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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. 47.]

HALIFAX. WEDNESDAY, MARCH 21, 1883. WINNIPEG.

[One Dollar and a Half a Year.

## THE HOLY CATHOLIC CHURCH.

The Church is the society of God's people which our Lord founded, and ordered His Apostles to perpetuate forever. The Holy Ghost baptizes us into its membership. Men cannot work together except they form a society; least of all can they promote mutual love and fellowship unless they are united in one body. Moreover, as all are working together for one common end, serve one God, are redeemed by one Saviour, and sanctified by one Holy Ghost; as all have the same principles, and are united in one common bond of Christian fellowship; finally, as all are now living in a wicked world from which they are commanded to be separate, and are to live hereafter in one common-heaven, whose highest principle is love; it is clear that every consideration requires this society, or body of God's people, to be one, indivisible, universal, and perpetual. To speak of different bodies of Christians, except in a subordinate sense, seems to deny the one body of Christ into which we are all baptized by one Spirit. This idea of unity, universality, and perpetual existence is meant when we call the Church "*Catholic*." Protestants have allowed Romanists to monopolize this venerable name, so that, to say one is a Catholic, means that he is a Romanist, in the mind of many. The Roman Church is a branch, but a corrupt branch, of the Catholic Church; we trust that there are other and purer branches, and the latter should never disown this glorious name found in their common Creed.

The object of this Church is to make men holy; it has been separated from the world as holy to God; the Holy Spirit works in its members to perfect them in holiness; many of them are truly sanctified; those who are not have no right to remain in its membership, and are tolerated only because their unworthiness cannot generally be proved, and the effort to expel them might result in the expulsion of true Christians by mistake of good wheat with the tares; in spite, therefore, of their unwelcome intrusion and persistence, we call this Catholic Church "*Holy*." And although the Holy Catholic Church is at present subject to unholy mixture, the time will come when all the unworthy shall be expelled, all the imperfect ones made perfect, and the Lord shall "present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing." It shall be "holy and without blemish." To belong to such a Church is a grand privilege; and this is one of the benefits which God gives His true servants.—*Selected.*

## HOW THEY TURN OUT.

We noticed Dr. Natlack's sermon about the education of theological students, and "how they turn out." He answers objections in the following incident given in the sermon:—

Some time since a leading banker of New York met me and said: "I am growing sceptical about the work of your society. So much is said of the employed and unsuccessful men in the ministry. I wish you would call at my office and talk over the matter." I made the call, and was greeted with the question, "What proportion of your young men turn out well?" My reply was, "What proportion ought to succeed in their work?" "I don't know." "Oh! yes you do; you know better than I. You have been a banker in Wall street for half a century. What proportion of bankers have been suc-

cessful within that time?" "Very, very few." "You have known nearly all the leading business men in New York; what proportion of them have been successful?" "Not three per cent." "You have several thousand lawyers in New York; to how many could you with perfect confidence consign an important case?" "Not fifty." "You have several thousand doctors; to how many could you apply with the same confidence in case of dangerous illness?" "Very few, indeed."

"In the light of these facts of your experience, what proportion of my men ought to turn out well?" "If you get one third I will be perfectly satisfied." "I will say, as an honest man, if I did not get two thirds I would give up the work."

My friend opened his check-book and drew me a check for a thousand dollars, saying, "I think you have the advantage of the argument."—*Scz.*

## THE PRAYER BOOK AS A SILENT MISSIONARY.

To the one who has any practical experience in her work it is evident that the rapidly growing interest in our Church in the Diocese is owing to the fact of her Prayer Book. It attracts with singular power, and is so often referred to by those who come into our fold as that which caused them to think of us at all, that it is worth while to note what it is that chiefly commends it to the New England mind.

All intelligent Christians are of course aware that forms of prayer are the most ancient mode of worship. It is said of that first little assembly gathered together in the year 33, about twenty years before the first Gospel in the Greek was written, "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers." But ancient though a prescribed form of worship is, dating even from the "beginning at Jerusalem," it is not its antiquity that is attracting attention to our liturgy in the land of the Puritans.

As to all else that is made the subject of intelligent investigation, so the *Cui bono?* is applied to the Prayer Book. And the Christian mind that makes the query returns answer to itself in the substance of the following brief summary: The Prayer Book serves a good purpose, in the present unsettled state of religious dogma, in that it protects people in their faith. However heterodox the pulpit may be the desk is always sound, and to its utterances all the people can say Amen. Guarded by a liturgy, the creed is safe. The Prayer Book is a powerful factor on the side of virtuous and godly living. If the young are cared for in accordance with its wise provisions they cannot go astray. Unless spiritual pastors and masters, and godfathers and godmothers, are grossly negligent, those for whom they have pledged themselves or who are committed to their charge must of necessity be brought up in the nurture and admonition of the Lord. There is a constant guardianship from the hour of the bright new birth until years of discretion are attained. This feature—the provision made for the religious training of the young—is a magnet that attracts those outside our fold with special power. The Prayer Book is an incomparable educator in Divine truth. It not only instructs by its grand service of prayer and praise, but in its appointed lessons it provides that more of God's Sacred Word shall be annually read to the congregation than is heard in any other religious body. From Advent to Advent it holds Christ up to the

people as their example in the whole Gospel record of His wondrous life. One can truly say as he follows the Prayer Book in the orderly arrangement of the Christian Year, "I have set God always before me."

For the reasons which have been given, and others might be added, the Church of the Prayer Book is gaining ground in New England. The children of the Puritans are returning to the heritage which is theirs as well as ours, and which, tho' abandoned by their fathers in a hasty moment, commends itself to their descendants by its own intrinsic worth as best adapted to the religious and moral necessities of the age.—*The Diocese of Massachusetts.*

## BISHOP OF CARLISLE ON EVOLUTION.

The Bishop of Carlisle delivered a lecture at the Bradford Church Institute, on the evening of January 26th, on "Evolution and Evolution," in the course of which he said: "Evolution was simply this—the expression of fact demonstrated by observation. The strange metamorphoses of insects and reptiles might guard us against rash dogmatizing as to the impossibility of any change which might be alleged on scientific evidence to have taken place in past ages. Darwin suggested a way in which it might be conceivable that this evolution came about. The advantage of Darwin's hypothesis was that, although it was confessedly wanting in facts by which it could be fully substantiated, it nevertheless could be said to be suggested by experiment and observation. Remarkable transformations could be put in evidence as having taken place, as, for instance, in the breeds of pigeons; and when the possibility of change was admitted there was much in the doctrine of natural selection to recommend it. But the conclusion to which he had been brought, after long consideration, was that the hypothesis seemed to be entirely inadequate to explain the facts of the case. He did not deny that natural selection might be a fact, and an important fact, or that selection in relation to sex might be another fact, and also an important one; but, acknowledging such facts as these as important, he could not perceive that they adequately accounted for such results as the existence of man. They seemed to him to be at best what might be called modifying circumstances in the great drama of evolution to which geology bore witness. There was, so far as he could judge, nothing in the hypothesis of natural selection which could be regarded as taking the place of a creating cause, working to a fixed form or a preconceived plan. As to the first chapter of Genesis, he was surprised when he found persons in our own day who wished to upset belief in the Lord Jesus, attempting to strengthen their cause by representing the Almighty as performing the work of creation, so to speak, with a human hand, and by the time of a modern clock. Such an interpretation indicated either a desire to turn sacred things into ridicule, or a desire to overturn the faith of the simple.

Mr. Cheney says of the Reformed Episcopal body that all of their congregations except one in New York, two in Philadelphia, two in Chicago and one in Newark, are such as can barely support a man; and that support must be hard to bear. The same gentleman says they have utterly lost the land given them near Chicago for a college.

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

HALIFAX.—*St. Luke's*.—On Rev. Mr. Murray's return from Jamaica, he received "a purse of \$150 which had been subscribed by over a hundred of the Parishioners of *St. Luke's* for the purpose of erecting a Chancel Screen in the Cathedral, as a memorial of their appreciation of the heroic conduct of their Rector on the occasion of the Poor's House fire, and of their thankfulness for the preservation of his life." The Reverend gentleman made acknowledgment in the following letter:—

S. LUKE'S RECTORY,  
March 8, 1883.

*My dear Friends*,—Many, many thanks for your loving thought of me.

To have been so mercifully spared and suffered to return amongst you again in almost perfect health I full well know is a source of joy and thanksgiving to you all.

I will gladly carry out your wishes and will dedicate your offering to Almighty God as your token of thankfulness for the preservation and restoration of the life of your Rector.

I myself indeed feel that that life has been almost returned to me, in order that it may be of greater use to Him, whose it is, and to you His children committed to my spiritual charge.

That this may be so will be my endeavour and thank-offering to Him, at whose Hands I have received most merciful treatment and kindness.

Commending you all to Him, with the earnest wish that He may strengthen you in all goodness and lead you to everlasting joy and bliss in His all-holy presence,

Believe me,  
Your faithful and affectionate Pastor,  
FREDERIC R. MURRAY.

HALIFAX.—*St. Mark's and St. John's*.—Fifty candidates, well prepared, were presented to the Bishop by the Rector the Rev. H. J. Winterbourne on Sunday afternoon, and received the Laying on of Hands. His Lordship's Address was most pointed and deeply impressed his hearers. On Wednesday (to-day) the Bishop holds a Confirmation at *St. Paul's*.

The Church of England Institute has accomplished a good work during the past year and their Report just published gives cheering evidence of a steady advance in all its departments. The membership is larger, the cash receipts have increased, and the interest manifested is greater than during former years. The Lecture Course has drawn very good audiences, the last being an excellent paper on Infidelity by B. G. Gray, Esq., followed by an animated discussion in which the Lord Bishop and others participated. We hope that another Report will be able to speak of a suitable building having been purchased, or a Fund begun to build a more commodious and better adapted Hall.

The Temperance Committee of the Y. M. C. A. respectfully request all citizens who have the welfare of young men at heart to refuse to sign petitions for license to sell intoxicating liquors in Halifax.

NEW GLASGOW.—The ladies of the *St. George's* Church congregation held their sale of Fancy Goods and Tea Meeting at the Mechanic's Hall on Wednesday, 15th inst. The attendance was not as large as heretofore, but taking into consideration the circumstances that operated against it, the amount realized was more than anticipated. Of the amount received in sales two-thirds were contributed by members of the Presbyterian Churches of the town, a token of their Christian charity. The ladies connected with the Bazaar gratefully acknowledge the receipt of many subscriptions from private individuals.

LOUISBURG, C. B.—The remaining debt on the Church, by the exertions of the parishioners and the kindness of the contractor, who made a great

reduction in his bill, has been entirely paid off. The parishioners of *Louisburg* may now congratulate themselves on having a church free from debt. —The receipts of the recent tea meeting were exactly \$200, and not more than that amount as a correspondent recently stated.

## DIOCESE OF FREDERICTON.

ST. GEORGE'S, CARLETON.—Thirteen men and seventeen women received the "Laying on of Hands" by the Bishop of the Diocese, at the Annual Lenten Confirmation on Passion Sunday.

FREDERICTON.—The following reference to the Coadjutor Bishop will not be without interest to the Church people of the Diocese. At a meeting in the Jerusalem Chamber on the 22nd February to consider the best means of discharging the responsibilities which recent events in Egypt have laid upon the Church of England, Prebendary Webb stated that the Coadjutor of Fredericton, while curate of *St. Andrew's*, Wells Street, had spent a winter at Cairo for the benefit of his health. Bishop Kingdon, who was a profound theologian, had satisfied himself that the Copts did not now hold the errors of Eutychianism; or, if they did, they did not hold them intelligently or obstinately. It had been the wish of the right Rev. prelate to bring over a Copt to study theology in England, and it would, doubtless, give his Lordship great pleasure to learn on the other side of the Atlantic that his wish was at last to be carried into effect. (Cheers.)

