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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 41.]

HALIFAX, WEDNESDAY, FEBRUARY 7, 1883. WINNIPEG.

[One Dollar and a Half a Year.

## THE PEACE OF LENT.

Travellers in Italy not many years ago saw a strange transformation in the great cities between the eve and the morning of Ash Wednesday. They saw at nightfall and on to midnight streets thronged with gay revelers—grotesque masks mingling in merry crowds, prince and peasant, rich and poor, elbowing each other in a wild chase for pleasure—the tide of merriment rising higher and higher until at the sudden stroke of a bell on the midnight air the whole pageant vanished on the instant; gay revelers rushed homeward, flowers and decorations disappeared from windows and overhanging balconies, and the dawn of the Lenten season found the street deserted and sombre.

In most lives there are transitions as swift and as striking; to-day there are soft skies, clusters of roses in fragrant bloom, troops of gay friends, a fair outlook into the coming years; to-morrow there will be the silence of deserted rooms, the petals of dead flowers carelessly trodden under foot, the solitude of sorrow, the anxious straining of eyes that look into a darkened future. Lent comes to all, whether they will or not; comes to the inner life not less certainly than the procession of the months brings it to the thought and sight of the Church. The experience of solitude, self-denial and struggle which it recalls in the career of One who bore our sorrows and carried our grief is repeated in every personal history. There comes an hour when all the familiar paths of pleasure and of business are empty, when all masks are torn off, and the soul faces its God and its destiny in silence and solitude.

The life that was crowded with ambitions, activities, hopes, pleasures, works, is suddenly deserted and the soul is alone with its griefs or its sins. That is a supreme hour in any career: to come out of that desert place as Christ came from the Judea solitude is to face the world with a serene faith, a peace past finding out; to come out of it beaten by temptation is to sink lower and lower in the scale of life, to part one by one with the heavenly gifts of opportunity which every day holds out, to drift and sink at last in the overmastering current of evil. Blessed, indeed, are the Lenten days, which empty life of its pleasures that the voice of conscience may be heard once more, that love and faith and the consciousness of one's own possibilities of goodness and greatness may come trooping back and take their places as dear companions.

There is no peace for the seeker after pleasure so sweet as that which succeeds the bitterness of the moment when he discovers how frail and hollow all of his possessions are, and reaches out after higher things; no peace so deep as that of the sinful one whose sins have found him out and revealed at once their corruption and his degradation, and who, casting aside all thought of self, opens his soul to the touch of the Healer. It is profoundly true, as has been said, that the only way to flee from God is to flee unto him. No man can sell himself so entirely that the voice of his inner life will not sometimes pierce him to the heart and make all his pursuits and gains a mockery. No one can gather such treasures of pleasant things with which to shut out care and sorrow that a sudden blast of trouble may not scatter them to the winds. And there is no way in which the Heavenly Father shows his love more tenderly than in these hard and bitter experiences. He will not suffer the son to become a servant to any master, without bringing to his memory his

birthright of freedom, recollections of youthful aspirations, old hopes and aims; visions of a higher life mingle with and embitter the life that is mean or sordid or slothful.

The Lenten season makes room for holy thoughts and earnest questions; it invites to solitude and prayer, that the soul may find itself once more amid the pleasures, the sins or the cares of life; and, having found itself, find also the God whom it was made to serve, and in whose service alone it finds rest and peace.

## ENGLAND.

### FIRST AND SECOND PRAYER BOOKS OF EDWARD VI.

The following communication appears in the *London Guardian*, of December 20, 1882.

SIR,—Neither in the Derby Church Congress, nor in the correspondence which has followed, so far as I have noticed, has any one drawn attention to an important point in the history of our Prayer Book. The point is this—that the framers and enactors of the Second Prayer Book (1552) have left on record their deliberate judgment upon the First Prayer Book (1549), and their estimate of the value of the objections which led to the revision, and consequent changes made therein. The following extracts from the Act of Uniformity (5 and 6 Edward VI., c. 1), which enforced the use of the Second Book, will be felt to be very significant:

"Where there hath been a very godly order set forth by auctoritie of Parliament, for common praier and administracion of the Sacramentes, to be used in the mother tongue within this Church of England, agreeable to the worde of God, and the Primative Church, very comfortable to all good people desyring to lyve in Christen conversacion, and most profytable to the state of this Realme; upon the whiche the mercy favor and blessing of almighty God, is in no wyse so readily and plentifully powred as by common prayers, due using of the Sacramentes, and often preaching of the Gospel, with the devocion of the hearers," etc.

So much for the estimate of the First Book as given by the framers of the Second Book. Now we may note what they allege to be the moving causes for making a change:

"IV. And because there hath arisen in the use and exercise of the foresayde common service in the Church, heretofore set forth, divers doubtles for the fasshion and maner of the ministracion of the same, rather by the curiositie of the minister and mistakers, than of any other worthe cause; therefore as wel for the more playne and manifest explanacion hereof, as for the more perfeccion of the said ordre of common service, in some places," etc.

If we take these words in their plain meaning it would seem (1) that the theologians of those days did not perceive any difference of Doctrine between the two Books; (2) neither did they conceive that the retention or the disuse of vestments was essential to the expression of the Doctrine; (3) that it was only in some places, not in all, that change was desired; (4) that the Second Book was a more plain and manifest explanation of the First.

If this be so, we may well be content to retain our present Book; and we need not suspect of un-

faithfulness every one who prefers the Book of 1549.

## THE POPE'S TEMPORAL POWER.

The *English Churchman*, in an Editorial remarks as follows:

We see that the Romish press is exulting over the resuming of diplomatic relations between England and the Vatican.

Of this kind is a notion still prevalent in Papal circles in Rome that in some way or other the temporal authority of the Pope will be extended over what were formerly the States of the Church. The hopes of the advocates of Papal Temporal Power at present center on M. de Giers. The Roman correspondent of the *Morning Post* recently stated their views tersely and clearly. M. de Giers, they say, "will succeed, no doubt, in convoking a Conference. If Russia and France will support the Papal claims, Russia will triumph over Austria in the Balkan Provinces. France will triumph in Tonquin, in Madagascar, and in Egypt. The Missionaries of the Church will be converted into as many agents for assuring Russian and French preponderance East and West. The question of Signor Martinucci is made an affair of State, and if a Conference to discuss Egyptian affairs is to meet, precedence must be given to this all-important event: "Is a Roman tribunal to be allowed to decide a question of money between the Majordomo and an architect of the Vatican?"

Really this kind of talk has been common so long in Rome, in pro-Papal circles, that it ought by this time to be exhausted, but it seemingly continues unabated. It produces this kind of mischief—it induces Roman Catholic Priests to aid in reactionary movements. Under the later years of the second Empire in France the Priests plotted against the moderate and tolerant Frenchmen, a practice they continued under the Republic in its earlier stages; and this largely accounts for the severe laws passed against the Religious Orders and Roman Catholic Schools in France. At no European Conference has the Pope's claims to the former States of the Church been recognized in any shape or fashion, and in none is it likely to be. The Italian kingdom is part of the European system, and the sooner Roman Catholics and the Pope accept and frankly recognize existing facts the better for themselves and their neighbors.

What is called the Roman Question is, in a territorial sense, practically settled, and to attempt to galvanize it into action is a waste of force that might be better employed. Leo XIII. has many difficulties to contend against, but these will not be lessened, or his power increased by efforts, wherever or whenever made, to extend his temporal authority.

Suppose we should stop talking so much about "giving," and talk payment for a few years. Suppose we only paid one-tenth of our income. The result would be that instead of giving less than one million dollars as now, to the grand causes of home and foreign missions, we should pay into the Lord's treasury for these objects nearly, or quite, ten millions annually.

Is it not worth the trial, and especially in view of the fact that God has always claimed the seventh of our time and the tenth of our income as his own—in a peculiar sense, and has promised spiritual and temporal blessings as the reward of our obedience?

## News from the Home Field.

## DIOCESE OF FREDERICTON.

**DEANERY OF KINGSTON.**—The fourth annual service of the Choral Union of this Deanery was held at Sussex, Wednesday, January 25th, and showed improvement in many respects upon those held in former years. The full practice of choirs took place at 10.30, A.M., and was attended by about 100 members of the various choirs,—the following parishes being represented: Hampton, Kingston, Norton, Rothesay, Springfield and Sussex. The members from Gagetown and Greenwich were unable to attend on account of the distance. After the practice, the visitors were hospitably entertained by Mrs. Medley and the ladies of Sussex at the Rectory. By the time luncheon was over, the very pretty three bell peal, which has quite lately been placed in the Church, were ringing for service, and shortly after three the clergy entered, the choirs singing the hymn "Ten thousand times ten thousand." Both the Most Reverend the Metropolitan, and the Right Reverend the Bishop Coadjutor of Fredericton were present, together with most of the Clergy of the Deanery, and Revs. D. Forsyth, of Chatham, J. M. Davenport, of St. John's Chapel, Portland, and A. Howland, of Moncton. His Lordship the Bishop-Coadjutor said Prayers, Rev. D. Forsyth the First Lesson, the Metropolitan the Second Lesson; Canon Medley as usual conducted, using a new litan, presented after the practice by the members of the Choral Union. The preacher was Rev. John M. Davenport. Everything went well; the Anthem was Mendelssohn's "How Lovely are the Messengers," and had evidently been well worked at. The hymns were—"Oh what the joy and the glory will be," "Through the night of doubt and sorrow," and "The Roseate Hues of Early Dawn," sung as a recessional. The collection, for the purposes of the Union, amounted to \$18.00. After a very happy day, the choirs returned on their several ways, not, it is to be hoped, without having gained much good from the service and from the practice which it has entailed.

The regular quarterly meeting of the Chapter was held at Upham, on Wednesday and Thursday, the 31st of January and 1st February. There were present besides Rev. S. J. Hanford, rector of Upham, Rev. Canon Medley, R. Dean, Rev. E. A. Warneford, Rev. D. W. Pickett, Rev. H. Wainwright, Rev. J. H. Talbot, Rev. J. De W. Cowie, besides the regular scripture readings and papers and discussions thereon, a paper upon preaching was read and the subject discussed. Also, steps were taking in the direction of forming a Sunday School Teacher's Association. The Choral Union accounts were presented, and shew a good balance in hand, and the old officers were re-elected. There was a good attendance at Evensong on Wednesday, and addresses on Sacred Places and Sacred Services were given by Rev. D. W. Pickett and Rev. J. H. Talbot, respectively. The celebration of the Holy Communion, at 8 a. m. on Thursday Morning, was also attended by many of the parishioners, and an address upon the Eucharist was delivered by Rev. E. A. Warneford.

**MISSION OF SPRINGFIELD AND NORTON STATION.**—A short time since some members of the congregation of the new church at Norton Station drove over to the Rectory at Springfield and made and put down a very handsome wool carpet in the dining-room, thereby adding very greatly to the comfort of the house and testifying also to the good will and good feeling which must always be the greatest comfort in a missionary's life. Recently some of the parishioners of Springfield, to the number of about 120, took tea at the Rectory, and after spending a pleasant evening in conversation, music and singing, left behind them a present of sixty dollars, thus adding one more to the many acts of kindness and sympathy which have strengthened the Rector's hands and gladdened his heart in the past.

## DIOCESE OF NOVA SCOTIA.

**GRANVILLE.**—The church-people of Granville Ferry met at the residence of the Rector on Wednesday evening Jan. 31st, and after spending a pleasant evening and partaking of a sumptuous tea provided by the ladies, made up a purse of \$60, which was presented by Mr. Samuel McCormick to the Rector. The sum of \$8 was also presented to Mrs. Greatorex. During the day 9 loads of wood, one load of hay, beef, pork, butter, &c., were sent in from the farmers in the Parish Church District. Such substantial proofs of good will and esteem are very encouraging to the Rector, especially as his stipend is not diminished on account of the donation, but is paid regularly and promptly at the Ferry every quarter. The face of Mr. William McCormick, who usually takes so much interest in these gatherings, was missed, he being unfortunately confined to the house by a severe cold. It is needless, however, to say that his name stood conspicuously in the list of donors. Several members of the denominations were present and contributed, a sure proof of the kindly feeling which has ever existed at Granville Ferry between them and the Church of England.

**ANTIGONISH.**—St. Paul's Church was neatly decorated for the Christmas Festival. Such a work as this could not be easily accomplished in recent years. In fact nothing of the kind has been attempted for perhaps a quarter of a century. Anterior to that period it is almost needless to say, that at least in this portion of the Diocese the "Box and Pine" were not considered suitable concomitants for Holy worship. Double festoons of spruce, the upper one smaller in size, were carried around the walls of the Nave, suspended at the junction of wall and roof, and following the contour of the bays, which had more than the ordinary pretty effect. The words of the *Gloria in excelsis Deo* encircled the Nave underneath the festoon, in spruce letters. There being no chancel the east wall of the Sanctuary receives its ornamentation in the

following order: A star is placed well up in the apex of wall, with the word *Emmanuel* at a proper distance below it. Then over the Triple Lancets of the east window are placed the words *Holy, Holy, Holy*, and on each side of the window, hang beautifully executed shields containing respectively, "Behold the King Cometh;" "Christ the Lord." Neat trimmings of spruce also ornament the Reading Desk etc., while the east window is stripped of its slit blinds and received a coat of paint. The ornamentation was executed under the supervision of the Messrs. Brine who were assisted by a band of willing workers. Rev. Mr. Brine has been able to give frequent services in this Church, which is a great blessing to good Churchmen, but the anticipations of overflowing congregations have not yet been realized.

**NEW ROSS.**—At the 3rd Annual Sunday School Christmas Tree Festival, over 107 members of the Sunday School Teachers and Scholars, came forward to receive their gifts and all went away apparently delighted and satisfied: collection for W. & O. F. 33 cents. Though two full congregations assembled for the following Sunday Services, yet, on the Feast of the Circumcision, when a choral celebration was held at 10 a. m., 32 communicants besides many others attended the observance of the Christmas Octave. In addition to all that our people have tried to do for their Church respecting the new sittings, and for their pastor in having given him the largest quarterly return of salary ever raised here, they have by hearty united efforts enabled him to send in for B. H. M. \$52.96, the Sunday School Army chests alone, though but 27 in number and only given out last October, having accumulated over \$8.00. Therefore the Missionary, with gratitude to God for so signally crowning his efforts, is resolved to go ahead with redoubled energy and determination in the agreeable and interesting work of this mission.

