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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.

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HALIFAX. WEDNESDAY, APRIL 5, 1883. WINNIPEG.

[One Dollar and a Half a Year.

## SCEPTICISM AND PRAYER.

Language is to thought what the body is to the soul; that which gives form to its outward phenomena, and whereby it finds its expression in the material world; while it at the same time circumscribes the scope of its energies and clogs its highest aspirations. It is by thought that man approaches to the image of his Maker. Thought, which is illimitable, unfettered by time in its anticipation of the future and in its retrospect of the past, and knowing no bounds of space in its infinite range of energy, is the dim reflex image in man of the One Omnipotent and Eternal. Thus thought, the Divine *inflatus* into man, partakes somewhat of the Divine nature, and is endued to a certain extent with the Divine power of creation. But as soon as it finds expression in language or in action it loses at once the Divine attribute of creation and becomes merely reproduction, the alchemist compounding and recompounding in his crucible elements already pre-existent. In more vigorous ages, and in more vigorous individuals, thought, like a giant exulting in his strength, ranges untrammelled through regions where it finds no footprints of precedence; while in less vigorous times, and in less original individuals, it helplessly clutches to the support of authority. This latter condition is in a very large measure to be met with in the present day—in this, which is an age rather of learning than of speculation; of scientific rather than metaphysical research. Persons are now disposed rather to adopt ready-made the thoughts of the great thinkers of bygone times than to think out truths for themselves. A proposition is accepted, not so much because it commends itself to the mind as true as because it may be supported by one or more received authorities.

This tone of thought has produced its natural result in an exaggerated criticism of authorities; a system which is neither creative or even reproductive, but purely destructive. Hence arises the widespread scepticism of our day—a tone of thought so prevalent that, were it asked, "What is the nature of that which arrogates to itself the title of modern thought?" the answer would be that it is sceptical.

Scepticism is at best but an inferior mode of thought. It strikes out no new lines for itself since its course must be a retrogression along lines of thought already traced; it cannot like man's noblest intuitions, be self-existent, since its very existence requires pre-existent thought upon the matters with which it is conversant. Truth is self-existent and eternal, and to man's generous thought aspiring after truth is imparted somewhat of these Divine attributes. But scepticism is the parasite of truth.

The Gnosticism of later times would fain reverse the order of creation; and, instead of God being the Creator of man, its pride would make man the creator of his God. The mind of man cannot grasp the Infinite; and therefore God has revealed Himself to man in His attributes. As man rejects one by one these attributes, which are beyond the range of his finite faculties, he debases the idea of God to the measure of his own finality. The residuum which is left is atheism—an atheism which, if it stop short of an absolute denial of God's existence, is yet a denial of His providence.

Take, for instance, the particular subject of prayer. Deny the existence of God altogether and you make prayer an impossibility; acknowledge

His existence and you make prayer a necessity. For, if you allow His existence, but deny the efficacy of prayer offered to Him, to support this negative hypothesis you must start with the premise that He does not exert an ever-watchful care over His creatures, or you must arrive at it as your only logical conclusion. Such a premise can only be assumed by forming an idea of God, not according to His own revelation of Himself, but according to the requirements of the limits of human intelligence. And such a conclusion can only be arrived at by a process of inductive reasoning which must rob God of all freedom of action, and make Him the slave of a resistless necessity.

Scepticism is more conversant with the expression of thought than with thought itself. And thus it would overthrow the dogma of the efficacy of prayer, not by the enunciation of a truth, which would make this dogma untenable, but by a cumulative weight of adverse evidence; this evidence being gained by an inductive reasoning from an analysis of the laws of the universe, in which it can find no trace of the operation of prayer. But this reasoning, to a great extent, overlooks or ignores the great Principle of Life in the formation and government of the universe, while it follows it along the lines of instinctive choice, but not of intelligent will.

It is not maintained that prayer operates otherwise than through the Divine economy of natural laws. These laws operate under the action of forces; so much so that rest is not the absence of all force, but the equilibrium of active forces. And inefficacy of prayer could be successfully demonstrated only by an exhaustive analysis of the initial impulse of these forces.—*Selected.*

## FREE CHURCHES.

WHATEVER may be said about social considerations, the question of finances, etc., no one can deny that this system is in every way akin to the spirit of the Gospel. Whether the question be one of free invitation, or of regarding nothing as common or unclean, nothing is more natural or obligatory than to bring that Gospel which is to be preached to every creature within every creature's hearing. If you cannot fill God's House without going out into the highways and hedges and compelling people to come in, how can you hope to fill it in face of so many barriers within by which to keep them out? What use that the Spirit and the Bride say, "Come, and whosoever will let him take of the water of life freely," if it is but too evident from the arrangement of the Church that very many of such people are not wanted? If Jerusalem from above is free, which is the mother of us all, what should be so perfectly free and open as those temples in which He Who tasted wrath for every man, and Who is no respecter of persons, would make them equally welcome and an equal sharer in His grace and redemption? Now, supposing it to be true that the Church is losing hold of the masses, what could more certainly repel them than the feeling that their admission to the temple and to the circles of discipleship depends more on wealth and social considerations than on anything that Christ took account of in dying to save them, and in opening to them the kingdom of heaven?

No more is it to be denied, again, that the free Church system was the system of the early Church, while probably no other was ever thought of. How would it have looked, at least, for an Apostle to

have exclaimed, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money"—when everybody knew his coming depended on a large amount of money in the way of pew-rents? No such barriers existed in the Jewish Church, and they certainly exist in the Christian Church only as a late and, at least, questionable innovation. It will not do to say that pews first came in with the Reformation, for we hear of them as far back as the thirteenth century; while Bishop Bale, in his "Image of both Churches," speaks of "shrynes, images, Church-stoles, and pews that are well paid for," referring to the condition of things in the Roman Catholic Church. As far back as 1287, a Canon made at Exeter rebukes quarrelling for a seat in a church, and decrees that none shall claim a seat as his own except noblemen and their patrons. Gradually, however, seats were appropriated by other members of the parish, to the injury of the poor and the multiplication of disputes. By the common law, however, each parishioner has a right to a seat, and the Churchwardens or other officers are bound to place each one as best they can. The system according to which no one feels entitled to a seat unless he has paid for it, however it came in with the Reformation, certainly did not come in with Christianity, and doubtless came along gradually like other ecclesiastical abuses, or, if it sounds better, ecclesiastical experiments.