CONFIRMATIONS, &c., BY THE METROPOLITAN.—On Tuesday, March 6th, the Bishop left home for *St. John*, and on Wednesday evening he preached in the Chapel of *St. John the Baptist*, Portland. The Chapel was full, and the congregation most reverent and attentive. The subject of his address was "The encouragements held out to the persistent." The text was taken from *Psalms* xci., verses 14, 15, 16. On Thursday, the Bishop went to *Sussex*, and on Friday evening, took the whole Service at *Studholm*, the Rector being unwell. The Bishop preached. On Saturday, he returned to *St. John*, and on Sunday morning, after an early celebration at *St. George's Church*, Carleton, he confirmed 30 persons, and addressed them on the "spiritual combat," from *1 Samuel* xvii., and verses 40, 45. The Church was crowded in every part. Many of the persons confirmed had walked more than two miles in unfavorable weather; only two were absent, one of whom was sick, and the other was unable to accomplish a journey of 17 miles, from the state of the roads. In the evening, the Bishop drove to *St. James' Church*, in the City of *St. John*, and confirmed 49 persons, the largest number ever confirmed in that parish at one time. The Church was very crowded, and great interest was manifested in the confirmation. The Church Wardens, Messrs. Willis and Crookshanks, zealously performed their duties, and kindly attended on the Bishop. He addressed the candidates on the value they should set on the Divine gift, on the connection of the gift with the various means of grace, and on their own daily life, as their education for a higher and eternal life. He also earnestly addressed the parents of those confirmed, on the necessity of family prayers, and of a deep personal interest in the religious life of their children. The congregation, which more than filled the Church, appeared feelingly to respond to the Bishop's earnest exhortations. On Monday, the 12th, the Bishop confirmed 26 in *St. Paul's Church*, Portland, and preached from *1 St. Peter* i., 11. "The sufferings of Christ, and the glory that should follow." On Tuesday evening, the 13th, the Bishop held a confirmation in *St. Mary's*, when 49 were confirmed; clergy present—Rev. G. M. Armstrong, Rev. O. S. Newnham, Rev. J. Lockwood, Rev. G. O. Troop. Many persons were obliged to stand for want of room. The Bishop's text was from *Galatians* v., 25—"If we live in the Spirit, let us also walk in the Spirit." Subject—"The gracious manifestation of the Holy Ghost, the leading feature of the new covenant, and our improvement of the gift, the condition of its continuance." On every one of these confirmations, the Service consisted only of the Confirmation Rite, the Bishop's address, and three or four

hymns, which appeared to render the Services more impressive. To fix the attention of all present more fully on the subject, and to prevent weariness, by bringing the whole within the reasonable time of an hour and a quarter, probably, this may on future occasions be found to be desirable.

## FREDERICTON.—Church Hall Lecture Course—

The ninth and last lecture of this excellent and most instructive course was delivered on the evening of the 5th inst., by the Rev. J. M. Davenport, on "The Catacombs of Rome." The Hall was crowded. The lecturer spoke of Rome, and its inexhaustible treasures for the antiquarian, the historian, the artist, and above all for the Christian student, and said that they did not all exist on the surface. There is a *Roma Sotteranea*, an underground city of surpassing interest, which brings us face to face with the very earliest ages of the Church, and enables us to realize her primitive simplicity, devotion and endurance, and to get an insight into her ancient doctrine and practice, so beclouded by false developments in the Church above ground. He then gave a most interesting general description of the Catacombs as labyrinths of subterranean galleries hewn out of the soft friable rock or tufa, crossing and recrossing one another in all directions, and here and there opening into chambers of various shapes and sizes, pierced with innumerable tiers of narrow shelves which once contained the bodies of the dead. He spoke of the enormous aggregate length of these galleries, estimated at from 500 to 900 miles, and containing perhaps six or seven millions of graves. He showed by diagrams the marked difference between the narrow, symmetrical passages of the Catacombs, and the broader and more irregular tunnels of the *arcenaria*, or sand-pits with which they have often been confounded. He disproved the old opinion that they were the common work of both Christians and Pagans, and for the use of both. The Pagan inscriptions sometimes found in them are now shown to have come from the debris of old Pagan monuments, slabs of which the Christians used, in case of need, after either filling up or defacing the inscriptions on them, or else turning their face inwards, and placing Christian symbols on the outer side. These vast excavations for exclusively Christian burial therefore clearly prove the enormous number of the Christians at Rome in those first centuries. The lecturer drew special attention to the terms introduced by Christianity with regard to death, *e. g.*, *Cemetery*, or sleeping place, for their burial grounds, and *cubicula* for their family vaults. He showed, too, how the violence of persecution forced upon the Christians another use of the Catacombs, viz., as places of assembly for worship, wherein the *arcosolium* or slab-covered sarcophagus of some distinguished martyr became the mensa or the table-tomb whereon the Bishop would celebrate the holy mysteries, present the all-availing memorial sacrifice before the Father, and feed the faithful with the Bread of Life. One of the chambers had been enlarged and converted into a Cathedral, with the Bishop's chair hewn out of the rock.

But the most suggestive portion of the lecture was that which dealt with the symbolical teaching of the paintings on the walls of the *cubicula*. He spoke of the Good Shepherd as one of the subjects most frequently represented, and next those which typify the Resurrection or record some miraculous deliverance. No representations of the physical sufferings of our Lord or of His martyrs have been found. In the time of her pain and peril the Church adorned the burial places of her children with the most cheering symbols of their faith. A set of liturgical paintings representing the two great Sacraments of the Church was most important and instructive. One series represents Baptism—1st, by Moses striking the rock; 2nd, by a man fishing in the stream; 3rd, by a youth standing in the stream and being baptized by a man on the bank; and, 4th, by the paralytic carrying his bed. The teaching is self-evident. The series representing the Holy Eucharist consists also of four pictures: 1st. A priest standing in the attitude of prayer before a tripod, on which are bread and fish. 2nd. Seven men seated together partaking of bread and fish. 3rd. Abraham and Isaac, and the ram

and the bundle of wood. 4th. The resurrection of Lazarus. He explained fully the meaning and significance of the fish, and showed how plainly, in these and other Eucharistic symbols, it set forth Christ's real Presence, and how the bread and the fish represented respectively the outward visible sign and the inward part or thing signified. These paintings are of the 2nd century. The lecturer also pointed out that the early Christians represented the Holy Eucharist by the chalice or grapes even more frequently than by bread or wheat—thus showing how much more primitive is our custom of partaking in both kinds than the Roman practice of withholding the cup from the laity. He concluded by showing an exquisite chalice and paten engraved with Catacomb symbols and inscriptions, made as a memento of his own visit to those wonderful subterranean sepulchres in 1880. At the close of the lecture his Lordship the Metropolitan briefly expressed the great pleasure and profit with which all had listened to it, and in a few well chosen words warned the audience against allowing the rough and almost grotesque character of some of the paintings they had seen to overcloud their sense of the intense reality and fervour of the faith expressed in them. Those first Christians were indeed rich in faith and love, though somewhat lacking in artistic skill.

DIOCESE OF MONTREAL.

[From our own Correspondent.]

ANOTHER vacancy has been added to the number in this diocese. The Incumbent of Portage Du Fort has accepted a charge in the diocese of Niagara. Hemingford (if it has not already been stated) is also vacant. Rev. R. White is going to reside in the city, and not being in usual health, without charge, for the present.

THE Rector of Knowlton, Rev. S. Thicke, has been offered a larger and more important parish in Toronto. If he accepts it will be a loss to the diocese and a damage to this parish of Knowlton in which he has not been quite a year, and yet in which he has stirred up Church life to a healthy tone.

DEAN BALDWIN has commenced a series of lectures to young men. The first, delivered last Sunday evening to an overflowing congregation, was on "Gambling." It is much wanted, for the vice prevails much more extensively among our young men in country as well as town, than many would imagine.

THE "Tenders" are advertised for, for the new parsonage at Rougemont.

EASTER will see some changes in the locale of some of our Incumbents and Missionaries. Our diocese stands not alone, as has been noticed, in having several parishes vacant.

HIS LORDSHIP has given his endorsement to the request that a collection be taken up on Good Friday in behalf of Missions to the Jews. We doubt not the recommendation will meet with a general and hearty response. It was spontaneously done last Good Friday by a few parishes in the diocese.

DIOCESE OF NIAGARA.

[From our own Correspondent.]

A DIOCESAN ORGANIZATION in connection with the Girls' Friendly Society in England has been formed here. The object of the G. F. S., as many may be aware, is to bind together in one society ladies as associates, and girls and young women as members, for mutual help and assistance in leading pure and useful lives. The first step is to enlist the aid of one or more ladies as associates in each parish; these associates search out girls just entering upon active life, especially those who are comparative strangers in the country, make friends with them, bring them into relation with the clergyman of the parish, and take a general interest in their welfare. The organization of the Society follows as far as possible that of the Church, being Diocesan and Parochial. A meeting was held in the school-house of Christ Church Cathedral on

Tuesday, the 6th inst., for the purpose of establishing this good work in our Diocese. The Bishop took the chair, and the Rev. R. S. Sutherland, Rector of St. Mark's, gave a valuable and interesting account of the formation, objects and works of the parent Society. Mrs. Fuller was unanimously elected President of our Diocesan organization, the wives of the city clergy were chosen Vice Presidents, and Mrs. McGiverin was elected Secretary-Treasurer. It was agreed to establish parochial branches wherever possible throughout the Diocese. In a large and manufacturing city like this especially there is a wide field for this beautiful form of active Christian sympathy; and he great number of girls and young women who come every year from foreign shores to this country without home or friends, would certainly seem to shew the pressing need of establishing throughout the length and breadth of the land branches of the Girls Friendly Society.

DIOCESE OF TORONTO.

[From our own Correspondent.]

WYCLIFFE COLLEGE.—Col. Czowski has been appointed Chairman of the Board of Management of this Institution, and has promised \$500 annually to the funds. The Management should immediately nominate at least another dozen *Vice Chairmen*, and thereby augment the funds.

The Literary Society have arranged for a public debate during Easter week

TRINITY COLLEGE NOTES.—Devotional meetings have been held during Lent in Prof. Schneider's room, and are well attended.—Prof. Boys preached an able sermon on St. Matthias' Day on Agnosticism. We think the reverend gentleman should be requested to allow its publication.—The new curriculum, giving the subjects of examination for the degrees of B. D. and D. D., have been issued. *Rouge et Noir*, the College paper, strongly objects to this sensible scheme of the new Provost, but the reasons advanced are puerile and selfish.—At the last meeting of the College Institute a debate was held on the following subject: *Resolved*, "That the execution of Archbishop Laud was justifiable." Excellent speeches were made on both sides, and the negative won by a majority of one.

MR. RAINSFORD.—Perhaps some of your readers may like to see what the New York correspondent of the *Southern Churchman* has to say of this gentleman and his work. Here is the clipping referred to:—

"On Monday evening a notable assembly gathered at the house of Mr. J. Pierpont Morgan to meet Mr. Rainford, the new rector of St. George's. It was an elegant way of introducing this gentleman to some of the representative people in this vicinity. I really hope Mr. Rainford was as pleased with the company as they were with him, and with everything appertaining to that most interesting occasion. It gave him a sort of social send off—a thing I am sure which he duly appreciates.

Mr. Rainford is now getting under way with everything to favor and no one to oppose. Not only are his hands not tied, but he is completely free as any rector in this city. When the delegation went to see him last fall, he imposed conditions more with the expectation of having them rejected than otherwise, but they were accepted without hesitation, and everything is down in black and white.—I think of this: A free Church, a staff of clergy, a guaranteed fund for three years, an organ, with choir at the opposite end of the Church, absolute control of the music, etc. Then, again, he has rented a house which is to serve as a clergy house, and his suggestion, that the ladies of the parish suitable furnish it for that purpose will no doubt be joyfully and speedily carried out. This clergy house will serve as headquarters for his staff of assistants, and will no doubt be in the charge of that right hand man whom he is now in search of. Some changes are also being made in the rectory from which I gather that Mr. Rainford is a believer in hospitality as well as humanity in general. He is, in fact, ruminating over all sorts of plans by which to make St. George's, if possible, a centre of wide and powerful religious influence. With God's

help, all this, I have no doubt, he will be able to do. He is an energizer. He not only plans the machinery, but generates the motive power. He would bring together the rich and the poor. He would reach the German population. He would stir up the Sunday school. He would work himself and get work out of others. He will do this, I am confident, though he is as far removed as possible from a knowledge of the difficulties he has to contend with."

DIOCESE OF ONTARIO

[From our own correspondents.]

OTTAWA.—*Dominion Parliament*.—Legislation is making slow progress this session. The Senate has had a lengthened adjournment, and the House of Commons short sittings, and so far, has not been sitting at night, but it is expected it will do so continuously from this out. Notwithstanding the brevity of the sittings, however, some very valuable work has been done. It is expected that a considerable part of the session will be spent in Committee, as in addition to the Bill for the Consolidation of the Dominion Lands Acts, there are the Militia Law Consolidation Bill, the Bill to consolidate the Customs Laws and some other bills of a similar character. The proposed consolidation of these laws, accompanied by the elision of mystifying verbiage, with the insertion of some simple amendments, will, I have no doubt, tend to perfect them very considerably. A number of petitions have been presented to Parliament in favour of the abolition of the duties on Bibles, and for the better observance of the Lord's Day. It is rumored that the Dominion Parliament will adjourn for the Easter Holidays from the Wednesday before Easter, to the Tuesday in Easter week.

Christ Church.—The Rev. J. Brock, M. A., graduate of Oxford, England, and one of the Professors of the University of Bishop's College, Lennoxville, Diocese of Quebec, is spoken of as the successor of the Rev. Buxton B. Smith, at this church. Mr. Brock is an eloquent and popular preacher. He is the guest of Mr. A. J. Cambie, of the Department of Agriculture. Christ Church has followed the plan of raising money for the Diocesan Mission Fund by the envelope system, introduced lately into some of the churches in the city of Montreal with such advantageous results. The new plan had its first trial on Sunday the 11th March, with what success remains to be seen. The Wardens of Christ Church called a meeting of the Sidesmen of the Church, preliminary to the assembling of the Vestry at Easter, for Tuesday last (6th March), when the accounts for the current year were gone over. The financial affairs of the congregation were reported to be in a satisfactory state. The advice of the Sidesmen on the various items, as well as on Church matters generally, which were freely discussed, were taken into favourable consideration by the Churchwardens and the result of their joint deliberations will be submitted to the Vestry. The Churchwardens, I think, act wisely in calling these occasional meetings of the officers of the Church.

