor should stand powerless and helpless. The rescue should reach humanity at last through the despised sex. That is the burden of the sublime Gospel canticle—the Magnificat, "My soul doth magnify the Lord"—the overthrow of man's pride, and the exaltation of this despised one. The woman is the one of "lowly estate," the one of "low degree," "the poor," "the hungry." This is her elevation in the divine order of God manifest in the Incarnation.

And this Providence is the more wonderful in its consecration of the womanly qualities and characteristics, converting them into instrumentalities for the purification of the race. Henceforth the masculine energies and manly qualities of the race are put aside, and the world is to be newly made, regenerated by what men despised as much as they despised woman and womanhood. In this fact and way, then, was woman uplifted; and

the process should have gone forward, and would had not the divine order suffered violence by Satan and dire, anti-Christian perversions of divine revelation. Under Christianity holy matrimony was restored to its rightful place, home re-established, the old patriarchal principle re-asserted in the priesthood of all believers and the headship of the family, and, wherever these ideas have found welcome and shaped social usage, woman has achieved all that she can have of glory and salvation, and none but the blind can fail to see, and none but a morbid and disordered mind will ask for more.

Conversely, as Christianity has exalted woman, so an apostasy from Christianity must logically degrade her and enslave her once more in the deadly bondage of a practical Paganism. Her wonderful history should make her loyal with a passionate loyalty to Christ and His Church. For to Him she owes everything she now enjoys. She should be true to Him and accept it as primarily her mission to help every man into living relations with Him. For men are her inferiors in many ways, and notably in their constitutional indifference to religion and their dullness of appreciation in spiritual things. Woman wants a "mission," is in quest of a "mission." Here is one waiting for her handiwork and heartwork, and at the same time strictly in the line of her own best and highest advancement—to do all in her power to win men from their wandering paths and to strengthen and build up Christian principles and Christian living throughout the community.

(To be continued.)

ROMAN CATHOLIC CHRISTIANITY.

A correspondent of the *Episcopal Register*, of Philadelphia, sends the following to that paper. I have before me the programme of an exhibition given at Laredo, in Texas, in behalf of the Roman Catholic Church in that place, which reads as follows:—

"Bull Fight,
On Sunday, Jan. 27, 1883,

"By some Amateurs,
"For the benefit of the new Catholic Temple
"Of New Laredo."

"As the object of this tautomatous rout cannot be more noble, nor more laudable, than to present to the town an edifice, which, while destined for a religious purpose; at the same time will serve to give it beauty, the Board of Directors charged with the work of said Temple, in accord with various distinguished persons in both Laredos, set on foot this entertainment, trusting that the progressive inhabitants of the one town and of the other will give it decided patronage, to the end that its proceeds shall correspond to the desires of the inaugurators.

"For the Board of Directors,
"QUINTIN VILLEGAS,
"LUCIANO TRIVING.
"Payments:

"In the shade..... 50 cents.
"In the sun..... 25 cents.

"NOTE.—In the event of bad weather the entertainment will be suspended and reserved for the first suitable day."

Such are some of the ways and means by which the Church of Rome seeks to build its "Temples" in this portion of the United States.

It is an outrage, it seems to me, for any religious body to inaugurate a bloody and cruel "bull fight" for the purpose of raising money to build a Church; but the outrage is intensified when this bull fight is to take place on *God's Holy Day*.

BOOK NOTICE.

THE MAN OF THE HOUSE. By Pansy. Boston: D. Lothrop & Co. Price \$1.50.

This is a charming story and one full of good, sound teaching. Young and even grown up readers will read it with warm interest to the close. The wise, true-hearted little hero Reuben, the man of the house, is the son of a poor widow, and the boy has to bear his share of the burthen of poverty and anxiety. His struggles and disappointments and temptations are well told and the brave heart that can withstand a most tempting

offer because the conscience disapproves wins our respect and affection. We rejoice in the prosperity and success which have been so well earned and which at last fall to the share of "the man of the house" and his dear ones. The book is copiously illustrated and handsomely bound.

A CORRECTION.

To the Editor of the Church Guardian.

SIR.—May I correct a mis-statement in your Ontario Correspondent's Diocesan news for last week. I refer to a notice of a "successful tea meeting and concert," with the usual accompanying abominations, said to have been held during Lent in this parish. We have yet many parochial sins in Morrisburg to answer for, but I trust there is no disposition on our part to return to these weak and beggarly elements of sectarianism and dissent. Your extract (page 6) from the *New York Observer*, with a reference to page 1095, *Journal of Synod Diocese, Ontario, 1875*—equally appropriate extracts from the proceedings of other Synods might be found—would form an exceedingly interesting and instructive commentary upon these bits of parochial gossip with which some of your correspondents think it their duty to flood your columns.

Yours truly,

ARTHUR JARVIS.

The Rectory, Morrisburgh,
Palm Sunday, 1883.

[We regret very much that such a mistake should have been made.—Ed. C. G.]

Marriages.

HALL.—At the residence of the bride's grandmother, Mrs. Hilyard, Douglas Road, Portland, N. B., on the 25th inst., by the Rev. T. C. Adams, M.A., B.D., Rector of St. Luke's Church, Stephen T. Hall, St. John, to M. Leah, daughter of the late Wm. C. Leonard.

ARMSTRONG.—At St. Mary's, on the 4th inst., by the Rev. Wm. Jeffrey, Geo. Armstrong, to Ada, daughter of J. E. Flewelling, Esq., all of St. Mary's.

WILTS.—By the Rev. Jno. Osborne, at the residence of the bride's father, Lyndhurst, Edward Wills of Leeds, to Alice Wiltse, 7th March.

DOBBS.—At St. Luke's Church, Lyndhurst 15th March, by the Rev. Jno. Osborne, Jno. Dobbs, of South Crosby, to Margaret Granice, of Leeds.

TRAVELER.—At Perry on 21st March, by the Rev. John Osborne, John Traveler to Elizabeth Jane Perry, all of Leeds.

Baptisms.

At the Church of St. John the Evangelist, Bear River, Parish of St. Clement, on the evening of the Sunday next before Easter, by Rev. Clarence W. McCully, Rector of the Parish, Keziah, wife of Captain Read Thornhouse, Deborah Thomas (sola). Also at the same place on Wednesday, 25th March, Agnes Beatrice, Harry Hinde, children of Capt. and Mrs. Read Morehouse; and Bertha Stude, Laura, and Mary, children of Wm. Henry and Phoebe Isles.

