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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. 43.] HALIFAX. WEDNESDAY, FEBRUARY 21, 1883. WINNIPEG.

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## ALL THE ARTICLES OF THE DARWIN FAITH.

The appearance of this third and greatly enlarged edition of Mr. Morris's well known attack on Darwinism, happens to coincide with the death of the distinguished author of that system. Perhaps it is not to be regretted that these pungent and unanswerable pages should issue afresh from the press at a time when the public is liable to be carried away by the universal laudation of the great naturalist. No one can justly deny to the late Mr. Darwin, the praise due to high character, patient research, great powers of observation, and skill in marshalling his numerous facts. What we object to is first the facts, but his fancies. The facts he states are most interesting, but the fancies he attaches to them are most dangerous. The world is too easily dazzled by a great name, because Mr. Darwin has written interesting books full of original observations, it is not necessary that we should adopt his wild theories and illogical conclusions. It is wonderful to read in Mr. Darwin's late work about the earth-worm, the novel facts he has noted during observations lasting for forty years, in the history of that small and despised creature. How worms make mould and enrich the earth with their labours, nay, change its very appearance, is well within the power of man's observation; but how God created the world, and the order of His Divine processes, is beyond human ken, except so far as it is revealed, or hinted in the word of God. We are willing to sit at Mr. Darwin's feet when he discourses of earth-worms and their doings, but we need a higher authority in the matter of the origin of species, and the creation of the universe. In Mr. Morris's racy book we have "all the Articles of the Darwin Faith," arranged in a manner which surprises and amuses the reader. He has taken Horace's hint with regard to the power of ridicule in cutting things to the quick. The doctrine of Evolution, which Mr. Darwin has suggested and laboured to prove, is shown to be as baseless as a morning dream. The weak points of the theory are remorselessly exposed—the want of logic held up to "inextinguishable laughter." Among the many great names enrolled against Mr. Darwin, and wisely given here with extracts from their works, there is a striking letter from the late Lord Chancellor Hatherley: "I have received your valuable exposure of Darwinism, and most heartily thank you for it. I believe your mode of treating the preposterous fictions of Darwin, is the only way to shake the self-confident tone of the would-be philosophers. Newton's grandest saying, after *Dues non est eternitiss sed eternus* was *Hypotheses non fingo*." Newton kept back his Principia for years, because a mistake had been made in an arc of the meridian, so closely did he keep to experimental truth. In a powerful sermon preached by Canon Liddon at St. Paul's, the Sunday after Mr. Darwin's death, that learned and eloquent divine observed, in condemnation of the doctrine of evolution—"There are apparently three important gaps in the evolutionary sequence which it is well to bear in mind. There is a great gap between the highest animal instinct and the reflective, self-measuring thought of man. There is a great gap between life and the most highly organised matter. There is the greatest gap of all between matter and nothing. At these three points, as far as we can see, the creative will must have intervened otherwise than by way of evolution out of existing materials

—to create mind, to create life, to create matter." We hope that the timely republication of Mr. Morris's book, in enlarged form and improved appearance, will make many pause before they allow "all the Articles of the Darwin faith" to supersede the Articles of the Church's faith, or suffer themselves to imagine that these airy theories have in the slightest degree shaken the solid foundation of historical Christianity—"the facts of ages and the hopes of men."—*Guardian*.

## A PRESBYTERIAN ON THE USE OF A BOOK OF COMMON PRAYER.

It is interesting to English Churchmen to know exactly what a leading Scottish minister thinks of his own Church services. Whether, when the Scottish Establishment comes to an end, there will be a large influx of ministers and people into the "more peaceful fold" of the Episcopal communion, as an eminent Scottish minister has predicted, is, of course, a doubtful question; but it is certain that the well-ordered services of the Prayer Book are becoming more widely appreciated in Scotland every day. Dr. Sprott, as a recently issued volume shows, evidently feels not only how much his Kirk loses by the want of regular forms, but how entirely it has cut the thread of primitive tradition by following a Directory instead of a prescribed Liturgy. In his lecture on "Morning or Evening Prayer," he tells his hearers that it is well to have a suitable and simple form of words for giving out the chapters, when the Bible is read; he deplors the fact that many ministers never give their congregations the Blessing, and virtually recommends the use both of the Scriptural forms in Numbers vi. and 2 Cor. xiii., and of that of our Prayer Book; speaking of baptism, he regrets the possibility of the omission of prayer before the administration of the rite—an instance of such omission having come under his notice; he advises the drawing up of a form for the solemnisation of marriage, as being obviously "not an occasion for an extemporaneous effusion;" he gives an outline of what he considers a useful form of burial service; and he rejoices that since 1865 a considerable number of the clergy have combined for the study of the Liturgies, ancient and modern, and for the improvement of the worship of the Church, in accordance with her old laws and better traditions.

Dr. Sprott gives a popular account of the ordinary practice as to public worship, in the Scottish Kirk, and generally suggests to his hearers the form which he thinks most useful for them to adopt. His lectures are devoted to such subjects as "Morning or Evening Prayer," "Baptism and the admission of Catechumens," "The Holy Communion," "The Solemnisation of Matrimony—The Burial of the Dead—Public Solemn Fasting—Days of Public Thanksgiving," "Ordination," and "Church Architecture." Based upon the Directory, and consequently without any prescribed liturgical form, the services of the Scottish Kirk appear nevertheless to have gradually assumed a recognised shape of customary usage. Our author gives a *rationale* of their various parts; and it is curious to notice how much more order and method there is in these maintained and meagre Offices of devotion than is commonly supposed. A large portion of them is, however, left to the "extemporal wit" of the minister, a larger portion than Dr. Sprott apparently approves, as we noticed above. He is a Presbyterian of decidedly wide views, and many

of his remarks are well worth attention. But his book is marred by misleading and sometimes totally erroneous statements. In the first place, why should he say that in the English Church there is no fixed rule as to the time when the sermon is to be preached at Morning or Evening Prayer? This assertion is true, perhaps, in the letter, but as the Communion Service, in which there is a distinct place for the sermon, forms part of the Sunday morning service, it does not practically hold good. In his lecture on the Holy Communion, Dr. Sprott is anxious to make out that the form of consecration ordered in the Directory embraces the invocation of the Holy Spirit on the elements, so widely used in the Church since primitive times. But, in point of fact, what the Directory orders is not the invocation on the elements, but "the effectual working of the Spirit in us"—a very different thing.

Finally, as might be expected, the lecture on ordination is open to serious criticism. What is meant, for instance, by "the primitive and Apostolic practice of consecrating all presbyters Bishops?" Why is not the English Church mentioned as a notable exception, when it is said that "all the Reformed Churches held that there are only two orders in the ministry of divine appointment—those of Bishop, or presbyter, and deacon?" And is it not absolutely untrue to say that "the English Ordinal contained nothing to distinguish the order of Bishop from that of presbyter between the Reformation and the time of Charles II., when it was amended?" Dr. Sprott had better at once read the Preface to the Ordinal, and then study carefully its services from beginning to end.—*Guardian*.

If men of the world would ask why you communicate so often, tell them that it is that you may learn to love God; that you may be cleansed from imperfections, set free from trouble, comforted in affliction, strengthened in weakness. Tell them there are two manner of manner of men who need frequent Communion—those who are perfect, since being ready they were much to blame, did they not come to the Source and Fountain of all perfection; and the imperfect, that they may learn how to be perfect;—the strong, lest they become weak; the sick that they may be healed, and the sound, lest they sicken. Tell them that you—imperfect, weak, and ailing, need frequently to communicate with your Perfection, your Strength, and Physician. Tell them that those who are but little engaged in worldly affairs should communicate often, because they have leisure; and those who are heavily pressed with business, because they stand in need of so much help, and that he who is hard-worked needs frequent and substantial food. Tell them that you receive the Blessed Sacrament that you may learn to receive is better—one rarely does that well which one does seldom.—*St. Francis de Sales*.

THE population of Syria and Palestine is estimated at 2,076,321. Of these there are about 1,000,000 Moslems, 250,000 Nusairiyeh, 250,000 Maronites, 235,000 Greeks, 80,000 Papal sects, 30,000 Jews, 30,000 Ismailiyeh, gypsies, etc., 20,000 Armenians, 15,000 Jacobites, 100,000 Druses, 6,311 Protestants, 60,000 Bedouin Arabs. The Protestants have 302 schools in Syria; these schools have 7,475 male and 7,149 female pupils. In Beirut there are 30 Protestant and 58 non-Protestant schools, with total number of 11,187 pupils.

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

LOUISBURG, C. B.—A tea-meeting and fancy sale of fancy and useful articles was held at Louisburg on the first and second of this month for the purpose of raising money to pay off the debt upon our church, which amounts to about \$262. The fine weather, an event which cannot be counted upon at this time of the year, brought quite a goodly number of people from the other parts of the Mission, and tended to make everything a success. Considering the very short time given by our pastor to his people in order to prepare the requirements necessary for such a meeting, the good people of Louisburg deserve the greatest amount of praise for the hearty and willing manner in which they responded to their pastor's call. Men and women worked with a will which showed that there was a deep love for their church in their hearts and an eager desire to have the House of God free from debt. Nor did their labours go for nought, for the handsome sum of \$200 was realized, clear of all expenses. This leaves now a debt of \$62, which we hope to pay off (unless there may be some kind friend who, for the love of God and His poorer brethren, will do it for us) before the arrival of our Bishop, whom we expect this summer, so that it may be consecrated and set apart wholly for the worship of Almighty God. For the manner in which our pastor worked to make everything a success, for his forethought in choosing a time when all his parishioners were at home to have a tea-meeting, for the hearty and loving manner in which he was seconded by his parishioners, and especially by the committee, which consisted of Mrs. T. Townsend, Mrs. E. Cann, Mrs. J. Cann, Mrs. H. LeVatte, and the Misses Townsend and Tuity, too much praise cannot be given. The interest taken in this one augurs well for the future if ever another is taken in hand. While giving the above account, perhaps a brief sketch of what has been done here within the past six months may not be out of place. On the 1st of August of last year the Rev. Mr. Draper took charge of this Mission, which had become vacant by the resignation of the Rev. C. W. McCully. He (Mr. Draper) came here under very unfavourable circumstances. The S. P. G. grant of \$250 had just been withdrawn, leaving the Mission as regards money matters in an impoverished state. There was nothing for him to depend upon, except a grant from the Church Endowment Fund and whatever sum the people might choose to subscribe. Up to the middle of November he worked on faithfully, performing all his duties on foot; but the travelling becoming bad, his salary, as regards the subscription from the people, being so very small, brought matters to a crisis. One Sunday morn he took the opportunity of speaking to the people in plain terms concerning the financial state of the Mission, and said that unless something better than heretofore could be done, he would have to leave, and in all probability the Mission would be closed. At last the people who had been so long slumbering awoke. The thought that their church would be closed, and themselves deprived of the services of a clergyman perhaps for years, stirred up their love for their church and stimulated them to greater exertions. A new subscription list was opened, and a sum much larger than that on the former one was subscribed. Besides this the people presented him with a purse of \$44 towards the purchase of a horse, and have also liberally subscribed toward the purchase of a carpet for the chancel of the church. Throughout Advent we had daily services, which were well attended, and now notice was given last Sunday that throughout Lent daily service would be held in the three parts of the Mission. From what I can learn I believe that a "Sewing Circle" and a "Mite" Society are soon to be started, the proceeds of the latter are to go towards the restoration of the middle light of the east window, which was blown out.

HALIFAX.—Church of England Institute.—The Annual Meeting of Members for receiving the Treasurer's Accounts and the Report of the Coun-

cil, and for election of officers, will be held at the Rooms, on Tuesday, 27th inst., at 8 p. m. A full attendance is particularly requested.—W. M. BROWN, Secretary.

LOWER STEWIACKE.—The Rev. J. C. Cox has received from his parishioners several loads of wood gratis. Also, a day's hauling of marsh mud, at which there were thirteen teams belonging to both Church people and Presbyterian. Lenten Services are being held in the Mission, and an earnest Christian feeling is being manifested.

SACKVILLE.—Mr. G. Thompson, presented Rev. W. Ellis, the Rector of this Parish, with \$10, as a New Year's gift from the congregation at Waverley.

## PRINCE EDWARD ISLAND.

Rev. Clement Richardson, A. M., T. C. D., of North Shefford and Warden in the Diocese of Montreal, has received an unanimous call to the Rectory of St. Eleanor's and Summerside. Mr. Richardson has undertaken this cure, and will enter on his new duties immediately after Easter.