MADOC.—The Rev. C. T. Denroche has been presented with a purse containing \$50 by the Church people of Queensboro.

KINGSTON.—*Saint James' Church*.—The alterations and improvements at Saint James' Church have become more extensive than were contemplated by the Vestry, in order to make thorough work. The Vestry authorized an expenditure of \$2000 at a recent meeting and the Churchwardens have been instructed to give the old pews to the Mission Churches in the rear of the County of Frontenac. The intention of re-opening the Church at Easter has been abandoned in consequence of the extension of the plans.

DESORONTO.—Since writing last week, I have learned that contrary to expectation, the Rev. D. F. Bogert, of Selby, has declined the invitation of the Vestry of Saint Mark's Church to accept the Incumbency of this Mission.

**KINGSTON—Memorial Windows.**—Three handsome memorial windows from the firm of Clayton & Bell, Regent street, London, England, have been set up in Saint George's Cathedral, on the south side of the sacred edifice. They are of stained glass, with figures of Saint Matthew, Saint Luke and Saint John, and have been presented by the Dean of Ontario and the Kirkpatrick and Muckleston families of Kingston. The memorial windows are inscribed as follows:—

"Maria, wife of James Lyster, Dean of Ontario, O. B. F. S., Luc, 1873."

"In memory of Thomas Kirkpatrick, who died March 26th, 1870, and of Helen his wife who died August 24th, 1874."

"In memory of Samuel Muckleston, who died March 29th, 1873, and his daughter May, who died April 1st, 1863."

**BROOKVILLE—Trinity Church.**—The offertory at the children's Easter service will be given for the education of an Indian boy. The average attendance at the Sunday School of this Church during the month of February was 144.

**DEBORONRO.**—The Vestry of Saint Mark's Church, conformably to the suggestion of Dr. Jones, Archdeacon of Kingston, have extended a call to the Rev. D. F. Bogert, B.A., of Selby, who will, I understand, accept it, in which case he will be inducted about Easter. The usual services were held on Sunday, when the Rev. A. Spencer, Clerical Secretary, officiated. The services both morning and evening were characterized by a thorough heartiness.

**HAZLEDEAN. Annual Festival.**—The annual festival of Saint Paul's Church Sunday School took place on the evening of the 20th ult. A number of presents were distributed among the children, after which important proceedings, the Rev. Samuel McMorine, the Incumbent, exhibited a number of views by a magic lantern of his own construction. They were greatly admired by those present, and Mr. McMorine received much praise for the pains and trouble he had bestowed on the construction of the lantern and the painting of the slides.

## Province of Rupert's Land.

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

### DIOCESE OF RUPERT'S LAND.

**EMERSON.** The hearts of Churchmen in this town have been made glad by a three days' visit from the Most Reverend the Bishop of the Diocese. His Lordship arrived on the 10th of Feby. by the morning train from Winnipeg, and was met at the depot by the Rev. C. J. Brenton, M. A., the Incumbent of the Parish, and F. Y. Bradley, Esq., Collector of H. M. Customs at Emerson, when he was driven to Mr. Bradley's hospitable mansion, and entertained till Sunday, and afterwards remained a guest at the Parsonage till his departure. On Saturday evening a reception in honour of his Lordship was held at the Parsonage, when a large number of leading Church people and others were present. On Sunday morning and evening St. Luke's Church was thronged by attentive congregations which listened with deep attention to the earnest and instructive words of their Chief Pastor. In the afternoon the Bishop visited the Sunday School at Emerson, which is under the careful superintendence of Mr. James Irving Crabbe, editor of the *Daily Manitoban*, and addressed words of love and encouragement to teachers and pupils, and later inspected the school at West Lynne, under the successful management of Mr. A. W. Stock, and preached to a good congregation in Pruyn's Hall. His Lordship noted, since his last visit to Emerson in September, 1881, when a confirmation was held, considerable progress. The church then just completed has since been enlarged by an organ chamber at a cost of \$275, which has been paid. A fine two-manual pipe organ having ten complete sounding stops

and 547 pipes, with couplers and other accessories, has been brought from the factory of Bolton & Son, Montreal, on which there remains a debt of only \$300, while several smaller improvements have been made on the Church property. And now the Church, though enlarged to twice the size it was when the present Incumbent arrived in September '80, is too small. Harmony reigns in the congregation, and the musical part of the services are made very attractive by the excellent choir under the leadership of Mr. A. R. Irwin, formerly of St. Martin's Church, Montreal, ably supported by Mrs. C. V. Boughton, as voluntary organist since September last. On Christmas, after moving service, when Mrs. Boughton returned home, she found as a pleasant surprise a handsome jewel case and \$100 in gold, left as a small mark of the high appreciation in which her labours are regarded by the congregation. At the same time Mr. Brenton received a generous gift from Emerson and \$100 from West Lynne.—During the present incumbency the amount paid by the people to their clergyman has more than doubled. The mission has hitherto been assisted by a grant of \$600 per annum from the S. P. C. But on January last this amount was reduced by the Mission Board one half, and by next January it is expected the parish will be self-supporting. This is very creditable as it is only six years since the Church was built.

### SKETCH OF REV. SAMUEL PRITCHARD.

Rev. Samuel Pritchard, third son of Mr. John Pritchard, formerly of Shrewsbury, England, was born in the Red River settlement in 1827. His father was so prominent a figure in the early history of what is now the Province of Manitoba that many of the *Star's* readers will feel an interest in hearing something about that gentleman. Mr. John Pritchard was a partner in the N. Y. Fur Company, which was organized in Montreal and which subsequently amalgamated with the Hudson's Bay Company. In the summer of 1805 he was lost in the Turtle Mountain country for up wards of a month. Of his sufferings during this period he gives a graphic account in a letter written from Brandon to his brother, the December following. He was with Governor Semple at the memorable affair at Seven Oaks in 1816, and was the only survivor of the party. He was taken prisoner by the victors, headed by his friend Cutbert Grant. Afterwards, while he was being taken to Canada he was released by Earl Selkirk's party, who arrested those who had him in custody and placed them under Mr. Pritchard's charge. Settling out from Sault Marie in the month of November, about the year 1820, he walked the whole distance between that place and Pembina, which he reached in the April following, the journey having been seriously lengthened by the disturbed state of the country. He was connected with the Tallow Company and the Buffalo Wool Company, which failed from circumstances entirely beyond his control, as those who know the true facts with regard to these enterprises are aware. Mr. Pritchard was a warm and constant friend of the Selkirk settlers. Early in their history he established at Kildonan a boarding-school for the sons of the officers of the Hudson's Bay Company and other prominent residents of the colony which the children of the settlers attended, so that with the exception of the few for whom the school at St. John's was more conveniently situated, the children of the early Scotch settlers were wholly dependent for their education on Mr. Pritchard. This, the first Kildonan school, was situated on the east side of the Red River opposite the present church. In connection with it Mr. Pritchard also held a Sunday school which he regularly taught in addition to taking an active part in the Sunday School work of St. John's Church, of which he was a most devoted member. In consideration of his services thus rendered in the interest of education, the Hudson's Bay Company granted him a life annuity of £25 stg. Mr. Pritchard's letters to his friends in England, representing the spiritual destitution of the colony, were not without their influence in leading to the sending out of the Rev. John West in 1820, and Bishop Anderson used to say that it was the persusal of his letters to his cousin, Mrs.

Newton one of the Bishop's parishioners in Derby, which led to His Lordship's acceptance of the offer of the bishopric. Mr. John Pritchard married one of the first Selkirk settlers. He died in 1855. His son Samuel received his early education at his father's school, and completed his studies at St. John's. As a boy he took part with his father and with the late Rev. J. Macallum in Sunday School work at St. John's and Kildonan, teaching with the Rev. A. Matheson, now of Lower Fort Garry, in the Sunday School at the last named place, up to the time of the late Rev. Dr. Black's arrival in 1851. In 1844 Mr. Samuel Pritchard took charge of the school in St. Paul's parish, which was not in a flourishing condition. In a short time the attendance increased from 13 to 74. At the time he took charge of the school was receiving an annual grant of £22 10s. 6d. from the C. M. S. A year afterwards this grant was withdrawn and the school carried on entirely on the voluntary principle. Mr. Pritchard's salary was at first £50 stg. per annum; subsequently it was raised to £60, and though the whole of this amount was raised in the parish there was always a surplus. Mr. Pritchard taught this school for nine years. During this period the present school-house—then a very inferior building—was erected by the unaided exertions of the people. On one occasion Mr. Buckingham, at that time joint editor of the *North Western*, now of this city, took part with Bishop Anderson in a public examination of Mr. Pritchard's school, and in his address at the close he expressed the opinion that the school was on a par with the grammar schools of Ontario. In 1863 Mr. Pritchard opened a private boarding school at St. Paul's in the house at present occupied by his brother, Mr. Hugh Pritchard, which was built for the purpose, and was intended as the wing of a large institution. The school was under the patronage of Bishop Anderson. In this enterprise Mr. Pritchard was warmly supported by the late Governor MacFavish, who promised to use his influence with the council of the Hudson's Bay Company to secure an annual grant for the school, such as was given the Red River Academy at St. John's. Among those who received their early education from Mr. Pritchard the following gentlemen may be mentioned, viz.: the Rev. Canon Matheson, B. D., Professor of Exegetical Theology in St. John's College, and deputy head master of the College school; the Rev. Canon Flett, B. D., and the Rev. Edward Matheson, of the diocese of Saskatchewan, Hon. Attorney-General Sutherland, W. R. Black, of Portage la Prairie, and W. Flett, Esq., B. A., of Sidney Sussex College, Cambridge, and now head master of a school in England. Between the years 1883 and 1885 Mr. Pritchard discharged the duties of catechist and lay reader, there being no resident minister at St. Paul's. When the present Bishop of Rupert's Land resuscitated St. John's College, he invited Mr. Pritchard to remove with his pupils to St. John's College school under the wardenship of the present Bishop of Saskatchewan. He was ordained deacon in 1866, and priest in 1868.

During the last two years of his residence at St. John's, Mr. Pritchard had charge of St. Paul's Parish, and the missions at Park's Creek and Springfield. Finding himself unable properly to discharge both his clerical and scholastic duties, Mr. Pritchard asked to be relieved of the later in 1873, and he shortly afterwards settled down at St. Paul's as incumbent of that Parish and Springfield. He remained in this position till 1880. In that year Mr. Pritchard resigned his work at St. Paul's and moved to this city, in order that his children might enjoy the educational advantages afforded at St. John's; taking up as his sphere of labor the mission work on the east side of the Red River. This work he has recently resigned. Since the Resignation of the office in 1867 by the late Rev. W. H. Taylor, Mr. Pritchard has held the position of Registrar of the diocese. He was for some time secretary of the Synod and of the Mission Board. He is now on the Cathedral Staff, and takes his full share of its parochial and mission work. He is also treasurer of Synod funds and treasurer of the St. John's College Ladies' School and its Holy Trinity branch. For all his services Mr. Pritchard at the present time receives a merely nominal salary.

## Letter from London.

(From a valued correspondent.)

LONDON, Feb. 28th, 1883.

The London Diocesan Conference has recently held a most successful session. Vigorous debates were held upon the burning questions of the day which have attracted wide-spread attention. The object of the Conference was to provide a mode whereby the Church people of London might be able to express their feelings upon ecclesiastical questions.

Pronounced opinions were expressed against the Wife's Sisters' Marriage Bill which is shortly to have its second reading in the House of Commons. One speaker admirably explained how the real strength of the case lay in Christ's words—"They twain shall be one flesh"—implying that they should be held to have exactly the same relations. The Bishop of Salisbury characterized the Bill as full of danger to the domestic happiness of families, and entirely opposed to the ancient law of the Holy Scriptures, and the doctrines of the Catholic Church. Should it become law it would destroy the real brotherhood of brother-in-law, for he who was a possible husband could not be a real brother.

Earl Cairns said that the question was one not of abstract politics but which went deeply into the moral and religious life of families and the Church, and the triumph of the Bill would prove disastrous to morals and peace.

Another subject under discussion was one of much practical importance—in what manner the surplus ecclesiastical endowments of the City of London could be made of benefit to the poorer parts of the metropolis. It is a notorious and lamentable fact that while there exists a spiritual destitution in the crowded districts of London, there are sixty richly-endowed Parish Churches, with sixty richly-paid incumbents, who preach to phantom congregations, because since they were endowed the population has been driven away by the encroachments of business. Thirty clergymen, many of whom live at a long distance, draw each over £1000 a year for what is practically a sinecure, one receives £400 for preaching every Wednesday evening to a few old women, paid by doles to attend. The rectory houses are mostly let for commercial purposes. The wine bill of one parish amounted last year to £67. The City Charities, which are worth £40,000 a year, are mostly muddled away. The Bishop of London announced that he intends his Bill for the Demolition of the City Churches to be introduced during the present session of the House of Commons. This bill will, if passed, remove a crying evil, and apply these immense endowments where they will accomplish some proportionate result.