## DIOCESE OF MONTREAL.

[From our own Correspondents.]

**AYLMER.**—The widow and family of the late Rural Dean Robinson desire to thank the people of Aylmer for the many kindnesses which they have received from them, and especially for the very handsome Christmas offertory, amounting to \$104.00, of which they were made the recipients.

**GRANBY.**—On Wednesday evening, the 17th January, the young men of St. George's Church, Granby, met at the Rectory and formed an association to be called "St. George's Literary Club," and at an adjourned meeting held on the 22nd adopted by-laws for its government. The following were elected officers for the year 1883: W. H. Robinson, President; H. G. Warren, Vice-President; F. G. Farwell, Secretary-Treasurer; Rev. W. B. Longhurst, Chaplain; M. A. Villie, N. A. Cole, Angus McLean, Committee. The object is mutual improvement of its members and to cultivate an interest in good works. It starts with a membership of twenty.

## DIOCESE OF NIAGARA.

[From our own Correspondent.]

**HAMILTON.**—St. Mark's.—The Lord Bishop of Niagara celebrated the rite of Confirmation on Sexagesima Sunday in this church to 18 catechumens.

St. Luke's Mission still remains unsupplied except by occasional clerical and lay services. It will be a sad collapse should this enterprising young mission degenerate into a Bible-class or Sunday School attached to the Cathedral.

## DIOCESE OF TORONTO.

[From our own correspondent.]

**PERSONAL.**—The Rev. G. S. Schneider, B.A., of Cain College, Cambridge, has entered on his duties as Assistant Professor of Divinity in Trinity College, Toronto.

**TORONTO.**—The Cathedral.—The Rev. Canon Dumoulin conducts the Wednesday evening services since Mr. Kainford's departure. One of the curates Rev. Dyson Hague has charge of the Young Men's Bible class on Sunday Mornings.

**PARKDALE.**—St. Mark's.—The Lord Bishop administered the rite of Confirmation to a considerable number of candidates on a recent Sunday evening. The attendance was very large. This part of the city is advancing in material wealth and numbers with great rapidity. It is hoped the Church will keep pace with the growth and abundant prosperity around her.

**TORONTO.**—Grace Church.—The Anniversary Services of Grace Church Sunday School took place on the 21st of January. The Rev. A. H. Baldwin of All Saints, preached at 11 o'clock, addressing himself particularly to parents and founding his remarks on St. Matt. xviii, 6: "But whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depth of the sea." At 3 p. m. the Bishop delivered an address, in which he congratulated all concerned on their successful state of being. He said their School was one of the foremost in the city and had prospered wonderfully. All this had been accomplished by the untiring efforts of the teachers, and he hoped to see no relaxation of these efforts. At 7 p. m., the teachers were addressed by the Rev. Mr. Clarke, Curate of St. George's Church. Offertories were taken up at all the Services in aid of the Sunday School. Mr. Lewis has still to contend with Mr. Howland who has established "Our Bible Class," as he terms it in the parish. He has also organized a "Hope and Help" Society in connection with it, and talks of founding a "Home for the Aged Poor." Though an ardent worker and a liberal man as far as almsgiving is concerned, Mr. Howland it is alleged is tainted with Plymouthism, and seems to set up his own authority and mode of inculcating

truth against the Church's methods on every possible occasion.

**LINDSAY.**—St. Paul's Church.—The Ladies' Aid Society of St. Paul's Church have made the following appointments to office for the current year: Mrs. Jones, President; Mrs. Porteous, Vice-President; Mrs. Patrick, Treasurer and Mrs. Hood, Secretary. At their late bazaar the society made \$200 over expenses which was handed over to the building committee towards the proposed new Church.

**PORT HOPE.**—St. Mark's Church.—Thursday the 25th of January being the Conversion of St. Paul, was chosen as the date for holding the annual tea-meeting. Tea was served from 5 to 8 p. m. At 8 o'clock there was a musical entertainment, for which an additional charge of ten cents was made. It is a pity the clergy do not observe the Saints' days in the manner which the Church directs instead of appointing them for parish festivals, etc.

**BARRIE.**—Trinity Church.—The organ recital held here recently was a pronounced success. Mr. Carter of Toronto acted as organist and exhibited the quality and tone of the instrument to the best advantage. His rendering of the "March of the Israelites" was extremely good. A violin and organ duo "Traumer" by Messrs. Shanacy and Carter was given with great finish, taste and precision. The "Wedding March" and "Hallelujah chorus," besides other popular selections were well rendered. The vocal parts were taken by the combined choruses of the local churches who performed a very difficult programme to this evident gratification of all who were present.

**NORTH ESSA.**—The late Incumbent, Rev. W. W. Bates, was presented with a very flattering address and a purse of money previous to his departure from the parish, to take charge of Richmond Hill. While bidding his congregation farewell, Mr. Bates gave the following summary of the work done during the eleven years he had charge of the Mission. Visits to the sick and whole, 11,268; miles travelled, 57,600; Services, each involving a sermon, 3,260; other addresses 87; baptisms, 211; converts from those outside the Church, 7; prepared for confirmation 103; public celebrations of Holy Communion, 28; clinical celebrations, 77; communions made at public celebrations, 5,600; at clinical celebrations, 234; Marriages, 20; Burials, 74; one Church built and two repaired; two new organs; two stone fonts and two sets of Eucharistic vessels procured; and the Sunday School libraries increased by more than 300 volumes. He also said the people had raised for all Church purposes more than \$10,000, and exhorted them to make still more strenuous and successful efforts in the future in sustaining God's works.

**NEW LEGISLATION.**—Two Bills are now before the Provincial Legislature which if passed are likely to effect some changes in matters ecclesiastical in this Diocese. The first is an "Act to amend the Synod and Rectory, Sales Act affecting the Diocese of Toronto." Its main object is to vest all the rectory lands now held by rectors or to be hereafter acquired by the Church for the use of the clergy in the *Synod*, instead of permitting the properties to be vested in Trustees. The bill is strongly opposed by the congregation of James' Cathedral and has been petitioned against. They are of opinion that the endowment, which by legislation years ago, was divided as far as practicable among the city churches, must at all hazards be retained for their own use and selfishly refuse to give it up. Even if the proposed bill become law, this question will be fought out in a higher court it is clear, as the St. James' authorities care little for the welfare and prosperity of the Church in Toronto, and a great deal for their own selfish, congregational interests. Much of the endowment will likely be frittered away in legal expenses. The second act referred to is a "Bill to incorporate the Dean and Chapter of the Cathedral of St. Philip and St. James." This grew out of a suggestion made by the Bishop in November, 1881, regarding the foundation of a Cathedral establishment which was afterwards referred to the Executive Committee. The bill gives power to procure a site and erect Cathedral buildings, or to convert one of the parochial Churches into a Cathedral Church. It also provides for the election of lay members of this corporation, gives authority to hold lands and to issue debentures and to fill vacancies caused by the death, resignation or removal of members. The Bishop of Toronto is to act as Dean and he is to be aided by the Archdeacons and Canon and by eight lay members, some of whom shall be elected by the clergy and four by the lay members of Synod. We believe it is the Bishop's earnest desire to have a Cathedral worthy of the name. He proposes to model it somewhat after the fashion of Truro Cathedral, and to have the chapter all active and earnest workers in some department of Church life and progress, acting (1) as his advisory Council in all matters diocesan and (2) being at his disposal for active Missionary duty throughout the Diocese. In fact it is the revival of the Cathedral system in its original design as a distinctive Diocesan institution.

**ST. MATTHIAS' CHURCH.**—Your correspondent having lately spent a week in this Parish, desires to give you some interesting items concerning its formation, difficulties, and greatly blessed work, among the crowded poor in the west end of the city of Toronto. Rev. R. Harrison, M. A., is the Rector, but being devoted to scholastic and educational work, the sole charge of the parish is in the hands of Rev. Chas. Darling. This arrangement is, owing to the poverty of the parish, the happiest possible. The income of the Assistant is provided by funds of the parish, and the Rector's thoughtfulness towards his young Curate is daily evinced in the paternal and ever kindly interest that he takes in his parish work.

The record of the year has been the increase of the fabric of the church by an enlargement of the seating capacity to 300 and the addition of a commodious choir room and vestry. The choir, composed of 30 voices—15 boys and 15 men—and under the able direction of Mr. Plummer, who was for some years organist of Holy Trinity, Toronto, is undoubtedly the best in the city. We may add that Mr. Plummer's services, which extend even to the office of Sac-

ristan, are entirely gratuitous. The *esprit de corps* of the choir is very remarkable, and every confirmed member of the choir is a regular communicant. Nor is the hearty rendering of the services confined to the choir. During a parochial mission lately preached in this church by Rev. C. E. Whitcombe the singing of the large congregations which assembled each evening was most hearty and thoroughly congregational. Your correspondent desires to record his conviction that objectors to the full Catholic Ritual of the Church of England could not do better, with a view to the removal of prejudice, than pay a visit to this church and see for himself the heartiness and reverent devotion with which the dear services of the Church are rendered by this poor congregation. A Sunday School of 300 children gives every hope of the future permanence of this noble work. On Christmas Day 150 communicated. Confirmations for this year number 80.

Province of Rupert's Land.

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

DIocese OF RUPERT'S LAND.

GLADSTONE.—This is a new settlement which has been calling for services. Recently the Rev. A. L. Fortin of Portage la Prairie, the Rural Dean, visited us, and organized the Mission, Churchwardens and Vestry were elected, a Sunday School organized, and Superintendent and teachers arranged for, and \$400 pledged towards the support of a clergyman. Mr. Fortin was much encouraged by the result of his visit, and as the Bishop has just heard that the S. P. G. will grant five hundred pounds additional this year to the Diocese it is probable that a clergyman will shortly be sent to the Mission. Other settlements are calling for clergy, and Rapid City is now vacant.

WINNIPEG.—St. James.—The Rev. A. E. Cowley, Rector of St. James, was presented with a coat and cap, and Mrs. Cowley received a purse of \$70 on the 12th ult.

PERSONAL.—The Rev. R. Hicks, the new curate of Holy Trinity, has arrived, and preached his first sermon on the evening of Jan. 14th. Rev. J. Irvine, Missionary among the Indians at Lac Seul, who was recently ordained priest, has returned to his lonely post. He has to travel 300 miles by dog train before reaching it. Mr. Geo. P. Bliss, late Superintendent of St. George's S. S., Moncton, has been appointed Superintendent of Christ Church Sunday School, Winnipeg. The former sexton at Moncton has also been appointed sexton of Christ Church. It is a curious coincidence that the Rector, Superintendent, and Sexton, of Christ Church, occupied the same positions in St. George's Church, Moncton, N. B., just a year ago.

It will surprise most people to learn that within the city limits there are 625 streets, the total length of which is about 290 miles. We have in the limits a frontage of 4 1/4 miles on the Assiniboine and 10 miles on the Red River. There are 11 miles of railway, besides some 15 miles of siding. The present city limits comprise an area of 17,774 acres, or about 25 square miles. It is 7 miles from north to south, and 8 1/2 miles from east to west. There are about 50,000 surveyed lots. The streets in the neighbourhood of St. John's Cathedral are named after the Early Church of England Missionaries, such as West, Jones, Anderson, etc.

The Dean of Rupert's Land will probably not return to Winnipeg until after the May meetings in England.

ST. JOHN'S COLLEGE.—The Boys' School, the Ladies' College and the Branch School have reopened for the Spring term. The Ladies' College which was in great part founded by two large gifts from the late Rev. Henry Wright, is governed by the Bishop and a Board in part elected by the College Council, and in part appointed by the C. M. S. Finance Committee. The Staff is composed of Miss Sinclair, Lady Principal; First Governess, Miss Ley, English branches and Latin; Assistants, Miss Spencer, Miss Cowley, Miss Plumb, Miss Bunn; Mrs. Hawper, Painting; Dr. MacLagan, Music; Rev. E. S. W. Pentreath, Instruction Scripture, History, and the Prayer Book.

The contract is about to be let for the north wing of the new St. John's College, with Warden's residence, to cost about \$50,000. The plan of the whole building is very handsome, and when completed in course of time will cost about \$200,000. We hope to give our readers a cut of it shortly. The Church of England does not gain much by recent official appointments. The new Lieut. Governor is a Methodist. Judge Taylor the new Puisne Judge is a Presbyterian. Chief Justice Wallbridge is said to be a Churchman. He is a bachelor.

CHANGES IN THE DIOCESE IN 1882.—Rev. A. J. Fortin was appointed early in the year to Portage in Prairie. A Church has been built, and a Rectory is in course of completion.

A CONGREGATION was organized at Brandon early in 1882, and the Rev. J. Boydell, M.A., appointed. In November it became self-supporting.

THE Rev. A. P. G. Pinkham was appointed to Headingley. Rev. A. Standen to Morris; Rev. J. J. Morton to Birtle; Rev. G. Hetkens to Turtle Mountain and Rev. J. N. Jones to Pembina Crossing; Rev. M. Jukes was transferred

by the Bishop from High Bluff to Minnedosa, and the Rev. S. Mills appointed in his place. Regina was organized in December and the Rev. A. Osborne appointed.

DURING the year five Rural Deaneries were formed and Rural Deans appointed. They hold office during the pleasure of the Bishop. Last Easter the Bishop appointed the Rev. Canon Grisdale the first Dean of the Cathedral, under the name of the Dean of Rupert's Land. Rev. Canon O'Meara was appointed Professor of Systematic Theology, vacant by Canon Grisdale's promotion, and Rev. Canon Matheson was appointed Professor of Exegetical Theology.

THE Archdeaconry of Manitoba and a Canonry were conferred on the Rev. W. C. Pinkham, B. D., superintendent of Protestant Schools. The Rev. A. H. Parker, M. A., of Toronto to become a Resident Fellow of the College, and the Rev. S. Pritchard, Treasurer of the Synod was added to the Cathedral staff.