At any rate, by whatever method the Early Church got on, it can get on again, unless the spirit of the early Church has departed. Neither earlier nor later can the Church run any risk in acting out the plain spirit of the Gospel and in falling back on a principle and not on expedients: It may be said, of course, that the money question is the great obstacle in the way of carrying on free churches; but the right of things first, and the finances second. Besides the true capital of the Church is not money, but spirituality. Have the Spirit of Christ and you will have the spirit of giving; and by as much as you dare entrust yourself to a righteous principle all other things, as in seeking the kingdom of God and His righteousness, shall be added unto you. Certainly the Church cannot greatly err in returning to that primitive way which, at least, is not the way of exclusiveness and pride, and which makes it, like the Gospel, free to all.—*Selected.*

THE *Century* has a remarkable paper, called "The Jewish Problem," written by a Jewess. The authoress, after reviewing the history of her people since the destruction of Jerusalem, and defending them from the charges of meanness and avarice usually brought against them, expresses a happy conviction that the time when the Israelites will again form a united nation is in fact approaching. "While a few years ago the most enlightened Jews, yielding to the indolent apathy of comparative security, would have ignored or ridiculed the vision of a restoration, to-day it is no exaggeration to say that whenever two Israelites of ordinary intelligence come together, the possibility, nay, the probability of again forming a united nation is seriously discussed."

It is also to be noted in this same connection that a better feeling exists among the Jews in all parts of the world towards Christianity; while the Church of England and her daughter in America are particularly active in presenting the Gospel to their notice. We may hope, therefore, that the restored nation will be a nation which recognizes Jesus Christ as their King and God.

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

HALIFAX.—All the city churches were largely attended on Easter Day although the weather was anything but fine. The communicants at the several churches were as follows: St. Paul's, 325; St. Luke's, 229; St. George's, 187; Garrison, 185; Bishop's Chapel, 125; St. Mark's and St. John's, 122; Trinity, 40; Institutions, 23, or a total of 1,236, being about one-fourth or 25 per cent. more than last year.

At the Easter Monday Parish meetings the financial condition of all the Parishes was found to be most satisfactory, better than ever hitherto known in almost every case. St. Paul's—total receipts \$13,917.39; expenditure \$12,878.93; balance in hand \$1,038.96. St. Luke's—total receipts \$6,811.66; expenditure \$6,682.55; balance in hand \$133.11. St. George's total receipts \$2,767.00; expenditure \$2,634.67; balance in hand \$132.33. St. Mark's and St. John's—total receipts \$1,286.05; expenditure \$1,225.99; balance in hand \$60.06. There are no debts upon any of the Halifax Parishes.

HALIFAX.—*St. Luke's*.—Some ladies of the congregation presented the Rector, Mr. Murray, who has been confined to his house the past week, with a very valuable invalid's chair. Mr. Murray occupies a high place in the affection of his parishioners, and this is one of many such acts by which their regard has been displayed.

SYDNEY MINES AND NORTH SYDNEY.—During Lent there have been services in these Parishes on the Monday, Tuesday, Wednesday and Friday evening of each week, with addresses at the Wednesday and Friday services. The congregations have been fairly good despite the weather which seemed to choose these Lenten weeks for its most disagreeable phases. During Holy Week the services were as follows: Monday (Mines), Tuesday (N. Sydney), Wednesday (Mines), Thursday (N. Sydney), Evensong and sermon each evening. On Good Friday there were four services,—in the morning at the Mines at 9 and 11 o'clock, with sermons on—1. "Way of Sorrows." 2. "The Sacrifice;" in the afternoon and evening at N. Sydney at 3 and 7 o'clock, with addresses on the "Seven Last Words" and the "Sufferings of Christ." On the morning of Maunday Thursday there was a celebration of the Holy Communion at the Mines. On Easter Sunday Mattins was said and Holy Communion celebrated at St. John Baptist Church, North Sydney, and Evensong said at Trinity Church, Sydney Mines. The collection at these services were for the benefit of the "Board of Home Missions." Unfortunately, however, the day was one of the stormiest we have had this year, consequently the congregations were much diminished, and as a natural result the amount of contribution also.—The interior of Trinity Church has been greatly improved by a fresh coat of paint, this being one of the results of the praiseworthy efforts of the Ladies' Sewing Society which was formed last year. The parishioners at North Sydney are beginning to think their church too small, and are talking about having it enlarged. It is rather difficult to manage this without spoiling the shape of the building, still they hope to be able to do something.

DIGBY.—*Easter Sunday*.—Trinity Church was beautifully decorated with flowers, considering the very early date of this great Christian Festival, this year. The font showed a handsome cilia lily in blossom, whilst on the Altar the handsome Cross was flanked by four vases of beautiful cut blooms. Good congregations attended the services both morning and evening. The early and mid day celebrations of the Holy Eucharist showed a very considerable increase in the number of communicants over former years; it is possible that the Confirmation last autumn and the week-day services and Instruction classes through Lent may have contributed to this good result. The proper psalms for the evening on Easter Day were exceedingly well chanted by a full choir. They were

taken to a French Tone in D, the Peregrine Tone in E, and a French Tone in F, respectively, with the pointing in the *Universal Plain Chant*, edited by Rev. E. D. Cree, late Vicar of Upper Tooting, Surrey, who made an offering of several copies of his very excellent book to Trinity Church. This is a book which is published by Novello, Ewer & Co, Berners St., London, and can be confidently recommended. It contains many very beautiful chants from various sources,—amongst the rest from the Greek Church, and also from the service-book of the Jewish Synagogue. These last are wonderfully adapted, in feeling, to the psalms to which they are set.

Easter Monday's Parish Meeting passed off very satisfactorily. The following are the appointments for the ensuing year:—Wardens—W. B. Stewart, J. M. Viets. Vestrymen—E. T. McCormick, J. R. Wright, J. K. Tobin, T. H. Adams, M. L. Oliver, J. A. C. DeBainhard, L. J. Dakin, T. C. Sireve, R. S. Fitzrandolph, Henry Turnbull, Harry S. Wade. Honorary Vestryman—Charles Budd, Esq. Chapel Wardens for Marshalltown—Robert Jones, E. G. Woodman. Vestry Clerk—C. E. Turnbull.