McDERMANN.—At St. John's Mission, Moschoile, March 7, by the Rev. J. Partridge, Grace Addie, Estella, Archie Campbell, and Edward, children of More Campbell and Cornelia McDermann.

FABR.—At the same place and date, by the same, Henry Wells, son of Wm. Henry and Mary Alice Fabr.

WOODHURY.—At Rosette Chapel, by the same, March 11th, Alfred Galadette, son of Chalmers and Sarah Jane Woodhury.

Deaths.

JEFFERSON.—Entered into rest, Lizzy, beloved daughter of William and Mary Jefferson, after a lingering and painful illness.

PARKER.—At Winnipeg, March 7th, Maria, beloved wife of Rev. A. L. Parker, resident Fellow of St. John's College, (in child-birth.)

ASHE.—At Boner-st. Kings Co., on January 19th, Ida, youngest daughter of Mr. George Ashe, aged 14 years.

CROSS.—On the 12th inst., at Woodville, Weymouth, William Stephen, eldest son of Stephen and Sylvia Cross, aged 22 years.

DeVINE.—At St. John, N. B., on Wednesday, 14th inst., Prof. George F. DeVine, aged 65 years.

METZLER.—At his residence Upper Newport, suddenly, on Friday 23 ult., Alfred M. Metzler, aged 49 years, second son of the late William Metzler Esq., lamented by a sorrowing widow and numerous family, besides a large circle of friends acquired by his kindness and urbanity.

SHARPE.—At Louisburg, C. B., Feb. 17th, John Sharpe, aged 68 years.

FORBES.—At Louisburg, C. B., Feb. 24th, William Forbes, aged 60 years.

SPENCER.—At Louisburg, C. B., Feb. 24th, Lucy, wife of Nathan Spencer, aged 38 years.

TUTTY.—At Lorraine, C. B., March 6th, William Tutty, aged 87 years.

The Church Guardian,

A Weekly Newspaper published in the interests of the
Church of England.

NON-PARTIZAN! INDEPENDENT!
It will be fearless and outspoken on all subjects, but its effort will
always be to speak what it holds to be the truth in love.

EDITOR AND PROPRIETOR

REV. JOHN D. H. BROWNE, Lock Drawer 29, Halifax, N.S.

ASSOCIATE EDITOR:

REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

A staff of correspondents in every Diocese in the Dominion.

Price, ONE DOLLAR AND A HALF a year in advance.

— The Cheapest Church Weekly in America. Circulation double
that of any other Church paper in the Dominion.

Address: THE CHURCH GUARDIAN, Lock Drawer 29
Halifax, N. S.

The Editor may be found between the hours of 9 a.m. and 1 p.m.,
and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs),
directly over the Church of England Institute.

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

AID FOR MANITOBA.

OUR Winnipeg Editor and the Manitoban correspondents of the several Church papers in their communications complain of the want of liberality on the part of the Churchmen of this Ecclesiastical Province, and of the small amount of aid which has been extended to the Diocese of Rupert's Land. They seem to think that we are so engaged in controversy and party bickerings that the great work of Missions is neglected, and only attended to in the small interval when not occupied in the more congenial work of demolishing one another. That party strife and a love of polemics are too prevalent among us, and occupy the time and attention which should be devoted to edifying and extending the Church, is only too true, and energy and money are diverted into partizan channels, which, on a wider and truer conception of the Church's needs and aims, would be given to increase the influence not of a section of the Church but of the whole Church. Time, that great healer, is softening the asperities of past controversies, and men of all shades of thought are learning not only to tolerate one another but to regard as brethren those who differ from them in some point of doctrine or ritual, but who are one with them on the essential truths of Revelation. In the presence of such enemies as sin and infidelity, it is worse than folly to waste our strength in fighting about comparative trifles; for while we are debating about the best way of defending the outworks the enemy will seize the citadel. The united efforts of all good men are scarcely sufficient to meet the common enemy, and to drive back the tide of sin and unbelief which threatens to destroy all the bulwarks that have been erected against them.

We must confess that we have not done our duty to Manitoba, and that the aid extended to that wide and promising Mission Field has been lamentably out of proportion to our ability and to the necessities of the case. Other religious bodies have done far more in proportion to their numbers and wealth, and the Church of England in this eastern section of the Dominion must in this department of work yield the palm to others.

At the last regular session of the Provincial Synod much was said on this subject, a Board of Missions was appointed to raise funds, and some well-meant efforts were made by the Board to further the object entrusted to them; but we cannot congratulate them on any great success; indeed after all the speeches and resolutions of the Provincial Synod we can only admit that the results

have been ridiculously small. The Board of Missions has been too timid and inert. A competent man, a good organizer and speaker, should have been appointed Secretary, and by his pen and addresses from the pulpit and platform, and by personal application, have stirred the conscience of the Church, and have set flowing the streams of liberality. We Churchmen often neglect to use the business-like methods of raising money that other religious bodies use, and then are surprised that, without any effort on our part, money does not come in. If the Church undertakes missionary work, and we believe that she is the best Missionary Society, then she must do what missionary societies do—advertize, preach, hold meetings, send out collectors, do the work of a missionary society, and use all means to interest the public, and thus secure the means to carry on the work. To do all this was the work of the Board of Missions. Have they done it?

We have frankly admitted our short-comings in regard to missionary operations in Manitoba, and now a few words in extenuation of our neglect. First, all our Dioceses have large mission ground within their own borders, and in none of them is the number of wealthy parishes large. We have but few centres of wealth and population among us, and scarcely more than one to each Diocese. Our Diocesan Mission Funds are all inadequate to the demands made upon them, all the more so, as in some Dioceses, especially in the Province of Quebec and the Maritime Provinces, the aid extended by the S. P. C. is now being withdrawn.

Then the Provincial Synod has undertaken the charge of the Diocese of Algoma, the Bishopric of which is unendowed. This is regarded as having the first claim upon us, and large sums are annually contributed to help the poor settlers and Indians in Algoma, who, in all probability, such is the poverty of the country, will need it for many years to come. In this region, we believe, the Church is doing more than any other of the religious bodies of Canada.