THE two city Churches have shared in the general prosperity. In Holy Trinity all the available seats are rented, and it is expected a Church to seat 1,200 will be built this year. Two Associations of Ladies are working for Missions, one collecting for the Mission Fund, and the other called the Church Women's Mission Association for the same object. The Sunday School has given its collections to the Sioux Mission. During the year there have been 72 Baptisms, 38 Marriages and 39 Burials. The Sunday School numbers 370, with 28 teachers and officers. The church property includes a tract between Donald and Smith streets besides the present site.

Christ Church has also prospered since the arrival of Rev. Mr. Pentreath in May last. A Guild has been doing good service. The attendance and number of communicants have largely increased, and the Sunday School is increasing every month. The year 1882 will be notable as presenting a notable increase in all the religious bodies in the city.

HISTORY OF THE CHURCH OF ENGLAND IN RUPERT'S LAND.

By the Ven. Archdeacon Pinkham, B. D.

CHAPTER IV.

In 1840 a mission was commenced at Cumberland amongst the Crees by Henry Budd, a native catechist.

Mr. Budd's history is a very interesting one. He was one of the two boys given to the Rev. John West, when he was on his way from Norway House to the Red River settlement. In the register of baptisms kept by Mr. West, under date of July 21st, 1822, the following entry occurs:—"Henry Budd, an Indian boy about ten years of age, taught in the missionary school, and now capable of reading the New Testament and repeating the Church of England catechism correctly." This boy grew up a godly, intelligent and well-educated man. After leaving school he entered the service of the Hudson Bay Company, but in 1837 he resigned, and shortly afterwards became, at Mr. Jones' request, the teacher of the school at St. John's. While in the position his general intelligence and steadfastness of principle marked him out as a man fitted for a more responsible post, and when the time arrived for establishing a mission at Cumberland, for the benefit of the men of his tribe, Mr. Budd was wisely chosen for the work. After laboring there for a time, he moved to a more eligible spot, now known as the Devon Mission, on the bank of the Saskatchewan, where he met with signal success. In June, 1842, in consequence of a strongly expressed desire on Mr. Budd's part to receive a visit from a clergyman, the Rev. W. Smithurst, who, as we saw in the last chapter, was stationed at the Indian settlement, visited the mission, and spent a Sunday there. On the Sunday he baptized thirty-eight grown persons, who had been carefully instructed by Mr. Budd, and their children to the number of forty-nine—eighty-seven in all—and the day after solemnized the marriage of thirteen couples.

Mr. Budd continued his labors, which appear to have been greatly blessed; and when the Rev. J. Hunter arrived in 1844 to take charge of this mission, he had the pleasure of baptizing on the Sunday after his arrival thirty-one adults and thirty-seven children. For the next six years Mr. Budd filled the position of schoolmaster and catechist under Mr. Hunter. In 1850, at the first ordination held by Bishop Anderson, Mr. Budd was ordained—the first native clergyman. The same bishop afterwards ordained his son, Henry Budd, jr., a young man of the greatest promise, who, however, died shortly after his ordination. Mr. Budd was a most earnest and successful missionary. He died in June, 1875. The present Bishop of Rupert's Land in his address to the Synod in January, 1876, said of him, "I saw him in his last days at Devon, the scene of his early success, and confirm-

ed nearly 100 candidates. He was full of vigor, ministering efficiently to a large congregation of his countrymen, having everything about him, his garden and buildings in excellent order. He did well as a native pastor. His people grew, both spiritually and temporarily, under his care. We can ill spare such a faithful and effective worker."

In the autumn of 1841, the band of missionaries was increased by the arrival from England of the Rev. Abraham and Mrs. Cowley. Mr. Cowley—now Archdeacon of Cumberland, probably a relative of the poet of that name—received his clerical education at the Church Missionary College, Islington, being a student of that institution when the marriage of Her Majesty Queen Victoria was celebrated. He was sent out to Canada by the Church Missionary Society, so that he might accompany the Bishop of Montreal, by whom he was ordained deacon to this country, but circumstances not admitting of his Lordship's visit during that year, Mr. Cowley being unable to reach the Red River settlement by any other route except at enormous expense, returned to England, and took passage to York Factory in the Hudson Bay Company's ship. In the summer of 1842 Mr. Cowley opened a mission among the Saulteaux Indians, on the shore of Lake Manitoba. This mission was afterwards removed to Fairford, on account of its superior advantages as a centre of Church work.

In 1844 a great impetus was given to the labors of our missionaries by the visit of the Right Rev. G. J. Mountain, first Bishop of Montreal, the younger son of the first Bishop of Quebec. Bishop Mountain had for some time cherished a desire to visit the Red River settlement, and had been in correspondence with the Archbishop of Canterbury, the Church Missionary Society, the Hudson's Bay Company and the clergy here on the subject of a Bishop for Rupert's Land. On the nineteenth of May he embarked in his canoe at Lachine, on his voyage of 1,800 miles, and entered Lake Winnipeg near the mouth of the Red River on Saturday, June 22d. His Lordship expected to reach the Indian settlement that evening, but a violent storm obliged the party to lay to for a time, and they did not arrive till Sunday morning after a night of weariness and discomfort. The impression made upon the Bishop's mind by what he saw is best given in his own words:—"It was about nine o'clock and within an hour of the time for Divine worship. The sight that greeted us was one that can never be forgotten by me, and the recollection will always be coupled with feelings of devout thankfulness to God and warm appreciation of the blessings conferred by the Church Missionary Society. After travelling for about a month through an inhospitable wilderness, and meeting, at intervals, with such specimens of the heathen savage as I have described, we came at once, and without any intermediate gradations in the aspect of things, upon the establishment formed on the low margin of the river for the same race of people in their Christian state, and on the morning of the Lord's own blessed day we saw them already gathered round their pastor, who was before the door, the children collecting in the same manner with their books in their hands. All were decently clothed from head to foot, and there was a repose and steadiness in their deportment, the seeming indication of a high and controlling influence on their characters and hearts."

(To be continued.)

DIocese OF ONTARIO.

(From our own correspondents.)

KINGSTON.—The Rev. Wm. Shannon, formerly Incumbent of Lansdowne Rectory, who came to this city to be treated for cancer, passed quietly away on the 25th inst. at the Hospital, where he had been carefully attended both by the proper authorities and by the clergy. Mr. Shannon came to Ontario from the Diocese of Fredericton about two years ago, and during the time he officiated in Lansdowne won all hearts by his amiable Christian disposition. He was interred on Friday from St. James' Church, the Rev. F. W. Kirkpatrick officiating.

DEPUTATION No. 3, of the Archdeaconry of Ottawa, consisting of the Reverends C. P. Emery and E. W. Mackay, visited ten Mission Stations at the beginning of January to advocate the cause of Diocesan Missions. Three of these stations were without a Missionary, and but a few of the people had been informed of the meetings; a severe snow storm occurred during the visit to three other stations mak-

ing many of the country roads impassible, yet the monetary response to the appeals of the Missioners was in advance of last year. In some cases the increase was thirty per cent and in others fully double.

**MATTAWA.**—The church at Mattawa, the Rev. Charles Bliss, incumbent, recently opened for Divine Service, is a plain Gothic structure, twenty feet by forty feet, with a chancel eighteen feet by twenty feet. It is a small but neat frame building, veneered with brick, with seating accommodation for about one hundred worshippers. It cost \$1,800, but is not yet finished, about \$500 being required. The church is named Holy Trinity Church. The Bishop is expected to visit the Mission before Easter to hold a Confirmation, when it is hoped the church can be consecrated.

**PAKENHAM.**—Friday, the 5th day of January, was a happy and joyous day for the Mission of Pakenham, when the congregation of Saint Mark's Church enjoyed the great pleasure of having their new church consecrated to the service of God and of witnessing once more the Apostolic Rite of the Laying On of Hands. The services began with the consecration of the church, after which the rite of Confirmation was administered. Thirty-five candidates were presented and received into the full communion of the Church. In the afternoon a number of the congregation assembled at the parsonage to meet the Bishop and to present to the incumbent, the Rev. A. W. Cooke, a phœton from the congregation of Saint John's Church, Antrim, and a cutter from the congregation of Saint Mark's Church, Pakenham, with a joint address from both congregations. The phœton is from the carriage works of Dixon, of Toronto, and cost \$125; the cutter was made by Abbott, of Ottawa, and cost \$65. The Bishop made a few remarks to the effect that it afforded him much pleasure to be present and to see such evidences of the success of the Church at the Mission of Pakenham, and that the labors of Mr. Cooke were so highly esteemed.

**CARLETON PLACE.**—The annual missionary meeting was held Thursday evening, the 16th inst., when the following addresses were delivered: "Missionary History of Canada," by the Rev. K. L. Jones; "Systematic Offerings," by the Rev. S. McMorine; "Our Opportunities and Obligations," by the Rev. F. W. Kirkpatrick. The Lord Bishop of the Diocese gave an account of the marvellous increase of clergy, churches and parsonages since his consecration, twenty-one years ago, and made a powerful appeal for increased liberality to carry on our lately extended work. The congregation was large, and the offertory \$18. Next morning the church was again well filled, when a hearty Confirmation and Communion Service was celebrated, 58 candidates receiving the Apostolic Rite and about 80 communicants presenting themselves at the altar. All the clergy mentioned above took part in the service besides the Rector, the Rev. G. Low, who is to be congratulated on the prosperous condition of his parish, and the Rev. Sterne Tighe, Rector of Franktown. The Bishop's address was in his usual eloquent and happy manner, and could hardly have failed to make a lasting impression.

THE following graphic description of Christmas in the backwoods by the Rev. A. W. Mackay, the newly ordained Deacon at Rockingham, may not be uninteresting to those of your readers who hail with pleasure the advancement of Church work in our Diocese:—

"Christmas is the highest festival of the year, and many who are indifferent to the other great festivals would scarcely disregard Christmas. Perhaps in our more remote and obscure villages it is observed with a more hearty enjoyment than in our towns. It is the time of the year 'when toil remitting lends its time to pray.' It was our first Christmas in Canada, and while fond memories wafted over the ocean and gave us many a yearning desire to join the happy circles, there was something in the very atmosphere around us whispering of peace and good will. The morning was bright and pleasant,—the merry jingling bells and the joyous faces speak of happiness and love. The Church service, the first ever held at Rockingham on Christmas Day, commenced at 11 o'clock by the choir singing the hymn so well known in England, 'Christians, Awake! Salute the Happy Morn.' There was the usual morning service—bright and hearty—then a Christmas sermon by the missionary, the Rev. A. W. Mackay. The service concluded with three Christmas carols sung remarkably well. The church (an union building) was tastefully decorated with evergreens and illuminated text cards. On Tuesday evening the children's Christmas Tree was held in the school-house. Thanks to Mr. A. J. Cambie, of Ottawa, and Mr. J. S. J. Watson, of Rockingham, this proved a great treat to both the young and old. The children warbled out several merry lays and spent a pleasant evening. Each child received some useful little present, and sweets in coloured muslin bags, made by Mrs. Cambie. Wednesday was another great day. The picturesque hamlet of Combermere was all astir. A concert was held in the evening. The schoolhouse was overcrowded, many having to remain standing during the whole of the performance. Such a large gathering had never assembled before. The Rev. A. W. Mackay was kindly assisted by the Rev. R. D. Mills, who drove thirty-five miles with a party from St. John's, Eganville. The concert was a decided success socially and financially. The local songsters and visitors were loudly applauded. But this was not all. A Christmas tree was promised for the children of Combermere and the surrounding settlements. These children had never heard of a Christmas tree before, and arrived full of curiosity and expectation. Some of them had travelled ten or twelve

miles. When they were admitted and saw all the gay colours and toys, they were breathless with amazement. Several children sang very sweetly, and others gave recitations. A kind-hearted old man acted Santa Claus, and added greatly to the merriment of the afternoon. After the distribution of the gifts the children sang with true loyalty "God Save the Queen," and gave three cheers for "the minister." Thus many a poor little heart was gladdened, and many a home made bright. There is only one sadness, and that is the absence of a Church in Combermere. If any kind heart could help by a donation, it would be gratefully acknowledged."

#### DIOCESE OF ALGOMA.

THE BISHOP OF ALGOMA desires to acknowledge with many thanks the receipt of the following contributions for the Steam Yacht Fund: C. D., Nova Scotia, \$40; J. E. Lount, Esq., J. Pratt, Esq., and Dr. Bridgman, all of Bracebridge, \$5 each; R. & G. Strickland, Esqs., Lakefield, \$20. Contributions to any of the Funds addressed to A. H. Campbell, Esq., Treasurer of the Diocese at Toronto will be duly acknowledged.