The question of committing to the laity a larger portion of the ministry of the Church received earnest consideration. Instances were adduced where overworked incumbents had received most valuable aid from lay helpers, and where services conducted by laymen under the directions of the Parish Priest had brought hundreds of outcasts into the pale of the Church. It is evident that much of the prejudice which formerly has existed against lay agency, and which was fostered by the late Archbishop, is being overcome. The new Primate is strongly in favor of a Lay Diaconate, and has expressed an opinion that lay agency may be usefully employed, especially in the over-crowded parts of London.

The Bishop of Bedford moved for a committee to report on the best way of dealing with agnosticism and other forms of unbelief. He expressed himself as appalled at the prevalence of scepticism among the higher classes of English society. The press openly discussed the question whether Christianity was not a curse, and whether there was a God and a hereafter. It behoved the Church to come forth and do battle with these mighty forces arrayed against her, and not wasting her strength on minor details risk the losing of the great struggle. She should speak out and render her reason to every man that challenged her. The teachers of the Church should be better equipped for their warfare; more systematic and extended knowledge of the evidences of the Faith should

be required of candidates for holy orders and should be spread among the body of the people. The Diocesan Conference is expected to develop into a National Conference that shall meet annually and form a representative assembly of the whole Church.

An affirmation bill has been passed through the House of Commons for the relief of Mr. Bradlaugh. It is deeply to be regretted that the interests of morality and religion should be ignored, and Parliament should depart from its religious traditions, in order to satisfy the infidel artisans of Northampton who shout for their infidel representative.

At a recent meeting of the Church Missionary Society Earl Cairns said it was a common thing to hear some people who had been abroad say that though a great deal of money had been spent, there was very little result. They themselves admitted however, when pressed, that they had never taken the trouble to inquire into the matter, but thought it clever and smart to condemn missions, though they knew nothing whatever about them. To his mind there never was a time when missions were so successful as now.

The assaults of which the Bishop of Manchester has lately been the object have suggested to a correspondent of the *Guardian* the propriety of establishing "a close time" for Bishops, during which it shall be illegal to hunt, harry, or drag them through the mire. By this means the lives of prelates might be prolonged, who should be quite as precious as wild birds.

It is said that the total abstinence movement has gained more triumphs of late in England than in America. The late reports of the United States National Bureau of Statistics show a steady increase during the past five years in the consumption of liquors, more than commensurate with the increase of the population. Thus the consumption of malt liquor in 1878 was 310,000,000 gallons; in 1882, 527,000,000, while the consumption of distilled spirits grew from 57,000,000 to 71,000,000 gallons. These figures show a marked retrograde movement; whereas in Great Britain there will be a great diminution of revenue from intoxicating liquors. Other means will have to be resorted to of replenishing the public purse, but money will be spent more usefully by people who previously spent it to their own injury.

The Archbishop of York has issued to his clergy a short form of service with special prayer, beseeching the Divine interposition in favor of more propitious weather. This he points out is not done in a querulous or complaining spirit but is a fitting appeal to the Almighty Ruler of the Universe at a time of abnormally severe weather, when fields are flooded and the perils of the sea greatly increased.

Those who have watched with interest the rise and progress of the Salvation Army will feel some disappointment at its more recent phases. It is too evident that many of its converts lack seriousness—the first requisite of Christianity: that General Booth has made a mistake in meddling with financial matters by issuing Salvationist Bonds as a means of borrowing money for the organization: that he has incurred deserved odium by encouraging Miss Charlesworth, daughter of a London clergyman, to disregard her parents' wishes and take a leading part in the campaign in Switzerland where she and her associates have come into conflict with the authorities and been expelled from one or two cities. Perhaps this organization missed its great opportunity in refusing the proffered shelter of the Church of England, whose eternal foundations resist the devouring waves of time which are apt to undermine such revivalist movements. A. P. S.

## Paragraphic.

The Rev. Mr. Zara, recently of the Roman Communion, is now working in Philadelphia under Bishop Stevens.

The Churchmen of Honolulu have started a journal of their own—*The Anglican Church Chronicle*.

A writer in the *Christian at Work* affirms that the Church year is growing in favor among all the denominations.

Eight preachers (including a Bishop) of the Zion Apostolic Church, were confirmed by Bishop Whitte at Petersburg, Va. It is said that almost the entire Zion Union Apostolic Church will follow their leaders into the Church.

Professor Sayce writes to the *Times*, pointing out that the Maltese Islands are the only part of the world in which remains of Phœnician temples still exist, and expressing a hope that measures may be taken by the Government to preserve them from destruction.

The statistics of crime in France show that 75 per cent. of the criminals can read and write. The governor of one of the prisons complains that his prisoners are too well educated. It is the educated rascals who are hard to catch, hard to keep, and hard to convict.

On the evening of January 25th, the festival of the conversion of St. Paul, Count Campello held his first service in the mission room recently secured in the Via Farini. The congregation, which numbered many Italians, entered heartily into the service. The sermon was delivered by Count Campello, and was on the life of St. Paul in Rome. On Sunday, January 28th, the attendance was very encouraging. A soldier who had joined the congregation requested permission to bring others, as he knew of several who would gladly participate in the services, which are now held regularly on Sunday afternoons.

The A. T. Stewart estate at Garden City, Long Island, includes 17,000 acres, on which 6,000 trees have been put out. The town is twelve miles long and four miles wide. For St. Paul's School for boys four million bricks were needed. It will accommodate 300 boys. The copper leaders and pipes for the building cost \$26,000. The Cathedral will not be finished for at least another year. Its organ costs \$100,000. The building is 192 feet long, and finished in marble and bronzes. The chimes can be played along with the organ and furnish a chorus. The Episcopal Residence is approaching completion.

The Madison Avenue Baptist Church, New York, Dr. Bridgeman, pastor, has decided to make some important changes in their evening service. A special committee, appointed recently to consider the question, reported that a liturgical service is desirable; that the Reformed Churches have made a mistake in so generally casting liturgical forms aside; that in many Churches the idea of worship is almost entirely crowded out, and that preaching has taken its place; and they consequently believe that the Church, at its evening services, might use with profit some modified liturgical form.

The congregation and parishioners of All Saints', Birmingham, recently forwarded a congratulatory address, handsomely engraved and illuminated, to the Archbishop elect of Canterbury. Dr. Benson was born in the old parish church, in which churchyard his father, mother, and sister now lie buried. During the years that have elapsed since Dr. Benson severed his connection with Birmingham he has on frequent occasions shown the interest which he feels in matters connected with All Saints', and he never omits at Christmas to send some floral decorations to be placed upon the grave of his parents. The parish of All Saints' is the largest and one of the poorest in Birmingham.

The first public demonstration of the Church Temperance Society in New York city was held in Steinway Hall. Secretary Graham has succeeded in enlisting a wide interest in the work, which is supported not only by such prominent Churchmen as Dr. Potter, Cornelius Vanderbilt and the Cuttings, but by such Presbyterians as Drs. Crosby and Paine, by Rabbi Gottheil, and by philanthropists generally. The *Herald* gives maps of districts of the city "Where Lager Reigns" and "Where Whiskey Reigns." The objects proposed are the restriction of licensed places of drinking, numbering now over 9000, and the suppression of the 1000 illicit places, so that there may be not more than one saloon to 500, instead of one to 125 of the population, as at present. The sale of liquor to minors and Sunday opening are also practices which are to be withstood.

## Notes of the Week.

The Fenians, or that branch of the brotherhood over which the outrageous O'Donovan Rossa seems to have control, are determined not to be one whit behind the most audacious and barbarous of the Nihilists, in whose infamous ways they seem to be closely following. On Thursday night an explosion of some powerful combustible took place in one of the public offices at Westminster, which shattered the glass in the neighborhood and so shook the buildings that every body was more or less alarmed, but fortunately, although the explosion was a terrible one, no lives were lost. The *Pall Mall Gazette* says in many maps of London the local government board office is marked as the Home Office. It is thought the attempt to blow up the former building was made with the idea that it was the latter, Sir William Harcourt, Home Secretary, being very odious to the Fenians. Sir William Harcourt and other Home Office officials believe the attempt was directed against the criminal inquiry department, which is adjacent to the office of the Local Government Board. Sir Charles Dilke, President of the Local Government Board, says he thinks the attempt was not upon himself or other officers of his department. The evil doers intended to cause a widespread destruction of property. He is of opinion that the plot originated with the managers of the skirmishing funds. The Government offer a reward of £1000 for the discovery of the authors of the explosion. This also applies to the attempt on the *Times* office. Anyone not an actual culprit giving information as to the origin of the explosion will be pardoned. The police of Dublin are assisting the London police in the search. Extra precautions have been taken to protect Earl Spencer and officers of the Executive Department.

An effort is being made to have the duty on books coming into the Dominion removed. In the first place books intended for libraries and for educational purposes, and afterwards, if the Government sees its way clear, all books of every description. We are in favor of this proposal, for we can see no appreciable benefit, except to the revenue, which a duty on books promotes. All the published works of Canada, which books placed on the free list would interfere with, are so few that we believe Canadian publishers are not opposing the agitation, while to the book-buying public the difference is important. The Memorial to the Government states that books, maps and charts and music paid a tax last year of over \$80,000. It declares that Canada is the only colony that imposes such a tax, and that all the great nations of the world allow free import of books except the United States, which, however, admits books free for Libraries and Colleges.

The Panama Canal, the construction of which was for so long a time in doubt, is now proceeding rapidly. A Panama dispatch says: "Every steamer which arrives at Colon brings large numbers of laborers for the Inter-oceanic Canal. The first of a lot of twenty-four engines bought in the United States by one of the canal sub-contractors had been put together and has commenced work. Charles de Lesseps is expected here during the present month, and Count de Lesseps will be here in July."

A contemporary says: "The progress of total abstinence in quarters where not long ago it would have been likely to find no standing ground, is one of the signs of the times. Half a century ago, who could have conceived of a Cabinet Minister being a teetotaler? Now, as we observe from the public prints, quite a number of members of the English Cabinet are total abstainers, some having joined the ranks very recently. Among the rest, Earl Granville, Mr. Childers, Sir William Vernon Harcourt, and Sir Charles Dilke take nothing stronger than water. With Sir Garnet Wolsey, and such statesmen as we have mentioned on their side, certainly the abstainers are fully entitled to say that the hardest work and the severest mental strain can be borne without the resort to stimulants. How absurd it would all have seemed to our grandfathers! Yet some people would have us believe that 'the former days were better than these.'"

So profuse are the Panegyrics of Roman Ecclesiastics on St. Patrick's Day in lauding the Patron Saint of Ireland for his many special virtues as a son and subject of the Holy See, that it is difficult to make even those who are not of the Roman Communion believe that he was neither an Irishman nor a Roman Catholic. But such, nevertheless, are the facts. We have only to read the Confessions of St. Patrick to see that he was anything else but a Roman Catholic; while the Roman Cardinal, Baronius, says in his annals, that "all the Irish in the seventh century were schismatics, separated from the See of Rome."

From the frequent reports of horrid crimes which the telegraphic wires convey to us, we were fearful that crime was increasing in Canada, but we are gratified to learn, according to the Report on the Penitentiaries of the Dominion, which the Minister of Justice has just laid before the Dominion Parliament, that there are fewer prisoners than last year or the year previous. The following is the return:—Total number in Kingston penitentiary 30th June, 1882, 601; St. Vincent de Paul penitentiary, 317; Dorchester penitentiary, 101; Manitoba, 573; British Columbia, 72. In all the penitentiaries of the Dominion 30th June, 1882, 1,128; in all penitentiaries of the Dominion 30th June, 1881, 1,218. Total decrease, 90. The report of the Inspector says, in two years there has been a falling-off in the total convict population of Canada of 151.

The munificence of Mr. George Munro, a Nova Scotian, now the well-known publisher of New York, in endowing another chair in Dalhousie College, Halifax—a chair of International and Constitutional Law—in addition to the two other Endowments and several valuable Bursaries, etc., previously given, is unique so far as Canada is concerned, and reflects the highest credit upon the liberality and patriotism of the donor. We have strong doubts, however, notwithstanding these princely gifts, how far Dalhousie can hope to win to herself, or deserves to win, the youth of the country, the inducements in a money point of view she is able to offer ever so alluring, in the absence of a recognition of religion in her curriculum. We hope these gifts will stimulate Churchmen throughout Canada to contribute more generously to their own colleges, where they can feel assured religious instruction occupies its legitimate place in the training of their sons.

A despatch from London, on Friday, says:—"It is expected that emigration to Canada during the ensuing season will be unusually extensive. The steamer, 'Parisian,' which sailed from Liverpool for Halifax yesterday, took 450 emigrants. A large number of Scandinavians and Germans will proceed to the North-West, Canada, in the course of the next five weeks. A despatch from British Columbia says:—"White mechanics and laborers are coming in by hundreds. Many families are coming to settle, attracted by the mild climate and the high scale of wages paid. A railway contractor declares that Chinese labor is unsatisfactory and more expensive than for whites; Mr. Onderdonk has 3000 whites. Many of these were leaving California because of drought, and Nevada because the silver mines are worked out."