## DIOCESE OF FREDERICTON.

THE Ruri-decanal Chapter of Chatham met at Paie du Vin, on the 30th ult., and two following days. The Chapter had three Sessions for business and mutual improvement, at which, in addition to the usual chapter in Greek, a Psalm was also read in the Hebrew, and analyzed. The Dean read a paper on "Holy Matrimony," and several Resolutions of a practical nature were passed. A memorial from the Deanery of Kingston was presented by the Dean, asking the several Deaneries to take concerted action in requesting D. C. S. to grant Ruri-decanal representation on the Board of Home Missions. After some discussion, it was unanimously Resolved, that "Whereas, the expense and difficulties of attending the meetings of the Board from a distance are considerable; and whereas, the end desired may be as easily gained by recommendation to the Board from time to time by the Deaneries interested, it is not thought advisable to seek any change in the composition of the Board at present. The fact that the Parish of Weldford is and has been for several months without regular Services was taken into consideration, and the following Resolution passed.—"That arrangements be made, if possible, the Bishop consenting, with the Wardens of the Parish of Weldford, whereby monthly Services may be held there during the vacancy by the members of the Deanery in turn, such turns to be arranged by the Dean. The Public Services in the Parish Church consisted of Holy Communion every morning at 8 o'clock, and Services every evening at 7.30. On Tuesday, the sermon was preached by Rev. J. H. S. Sweet, from 1 Cor. iv., 1, 2—"Let a man so account of us, as of the ministers of Christ and stewards of the mysteries God. Moreover, it is required in stewards that a man be found faithful." On Wednesday, instead of a sermon, addresses were delivered by Revs. D. Forsyth and E. P. Flewelling, the former on "The best way to instruct people in the life and work of the Church," and the latter on "The relation between the Parish and D. C. S." On Thursday, Rev. A. F. Hiltz preached, taking his text from 1 Tim. iii., 15—"The Church of the living God, the pillar and ground of the truth." A very encouraging feature of these Services was, that the interest in them was sustained throughout, and even heightened, the congregations increasing until the last, which was by far the largest. On Friday, the festival of the Purification, the brethren all assembled around the Lord's Table, at 8 o'clock, to partake once more before parting of the tokens of the Saviour's love, and after breakfast, separated for their respective parishes. Thus ended a very happy and profitable re-union, and one that was thoroughly enjoyed by all. The Rector, Rev. Wm. J. Wilkinson, is to be congratulated on the manifest interest taken by his flock in the work that he is carrying on among them, among the evidences of which may be reckoned as by no means the least the new Rectory barely completed, and now well nigh paid for. The next meeting of the Chapter will be held (D.V.) at Bathurst, June 4th next.

MUSQUASH.—On January 31st, a Service was held at St. Thomas' Church, Dipper Harbour, in the Parish of Musquash, when the Rev. J. M. Davenport addressed the people very earnestly on the subject, "I am the bread of life." There was a large congregation present, and much interest was manifested in the adornment of the Church, by putting up a new altar and dossal, etc. The altar was made at Sussex Vale, by Mr. Coss, and is of black ash, 6 feet long, and 40 inches high; under the superfrontal, in the centre panel, is an ornamental cross, and in the two side panels the rose and lily; these are neatly carved and coloured as walnut. On the retable in the centre of the cross is painted the Lamb resting on the book with seven seals; bunches of grapes and wheat adorn the lower part of the cross. On the dossal is worked a dove with yellow rays spreading out; above it is the text "I am the bread of life," beautifully painted. The material of the dossal, superfrontal, covering for the altar and retable, is of fine crimson cloth, this, as well as the work, was in part the gift of the Guild of St. Monica, in connection with St. John Baptist Mission Chapel in the city of St. John. The cross was presented by Mr. Thurgar. Other friends of St. John assisted in purchasing the altar. The Rector of the Parish, Rev. H. M. Spike, is much encouraged by his parishioners in these improvements to beautify the House of God.

WOODSTOCK.—Consecration of St. Luke's Church.—The Festival of the Presentation of Christ in the Temple was indeed a festal day for the Rector of Woodstock and his parishioners. It witnessed the fulfilment of hopes long deferred, and the consummation of much persevering and self-denying effort, in the consecration of their new Church. The "fiery trial" through which they passed on the 11th of November, 1881, is still fresh in all our memories. Almost in an hour they had seen reduced to ashes their old Church with its excellent organ, their new Church which was externally completed, their Sunday School building close adjoining, and the home of the Rev. Mr. Neales, with all his valuable furniture and books and papers. Little more than a year has passed, and again the House of God crowns the commanding site on which our Church had stood for nearly half a century, and another but for a few brief weeks. The new edifice, both within and without, bears ample testimony not only to the taste and judgment of those who selected the plans and of those who prepared them, but, what is better still, to the devout and reverent spirit which has wrought in all things first for the glory of Almighty God, and also to the loving zeal which has freely offered of its best. The style of architecture is 13th century Gothic. The exterior presents a thoroughly attractive and ecclesiastical appearance, shewing a clerestory, a quaint porch, and a fine tower and spire. The interior produce a very striking and harmonious effect, the chancel and sanctuary having a good elevation, rising by nine steps from nave to altar, the stained glass windows admitting an abundance of mellowed light, and the wood-ceiled roof of aisles and nave being at once ornamented and supported by graceful open truss-work. The three-panelled reredos, having a large flower cross in the centre, added much to the appearance of the east end of the Church, and the altar, on the day of consecration, was vested with a beautiful frontal and superfrontal, which, as well as the fair linen cloths upon it, were the gift of the Church Extension Association of England. The consecration service began at 10.30 a. m., the surpliced procession leaving the vestry in the following order:—"Mr. Hooper (lay reader), the Reverends Vroom, A. V. Wiggins, Raymond, Fowler, J. P. Flewelling, Rushton, Hoyt, Roberts, Canon Ketchum, the Rector, the Bishop Coadjutor, the Metropolitan. At the porch they were met by the Church-wardens, Messrs. J. D. Ketchum and W. F. Dibblee, the latter of whom read the petition for consecration. The consecration service then proceeded as usual, followed by morning prayer and ante communion, the Metropolitan preaching on St. Luke ii. 22, and applying the teachings of the Festival to the special occasion in a forcible and impressive manner. At the Holy Eucharist the Bishop Coadjutor was Celebrant, and about ninety communicated. At the close of

the service the *Nunc Dimittis* was sung as a recessional. In the afternoon the *Litany* was said, and in the evening there was a hearty service, at which Canon Ketchum preached a thoughtful and appropriate sermon on the silence with which the first Temple rose upon Mount Moriah. The Church, which will seat about 500, was well filled, both morning and evening, with a devout and attentive congregation. The singing was excellent, and the spirit and precision of the chanting greatly helped the devotion of the worshippers. The Offertories amounted to about \$115. The Bishop Coadjutor remained at Woodstock until Monday, taking part in four services on Sunday, viz., at 8 a. m. Celebration, at St. Luke's Church; at 11 a. m. at Christ Church; at 3 p. m. at St. Peter's, Jacksonville, and again at 6.30 p. m. at St. Luke's. He preached at each of the Churches, greatly aiding both pastor and people by his words of power and wisdom.

#### DIocese OF QUEBEC.

From our own Correspondent.

**THE CHURCH MISSIONARY UNION.**—A meeting of the Church Missionary Union was held on the 12th inst., when a most interesting address was given by the Lord Bishop of the Diocese upon the gradual growth, in the world, of the Gospel seed as evidenced in the history of Christian missions from the earliest to present times. His Lordship was followed by the Rev. G. V. Housman who read a very instructive address delivered in Baltimore in 1871, by the late Bishop Selwyn, formerly Bishop of New Zealand.

#### DIocese OF NIAGARA.

[From our own Correspondent.]

**THE MISSION FIELD.**—*Lincoln and Welland Travelling Mission.*—This large field, extending, as its name implies, over a greater part of two counties, is now in the charge of Rev. A. C. Jones. The Mission embraces about 350 square miles. It was set off at the close of the year 1881, and Mr. Jones has been at work for 13 months. Three stations in the winter and four stations in the summer are served by the one missionary priest. There is one church at the easterly end of the district at Fonthill. The Sunday's travelling comprises in winter, on alternate Sundays, 20 and 36 miles, and in summer 45 miles and 20 miles alternately. The average weekly driving, visiting the sick and well, is one hundred miles, at which rate the missionary would belt the world in less than five years. Smithville, 18 miles from the missionary's home, has a population of about 500. With the exception of a few services held here six years ago by Rev. W. Green, now in England, this village has had no attention from the Church. There are a few faithful Church people. The missionary is now seeking help from other parishes to erect here a small church. Welland Port, 10 miles from Fonthill, has been 30 years without a Church service. Beamsville, a thriving village of 800 inhabitants, has had desultory services at long intervals. It is 20 miles from Fonthill and 5 miles from Grimsby, at which latter place is one of the oldest congregations in the Province. Thus we see that there is ample field for missionary enterprise lying in the heart of this Diocese.

**WELLAND.**—Holy Trinity Church in this place has secured a new organ at a cost of \$400. Rev. R. Gardner is in charge.

**MATRIMONIAL.**—The Rev. R. J. Moore, Curate of St. George's, St. Catharines, was lately united in Holy Matrimony to Miss Lucy Holland, fifth daughter of Rev. Rural Dean Holland.

**PERSONAL.**—We are glad to hear of the recovery of Rev. Rural Dean Holland from a serious accident which befell him about Christmas time.

**PORT DALHOUSIE.**—An eight-days' Mission has been successfully held in this parish by Rev. W. P. Smith, of Dunnville.

**NIAGARA.**—The ice bridge over the River below

the Falls is said to surpass anything of the sort seen for very many years.

**THOROLD.**—At an entertainment in connection with St. John's Church a very handsome sum was realized.

St. John's Church has now a handsome steeple which gives to it a very commanding position in the neighborhood.

**MERRITTON.**—Rev. Mr. Lindsay, of the Diocese of Montreal, has temporary charge of the Mission of Merritton, Homer and Grantham, at present vacant by the absence of Rev. Jos. Fennell, who, we regret, has had to take his wife to Europe in search of restoration to health.

**HAMILTON.**—*St. Thomas' Church.*—This congregation proposes to erect a spire, for which the tower has been long waiting.

**PERSONAL.**—We are glad to hear that the Bishop of the Diocese, now in his 74th year, is keeping well under the severity of the winter, and that Mrs. Fuller is recovered from her late severe illness.

**LUTHER.**—From information received, we are glad to learn that owing to a steady increase in the congregation it is hoped ere long to enlarge the accommodation of St. Alban's Church.

**RIDGEWAY AND STEVENSVILLE.**—The Rev. A. G. E. Westmacott having left this Mission for that of Moorefield, the Rev. E. Fessenden keeps up for the present these services.

#### DIocese OF NEW WESTMINSTER.

The Bishop of New Westminster, B. C., begs to thank an unknown friend for the regular transmission of the *GUARDIAN*. The Bishop would be glad of other copies for distribution. Two copies will come for one cent.

#### DIocese OF ONTARIO.

(From our own correspondents.)

**OTTAWA.**—The first session of the fifth Parliament of the Dominion of Canada has opened well, but recollections of last session will prevent too favourable anticipations being formed from the cordiality of the first few days. The address in reply to His Excellency's speech has been adopted by the House of Commons, and the House will probably be very soon hard at work, as it is expected Sir Leonard Tilley will make his budget speech at an early date, and thenceforward the time of the House will be fully occupied. The House made a good choice in its election of Mr. George Ahey Kirkpatrick as its Speaker. Young, able, cultured, and thoroughly informed on all public questions, he enters upon his high office under the most enviable circumstances. Mr. Kirkpatrick is a brother of the Rev. F. W. Kirkpatrick, M. A., Rector of Saint James' Church, Kingston.

**Christ Church—Preferment.**—The Rev. Buxton B. Smith, M. A., Assistant Minister of Christ Church, to whom the Rectorate of Sherbrooke was offered by the Bishop of Quebec, has decided to accept the position. He will leave for his new charge on the return of the Venerable Archdeacon Lauder, Rector, about Easter. Mr. Smith, during the time he has officiated at Christ Church, has made many friends, who will personally regret his departure.

It is decided to hold the Confirmation classes at Christ Church, on Tuesdays, instead of on Saturdays, as intimated in a previous notice.

**PERSONALS.**—The Rev. E. P. Crawford, M. A., Rector of Trinity Church, Brockville, has been unanimously elected Chairman of the High School Board in that city for 1883.

The Rev. E. Loucks, Rector, Picton, has been elected Public School Trustee. There was considerable interest manifested by the electors, as well as by the rival candidates at the election. The Rev. W. Coulthard, Presbyterian minister, was nominated in Tecumseth Ward, as a suitable person for the position, but the friends of Mr.

Loucks nominated him as their choice, and returned him by a large majority.

**PICTON.**—Among the pleasant doings at Saint James' Church, recently, was the presentation of a full set of china dishes each to Miss McKay and Miss Code, the organists of the Church.

**BELLEVILLE.**—The members of Saint George's Church Sunday School have purchased an organ for the use of the school. It is a beautiful instrument, elegantly finished, and has a very fine tone. There are now one hundred and twenty children attending this school. The Rev. E. W. Sibbald intends (D.V.) holding Services on Sunday afternoons, at 3.30 o'clock.