**BAYSVILLE.**—Some account of the doings of the Bishop of Algoma during the past week, and matters connected with and illustrative of his work, will, I presume, be as interesting to most of your readers as any communications that can be made. His Lordship arrived in Gravenbury by the early train on Monday, the 15th instant, and as there was some pressing work to be done there, stayed a few hours at the parsonage. He expressed great pleasure at finding Mr. Lloyd's health so much improved by the use of the medicine prescribed. The Bishop in the evening drove over to Bracebridge, twelve miles north, to be the guest of Dr. and Mrs. Bridgland, who are among the oldest and most prominent of the Church workers here. In the morning, according to programme, he drove to Baysville, a village of about 100 population, and some 17 miles east of Bracebridge—in fact, not far from the Bobcageon road, or eastern boundary of the Diocese. In this village there are four general stores, three taverns and a saw mill, but no place set apart for public worship whatsoever. Some four years ago I made my first visit there. I was on foot—I had no horse—but when I talked of putting up a church hall they told me there was no chance of doing anything whatever of the kind. However, I stayed the day, and towards evening resumed the subject of church building. In the course of a couple of hours I had \$150 locally subscribed in work or cash, most of which has since been realized and spent. We soon got enough logs together and sent them to the mill, but for the first time for six years the mill failed to run, causing a year's delay. The next year we got our lumber, and we hauled it to the best site in the village, which we had bought (2.5 acre) for \$40 and deeded to the Bishop. But no sooner was the building partially erected than an exceptional blizzard blew it to the ground, and ere we came to the rebuilding we had lost our lay reader, Mr. Walker, on whose energy and skill in carpentering we depended very much. Mr. Padfield was appointed reader, and worked away also with the hammer and the plane. Still when the fall of '82 arrived no shingling had been done. This was effected in December; a double floor was laid and the place battened, while its completion—that is, so far as to be serviceable—at this visitation is principally due to the arrival of Mrs. Redmond, a most active, skilful and energetic leader in these things, and to the presence of Mr. Slemont, a determined, thoughtful Churchman, who is now the reader there. Mr. Wiman, of the Mercantile Agency, New York, some three years ago presented us with an organ, and the party of his friends who came up here for hunting subscribed \$50, to which they lately most generously added \$25 more at the instance of Mrs. Redmond. Here then the Bishop held a service on the Tuesday evening, and presided at a 'Vestry.' We await the grant now from the S.P.C.K. for the completion of the hall, but before claiming it \$50 more had to be raised and spent. One member present subscribed \$2, another \$5, and then, as the locality had done its best, the Bishop gave a grant of \$25, so that only \$18 are required, we may say, for the completion of the building. The gracious words of the Bishop have left the people in a mood more than ever determined, with God's help, to put the thing through and hold together. This is the seventh church building erected in the mission during the past seven years, and in most cases almost without that outside help which has been so prolific of church building in other places; but they have been erected by infringing upon that attention to Bracebridge which so important a centre undoubtedly demands. Baysville is one of the points to which the Bishop has been petitioned to send a clergyman; the people are prepared to find \$50 a year towards stipend, and \$100 the first year; and there are other stations which would be helpful. But to such applications our present Bishop's universal answer is that which Bishop Fauquier always gave: "I have no one I can send." Surely on this I may be permitted to make a parenthetical remark; the question of ministerial supply is surely never out of season. I do not forget that a brilliant and profound writer in the columns of the *Domestic Churchman* but a short time ago proved most conclusively to all of us that the "whining" clergy are sadly overpaid, nor are we perfectly assured that these two subjects have no intimate connection. When I heard of that article I at once visited the clergyman with whom I am most intimate and dined with him. I looked at his luxurious carpets, undistinguishable from the floor; I scanned his shining, polished habitments (whether the polish was of newness or wear I stopped not to determine); I glanced at

the wondrous courses of the meats, the soup, the fish upon the table—most conspicuous were they by their absence; I saw the plate, the china and the glass, and I could but inwardly exclaim such luxury is unsuited altogether to any minister of Christ's Holy Gospel. We are overpaid, and hence the supply is scanty. We want a new theory of political economy from the learned writer upon clerical pay. The first axiom must be that "where the supply is scanty you must lower the price." These questions have, and we cannot hide it, a *Scriptural, politico-economic* side, and for the simple reason that he who provideth not for his own household is worse even than the mere infidel, any kind of faith whatever to the contrary notwithstanding; yet the command thus to provide is the one that the clergy, unhappily, are sometimes the least able to obey. This side may be *by far the least important* on this question. There are other considerations, and we can only hope the subject may come to the front at the Hamilton Congress in May. In Algoma, of course, we have been exceptionally placed owing to the uncertainty in former days whether we should receive stipend in full or not, which uncertainty, commercialists will tell you, lessened the value of the sum expected. The present dearth of clergy will, we have every hope, be remedied ere long.

**STONELEIGH.**—Let us drive on to Stoneleigh with the Bishop. Here, Dr. Sullivan met one who was formerly his parishioner at Lucan a quarter of a century ago, a Mr. Piper; as also the family of Murdock, who sat under his ministrations in St. George's, Montreal, for some considerable time. Indeed, it seems the Bishop, go where he will, not only makes new friends, but is constantly met with that heartiest of all welcomes that of his old parishioners. The congregation here is poor; the Church hall, till now, in miserable plight for winter; but we laid a second floor ready for the visitation, and put up a large portion of the ceiling. We are in debt between \$30 and \$40; but when our members have paid up \$12 they have promised, his Lordship will send from \$25 to \$37, and the building can be made complete. It has always been a matter unaccountable to us all, why such stations in this Mission are so entirely passed by, by those who act so generously to places requiring help far less.

**BRACEBRIDGE.**—Here the Bishop honored us by being the guest of some of the clergy of Muskoka at dinner, at the British Lion. This house has been the resting place, not only of the Duke of Manchester, Lord Dufferin and other notables, but of our late Bishop and the present Bishop of Toronto, so that we felt no hesitation in appointing that as trysting place. After dinner, an address was read, signed by J. S. Cole, Alf. Chowne, Thomas Sloyd, and A. Sweet, in a word by those present. The Bishop, in reply, among other important things, reminded us that all our thought and prudence were needed specially in this Diocese, because the future well-being, when organized, will depend so largely on the substratum being now laid. On Thursday morning, at eight o'clock, the Bishop held a celebration in St. Thomas, and at eleven o'clock a reception in the S. S. house; some of the officers and principal members of the Church were present, but specially the members of St. Thomas' Churchwoman's Committee. When I came into this Mission in '74, I saw at once that the first thing necessary, the Gravenhurst Mission, not being then set off, was to divide the Mission, and then to organize, and communicated my impressions to my Bishop, while it seemed to me that the first to be formed of the committees ought to be that of our Church Women. They responded to my call; the committee organized, but melted as it left the meeting, taking no action. After waiting two years, a powerful committee was formed under the leadership of Mrs. Cole, energetically backed by the late Mrs. James Browning, Mrs. Bridgland, and many others. Much work was done, but that committee was broken up; and but for the timely aid of Mrs. Muntz, who held the presidency for two years, all parish work must have become but a dead letter. Since that time we have had a good committee—Mrs. Ewart Lounds has just gone out of office with the thanks of all; and Mrs. Topp is now a very active president. The value of such committees I supposed any would see by intuition, yet there has always been on the part of some a sort of faltering that has retarded things, a fear that there is something uncanonical or irregular about such action. The notion is, I presume, removed from the minds of all by the Bishop's able address on Thursday morning, so he reminded us of the noble women of our Lord's and Apostolic times. I said able—the proof of the address lies in the result; that evening hardly a lady in the congregation but was ready to help, and offered to help by all the means they had, the present president. That which is right and expedient in '83 was equally so in '74, but as a rule we do not trouble to think whether the thing proposed is right, but we ask who proposed it; most of us demand an authoritative utterance; the influence of authority in matters of opinion is enormous, but that is not the only reason for the somewhat changed views here on this important question; it is due also to the impressive manner in which the bishop put it. All will it is believed now recognize that such a committee should receive all the courtesy and consideration which its construction as well as its noble labors so fully demand, and be supported by all our efforts. At 7.30 p. m., the bishop met the congregation at a conversation in the Dufferin Hall when an address was presented by the laity. The one presented by the clergy was beautifully engrossed in Bracebridge by Mr. Boyer upon vellum, and the lay address on parchment by Messrs. Rowse. J. S. COLE.

## Paragraphic.

*News says*—"We learn that it may be regarded as certain that a Welsh-speaking clergyman will be appointed to the vacant bishopric of Llandaff."

A paper watch has been exhibited by a Dresden watchmaker. The paper is prepared in such a manner that the watch is said to be as serviceable as those in ordinary use.

St. Mary's Episcopal school for young ladies at Knoxville, Ill., was burned to the ground on January 4. Most of the one hundred scholars were asleep when the flames were discovered, and had barely time to escape when the alarm was given.

Prof. Gulliver of Andover Seminary complains that the Institution is "quoted in Universalist pulpits, grog shops, and other low places as teaching a Doctrine which we abhor." He declares that no Andover professor believes in probation after death.

Eighty Frenchmen, assisted by 1,400 African laborers are about to begin the construction of a railway between the Niger and Senegal Rivers, in Africa. Their operations will be protected by a military column, which will plant the French flag and erect two forts on the Niger.

Harvard has students for every state in the Union except Nebraska, Oregon, and Virginia. Besides, there are students from the District of Columbia, Idaho, Montana, Utah, Armenia in Asia, Bahama Islands, Ontario, France, Germany, Ireland, Italy, Japan, New Brunswick, Nova Scotia, and Prussia.

There are twenty-nine Roman Catholic peers who have seats in the English House of Lords; there are four Roman Catholic Privy Councillors; there are forty-seven Roman Catholic Barons, the Premier being the "infant" Sir Henry Alfred Doughty Tichborne, and the last in rank Sir Maurice O'Connell.

The discovery of Roman remains is the Isle of Wight, at Brading, has led to the unearthing of a villa, which is regarded as the most important in Britain. Nearly thirty rooms have been already uncovered. Pottery, bones and coin continue to be brought to the surface from the excavations, which have reached a depth of sixty-five feet.

The existence of another Equatorial lake in Central Africa, far to the west of Albert Nyanza, rumours of which have reached Europe from time to time since Sir Samuel Baker's first Journey, is again reported, this time in a much more definite form. It is said to be in about 3deg. 40min. N. lat., and 23deg. E. long., and quite as large as Victoria Nyanza.

The Committee of the Evangelical Alliance had decided that a universal conference should be held at Stockholm in September, 1883; but the delegate who has visited Sweden (Mr. Arnold) having found obstacles arising out of disagreements between the congregations separated from it, it seems doubtful whether the proposal of the committee will be carried out.

Justin Martyr tells us that he was led from philosophy to religion by the godly lives of the early Christians. And when the native converts of Madagascar on presenting themselves for baptism were asked, "What first led you to think of becoming Christians? Was it some sermon or address, or the reading of God's word?" the answer usually was, "It was the changed conduct of those who had become Christians."

The Great St. Bernard establishment costs between \$6,000 and \$8,000 a year to maintain. It accommodates 16,000 to 20,000 visitors every year, to whom, according to old traditions, no charge is made, but in the hall stands a strong box, into which any one may put what seems to him a proper acknowledgment. It is a painful reflection on human nature that the sum found annually in the strong box barely represents what would be a moderate hotel charge for a thousand guests. In commenting on this miserable meanness, which falls very hardly on an establishment which can very ill afford it, a contributor to the *London Graphic* observes that the system pursued is quite inconsistent with the conditions of modern travel, Cook's tourists, etc. The monks are robbed and honest people made uncomfortable. Much better charge the rates of a moderate hotel.

The *Bishop of Lichfield*, in a recent pastoral, hopes that the sounds of party strife are dying away, and that the peace has been advanced through the intervention of Bishop Tait. He holds that in the late Primate's room a truly noble Archbishop has been chosen. He considers the great danger to the clergy is their forgetting the grandeur of their work, and he desires that this year should be one of especial evangelistic effort adapted to the wants of different localities.

This is from a Cairo paper: "The Bedouins were greatly puzzled by the garb of the Highlanders, who, they came to the conclusion, were not soldiers, but the wives of soldiers. Distance, of course, encouraged this delusion, as bare legs were obviously more discernible than the men's faces, covered as these were with veils. The Bedouins noticed that the soldiers' women camped by themselves, and they resolved to go down and spoil the infidel soldiers of their wives; and a body of them actually went, with a result which must have added to the wonderment of both, for the British harem turned out with rifle and bayonet, and very speedily thirty or forty of the amorous Bedouins bit the dust. After this episode, the soldiers' wives were not again attacked by Arab Sheikhs who wanted to replenish their harems with English moonfaces."

## EASTERN CUSTOMS AND BIBLE TEXTS.

### NO. III.—CONTINUED.

But it is time that we return from this ramble in the fields. We come back, perhaps, the less willingly, because in our capacity as historians we come now to a sadder scene than any other we witnessed while in the country. You may remember that in our last paper we told you of witnessing on one occasion the sports of the young men as they amused themselves with their bows and arrows. They are able to send these arrows very swiftly, as well as straight, as, of course, it is to these, as well as to darts or spears, they trust both in the hunt and in war to take the lives of animals and of their enemies. On that day as one young man, the surest marksman of them all, was about to let his arrow fly to the mark, it, by sheer accident, caught upon the string of the bow, and glancing off, struck with great force a fine lad of about 13 years of age. He fell to the ground in great pain, and seemed almost at once to lose his consciousness. He was borne gently to his father's house, which was not far off. They were really able to apply no remedy, not only because the wound was exceedingly severe, but also because the medical knowledge of these people amounts to nothing at all.