Our Manitoban correspondents write as though Manitoba were the whole of the North-West, forgetful of the fact that Canadian Churchmen have given and give yearly a considerable sum to the Diocese of Saskatchewan. The Bishop of Saskatchewan is a very active worker, and annually canvasses the larger towns and cities of Ontario in person and collects a large sum for his work in the North-West. Were the whole amount contributed each year to Manitoba and the North-West published it would not be so small as from the remarks of the Manitoban correspondents it might appear. Why does Manitoba confine itself to complaints? Why do they not put a man in the field, one able to plead their case and state their necessities? The Board of Missions, our Bishops and Clergy would gladly welcome and assist such an agent, and our laity would liberally help the work if its claims upon their sympathy were presented to them. Nor should Manitoba fail to acknowledge the contribution we have made to the Church in that Province in the number of active clergymen and of Church families that have gone there. There is scarcely a parish in Ontario and the Eastern Provinces that have not lost some valuable Church members, whose services and aid are now given to build up the Church in Rupert's Land.

We believe that with proper exertion, and combined effort on the part of the Provincial Synod and the Diocese of Rupert's Land, the reasonable expectations of Bishop Machray might be met, and a much larger sum contributed than that for which

he asks. The will is not wanting, only let the means be employed, and well organized efforts will, we believe, be in this, as in any other good cause, crowned with success.

EASTER.

THE Solemn Lenten Time has gone, giving place to Bright and Happy Easter. The Anthem which ushered in the services of the day, telling of the triumph of Jesus Christ over Satan and the Grave, cheered and comforted us, as it assured us of victory in Him for all mankind. Not only a great victory won by Christ for Himself, asserting and demonstrating His power, but far more than that, a victory gained once and forever over the powers of evil, that in His victory each of us might overcome, overcome not only death and the grave at last, but sin and the evil one now. "Christ being raised from the dead dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." "Christ is risen from the dead and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." We know now that He, in Whom we trust, is able as He is ready to hear and help us always, as He heard the cry of our sin-stricken world and helped us at the time of His Atonement. Surely the thoughts of Christ's Almighty Power as displayed in His Resurrection should make us very humble and very grateful, and His great love and condescension induce us to live lives devoted to His service. He would have us who bear His name, and who are His professed followers, to recognize every day that the life which is ours is the life He has given us, and to seek for the strength from Him to live that life unto God. No longer ought we to be careless and reckless, spending it in a haphazard or grossly sinful way, but in the sight of our Risen Lord live it to His glory. If we have spent the Lenten Season aright, in humble and contrite penitence and sorrow for sin, and contemplated Christ's sufferings and Death as the outcome of our sin and disobedience, we will have been indeed crucified with Him, and now that He is risen—that He lives—we will have risen, too, to enter upon a new life in Him.

The Christian life is not to be a selfish thing. Not merely the securing of a place of happiness through Christ's Death and Resurrection in the abodes of bliss above. Indeed, no. It is much more than this. It is to live like Christ, because of our love for Him. To live in Christ, because without Him all is darkness and unrest. To live Godly lives, because un-Godliness and sin are hateful to Him. As His children here upon earth, let us walk circumspectly, not giving way to the evil of our corrupt nature, but learning to crucify the flesh with its affections and lusts. Let us not walk in darkness, but as children of the light; as those who are alive from the dead, and who have risen with Christ unto newness of life, that when Christ, who is our life, shall appear, we may also appear with Him in glory.

THE JEWS.

THE Church in the United States is putting forth special efforts to draw the Jews into the fold of the Christian Religion. The Society for Promoting Christianity among the Jews has issued an

appeal, in which it says:—"We have in this country one of the largest Jewish populations in the world. The Church has made provision for all other classes. The claim of Israel is no trivial claim. The Jews are steadily drifting from their old religion, and find nothing to take its place. Christians have scorned and persecuted them in the past, and are even now largely indifferent to their spiritual welfare. We can scarcely expect that with such experience, they should of their own accord seek out the faith of Christ. They thus fall easily into the other alternative, rationalism. It concerns us nearly, as citizens, if not Christians, that so powerful an element in the commonwealth should be held back from joining the ranks of the enemies of all faith. Yet, when Christianity is carried to them, the effort meets with courteous and kindly reception, creating its own impression. Difficulties are encountered, but the practicability of the work is abundantly demonstrated by the results that have followed; and He has promised, "My Word shall not return unto Me void."

Speaking of the work now being done, it says:—"The Church Society for promoting Christianity among the Jews, sustains missionaries, under the oversight of the Bishops, in the larger cities, East, West and South. In its missionary schools and industrial schools in New York, Chicago, Baltimore, and New Orleans, and in Sunday Schools, it has upwards of 400 children under Christian instruction. The parochial clergy of towns and villages are aided in work in their own neighborhoods, in 34 Dioceses and 10 jurisdictions. The Jews in 201 cities and towns are thus directly reached. The Society issued last year 42,000 copies of publications." And it asks for offerings to sustain and increase the efforts already being made. "This branch of Missions cries out for support. Brethren, hear us, When Good Friday comes, and prayer is offered for Israel, let some offering, small or great, something at least, attest that your prayer is indeed a prayer. We trust the appeal is not in vain."

We are glad to know that in some of our Canadian Dioceses the offertory on Good Friday was to have been for the support of work among the Jews. In all the Dioceses there is more or less of a colony of Jews, but in too many cases nothing whatever is being done for their enlightenment and conversion. Why do not our Bishops lead in this matter?

SUBJECTS OF BAPTISM.

Are infants proper subjects to receive Holy Baptism?

The first and strong argument in proof that they are is, that salvation, the blessings of the Gospel are promised, and promised only by covenant. It has always been so since the Fall of Man. It is so now.

The First Covenant, under which man at his creation was placed, was a Covenant of Law. Do this and thou shalt live.

The Second Covenant was a Covenant of Grace, and of Grace by and through JESUS CHRIST. He was "the Lamb slain from the foundation of the world." (Rev. xiii. 8.)

The signs and seals of that Covenant may be changed, and have been changed, by divine direction. The Covenant Relationship has always existed. Hence, we speak of the Old Covenant and the New Covenant. The sign and seal of admission to the Old Covenant was Circumcision. The sign and seal of admission to the New Covenant is Baptism.

Now, as infants were most certainly made members of the Old Covenant, so it follows as a matter of course, and of necessity, that infants are proper subjects of admission to the New Covenant.

That is the argument. It is unanswerable and final. Unless there be a positive command ab-

solutely forbidding infant baptism, the whole question is settled. We have never known an intelligent person—a person uncommitted to some pet theory—who did not acknowledge that this argument is all that is needed to prove the privilege, the duty, and the obligation of infant baptism.