## DIOCESE OF FREDERICTON.

PORTLAND.—On Wednesday evening a social tea and fancy sale was held in connection with St. Luke's Parish. Quite a pleasant time was enjoyed by a large gathering of both sexes. We have not heard the financial result. At the Easter meeting the following officers were elected:—Churchwardens—John Tapley, Robert Gregory. Vestrymen—P. Nase, J. T. Kennedy, R. Farmer, Wm. Court, J. G. Tobin, M. Hamm, D. Tapley, Jos. Ruddock, Henry Hilyard, S. Holly, A. Barnhill, James Holly. Lay Delegates to Synod—J. T. Kennedy, O. D. Wetmore. Substitutes—D. Tapley and W. P. Dole.

RICHIBUCTO.—The Easter meeting was held as usual on Easter Monday, the Rector, the Rev. F. H. Almon, in the chair. Mr. Wm. Hudson, the Junior Warden and Treasurer, submitted a statement of the financial affairs of the parish, and it proved to be especially gratifying and satisfactory. The parish has within a few months received an addition in the person of Dr. Brine, who takes a deep interest in its welfare. The following officers were elected:—Wardens—Oswald Smith, William Hudson. Vestrymen—Thomas Dickenson, John Stevenson, jr., David Palmer, Robert Hughes, William Wheten, T. W. Biss, Allen Haines, William A. Black, James W. Foster, J. F. Brine, M. D., Alfred Powell, David Thompson. Delegates to Provincial Synod—William Wheten, T. W. Biss, with John Stevenson, jr., and J. F. Brine, M. D., Substitutes. Vestry Clerk—Alfred Powell. Sexton—Robert Cochrane. Organist—Miss Hannah (re-elected).

ST. ANDREWS.—*All Saints' Church*.—The services during the late Holy Season have been well attended, though the weather has been often most unfavorable. It was owing to this that the number of communicants at the early celebration on Easter Day was less than last year. There were more at the services at 11, and the offerings were larger than usual. At the meeting of the parishioners on Easter Monday Mr. Henry Osburn was elected Churchwarden to fill the place caused by the lamented death of George D. Street. Messrs. G. T. Grimmer and H. Osburn were appointed Lay Delegates to the Synod, and the Hon. R. Robinson and G. F. Stuckney, Substitutes. The Hon. B. R. Stevenson and Mr. G. T. Grimmer are the Lay Delegates to the Church Society, and Mr. H. Osburn and the Hon. R. Robinson, Substitutes.

RESTIGOUCHE MISSION.—The work of the Church in the Mission of Restigouche has been carried on with great energy since the appointment of the present clergyman, Rev. E. P. Flewelling, who unites to a naturally vigorous and energetic nature, a love for his work and for the souls committed to his charge, which is certain under the blessing of God to result in great and permanent good, the great regret on the part of his people being that they cannot share with him to a greater extent

than is possible at present the heavy expense he is under in maintaining, as he does, the frequent and regular services of the Church in all parts of this extensive Mission. During the Lenten season there have been held Wednesday evening services at Campbellton with lectures on the 51st Psalm, besides the regular services on Sundays, alternating morning and evening with those at Dalhousie. There were also frequent services at points above Campbellton, and during the same season daily services at Dalhousie (where the Rectory is situated) at such times as the Rector was not at Campbellton or elsewhere. At all these services addresses appropriate to the season were delivered and highly appreciated by those privileged to hear them. The Easter services were fully attended by devout worshippers. At Dalhousie there was an early celebration of Holy Communion at 7.45 a.m., at which there were 22 communicants. The decorations of the Church were simple, but appropriate and effective. On the retable, besides fresh flowers, the offerings of friends, there was the text in crimson on a white ground, "I am the Bread of Life." The altar was vested in white, altar cloth, etc., the gift of a former Rector, Rev. P. H. Brown, who is held in loving remembrance by his former parishioners. On the east end of the chancel as well as of the north were white banners with appropriate symbols. On the small arches of the rood screen was the text in gold on blue ground, "Christ our Passover is sacrificed for us, therefore let us keep the feast." On the centre triangle of the screen the words, "Christ is risen, Alleluia!" Anthem at the offertory, "Thou art worthy," etc. The Sanctus was sung. There was Evensong at 7. Hymns 134, 135, 172, 12 A. and M. Sermon from Col. iii. 1. Anthem at offertory as in the morning. At Campbellton the service was at 11 a.m., with celebration of Holy Communion. 18 communicants. There were no special decorations. The hymns were 134, 135, 172, 322 A. and M. Kyries were sung to appropriate music. Sermon from part of 1st Lesson, Exodus xii. 22, 23. There was a large congregation.—On Easter Monday the regular annual meetings took place. At Campbellton the wardens elected were Chas. Murray and Jas. Appleton. Vestrymen—Jas. D. Sowerby, Jas. Sproule, O. A. Barberie, Fred. Loashy, Jas. Shaw, Walter Appleton, Jno. Farrer, W. J. Williams, Edward Mann, Joseph Miller and Jno. Dawson. Vestry Clerk—Jno. J. White. Delegate to Synod—Chas. Murray; Substitute, J. Shaw. Delegates to D. C. S.—Charles Murray, Jas. Shaw. The financial statement submitted was particularly gratifying—a large expenditure in connection with recent improvements, putting in organ, east window (the latter a gift from our beloved Bishop), etc., etc., had been met, and a sum of money to pay for chancel carpet and communion rail is in hand, and these will be put in place very soon. The small debt remaining on the new pipe organ by Greenwood will be reduced this summer.

At Dalhousie the Wardens elected were James S. Morse and James Moffatt. Vestry—J. C. Barberie, W. H. Philips, W. G. Desbion, W. M. Bateman, H. A. Johnson, C. G. Beckett, John Read, Richard Roberts, John Barberie; W. H. Philips, Vestry Clerk. Delegate to Synod—H. A. Johnson; Substitute—W. G. Desbion. Delegates to D. C. S.—Hon. Chief Justice Allen and H. A. Johnson. The financial statement at this meeting was also very satisfactory. Notwithstanding a falling off in numbers of congregation, owing to removals, expenses of the year had been met. Thanks to the earnest work of a few ladies of the congregation a part of the debt had been paid off and a small sum in hand to aid in painting the Rectory, which has as yet had but one coat of paint outside and none inside, the Rector preferring that the work of the Church in the Mission should be advanced rather than money be spent on the Rectory.