In this village there was no one who even called himself a physician. In the larger towns there were men who practised with some success the art of healing; but they came mostly from Egypt, and were not numerous. Gen. i. 2, and Jer. lvi. 11. There were dabblers in the science—men and women throughout the country as in Western lands; but their principal success seemed to be in keeping the patients sick, rather than curing them. Were it written elsewhere we would say there was something of grim humor in that expression. St. Mark v. 26. Almost the only remedies they knew of were outward applications such as ointments (Isaiah i. 6) and salves, etc. Jer. viii. 22; Isaiah xxxviii. 21, etc. (St. Luke was a physician, but we have no means of knowing how far he was successful in his profession. Col. iv. 14.) In the case of this young man however, the most advanced human skill, even if it could have been obtained, would have been unavailing, for it was evident he was growing weaker every moment. As evening drew on his companions seemed unwilling to quit the courtyard, and remained there in respectful silence. Had it been in older days of the country's former history, the young man whose arrow, though it was altogether an accident, had done the work, would have instantly fled to the nearest city of refuge to escape the vengeance of the nearest of kin. Deut. xix. 1-13. But this right of refuge, after being greatly abused in intervening years, had been gradually replaced by the more ordinary processes of justice; and so the young marksman was there, full of sorrow and

anxiety. The father's grief particularly was painful to witness. He threw himself upon the floor (2 Sam. xii. 15, 16); he tore his garment, and plucked out the hair from his beard in token of his genuine sorrow. Ezra ix. 3; Jer. lxi. 5. It may be mentioned, in passing, that this expression of grief, which is impulsive with these people, was not practised except the cause of sorrow were deep, and was expressly forbidden to the High Priest, even in the case of the death of his father or mother. Lev. xxi. 10. Our young friend here was unconscious of his pain, and about midnight ceased to breathe. Almost instantly there was a cry that can only be called fierce in its agony; and was taken up by all within the house and courtyard. We could not, even at the moment, but think what a terrible night must that of the exodus have been in Egypt; and how awful the wailing, since "there was not a house in which there was not one dead." Exod. xii. 30. After a few moments the father seemed to regain command of himself, and went to the couch on which lay the now dead body of his son, and gently placed his fingers upon his eyes to close the lids—a service which is always performed by the nearest of kin (Gen. lxi. 4; and then with an affection which was touching to see he bent over and kissed the young lips that had not yet lost their freshness (Gen. i. 1), an act which was repeated by each one of the family in their turn. Then most of them retired from the room,—the body was washed with water, and was with quiet reverence taken to the guest chamber, or upper room (Acts ix. 37) of the house. As we saw it here, a napkin covered the face (as was the case with the sacred body of the Saviour, St. John xx. 7), and the limbs were wound round with a linen sheet. We call it a sheet for want of another name; it was rather narrow, and wound round and round the body and limbs. Acts v. 6, and St. John xi. 44. A most agreeable perfume pervaded the entire room, which we soon found came from the spices, which were wound up with the body. Thus it was that affection and respect prompted Joseph of Arimathea and Nicodemus to treat the Body of Christ ere it was laid in the tomb. St. John xix. 39, 40.) And as though to add to this generous provision the women, you remember, in the early morning of the day after their Sabbath, on our "Lord's Day," brought yet more to complete the act performed, by necessity with something of haste, on the previous Friday evening. St. Luke xxiii. 56 and xxiv. 1. This using of spices is not intended only as a mark of reverence for the dead, though perhaps principally that in most cases, since there were certain instances where it is recorded in Scripture that it was omitted (2 Chron. xxi. 19 for example), because the life had been worthy only of scorn; but it was also intended as a preservation of the body in a perfect state until after interment, at least. This is no easy matter, because of the climate particularly in the hotter part of the year. St. John xi. 39. Just as the day dawned the sounds of grief broke out afresh, until, what with loud lamentations and shrill cries from an ever increasing number of men and women, the whole scene was one of such confusion that it could only be justly described as a "tumult." St. Mark v. 35. The excessive expression of grief is frequently referred to in Scripture. Jer. xxxi. 15 and Ps. lxxviii. 64, etc. The tears of the father seemed genuine enough, and we have no doubt he was truly stricken in his grief; yet fashion even here had established a rule, and it was with a pain, in which we could not prevent disgust having some share, that we noticed "professional mourners" who we knew were hired for the occasion, performing their howls, for such certainly were their cries, rocking themselves from side to side in their mimic grief. Such persons are referred to in 2 Chron. xxxv. 25; but there at a royal funeral they might, perhaps, seem less out of place than in the greater privacy of domestic sorrow. Such, too, are the "mourning women" spoken of in Jer. ix. 17, and Amos v. 16. These were the individuals whose presence aroused the Saviour's displeasure to such an extent, when he entered the ruler's house that He would not abide them, but put them out, while their own grief was so deep (!) that "they laughed Him to scorn." St. Matt. ix. 23, 24.

(To be continued.)

## Notes of the Week.

This week will see the opening of a new session of the Parliament of Canada. As the country grows in population the meetings of our Dominion Legislature must become more and more important. And while party politics are to be accepted as on the whole the best means of representing the views of the people, it is to be hoped that the asperities of former years may be unknown, and that the debates may be conducted with that courtesy and forbearance and Christian charity which gentlemen in private life gladly accord to one another. The scenes of former years cannot be re-enacted without bringing disgrace not simply on the individuals more immediately concerned, but upon the whole country. Let our legislators remember their own and their country's honor. Very numerous and important have been the changes in the Cabinet predicted by a certain section of the press, but it does not appear that there is any foundation for the reports. We are satisfied that to manage a department efficiently is no easy matter, and none but a strong man physically can hope to retain the position for many years without feeling its effects upon his health. Mr. Mackenzie and Sir Charles Tupper, not to name others, are cases in point, although the country is glad to know that both these distinguished public men will be able to participate in the work of the present session.

Post-office savings-banks on the English model have very recently been opened in all parts of Austria. The number of deposits was reported to be remarkable. The first depositor in the chief office in Vienna was the Emperor. Would not such a system be greatly in advance of our present Canadian system? Should a change take place, it is to be hoped that the rule which is now practically in some cases a loss of two months' interest to the depositor, may be changed, and interest date from the day the deposit is made to the day it is withdrawn.

No date has yet been definitely fixed for the enthronement of the Archbishop-designate in Canterbury Cathedral. The ceremony will, however, take place as soon after Easter as possible. As an evidence of the goodwill and respect in which the new Archbishop is held by Christians of other names, we take the following from an English paper:—At the anniversary dinner of the "Truro Agricultural Exchange," on January 10th, the toast of "The Bishop, clergy, and ministers of all denominations" was proposed by Mr. A. Jennings, a member of the Wesleyan body, mayor of Truro in 1880 and 1881. After expressing his regret at the absence of the Bishop of Truro, the speaker remarked that he was sure "they had learnt with satisfaction that Dr. Benson had been elevated to the Primacy, although he was equally sure they would regret to lose his services in Cornwall. Every one would acknowledge that he had been the means of doing great good, and had won not only the affections of his own clergy, but the respect of members of all other denominations." Among those who responded to the toast was the Rev. A. Freeman, a leading Wesleyan minister, who also "regretted the absence of Dr. Benson, as he had got to know so much of his lordship that he felt a sort of bereavement at the prospect of parting with him. He had begun to feel that they would have worked cordially together on common ground in many instances for the common weal."

The efforts of the Methodists to promote a union of the numerous existing sects into which they are split seem to meet with much opposition, and it is certain that if carried there will be a strong minority opposed to it, which unhappily, it is to be feared, will result in the perpetuation of the existing divisions on a smaller scale. As far as the Church of England is concerned, we hail with great satisfaction all efforts which tend to lessen the number of opposing sects and parties, and therefore take a deep interest in the success of the movement.

The English *Guardian's* Egyptian correspondent says that it has been decided to begin forthwith the process of adapting the Suez Canal to a traffic of about 10,000,000 tons, or double the present

amount. The contemplated works comprise the enlargement of old and the construction of new stations, and the widening of the canal, which works will be undertaken in the order of their importance. It is expected that eventually a second channel will become necessary, which would involve negotiations for the acquirement of land and the settlement of compensations.

It will give great satisfaction to every humane person to know that the Prince and Princess of Wales are using their influence to do away with pigeon shooting as now practiced in England. This cruel sport is almost worse than bull baiting, which has long since been condemned, and yet most excellent people among the nobility and gentry of England have been guilty of finding enjoyment in the cruel pastime which the future heir to the throne has now set his face and influence against. The practice must now stop, and the only wonder is that it should have been tolerated so long. There are evils in connection with sporting in Canada, not so bad as the practice of pigeon shooting, but bad enough for cruelty, which it would be well for the Game Commissioners or the Society for the Prevention of Cruelty to Animals to see about and correct.

The ex-Empress Eugenie having felt hurt at some newspaper criticisms has authorized a statement of the motives for her recent action, which appeared in the *Morning Post*, in which she says that her sole desire in visiting Paris was to bring about a perfect reconciliation in the Bonaparte family. She declares that she has no future in France, and will never leave the country which contains the ashes of her husband and her only son. If this be so, it would prevent much misunderstanding, as it would save her much annoyance if she let French politics alone altogether, and enjoy the hospitality of England in peace. Otherwise, her life may be made a most unhappy one.

There seems good reason to believe that at last the Phoenix Park Murders will be brought home to the proper parties, and the murderers receive the just reward of their crimes. It appears that fully twenty persons are more or less implicated, most of whom are under arrest, and that evidence will be forthcoming to identify them with the act, as well as to unfold proceedings in connection with the preparations for the murders. Probably, recent prompt convictions and the large reward offered, have contributed to these results, although they must be mainly due to the activity and skill of the police. Let us hope that the end of the Irish disturbances is near.

The condition of things in France has in no way improved. Most conflicting statements appear in our daily press as to what the result will be. Some maintain that the Monarchists in the Senior Prince of the House of Orleans will succeed in reaching the Throne; others that the legitimist or Bonaparte Dynasty will come off victorious, while a third are most decided in their views that nothing can shake the Republic.

It is perhaps more difficult to read the future because of the uncertainty of the French character. The cry "Vive la Republique" of to-day may become the no less vociferous shout, "Vive l'Empereur" of to-morrow. A Vienna despatch to London says that the conviction is gaining ground in Germany that the French are on the eve of fresh troubles. The position of affairs is likely to grow worse before it improves. The crisis has thrown France's relations with the European powers into confusion.

The building in which the great International Fisheries Exhibition is to be held in London in May has been privately inspected by the Executive Committee who have the matter in hand. It will prove interesting to the Canadian exhibitors to learn that the Chairman of the Committee expects the exhibition will be a brilliant success, and says that every foot of space in the building will be filled. The last accession was that of Russia, which for some time had held aloof, but now asks for 10,000 feet of space. It was also announced that the Queen had promised, if her engagements permitted, to open the exhibition May 1st, so that

nothing will be wanting to give éclat to the occasion. If Canada does as well as she can do we have no fear for the result.

Last week we were speaking of the excessive display and undue expense of funerals. Among our English items this week we note the following:—"Amongst the recently proved wills is that of the late Lord Keane, who desired that his funeral expenses might not exceed £50, adding 'My father's cost £500, which I consider a shameful waste of money.'" It is very evident that the reform has taken a deep hold upon the English people of the best class, and will become of universal practice.

Dispatches say that both the Emperor William and Prince Bismarck are very ill. The aged Emperor is now in his 87th year, and Bismarck is over 75, so that it cannot be a surprise if at any time we hear that they have been removed from earth. Having in view the present uncertain state of Europe, we may thank God that the Emperor will leave as his successor a brave and noble prince, whose Christian integrity, moderation and enlightenment are well known. With England and Germany more closely united by the ties of blood as well as even stronger bands, we may confidently hope to find each supporting the other in upholding enlarged and liberal views before the eyes of the rest of Europe.

The French journal, *Le Canada*, of Quebec, urges, we see, the right of the French population of the Maritime Provinces to three Senators, based on the population of the several Provinces. It will, we are sure, be to the interests of our country when these sectional cries are altogether ignored, and offices and places of honor given to the most deserving, irrespective of creed, color, or race. No greater evil could well befall our country than what might be expected to follow the heeding of such a suggestion as *Le Canada* makes. We are not Frenchmen, or Irishmen, or Scotchmen, but Canadians, on whom it rests to rear a great nationality under theegis of Britain, which we shall ever love to call the mother-land. As regards "rights," let all other rights be merged in the one, and let a noble and patriotic emulation inspire us to live and work with high aspirations in view. The French speaking population have equal rights with the English, but let them earn and claim them as Canadians, and having earned them, they will, we are sure, be freely accorded them.

The Queen and the ladies of the court recently manifested their kind feeling and practical charity by sending to a soldier's hospital some large Berlin wool quilts for the use of the military invalids. One of the quilts was entirely worked by the Queen herself, and a second by the Princess Beatrice. The former bears in one corner Her Majesty's cipher of a crown, V. R. I., and the date of 1882. The latter bears the initial letter of Beatrice. The other quilts have been worked by ladies of the court, but the Queen has added a border to each. Such acts as these will make the memory of the Queen more precious than the records of victories in war won in her name.

Although one has no difficulty in discovering ill-will in some of the remarks of English papers when speaking of Canada, the following shows the high estimate entertained of the Dominion in other circles, and this latter feeling is, we are glad to know, growing. The *Liverpool Journal of Commerce*, a warm friend of Canada, in a review of 1882, says:—"The same year, fortunately for England has witnessed the opening out of her immense colonial territories in Western Canada, British Columbia and the great Northwest country. Settlers have flocked thither; railways have been laid with wonderful rapidity, especially the great Canadian Pacific line, and Manitoba and the regions beyond have most graciously promised us an unlimited supply of all kinds of food products. India and Australia also have increased their supplies to us of corn; so that, although in our eagerness to develop our manufacturing industries we had suffered our agricultural industry almost to die of neglect, we have to be thankful that our Colonial and Indian Empires are able and ready to supply our need just in the nick of time." If

British statesmen could be brought to regard the development of the Northwest in this light, a great impetus to our progress would be given."

We have carefully examined the evidence in support of Dr. S. W. Beall's claims as a specialist in the treatment of catarrhal disease, and from their high character, believe them to be worthy of confidence.

### Paragraphic.

The University of Durham has conferred the honorary degree of M. A., on the Rev. G. Nichol, the native African clergyman who is Government chaplain at the Gambia.

On November 12th Bishop Crowther, while at Sierra Leone, on his way back to the Niger, admitted three Africans to deacons' orders—one for the Sierra Leone native Church [Rev. H. P. Thomas], and two for the S.P.G. Mission on the Rio Pongas.

The Rev. Dr. Cushing, Methodist, of Rochester, in a recent sermon, expressed his opinion as follows: "I may say with truth in regard to the Protestant Episcopal Church, that it has an influence in the religious world to-day that far excels that of the Roman Catholic Church.

Dr. Benson will do homage to the Queen for his new see towards the end of next month at Windsor Castle, and it is expected that he will be enthroned in Canterbury Cathedral during the first week of April. The Archbishop will then be formally "inducted" into possession of the see by the Bishop of Dover, acting as Archdeacon of Canterbury.

The *Church Missionary Gleaner* says—"Very interesting and encouraging letters continue to come from the two African Archdeacons on the Niger—Dandeson Crowther and Henry Johnson. Immense congregations attend the services at Bonny and Brass. Archdeacon Johnson is doing important translation works in the Nupe and Igbira languages. The Rev. T. Phillips, the English secretary of the Niger Mission, made his first trip up the river in the 'Henry Venn' steamer in September."