**SELBY.**—The social hospitality of the Church people of Selby and its vicinity is proverbial, and has been well tested this winter in a series of re-unions held at various private residences in aid of the Parsonage Fund. These entertainments, under the influence of music, pleasant intercourse, and amusements, have proved in every respect a source of unqualified delight. Six re-unions have been held, which, with the addition of a concert in the Orange Hall, have netted the sum of \$150. The last of the present series was held at the residence of Mr. Arthur McGuinness. The weather was most favourable, and the attendance large; a pleasant evening was spent, and \$18.56 were added to the fund. The Church people of Selby are to be congratulated on their success.

**KINGSTON—All Saints' Church.**—A most pleasant time was spent at the residence of the Rev. T. Bou-field, Incumbent of All Saints' Church, on the 6th February, *Shrove Tuesday*. After an excellent programme of entertainment had been given, a presentation was made to Miss Appleton, in recognition of her gratuitous services as organist of the Church during the past year. The present consisted of a very handsome set of gold jewellery and a bracelet. A most pleasant evening was brought to a close with refreshments.

**SAINT PAUL'S CHURCH.**—The annual festival in connection with Saint Paul's Mission School, Grand Trunk Railway Station, Kingston, was held on Monday evening, 5th February. Mr. A. LeRicheux, Superintendent, occupied the chair. The programme consisted of songs, chorusses by the children of the school, recitations, and exhibitions of stereopticon views illustrating the life of Our Lord, and also of a distribution of prizes. Thomas Cud-diford was presented with handsomely bound copies of the New Testament, the Book of Common Prayer, and the Church Hymn Book, as a mark of appreciation of his care and attention to the school room during the year. The prizes were presented by the Rector, the Rev. W. B. Carey, B. A., who also presented Mr. A. LeRicheux with a finely bound copy of the Book of Common Prayer, as a slight acknowledgment of his self-denying labours and the success attending the school under his management. Short addresses were given by Mr. Harmer, Mr. Lapage, and the Rev. Mr. Carey.

**PEMBROKE.**—The Annual Missionary Meeting was held in Holy Trinity Church in this town, on the 5th inst. The deputation consisted of Rev. R. L. M. Houston, (Convener), Rector of Merrickville, and Rev. A. Coleman, Rector of North Augusta, both gentlemen gave telling and impressive Missionary addresses, laying before the people the wants of the Diocese with the energy of men whose hearts were in the work. The sum realized was not as large as last year, owing to the numerous calls upon the congregation for new neighbouring Missions. The children of the Sunday School presented a purse of \$17 to Algoma Diocese, through the medium of a charming little four year old daughter of Mr. W. A. Cameron, the youngest little one in the school, the pet and pride of her teacher, who can vouch for her having repeated the Apostle's Creed before she was three-and-a-half years old. Would that we had more like her in our Sunday Schools.

The children's choir then sang very creditably



Hymn 390, A. & M., and an able and interesting speech by Mr. W. P. Sweatman on "Systematic Offering," brought the evening's proceedings to a close. We had omitted to state that Rev. James Hervey, of the adjoining parish of Stafford, had been invited to join the deputation, but failed to make an appearance.

#### DIOCESE OF MONTREAL.

[From our own Correspondents.]

Our good Bishop has met with another severe loss in the death of Mrs. Robertson, his youngest daughter. Mrs. Robertson has been ill for a short time, and a great sympathy was felt for the Bishop even in that; now the sad news will evoke deeper and more widespread sympathy. Mrs. R. was but a little over a year married. When the Bishop lost Mrs. Bond by death his daughter was his domestic stay and solace, and continued so till her death. His Lordship will feel it deeply. He will miss her in Bishop's Court; he will miss her aid (for we believe she gave him no small aid) as a confidential secretary. Bishop's Court will seem a desolate place to him, and the Diocese feels for him, and many prayers, doubtless, will go up for him in his trouble to the Throne of God.

THE Montreal Diocesan Theological College has been receiving several contributions to its funds which considerably help to strengthen it.

THE Bishop and the Committee on Grants are taking steps to make effectual the resolution of Synod, defining what should be regarded as the minimum stipend of all the missionaries. The clergy will be grateful, and their charges will reap good results. The people will receive more pastoral visitation, more mental and spiritual aid from the pulpit, more Church literature in the Parish and Sunday School once their minister in holy things knows he can keep his family in decency of dress, in suitable education, and can get his library added to now and again.

ARCHDEACON EVANS and the congregation of St. Stephen's Church have lately been working with great energy to secure sufficient funds to complete the new church, and have been eminently successful. Nearly \$2,000 was given for the purpose in Christmas gifts alone, and it is the intention to begin the work of putting up the body of the church, and building the towers and steeple as soon as the weather is a little milder, and Archdeacon Evans hopes in the course of the summer to see his beautiful church finished and perfectly free from debt.

ST. LUKE'S.—The annual soiree of the Sunday School, under the presidency of the new Rector, was a very happy and cheery one. Canon Baldwin was present and addressed the children and friends.

BOLTON CENTRE.—The Incumbent (Rev. H. Clayton) has re-opened his historical classes, which in the earlier years of his mission did a great deal of good. He gathers his people, young and old, male and female, in the parsonage, or some place appointed, and a period of Church History is read with references to various writings bearing on the same. In short, it is somewhat like a college lecture, only made more adaptable to a mixed company and allowing more freedom of comment both on the part of the hearers and of the lecturer himself. The same thing might be adopted in other parishes and would do a world of good in grounding the people in the principles of our Most Holy Faith.

LENTEN Services have begun pretty generally throughout the Diocese. In the country stormy nights and blocked roads are proving great preventatives to good attendance, and this is required to make hearty services.

FREIGHTSBURG.—The Founders' Festival in connection with the Bishop Stewart Memorial Church, held in last week of January, gathered a large and influential assemblage. A list of benefactions was

read out during the evening; and taking courage from what has already been done, the Rector expressed his hope that the 75th anniversary in 1884 would witness the dedication of the completed structure to its sacred purpose.

#### DIOCESE OF HURON.

(From our own correspondent.)

LONDON TOWNSHIP.—A new Church has just been opened on the Eighth Concession to meet the needs of a large but too long neglected body of Church people. It is but two years since regular services were begun by Rev. R. Fletcher, and now a commodious Church building costing \$2500 has been erected, and nearly entirely paid for. It was opened for Divine service on the first Sunday in February, and large congregations assembled to take part in the services. The collections during the day amounted to \$125. The Incumbent was assisted by Rev. Canon Innes, very Rev. Dean Boomer and Rev. Canon Smith, who preached sermons suitable to the occasion.

The season of Lent has again returned, and arrangements are made for its proper observance in the several parishes. Classes for confirmation are also being formed in many parts of the Diocese.

The Bishop of Huron is expected to sail from England for New York in the "Germanic" on March 1st.

#### DIOCESE OF NIAGARA.

(From our own Correspondent.)

HAMILTON.—St. Thomas' Church is being thoroughly renovated internally, the walls and ceiling of the nave to be frescoed. The chancel is already handsomely designed in the same style.

St. Luke's Mission is yet unsupplied except by casual assistance.

ACTON AND ROCKWOOD.—We are glad to learn that this mission in the hands of the Rev. W. J. Pigott, is in a very satisfactory state. One of the most correct and thoroughly finished and equipped Churches in the Diocese, which Mr. Pigott is building at Rockwood, is nearly complete, and will be we hope consecrated during the coming summer. Occupying a commanding site, this new building will be a credit to the Diocese. The delay in opening is we believe caused by the determination of the Incumbent to have no debt upon the building, so that it may be consecrated at once. We believe Mr. Pigott also hopes to improve the Church property at Acton by the addition of a Parish room, new chancel, vestry and priest's study, in the form of an end transept to the present building. This when surmounted by an ecclesiastical bell turret, will add to the dignity and give a Churchlike appearance to St. Alban's, Acton, which at present we are compelled to say is dull and bare.

While writing you on this subject your correspondent is glad to be able to add that the progress of this parish keeps pace with material improvements. The communicant roll is steadily increasing, the services are growing in the true characteristics of congregational worship. The Sunday School is very flourishing. Dissenters are coming to ask "whence are these things," and many remaining to find Christ, while peace and harmony reign in love between the pastor and his flock.

#### DIOCESE OF TORONTO.

(From our own correspondents.)

CONFIRMATIONS.—The Bishop has issued his annual list of Confirmations, &c., to be held in the various parishes. His Lordship proposes to hold Confirmations at sixty-five different places in the Diocese before the 9th of next October. The months of April and August are not taken up in his proposed list of journeyings, but almost every other day is fully occupied.

S. P. C. J.—These letters set forth the name of a society which does not receive that general support

it should obtain, and which its merits deserve. They are the abbreviated form for writing the "Society for Promoting Christianity among the Jews," of which Rev. Johnstone Vicars is Secretary. The list of contributions received by him for the last three months amounts to \$102.25. Mr. Vicars has issued an appeal in behalf of God's ancient people, and advocates a special collection in aid of the Society he represents, to be taken up in every parish on Good Friday. The circular issued bears the cordial endorsement of the Bishop of Toronto.

NORWAY.—The incumbent of this parish, the Rev. C. Ruttan, is about to erect a new church in the village of Leslieville. The demands of the place call loudly for increased accommodation, and we hope Mr. Ruttan's efforts will be crowned with success.

CREDIT.—This is, we believe, the banner parish of the Dominion for liberal Christmas offerings to the clergy. At one church in the parish, which has not by any means a very large or influential congregation, the incumbent was cheered by receiving \$103 as a token of the people's appreciation of his zeal and efficiency. At St. John's Church, Dixie, under the same zealous priest, valuable presents were made at Christmas to the Sunday School Superintendent and organist. The former received a Bible, the latter a purse of over \$20.

LAKEFIELD.—St. John Baptist's Church.—A missionary meeting was held here on the 10th of January. Owing to the prevalence of diphtheria in the village, and to the severity of the night, the attendance was not large. The meeting, however, was a success in other respects. Addresses were delivered by the Revs. W. C. Bradshaw and W. Farncomb. The offertory was nearly seven dollars.

BARRIE.—Trinity Church.—The new organ to which reference was made in a recent number of the GUARDIAN was opened on Christmas Day and gave general satisfaction. The choir consisted of fifty voices and gave evidence of excellent training. The organ was built by W. H. Clark, of Indianapolis, and is finished in walnut and Californian white wood. There are two manuals having 64 notes instead of the usual 58, the full complement of pedals, 23 stops, and nearly 2000 pipes. There are 3 pedal stops of 16 and 8 feet tone respectively and 5 couplers. An organ recital is spoken of at an early day.

WYCLIFFE COLLEGE LIBRARY.—Mr. John Macdonald, one of Toronto's liberal merchant princes, has generously donated to this library copies of the maps and books of the Palestine Exploration Society as far as completed. He has also arranged that so soon as the series is finished the other maps and plans will be forwarded to the library. This is the more praiseworthy since Mr. Macdonald is a member of the Methodist denomination.

GIRLS' FRIENDLY SOCIETY.—We are pleased to be able to state that following closely on the editorials in the CHURCH GUARDIAN an interest has been stirred up in the Queen City on the importance of the work undertaken in behalf of our young women by the G. F. S. A meeting was held recently under the presidency of the Bishop, and a provisional society was formed for Toronto. The following are the officers: President, Mrs. C. W. E. Body; Vice-President, Mrs. Bronghall; Secretary, Miss Cox; Treasurer, Mrs. C. Robinson. Already branch societies have been instituted in All Saints' and St. Matthias'. The latter has a membership of over forty. The three principal rules of the Society as suggested by the English Central Council were adopted, and the Bishop stated that the Society had his cordial approval and would have his warmest support. A reference will be made to the G. F. S. in the Bishop's address to Synod next June, and provision will be made, if possible, to extend its usefulness to every parish in the Diocese. Copies of particulars regarding the formation of G. F. Societies in parishes may be had on sending a stamped envelope to Rev. W. C. Bradshaw, Peterboro'

## EASTERN CUSTOMS AND BIBLE TEXTS.

## No. III.—CONCLUDED.

The "cemetery," to use that beautiful word which the Christian creed has consecrated, and which, at least in its leading idea was not unknown to the Jews, was some distance beyond the village. We had not only seen it before, for its many whitened mounds made it conspicuous, (St. Matt. xxiii. 27), but more than once we had wandered through it in our search for knowledge. Many of the sepulchres were like vaults, some of which were carefully closed, and before the door was a large stone (St. Matt. xxvii. 60); some were neglected and open, and we could enter them at will, and did so, when not prevented by a too recent burial. A mere glance enabled us to see how it was possible for others than maniacs to find here their habitation. St. Matt. viii. 28, and St. Mark v. 2, 3.