See how clearly and strongly St. Peter stated this argument. It was on the Day of Pentecost. The Holy Ghost had just been given. He stood in the presence of enquiring and wondering Jews, gathered at Jerusalem from every nation under heaven. It was the Birthday of the Christian Church. St. Peter was disclosing to these Jews the nature of the New Dispensation.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts ii. 37-39.)

There is infant baptism. There is the fact announced clearly and distinctly, that the blessings of the New Covenant do belong, not only to the Jews, but to their children, and to the Gentile world.

And here, we notice an objection, so commonly urged. It is said, that when our Lord, after His Resurrection, gave Commission to the "Eleven," He did so in these words:

"He said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is Baptized shall be saved; but he that believeth not, shall be damned. (St. Mark xvi. 15, 16).

The objection is, that belief was to precede Baptism, as a condition and qualification; and that as infants are incapable of exercising an intelligent belief, so they lack the necessary qualification for Baptism; and are not therefore proper subjects for it.

This objection, on the bare face of it, looks plausible. But it will not bear the slightest examination. When the Gospel was first preached, by the Apostles, it must, of course, have been presented to those who had come to years of understanding. They must believe the Gospel, before they could rightly receive the Sign and Seal of the Covenant, in which the blessings of the Gospel were offered to them.

But, whether their children, also, were to be received within that Covenant, that is another and distinct question. And that question has already been answered.

Besides, this objection, if it proves anything, proves quite too much. The language of Christ's promise is,

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

If infants cannot be baptized because they are incapable of believing, what then? The language is, "he that believeth not shall be damned." Are these little ones, multitudes of whom die in infancy, to be left to such a fearful doom, because they have not believed? The objection means all this, if it means anything.

And here we name, and can only name, an important principle, which underlies this whole question; and which disposes of this objection and the grounds on which the objection rests. It is recognized everywhere that children and infants are properly admitted to Covenant privileges, and they assume obligations; of which Covenant they are made members, by those who have a right thus to act in their stead. It is so in all worldly matters. It is so in the inheritance of worldly property. Estates are transmitted, privileges are officially guaranteed to little children, while they from their tender age are incapable of either understanding, or of complying with the conditions involved in that Covenant relationship. And here the principle, the nature, and the duties of Sponsorship are involved; and are brought into active and efficient operation. So it is also in the Christian Covenant, and with Christian privileges; as it is with all other Covenants and privileges.

(To be Continued.)

BOWING IN THE CREED.

[To the Editor of the Church Guardian.]

SIR,—To settle a dispute, will you kindly answer the following questions, viz:—

1. Is there any Rubric in the Prayer Book commanding to bow at the name of Jesus when repeating the Apostles Creed?
2. What is the origin of bowing?
3. What does the act symbolize?
4. Is there any special significance attached to bowing in the Creed more than during other parts of the Service?
5. Are the Rubrics of the Prayer Book the only law or guidance given to Clergymen for conducting the Church of England Service.

Your obdt. servt.,

J. E. W.

ANSWERS.

1. No.
2. It is ordered by the 18th Canon of the Constitution of the Church of England, binding upon all Churchmen—ministers and people; which enjoins, "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the True Eternal Son of God, is the only Saviour of the World."
3. Answered in part above; there is an evident allusion in this reverent custom to St. Paul's words in 2 Philippians 9-11, "at the name of Jesus every knee shall bow."
4. Yes. A special recognition that He who became Incarnate, who was born of the Virgin Mary, was indeed and in truth the Son of God, Incarnate Deity; and that in Him alone is our salvation.
5. Yes. And the Clergy are bound by their oaths and subscriptions, as well as by the Canon and Statute Law, to conform to them in their public ministrations, as far as conformity is practicable. On doubtful points it rests with the Bishop of the Diocese to determine "how to understand, do, and execute the things" contained in the Prayer Book. —[Ed. C. G.]

OUR BISHOPS.

(To the Editor of the Church Guardian.)

SIR,—I am astonished by a quotation in the *Church Times* from an essay by the notorious Mr. Edwin Hatch, which the reviewer designates "A perfectly sound conclusion," that "The conception of a Bishop as being entitled to obedience, and that an almost unlimited obedience, on the part of the clergy, by virtue of the spiritual character which his consecration has conferred upon him, is as much at variance with ecclesiastical history and present fact as it is with the currents of Christian opinion which are already shaping the policy of the Churches of the future." What in the world have we to do with the "Churches of the future?" The Church is the Church of the past, of the present, and of the future. What have we to do with the "currents of Christian opinion which are shaping new Churches?" The province and the duty of the Church is to stem and to shape public opinion. And if a Bishop be not entitled to obedience, what have we to do with Apostolic Succession? Away with such nonsense as "variance with ecclesiastical history and present facts and current opinion." If the Bishops are successors of the Apostles they stand to us as Apostles and are entitled to the same obedience. If they be not, wipe the thing out altogether, and declare honestly that we are Presbyterians. So long as the Church holds fast the truth of Apostolic Succession and practices it she is safe; let that go and cry havoc and let loose the dogs. A High Churchman of the High, I am astounded at the very loose and disrespectful way in which the *Church Times* allows itself occasionally to speak of the successors of the Apostles.

Yours faithfully,

PHILECOLESIA.

March 6, 1883.

Family Department.

RISEN.

Rises with glory beaming round His forehead,
Damp with the dews of death and desolation,
Crowned with the thorny garland of His Passion,
The Lord is risen!

King of the purple robe He comes in triumph,
With the red sceptre never to be broken;
Bearing the smoking flux of His Anointment,
The Lord is risen!

Crowned with the deathless diadem of Glory,
Which the forces of Adonai weave to crown Him
On the earthly taken name of Coronation;
The Lord is risen!

Hark! His returning footsteps! Alleluia!
Light from the tomb is beaming! Alleluia!
Adam who took the garden! Alleluia!
The Lord is risen!

Earth's myriad voices thunder "Alleluia!"
Heaven's choir responsive echoes "Alleluia!"
Death is defeated! God reigns, "Alleluia!"
The Lord is risen!