## DIOCESE OF QUEBEC.

LENNONVILLE.—*Bishop's College*.—In the terminal examinations just concluded at Bishop's College the following students have obtained first-class marks in the subjects mentioned:—Divinity Students—Mr. W. C. Bernard, B. A., in "Browne

on the Articles." Third year in Arts—Mr. H. J. H. Petry (candidate for classical honors), in all subjects; Mr. A. B. Stevenson, in classics and divinity; Mr. W. Worthington, in divinity; Mr. G. M. Hall, in law and history; Mr. F. F. Meredith, in classics, in law and history, in French, and in the aggregate. Second year in Arts—Mr. G. A. Smith, in classics. First year in Arts—Mr. J. B. Pyke, in moral philosophy. Preparatory year—Mr. R. Chanonhouse, in mathematics.

**Bishop's College School.**—In the terminal examinations just concluded the following four boys stand at the head of the school, with the number of marks (out of a possible 1,100) following each name:—M. O. Smith, 964; A. Fry, 883; D. Hamilton, 879; H. W. Welch, 877. The following boys have obtained first-class marks in particular subjects:—Divinity—Form IV—A. Fry, M. O. Smith, H. W. Welch, D. Hamilton. Form III—G. Joly, F. Stabb, F. Starr. Forms I and II—T. Emmet, P. Smith, R. Maxwell, H. Burstall, F. Gross, B. Hamilton, W. Starr, G. Wilcocks, M. Davidge, P. Gauld, G. Hibbard, E. P. Hannaford. English Subjects—Form IV—M. O. Smith, D. Hamilton, A. Fry, H. Welch. Form III—G. Joly. Forms I and II—T. Emmet, L. Chandler, C. Champion. Arithmetic—Form IV—M. O. Smith, H. Welch, G. Joly. Form III—A. Fry, F. Stabb, F. Starr, L. Dean, H. Brooks, C. Fothergill, H. Matthewson, A. W. Craigie, T. Emmet. Form II—G. Walsh, H. Smith, J. Scott, G. C. Smith, B. Gulager, J. D. Molson, W. Petry, F. Gross. Form I—H. Parker, P. Smith, L. Chandler, J. W. Smith. Euclid—Form IV—M. O. Smith, D. Hamilton. Form III—K. Chandler, A. Fry. Form II—A. Coy, P. Smith. Form I—C. Champion. Algebra—Form III—M. O. Smith, G. Joly, A. Coy. Form II—O. Ritchie. Form I—Chandler, H. McFarlane, C. Kippen, A. Balfour, F. Atkinson, F. Stabb, T. Emmet, L. Dean. Latin—Form IV—M. O. Smith, H. Welch, A. Fry, D. Hamilton, O. Ritchie. Form III—C. Kippen, F. Stabb, W. Petry, A. Coy, C. Fothergill, G. Walsh. Form II—C. Champion, H. Burstall, G. C. Smith, W. Starr, P. Smith, M. Davidge. Form I—L. Chandler. Greek—Form III—M. O. Smith, D. Hamilton, A. Fry, H. Welch. French—Form IV—M. O. Smith, D. Hamilton. Form III—A. W. Craigie, G. Joly. Forms I and II—G. C. Smith, P. Smith.

#### DIocese OF TORONTO.

(From our own correspondent.)

**TRINITY COLLEGE.**—At a recent meeting of the Corporation of the University there were present the Bishop of Niagara, Chairman, the Bishop of Toronto, Provost Boly, Deau Jones, Prof. Boys, Prof. Schneider, Chief Justice Hagarty and several additional clerical and lay members. The report of the committee on the Supplemental Endowment Fund showed satisfactory progress in securing subscriptions. Mr. Starr is now prosecuting his canvass in Hamilton. The corporation passed a resolution founding a Chair of Mental and Moral Philosophy and appointed thereto Rev. W. Clark, M.A. (Oxon). In addition to the lectures on his own subjects, Mr. Clark will also deliver lectures on History until an appointment has been made.

**Rouge et Noir,** the organ of the students of Trinity College, was at first inclined to object to the recent enactment regarding the degrees of B.D. and D.D., by which priests of a certain standing who were non-graduates were admitted to examination. It should have noticed that the plan of the new Provost was the very best to incite study among the clergy, and since all were obliged to pass the same examinations no favour could be shown. In its recent number *Rouge et Noir* says, "We feel confident that any one studying the requirements under this new statute for the Theological degree will be convinced that it has been drawn up with the utmost attention to the needs of the present day, and that the holding of a B. D. or D. D. degree from Trinity College will be a guarantee of a sound, accurate, Theological knowledge."

**PORT HOPE.**—The Lord Bishop administered the Rite of Confirmation on Palm Sunday at St.

John's Church in the morning, at Trinity College School Chapel in the afternoon, and at St. Mark's Church in the evening. The day was very stormy and unpleasant; nevertheless the attendance was large on each occasion and the number confirmed very fair. The Bishop delivered very interesting and instructive addresses.

**TORONTO—Church of the Redeemer.**—The Bishop of Toronto, who usually worships at St. Paul's Church when at home and disengaged, often attends this church, of which the Rev. Septimus Jones is Incumbent. Confirmation will be administered by his lordship on Easter Day.

#### DIocese OF MONTREAL.

(From our own correspondent.)

On February 23rd the scholars of St. James' Sunday School, Bryson, headed by Rev. T. Motherwell and other members of the Church, waited on W. G. LeRoy, Esq., at his residence, when Miss Edith Porteous, on behalf of the Sunday School, read the following address, and Dora Porteous, on behalf of the same, presented him with a very handsome family Bible, which contained the inscription—"Presented to W. G. LeRoy, Esq., by the Pupils of St. James' Sunday School, Bryson, as a small token of their love and esteem towards him as their Superintendent. Bryson, 23 Feb'y, 1883."

ADDRESS.

ST. JAMES' CHURCH SUNDAY SCHOOL,  
Bryson, 23 February, 1883.

To Wm. G. LeRoy, Esq., Superintendent:

HONORED SIR,—It is with feelings of very deep regret we learn that you are shortly leaving the village of Bryson, and that in consequence you will be obliged to sever your connection with our Sunday School as its Superintendent.

We beg your acceptance of the Bible which we now present you, and trust you will look upon this gift as a very slight token of the very deep regard we entertain for you and of our sincere appreciation of the services you have so faithfully and unremittingly rendered to our Sunday School.

Our very best wishes for your success in every sense of the word go with you, and we shall always cherish a lively and affectionate remembrance of your kindness to us.