It may here be mentioned as an interesting and, perhaps, also an explanatory fact that there are sepulchres near the pyramids of Egypt, in which again and again for many years in succession explorers and others have found shelter while pursuing their searches. Many of them are, of course, like family vaults; sometimes niches were cut in the walls, or sometimes there were shelves ranged above each other, and on these were placed the bodies of the dead. As we stood within one of these tombs one day—one which was unusually large—and saw these shelves and the swathed forms or skeletons of those who had been "buried" years before, we could, to some extent, picture to ourselves the scene of that magnificent passage where the prophet, in his grandest flight of imagination, and in a strain of sublime poetry, represents all the kings of the earth as lying in sepulchral glory, and as raising themselves from their recumbent posture in astonishment at the arrival of the haughty tyrant of Assyria. Isai. xiv. 8-11 and 18. See also Ezek. xxxii. 23. Sometimes where the nature of the country allows it, and the head of the family can afford it, the sepulchre is hewn out in the solid rock. Such was that of the "rich man" with whom, according to prophecy, Christ was "in His death." St. Matt. xxvii. 60. Man is proud in his death as in his life, and to hew out a sepulchre in the high and almost inaccessible cliffs was an undertaking supposed to confer honor and to attract admiration. In the case of Shebna it drew down the pointed and severe rebuke of God. Isai. xxii. 16.

In more humble instances the vault is a large hole or "pit" dug in the ground, walled up and covered over, leaving one small opening which can be covered and uncovered at will. Such as these the Psalmist alludes to. xxviii. 1. While some are most scrupulous in their care of the dead, others grow careless, or being the last of their families, have left none to care for their tombs. In the course of time, and under the influence of the climate, the walls decay, and the bones are dragged out by dogs and other animals which are over about the place, making the Psalmist's expression in cxli. 7 a literal possibility. If there have been recent burials in these tombs, and they are then opened either from necessity or from neglect, as above, the effluvia which proceeds from them is horrible beyond endurance. How surpassingly expressive then is that comparison, where, we are told, that the throats of those who utter foul and filthy words are like "open sepulchres." Psalm v. 9. Some of the greatest, as well as some of the humblest families, disdaining all artificial structures, make use of the natural caves which, we have elsewhere mentioned, are to be found in such numbers all through the country. Such, for example, was the patriarchal burying place of Abraham and his family for generations (Gen. xxiii. 9, &c.); such, too, was the place before which the Saviour's grandest miracle was wrought in calling Lazarus from death. St. John xi. 38.

When we reached the grave or sepulchre where the young man was to be buried, the body was borne in and laid in its resting-place. A few impressive words were uttered by an old man who stood at the door of the tomb as the young men

passed in. No priest was present, not only because none was obtainable in the village, but because contact with a dead body or a grave, &c., caused legal pollution, and would render them unfit to minister for a period in sacred things. (Numb. xix 11; xiv. 5, 6; and Numb. v. 2, &c.) So Josiah caused dead men's bones to be burnt upon the altar at Bethel (2 Chron. xxxiv. 5), so that "these altars, being thus polluted, might be held in the greater detestation."

When the simple sepulchre had been closed all dispersed to their homes, and, with the exception of those who had to obtain by proper ceremonies legal purification, the life of the people fell once more into its former quiet groove.

Much yet remains to be told of what we saw and heard while in that interesting country, but we will not detain you longer now. It is not, however, unfitting that we should conclude with the account of a burial, for the land itself seems dead, and will remain so till, in God's good time, and by such means as He sees fit to employ, it will be revived and started once more upon the grand mission which it has yet to fulfil.

## Paragraphic.

The Northampton shoemakers are about to erect a church to be dedicated to their patron, Saint Crispin.

Bishop Crowther, "England's black bishop," reports that the average Sunday attendance at his stations on the Niger is 3,472. Of this number, 1,597 are nominal Christians, and 451 church members.

Bishop Williams has agreed to visit our mission in China, next October, on episcopal duty for Bishop Schereschewsky. Four thousand dollars has been subscribed by the Chinese in Shanghai to purchase land for an extension of St. Luke's Hospital at Hong Kew.—*American paper.*

The Bishop of Newcastle is forming a lay committee, from the members of which he hopes to obtain valuable information and advice regarding the spiritual wants of his Cathedral city and its neighbourhood. This procedure might be profitably followed by other prelates.

The great industrial event of 1884 will be the World Cotton Centennial exposition, under the auspices of the National Cotton Planter's association. It will be the centennial of the cotton trade in America, as the first shipment was made in 1784, the whole amount exported during that year being eight bales.

Churchmen will rejoice to learn that the new Archbishop of Canterbury will, when the Deceased Wife's Sister Bill is again brought forward, lead a combination of the Bishop against the measures in the House of Lords. In Conservative circles, this announcement has given great satisfaction.—*Church Review.*

The question, "How long is it necessary to keep children away from school after an infectious disease?" was answered some time since by the Academy of Medicine, Paris. With scarlet fever, diphtheria, measles, and small-pox, isolation is to be maintained for forty days. Chicken-pox and mumps lose their contagious power after twenty-five days.

The telephone would seem to have been foreshadowed by Leonardo da Vinci. He says, if upon a lake, one puts the opening of a trumpet into the water, and holds the point to the ear, he can perceive whether ships are moving at a remote distance. The same thing occurs if he thrusts the tube into the ground, for then also he will hear what is going on far away.

Mr. Mackonochie, late of St. Alban's, Holborn, has just concluded an eight days' series of mission services in St. Michael's Chapel, High School yards, Edinburgh. The services began on Sunday fortnight, when there was a large congregation, but in the evening the chapel was so crowded that chancel and altar-steps were thronged with attentive hearers. The service was of the simplest character, and consisted solely of the *Miserere*, a metrical Litany of Penitence, and some hymns from Messrs. Moody and Sankey's collection, in all which the congregation joined heartily.

The agitation for closing all workshops on Sunday is becoming stronger in Berlin. A petition in its favour signed by 6,000 people has been presented to the Reichstag.

According to a correspondent of the *Eastern Express*, the raising of opium has become a leading branch of industry in Kurdistan during the last few years. The Government tithe for last year amounted to about 400,000 piastres.

The tower of the parish Church of Winterton, Norfolk, one of the loftiest in the country, and once used as a beacon for mariners, is to be restored at the sole expense of Mrs. Burnley Hume, who has given £1,000 for the proposed work. Some years since the nave was entirely restored by the munificence of the same lady.

A portrait of Anne Boleyn has been added to the collection of the National Portrait Gallery in London. It is in oil, and was taken before she was queen. She wears a necklace of large pearls with a pendant Capital B. She has chestnut colored eyes and hair, her lips are pinched and prim, and she wears a French hood covering a cap of gold thread, and a black veil.

The wonderful multiplication of insects is one of the miracles of nature. A female house fly produces in one season 20,080,320. A queen bee will lay 20,000 eggs daily for fifty days, and the eggs are hatched in three days. There are brought to Europe annually, for scarlet and crimson dyes, from 600,000 to 70,000 pounds of cochineal, and 70,000 insects are required for a pound. The Scripture may well speak of "creeping things innumerable."

It is announced that the bishopric of Sierra Leone has been accepted by the Rev. Ernest Graham Ingham, vicar of St. Matthew's Leeds. Mr. Ingham, who was born about the year 1850, is a native of Bermuda. He was educated at St. Mary Hall, Oxford, where he took his degree in 1873. He was ordained in 1874 by the Bishop of Chester. He has held the curacies of Holy Trinity, Toxteth-park, Liverpool, and St. Matthew's Rugby, and was appointed vicar of St. Matthew's (or Little London), Leeds, in 1880. Mr. Ingham is reputed to be an Evangelical Churchman of moderate opinions.

From the new edition of the *Manchester Diocesan Directory* it appears that from his consecration in 1870 to the 30th ult., Bishop Fraser consecrated ninety new Churches, providing 51,061 sittings of which 42,658 are free. The cost of erection, exclusive of endowments and cost of sites, has been £629,529. Eighteen new Churches have been consecrated in lieu of former Churches, at a cost of £196,200 these eighteen Churches contain 13,450 sittings, of which 10,097 are free. Since October 29, 1881, seven ecclesiastical districts have been formed, making a hundred formed during his lordship's Episcopate.

The oldest prelate of the Church of England is the Right Rev. Richard Dunford, D.D., Bishop of Chichester, aged 80; the youngest the Right Rev. Rowley Hill, Bishop of sodor and Man, aged 46. The oldest prelate of the Irish Church is the Right Rev. John Robert Duley, Bishop of Kilmore, aged 82; the youngest the Right Rev. Samuel Gregg, Bishop of Cork, aged 48. The oldest prelate of the Scotch Episcopal Church is the Right Rev. Robert Eden, Bishop of Moray and Ross (Primus of Scotland), aged 78; the youngest the Rev. George Richard Mackarness, Bishop of Argyll and the Isles, aged 59—*Who's Who.*

Referring to 'Krao,' the so-called missing link now exhibited in the Westminster Aquarium by M. Farini, the *Medical Press and circular* says she is simply an exceedingly hairy Siamese child, and it is unpardonable hyperbole to speak of her as a human monkey or the missing link. But of all unfounded hypothesis to explain inordinate hairiness, none could be more mischievous than that advanced in the case of Krao. Thousands who look at her—and she certainly presents a very curious and unique appearance—will go away with a crude notion that the problem of the descent of man is solved, and that a showman has struck a fatal blow at orthodoxy. Thousands will think she is a missing link in the chain of being; whereas she is only a long well-recognised link in the chain of moastrosity.

## Notes of the Week.

The Dominion Houses of Parliament have not yet fully entered upon the business of the session, although some important returns have already been laid on the table. Among the number, those of Public Accounts, Trade and Navigation, give every encouragement to hope that the country is in a prosperous condition.

In speaking of the work of the session, the *Montréau Witness* says:—"The first Government measure promised in the Speech is one to assimilate the electoral franchise in the different Provinces. This means, we suppose, that the Dominion Parliament will establish a franchise of its own. Hitherto it has been content with accepting the franchise as it existed in the different Provinces for the local legislatures. Thus the franchise has been of every character, from a moderately high property franchise in Nova Scotia through smaller ones in the Upper Provinces to manhood suffrage in Prince Edward Island. Farmers' sons have votes by law in Ontario, while in Quebec they have them by grace—ill or otherwise."

This is a condition of things which seems to justify legislation, but we do hope that the franchise will not be indiscriminately given to every man, but that at least an elector shall possess some positive interest in the country before he has entrusted to him the right to make the legislators who are to make the laws. If the Nova Scotia qualification is too high, that of Prince Edward Island is much too low, and although we prefer a property franchise or its equivalent, there will not be much objection we should think to farmers' sons enjoying by *law* the privilege.

The clause in the Governor-General's speech which speaks of a measure to deal with the licensing laws, is provoking much discussion in the secular press, although but little is known of the Premier's intentions. It is hoped that it will in no way prove retrogressive, for the public sentiment of the whole country will not brook anything that will put back the more complete annihilation of the liquor traffic. It is not Canadian public sentiment simply, it is the growing sentiment of the civilized world, and to attempt in any way to pander to the avarice of the liquor dealers would bring down the just and very quick retribution of a thoroughly determined electorate, who have had to deal with an evil which has been sapping and undermining the social and material prosperity of the country. This being the undoubted feeling of the country, Sir John A. Macdonald is too wise a politician, even if no higher motive impelled him, and if no sterling Temperance leaders, such as Sir Leonard Tilley, were not included in his Cabinet, and a strong Temperance element existed in the House of Commons, to provoke an opposition which eventually would surely hurl him from place and power, and we must conclude that any legislation will be favorable and not opposed to the Temperance cause.

As an evidence of the growing good-feeling between England and Germany it is gratifying to note that the Prince of Wales has become the Colonel of a German regiment of Hussars. Our exchanges say with reference to it, that the Emperor William is especially gratified at the acceptance by the Prince of Wales of the Colonelcy of Blucher's Hussars. He announced the appointment in a very touching autograph letter to the Prince. A deputation of the regiment requested permission to tender personally to the Prince of Wales an expression of their sense of the honor conferred upon the regiment, and the hope that the Prince will attend the spring or the autumn parade and present the regiment to the Emperor.