When the *Christian Visitor* seeks to make capital out of the fact that there are more Church of England patients in the Hospital and more Church of England paupers in the Poor House in Halifax than there are Baptists and Presbyterians it degrades its cause and places itself in an unenviable position. It is a fact which if not well known ought to be so to our contemporary that the great bulk of the poorer classes are of Irish and English descent, and that the Church of England is largely the Church of the very poor. Why this is so can be explained. The Church of England is the Church of the very rich, and Christ has given into her keeping those in whose welfare He always showed the deepest interest, and has provided her with special ability to improve their condition. So far, therefore, from it being a reflection upon the Church it is a source of pride and comfort to us to know that we have had entrusted to us those who are so precious in God's sight; and we speak within bounds when we tell the *Christian Visitor* that one of our churches in

Halifax gives more in money and necessaries to relieve the distress of the poor than all the Baptist congregations in Nova Scotia put together. *Presbyterian Witness* please copy.

From the fact that O'Donovan Rossa and other Irish incendiaries live in the United States, and that American politicians of a certain class never rest from casting aspersions upon England and all that is English, it has been presumed by many that the people of the United States are in sympathy with such sentiments. This is an entirely erroneous view, and the following will show that it is so. The dishonesty of the Land Leaguers, our readers will perceive, is made very apparent:—"H," writing in the *New York Sun*, says: Why do these Land Leaguers condemn James Carey, the informer? Have they forgotten that the same League offered large rewards for any information that would lead to the arrest and conviction of the murderers of Lord Cavendish and Mr. Burke? Now that the truth is known, why do the Land Leaguers abuse Carey for exposing the murderers? It is just the information the League offered a reward for. The fact is, if the League funds were not used for the murder of these men and others, the Leaguers would be Carey's friends instead of his enemies. It is clear to every American that the Irish Land League funds go toward supporting murder and murderers in Ireland. No true American can have any sympathy with such an organization. Mr. Parnell must understand that although he may have one million Irishmen at his back in America, there are ten million American bayonets ready to preserve law and order. This is the United States, not Ireland."

The Winnipeg papers are complaining that while their merchants are perfectly solvent, but have to carry large stocks which will be easily disposed of in the spring, the banks refuse to discount or renew their paper, and so have seriously crippled trade. From what travellers say Winnipeg is overstocked, and unless leniency is shown to the mercantile community many failures will occur before the spring fully opens. We hope satisfactory arrangements will be made between the parties, so that the pressure may be for the present removed.

Dispatches dated Saturday, from Durban, represent the condition of South Africa as anything but peaceful. The whole country on the border of the Transvaal is in a state of anarchy. Natives are arming against the Boers. Chief Mapoch has just defeated the Boers, inflicting severe loss. We may soon expect to hear that the returned King, Cetewago, has become interested in the proceedings. We fancy the Boers are not the most lovable neighbors.

The Dominion Government propose to loan \$500,000 to the company interested in building a bridge over the St. John River at St. John. This work is much needed, and will be of great value to the traffic on the Intercolonial, and to the trade of the Maritime Provinces. The bridge will be proceeded with at once.

The attempt on the life of Lady Florence Dixie, on Saturday last at Windsor, is a further evidence of the determined and blood-thirsty spirit animating the Irish incendiary party. This lady, it may be remembered, organized a scheme for the relief of the Irish tenants, and devoted a great many months to its development. More recently she has felt herself called upon to criticize severely the Land League, and turned over what money she had remaining for emigration purposes. It seems that her noble philanthropy has been brutally misunderstood, and her life attempted. This act coming so quickly upon the Westminster explosion, will we fear, create not only a feeling of amazement and disquiet, but of retaliation on the part of the English people which may result in much bloodshed.

THE *Scientific American* says of a new invention which is attracting much attention: "A Portable Electric Lighter for \$5.00 is being extensively sold by the Portable Electric Light Co., of Water street, Boston. It is an economical and safe apparatus for lighting for home and business purposes. Their illustrated catalogue is sent free. We advise our readers to possess themselves of so valuable and ready a light."

MR. CARRY'S LETTERS.

NO. IV.

To the Editor of The Mail.

SIR,—My last letter gave evidence clear and explicit that the Paschal wine, which our Lord employed for the Eucharistic rite, was intoxicating; to which I now add some further testimony of a different sort. The wine of the Passover was red. Red wine, *Yayin edom*, was distinctly prescribed in both the Jerusalem and Babylonian Talmuds, as may be seen in "Lightfoot." This red wine is the blood of the grape; but no unfermented wine is red, not even that made from the juice of the purple grape. The reason is given in a quotation in the *Presbyterian Review* from "Miller's Organic Chemistry." The colouring matter is in the husks, and can be extracted only by alcohol and acid, or wine. "Red grapes may be made to yield a white wine if the husks of the grape be removed from the must before fermentation begins. \* \* \* But if the skins be left in the fermenting mass, the alcohol, as it is formed, dissolves the colouring matter, producing the different shades of red wine." As I write, some "S. S." literature has been sent me, which tells us:—"When God's wine has been, by man's invention, subjected to a chemical process and becomes fermented, it is no longer the fruit of the vine, but another substance altogether; it is now a poisonous compound." But fermentation is not "man's invention;" it is a natural process which grape juice spontaneously undergoes on being expressed; and the attempt to arrest that fermentation is truly "man's invention," the real work of art. Prof. Tyndall, in a lecture at Glasgow a few years ago, made this plain to "the most execruciatingly mean understanding." The Jews later on thought it prudent to exchange this red wine for white, in order to remove all pretext for the charge that they drank Christians' blood at the Passover. But as it is asserted with endless iteration in the superficial literature of the temperance platform that the Jews did not, and do not, use fermented grape juice in the Passover rites, I copy from the *Presbyterian Review* the judgment of a scholar who has no rival in Jewish learning. Dr. Delitzsch says:—"The wine of the Passover has at all times been fermented wine, which, according to the prevalent custom, was mixed with water." The *Review* gives many other testimonies from the most unimpeachable authorities, and I may add one from Dr. Edersheim, well known for his Hebrew learning. In a long and learned letter to Dr. Bright, the Oxford professor of Ecclesiastical History, published in the *Guardian* 20th Sept., 1882, he says that fermented wine was, and is, undoubtedly used in the Passover. I have not that number by me to quote the *ipsissima verba*, but I represent them correctly. Of Acts ii. 13-15, where *gleukos*, "new wine," is clearly an intoxicant, Dr. Kerr says, with great candour, "Of all the explanations none is satisfactory to my mind," I suppose because they all recognize the fact that *gleukos* is an intoxicant, and the admission would spoil the symmetry of the doctor's theory. But there is yet another place in the N. T. of no small importance—I Cor., xi. 21. In the disorderly Agape celebrated at Corinth, St. Paul says "one is hungry, and another is drunken." To allow this would be to yield the whole point; and therefore *methuei* must not mean "drunken," but according to the temperance commentary, and Dr. Kerr, is "quite full." But the worse is, they shame two men, admirable for their learning and insight, by claiming their support for such a folly. One, St. Chrysostom, expressly denies this interpretation. He says: "They had passed into gluttony and drunkenness: wherefore he did not say, one is hungry and the other is full, *korennutai*, but *methuei*, drunken." And the modern Bengel says, "ebrius est." What sort of honesty or Christianity is it to claim these two as the patrons of such folly? In like manner Dr. Kerr represents St. Chrysostom as saying of the miracle at Cana, that it consisted in turning the water into wine in the grape. Whoever chooses to look into his Twenty-first Homily on St. John, will see the exact opposite. "Not simply wine, but the best wine."

From which he takes occasion to inveigh against excess, and goes on to observe what temperance men may well urge but don't, save as to drinks, "a poor and plain table is the mother of health." What respect can one have for men who thus show they don't care for truth? "Lightfoot" thinks the Corinthian Carouse is to be explained by the customary excesses in the Passover. As for the general prohibition of anything leavened or fermented during the Paschal Feast, it is enough to observe that it was confined to "whatever is made of any kind of grain," and was not extended to wine or any kind of fruit. In the famous Passover sauce, called "Kharoseth," used ever since the Babylonish captivity, vinegar was one of the prescribed ingredients. Buxtorf, in his Talmudical Lexicon, after enumerating them, says "*ca acetique perfaultebant*"—vinegar was poured over all. Certainly if St. Paul were at one with the teetotallers he would have easily prevented the recurrence of the Corinthian disorder by forbidding wine in futuro. But he didn't. Yours, &c.

J. CARRY.

Port Perry, Nov. 30, 1882.

Correspondence.

AUTHOR WANTED.

To the Editor of the Church Guardian.

SIR,—Can you or any of the readers of the *GUARDIAN* tell me who is the author of the following version of the Doxology, probably the most beautiful in ecclesiastical literature:

"O Father, Son and Holy Ghost,  
One, only God, Thee I adore;  
I worship Thee who wast and art  
And shalt be evermore. Amen."

S.

March 11th, 1883.

THE DUAL PLEDGE OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

PLEDGE I.

Non-Abstaining Declaration—"I recognize my duty as a Christian to exert myself for the suppression of Intemperance, and having hereby become a member of this Society will do my utmost, both by example and effort, to promote its objects."

PLEDGE II.

Abstaining Declaration—"I hereby agree to abstain from the use of alcoholic liquors except for religious purposes or under medical order."

As there seems to be some misapprehension in the public mind about the above pledges, even among those belonging to the Church, I have given them both, putting the moderation one first, because I think that those who take it will in nine cases out of ten have need of the other (of course I do not mean those advanced in years or whose habits are well formed.) I know that I am going into antagonism against many who hold the cause of temperance at heart just as dearly as I do and who have thought deeply on the subject, but nevertheless I feel justified in giving my ideas publicity. I am told, is it not something when you get a man to pledge himself not to go into a bar room for a drink? What a fallacy! Is there any difference, as far as the drink is concerned, whether it is taken there or at home—I mean so far as its effects apply to the individual? Or, granting that it is better, how long will it be, in the majority of cases, that he will continue that course? Experience has shown that alcoholism is so insidious in its approaches that imperceptibly it grows on one, and so stealthily are its footsteps that not even the unhappy victim suspects the danger until he is already a helpless captive in its iron grasp; then, and not till then, does he realize its power. How often has a community been startled by seeing one whom all thought a model young man reeling about the streets? Did he become at once a drunkard? No; he was, perhaps, but following in the footsteps of some loved father, who was always a moderate drinker, but for some physiological cause he craved a stronger stimulant or larger quantities to quench his ever-growing thirst; and hence the result.

Again it is urged that is desirable to gain over to the cause of temperance, for the sake of their influence in the community or their wealth, those who would not take a total abstinence pledge, but who would take the other one. The good their money would do in giving total abstainers the wherewithal to carry on their good work, I grant, but their influence otherwise I cannot see. I cannot see how good fruit can come from a diseased tree, nor pure water from a foul spring; besides, will not the work have to be done over twice, if the patriarchs who were at the Institute the other evening had at the beginning used two pledges; think you they could have taken a retrospective glance and seen the same satisfactory results as they told us of? The fact is when they got a man to sign a pledge they were sure of him (that is if he kept it); they were sure, I say, of him, for it was touch not, taste not, handle not; no drunkards could be made with those conditions; but now, if a man will not take the total abstinence pledge they have got to be content with his taking the moderation one, and they are not sure of him, nor is any man sure of himself who does take that pledge. I care not how bright his station, nor by what checks and guards he is surrounded, and I speak from a bitter experience, and know of what I speak, and if that one does fall, it is doubly harder to bring him back than at first. If small-pox or any other infectious disease breaks out, are not the physicians summoned, not only to effect a cure but to seek out the cause so that it be stamped out and prevent its recurrence? But how worse a disease is intemperance, for it not only destroys and mars the body but it destroys the soul. We know the remedy—total abstinence. The cause has not far to be looked for—it is moderate drinking. Why, then, seek to perpetuate a disease, a sin, when we know the cause and its cure?

A very large proportion of those who uphold the moderate use of intoxicating drinks as a beverage for the sake of gaining over, are total abstainers themselves or those who never drank to excess, either from choice or other causes, those who in fact never had to sign a pledge or felt the need of one:—but, Mr. Editor, did you ever in your large experience both as a temperance worker or as a clergyman hear a drunkard or a reformed drunkard advocate such a course? is it not the reverse, when for the very depths of the soul and in the bitterness of anguish the cry has rung out, "if I had not touched the accursed cup I would not now be in this position." After many a night's debauch, the body ill, the nerves shaking, the spirits depressed, the signs of misery at home, in answer to the pleading wife, the frightened children, has the poor inebriate sworn to give up the fatal cup, and meant it, but to no purpose,—the seeds of moderate drinking have been slowly but surely maturing, and what promised in youth and manhood to be a flourishing old age, has brought forth instead as its deadly fruit a drunkard. Let us not then seek by any tampering with this fearful vice to perpetuate the disease and incur the curse, "No drunkard shall inherit the kingdom of heaven"—his doom is the same now and as certain as when pronounced thousands of years ago. But it may be said, why should those who have been accustomed to their glass of wine be compelled to give it up. I shall, Mr. Editor, if you give me space reply to that and other questions at a future date, as I fear I have already exhausted both your space and patience,

And for the present remain, yours,

Halifax, March 2nd, 1883.