S. J. J.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

Soon the teacher was installed in the little mission house, and thus the second important step taken in the subjugation of the Coomb folk. Slowly, it might be, but surely his presence among them would work as heaven. He represented the great forces which little by little have transformed the world, knowledge and faith. The time had arrived now for Mr. Ray to inaugurate a Sunday Service for the Coomb, and to this all the children, a few of the young ladies and lasses, and some of the men and women came. How happy would Sybil have been had she been there to witness that Service, when for the first time the grand old Liturgy of our Church was heard by these poor people whom she with loving arms was gathering into her fold. John Carruthers, of course, was there; the Coomb folks had become so used to seeing him amongst them that the feeling of mistrust which they had entertained for the Squires of Longmoor, father and son, had given place to an unwilling admiration with which was mixed a dawning feeling of loyalty. With a bitter pang of regret John recalled the day, now long months ago, when Sybil sat beside him as the Coomb people for the first time entered the building. She had been watching them with such a glad, sweet face, and he had seen the tears in her eyes. Where was she now?

"We must not mistake the beginning for the end," Stephen Ray had said to Sybil on that day, and even now, but a few steps had been taken towards the aim in view, but they were important steps, and what had seemed almost visionary was becoming real and tangible.

CHAPTER XIV.

Villa *Palace* was the name painted in tarnished gilt letters over a gateway led into one of the high stone walls which shut off the vineyards and olive gardens with their scattered villas on the hill-slopes behind Nice, from a steep and narrow road leading up into the mountains beyond. The further from the city the smaller and less pretentious are these villas, and amongst the most modest was the one with the name aforesaid. Villa *Palace* was a square, flat-roofed house, of grey stone, with a wide portico of time-stained marble, a very common building material in Savoy as throughout Italy. It stood in a semi-circle of tall black-green cypresses which would have given a most funereal aspect to the place had not an orange grove, with its golden spheres among the glistening leaves, contrasted deliciously with the sombre, stately trees, while nearer the house luxuriant rose trees climbing at their own sweet will, and flaming geraniums were set in the somewhat neglected looking lawn. Over all, the glorious Italian sky shed its "sweet influences," and made it a spot to linger in and love.

The day had been a very warm one, although the actual summer was past, but it was getting towards evening; the shadows of the cypresses lay in dark bands across the lawn, a soft breeze was stirring the orange grove, and scattering delicious perfumes.

Sitting on the steps of the portico, her head leaning against one of the pillars which supported it, was Sybil Barrington, little changed, although some years have passed since the day on which she sat awaiting John Carruthers under the verandah of the Rectory at Longmoor. True, it had never been quite the same face since that day; there was just a touch of sadness about the sweet mouth and a wistful look in the clear eyes that had not been there before. "Come out mother," she called presently, "you can just as well wait for the postman here, and it is getting delightfully cool," and presently Mrs. Barrington joined her daughter. The elder lady, save that her dark, glossy hair was touched with silver, was unchanged; her delicate, handsome face, with its calm and somewhat cold expression looked not an hour older. She seated herself in a garden-chair and drew out her watch. "It is almost his time now," she said, "since we saw in the paper that Sir Arthur and his family were coming here for the winter; of course I have felt doubly anxious to hear from Percy."

"It may take for granted that we have seen it, or may want to surprise us," said Sybil. "Oh mother, it seems almost too good to be true, that we should have him so near all the winter."

Mrs. Barrington gave a little impatient sigh. Sybil with all her tender affection for Percy could not know how the mother had been yearning for a sight of her son's face. It was now nearly three years since they had met. Shortly after his last interview with John Carruthers at Oxford, an interview so grave in its consequences to them both, Percy had accepted the position of tutor to the sons of Sir Arthur Barrington, whom he had a short time previously met at the house of an acquaintance near Oxford. John had been right in saying that Percy had received a lesson which could not soon be forgotten. The disgrace from which John's timely aid had rescued him and the severe but most just decision which had deprived him of the prospect of succeeding to the rich living of Longmoor had made as deep an impression upon him as a nature so volatile and elastic could receive. Reviewing his own life more soberly now, thinking more deeply of its duties than ever before, he had seen come to the conclusion that he was in no way really adapted for a life even as a priest of the Church, worthy of his vocation, should lead. Yet never perhaps had he approached nearer to that standard than when he resolved to abandon his intended calling, and never had it appeared to him a more noble ambition than when in the consciousness of his unworthiness he put it from him. The reality of his self-searching and the distinctness with which the higher view of life presented itself to him, would make him henceforth a man more earnest in his aims, more capable of self-control and self-denial. Meanwhile the career as well as the duties of life presented themselves to his view. His mother's income was very limited; the fund which his father long since had set aside for his education at Oxford was well nigh exhausted, and he had to face the fact that he must in one way or another labour for his daily bread. Though he acknowledged the justice of John's course of action, yet the feeling that it was his "own familiar friend" who had deliberately dealt this blow to his self-esteem and worldly prospects had wounded his pride far too deeply to have permitted him to avail himself of John's generous and heartfelt offers to use his influence in his behalf. While he was anxiously considering what course to pursue a casual mention that Sir Arthur Acton was in quest of a tutor for his sons, suggested the thought that no Percy might be as well qualified for that position as for any other. The Baronet had been very favourably impressed by young Barrington, and when the latter's friend at his request mentioned him as likely to accept the position of travelling tutor, had offered him a liberal salary should he undertake the education of his sons. And this offer Percy, after a struggle between his pride and common sense, in which

the latter was victorious, accepted, and Mrs. Barrington shed bitter tears over the letter which told her that her son had taken the first step in the new life so different from what her passionate love and pride in her only son had painted for him.

Before entering upon his new avocations Percy had joined his mother and Sybil in London, whither after their departure from Longmoor they had gone for a month or two before deciding as to their future course. It was at least a comfort to Mrs. Barrington to have her son with her, and as he had in a great measure regained his ordinary brightness of manner she could not but feel cheered and more hopeful. After all what might not the future have in store for one so calculated to gain the affections of those with whom he came in contact and so deserving of fortune's favours? While Percy sanguine and buoyant discovered each day some fresh favourable feature in his new prospects. Before winter set in he was to set forth on his travels with his young charges, one of whom was in delicate health and had been ordered by his physician to spend the winter in the valley of the Nile.

"Depend upon it mother," said Percy, "there is no education like that of travel, and none that suits a man for making his way in the world; if you consider the matter you will feel with me that this is really quite providential."