On Tuesday, the British Parliament re-assembled for business. Mr. Gladstone was absent, his health forcing him to remain for a while longer in the South of France, whither he had gone a few weeks previously. The Queen in her speech opening the session refers to the maintenance of good relations with the foreign powers. Referring to the restoration of tranquility in Egypt she says the withdrawal

of British troops is proceeding as expeditiously as the case admits. The reconstruction of the Government of Egypt under the Khedive has been partly accomplished and continues to receive most earnest attention. She has submitted to the Sultan and powers for friendly consideration the arrangements which appeared to her best fitted to ensure the stability of the Khedive's Government, the prosperity and happiness of Egyptians, the security of the Canal and the peace of eastern Europe. Her policy has been and will be directed to those subjects. She relies upon its just appreciation by other countries. Referring to Zululand she says the possibility of the renewal of disorder there has engaged her attention. She hopes the restoration of Cetewayo will lead to the establishment of more stable government and the maintenance of good relations between the Zulu nation and Cape Colony. The estimates for the coming year are in a forward state of preparation and will soon be submitted. She is happy to state that the improvement in the social condition of Ireland continues. Agrarian crime has sensibly diminished and the law has been everywhere upheld. A measure will be submitted for the establishment of a court of criminal appeal for preventing corrupt practices and for perpetuating and amending the ballot act. A proposal will also be submitted to more effectually secure to tenants in England and Scotland compensation for agricultural improvements. She refers to the time devoted in recent years by Parliament for the most urgent needs for Ireland and says the claims of general legislation, and of other parts of the Kingdom now demand just regard. She trusts, however, that Parliament will be able to deal with some of the legislative wants of Ireland, for which provision has not yet been made.

The continuation of the investigation into the recent Irish revolutionary discovery, and especially the examination of persons charged with the murder of Lord Frederick Cavendish and Mr. Burke, continues to attract the public attention on this side the water as well as in Great Britain. The evidence is day by day accumulating which will fasten the crime upon the murderers without any doubt, as well as convicting as accomplices a very considerable number of others. It appears that but four men actually did the bloody deed, two holding the arms of the victims while the others dealt the fatal blows, but that at least twenty were on the ground keeping watch and otherwise assisting in the accomplishment of their blood thirsty designs against two well disposed and unarmed men. The fact that Justice is asserting herself, and that crime cannot henceforth go unpunished, will do much to restore order and safety to Ireland. Already the effects of the present trial are being shown, and a general demoralization is going on among the rank and file of the conspiracy, while the leaders are rapidly being discovered and placed in confinement.

The death of Cardinal McCabe will be a great loss to the Government. Always strong in condemnation of the lawless acts committed in the name of Ireland, he more than once boldly declared in opposition to Archbishop Croke and others, that to appear in any way to sympathize with the extravagance of the Irish leaders was to help on the ruin of the country. Farsceing, he realized that the very spirit which would overturn the lawful authority of the State would soon direct its force to acts of insubordination and disloyalty against the Church, and that his course as a loyal subject of Great Britain and as a leader in the Church was clear and altogether in the direction of peace and order. His powerful support was neutralized in great measure by the open encouragement which some of his brethren gave the disaffected, but his position and influence gained the support of his spiritual head, the Pope expressing himself satisfied that his action was for the good of Ireland.

It is truly appalling to contemplate the suffering and wretchedness as well as loss of life and property, which the continued floods have brought upon the people of the South-West United States. The damage in Kentucky, Ohio and Indiana is simply immense, and beyond present calculation. From American papers we glean the following: In

Louisville, Ky., the entire northeastern corner is the picture of utter destruction. Thirty-five squares are under water. The situation may be briefly summed up as follows: All the Point is under water and the country beyond the Cut Off, comprising 150 houses, known as Bowleville, is flooded. Half of Portland and all of Shippingport are under water. The outlook is appalling. Houses are overturned; some on their sides and some almost on their roofs. Other buildings are crushed to pieces. Most of the houses are small cottages of frail construction, and perhaps a third of those in the flooded locality have been swept from their foundations. In the lower hollows of the Bottom Lands the water in within a foot or two of the roof of the houses. The entire neighborhood is doing all it can for the succor of sufferers, several were rescued along the wharf. The river is still rising an inch per hour. Three hundred houses are under water, and great distress prevails, making the distribution of relief necessary. Several lives have been lost. The river is still rising at Madison, Ind, at the rate of an inch per hour. Hundreds of families have been compelled to leave their homes. The city is in total darkness, the gas works being submerged. Milton, Ky., opposite Madison, is entirely covered by water. Several buildings floated off this morning, including a warehouse belonging to Ben. Morris and Cassidy's waggon factory. At Jeffersonville a large portion of the city is inundated and hundreds of families are homeless and destitute. The gas works are flooded and the lights out. At New Albany the river is still rising at the rate of half an inch per hour. It is raining at all points south of Madison to Evansville. Hope was felt at Cincinnati on Tuesday, when reports showed that the river reached its highest point at 5 p. m. when the marks showed 65 feet 1½ inches. Though it receded but half an inch during the next four hours, the fact that the worst seemed over gave relief. The situation there is alarming. It is estimated that from 30,000 to 40,000 workmen are out of work by the closing up of the different manufactories. To this long catalogue of misery must be added the serious loss of human life by the sudden giving way of the platform at a Railway Depot in Cincinnati amounting it is feared to forty or fifty persons. We can only pray most earnestly that the Ruler of the Universe may speedily stay the ravages of the dire destroyer.

A correspondent of the *St. John Globe* writing from Winnipeg gives the readings of the thermometer in that city for the month of January, and the low degree which from day to day was marked of steady cold weather without interfering to any extent with outdoor pursuits, quite surprises those who from experience fully appreciate the comforts of indoors in the more Eastern Provinces where the thermometer ranges very much higher. Those are his figures, and he adds that another thermometer gave each day three degrees below what his had registered.

Jan 1.....	33	below zero
2.....	35	" " calm
3.....	28	" " "
4.....	40	" " "
5.....	43	" " "
6.....	37	" " "
7.....	22	" " blizzard
8.....	31	" " calm
9.....	35	" " "
10.....	37	" " "
11.....	42	" " "
12.....	45	" " "
13.....	42	" " "
14.....	35	" " "
15.....	41	" " "
16.....	32	" " snowing
17.....	39	" " calm
18.....	41	" " "
19.....	39	" " "
20.....	44	" " "
21.....	47	" " coldest day
22.....	39	" " this season
23.....	38	" " "
24.....	37	" " "
25.....	38	" " "
26.....	4	" " very mild
27.....	6	above zero
28.....	8	below do
29.....	6	" " do

One of the dangers insisted upon by some of the opponents of what is known as the National Policy was over productiveness in certain manufactures. It was maintained on the other hand that it would be very many years before such a condition of things could arise. It now appears



in the light of ascertained facts that there was truth on both sides. Those who were led by wild promises of fabulous dividends to put their money in stock companies have, in the majority of cases, been sadly disappointed, while at the same time the only article of which it may be said the supply approaches the demand is sugar, and it is claimed that the manufacture of this staple with a small bonus upon its export may yet be enlarged to an almost indefinite extent. How far drawbacks beyond the return of the duty paid on dutiable goods are consistent with a due regard to what is fair and just to all classes we leave for the political economist to settle, but that the whole country will benefit by the fostering of the manufacturing interests there can be no doubt.

Correspondence.

MISSION IN CHARLOTTETOWN.

(To the Editor of the Church Guardian.)

SIR,—I send you an account of the Mission which has lately been preached in St. Peter's Church, Charlottetown, by the Rev. Mr. Osborne of the Society of St. John the Evangelist. Notice that a Mission was to be held was given on the First Sunday in Advent, and we immediately began to prepare for it by prayer meetings to ask a blessing upon it, and by making prayer for its success, a special intention at some of the Advent celebrations of the Holy Communion. After Christmas printed notices of the services together with a tract "The call to the Mission," were distributed—a number of copies were given to every house in our own congregation, with the request that they might be given away among acquaintances who did not belong to the congregation. The following is the list of services:—

Preparatory Services.

- Friday, 19th Jan., 7.30 p. m., Evensong and address by the Mission Priest.
- Saturday, 20th., 3.30 p. m., Children's service.
- " " 7.30 p. m., Prayer meeting.

The Mission.

- Septuagesima Sunday, Holy Communion, 8 a. m.
- Matins, 10.15 a. m. Holy Communion (Choral) and sermon, 11 a. m. Children's service, 2.30 p. m. Evensong, sermon and instruction, 7 p. m.

Daily through the week.

- Holy Communion 7.15 a. m. Short instruction on prayer 7.50 a. m. Matins 9 a. m. Meeting for intercessory prayer 12 m. Bible instruction 4 p. m. Evensong 5 p. m. Mission service, instruction and sermon 7.30 p. m.

Owing to delays in crossing to this Province Mr. Osborne did not reach here until late on Saturday night, so the preparatory services were omitted; and the Mission Priest had not even a day's rest after a very cold and tiring journey across the Straits and up to Charlottetown. But although tired and unwell, he at once set to work, and worked himself well instead of waiting to get well. Besides the services above given others were held, viz., Children's services on Saturday and Sunday afternoons. Services for men only on Saturday evening and Sunday afternoon. The Mission lasted twelve days, closing on Thursday morning, 1st Feb., with a General Communion, for which there were services at 7, 8 and 9.

The attendance at the services was very good; the members of St. Peter's attended well and regularly. Very remarkable was the large number of men present during the week-evenings, especially towards the close of the Mission—indeed the numbers went on steadily increasing. On the second Sunday evening of the Mission every spare bench and chair on the premises were brought in, and many had to go away from the church. On the Monday and Tuesday evenings following the church was full—on the last night crowded.

The subjects treated of at the various services were as follows. I trust you will find room for them, as better than any thing else that I can write, it will give an idea of what a Mission is:—

The morning instructions were upon the general objects of prayer, the separate heads being—

- The Nature of Prayer.
- Morning Prayers.
- Night Prayers.
- What Prayers to use.
- Our Lord's Example of Prayer.
- Prayer in Christ's Name.
- Meditation or Mental Prayer.
- Ejaculatory Prayer.
- Wandering Thoughts in Prayer.
- At the meetings for Intercessory Prayer the following passages of Scripture were read and briefly commented upon:—
- Abraham's Intercession for Sodom. Gen. xviii. 20-23.
- Jacob's wrestling with the Angel. Gen. xxxii. 24-30.
- Moses' Intercession for Israel. Deut. ix. 12-29.
- Joshua's Prayer. Josh. vii. 6-13.
- David's Intercession and Sacrifice. 2 Sam. xxiv. 16-25.
- Daniel's Prayer and Confession. Dan ix. 3-19.
- Our Lord's Sacerdotal Prayer. S. John xvii.
- Our Lord's Prayer in Gethsemane. S. Luke xxii. 39-46.
- The Prayer of St. John. Rev. xxii. 20.
- The Bible instructions in the afternoon upon domestic and family life were based upon the life of S. John Baptist, two being added upon "A Rule of Life" and "Keeping Fast and Festival in the Church."

Mission Sermons and Instructions.

- Amos iv. 12—God the End of Man.
- Isa. lv. 1-3—The thirst of the soul for God.
- On making the Mission.
- Hag. i. 7—Sin against God. On Prayer.
- S. Matt. xxvi. 22—The Beginning of Sin. On Conversion.
- 2 Cor. v. 10—The Particular Judgment. On Self-examination.
- S. John xi. 28.—Death. On Repentance.
- 1 S. John iv. 9—The Love of God in the Incarnation. On Confession.
- 1 Cor. vi. 20—The Love of God in the Passion. On Absolution.
- Phil. i. 21—Our Life in Christ. On Church-going.
- Rev. iv. 1, 2—The Heavenly Life. On Perseverance.
- On Sunday night there was no regular sermon, but a public self-examination upon the Ten Commandments, the preacher leading and teaching the congregation and helping them to apply the Commandments to themselves. About an hour and a half was occupied in this service, which made a deep impression on all present.

There were two special addresses to men on Saturday night and Sunday afternoon, the subjects being—

1. The Image of God in man the foundation of true manliness.
  2. The Image of God restored to fallen man by the Incarnation and its bearing upon human life.
- There were also addresses in the school-room to young women, the subjects being—The Love of God in their own Life, and Womanly Self-respect. Information was also given upon the Girls' Friendly Society.

The addresses to the children upon the two Sundays and one Saturday afternoon were upon—Duty to God, Duty to Neighbour, Children of God, and were intermingled with many bright stories and illustrations.

It may be as well to say that the Mission services were as little "ritualistic" as anything could well be. There was no choir in the chancel. Small hymn-books containing about 50 good, popular hymns were handed to persons as they came in. Old fashioned but well known tunes such as "Greenland" and "Martyrdom" were sung. The singing, led by a small cabinet organ in the body of the Church, was most hearty and thoroughly congregational. The Mission service began with a metrical litany, and a few collects; a portion of Scripture was read, and then came the sermon. Awakening, searching, encouraging, edifying—these words fairly described the character of the principal sermons given night after night, and the constant regular attendance of so many, especially so many men, shewed that the preaching struck home. The only little bit of ritualism

indulged in was the singing a solemn *Te Deum* before the altar on the last night of the Mission; but I am sure this was not mere ritualism, but that it expressed the feeling of many a thankful heart that night.