F.

Dr. W. P. Mackay, preaching one day to some British soldiers, put the question: "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, should say, 'Go into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of the men, accustomed to obeying orders without questioning or delay and at the peril of their lives, replied (he was a grave and intelligent officer), "I think we could manage it in about eighteen months." And who can doubt it? Or what shall hinder the Church, in this day of almost miraculous facilities, from taking its King's proclamation to every creature in very nearly, if not quite, the same time?



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L E N T.

VI.—THE NEW LIFE.

THE soul has been convicted of sin. Out of the gulf of despair, out of the very pit of hell, out of the bondage of the flesh and the world, out of the blackness of horror in which it lay, a cry for pardon, for mercy, for help has gone up to God. And the pardon was given: The repentance was sincere; the contrition was effectual; the loathing of sin because of its hatefulness in the sight of God was real. And God's pardoning grace was bestowed. The Saviour's precious blood was applied to the sin-laden soul. Its sin is gone; nailed to the Saviour's cross; hidden in His tomb; BLOTTED OUT OF GOD'S BOOK OF REMEMBRANCE FOR EVER.

What next? "Shall we continue in sin, that grace may abound? God forbid."

1. The first happiness is the sense of freedom. I was bound; I am now free. Blessed be God, the fear and the horror are gone. A new view of life has opened upon my soul. Reconciled now; no longer a rebel, but a loving child, what is my life henceforth to be? Hence arises—

2. A new form of spiritual desire. Can I expect to have righteousness enough to stand in the evil day? Can I ever become established in holiness? Since my conversion I have sinned again. I thought to stand, but I have once more fallen. Is God's arm shortened that He cannot save? Or am I to expect to go on sinning and repenting and converting till I can sin no more? What am I to expect from God? DOES NOT THE SAVIOUR SAVE FROM SIN?

Yes. A thousand times yes. That is the very work of salvation. Unless you are saved from SIN you are not saved at all. You may be, must be, drawn into living union with God as revealed by Jesus Christ. You cannot rest till you find God, and know Him as your everlasting Refuge and Strength.

This is the real hunger and thirst after righteousness. And it shall be filled. God has led you on. He has given you an insight into the hideousness and loathsomeness of sin; the desire to be free from its accursed domination; and now a craving for righteousness. The provisions for this are made. They are as full and glorious as they need to be and can be. You are heirs of these.

How shall your hunger and thirst be filled? BY THE BREAD OF LIFE AND THE WATER OF LIFE. CHRIST is the Bread of Life. Feed on Him.

The HOLY SPIRIT is the Water of Life. Drink and live for ever.

The righteousness of CHRIST by which you were freed from the penalty and guilt of sin was a real, not a shadowy thing. And you were freed, because it was given to you. It was imparted, not imputed to you. Christ drew your soul into such union with Himself that you became partaker of His Holiness. It is for this that you hungered, all unconscious of it though you were. Having had a little taste of it, having then tasted the bitterness of relapse into sin, your soul is roused to most intense struggle to realize this blessed union with Christ, and to keep it real. You foster this desire by the Reading of the Word of your God, the ever fresh message and voice of your FATHER to you. It ever stimulates and refreshes your soul. Your desires go forth to the Eternal in Prayer. You know He must be able. Your heart tells you He is willing. You supplicate Him unremittently. What that Word tells you of, what that Prayer prepares you for, what the craving of your soul demands, He gives you in HIS CHURCH.

THE HOLY SACRAMENT OF THE BODY AND BLOOD OF CHRIST is HIS OWN provision for the continual maintenance of this union. In union with HIM, you are ever safe. In this ordinance, given by Him for this purpose, your Beloved is yours and you are His. Come to it in faith, nothing doubting. Here is your Spiritual Food, for "Whoever eateth Me shall live by Me." The craving of your spirit after a new Life are here supplied. Christ meets you, cleanses you, sustains you, becomes one with you, imparts ever His own righteousness to you. You are freed from the penalty, the guilt, the power, of sin. You are one with Him. He is one with you. Kept by this all-powerful union your sin is ever forgiven. Your struggles after holiness are ever made effectual, your soul's desires ever satisfied. You are not deserving of so great blessings. But neither were you of pardon at the outset. You are not "fit." No, not of yourself. Your own righteousness is but as "filthy rags." But the rich robe of His righteousness enfolds you as you are. It covers up all your infirmities, your weakness, your haltings. It fills up your deficiencies.

Intense longing and desire beget great struggling and earnest prayer. These are responded to, they must be, by fresh supplies of the Spirit. At times the special blessing is found. The soul seems to be filled to overflowing. It seems to have received ALL that was possible. It finds itself swallowed up and lost in the great depths and richness of such a blessing. The Water of Life is given in abundance. The soul drinks of its living fountains, and in the strength of that meat, the Bread of Life, and that drink, the Water of Life, goes on to Horeb, the mount of God.

The Easter Communion draws on apace. Are our souls ready to receive it? Have they been led on a weary way through the wilderness, till they have fallen faint and feeble on the arid sand, till they have told themselves they were lost, till the Aid came from above, till they were bathed in the fountains of salvation, till they hunger and thirst after righteousness? Then draw nigh and be filled. Clothed with Christ's righteousness, you are released from your sins. As dear children coming to a Father's Board, as brothers and sisters long absent flying to a Brother's embrace, as thirsty travellers laving the precious Waters, come to your Easter Communion. Casting aside the tattered raiment to

which you have clung so long, letting your rags drop to the ground, receive the Wedding Garment, come holy and clean to that Heavenly Feast,

"AND YE SHALL FIND REST UNTO YOUR SOULS."

## PAPERS ON MUSIC, AS APPLIED TO THE SERVICE OF THE CHURCH.

PAPER I.—ON TIME.

Every public liturgy with which we are acquainted is framed upon the theory that the worship which is to be presented through its instrumentality is to be "common prayer—prayer, i. e., common to the people, no less than to the priest. No one questions the fact that the service of the Church of England is based upon this idea, and that by her express and constantly repeated law she requires all her people to join, not with "one mind" only, but with "one mouth" in the prayers and praises which she offers unto God. And yet as a matter of fact this law is very little attended to, for in the vast majority of Churches we hear little but a faint and indistinct murmur made by a few members of the congregation, while the greater number fail to open their lips at all. And this continues to be the case even in those instances where the clergyman frequently admonishes his flock upon the duty of "making the responses," and expresses his wonder that in a matter apparently so easy and simple his admonitions should have such an imperceptible effect. The secret of that want of success which universally marks such exhortations is to be found in the fact that the clergyman does not know that he is asking his flock to do what is a practical impossibility—viz., to violate that principle implanted in our nature which teaches us to love smooth and regulated sound, and to shrink with extreme dislike from that which is confused and discordant. If any one doubts this statement, and who having any ear for measured utterance has ever the evil lot to get into the midst of a congregation of clergymen and others who regard it as a duty to respond, he will soon discover, amid such a confused and intolerable babel as that by which he will in such a case be surrounded, a very good and sufficient reason why people should shrink from adding the jar of even one additional voice to the confusion worse confounded of a mass of voices raised upon no principle of time, tune, or any other kind of agreement. No man ever has heard, and no man ever will hear, the responses made by a whole congregation while the attempt is made to do so in violation of a principle so deeply implanted in our nature. Yet so easily are the minds of people set against anything to which they have not been accustomed, that even when the clergyman recognizes this principle of nature, and tries to lead his congregation to *unisonous* response as the only possible way of obtaining a *general* response, it has nearly always happened that he has been cried out against as an *innovator* and an *introducer of Romanism*: we shall have something to say on both these points further on.

The ordinary method of responding in the Church Service is not only a violation of the principles alluded to, but is, moreover, against the law of the Church herself. When she required us to take our part in her public offices, she also set forth upon the very title page of her Prayer Book the mode in which this is to be done. It is said to be "the Book of Common Prayer, together with the Psalter or Psalms of David, *pointed* as they are to be said or sung in Churches"—pointed, it will be seen, as they are to be said just as much as when they are to be sung in Churches.

Now it may be confidently asserted that hardly one person in a hundred ever stopped to consider what is meant by this, although in truth it contains the very principle upon which all the responsive parts of the service are to be regulated. The "point" is the colon—the double dot—which, as any one may see from its position, was never intended to be a mark of punctuation; for no man would ever think of punctuating, in ordinary composition, such a sentence as "Thine honourable true; and only Son," or "The Father: of an infinite majesty," as is done in these and many other similar sentences in the Prayer Book.

NOVA SCOTIA WIDOWS' & ORPHANS' FUND.

HIS LORDSHIP THE BISHOP of Nova Scotia, in our issue of the 7th inst., drew the attention of the clergy to a new rule of Synod, making obligatory the taking up of at least one collection a year for this highly important Fund, and calling upon the Rectors of Parishes, whether in the Fund or not, to increase its yearly resources.

At any time such an appeal would be well-timed, but especially is it so just now, when by reason of the very large and altogether unlooked for number of widows drawing pensions, the state of its finances is quite embarrassing. But it will not be right to leave our readers to infer that the Parishes have been doing their duty, when it has been made a subject of special regret in the Report recently presented to the Board of Home Missions and soon to be published, that the receipts from subscriptions and collections for the whole past year did not amount to \$600; and that the sum contributed was from thirty-two Parishes, showing that a large number of Parishes had done nothing whatever for so worthy an object.

Why this apathy should exist we cannot say, unless it be that the clergy and people have not been able to realize the very great value of the Fund and its pressing yearly needs. In order to show how serious a loss a reduced pension will be to some of the widows, we publish below a letter received from one of their number, which, however, we pray our readers to remember was written under a very great pressure, and therefore some of its rather strong expressions we trust will be overlooked. At the same time we hope its appeal will not be put aside, but that immediate steps will be taken in every Parish in the Diocese to avert what must plainly be seen will prove almost a catastrophe in some quarters. So far from a reduction being made in the Grant of \$200 a year, we should strongly support any effort which will increase the amount to \$300, as has been done in some of the Dioceses of the West, for it surely does not need any argument to prove that a family which has lost its head and has no private means, cannot more than exist even with the larger amount; how much less, then, can a woman and, perhaps, several children be sustained by half that sum.

We shall say no more at present, but conclude our remarks with the letter to which we have referred, which is itself a much stronger appeal than we can possibly make.

DEAR MR. EDITOR,—Accompanying my last check for a hundred dollars, for which I was very thankful, came an announcement that we widows (thirteen) hereafter would only be entitled to seventy-five dollars—our yearly income reduced by fifty dollars. I knew this calamity was threatened, but I could not or would not believe it \* \* \* would ever become an established fact. It would

bring such disgrace upon our Church and people in this Province, who, after originating a Fund like that, and voluntarily placing themselves under a sacred obligation to provide for and carry out its intentions, should now fail in its promises for such a small sum as would make up its present deficiency. I and my old servant, who has lived with me forty-five years, and whom I am bound to provide for, will be compelled to live on one meal dinner a week after enjoying so many years a decent plenty. Are there not an hundred Churchmen in Halifax who feast every day, have horses and carriages, and whose wives and daughters dress in velvets and silks, that could easily spare one hundred dollars from their wealth, or are there not fifty who could spare two hundred, and so make up this disgraceful deficiency? How generously ALL gave to the sister Province in its fire calamity; what a rush there was to subscribe their hundreds and their fifties, striving to outdo one another, and yet here is a Fund, to which those who originated it must have given freely, for it increased from one hundred to two hundred dollars in a short time, which has to confess and make public its inefficiency to continue it in its present form. Are they *all* dead and gone that so nobly contributed to it? Are there none to take their places? Did they by their self-denial and active piety do what is found so difficult to do now? They had much less wealth and surrounding prosperity; luxury and extravagance were not rampant as they are now. I lived in those days, and knew personally some of the bright departed ones. Now, Mr. Editor, probably in your next number you will have to announce the fact and the necessity for it—possibly it may be copied in some other Christian paper, or in one inimical to our Church. Are you prepared to face the remarks it will naturally call forth on the poverty or want of benevolence and care of the Churchmen in this Province, and have it compared with the noted liberality of dissenters at the present time? You are the Editor of the CHURCH GUARDIAN, confessedly competent for your onerous duties; you are, and ought to be, a power in the press; exercise it then; come out as the Widows' and Orphans' Guardian, and with all your heart and intellect try to rescue the Church from this disgrace. We have but three Funds, I believe. Do not let this fail. I could quote you a quantity of Bible, chapter and verse, but my communication is now much longer than I intended. In the earnest hope that you will not fail us,

Yours truly,  
ONE OF THE THIRTEEN.

CHILDREN'S MISSION IN CHARLOTTE-TOWN, P.E.I.

[To the Editor of the Church Guardian.]

SIR,—In my last letter I promised an account of the "Children's Mission" which was held here after the General Mission. Children's Missions are not uncommon in England, but I believe that the one we have had is the first that has been held in America in an Anglican church.