Sybil of the three was the slowest to recover her wonted cheerfulness, but of this neither Mrs. Barrington nor Percy suspected the cause. They attributed her persistent dejection, which she vainly endeavoured to overcome, to her regret at leaving Longmoor and the natural disappointment with regard to Percy, and Sybil would fain have persuaded herself into a like belief, but this was not possible. Those three days which John had spent at Oxford, after their interview, had laid poor Sybil's heart bare to herself. Her heart alone knew its own bitterness and the struggle through which she had passed and in which strength and courage must have failed her, had she not been aided from above. Percy was often deeply touched by her dejection, and keen was at times his compunction when he considered that had he fulfilled the hopes which his sister had entertained respecting him he should not have had to witness this change in one whose bright sweet nature seemed to have been made for happiness.

(To be continued.)

THOUGHTS FOR FIRST SUNDAY AFTER EASTER.

"Then were the disciples glad when they saw the Lord."

Unlike any other narrative of great events ever penned, the Sacred Record tells of that marvellous life whose actions and whose sorrows are unparalleled in the whole history of the world, without one word to heighten their effect upon the reader. But it is this very meagreness of description and absence of all rhetoric which stamps with the seal of absolute truth the Inspired History. What need to paint in glowing language events which stand uplifted at an immeasurable distance from any other human experience?

Jesus came, the doors being shut, and stood in the midst of the disciples. "Then were the disciples glad when they saw the Lord." What must have been their gladness!—ah, what words could tell the joy of again beholding Him whom they had mourned as lost! Truly "the oil of joy for mourning, the garment of praise for the spirit of heaviness" was theirs when their Master, their Beloved was restored to them.

And the Lord of Love had no words save those of love for His poor weak followers. He read their hearts and knew the self-reproach which must have consumed them, the sorrow which had mourned Him, the boundless joy that welcomed His return. "Peace be unto you," He said, as He beheld them. O words of sweetest comfort which healed their aching hearts, and filled them with the fulness of blessing.

And when we read this story of the disciples' gladness when they saw the Lord, does not the thought arise within us that we, even we ourselves, shall behold the King in His beauty, shall see Him face to face—our Redeemer, our Mediator, our Lord and our God!

O that we may with joy behold Him! that we may be glad when we see the Lord! Awful as will be His majesty as Judge of the whole earth, yet to those who love His appearing there will be no cause for fear. There will be nothing to mar the gladness of the Christian soul. The peace which He spake to the little band which welcomed Him with trembling joy, that Peace will He speak to all who have tried faithfully, however imperfectly, to lead the life of His children. "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

BOBBIE LEARNS A LESSON.

Uncle Will bought Bobbie a dog, which Bobbie named Joss. Joss was a puppy; but he grew fast, and soon was quite large.

"Bobbie," said his mother to him one day, "why don't you teach Joss some tricks? He belongs to a very fine breed of dogs, and looks bright. I would teach him something."

"Very well," said Bobbie, much pleased, "what shall I teach him?"

"Suppose you teach him to carry your tin pail when you go over to Mr. Smith's for yeast," said his mother.

"That would be fine," said Bobbie; so that very day, as he had to go for yeast, he thought that he would have Joss carry his little pail for him.

"Come here, Joss," he said, with a little whistle, which Joss knew very well. Joss came running as fast as he could, wagging his tail, and looking very gay and happy.

"Here, sir," said Bobbie, putting the pail between Joss's teeth; "take my pail, sir!" Joss took it, shook it, and then dropped it.

Bobbie put it in Joss's mouth again, and again Joss shook it and dropped it. Bobbie tried it three or four times; but the result was just the same, though he frowned at Joss sternly and cried out in a very cross tone, "Don't you dare to drop it, sir!" The pail began to get a good many dents in it. "It's no use," said Bobbie; "I shall spoil the pail, and Joss will never learn a thing." So he went back to his mother and told her his story.

"I know just how you feel, Bobbie," said his mother. "I have been trying to teach a little boy to say, 'Yes, ma'am,' and 'No, ma'am,' for several years, but still he says, 'Yes' and 'No,' instead, nearly all the time."

Bobbie hung his head; and his mamma went on: "I shall keep on trying, though, and you had better too. Perhaps we shall both succeed in time. I will get you a new little pail for the yeast, and you can keep the dented one on purpose to teach Joss with. You mustn't get tired trying. Just think of the years I have been trying to teach my little boy a few simple words."

Bobbie said "Yes, ma'am," very carefully, and the next day he went to work at training some more. Before many days Joss would carry the pail nicely. Then Bobbie taught him to stand on his hind feet and beg, and to go for the paper, and to do many other tricks. Joss used to stand on his hind legs, and made a very funny noise which Bobbie called "singing," though it was really only whining and yelping.

Training Joss made Bobbie understand something of how hard it was for his mother to train him. Because he liked to have Joss do just right, he tried harder to do right himself.—*Our Little Ones.*

EASTER.

BY ELLEN HAILE.

Why do they call to me?
What have they found?
Under that budding tree,
Close to the ground?

An egg—a mystery,
Smooth, blue, and round,
That's why they call to me:
That's what they've found.

Safe in the tiny shell
Lies a little bird;
They know the story well,
Often they've heard:

How broods the mother small
Over her pretty nest,
Guarding her treasures all
Neath her warm breast.

'Till from the prison gloom
Comes the new-born,
As Christ from out the tomb
Came first on Easter morn.

THE PARABLE OF THE FLOWERS.

It has been said that flowers only flourish rightly in the garden of some one who loves them. A fanciful saying, perhaps; yet many of us would like it to be true. You would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them; nay, more, if your look had the power, not only to cheer, but to guard them; if you could bid the black blight turn away, and the knotted caterpillar spare; if you could bid the dew fall upon them in the drought, and say to the south wind, in frost, "Come, thou south, and breathe upon my garden, that the spices of it may flow out." This you would think a great thing. And do you not think it a greater thing, that all this (and how much more than this!) you can do for fairer flowers than these—flowers that could bless you for having blessed them, and will love you for having loved them; flowers that have eyes like yours, and thoughts like yours, and lives like yours; which, once saved, you may save for ever? Is this only a little power? Far among the moorlands and the rocks—far in the darkness of the terrible streets—these feeble florets are lying, with all their fresh leaves torn and their stems broken; will you never go down to them, nor set them in order in little fragrant beds, nor fence them in their shuddering from the fierce wind? Shall bright morning follow morning for you, but not for them; and the dawn rise to watch, far away, frantic "dances of death," but no dawn rise to breathe upon these living banks of wild violet, and woodbine, and rose; nor call to you through your casement, "Come into the garden?" Will you not go down among them?—among those precious living things, carrying new courage, strength to start up into purity, washed from the dust, opening, bud by bud, into the flowers of promise? Still they turn to you, and for you.