So much for the work and its outward signs of great success. What has it really done? What signs were there of a real spiritual work really done? There were many such signs. They are matters of which one does not care, ought not, to write particularly. But one or two things may be said. At the General Communion on Thursday there was the largest number of communicants that have ever been received on one day, with perhaps one exception. The Mission Priest gave notice that he would be ready to see any persons privately, stating most emphatically at the very outset of the Mission that while he was there to hear the confessions of any who might wish to confess, he was not there for that purpose only, but also to see any who might wish to speak on spiritual matters. Towards the end of the Mission he distributed "Resolution Papers," on which a person might write a resolution formed and bring to him to be signed.

In one way or the other, for spiritual advice, or for confession, or to have a resolution paper signed, over one hundred persons visited the Mission; and this was by no means the whole number of those personally influenced. Next week we are going to have a "Children's Mission." I will send you an account of it when it is over.

Yours very truly,

GEO. W. HODGSON.

Charlottetown, 8th Feb.

AID OF THE HOLY SPIRIT IN KEEPING LENT.

If Christ's fasting and temptation were "for our sake," Christians ought to be able to recognize in them not only a part of His redemptive mission, but also an example for His disciples. The servant is not above his Lord. The follower must overcome even as the Leader overcame. Christ's victory was wrought within that nature by the taking of which He was made flesh. His weapons were none other than those which God still offers to each willing and earnest believer. He fought as man, relying on the word of God, remembering and saying, "Thus it is written," and wielding the invisible "sword of the Spirit." By these, He triumphed.

Hence, it is right and it will be helpful to think of the Lenten work of the Holy Ghost; and, in exact proportion as the reality and the need of His present mission are recognized, will this season be spent with spiritual profit. The Church cannot fast with Christ, unless Her going into the wilderness is also a coming into closer fellowship with the revealing, and uplifting, and sanctifying Spirit of her Master.

There is, in these days, danger that Christians will rest satisfied with mere instrumentalities, "having the form of godliness," but forgetting that all the power by which souls can be cleansed, and made meet for the heavenly inheritance, must come from God the Holy Ghost.

The whole science of Lenten observance narrows itself down to this one question, namely, "How can I gain the mastery for my better, and over my baser self?" The answer will be, "Only by the help of Him, in Whose power the Lord Jesus entered upon His trial, and came out from it, bringing the spoils of victory for Himself and for others!"

Whatever barrenness, and unsatisfactoriness and hollowness are connected with the formal and fashionable observance of Lent, they all result from a forgetting of this essential. Unsanctified attempts at amendment of life seldom amount to much. Pledges made to self are easily broken. If men had been competent to reform and regenerate and save themselves, one may suppose that God would not have sent His Son into the world, nor would the Holy Ghost have come to help their infirmities, and to turn their weakness into strength.—*Churchman.*



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## LENT.

### III.—SECRET SINS.

TEMPTATIONS to sin are many and various. Great sins force themselves upon our remembrance. Besetting sins we are all conscious of. But there are many sins of which we take no note. Of these, perhaps, the most dangerous and far-reaching are secret sins. David prays, "O cleanse Thou me from my secret faults." Here he does not merely mean sins that are hidden from others. He means those which he himself knows not. The Levitical Law contained an atonement for secret sins. The Gospel can do no less.

But it is clear that this truth opens a new window into the soul. It suggests a tremendous range of possible sin. It forces us to confess how far we all must be from being able to save ourselves. It drives us straightway to the Cross. And the season of Lent requires, among other things, a diligent self-examination of sins secret to us, but which by self-sifting may be found out; and acts of sorrow and self-condemnation for those which, after all our care, we are unable to discover, and which yet cause the Redeemer's Passion.

The Litany asks God to forgive us for sins, negligences, and ignorances. This division is strictly correct. Sins are wrong things that we do knowing them to be wrong: giving way to temptation when we know it is temptation; negligences are when we do wrong for want of proper care, but without deliberately yielding to temptation; and ignorances are when we do wrong without so much as knowing that it is wrong at all. The danger of these last lies in the very fact that they are ignorances.

But can we be reasonably held responsible for secret faults? Can a just God take vengeance on one who is ignorant of his sins? Does not the ignorance excuse the guilt? A little thought will shew that for sins of ignorance we are justly liable.

I. We commit a sin. THE SIN IS WRONG WHETHER WE KNOW IT OR NOT.

Of course it is not the same kind of sin which it would have been if we had deliberately committed it with our eyes open. But it is very evident that the essential wrongness of the act is not affected by the state of our knowledge or ignorance about it. The ignorance of an earthly law is not held to be an excuse for breaking it. Why should it be for a heavenly? But, further, it is just those things which we do without knowing or thinking whether they are right or wrong which shew what we ourselves really are. Here is an unselfish person. He

exhausts himself in kind actions; he gives up time, inclination, pleasure, money, in the endeavour to do good and to help others. He never thinks of himself. Least of all does he know his own selfishness. Yet every one but himself can plainly see it. On the contrary, a thoroughly selfish person does not mean or desire to be thoughtless of other people's just claims, but because he is selfish, penetrated through and through with the sin of selfishness, he is constantly doing unkind, inconsiderate, exacting things, that is, sins of selfishness, without so much as knowing it. Every one knows his sin but himself; every one else despises his littleness of mind, and chafes against his contemptible conduct. But he goes along all unconscious, cutting, and wounding, and trampling on others without a thought of his own criminal guilt. In a world, where by God's providence we are so much dependent on each other, such a being is fit for nothing but to be chained in a solitary cell where he can hurt no one, and where he is dependent on the kindness of his keepers. Do not such things as these need forgiveness? Is there no sin in them? God looks upon what a man is; and of all the sins we commit, perhaps none tell more surely what we are than those which we do without knowing that we do them.

2. AGAIN, WE MIGHT KNOW BETTER. We are responsible for our irresponsibility. The ignorance of our sin is itself a sin. No Christian need be ignorant. We often overlook this. David did not. The Psalm quoted shews that he knew that ignorance was no excuse. For what is God's Word given us but this very thing, that we should not be ignorant? The Law of the Lord converteth the soul; the testimony of the Lord giveth wisdom to the ignorant. And so David all through the Psalm, from v. 7, is singing the praises of God's Word—the Holy Scriptures—because of this very thing, that it can and does remove our ignorance. I am ignorant. God's Word can make me wise. My soul is turned towards evil. God's Word converts my soul, turns it towards good. And then David, knowing that he has not used God's Word as fully as he ought, cries out, "O cleanse Thou me from my secret faults," for Thou only canst.

There are, then, two things to be forgiven, the sin itself, and our ignorance of it; for our ignorance is our own fault. Ignorance means neglect of God's Word, and that is a sin. Ignorance means rejection of God's Holy Spirit, and that is a sin. We need then the cry of the Royal Psalmist every day of our lives.

Of these secret sins some have the nature of presumption, some are truly secret. Of the first class are sins committed in ignorance where knowledge might have been had. Of this the Jews are an instance, who would not receive Christ as the Messiah, though their own prophet clearly and circumstantially foretold of His arrival, and gave minute signs whereby He might be identified. For this ignorance they were deeply guilty. St. Paul's conduct before his conversion is another case in point. He sinned, yet did it conscientiously, though he could see afterwards how blind he had been. Next, there are sins committed in ignorance through known sins, such as those done in passion or in drunkenness. An angry man may not know the amount of sin he does: but he does know that indulged anger will bring sorrow. So a drunken man may be unaware of the deadly blow given while in his frenzy, but he does know that drunkenness is a sin.

Sins of ignorance that are truly secret are, for

instance, such as are passed away from the memory, though known at the time they were committed. A penitent coming to himself will remember many past sins, but not all, even of his wilful sins. These are secret to him. A chance word or a accidental circumstance may bring a train of thought that will unearth many a long forgotten sin; yet there must be many which he will never recall. Thank God for the precious blood of Christ which cleanseth from all sin!

There are, finally, secret sins which attach to the purest obedience. "In many things we offend all." St. Paul says "I know nothing by myself" (i.e., I have nothing on my conscience), "yet am I not thereby justified." And what thoughtful man would care to rest his hope of salvation on his best and holiest day!

These thoughts would be appalling; they would sink us in despair, did we not know that a sincere and hearty repentance and a lively faith will lead us to the only source of pardon. This is our only ray of comfort in looking on the dark past. "This is the will of God, even our sanctification." We may not cease our efforts to do his will; but our daily devotion must ever include the prayer—

"O CLEANSE THOU ME FROM MY SECRET FAULTS."

### "BROAD-CHURCHISM."

THE *Westeyan* says:—"The *Christian World* seems of the opinion that Broad-Churchism in the Church of England has possibly been carried too far. It says, 'When Churchmen have discovered that the Church has room for all parties, and that there is nothing worth fighting about, they may then wake up to the further discovery that the world has come to the conclusion that they have no message to which it is at all worth while to listen. It is the creeping paralysis of indifference which is one of the great and threatening perils of the hour.'"

We are afraid such comments emanate from persons predisposed to believe anything and everything of evil concerning the Church. It is in part the theory by which the dissenting bodies seek to explain the large influx of their ministers into the Church, not being sufficiently unprejudiced to seek further for the cause of the large defection from their ranks. By what authority do the *Christian World* or the *Westeyan* make such statements, or what proofs have they to sustain their charges? It is strikingly noticeable that when a man imbibes Romish errors on the one hand, or denies some truth of Scripture on the other, he leaves the Church and goes elsewhere. He finds that as an honest man he cannot teach and preach his views, and continue to read the Liturgy which enforces or repudiates the doctrines which he denies or would add, and so he seeks a home elsewhere.

The Church in this differs more widely from the various Protestant bodies than they are aware, in that she leaves it to no man to fix the doctrines he should teach his flock: She has standards fixed and well defined and easily known, and by these standards—as Dissenters themselves have frequently acknowledged—the laity may always know what the Church's teaching upon any given subject is, and even should the clergy err, the people have the doctrines of orthodoxy as the Church holds them, inculcated and enforced in the Prayer Book services, so that ignorantly they cannot be led astray. But there is not a single point which the *Christian World* enumerates which cannot be shown to be out of harmony with the facts. The

Church has indeed, thank God, room for all parties, but the parties referred to all hold with tenacity every vital doctrine of Scripture, and differ only in what are in reality minor points. Not only have Churchmen discovered how broad the Church is even as broad as the Bible; but thoughtful Dissenters have at last found it out, and are eagerly pressing into a fold which limits thought only as the Bible limits it, which, as they are recognizing does not set up narrow human standards, but is as broad and as wide as God's Holy Word. What the Bible permits the Church does not inhibit; what it prohibits the Church firmly opposes. "Nothing worth fighting about!" Surely the *Christian World* has closed its eyes to what is going on every day around it or it would not have been guilty of insinuating such a charge against the Church. Does it not know that in all good works, in zeal, in adapting itself to the wants of men in order to plead with them in behalf of their souls, the Church occupies a remarkable position at the present time? That she is aglow with love and eagerness to bring Christ Jesus home to the sinner, and that even Dissenters and Romanists have been forced to recognize and admire the splendid work which she is now doing! Jesus Christ and Him crucified! is not that *the message*, and is she not compelling men and women to heed it by her burning zeal and love for souls? If ever there was a time when the charge of paralysis could be truthfully made against the Church that time is certainly not the present. No, Baptists, Methodists and Presbyterians are being drawn in increasing numbers into her fold because of her increasing earnestness, and faithful upholding of the doctrines of the Bible, and whether the wish be father to the thought or not, the *Christian World* cannot hope, while such zeal and faith continue, to see as a reality its false assumption and altogether mistaken views respecting the Church of England.

#### THE OPIUM TRADE.

ONE of the greatest blots on England's escutcheon at the present day is the horrible opium traffic with China. The English and Indian Governments both encourage the growth of the poppy in India, and the sale of its product in immense quantities to the Chinese. The reason for this moral obliquity can only be found in the enormous revenue which it yields to India, as the traffic can be defended by no principle of true statesmanship. In the year 1781, foreign opium was a drug in the Chinese marts of trade, but since that period the importation of the vile narcotic has constantly increased until now over 100,000 chests are annually purchased. This yields a yearly revenue to the British Government of India of between forty and sixty millions of dollars. It is asserted, and very truthfully, that this does not represent the total quantity of opium consumed by the Chinese. The drug is also produced in considerable quantities in China, and this argument is gravely advanced as a reason in favour of our exportation of the narcotic! It is said the Chinese must have it, and we may as well supply it as any one else. Now it is well known that the Chinese Government has made the strongest possible protests against the importation of what is pronounced, on all hands, a deadly and dangerous poison. The traffic is not only continued however, but it is forced upon the Chinese at the point of the bayonet, solely for the sake of the Indian exchequer which, year by year, as we have said, derives some sixty millions of dollars from this source.

It may well be asked with wonder and surprise, how long will the enlightened civilization and Christian sentiment of England endure this infamous traffic? It touches the national honour in a most direct way. It neutralizes to a large extent

the Evangelistic efforts of the Church both in India and China.