The Archbishop-Designate of Canterbury has expressed his readiness to fill the office of Vice-Patron of the Church Missionary Society, which will be offered to him in accordance with the fundamental laws of the Society. He also expressed his intention of being present at the Society's Annual Meeting on May 1st, if nothing unforeseen prevent and states that "among the new labours which are devolving on him, he will most gladly recognize the need of giving all possible aid and encouragement to this great Society."

The *Badische Tagblatt* gives an account of a gathering which took place on Christmas Day in the parish Church of Rheinfelden, in Aargau on the Rhine. The Old Catholic priest, Pfarrer Schroter, and the Evangelical pastor, Pfarrer Simons, issued a joint invitation to a Christmas-tree celebration to which children of parents of every religious denomination were invited. The Roman Catholic priest, Pfarrer Wildi, heartily concurred in the project. Even Jewish children were invited and came.

The *Scottish Guardian* understands that as the consequence of the late Declaration issued by the Bishops in the Scottish Church with reference to the English Episcopalian congregations in Scotland combined with the memorial on the same subject addressed by the Clergy of the Diocese of Edinburgh to the Bishop, negotiations with the Bishop of Edinburgh have been opened by the Vestry of St. Thomas's Church, Edinburgh, which it may be hoped, will ultimately result in such relations of the incumbent and congregation of that church with the Episcopal Church in Scotland, as will practically heal the breach that has so long existed.

The *Christian at Work* says: "we are heartily glad to know that in pursuance of the determination of the Synod that met in Schenectady, in June last, a responsive Service is now to be introduced in all the churches under the charge of the consistory of the Collegiate Dutch Reformed Church of New York. The order of the Service is prescribed as follows: Prayer; a lutation, reading of command-

ments; hymn, reading of Psalter by the minister and responses by the congregation: offertory; anthem by choir; prayer; hymn, benediction. At the evening Service the Apostles' Creed will be recited by the congregation in place of the reading of the commandments."

The Reformed Church is the first to set up the liturgical sign-board. It will be well for the denominations devoted to a barren worship if they apply the whip to their steeds and travel the same road.

### BOOK NOTICES.

Lenten Addresses on the Seven Last Words of our Blessed Lord. By the Rev. Richmond Shreve, M. A., Yarmouth, N. S. Wm. Gossip and C. C. Morton, Halifax, and J. & A. McMillan, St. John. Price 20c.

We have before called attention to these Addresses, which can be strongly recommended for reading during the Lenten Season.

LITTELL'S LIVING AGE.—The numbers of the "Living Age," for the weeks ending Jan. 13th and 20th have the following contents:—Vauban and Modern Sieges, "Quarterly Review; Some Points in American Speech and Customs, part II, by EDWARD A. FREEMAN, "Longman's Magazine;" Sketches in the Malay Peninsula, "Leisure Hours;" Alewine, "Cornhill;" The Lady's Walk, by Mrs. OLIPHANT, "Longman's;" A Little Chat about Mrs. Oliphant, "Blackwood;" The Clergy of the Eighteenth Century, "Cornhill;" Anthony Trollope, by EDW. A. FREEMAN, "Macmillan;" From Miss Austen to Mr. Trollope, "Spectator;" An Adventure at Petra, "Macmillan;" Great Bells, "Liverpool Mercury;" Religious Poverty, "Spectator;" with shorter articles, insertments of "The Ladies Kindores" and "No New Thing," and choice poetry.

A new volume began with the first number of January. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with "The Living Age" for a year, both postpaid. Littell & Co., Boston, are the publishers.

### THE ENGLISH CHURCH FOR THE ENGLISH RACE.

The Church of England (and so this branch of Christ's Church descended from her, and modelled after) offers, what is the great need of our times, a common ground of fellowship to all who "love our Lord Jesus Christ in sincerity." She rests her claim to this ministry of reconciliation upon the following possessions:

1. The historical fact that she is the Mother Church of the English-speaking race.

2. Gospel teaching, embodied in the Apostles' Creed, a "form of sound words," so simple that a child can learn it, so definite that unbelief cannot get around it, so comprehensive that nothing essential to the soul's health is left unsaid.

3. A reverent and solemn order of worship, soberly phrased, enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a "Common Prayer," since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.

4. A Christian nurture that cares tenderly for the lambs of the flock; teaches them from the first that as baptized children they belong in the Good Shepherd's Fold; brings them up to the love and reverence of what is holy, pure, and honorable; and aims to make them God-fearing and high-minded men and women.

5. A Christian Year with its Christmas, Lent and Easter, to hallow and bless the passing seasons by associating them with the events of our Saviour's life on earth, and with the great facts of Redemption. This quickens the memory, satisfies the desire of believers for special seasons of devotion; gives balance and symmetry to the thoughts; and is a guard against narrow and one-sided views of revealed truth.

6. Simple and Scriptural terms of admission to sacramental privileges. The practical recognition of the duty of every man, woman, and child, baptized into the Body of Christ, to lend a helping hand in the work of building up His Kingdom.

### A NEW MOTOR.

A new motor has been discovered which it is claimed will supersede steam. The material from which the energy is generated is bi-sulphide of carbon, which is utilized as a motor agent in the form of vapor, and the advantage claimed for it over steam is that while water expands in the ratio of a cubic inch to 1700, bi-sulphide of carbon has an expansive property of 1 to 8000. When the vapor is generated it passes into the steam-chest of the engine and moves the piston rods. A pipe attached to the engine conveys the exhaust vapor directly through a condenser back to the tank in its original liquefied form to be re-generated. The system of generation and condensation is similar to the heart action, and with machinery perfectly constructed it is claimed that a single supply of the bi-sulphide of carbon can be used with reinforcement for an indefinite period. The cost of fuel is trifling, it being claimed that from the peculiar properties of the bi-sulphide an ordinary house fire can develop a power sufficient to run an ocean steamer. Water boils at 212 deg., and it takes 320 deg. of heat to make steam available, while the new agent takes the form of vapor at 180 deg. The invention is owned by J. R. Blumenburg, a German, who has been exhibiting it to Philadelphia capitalists with such success that they are likely to try it on a large scale.

### A REFORMED TENEMENT.

The New York correspondent of the *Boston Herald* writes: "I have found two unique philanthropists. Miss O. H. Dow, and Miss B. M. Dow, young women, are the managers of one of the biggest tenement-houses on Manhattan Island, at Nos. 36 and 38 Cherry street, in the shadow of the East River Bridge, and in the midst of the greatest squalor of the city. They are trying the experiment of keeping such premises in a cleanly, orderly condition, at low rents, and at the same time making it pay. The premises measure 240 by 60 feet. There are 665 persons lodged in these buildings, of whom about 200 are children. A few years ago this place was infamous as "The Double Alley," "The House of Blazes," and "Murders' Alley." Even policemen dreaded to go in there. Fights were of daily and nightly occurrence, and there were occasional murders. Under the mild sway of these two women, the character of the place has been entirely changed. Cleanliness and order have taken the place of filth and riot. The alleys, instead of being filled with garbage, are clear and clean. All the filth is removed. The halls are scrubbed every day. The walls are kept white-washed. None of the tenants are permitted to bring liquor on the premises. There are laundries for those who do not wish to wash in their own rooms. A part of the house is kept as an assembly room, where in winter the women and children are taught sewing occasionally. They have a little speech-making of good advice, but as most of the tenants are Roman Catholics, there is no attempt at proselyting. There are on the premises a grocery, a broom store, a free dispensary and a mission school. Many of the tenants are supplied with free tuition and medical treatment.

Strange to say the place is remarkably healthy. The death rate is low. Last summer only one child died. The tenants are variously occupied as laborers and peddlers, with a few mechanics. Many of the children sell newspapers out of school hours, but nearly all go to school. For three rooms in these buildings, measuring in the aggregate 15 by 15 feet, the rent is \$3.50 per month for the lower and top floors. For the middle floors \$4 is charged, and some of the families pay \$7 for the best tenements. The Misses Dow visit the place every day, go among the tenants, and see that they observe the rules as to cleanliness, and collect the rents. They have been doing this over a year, and now have a remarkable influence over the tenants, to whom, in many respects, their word is law. During all this time, they say, they have not been insulted. They have not been greatly imposed upon, and they have made the property pay a fair return upon the investment."



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The Associate Editor can be found daily between 9 a.m. and 12, at the Branch Office, 493 Main Street, Winnipeg, opposite City Hall.

## LENT.

I.

LENT is the Church's Revival. Not spasmodically and at long intervals, but regularly and every year, does the Church of the living God call her children to self-examination, fasting and prayer. Not by the persistent inculcation of one single dogma to the exclusion of all the others; not by exciting and frightening sinners into a so-called conversion does she strive to bring them to God. But rather she would win them; by leading them to a suitable frame of mind induced by self-denial and quiet thought; by the exhibition of Christ suffering, dying, rising again. The season of Lent is the grand and sublime climax of the drama of Redemption, which it is the office of the Church perpetually to rehearse until the Lord come again. And as we should naturally behold the closing scenes of some great Tragedy of earth with bent head and bated breath; so do we look upon the picture of the last days of the Saviour's life with an emotion that shews itself, not in noise of words, but in silence of thought.

1. BUT LENT MUST BE A REALITY. If the season only add another to the list of religious shams, it had better be abolished. There is too much tendency to play at Lent. It is pleasant to feel that we are keeping in a certain sense a season of the Church which it is rather the fashion now to observe. It brings to the mind a kind of satisfaction if we go to the special Lenten services once in the week; or sigh over the specially fervent appeals which are sure to be made to us to endeavour to deny ourselves. But there are two dangers under which we shall surely labour. The first is *unreality*. We cannot be real, unless we are in earnest, and unless we are resolute in self-examination. None can overcome a sin, until he first find out what that sin is. And there are none so blind as those who will not see. No one capable of thought can be ignorant of what his besetting sin is. But no one at all can gain one step in the onward course till he honestly and fairly look his sin in the face; see where it is leading him; see what effect it has on others, as well as on himself. And one peculiar benefit of the Lenten season is that it not only provides a calm retreat for the soul, wherein it may "come apart into a desert place and rest awhile;" but it actually predisposes to the work, it holds out every incentive to it, it exhibits a glorious and perfect example before it. Doubtless St. Paul strikes the key-note when he says "I keep under my body." The improvement must always be in the direction of self-restraint, both of spirit and body. Be real then in this

necessary discipline. *Look your sin full in the face*, and in the power of God and by the help of Christ, make a stand against it. Do not allow yourself to "appear to men to fast." Talk not about how you keep Lent, or how any one else observes it. But keep it yourself. If sloth beset you, get up half an hour earlier every morning. If anger, try to be silent under provocation. If self-will, do something against inclination every day. Give up some lawful pleasure, some dearly loved luxury, some specially precious pastime, and take the time or the money for work for God. Those who now live poorly cannot give up much in the shape of food, but there lies always open to every one that greatest pleasure in life, the luxury of doing good to others, that trait which is in the human of all things nearest to the Divine—sympathy. Above all things *be real*.

2. Next—PERSEVERE. Many persons begin Lent with holy resolutions and earnest prayers. The Devil's temptations to doubt have been driven away. The world's allurements have been pushed aside, and for a while a veil has been drawn around the soul, and daily it has approached nearer to its God. It has acknowledged that of itself it could do no good thing, neither form nor keep a single good resolve, and for a while it was steadfast and careful. But after a time there was a falling off. The discipline too long endured became irksome, gradually the hours of devotion were shortened, and the tension of the soul was loosed, and by the time of the week of the Lord's Passion, almost all interest in the same had been lost. There is nothing the Evil One dreads so much for those who would live to God as perseverance. He does not mind a good beginning, if only he can prevent the "enduring unto the end." He knows the power for good in one resolution kept unbroken. Beware of the temptation which will surely come to relax your efforts, to cease attention on your services, to slacken in your sympathy, to deaden your devotions, and to chill your charity. You will most certainly be exposed to it. You need not hope to escape. Do not begin with a harder rule than you can reasonably hope to maintain. Each Sunday will come to you as a rest and a refreshment. The wells of living water are there for your use. And as each Lord's Day comes with its holy lessons of faith, and hope, and love, you will arise in the strength of that meat unto Horeb, the mount of God.

Here then are the two points on which everything will depend as to your right use of the season of Lent. You will naturally make a rule for yourselves at the beginning. What can I give up for Christ's sake? What thing that is lawful to me can I deny myself in for the sake of God and His Church? How best can I make this holy season profitable to my soul? What services can I attend? What work of charity and love can I engage in? I must not undertake more than I can carry out; but my Lent this year must be a reality. I must no longer treat it as a plaything, but must strive to go forward, putting on the whole armour of God, that I may be able in the evil day to stand. Every one can add to the morning and evening prayer which will be offered in the Church throughout the season the Collect out of the Communion Service, and say the 51st Psalm kneeling, on the Wednesdays and Fridays in Lent, and many who have leisure can do much more.

Remember, every soul is nearer to Heaven or nearer to Hell at the end than at the beginning of this Lent.

"CHOOSE YE THIS DAY WHOM YE WILL SERVE."