On Ash-Wednesday afternoon children and adults were invited to a preparatory service. The Mission itself began on the Sunday following. There were two services each day—on the Sundays at 9.30 a.m. and 3.30 p.m.; on the week-days at 8.15 a.m. and 3.30 p.m. As all the day schools in Charlottetown go in at 9 and are out at 2, the hours were arranged to suit the school time. The morning service was over punctually at a quarter to nine, so that children had ample time to get to whatever school they attended. In order that the services might be really children's services, adults were requested not to attend, except parents who wished to bring their own children and Sunday School teachers. The morning service consisted of one or two hymns, a few collects and an address; the afternoon service of a metrical litany, hymns, collects and address. At both services the address took up by far the greater portion of the time. The following are the subjects treated of:—

Ash-Wednesday (Preparatory Service).  
Mother Church calling her children together to receive a message from their Father.  
Sunday, Feb. 11.  
Morning—Almighty God.

Afternoon—Children of God.  
Monday, Feb. 12.  
Morning—Sin and Repentance.  
Afternoon—Pride, the first sin against God.

Tuesday, Feb. 13.  
Morning—Jesus Christ's Lesson on Pride.  
Afternoon—Envy.

Wednesday, Feb. 14.  
Morning—Jesus Christ's Lesson on Envy.  
Afternoon—Anger.

Thursday, Feb. 15.  
Morning—Jesus Christ's Lesson on Anger.  
Afternoon—Covetousness.

Friday, Feb. 16.  
Morning—Jesus Christ's Lesson on Covetousness.  
Afternoon—Sins of the Body (Gluttony and Luxury).

Saturday, Feb. 17.  
Morning—Sloth.  
Afternoon—Soldiers and Servants of Jesus Christ

Sunday, Feb. 18.  
Morning—(At the Eucharist)—The Sacrifice of Jesus Christ.  
Afternoon—"Unto My Life's End" (closing address).

The idea worked out through the whole Mission was, God is our Father and we are His children. His children must consider what sin is, that they may be very sorry for their own sins and fight against them all their lives. To know what sin is they must learn from the words and life of Jesus Christ. He will teach them this and help them to be sorry, and, having forgiven them, will help them to keep from sin unto their life's end.

From time to time little papers with simple questions to help a child's self-examination (I enclose a copy for you to see) were given out, and the Missioner gave an hour or two each day to talk to the little ones individually. It was wonderful to see how regularly the children came and how interested they seemed; boys and girls were equally regular and attentive. The attendance in the afternoon was larger than in the morning, but many came every morning. I may say that one conclusion I drew from the two Missions was that it is a far more difficult thing to conduct successfully a Children's Mission than one for adults. There is, of course, more labor in the latter, but a very special aptitude is required for the former. Father Osborne showed himself well-fitted for both.

In connection with the Mission there was a celebration of the Holy Communion every morning with the special intention of asking a blessing on the Missioner's work. There were special addresses on "Children's Religion: its Helps and Hindrances" given on Thursday evening to Day and Sunday School teachers, on Friday evening to parents, on Saturday evening to older brothers and sisters. These services were well attended by the classes invited. In speaking of the attendance all through, it must be understood that it was not only Church of England children and adults who were present; probably one-third were of other denominations. The teaching was eminently practical and aimed directly at turning children from sin; indirectly, at guiding to the true Church. The Mission closed on Sunday, Feb. 18th. Adults were invited to attend the services on that day. At half-past nine there was a celebration of the Holy Communion, the children singing heartily hymns appropriate to the service. In the afternoon there was a short closing address; then the Mission Priest took his seat in a chair placed before the choir gates, the children stood up and were asked if they would promise to try and live as God's children unto their lives' end. They assented with the words "I do." Then each child who had attended the Mission came and, kneeling, received the Priest's blessing, and also received a memorial picture and book. It was a touching sight to see the children of all ages, sizes and colours as they filed up one by one, knelt for a few moments, rose and passed on to make room for others. Their earnest, pleased faces showed that it was a reality to them. At the last there were some little things, too young to come by themselves, whom their mothers led by the hand and brought to the Priest. They clambered up to the platform, knelt and received their blessing too, "for of such is the Kingdom of Heaven." The whole

number of these who received memorials was 128.

So ended our Children's Mission. We are very thankful that we have had it, and feel most grateful to Father Osborne for having given this additional time and labor to our parish.

Yours very truly,

GEORGE W. HODGSON.

St. Peter's Clergy House, Charlottetown.

## Family Department.

### EASTER HYMN.

(Written for the Church Guardian.)

Now the Resurrection morning  
Dawns upon our longing hearts;  
Now our Lord from death returning  
To His Church new life imparts.  
Hallelujah! Christ is risen!  
He to us new life imparts.

Christ is risen! Death no longer  
Claims an undisputed sway;  
Strong, he yields to One yet stronger,  
His defeat we hymn to-day.  
Hallelujah! Death no longer  
Claims us for his lawful prey.

From the grave triumphant rising  
Our Victorious Leader see;  
He through Death, Death's lord surprising,  
Wins for us the victory.  
Hallelujah! Death is vanquished,  
Christ hath won the victory.

Christ is risen! Oh, what gladness  
Do these wondrous words inspire;  
We no more in tones of sadness  
Tell of unfulfilled desire.  
Hallelujah! of His praises  
His redeemed can never tire.

Christ is risen! Let the tidings  
To the tribes of earth be borne;  
Let the souls in night abiding  
Have the sun of Easter morn.  
Hallelujah! let the nations  
Hail with us the Easter morn.

Saviour, on this Easter morning  
To Thy Throne we lift our eyes,  
Thanks unfeigned to Thee returning,  
Who for us from death did rise.  
Hallelujah! now we hasten  
To our home beyond the skies.

### "NOT MY WAY."

#### A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

#### CHAPTER XIII.

"I have been keeping your sister company," said Mr. Ray, whom John, on his return to the Hall that evening, found sitting by Nelly's couch, her dainty little tea-table between them.

"Yes," she said, looking anxiously into her brother's face, and but for Mr. Ray, I should have begun to worry about you before this. This brother of mine has spoiled me," she went on to her friend; "he never leaves me for many hours together quite alone."

"And certainly did not purpose doing so to-night," said John, "but you know the most dependable people do unpremeditated things at times."

He spoke more cheerfully, and looked more like himself than he had for days past, and both Nelly and Mr. Ray were comforted. Nelly poured out a cup of tea for her brother, and he drew his chair close beside her, and patted her little slender hand.

"Do you know, Nell, that you are becoming quite a useful member of society," he said; "do you notice Parson (John had adapted the appellation universal at Longmoor) that this young lady is beginning to take quite an active part in our establishment? You see she has arrived at pouring out tea, and Mrs. Partel finds that she has no longer the sole voice in domestic arrangements."

"Yes indeed," said Nelly brightly, "and some day she will open her eyes very wide when I make my appearance in the house keeper's room!"

"I have often thought of late, Squire," said Mr. Ray, "that since Miss Carruther's health really seems improving, it would do her a world of good were you to take her for a little trip abroad. It

would be quite a new world," and the parson's face kindled from pure sympathy, "and indeed it would do you both infinite good."

John half absently assented that it might be a good plan, while Nelly wondered wistfully whether such a thing could really be accomplished.

"You see, I should be such a drag upon him," even at my very best."

But this John indignantly denied, and Stephen Ray, who had been revolving what might best tend to restore John in some measure to himself, determined to keep the subject before them.

With the one great and ever recurring difference of Sybil's absence, things went on well at Longmoor and the "Coomb." A teacher after Stephen Ray's own heart had been found for the school on the Ridge. He was one of those whom he had himself won over from the ranks of the rough embroiled factory "hands" at L.—one of his trophies of victory. He had gained a hold upon him when a boy, had induced him to come to his night-school, where he speedily discovered along with the untamed spirit of mischief and rebellion much force of character and natural ability. By degrees the semi-savage nature yielded, as so many others had done, to the all powerful spirit of brave and patient love in Stephen Ray. From being a rebel Hugh Anwick had become the most loyal and obedient follower of the young priest, and, as time went on, had grown to be one of his chief supporters. Though still working in a factory he had become teacher at a night-school, and found time in his busy life to continue his own studies. He was one of many of Stephen Ray's former flock who regularly corresponded with him and still felt the warmest interest in their former beloved pastor. When Stephen Ray had written him about the Coomb, the half-wild and yet strangely attractive people, the project of the school, the success which had so far attended his efforts, then the loss of the young, devoted fellow teacher, the strong desire suddenly sprang up in the heart of Hugh Anwick to take up this work, which would bring him once again into close companionship with the man whom he loved and venerated beyond any other. He wrote, offering his services as teacher to the youth, and such of the elders as would accept them, of the Coomb, and Stephen Ray, knowing the man thoroughly and loving him as the rescuer will love the rescued, gladly accepted the offer. The Squire, too, rejoiced with him when he had been told of the peculiar fitness of Hugh Anwick for the work, and looked forward with more interest than he had felt in anything since Sybil's departure to the arrival of this strong reinforcement in what Sybil had called the "Coomb Crusade." Mr. Ray was at the station to meet his old friend, and great was the gladness on both sides as they clasped hands once more.

The new teacher, as to the outward man, was of middle height, firmly and compactly built—a man of thews and sinews, which from long-continued exercise had arrived almost at the perfection of manly strength. His face was pale, strong-featured, with eyes full of resolution and honesty.

"You see, I couldn't miss the chance of working with you once more, sir," he said, and there was a suspicion of huskiness in his voice.

"God bless you, Hugh!" replied Mr. Ray; "the very sight of you warms my heart. This is one of the great pleasures of my life."

Hugh Anwick was silent till he had mastered his emotion. "How much better you are looking, sir! Why, it seems like old times when I first knew you—as regards your looks, I mean."

"And you are the same Hugh that you were then, only that you and I between us, by God's help, have managed to get rid of the rough husk which hid the sound kernel."

John Carruthers and Hugh Anwick were mutually pleased with one another, each recognizing the true manliness which characterized them both, and each respecting the qualities which in their several spheres made them capable of exerting a wide influence. Squire and parson together introduced the new teacher to the scene of his work and to some of his future neighbors. Part of the little mission-house had been fitted up as a dwelling, and was cosy enough for one of such simple habits as Hugh Anwick, whose eyes were gladdened by a well-filled book-shelf as part of the furniture. A bright-eyed urchin from the Coomb, an or-

phan without fixed abode, but who had been adopted by the whole community, was to act in the capacity of general *fuctotum* to the teacher, who, being vouched for by the parson, was expected with much curiosity and some excitement, but without ill-feeling by the Coomb-folk; city born and bred, accustomed his life long to the din of machinery, to the dark and dirty streets with their more or less grimy denizens, to a sky never free from the dark vapours forever rising from innumerable factory chimneys, Hugh Anwick felt as though in a strange, sweet dream. Such dreams he had dreamt indeed, for like many another in that vast busy city he had often longed with an inexpressible longing for sunshine and green fields, but this was the fulfilment of his visions. Here, on the breezy plateau, the soft, elastic turf under his feet, the free, pure heaven stretching above him he seemed as one born unto another life. Stephen Ray, by virtue of his strong, wide sympathies entered fully into his feelings; had he not lived for the best years of his life in the stifling shadows of the great city? John, whose heritage had been pure air and country sights and sounds, could scarcely realize what they meant to the stranger, as one who has always enjoyed the blessing of sight, cannot enter into the wondering rapture of him whose sight is restored.

"We shall have a Church here some day, Hugh," said Stephen Ray cheerily, "and we may live to see a comely, Christian village on the open hill-top instead of those barbarous though picturesque hovels in the Coomb, and the Squire here will exercise a paternal government over as fine a little community as will be found in Westshire."

"May you be a true prophet," said John, "you have infected me with your hopefulness, and you know that I am with you in all your schemes."

(To be continued.)

### THOUGHTS FOR EASTER SUNDAY.

"When Christ, who is our Life, shall appear, then shall ye also appear with Him in Glory."

Christ our Life! It is this which gives the true meaning to our Easter joy. Our Festival is not only the commemoration of a glorious fact, but it is the triumphant expression of a wondrous future certainty. *Because He lives we shall live also!* We, living members of that living Head, shall be partakers of His deathless glory. Yes, imperfect, sinful beings as we know ourselves too well to be, we yet may utter the words which would seem meet only for the lips of angels, "We also shall appear with Him in glory." And if in the consciousness of our own utter unworthiness we ask how can these things be? we hear the words, "It is Christ who died, the Just for the unjust." It is Christ who died, and by His death purchased redemption for sinners—"Yea, rather that is risen again," and "ever liveth to make intercession for us!"

Well may our anthems of adoring gladness ascend like an incense from earth to Heaven, and well may we deck with Earth's fairest offerings the temples of the King of Kings, seeing by faith Him who is invisibly amongst us and enjoying a foretaste of that unending joy when we shall see Him face to face.