Opium-eating and opium-smoking are most pernicious and harmful. Not a few cases even in our Canadian asylums give proofs of its evil effects. But words fail to describe the mental, physical and moral degradation which is produced by indulgence in this evil habit in heathen lands. It is satisfactory to know that in England public opinion on this subject is being aroused as it never has been before. The late Archbishop of Canterbury made a strong protest to the British Government on the subject some weeks before his late illness. Meetings have been held in various parts of the country so as to thoroughly influence and educate the masses concerning the noxious traffic. An Anti-opium Society has been formed also, which, by circulating information upon the use and evil effects of opium, is doing a good work. Yet efforts are put forth in a counter direction. The quarterly magazines are utilized by various writers who point out that opium as a stimulant and narcotic has been in use among Asiatic nations from time immemorial, just as beer and spirits are consumed by Europeans. It is argued too that the Chinese Government is insincere in wishing the traffic to cease, as it is employing all diligence and effort to increase the growth and cultivation of native opium as a source of home revenue. The English people are appealed to, to resist an agitation on purely financial and economic grounds, which cannot for a moment be defended on moral grounds. Even ministers of the Crown have issued such *ad misericordiam* appeals. We believe not a single argument has been advanced in defence of the opium traffic, save the mercenary one, loss to the revenue of India. The evils produced in China by the use of the deadly narcotic are not mentioned.

The stupendous wrongs and crimes against humanity and against God, which the opium traffic must answer for are quietly passed by. Surely the English people have a right to ask that this revenue of fifty or sixty millions be raised in some other way? Surely the noble men and women in the English Church, who are doing such great things for the Missionary cause throughout the world ought to make their voice loudly heard in condemnation of this nefarious traffic? Surely they have a right to pronounce on a question of right or wrong; and if it is absolutely wrong, it not only deserves the attention of the Government, but it must have it, and immediate steps must be taken to redress the evil. It is a disgrace and a shame that a heathen people should be obliged to beg a Christian people to refrain from forcing upon them this dreadful drug. Though the whole revenue of India depended upon it, instead of a part only, and though China was about to grow the poppy in still greater quantities than she has imported it hitherto, our brethren across the seas must not hold their peace, but protest and protest, and agitate, until like slavery, the last vestiges of a vile and hideous traffic, which is paralyzing a people, and causing deadly suffering, is forever swept away, and the dark stain is removed from the proud banner of St. George.

#### Correspondence.

##### PERMANENT DIACONATE.

(To the Editor of the Church Guardian.)

Sir,—The Provincial Synod in its last session enacted a Canon on the Diaconate (Canon XVIII) wherein it is laid down that "a Deacon need not surrender his worldly calling or business (such calling being approved by the Bishop) unless he be a candidate for the office of a Priest." For several reasons, which I need not go into, I thought the attempt to establish a permanent Diaconate was one of doubtful wisdom, and that, at any rate, the matter should be more fully considered in all its bearings, before the publication of a Canon. Perhaps I was wrong, and I trust I was, as the advocates for a Permanent Diaconate had it all their own way. But before the legislation has taken any wide effect, I would, with all deference, ask our Bishops and Priests to ponder the words

of one of the most thoughtful men of our day, the present Bishop of Durham. D. C. L.

Against this measure I have no objection to urge on principle. I do not see how I can find fault with the pursuit of secular avocations in the ministers of a Church whose chief apostle was a tent-maker. Precedents, too, in later ages are sufficiently frequent to justify this combination of the spiritual office with the secular work. But, waiving questions of ecclesiastical law of which the solution perhaps would not be very difficult, I foresee the possibility of grave administrative complications arising out of the creation of such a diaconate. It is intended, I suppose, that the ordering of these deacons should be regarded as indelible. A deacon once created is a deacon for life in the eye of the Church. He is permanently resident in the parish where he is called to minister. But the Incumbent changes from time to time; and it is not difficult to see that complications may arise from this fact.

The removal of a deacon from his ministrations may set a whole parish on fire. The case of a curate presents no analogy, because he has not as a rule any domestic ties in the place, and he speedily departs to some other sphere of labour without serious inconvenience to himself. But a permanent deacon would remain as a focus of disaffection, if the elements of disaffection were there. The weight of parochial influence, in fact, has been transferred from the chief officer to his subordinate. Meanwhile, the deacon himself has a right to feel dissatisfied. He is invested with an office which he cannot shake off; and yet he is not allowed to perform the functions or to reap the advantages of his office. But, it will be said, this scheme for a permanent diaconate is, after all, only a restoration of the normal practice in the primitive Church; and we cannot do wrong if we follow this practice with an implicit faith as to the results. My answer is this. If you would remodel the Church organization after the primitive type, you must do so in all respects. If the diaconate in the primitive Church was permanent and localized, so was the presbyterate. If the primitive deacons maintained themselves by plying their trade or their business, so did the primitive priests. The curate, though only in deacon's orders, is much more valuable now to the incumbent than the layman, because spiritual ministrations are the main business of his life. But as soon as they cease to be this—as they would cease with these semi-secular deacons—it is reduced to a question of degree. Meanwhile the loss is serious. The most competent and conscientious laymen would probably object to being invested with a ministerial office which, involving grave responsibilities, would cling to them for life, no matter what may be the change in their external circumstances. Thus the field of choice would be limited. Meanwhile, if adopted as a substitute for the lay readership of which I spoke in a former part of my Charge—and this seems the view entertained by many of its supporters—it would involve another serious loss. The value of the lay readers's ministrations will consist to a large extent in the two-fold fact that they are gratuitous and that they are not clerical. The one advantage probably, the other certainly, would be forfeited by the adoption of the permanent diaconate instead.

##### EASTER DAY.

(To the Editor of the Church Guardian.)

Sir,—On page 9 of one of your last issues you mention in an article, "Church Notes," that Easter Day "will fall earlier than it has at any time during the present century, viz.: on the 25th day of March." Let me refer your stacion to the year A.D. 1818, and he will find that Easter *that* year fell on the 22nd of March, and in the last year of the past century, viz.: 1799, it fell on the 24th March, in 1796 on the 27th, in 1788 on the 23rd, and in 1780 on March 26th. In 1826 it fell on March 26th, and again the same date in 1837; in 1845 it fell on March 23rd; again in 1856 it fell on March 23rd; and therefore there have been three Easters, viz.: in A.D. 1818, in 1845, and in 1856,

that have all fallen before this year's Easter, which comes on the 25th of next March.

I don't write this for the purpose of cavilling. I have taken my information from three old Prayer Books in my possession, one printed in Oxford, A. D., 1872, another printed in Dublin, A. D., 1817, and the third printed in London, A. D., 1849.

But what I want to know is this—as every one is saying because Easter comes so early this year, we are going to have a very early spring, and “it always happens so,” (say they). Will, or can any one of your 20,000 readers give me any statistics regarding these particular Early Easterns which I have mentioned above.

It will be interesting, and will be highly appreciated by one at least, even though we have two weather prophets in Canada, and the later one predicts terrible times about this same Easter week that is approaching.

Yours truly,

J. DOUGLAS BORTHWICK.

St. Mary's Parsonage, Feb. 7, 1883.

## Family Department.

### “FOR THOU DIDST DIE FOR ME.”

For Thou didst die for me, O Son of God!

By Thee the throbbing flesh of man was worn;

Thy naked feet the thorns of sorrow trod,

And tempests beat Thy houseless head forlorn.

Thou that wert wont to stand

Alone on God's right hand,

Before the ages were, the Eternal, eldest born.

Thy birthright in the world was pain and grief,

Thy love's return ingratitude and hate;

The limbs Thou healedst brought Thee no relief,

The eyes Thou openedst calmly viewed Thy fate:

Thou that wert wont to dwell

In peace, tongue cannot tell,

Nor heart conceive the bliss of Thy celestial state.

For us, for us, Thou didst endure the pain,

And Thy meek Spirit bowed itself to shame,

To wash our souls from sin's infecting stain,

To avert the Father's wrathful vengeance flame:

Thou that couldst do nothing win

By saving worlds from sin,

Nor aught of glory add to Thy all glorious Name.

—Dean Mil an.

### “NOT MY WAY.”

A TALE.

(Written for the Church Guardian.)

By T. M. B.

(Continued.)

A long silence had succeeded Percy's confession, broken only by the bells chiming the hour of midnight and the sigh of the night wind about the old buildings. It was Percy who first spoke half impatiently. “Well, I have made a clean breast of it, as you insisted that I should; can you say anything to give a fellow a shadow of hope or comfort?” “I can,” replied John gravely; “as regards your money difficulties you must let me help you as I would my brother in a like case, as regards the distress and remorse which you feel, as a friend who loves you, I can but point to Him who bids the weary and heavy-laden cast their burden upon Him.” “John,” faltered Percy, as he wrung his friend's hand, “you are a noble fellow, and I am utterly unworthy of your generous friendship. I cannot refuse your assistance, for without it I am indeed undone, but by God's help this will be the turning point in my life. It has been the thought of what I have brought on mother and Sybil which has almost maddened me the last few days, on those who have so loved and trusted me.” Here he broke down, but already the almost despairing look had passed from his face, and hope which is of such rapid growth in volatile natures had sprung up within him. His friend seemed to be assuming the burden from which Percy was already escaping. A look of

care and stern resolution had grown upon John's face and made him look years older than he had a few hours previously, as he rambled in pleasant day dreams about the old familiar haunts. “Let me know the exact amount of your debts Barrington,” he said; “I have a cheque book with me and want to have this matter settled to-night. The first thing to-morrow you will communicate with your creditors. In the afternoon I shall come to see you. I want some hours to myself meanwhile and you will also.” It was again a bitter task to Percy to lay bare before the eyes of his friend the proofs of his culpable folly, but he had at least no reproaches to dread. In silence John carefully went over the pitiable catalogue, Percy with a flushed cheek and shame-faced look explaining the different accounts. All was to be paid, even those sums which were not due for months to come were one and all to be handed over on the morrow. Without a word from John, Percy fully realized that the former intended this as a final termination to his connection with the so-called friends for whom he had forfeited his self-respect and nearly made total shipwreck of his life,—and in his mingled remorse, gratitude, and relief, he was thoroughly satisfied that so it should be. The cheques were written out, signed and handed to Percy to whom they represented freedom from a bondage unspeakably galling and terrible. Words failed him as he tried to thank John, who simply waved his hand as though to put aside all thought of obligation. “And now good-night, God bless you, old fellow,” he said as he rose to go, still with that sad, resolute look upon his face, and with a strong grasp of the hand they parted until the morrow,—Percy to sit for a while as if in a dream, almost incapable of realizing his reprieve, and then with the haggard look quite lifted from his face to throw himself upon his bed, not without having uttered a prayer of thankfulness, and to fall into the deep, dreamless sleep that will often follow protracted excitement; John to return to his hotel and then to pace to and fro in his bed-room, until the dawn stole in and found him on his knees asking for strength to put aside all thought of self and manfully and unwaveringly to do the right. The tender light seemed to woo him out into the sweet morning, and having refreshed himself with a bath he left the hotel and found himself almost the first astir in the quiet city. Never had the stately time-hallowed buildings looked more lovely than they did in the first rosy flush of that summer morning, and John felt himself soothed by their solemn beauty. Walking down by the river-side he seated himself upon a fallen tree and listened to the bells ringing in sweet cadence from the gray towers. They spoke to him of the brevity of this life and of the Eternal Peace remaining for the people of God. What matters it after all whether the joys we yearn for are denied us during our short journey, when beyond there are joys forevermore in the presence of God!

The thought of Percy's unfitness to be a priest of the Church and to succeed his father in the parish of Longmoor had, ever since the late rector's death, from time to time haunted John Carruthers, but the warm personal affection with which he regarded him, the knowledge of Hugh Barrington's wishes respecting his son and the promise of John's own father that Longmoor should be given to Percy when he should be prepared to enter upon the charge of the parish, last, but assuredly not least, Sybil's and Mrs. Barrington's fond hopes respecting Percy had combined to make John unconsciously stifle his misgivings, although they would not be entirely dispelled. But now these misgivings had suddenly grown into absolute conviction, a conviction which remained unshaken in spite of the intense desire to combat it. And to what did they point with absolute decision? To act upon them would be to renounce the one great earthly happiness without which John's life would be robbed of all its brightness, would be to put away from his lips the cup of joy for which he had yearned so long. To refuse the living of Longmoor to Percy was to cut himself adrift from love and Sybil. The consequences stared John inexorably in the face but did not for an instant make him waver. The cross was

laid upon him, he must bear it. One supreme comfort would be his however—it would be borne for the Master's sake. The thought of Stephen Ray, faithfully, fearlessly doing that Master's work, without a thought of self or personal ambition, both merged in the one desire to help human souls to the knowledge of Divine Love and Peace, rose within John Carruthers. How should he dare to be the instrument of substituting for this devoted servant of God one who with many endearing qualities had proved himself alas utterly unfitted to succeed him? How had Percy been preparing himself for the holy office upon which he was to have entered and for which the stainless example of his father should have kindled a noble ambition? and then he thought of Percy's face with the flush of shame and self-contempt upon it, as he had seen it last night.