## THE PSEUDO-ISIDOREAN DECRETALS.

THE October number of the *American Church Review* gives us an analysis of "the Forged Decretals," founded on a very searching examination of them by a German writer, Paulus Heinschius. Perhaps our readers would like to know more than they do about this wonderful document, upon which the whole of the claims of the Papacy from the 9th century have been based. It was a very clever man, whoever he was, who conceived and carried out the idea of placing, by forgery, the Bishops of the Latin Church, and through them, the throne of St. Peter, above those of all the rest of the Apostles; and of making Christendom for centuries believe that his throne was fixed in Rome. This was done by one who, in all likelihood, will remain unknown to the end of time. His name has never been revealed, but the power of his work still exists. The false Decretals were compiled sometime in the 9th century, in all probability by an ecclesiastic of the Gallican or Spanish Church, and the writer commenced by forging the name of a famous Bishop of great authority in the Western Church, Isidore of Seville, calling himself in his preface Isidore Mercator. So thoroughly and, we believe, honestly, was this document accepted by the Church of Rome in general, in a day when careful investigation was well nigh impossible, that the Decretals were for centuries believed to be based upon a letter written by Anacletus, Bishop of Rome, about A. D. 98. In the 12th century, Gratian, a Benedictine Monk, worked, it is said, for 24 years at the attempt to reconcile all the decrees of the Church previously proclaimed, and succeeded so well that, with the help of the "False Decretals," he published his *Concordantia Discordantium Canonum* (or Reconciliation of Discordant Laws) which has ever since been mainly the law of Roman Christianity. From this source the Forged Decretals have, as the writer in the A. C. R. observes, "been securely transferred to a code which has passed into the very existence of the Roman Curia. The "Forged Decretals," in fact, are composed of (1) spurious letters of early Popes; (2) a late edition of the Hispania, or Spanish collection of Canons, Decretals, &c., which had previously been falsely named after Isidore, of Seville, as their supposed compiler. These had been pretty generally received throughout the Western Church about the close of the 6th century, whereas Isidore, of Seville, died in A. D. 636. (3) Extracts, mostly very brief, but all to the same purpose, from utterances of late Popes and decrees of late councils, but all professing to be the utterances of early Bishops of Rome and decrees of early councils, and all, in fact, contradicting what such Bishops and such councils had uttered and decreed; and (4) the "Forged Decretals" are forgeries of a very high order, such as would put to shame for *clumsiness* the commercial forgeries of our latter days. For professing to proceed from Apostles and their immediate successors, they quote the words of men who lived at different periods, and at various distances from the Apostolic times, down to the time of the compiler, and Canons of Councils which were never passed; and when quotation will not serve the turn of the compiler, he freely resorts to his imagination. Still in usual he is careful to quote the words of *some* author; but, as it seems, it does not matter at all to him in what century previous to his own the author lived. Any words which serve his turn are pressed into the service, and any and all are incorporated by Gratian without scruple and without

investigation into the code of laws which, on his authority, has been for hundreds of years the basis of the Rule of Doctrine and Discipline of the Roman Church. Careful examination of them has, however, led both modern Roman Catholics and Catholic theologians utterly to repudiate them. Yet they still remain, as the reviewer points out very clearly, the real, though of late years unavowed foundation, upon which the claims of the Popes for worldly and spiritual authority have been based since the 9th century.

It remains to be seen whether the astonishingly enlightened present wearer of the Triple Crown is sufficient for the work of using the "infallible authority" invested in him for the godly purpose of repudiating these false claims.

#### WHAT IS OUR MISSION FIELD?

The reduction of the grant of the S. P. G. to the Dioceses of Nova Scotia, Quebec, Fredericton and Montreal should lead us to consider if we are not thus being providentially led to take our position in the work which our Lord has committed to us.

According to the last census the Church members of the Diocese of Nova Scotia were 60,255; Diocese of Fredericton, 46,768; in the Province of Quebec, which includes Quebec and Montreal Dioceses, 68,796. Total, 175,819. If all these members of our Church felt that one great object of their being formed into a society was to evangelize the world instead of being recipients of the charity of others for the maintenance of their own ministrations they would be helpers in the onward movement of the Church in the world.

Selfishness enters the Christian Church and leads people not only to spend all they give upon themselves, but to take all they can get from others. The Church in the Apostolic age, amidst all its poverty, and with all the persecution it passed through, went out into the great world with its missions. Those outside missions became the support of the Church in Judea. So with the Church in England; it is her missionary work for the great world which has brought that awakening of her spiritual life which has placed her in the position in which she is to-day.

These four Dioceses, with their 175,000 Church people, ought to maintain themselves, and to be helpers in the onward work of the Church. It is true that there are poor people in their midst. In the Dioceses of Quebec and Montreal our Church people are scattered amongst a large and increasing French population, and Church people are moving away; and in Fredericton and Nova Scotia many of the Missions are composed in part of very poor people. Making due allowance for all these things, can we say that our Lord's great work of love, for which He came into this world, for which He died, over which He is still watching, and which He has committed to the love of His people, is a chief object of our care? What provision are these 175,000 Church people making for the evangelization of the world?

The S. P. G. Report, Jan. 1882, says these four Dioceses received from its funds £7,635, equal to \$37,000.

These 175,000 Church people, instead of assisting in some degree the onward movement of the Church of Christ, are a hindrance to the extent of \$37,000, less it may be by \$7,000, which, perhaps, covers all that is doing for Domestic and Foreign Missions by all the four Dioceses. This state of things needs to be considered. The true principle to be enumerated is "the field is the world." The boundaries of Provinces and Dioceses and Parishes,

with all their conveniences, are often attended with the danger of narrowing Christian sympathy.

What is the position which the onward movement of the Church of Christ takes in the minds of the 175,000 Church members in these four Dioceses? It has really no position practically. Take one of our ordinary Missions with fifty or more families, and look at the smallness of their offering for the support of its own ministrations. It would be no great effort in an average Mission which has its church and parsonage to not only support itself, but to aid in the extension of the Church. Is it reasonable for people to look for the blessing of the King of the Church upon their work when they are not willing to give sufficiently to maintain His Church in their midst? Supposing that these 175,000 Church people did not receive any aid from any source, would not necessity lead them to devise more liberal things? ought not love to Christ be a stronger motive?

The great hindrance of the Church is in the principle of giving. Pew-rents and subscription lists come in the form of taxes. Pews should be located. The first day of the week principle should be the mode of giving. Two objects should form the ordinary Sunday collection—the support of the congregation and missions, leaving it to the Mission Board of the Diocese to divide between Diocesan, Domestic and Foreign Missions. The interest in Missions is injured by the diversity of appeals. The great principle of Missions is the subject to be set forth. Church membership should be marked by its weekly offering for the support of the congregation with which each is associated and the support of the Mission work of the Church. It is time that the 175,000 Church people of these four Dioceses sustained their own ministrations and took their part in the onward movement of the Church in the world.

#### Correspondence.

##### ON "SCHUBERT" AND "GOUNOD" IN OUR CHURCHES.

(To the Editor of the Church Guardian.)

SIR,—A short time ago your valuable paper gave an interesting description of the "Stabat Mater" in one of our Churches. Lately your columns informed us concerning a Church where the Christmas Holy Communion music was "chiefly from Schubert and Gounod."

Musicians familiar with these "Communion Services" or "Masses" can fully realize the practice and talent required for a creditable performance of the music: in fact, both a very efficient choir and a highly talented organist are required for rendering Communion Services "chiefly from Schubert and Gounod." Schubert's inspirations burst forth like electric flashes of short and overwhelming brilliancy; and the difficult contrapuntal movements are as clear and chaste as a well cut diamond. Gounod's services teem with difficulties, but these surmounted, well repay the choir. The "creeds" and "glorias"—(the chief parts of the service) are monuments of art to the composer, and monuments of diligence to the choir which sing them.

Once more,—the future historian, no less than the contemporary annalist, will note this improvement and musical progress with satisfaction.

In writing descriptions of these musical services these is one danger to be noted. Often, a "motive" is taken from a great composer and adapted to "Kyries." Sometimes a mutilated musical form of an "Agnus Dei" is sung. These, as far as they go, are passable, but not first rate. Too often, these mutilations and adaptations are palmed off, on the unsuspecting public, as services "chiefly" from "So" and "So." Of course, none but musicians filled with "self-esteem" would scatter broadcast this species of dishonesty.

This trick was once done by a young person, having no small idea of himself, and he was effectually cured by receiving the prescription administered to "Irax" by the King of Babylon. As the

tale is interesting, your readers may be glad to hear it.

Irax was a great satrap, always seeking compliments and was filled with self-esteem. The King respected the man, but wished to see him cured. So the King ordered the master of the royal music to compose a flattering cantata to Irax. The moment Irax awoke in the morning, the leader of the orchestra entered the favorite's chamber, and with full chorus and orchestra, performed the flattering cantata, which lasted two hours. Every third minute came the following refrain, sung with the greatest effect, both vocal and instrumental:—

"What virtue, what grace, what power hath he;  
How pleased with himself Irax must be."

The music over, a royal chamberlain advanced and pronounced an harangue, in which he extolled Irax for possessing all the good qualities which he had not got. At dinner, which lasted three hours, the same ceremonial was continued. If Irax opened his mouth to speak, the first chamberlain said, "Hark! we shall hear wisdom." And before he had uttered four words, the second chamberlain said, "What wisdom do we hear!" Then all shouted in laughter at the good things Irax ought to have said. After the dinner the same cantata was performed. On the first day Irax was delighted; the second he found less pleasant; on the third he was bored; on the fourth he could bear it no longer; and on the fifth, he was cured.

The treatment bestowed on our young friend was not quite so elaborate, but it was quite as successful. He did not lead the contemporary annalists astray after that, and future historians were saved from noting fictions as facts.

I remain, yours etc.,

Jan. 22, 1883.

MUSICUS.

#### KING'S COLLEGE.

(To the Editor of the Church Guardian.)

SIR,—I must say I thoroughly agree with you in your editorial of last week regarding the position of King's College. There can be no doubt that a great deal more money than has as yet been obtained towards the Endowment Fund could be obtained if proper means were employed to make a proper and thorough canvass. And here I may ask why has not a public acknowledgment been made of the moneys so far received? Surely the names of those who have contributed should be published so that they should not bear the odium of not giving to the College. Perhaps it would be trespassing too much on your space to ask you to publish the names, but why should not the College paper—the *Record*—publish the names? I feel sure that if the list of subscribers were published, more people would be inclined to give, and I cannot help thinking that the Editors of the College paper have been a little negligent in not publishing the names. I, as a subscriber to the College paper, would be glad to see the list published.

Yours truly,

NEMO.

[The names have been published in our columns. ED. C. G.]

#### THE ANGLICAN CHURCH.

(To the Editor of the Church Guardian.)

DEAR SIR,—The Quebec Diocesan Synod at its late Session, elicited a good deal of useful information as to the want of knowledge concerning the claims of the Anglican Church to pre-reformation existence, and called out a full expression of sentiment as to the advisability of introducing into the Diocese the publications of the Anglo-Continental Society for general circulation. A difference of opinion existed as to the utility of scattering these publications broadcast, though all united in the opinion that information is required upon the subject, even amongst the members of our own Anglican Communion. Our means of obtaining that information is quite limited; history, as taught in our Public Schools, gives the rise of the Church of England the date of the Reformation, a date which forms a marked item of instruction on this subject in the religious teaching of the R. C. youth in this country. Besides this, the vulgar notion which always connects the Anglican Church with the times of Henry 8th, is every now and then brought before the minds of the masses in the shape

of lectures, speeches and conversation, and thus overshadows historical truth. It was my privilege lately to attend a very excellent lecture on Westminster Abbey. The lecturer made use of the words "when St. Augustine brought Christianity to England," leaving the impression that then and there under Pope Gregory, British Christianity commenced. In duty bound, I had to ask the lecturer to qualify this statement, which he readily did and acknowledged that Christianity existed in Britain before St. Augustine's time, a correction which would prove useful to a mixed audience. Similar circumstances occur every day. In the face of these erroneous impressions, with which the minds of the people are influenced, the appointment of a committee by the Synod, to secure a supply of the Anglo-Continental Society's publications was a well-timed measure, and I trust it may to some degree meet the existing want. The only fear I have is that these publications are too voluminous, erudite and prosy for the general reader. What we require are plain, terse, simple truths, to the point; facts impressed by our reading; printed on the heart at sight; and while I am much interested in the movement inaugurated by Mr. Hamilton, (Rev. C.), I should like to call the attention of your readers to such aids as we possess among our own efforts to supply the need complained of. I now refer to "Church Work" a small publication allowed on all hands to be doing its work wherever it is circulated. All the clergy to whom I have recommended it speak highly of it, still it does not receive that amount of circulation it deserves.

HODGINS.

## Family Department.

### HERE IS MY HEART.

Here is my heart—my God, I give it to Thee:  
I heard Thee call and say—

"Not to the world, my child, but unto Me."  
I heard and will obey;

Here is love's offering to my King,  
Which in glad sacrifice I bring—  
Here is my heart.

Here is my heart—surely the gift, though poor,  
My God will not despise;  
Vainly and long I sought to make it pure,  
To meet Thy searching eyes;  
Corrupted first in Adam's fall  
The stain of sin pollutes it all—  
My guilty heart.

Here is my heart—my heart so bad before,  
Now by Thy grace made meet,  
Yet bruised and wearied it can only pour  
Its anguish at Thy feet;  
It groans beneath the weight of sin,  
It sighs salvation's joys to win—  
My mourning heart.

Here is my heart—in Christ my longings end,  
Near to His cross it draws;  
It says: Thou art my portion, O my Friend,  
Thy blood my ransom was;  
And in the Saviour it has found  
What blessedness and peace abound—  
My trusting heart.

Here is my heart—O Holy Spirit, come,  
Its nature to renew,  
And consecrate it wholly as Thy home,  
A temple fair and true;  
Teach it to love and serve Thee more,  
To fear Thee, trust Thee, and adore—  
My cleansed heart.

Here is my heart—it trembles to draw near  
The glory of Thy throne;  
Give it the shining robes Thy servants wear,  
Of righteousness Thine own;  
Its pride and folly chase away,  
And all its vanity, I pray—  
My humbled heart.

Here is my heart—teach it, O Lord, to cling  
In gladness unto Thee;

And in the day of sorrow still to sing—  
Welcome, my God's decree;  
Believing all its journey through  
That thou art wise, and just and true—  
My waiting heart.

Here is my heart—O Friend of friends, be near  
To make each tempter fly;  
And when my latest foe I meet with fear,  
Give me the victory;  
Gladly on Thy love reposing  
Let me say, when life is closing—  
"Here is my heart!"

E. LIEBIG.

### "NOT MY WAY."

#### A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

The mid-summer vacation was at hand, and Sybil, who had spent her morning with the Coomb children, and driven leisurely homeward through the golden stillness of the June day, had stopped at the little Post Office in the village to enquire for letters. She hoped for one from Percy which should tell them to expect him in a few days.