Signed on behalf of the St. James Church Sunday School.

EDITH PORTEOUS.

**MONTREAL.**—Holy Week, questionably called Passion Week by some, had its sacred and solemn scenes brought before Churchmen in town and country by services every day. Good Friday, as usual in the city, witnessed good congregations and very solemn services, accompanied by impressive preaching. Good Friday services in the country, at least in the Eastern Townships, as far as the writer's observation and knowledge extends, does not have that respect paid to it as it has in town. In the latter men attend largely, in the former very sparsely. One might think that the matter would have been the other way, there being less at first sight in the country to furnish excuse for absence. Churchmen should make it a point of honor to have that solemn day observed, and set the example by a determined attendance at the House of God.

#### DIocese OF NIAGARA.

(From our own Correspondent.)

**ANCASTER.**—Rev. W. R. Clark, Incumbent of St. John's Church, while his people have been considering the erection of a new Sunday School House, and owing to the fact that the church is too large to heat except on Sundays, has been holding, during Lent, cottage meetings. Very many have been gathered to these Lenten services held in the houses of different parishioners. We think that the principle of cottage meetings might be profitably used in very many more of our scattered rural parishes than they are at present. One great advantage in the use of such gatherings is that they bring the priest into close personal contact with his flock.

**HAMILTON—St. Thomas' Church.**—On the occasion of the reopening of this church after thorough renovation and very handsome decorations, the Rev. J. P. Lewis of Grace Church, Toronto, preached morning and evening to crowded congregations.

#### DIocese OF ONTARIO.

From our own Correspondents.

**OTTAWA.**—The festival of Easter was duly observed at the Capital. The services at the various churches attained even a greater degree of excellence than in former years, and the attendance was much larger. At Christ Church the musical portions of the services, which were of an elaborate and somewhat difficult character, were admirable, and the rendering fully sustained the high reputation which the church has acquired. The organist and choirmaster, Mr. J. W. F. Harrison, has succeeded in attracting to the choir, by the high class of music sung, some of the best amateurs of the city, so that the solo singing is unusually good. After Morning Prayer the Bishop preached a most appropriate and learned sermon from Revelation i. 18, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Miss Hayton sang a solo, "I know that my Redeemer liveth," very beautifully during the offertory in the evening. The churches of Saint John the Evangelist and Saint Alban the Martyr were also very largely attended.

The report is current that Her Royal Highness the Princess Louise is expected to arrive at Ottawa during the first week in April.

**A HANDSOME GIFT.**—A few days ago when Mr. William Carter of the Department of Inland Revenue arrived at his office, he found as a pleasant surprise a handsome double-cased Waltham watch, sent by the ladies of Trinity Church, Archville, through Mr. J. Lowe, secretary of the Department of Agriculture. The following is a copy of the document accompanying the gift:—

"The ladies of the congregation of Trinity Church, Archville, request Mr. Carter's acceptance of the accompanying trifle as a small token of their appreciation of his long and unwearying services to the Church.

Archville, March, 1883."

Here follow the signatures of the fair donors: The recipient replied through Mr. Lowe, thanking the ladies, and expressing his pleasure at receiving such an unexpected memento, which he prizes very highly. Mr. Carter has been honorary organist and choirmaster of Trinity Church for the last three or four years.

**ANOTHER PLEASANT SURPRISE.**—At the close of Morning Prayer on Easter Day, at Saint Bartholomew's Church, New Edinburg, the Incumbent and several of the congregation surrounded Miss Jane Bell, daughter of Dr. Bell and organist of the church, as she was leaving the sacred edifice, when a short address was read to her by Mrs. Maunsell, in the name of the Incumbent and congregation, expressing their appreciation of her services as organist during the last two years, and requesting her acceptance, as a small token of their warmest thanks and friendship, of the gift of a set of silver ornaments. The gift was a very beautiful chain, locket and brooch. Miss Bell was greatly surprised, not having heard as much as a whisper of the intended Easter gift until it was handed to her. She thanked the donors in a few words, saying that she was delighted with the lovely gift, of which the value was increased one hundred-fold by the spirit which had prompted the givers and the kind words of her dear friends and fellow Churchmen accompanying it.

**BROCKVILLE.—Interesting Easter Service.**—On the afternoon of Easter Sunday the children of Trinity Church Sunday School, to the number of one hundred and sixty-three, had a Litany service, after which there was an object lesson, the subject considered being "Hope the anchor of the soul." The collection amounted to \$19 and was devoted to the benefit of one of the Indian boys at the Shinwaut Home.

MATTAWA.—Sunday, the 18th inst., will long be remembered by the congregation that assembled in Holy Trinity Church, Mattawa. The missionary, the Rev. C. V. F. Bliss, had been for some time preparing a class for Confirmation, and the 5th Sunday in Lent was the day appointed on which the candidates should receive the Apostolic Rite of the "Laying On of Hands." This and the consequent presence of the Bishop of the Diocese made the day of more than ordinary rejoicing to all concerned. The Bishop was accompanied by the Rev. R. J. Harvey, Incumbent of Stafford. Twenty candidates—9 males and 11 females—some of whom were adults from 21 to 50 years of age, were presented "severally" by the missionary to the Bishop to receive the lesser sacrament of Holy Confirmation. Among the number were 6 members of one family—father, mother, daughter and 3 sons. Doubtless a lasting impression for good has been made on the whole congregation in thus witnessing this little band of 20 soldiers of the cross, young and old, confessing before the Church their obligations to the God who made them and who caused them to be baptized into the Church of His Dear Son. The Bishop delivered an admirable and telling address, which was listened to throughout with close attention. At the conclusion of the address the Holy Communion—the Bishop being the celebrant, assisted by the Revs Harvey and Bliss—was administered to nearly 40 communicants, all the newly confirmed communicating. In the evening a special missionary meeting was held. The Bishop again delivered an able address, setting forth in his usual practical way the duty of Christians to support the work of the Church not only at home, but also in foreign parts. The Rev. R. J. Harvey followed with an earnest and interesting address, in the course of which he related a few incidents in his own experience as a missionary. The offering in aid of the Mission Fund was \$10. The congregation on both occasions was large and the services were hearty. Mrs. Bliss, the esteemed wife of the missionary, presided at the organ. The Bishop expressed himself as highly pleased with the work done by the missionary under God, not only in a material way, but more especially in bringing into the way of "truth" and "holiness" the people committed to his charge. Altogether, the missionary may well feel thankful to the Great Head of the Church for having so abundantly blessed his labors in His vineyard, and be encouraged thereby to strive to accomplish still "greater things than these." May he who has given up so much of this world's goods for the sake of the Divine Master long be spared to help to extend His kingdom on earth.