The afternoon again found John at Percy's rooms. The latter had, to an extraordinary extent, recovered his usual tone of mind, and save that he was somewhat subdued and serious, showed little sign of previous excitement and distress.

“Percy,” said John, when they had shaken hands and were seated facing each other, “I have come to-day to talk to you about a subject which gives me inexpressible pain.”

“I know the substance of what you were going to say, Carruthers, and certainly you have a right which no other man possesses to reproach me for the past and to ask for a promise for the future. I deserve all, and more than all, you can say to me, but be generous, as you always are, be content with hearing that I condemn myself for my past folly and mean to do better for the future.”

“I do not doubt it, Barrington, you have received a lesson not easy to forget, and I know well beside that you have been all through more sinned against than sinning; but what I have to say is neither to reproach you nor to claim any promise, for without any promise I believe in your resolves for the future.”

He paused, and then, while his face grew still more sad and stern, continued: “I have come to say what may make you doubt my friendship and my affection, and what will most surely alienate your mother and sister from me—Percy, I cannot give you the living of Longmoor.”

Blank surprise alone was at first written on Percy's face at this announcement. He stared for a moment without speaking at John Carruthers, then slowly a deep flush rose to his cheek, his lips moved, but he was silent. John's eyes were fixed upon the grey turrets visible through the open window, but he saw them not; his face was white and drawn with the pain it had given him to speak those words.

“No one can have a right to quarrel with your decision,” said Percy, at last in a husky voice. “You are the patron of Longmoor, and can bestow it upon whom you will. Doubtless you are right to select some one better fitted than myself for the office.”

“Barrington, I cannot, of course, expect you to understand the acute pain which it gives me to arrive at this decision; yet surely our lifelong friendship might be proof enough that the sense of duty alone could have prompted it.”

“I do not doubt it,” replied Percy, coldly; “we of inferior virtue can, of course, not fully enter into the motives which govern a person acting solely upon such principles, but we must accept them as unquestionable.”

That Percy's pride and wounded feelings should be aroused, and that he himself should meet with distrust and bitterness, was but what John Carruthers had anticipated.

(To be continued.)

## THOUGHTS FOR THIRD SUNDAY IN LENT.

“Walk as children of Light.”

How shall we, whom God has called out of darkness into His marvellous light, have “fellowship with the unfruitful works of darkness”? Could we but realize the privilege, glorious, yet awful in its responsibility, that we possess as heirs of the eternal kingdom, how surely would the Apostle's injunction be fulfilled!

The goodness of God should fill us with bound-



less gratitude and the strong desire to do His will. The mercies "new every morning," wide as the Universe which He has framed, should make us seek His face as the source of every joy and every blessing! But alas! even as we breathe the common air and bask in the common sunshine, as though they were our right and without realizing that in Him we live and move and have our being, so with every other blessing, so with that greatest of all—the state of salvation to which He has called us for his dear Son's sake! But in this kingdom of Christ it is not as in the natural world, where God suffers His sun to shine upon the evil and upon the good, and His rain to fall upon the just and unjust. In this kingdom of Christ of which we are citizens, *we forfeit the blessings if we cease to value them.* What an awful thought is this! We may be bartering away our birthright. All unconsciously to ourselves perhaps we may be suffering ourselves to be drawn away from the faith which is the condition of salvation, from the holiness without which no man shall see the Lord. But now in this solemn season of withdrawal from the world we can hear the pleading voice of our mother the Church speaking of Righteousness and of Judgment to come, of Christ the Mediator between us sinners and a just God, of the death and passion of Jesus, of the hope of forgiveness and peace! Not vainly shall she plead with us, that faithful mother. Lord, we will come unto Thee! We will lay our burthen of sin at the foot of Thy Cross, Thou wilt speak peace to our souls, and by Thy grace we shall walk again as the children of Light.

ENERGY THAT SUCCEEDS.

The energy that wins success begins to develop very early in life. The characteristics of the boy will commonly prove those of the man, and the best characteristics of young life should be encouraged and educated in the wisest possible manner. The following story given by Judge P—, strongly illustrates this truth:

About thirty years ago, I stepped into a book store, in Cincinnati, in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much."

He turned to go out, and opened the door, but closed it again, and came back.

"I've got sixty-one cents," said he; "could you let me have a geography and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile, and left the store. I followed and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh yes, if you like," said he, in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir; I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted and how much he had.

"You want the book very much?" asked the proprietor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school, but I study when I can at home. All the boys have got one and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do; I will let you have a new geography, and you may pay me the remainder of the money when you can, or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the other, only not new?"

"Yes, just like the new one."

"It will do just as well, then, I will have eleven cents left towards buying some books. I am glad they did not let me have one at the other places."

Last year I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm that would have sunk all on board had it not been for the captain.

The captain, who had been below with his chart now came up. He saw how matters stood, and with a voice that I distinctly heard above the roar of the tempest, ordered every man to his post.

"I will land you safe at the dock in Liverpool," said he, "if you will be men."

He did land us safely; but the vessel sank moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and blessings of the passengers as they passed down the gang-plank. As I passed, he grasped my hand and said:

"Judge P—, do you recognize me?"

I told him I was not aware that I ever saw him until I stepped aboard of his vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir; William Haverly."

"I am he," he said. "God bless you!"

And God bless noble Captain Haverly!—*Youth's Companion.*

A PRAYER FOR LENT.

BLESSED JESUS, we kneel before Thy cross, humbly praying that, through Thy Spirit, power may come forth from it to show us more deeply the heinousness of sin. We see Thee laden with our iniquities. What must iniquity be, if there can be no pardon except Thou shalt thus expire! We see the outgoing of the severity of divine wrath. What must that evil be which thus excites it! In that crown of thorns, in those pierced hands and feet, in those bleeding wounds, in that bruised frame, in that dying cry, we are taught the enormity of our guilt. We know Thy blood to be the blood of God. Its worth is infinite. Its precious value exceeds all thought. Infinite, therefore, must be the evil for which it is the only ransom. In Thy death we see the tremendous desert of our offences. We see it, and we cast ourselves in the lowliest humility before Thee. Sin is the malady which so sorely afflicts us. It is born in our birth. It lives in our lives. It adheres to us when we lie down to die. It follows us as our very shadow. When we go forth, it is by our side. When we come in, it still accompanies. We are tied and bound by its enslaving chain. At Thy cross we are taught how terrible is this evil. We see how unutterable is the wrath which it so righteously awakens. Laden with it we especially come at this time to Thee for refuse."—*Dean of Gloucester.*

LOOK BEYOND.

When the troubles of life thicken and seem about to bear you to earth, look beyond. When loved ones upon whom you have lavished your affection, whom death takes away at last from our sight, look coldly with eyes that once reflected the love they bore for you, oh then look beyond steadily to the future that sets all things aright, for the time will cover under the dust of oblivion all differences. Look beyond over the dark clouds of adversity that hover over us and seems for the time to be about to cover us with a pall, to the bright beyond—the 'cloud with a silver lining.'

Look beyond the grave, even which covers all that we hold dear or will sooner or latter hide from our sight those who look love and affection into our eyes and lean for our support on our greater strength perhaps; for if we look steadily and with faith we shall surely see the grand sight of eternity opening its beautiful scenery to our vision, and it will be a means of giving strength to our almost failing energies; and lastly but not least, look to the great Creator of all with that faith that filled the hearts of our fathers of old, and all will be well; and though the storms and tempests of our earthly life may come and envelop us for a time, in

the end we shall triumph and be at last at rest from the toils and troubles of this life.

THE DYING BOY.

ON a cold winter day a gentleman in Edinburg had out of pity, bought a box of matches of a poor little shivering boy, and as he had no pence, had given him a shilling, of which the change was to be brought to his hotel. Hours passed by and the boy did not return. Very late in the evening a mere child came to the hotel. "Are you the man that bought the matches of Frae Sandie?" "Yes." "Well then, here's fourpence out o' yer shillin'; Sandie canna come. He's very ill. A cart ran over him and knocked him down, and he lost his bonnet and his matches and yer saxeppence, and baith his legs are broken an' the doctor says he'll dee; and that's a'." And then, putting down the fourpence on the table, the poor child burst into great sobs. "So I fed the little man," said the narrator "and I went with him to see Sandie. The two little things were living almost all alone; their father and mother were dead. Poor Sandie was lying on a bundle of shavings. He knew me as I came in, and said; "I got the change, sir, and was coming back, and then the cart knocked me down and both my legs were broken, and oh! Ruby, little Ruby! I'm sure I'm dying, and who will take care of you when I'm gone? What will ye do?" I took his hand and said I would take care of Ruby. He understood me, and had just strength enough to look up as if to thank me; the light went out of his blue eyes. In a moment—

He lay within the light of God,  
Like a babe upon the breast,  
Where the wicked cease from troubling,  
And the weary are at rest.

ANECDOTE OF OLE BULL.

WHEN Ole Bull was about eight years of age a Frenchman came to Bergen with violins for sale. The boy pleaded with his father until he consented to buy one. It was purchased late in the afternoon, and put away in its case. What happened that night is told in the following words, quoted from Ole Bull's own account given in later years, when he first came to the United States:

I could not sleep for thinking of my new violin. When I heard father and mother breathing deep, I rose softly and lighted a candle, and in my night-clothes did go on tiptoe to open the case and take one little peep. The violin was so red, and the pretty pearl screws did smile at me so! I pinched the strings just a little with my fingers. It smiled at me even more and more. I took up the bow and looked at it. It said to me it would be pleasant to try it across the strings. So I did try it, just a very, very little; and it did sing to me so sweetly! Then I did creep farther away from the bed-room. At first I did play very soft. I make very, very little noise. But presently I did begin a capriccio, which I like very much; and it do go ever louder and louder; and I forgot that it was midnight, and that everybody was asleep. Presently, I hear something go crack! and the next minute I feel my father's whip across my shoulders.

KIND DISCIPLINE FOR CHILDREN.

In the bringing up of children an encouraging word has in it a great deal more of power than most people imagine. So thinks the Rev. Dr. Cuyler, who says in the *Evangelist*:—"One sentence of honest praise bestowed at at right time, is worth a whole volley of scolding. The Sun understands how to raise plants, and to open flowers at this season of the year—he just smiles on them, and kisses them with warm rays, and they begin to grow and unfold." A storm of scolding that sets in in the morning, and lasts till night, has about as good effect on childhood graces as a hailstorm has on young plants.

CHARACTER is a self-revealing thing. It cannot be hid. Sooner or later everything about us will reveal what we are. We are throwing on our surroundings the sunshine or the shadow that exists in our own souls.



Useful Information.

THE AVERAGE BOY

and a good-sized lump of maple candy form the materials from which we might deduct self-evident conclusion regarding the faculty with which attachments are formed in early life, when the circumstances are at all favorable. Among other good illustrations we might also particularize the case of the little fellow, who, as an inducement to his indulgent maternal relative to make an addition to his customary dose of

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

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

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MOTHERS! MOTHERS! MOTHERS!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MKS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

The Bad and Worthless

are never imitated or counterfeited. This is especially true of a family medicine, and it is positive proof that the remedy imitated is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medicine on earth, many imitations sprang up and began to steal the notices in which the press and people of the country had expressed the merits of H. B., and in every way trying to induce suffering invalids to use their stuff instead, expecting to make money on the credit and good name of H. B. Many others started no-trumps put up in similar style to H. B., with variously devised names in which the word "Hop" or "Hops" were used in a way to induce people to believe they were the same as Hop Bitters. All such pretended remedies or cures, no matter what their style or name is, and especially those with the word "Hop" or "Hops" in their name or in any way connected with them or their name, are imitations or counterfeits. Beware of them. Touch none of them. Use nothing but genuine Hop Bitters, with a bunch or cluster or green Hops on the white label. Trust nothing else. Druggists and dealers are warned against dealing in imitations or counterfeits.

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A writer says: "I would not be without Eagar's Wine of Rennet in the house for double its price. I can make a delicious dessert for my husband, which he enjoys after dinner and which I believe has at the same time cured his dyspepsia.

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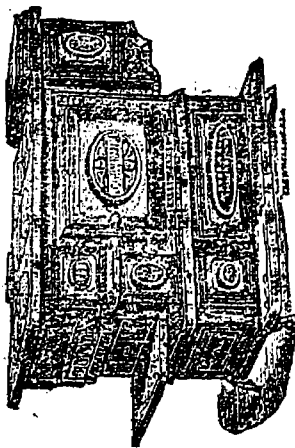
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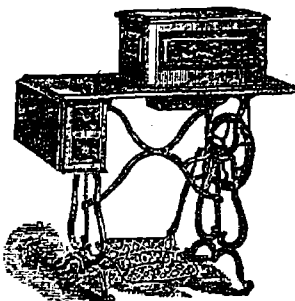
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