"The Larkspur listens— I hear, I hear!
And the Lily whispers— I wait."

Have you noticed another line in those stanzas?

"Come into the garden,
For I am here at the gate alone."

Who is it, think you who stands at the gate of *this* garden, alone, waiting for you? Did you ever hear, not of a "Maud" but of a Magdalene, who went down to a garden in the dawn, and found One waiting at the gate. Whom she supposed to be the gardener? Have you not sought Him

often? sought Him all through the night, perhaps in vain? Well, at the gate of *this* garden He is waiting always, waiting to take your hand, ready to go down to see the fruits of the vine, to see whether the vine has flourished, and the pomegranate budded. There you shall see with Him the little tendrils of the vines that His Hand is guiding; there you shall see the pomegranate springing where His Hand cast the sanguine seed; more, you shall see the troops of the Angel-keepers that, with their wings, wave the hungry birds from the pathsides where He hath sown, and call to each other between the vineyard rows, "Take us the foxes, the little foxes, that spoil the vines have tender grapes." Oh! among the hills and happy green-wood of this land of yours, shall the foxes have holes, and the birds of the air have nests; and in your cities shall the stones cry out against you, that they are the only pillows where the Son of Man can lay His Head?—*From Ruskin's Sesame and Lilies—* Pp. 191-196.

A STRANGE FACT.

It is wonderful, the exquisite pain we contrive to give to people whom we really love very much! We give it by snarling and snapping, saying sarcastic, biting things; the *illness* of the family being often the busiest in this occupation. Now, with the bee, we forgive the sting for the sake of the honey, but who can forgive the wasp? And who can forgive the bee if he sting not his enemies but his friends? And that is what some of you do; and, oh! the sting rankles and poisons the life of people for whom, I verily believe, you would lay down your own. Yes, you would *die* for them, but you will not check your ill-temper or your ill-feeling enough to enable you to *live* with them.

"When two conscientious people quarrel, both think themselves right. But hard words will not mend the matter; one might as well try to mend glass windows by pelting them with stones."

MORNING STUDY OF THE BIBLE.

The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the household, are the first and most engrossing concerns. Some hours must pass, with very many, before they can find time to sit down to any quiet reading. I would plead, however, with every one who may happen to look at this article that the plan be honestly tried of taking some words from God's Book for the first meditation of the morning.—*Margaret J. Sangster.*

[The Emporia (Kan.) Weekly News.]
ESTABLISHED THE PROOF.

The time has long since passed when men accepted every statement as fact. Away back in the early days of the world, before men had acquired the art of lying, it may be that no one questioned the statement of another. That happy condition, if it ever existed, does not now exist. When an assertion is made in these days, men require the proof to be laid before

their eyes before accepting it. Hence any proposition susceptible of proof is easily sustained. This is the reason that the world so readily accepts the Great German Remedy, St. Jacobs Oil, as the greatest remedy for pain in use. Whenever a proposition is laid down to this effect the writer has always at his command evidence to sustain it, and he, therefore, experiences no difficulty in convincing. The St. Jacobs Oil is a very popular remedy in Emporia and all through the adjacent country. The druggists here with one voice unite in saying that no one remedy sells as well or gives such general satisfaction.

Mr. Jacob Stotter, one of the proprietors of the *News*, has used the Great German Remedy for rheumatism, and does not hesitate to pronounce it a genuinely good remedy. It gave him relief.

The reporter also had an interview with Mr. W. F. Hetherington, editor of the *Sentinel*. Mr. Hetherington said he tried St. Jacobs Oil for rheumatism, and found it all that could be asked. He had violent pain in the shoulders and breast, and could not obtain relief until he resorted to the St. Jacobs Oil. The remedy very soon gave him relief, and finally caused the pain to entirely disappear. Mr. Hetherington said he was greatly pleased with the action of the Oil, and believes it a very powerful relief.

Mr. C. J. Felt, agent of the Adams express company at Emporia, told the writer, while in conversation upon the efficacy of the German remedy, that it was the only thing which would give his wife relief from muscular pain during a very severe and painful illness. It seemed to soothe where all other remedies failed.

Mr. R. C. Dean, a very intelligent printer in the office of the *Weekly Beacon*, says that St. Jacobs Oil served him a very good turn one night in Washington. Mr. Dean awoke one night with a violent pain in his side. The pain was so sharp that he breathed with difficulty. He could not possibly sleep, and soon became alarmed. Getting up he went to the door of a neighboring lodger and asked if he could do anything to relieve him. The gentleman said he had nothing but a bottle of St. Jacobs Oil, which was highly recommended. Mr. Dean said he was ready to try anything that was suggested. He, therefore, applied the great painkiller and experienced almost instant relief. The second application restored him to a happy condition, both physically and mentally, and he went to sleep, and felt none the worse for the painful episode upon arising the next morning.

Mr. T. W. Dill, printer in the *Times* office at Council Grove, was cured of rheumatism by St. Jacobs Oil. Mr. Dill deposes that he suffered with rheumatism in his right arm. He took medical advice and swallowed the prescriptions of his physicians. Receiving no relief he resolved to seek the good offices of St. Jacobs Oil. He used one bottle of the Great German Remedy, and had the satisfaction of realizing a cure. He spoke highly of the merits of the Oil and expressed great confidence in it.

What is writ is writ. These be facts which no man can gainsay. They evidence the presence of a most valuable curative in Kansas, which is within the reach of all. For 50 cents one may be speedily relieved of an ordinary attack of rheumatism.

CARPETS, FLOOR OIL CLOTHS,

Always on hand, a Stock second to none in the Maritime Provinces.

CLOTHING,

Of our own Manufacture sound and reliable. Materials direct from the first factories in the world. Prices lower than ever.

DRY GOODS.

WHOLESALE.

In variety, value, and extent, exceeding we have heretofore shown.

DRY GOODS.

RETAIL.

Advantages detailed above enable us to offer exceptional value in this Department.

W. & C. SILVER,

11 to 17 George St., cor. of Hollis, OPPOSITE POST OFFICE.

NEW

Autumn and Winter GOODS,

—AT—

McMURRAY & CO.'S,

273 to 279 Barrington St., CORNER OF JACOB STREET.

We are now showing a large delivery of

Ladies', Misses and Children's

ULSTERS,

All moderate in prices, perfect in fit and finish.