As Easter is to Lent, the brightness of morning to the long night shadows, so to the shadows of our earthly life will be the day-dawn of Eternity, when Christ, Who is our Life, shall appear! Compared with THAT joy, what to the Christian are the joys of *this* life! how faint, how dim beside the glory that shall be revealed. This is the joy of Easter; this is its message to our souls. The RISEN Saviour bids us rise with Him, our sins buried in His Grave, our life assured by His Life. His indwelling Spirit sustaining us on our earthly journey until the shadows flee away and the Son of Man come in His own and the Father's and the holy angels' glory, we, even we also, shall be made like unto Him and shall be with Him forever.

Truly the joy of Easter is a real, a triumphant joy to the Christian, a joy not to be lessened by the penitence which Lent has fostered, nor by the deep consciousness of our own unworthiness, for He who is our Life is our Righteousness.

A GARDEN IN THE HEART.

Oh dear! Oh dear! I don't believe I've got a single thing growing in my heart except great ugly weeds, mamma?"

Mamma had been having her Sunday evening talk with the little ones, and when the others had gone to bed, Madge sighed out this pitiful opinion on her shoulder.

The talk had been about the beautiful flowers and the ugly weeds which each little child is cultivating in the garden of the heart. Mamma had likened a spirit of love, gentleness, and modesty to the dear little violets, harebells and lilies of the valley, which are humble and delicate, seeking the shade. Kindly temper, helpfulness and cheerfulness, she thought, were like roses and heliotropes and verbenas or anything else bright and lavish of bloom, or of sweet perfume; while truth and perseverance and generosity are surely like grand trees of sturdy growth and widespread shelter.

But when she came to the weeds, what a dark list it was! Ill-temper, envy, selfwill, pride, falsehood, selfishness, vanity—ah, me! No wonder the poor little gardener felt discouraged as mamma pictured the thorns and thistles and coarse unsightly roots choking and enfeebling the tender flowers. And the very saddest part of it is that these weeds seem to come up of themselves and thrive without a bit of care, in spite, indeed, of a good deal of stamping down. Sometimes they will spring up all at once when you think you have quite killed them out, while all the time the flowers have to be patiently and carefully tended.

Madge began jotting off on her fingers:

"Pride; yes, I know it's pride when I feel ever so much better than poor Nettie Gibbs because I get higher marks at school than she does, when all the time I know she has to help her mother and don't have so much time for study as I have. Self-will—that's when I think I know better than you, mamma, where I ought to go and what I ought to do and want to have my own way and not give up. Ill-temper—yes, that comes along with the self-will—when Missie can't have her own way! Vanity? Yes, indeed; I was pleased enough when I went to Sunday-school this morning and saw that my new dress was finer than Lucy Rand's and that she thought so too. Falsehood—I don't tell lies, do I, mamma?"

"No, dear, you do not; but be sure not to let any little shoots of deception spring up about your studies or anything else, for they strengthen fast into vigorous habits of untruthfulness."

"I'll be careful, mamma; I have so many weeds growing I can't afford to raise any more, I'm sure. Then there's selfishness—oh, dear! I do like the best place at the study-table, and the biggest dish of berries, and I hate to divide my candy, and I hate to give up a comfortable seat and a good book to oblige any one. Nothing but weeds, you see!"

"Don't be discouraged, my dear little daughter. Any one so industrious at spying out her own weeds must surely find a way of rooting them out, and must have been, I think quietly cultivating one lovely little flower called Candor."

"Oh, mamma, how can I make all these flowers grow in my heart?"

"You can only do it by the help of the great Gardener, who alone can plant seeds of beauty and goodness there. He waits to hear every earnest prayer for help. He will water the tender plants with the dews and showers of his grace, and beam upon them with the sunshine of his love. But you must watch continually against the enemy, who is always on the alert to sow the seeds of all evil. It is a warfare which must go on as long as life lasts, for the soil of human nature in these poor hearts of ours is much better adapted to the growth of weeds than of flowers—to the fostering of evil rather than good. When we trample down a vile weed, it will be sure to start up afresh—even if we tear out the very roots of some favorite sin or cherished indulgence some other will start up in its place."

"So there never will be any rest from pulling up, or trampling down, or tearing out, mamma?"

"Never, dear, till these flowers of the heart shall be transplanted to the gardens of the Lord, to bloom in the brightness of eternal day."—N. Y. Observer.

SECRET OF TRUE LIFE.

Dr. Arnold, of Rugby, gives in one of his lectures an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of a crib; never once could she change her posture for all that time, "And yet," said Dr. Arnold, and I think his words are beautiful. "I never saw a more perfect instance of the power of love, almost to annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early formed resolution of never talking about herself—save as regarded her improvement in all goodness wholly thoughtless; enjoying everything lovely, graceful, beautiful, high minded, whether in God's work or man's, with the keenest relish; inheriting the earth to the fulness of the promise; and preserved through the valley of the shadow of death from all fear of impatience, and from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come within one hundred degrees of her life in glory!"

Such a life was true and beautiful. But the radiance of such a life never cheered this world by chance. A sunny patience, a bright hearted self-forgetfulness, a sweet and winning interest in the little things of family intercourse, the divine lustre of a Christian peace, are not fortuitous weeds carelessly flowing out of the life garden. It is the internal which makes the external. It is the force residing in the atoms which shapes the pyramid. It is the beautiful soul which forms the crystal of the beautiful life without.

I wonder we are not always tender and thoughtful of the old! I wonder why people forget so, and seem to think that the romance and the dream days all belong to the young, none seeming to have a thought for the stories written on hearts that are hidden by wrinkled careworn faces—never seeming to think of the pathos of lives grown silent and tired with the long journey—never thinking of the struggles, the noble deeds which are written in the old faces looking from dim eyes, sound-

ing in voices from which the music has gone, in steps grown slow and halting, hands trembling and strengthless. Oh! I wonder we forget all this! I wonder we are not always tender of the old.—Rose Porter.

TWO WAYS OF ASKING.

The following true story is told by an Englishman. It is a story which ought to bring to some Americans as strong a lesson of reverence as the story is pointed:

"There was an old clergyman who was much troubled because his wife would sit in Church instead of kneeling. He spoke about it to her, but she gave no heed. No; she was more comfortable sitting, and she thought she could pray just as well in one position as another. 'You may pray as well,' he said, 'but I doubt your being heard as well.' However, it was no good; he might just as well have spoken to a stone wall. So then he went one day to his wife's old servant, and said to her, 'Hannah, I will give you a crown if you will go to my wife, and sit down on the sofa at her side, and ask her to give you a holiday to-morrow, because you want to go home to your friends.' Hannah was shy, however the prospect of the crown encouraged her, and she opened the door timidly, went in, and walking up to the sofa, where her mistress was knitting, sat down at her side. The old lady looked up in great astonishment, and asked what in the world she wanted. 'A holiday to-morrow, ma'am.' 'Leave the room instantly, you impudent woman,' exclaimed the old lady, 'and if you want to have a request granted, learn to ask it in a proper manner.' Then the husband put his head in, and said, 'My dear! is not this preaching to Hannah the lesson I have been preaching to you for years? If you want to have a request granted, learn to ask it in a proper manner.' Next Sunday and ever after, the old lady knelt in Church. She saw it would not do to treat Jesus Christ in that way in which she did not like at all to be treated herself."

ENGLISH THE WORLD'S LANGUAGE.

A Russian priest who has been making a tour around the world told a New York reporter that what struck him most during his tour was "the fact that English-speaking people have taken everywhere. English has become the international language. With my limited knowledge of English during my trip I have been far better off than any of my occasional German and French friends." English has a glorious future. It is bound to become the universal language of science, trade and industry.

There have been three great epochs in which all the educated men talked Greek, Latin and French respectively. Now we are entering the epoch of English. The Greek world was too limited in both area and age. The Latin world was larger than the Greek, but its field, politics, was too narrow. The French epoch was diplomatic. Now the English, or rather Anglo-American, epoch will embrace the whole world. The English-speaking nations lead the world in the higher politics and in industry and trade, and they are unsurpassed by any nation in scientific, religious or philosophical thought. Our German friends object

to English on the ground that it is in their opinion not an original language, being rather a mixture of German and Latin. In my opinion this is an advantage.

[Cincinnati, Irish Citizen.]  
EUREKA!

READ AND JUDGE FOR YOURSELF.

As a general rule we do not pin our faith to specific remedies; but there is no excuse for skepticism in well developed and authenticated facts. Since its introduction to the American public, the great German Remedy, St. Jacobs Oil, has advanced with more rapid strides in the estimation of the public than any thing of a similar character ever brought into notice by the aid of extensive advertising. We write this for the benefit of those who may be afflicted with the divers ailments for which the oil is announced as a specific remedy, and we are induced to do this in consequence of the proof of its curative power brought to our notice; proof voluntarily and gratefully brought by people who have tested its merit and are anxious to acknowledge the great benefit derived. In the enumeration of such people it is necessary to be specific, and to this end we have obtained their permission to give their names and addresses, in order that the afflicted may have the advantage of a personal interview or postal correspondence, and in evidence that what we write is a candid statement and not a mere puffing advertisement. Mr. Frank Letcher, of No. 432½ West Fifth street, assures us that for a series of years he was prostrated with rheumatism until life became emphatically a burden. He had exhausted the advertised remedies, and had lost all faith in the efficacy of any thing to afford relief when a friend, who had tested the virtue of the oil, made him a present of a bottle, and, to Frank's wonder and delight, the first application afforded sensible relief; while before the bottle was exhausted the pains and aches had disappeared. He is a new man, and a walking advertisement of the infallibility of St. Jacobs Oil. Aloysius Reidy, on the corner of Eastern avenue and Lewis street, was afflicted for three years in a similar manner, and is now hale and hearty, although he still continues the use of the oil.

C. O'Callahan, of 171 Sycamore street, is another grateful witness to the infallible power of the remedy, which, he says, has made a new man of him.

Thomas Lewis, of 62 Butler street, was for seven years afflicted with that dreadful malady, Sciatica, and being induced to try St. Jacobs Oil, found almost immediate relief therefrom, and is now perfectly cured. He is prepared to substantiate this statement under oath.

John Miller, of 54 West Fifth street, was cured of a complicated case of rheumatism of ten years' standing, and George Hollinger, who lives on the corner of Torrence and Columbia avenues adds his testimony to its efficacy, and has assured us that his pains were relieved as if by magic.

The above statements are by well known and respectable citizens of Cincinnati, and with all who know them will carry conviction upon the fact. Hence it is we deem it a matter of duty to suffering humanity to give them all the publicity in our power.

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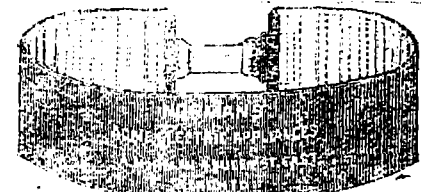
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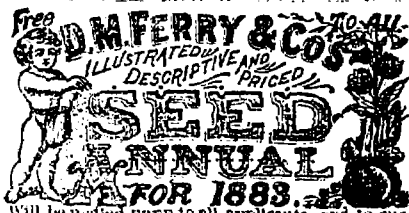
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Gentleman,—Five years ago I fell with a bag of grain, which caused weakness in my back, and also brought on an attack of Bright's disease, and which caused me to lose considerable in weight. After wearing your Pad for six weeks, I gained 13 lbs., all pain and weakness has left. I would have been yet in the doctor's hands, had it not been for my using your Kidney Pad.  
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 ALL PRAISE THEM HIGHLY.  
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How eagerly does the Poor Consumptive note every cheering sign—cheering indeed it may be to him, but how delusive, and with what bitter disappointment does he MARK each relapse! The hacking cough racks the emaciated frame, the hectic flush that rests upon the sunken cheek, the exhausting night sweats, which so speedily reduce the already waning strength—the accompanying diarrhoea, that so distresses and debilitates—and the panting breath, so painfully accelerated upon the slightest exertion—all these are the symptoms which the patient chiefly feels, and the observer chiefly sees. But the physician looks deeper, his keen sight pierces even to the lungs, and traces the disease from its first inception to its fatal termination.

He observes the deposit of the first tubercle, and marks out the nature and extent of the subsequent cavity, he sees the suffering patient, and knows that this is DEATH, who has selected another victim; that each sign observed by him is but another impress of his foot; he seeks in vain to hold him back, but he eludes his grasp, and at length he sees the smitten victim borne to the grave, from which he (skillful physician though he may be) has been powerless to save. Thus all remedies had proved unsuccessful, and Consumption was deemed incurable, but now HOW GREAT THE CHANGE! within comparatively a short time, a powerful weapon has been placed in the hands of the physician, by means of which he is frequently enabled to beat back DEATH, and restore the patient to health and strength—and this weapon is PUTTNER'S SYRUP, which has also proved of great benefit and useful in kindred diseases, such as Scrophula, Rickets, Chronic Bronchitis, General Debility, &c.

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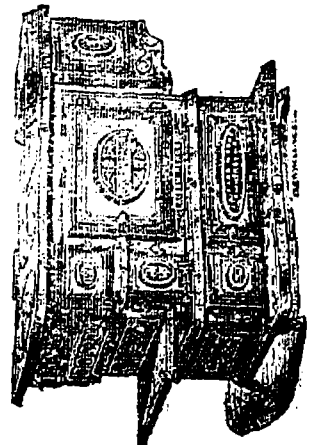
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