OTTAWA.—Easter Day at St. Alban's.—After a very long and cheerless winter, unrelieved by even a "January thaw," Easter dawned upon us in this high latitude in the very loveliest manner. Snow still lay deep, and sleighing was good; the sun shone bright all day; the air was pleasantly warm; everything in nature combined to make people thankful and joyful. The services at St. Alban's were attended by crowds, over 100 communicants knelt before the altar at 8 a.m. At the principal service, at 11 a.m., the church was filled far beyond its ordinary seating capacity, many being, no doubt, attracted by the new organ, which with its recent additions (of which the most important is already available) is now nearly complete, and the anticipation of unusually good music. Amongst other strangers to the services at St. Alban's, His Excellency the Marquis of Lorne, Governor-General, with his suite, came in so quietly that few were aware of his presence. The Rector, Rev. J. J. Bogert, M. A., Rural Dean, officiated, being assisted in the administration of the Holy Communion by the Rev. J. H. Simpson. Again over 100 persons received the Blessed Sacrament. A very beautiful feature of this service was the singing of the *Sursum Corda* (Dyke's in F) and the *Sanctus* (Four's in F), which had not before been sung in this church. St. Alban's was beautifully adorned with flowers, supplied by many kind friends, and most tastefully arranged. Among the many who contributed to the floral decoration it would be invidious to name individuals, but I may mention one feature of it which was very much admired, a cross of flowers about two feet high

placed on the super-altar. Handsome as the Easter decorations at this church always are I think it must be confessed that this year they were handsomer than ever. The Rector had expected two clergymen to preach for him in the afternoon and evening, but, these having failed him, he himself delivered short but practical and forcible extempore addresses on the great truths connected with the doctrine of the Resurrection. The offerings during the day amounted to about \$145—\$96.36 being for general purposes and the remainder for the addition to the organ and other special objects.

## Province of Rupert's Land.

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

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

By THE VEN. ARCHDEACON PINKHAM, B. D.

#### CHAPTER VII.

On Sunday, Dec. 22nd, 1850, Bishop Anderson held his second ordination, when Mr. Henry Budd was admitted to the diaconate, and the Rev. John Chapman of St. Paul's parish, and the Rev. W. H. Taylor, formerly of England, but more recently from Spaniard's Bay, Newfoundland, to the priesthood. Mr. Chapman continued for the next two years to minister at St. Paul's, and Mr. Taylor was placed in charge of the new district of St. James, on the Assiniboine, whose population at that time comprised a few families of emigrants from St. John's and St. Paul's, and a number of pensioners from the Royal Canadian Rifles who had decided to make this country their home. Speaking of this ordination the Bishop said: "December 22nd will long be remembered by us all, and also the missionary meeting of January 3rd. The ordination throughout was a most solemn and impressive service. All the clergy were present except Mr. Hunter and Mr. Hunt, Mr. Cowley having arrived from Fairford the previous afternoon. Many were present from all the different congregations and St. Andrew's Church was filled to overflowing. All the clergy present took some part in the service. Mr. Taylor read the Gospel St. Matthew, ix. 36, a very suitable one from his lips."

The Bishop held his primary visitation shortly afterwards, when he delivered his first charge, in which we find the following summary: "Two churches have been consecrated, that of St. Andrew's, Red River, and Christ Church, Cumberland, with the burial ground of the latter. Two ordinations have been held. . . . Besides this there have been five confirmations, four at the Red River and one at Cumberland. The number of clergy at the present moment, with myself, is ten. Of the nine, four have, I may say, parochial charges, including that of the Assiniboine. The other four have native charges and more purely missionary work."

Mr. Budd left the settlement on 6th January, 1851, with Mr. Cowley, in whose company he travelled as far as Fairford, he himself going on to Cumberland on foot. On the day before leaving he received the following address:

"Rev. Sir.—We, your countrymen and friends, sincerely congratulate you, as well on your present promotion as on the prospects which lie before you; and feeling anxious to express our sympathy on your behalf, cannot allow you to depart from us, now that you are about to enter into a field assigned to you as your ministerial charge, without accompanying you with some token of the sincerity of our feelings and good wishes.

We feel indeed that our offerings are but small when contrasted with the noble character of the cause to which we contribute our mite, and when compared with the vastness of the field in which you are called to labor. Humbly trusting, however, that He who did not overlook the "two mites" will be pleased to vouchsafe His blessing upon our humble efforts, we beg you in His name to accept the following contributions specially for your station of missionary labor. And should they tend in the least to aid and facilitate your labors

in endeavoring to ameliorate the present wretched condition of our poor and benighted brethren, we shall feel ourselves more than amply rewarded.

With these we would add our humble but earnest prayers for you and your family, for your safety and your success, and for better and brighter days to all around you."

Then follow the names, with the offerings in grain, clothing and money of those who presented the address.

In September, 1852, Mr. Budd commenced the Nepowewin mission on the north bank of the Saskatchewan, opposite Fort a la Corne. The name Nepowewin signifies "the standing place," because the Indians are accustomed to await the arrival of the Hudson's Bay Company's boats as they tack up the north side of the river.

During the spring of this year "the great flood," as it is called in the history of the country, occurred. The waters of the Red and Assiniboine rivers overflowed their banks. The overflow did not extend northwards beyond Parks' creek. The lower bank of the Assiniboine was flooded from beyond Fort Pelly. The Bishop and those who were with him at St. Johns sought refuge with Mr. and Mrs. Taylor at St. James, whose parsonage, though by no means complete, afforded a tent-like shelter. Nearly the whole of what is now the site of the city of Winnipeg, was submerged, and the high water extended a considerable distance beyond. People had to abandon their houses, and driving their stock before them, they sought the higher ground at Bird's Hill, Little Mountain, Sturgeon Creek, &c. The water in the church at St. Johns and in the bishop's residence was between two and three feet deep, and the current swept through the latter as if it were a mill race. While making his headquarters at St. Johns his Lordship, with two Indians in a birch-bark canoe, went about from place to place visiting the refugees.