WE ARE ALSO SHOWING A RECHERCHE STOCK

DOLMANS, MANTLES,

JACKETS,

Costumes and Millinery, At prices unequalled in the trade.

Along with the above we offer a large stock of

Choice Mantle Cloths,

in all the leading New Shades.

ALL AT POPULAR PRICES.

McMurray & Co.

273 to 279 BARRINGTON STREET, Corner of Jacob Street.

ARMY AND NAVY

HAT STORE

THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Steigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats and Mantles.

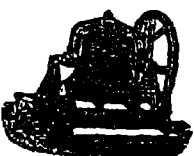
Civic and Military Fur Glove Manufacturers. MASONIC OUTFITS

Always on hand.

Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow Bennett, Carrington, and Luck.

*To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington Street, CORNER OF SACKVILLE.



McSHANE BELL FOUNDRY

Manufacture those celebrated Chimes and Bells for Churches, etc. Price List and circular sent free. Address HENRY McSHANE & CO. Baltimore, Md., U. S.



BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.

VANDUZEN & TIFT, Cincinnati, O.

EASTER CARDS.

A COMPLETE STOCK of PRANG & CO.'S ARTISTIC AMERICAN EASTER CARDS, plain and fringed—most suitable for sending to friends abroad. For sale LOW by their agents at 124 Granville Street.

BUCKLEY & ALLEN.

The following are a few of the choicest designs.

Eggs and Flowers,	3 to 12c	Snow Balls and Passion Flowers,	25c to \$1.
Flowers and Butterflies,	4 to 15c	Humorous Figure Designs,	25 to 50c
Flowers, Ferns and Nests, by O. E. Whitney,	8 to 45c	"Sun of Righteousness" and the "New Jerusalem," by Thomas Moran,	60c to \$1.50
Crosses,	8 to 25c	Easter Lily,	1.25
Easter Egg Designs,	10 to 25c	Easter Lily and Bird,	2.50
Eggs and Flowers,	10 to 50c	Water Lily with Cross,	2.50
Figure Designs by Townsend,	12 to 30c	&c., &c., that cannot be described.	
Crosses and Figures,	30 to 70c		
Figure Designs, by Brooks,	20 to 80c		

Sent to any part of the Dominion, POST PAID, on receipt of price. ENGLISH AND AMERICAN BOOKSTORE, 124 Granville Street.

Aromatic

Montserrat.



A WINTER BEVERAGE.

MONTSERRAT RASPBERRY CORDIAL!

These are elegant Cordials prepared with MONTSERRAT LIME FRUIT JUICE, and flavored as indicated with aromatics and pure FRUIT JUICE. They form most agreeable beverages, either diluted with water or alone, and especially with aerated waters, and are guaranteed free from alcohol.

N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTSERRAT LIME FRUIT JUICE AND CORDIALS; in regard to which, the *Liverpool Journal of Commerce*, September 26, says:—"The sole consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone."

Montserrat Saline Effervescent Salt.

This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst, from its effervescence, it will be found to produce a certain and beneficial result.

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable, cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.

H. SUGDEN EVANS & CO., Sole Proprietors, Montreal.

Obtainable of all Chemists. 50 cents per bottle.

MONTSERRAT LIME-FRUIT JUICE SAUCE.

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c.

Adds an Appetizing Charm to the plainest and daintiest of dishes.

"THE CLIMAX OF PERFECTION."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 2s. size bottle for 1s. Retail of Grocers, Druggists, &c., everywhere.

Sole Consignees of the Montserrat Company, (Limited),

H. SUGDEN EVANS & CO., MONTREAL

Toronto Agency—23 Front Street West.

CLAYTON & SONS,
Merchant Tailors,
HALIFAX, N. S.

50 PER CENT. OFF
Sunday School SUPPLIES
Graded Papers and graded Lesson Helps at prices far below all others. On trial, for three months, 50 per cent. off, and if not found better, this is refunded. Over five million circulation. Send for samples and full particulars. DAVID C. COOK, 49 Adams Street, Chicago.
\$66 a week in your own town. Terms and outfit free. Address H. HALLER & Co., Portland, Maine.
\$76 A WEEK. \$12 a day at home easily made. Costly Outfit free. Address TRUB & Co., Augusta Maine.

ANOTHER GREAT VICTORY

— FOR —

EAGAR'S

Phospholeine

Below is another certificate from a grateful patient who has been rescued from that dread disease,

CONSUMPTION.

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

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

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

LAURA A. FINSON.

September, 1882.



MENEELY BELL FOUNDRY

Favorable Notice to the public since 1830. Church, School, and other bells. Also Chimes and Tolls. Meneely & Co., West from N.Y.

320 ACRES FREE!

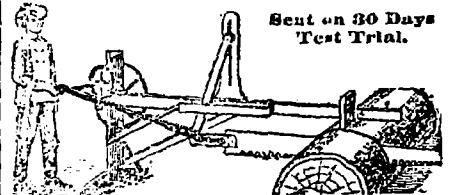
— IN THE —
Devil's Lake, Turtle Mountain, And Mouse River Country, NORTH DAKOTA,

Tributary to the United States Land Offices, a GRAND FORKS, DAKOTA. SECTIONAL MAP and FULL particulars mailed FREE to any address by

H. F. McNALLY,

General Traveling Agent, St. Paul, Minneapolis and Manitoba R. R., 28 E. Front St., Toronto, Ont

Sawing Made Easy
With the Monarch Lightning Saw!



A boy 15 years old can saw logs fast and easy. Many Monarch Portage Mills, writes: "An much pleased with the MONARCH LIGHTNING SAW. I sawed off a 24 inch log 20 minutes. For sawing logs into suitable lengths for family stove-wood, and all sorts of log-cutting it is perfect and unrivaled. A great saving of labor and money. Sent on Test Trial. Illustrated Catalogue, Free. AGENTS SOLELY. Mention this paper. Address, MONARCH LIGHTNING SAW CO., 163 Randolph Street, Chicago, Ill.

CHURCH BOOKS!

The subscriber is now selling off the whole of his Stock of STATIONERY and BOOKS, among which are a number of

CHURCH PUBLICATIONS, PRAYER BOOKS, HYMN BOOKS, BIBLES.

Communicants' Manuals

—AND—
DEVOTIONAL WORKS
Also, a quantity of Sunday School Papers, Cards, &c.

The above will be Sold at greatly Reduced Prices for CASH.

C. C. MORTON, Provincial Book Store, 195 Hollis Street.