The letter was there, and Sybil, when she had left the village, walked her pony up a green lane while she read it. It was but a few hurried lines, like most of Percy's letters, and, like others, contained a disappointment for the loving, anxious reader. Percy was going up to London for a few days to his future Rector, Sybil concluded, and had promised to make one or two short visits besides before coming to Longmoor, but he hoped to be with them soon. A thousand loves to the dear Mater and herself. Sybil knew from experience what these brief visits meant, and how short a portion, if any, of the vacation would probably fall to their share; and she thought of her mother's disappointed look and silence when she should show her the letter. Holding the reins loosely in one hand, she leant back a little wearily, while the pony, lazy from the heat, was well content to walk his slowest, even pausing now and then to crop the sweet fresh grass growing under the shadow of the tall hedges with their wealth of wild honey-suckle and roses. The chance of meeting Sybil had brought John Carruthers considerably out of his way from the Hall to Fernwood, the house of a county neighbour, where he was expected to join a garden party. His pulses quickened as he espied lazy Bob pursuing his leisurely way towards him. Almost before Sybil had looked up from a second perusal of Percy's letter, his horse was beside the carriage, and he had sprung down and was holding out his hand. Then Bob sagaciously came to a full stop, and John's horse, his master slipping the bridle over his arm, stooped to taste the tempting wayside herbage.

"I have just heard from Percy," said Sybil, after shaking hands. She, for her part, was conscious that her heart had begun to beat quicker, and that a sudden glow had come to her cheeks.

"You can read what he says if you will, John." John took the note from her hand and then returned it to her without speaking for a moment.

"Too bad, is it not?" said Sybil, trying to speak lightly. "Mother will be so disappointed; it is so many months now since she has seen him."

"Sybil, it just occurs to me that I might run up to Oxford to-morrow. Would you like me to go and see Percy? You know your mother always thought it the next best thing to seeing himself when I came to report."

"How good you are, John," said Sybil, looking up into his face with such bright, grateful eyes that John's heart gave a sudden bound of gladness.

"You call me good, Sybil, because I am willing to do you this little service! Do you not know that my greatest happiness is to serve you? Do you not know that for your happiness I should be willing to make any sacrifice? Sybil, my whole life is bound up in you!" The flush had faded

from Sybil's cheeks as he spoke, and into her eyes came a look that was half fear, half joy. She could make no response.

"It is of no use, Sybil, to battle with myself any longer; one thing only has restrained me from telling you this long ago—the dread that you could not respond to my feelings. I know, I have always known that you were my friend, but I wanted more. I have loved you too long, too well, to be able to keep silence any longer." Still no answer came from Sybil. With half averted face and hand unconsciously grasping the loose reins, she sat there, while John bent towards her.

"Do not tell me that there is no hope for me, Sybil; you will be taking all the brightness out of my life."

So humble in the depth and fulness of his love was John Carruthers that it seemed to him he was all unworthy of the love he craved. He gave not a thought to the wealth and position which he could lay at Sybil's feet, nor did he realize for a moment that his personal qualities were such as might well awaken admiration and affection.

"You have spoken of this too suddenly, John," Sybil faltered at last; "I—I was unprepared—" she stopped, then looked for one little moment into the white face bending towards her. What a noble face it was; what tenderness, what truth and strength were in it.

"Forgive me, dear," he said, "I know that I have been too sudden, too abrupt; but think, oh think, how long I have kept my secret; tell me, at least, that you are not angry with me, Sybil."

Sybil was too true a woman not to feel moved to her heart's depths, and the affection for John which had grown with her growth and strengthened with her strength, though she was herself unconscious of its extent, made the thought of grieving him insupportable to her, and yet she could not so quickly yield herself captive.

"Indeed," she said, smiling a little tremulous smile, "I am not worth your making yourself unhappy about me."

"You are no judge of that," he said eagerly; "I can but tell you that I shall never be happy if you refuse me. You are too good, too honest to trifle with me, Sybil."

With a pleading gesture he held out his hand, and Sybil was irresistibly impelled to place her own within it.

"I could not trifle with you," she said, and the eyes she raised to his were full of sudden tears. "But leave me now," she added, while John clasped the little gloved hand as if he could never let it go. "I must have time to think; I—I do not know myself." But even while she spoke the flush returned to her face and her eyes fell. "Good-bye, then, and God bless you, Sybil." He released her hand, sprang upon his horse, and before Sybil had regained sufficient self-command to recall Bob to his duty, was almost out of sight.

The guests at Fernwood might well wonder at young Squire Carruthers that evening, so absent minded, so unlike himself was he that the young ladies, who, one and all, were well disposed towards him, felt themselves much aggrieved.

"What is the matter with you, Mr. Carruthers?" said one pretty girl, who had determined to make John captive to her bow and spear. "You seem to be in dreamland. Don't you know that we have been depending upon you to make up our tennis party, and that we have had to put up with a bad player in your place, and the worst of it is that you don't seem to be sorry for your shortcomings."

John laughed as she stood before him in a pretty threatening attitude.

"My dear Miss Norellie, I must only plead guilty and throw myself on your mercy. I am conscious of being more than usually tiresome to-day, and for that reason shall not bore you with my presence much longer. Indeed I should not have come at all but for my promise to Sir Edward."

"Worse and worse," said the young lady, now really piqued; "I should advise you another time not to come at all, except in the proper frame of mind," and she turned away disdainfully, while John, scarcely conscious of her disapproval, never thought of following to make peace.

(To be continued.)

## THOUGHTS FOR FIRST SUNDAY IN LENT.

"We then as workers together with Him beseech you that ye receive not the grace of God in vain."

How touching is this appeal, this solemn voice, coming to us on the First Sunday in Lent, and sustaining the note of awful warning which was sounded in our ears on Ash-Wednesday. What weight it carries when we make real to ourselves that he who spoke it had indeed a right to call himself a co-worker with Christ, as he was, so far as weak humanity could be, a fellow-sufferer with Him. In all things had he approved himself as the Minister of God; and who can read unmoved the catalogue of his labours, his virtues and his afflictions? He then as the ambassador of Christ, as the voice of God Himself, beseeches us that we receive not the grace of God in vain! It is the grace of God which, through the Church's ordinance, gives us the season of Lent, with its calls to repentance and amendment, with its faithful commemoration of that awful time when the Light of the World passed forty days and nights for us in the desolate wilderness, suffering the pangs of hunger, alone and forsaken, the season of Lent forming, as it were, the somber prelude to that dreadful scene when we shall behold the "Man of sorrows and acquainted with grief" drinking for us, to the very dregs, the cup of agony and shame and woe. O let us humbly and thankfully receive this grace of God which would sway our hearts and minds and draw them from the world, not only from its absorbing pleasures, but from the cares and anxieties which are often quite as fatal to the life of communion with God, and fix them upon things eternal in the Heavens. Not in vain let the Apostle's pleading voice be heard! The grace is ours if we will but claim it and use it aright. Let us not be of those to whom the Church's times and seasons pass unheeded, or it may be, scoffed at. To such the great Apostle of the Gentiles, with his burning words and fervor of heavenly love, speaks but an idle tale; but in us may his passionate appeals, his tender entreaties find thankful hearers. If we endeavour earnestly to draw near to God through this Lenten Season, He will most surely draw nigh to us, and we shall taste the joy unspeakable of those who in this life live as in His Presence, and in the life to come shall see Him face to face.

"Come out from among them and be ye separate, saith the Lord . . . and I will receive you, and ye shall be My sons and daughters, saith the Lord Almighty."

## A TALENT FOR WRETCHEDNESS.

There are fortunate people who have what may be called a talent for happiness. Theirs is the habit of looking on the bright side. However perplexing the situation, however hedged about with embarrassments and obstructed by hindrances, they either see beyond it halcyon skies and a smooth pathway, or they manage to extract the present sweetness from its bitterness. In reading two books of recent travel, one the record of a solitary woman's adventures in the East, the other of another woman's travels by herself in the West, I was struck by the contrast in the two experiences. The pages of one are sprinkled with sunshine, and her ink has a golden sparkle. Those of the other are acerb, complaining and solemnly cynical. But we need not go to books for our illustrations. Cheerfulness is in part dependent on health and temperament, as well as on grace and a Christian conscience. It is almost impossible to wear a radiant face when one has a deranged digestion, or to be equable and tranquil when the nervous fountains are in a state of exhaustion.—Yet who does not know invalids whose rooms of suffering are full of a divine peace, and who cannot think of some who out of great tribulation have entered into a hallowed region which no storms invade? And, on the other hand, there are those who, regarded as to outward circumstances, appear to have everything in their favor, yet who manage to be so uniformly miserable that it may be assumed that they have a talent for wretchedness.

To be successfully wretched one must have a certain measure of self-love.—Wounded vanity is a more potent faculty and a more subtle source of

trouble than we sometimes imagine. The oversensitive woman who is always feeling slighted and neglected, who thinks her acquaintances and friends do not treat her as well as she deserves, and who goes about her home with a tearful, injured air, is not as uncommon as we wish she were. Nothing should be more resolutely discouraged in children than this touchiness of disposition, which is easily affronted, and which is after all only a form of inordinate selfishness. I know young people who are so marred by this peculiarity of character that in talking with them one has always the feeling of a sailor among quicksands. There is no predicting the unseen and unexpected shoals on which the conversational boat may strike. Unhappy themselves, these victims of morbidness make others unhappy, and go through the world without having the good times to which every honest and conscientious person is entitled.

It is easier to be wretched than to be cheerful, if we consent to let lower feelings rule us.

We may rise above our complaining words, by using the old-fashioned receipt of prayer and pains, or yielding to them we make ourselves as frost to the tender flowers of love and charity at home.—*Christian Intelligencer.*

## I KNOW A THING OR TWO.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I know a thing or two. I know how far to go and when to stop."

The boy left his father's house twirling his cane in his fingers, and laughing at the "old man's notions" about him.

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned.

Before he was sentenced he addressed the court, and said among other things, "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on home, temptations came upon me like a drove of hyenas and hurried me to ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Don't forget, but ponder it well.—*Selected.*

## NOT ALONE.

We do not labor alone. However feeble our hands, that mighty Hand is laid on them, to direct their movements and to lend strength to their weakness. It is not our speech which will secure result, but His presence with our words which shall bring it about, that even through them a great number shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when we are indolent. There is our quietness when we are impatient. If ever we are tempted to think our task heavy, let us not forget that He who set it helps us to do it, and from His throne shares in all our toils, the Lord still, as of old, working with us. If ever we feel that our strength is nothing, and we stand solitary against many foes, let us fall back upon the peace-giving thought, that one man against the world, with Christ to help him, is always in the majority; and let us leave issues of our work in His hands, whose hands will guard the seed sown in weakness, whose smile will bless the springing thereof.—*A Mac-Klaren, D.D.*

"When a good thought comes to us in the house of prayer or elsewhere, let us act upon it. When an opportunity presents itself for doing good, let us seize upon it at once. Be active, practical, working Christians. Ask, and get an answer to the question, 'Lord, what wilt thou have me to do?'

If a plan suggests itself by which we may show some kindness, or in any way promote the temporal or spiritual welfare of those around us or at a distance from us, let us bring it to some practical result. So also let us nourish every impulse to prayer and to praise. Let us be sure these holy desires and feelings and self-denying resolves spring from the Spirit of God. Human instrumentality may be employed, but human instrumentality in itself is powerless."—*From "The Forgotten Truth," by Rev. C. Bullock.*

## THE NEW BABY.

"How do you do, little Mary?" said I.

She put her finger in her mouth, but did not speak. I sat on the sofa, holding the new baby. Mary did not like the baby, and that was why she stood over so far away and frowned.

"Is your dolly pretty well?" I asked.

She blushed, and hung her head. Then she ran and climbed upon mamma's bed with that big, big wax dolly, and began to cry.

"Dear little Mary!" said mamma, putting her arm about her, and holding her close to her heart. But little Mary only cried the more.

"O mamma," said she, "I love you, I love papa, I love all the folks, but I don't love the baby! Baby is naughty!"

Mamma looked sad. She knew Mary had not been happy since the little brother came. She did not like to have any one rock him, or sing to him, or kiss him. She wanted all the kisses herself; and then, too, she was so afraid mamma would forget to love her, now that the new baby was here.

Poor little Mary! This was a sad mistake. Her mother's heart was very large,—large enough to hold and love two darling children just as well as one.

I went away, thinking how dear and sweet that baby was, with his soft blue eyes, and smiling mouth, and cunning hands; but I did not like to think his sister Mary had frowned at him, and said such unkind words.

Four weeks after this I saw the pretty baby again. He was pale and weak, for he had been very ill; but the doctor said he would soon be well. He lay in his mother's arm, and Mary knelt beside him, kissing his dear little hands, and face, and feet.

"Mary loves her brother now," said mamma.

"Oh, yes; I knew that the moment I saw her."

"She was very sorry when she thought God was going to take him away," said mamma, "and she means now to be always good to him if God lets him stay here with us."

"Oh, how glad I am!" said I.

And then little Mary hid her face in her baby brother's bosom, and I heard her whisper: "I love mamma, I love papa, I love you, and I love God!"

Tears came in mamma's eyes, but she kissed her little daughter with a tender smile; and I thought I had never, never seen her look so happy before.

—*Our Little Ones*

## WHOSE BOY AM I?

I'd just like to know whose boy I am. Every morning when the postman comes, he says, "Hal-lo! whose little boy are you?"

Then I have to say: "Papa's, and' mamma's an' grand-pa's an' grand-ma's, an' great-grand-ma's, an' uncle Charlie's, an' aunty Lou's, an' aunty May's, an'—"

But when I ain't through, he's gone, an' he always laughs when he is going. I like to be some folks' boy, but not everybody's. When I do things papa likes, such as pick up chips, and don't cry when I'm hurt, then I'm papa's boy.

An' when I'm hurt, an' do cry, then I'm mamma's boy. An' when any of my gran'ma's come, they say, when I'm right there before 'em, "An' where's gran-ma's boy to-day?" An' cook says: "Be my good little boy," an' las' night a man came on our steps an' he said, "My son, is this Mr. Nelson's house?" an' when I said no, he said, "Thank you, my boy;" an' a p'lice-man said jus' now, "Run in, my boy, or you'll freeze." I don't like to be a man's boy that I never hav'n't seen before at all, I don't.—*Babyland.*

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