Archdeacon Cowley gives a thrilling account of his experience of the flood. He had been visiting the mission at Fort Pelly which had recently been started by a catechist named Charles Pratt, and having to return to his home at Fairford by way of Red River (where he came for supplies), the Archdeacon purchased a small flat-bottomed boat, which turned out to be very cranky, and with Mr. Pratt and a half-breed, started down the Assiniboine. At that time the Sioux, who used to go as far as Brandon, were hostile, and the little party were not only in imminent danger of being drowned by the upsetting of their boat in some of the eddies into which they were constantly carried, but they hardly dared light a fire or fire a shot lest they should attract the attention of the Sioux. But notwithstanding their danger, they made the journey safely, and in an incredibly short space of time they arrived at St. James', where they found the Bishop.

It was well nigh the end of June before the waters retreated to their accustomed channel. St. John's church was re-opened on 20th June. Archdeacon Cochran, with his family, and the pupils from St. John's, had removed to the Indian settlement—the former for the rest of that year, the latter for a short time only.

Towards the end of the month Bishop Anderson left the settlement to visit Moose and Albany on the shores of James' Bay. His Lordship's journal of this visit is published in a most interesting little book called "The Net in the Bay." This journey was made in a large birch-bark canoe, which had been built at Lac La Pluie the preceding winter. Mr. Hector Mackenzie accompanied the bishop as far as Lac Seul, where his father at that time was stationed. The first Sunday was spent at Islington, where a mission was afterwards started by the Rev. R. James and Mr. Philip Kennedy, now under the Rev. Baptiste Spence; the second at Lac Seul, now in charge of the Rev. James Irvine; the third at Osaburg, and the fourth at Albany. On the Monday after his arrival at Albany, the Bishop started for Moose, sailing along the shore of James' Bay. The distance from Red River to Moose is 1,200 miles. The journey was made in twenty-six days and a half.

(To be continued.)

## SUBJECTS OF BAPTISM.

(Continued.)

And now we come to another question, and the only one which needs to be asked. Was Infant Baptism practiced by the Inspired Apostles? and was it practiced in the strictly Apostolic Church? If it has such sanction, then it has Divine Authority.

The proofs on this point are as strong as they can be, or need be. They are the very same with those, on which we accept the change of the Sabbath from Saturday to Sunday; and the admission of women to the Holy Sacrament of the Lord's Supper, and the exclusive authority of the Canonical Books of the New Testament.

1st. First of all, there is the action and the declaration of our Saviour Himself:

And they brought young children to Him that He should touch them: and His Disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them and blessed them. (St. Mark x. 13-16.)

Now, those words "of such is the Kingdom of God," whether they mean composed of such; or whether they mean, as is generally understood, the Kingdom of God consists of those who are like little children, in their innocence and freedom from sin, yet our Saviour's formal act of laying His hands upon them, and of blessing them, is reason enough why His Church should not withhold from them any blessing which she is able to bestow.

2nd. Did the Apostles themselves baptize infants? We read in the Acts of the Apostles and in the Epistles again and again of whole households or families being baptized, on the conversion of the head of the household. Lydia and her household were baptized. (Acts xvi. 15.) The Jailer and all his were baptized. (Acts xvi. 33.) The household of Stephanas were baptized (1 Cor. i. 16.) Crispus, with all his house, believed; and as the context shows, were baptized. (Acts xviii. 8.) There are at least eight households or families mentioned in the New Testament, of whom it is said distinctly, either that they were baptized, or they are mentioned and saluted as of the Visible Church of Christ. Now, that in these families and households we may believe there were infants and children, it needs no argument to show.

3rd. Let us turn next to the strictly Apostolic Church.

Justin Martyr, who was born near the close of the first century, wrote as follows:

We also, who by Him have had access to God, have not received this carnal Circumcision, but the spiritual Circumcision, which Enoch and those like him observed; and we have received it by Baptism, by the mercy of God, because we were sinners; and it is allowed to all persons to receive it in the same way. (*Dial. cum Tryphone.*)

And again, speaking of his contemporaries who were Christians, or members of the Church, Justin Martyr says:

Many persons, male and female, sixty and seventy years of age, who had been made disciples to Christ from [or in] childhood, continue uncorrupted. (*Apol. 1.*)

St. Irenaeus was also born in the lifetime of some of the Apostles. He was a disciple of Polycarp, who, as is believed, was "the Angel of the Church in Smyrna," to whom St. John wrote in the Revelation. (Rev. ii. 8-10.) Irenaeus, speaking of Christ, wrote as follows:

He came to save all persons by Himself—all, I say, who by Him are regenerated or born again unto God; infants, and little ones, and children, and youths, and elder persons. (*Adv. Hæres. lib. 2, c. 39.*)

About a century and a half after the death of St. John a numerous Council of the Church assembled at Carthage to consider this question of the Baptism of Infants. It was not, however, the question whether they were proper subjects of Baptism; for this was not doubted; and the practice itself was

universal. But it was the question whether, in case of sickness or death, the infant might be baptized before it was eight days old, the age of Circumcision? The question was brought before them by Fidus, a Bishop. The following is extracted from the Synodical Epistle to Fidus, in reply:

As to the case of infants: Whereas you judge "that they must not be baptized within two or three days after they are born, and that the rule of Circumcision is to be observed, so that none should be baptized and sanctified before the eighth day after he is born," we were all in our assembly of the contrary opinion, for, as for what you thought fitting to be done, there was not one that was of your mind; but all of us, on the contrary, judged that the grace and mercy of God [*i. e.*, Baptism] is to be denied to no person that is born; for whereas our Lord, in His Gospel, says, "The Son of Man came not to destroy men's souls, but to save them;" as far as in us lies, no soul, if possible, is to be lost. . . . Our growth of body by age makes a difference in the sense of the world, but not of God. . . . for God, as He accepts no one's person, so not his age; but with an exact equality shows Himself a Father to all for their obtaining the Heavenly grace [*i. e.*, Baptism.]

And therefore, dearest brother, this was our sentence in the Council, that no one ought to be hindered by us from Baptism and the grace of God, Who is merciful and kind and affectionate to all. (*Epist. 64 ad Fidum.*)

These testimonies, we think, are sufficient to show that Infant Baptism was universally practiced in the Apostolic Church. We might quote the language of a large number of the Early Fathers as witnesses; such as Clement of Alexandria, Tertullian, Origen, Epiphanius, St. Ambrose, St. Chrysostom, St. Jerome, and Gregory Nazianzen.

The famous St. Augustine, Bishop of Hippo in Africa, consecrated A. D. 395, has the following testimony:

And if any one do ask for Divine authority in this matter—though that which the whole Church practices, and which has not been instituted by Councils, but was ever in use, is very reasonably believed to be no other than a thing delivered [or ordered] by authority of the Apostles—yet we may besides take a true estimate how much the Sacrament does avail infants, by the Circumcision which God's former people received.—(*De Bapt. lib. 4, c. 23.*)

St. Augustine has other language equally decisive. He says "the whole Church of Christ has constantly held that infants are baptized for forgiveness of sin?" that he "never read or heard of any Christian, Catholic or Sectary, that held otherwise;" and "that no Christian man of any sort ever denied it to be useful or necessary;" and that the only Sects in the Early Church who denied Infant Baptism, were those who denied all Baptism.

Such is the proof on which we rest the Doctrine of Infant Baptism. Brief as our examination has been, it is, we trust, sufficiently plain to satisfy our readers, and to leave them without a shadow of doubt on the subject.

We conclude this article with a brief history of the Sect of Baptists.

The origin of the Anabaptists (that is of those who deny Infant Baptism) or as they are more commonly called, Baptists, is easily traced.

The Sect, as such, is of late date, and is only about two hundred and fifty years old.

The standard Church Historian, Mosheim, states as follows:

The first regular congregation of English Baptists appear to have originated from certain English Puritans, who returned from Holland after the death of their Pastor, Rev. John Smith, who died in 1610.

From this time onward, Churches of General Baptists were formed here and there in different parts of England. But in general they made no great figure, and do not appear to have had much connection, or to have professed one uniform Faith.

The Particular Baptists (Calvinistic) trace their origin to a congregation of Independents, established in London in 1616. This congregation having become very large, and some of them differing from the others on the subject of Infant Baptism, they agreed to divide. . . .

Churches of Particular Baptists now multiplied rapidly. They published a Confession of their Faith in 1643, which was reprinted in 1644 and 1646; and which was revised in 1689 by a Convention of Elders and Delegates from more than one hundred Churches of England and Wales. (Murdock's Mosheim, vol. iii. p. 473. See also the authorities there cited.)—*New York Guardian.*

## Paragraphic.

The total subscriptions towards the restoration of Peterborough Cathedral have now reached £11,000.

The heart of Pius IX. has been solemnly carried to the vaults below St. Peter's, and permanently placed in a marble urn, close to the tomb of the Stuarts.

The new Bishops of Llandaff and Truro are to be consecrated at St. Paul's on St. Mark's Day (April 25th), which will be the sixth anniversary of Dr. Benson's own consecration to the see of Truro.

A Vienna telegram states that the Queen of Madagascar has requested the intervention of the English and German Governments, in order to avert the threatened bombardment of Tamatave.

Two old maids, the last descendants of Amerigo Vespucci, who gave his name to America, are now begging the restoration of the pension assigned to their family by the Republic of Florence in 1690.

The Synod of the Reformed Church of Basle has resolved by a majority of two to one, after long consideration, that baptism shall no longer be a condition precedent of admission to the Holy Communion. This is a very serious falling away.

Sir Moses Montefiore, the noted Jewish philanthropist of England, will be a century old next year. There is a movement on foot among the Hebrews of New York to present him with a centennial gift of some kind.

The Bishop of Lichfield has lately received a further contribution of £1,000, sent anonymously from "A Lady Resident in the Diocese," towards the Southwell Bishopric Fund. The Diocese of Lichfield has now raised more than £16,000.

The time limited for the application of tickets of admission to the ceremony of enthroning the Archbishop of Canterbury expired on Saturday. The Dean received 2,050 letters representing requests for 6,500 tickets, but not more than 2,000 can be accommodated with seats.

On Thursday Dr. Smyth, rector of Steppingley, Beds, died suddenly at his residence. He was created Chevalier de la Legion d'Honneur for his distinguished services in Paris during the siege of that city in the Franco-German war, and on his arrival in England was on the same ground presented by the Government to the living of Steppingley.

The Bishop of Tuam, in Ireland, in an address to his Synod, says, speaking of the iniquity of disendowment, which he calls legalized robbery and sacrilege, "Not a thing belonging to our Church had ever been in possession of the Church of Rome not a glebe-house, not a glebe-land, not a tithe; nothing, in fact, had even been possessed by any other Church than our own." This is a fact to be remembered.

A public recantation of the Roman Catholic Faith was made in St. Thomas Church, Chester, on Sunday, by a young man named Louis Braechi, who had been educated for the Roman Catholic priesthood. The formula of recantation was drawn up under the direction of the Bishop of Chester. The young man professed faith in the Anglican creed, and was received into the fellowship of the Church of England by the Rev. W. H. L. Cogswell, the vicar.—*Daily News.*

Harrow School has undertaken the support of a Mission clergyman for a district of the miserable parish of St. Clement's, Notting-hill, London. The Rev. W. Law, M. A., an old Harrow boy has been appointed to the charge. Two small houses have been knocked into one, to form the mission-house, and operations have been fairly begun with the aid of a band of volunteer lay workers from the neighbouring well-to-do parishes. It is a very dissolute district, and we wish Mr. Law God speed in his manful undertaking to win souls from Satan.

## Notes of the Week.

Sir Hector Langevin laid on the table of the Dominion Parliament on Thursday copies of correspondence between Canada and the United States on the question of reciprocal trade. The correspondence is brief and encloses a memorial presented by Mr. Morton to Congress, from leading commercial houses of New York asking for the appointment of a commissioner to ascertain the basis of a reciprocity treaty with Canada. The general feeling among members of the House seems to be that Canada can afford to wait until our neighbors make overtures which recognize reciprocal advantages as the basis of a new commercial arrangement between the two countries.

Mr. Shakespeare's resolution with reference to Chinese immigration was introduced by the mover in the House on Friday, he contending that the Chinese were a bad class of immigrants, and were detrimental to the best interests of a country. He denied the economy of employing Chinese labor, and said that out of 13,000 or 14,000 Chinese in British Columbia not more than 9,000 paid their taxes. Other gentlemen spoke on the same side, and Mr. Foster, of New Brunswick, against the resolution, made a very admirable and, to our minds, unanswerable argument in favor of perfect freedom being allowed Chinese immigrants equally with those of all other nationalities. He made a point which we have more than once referred to, viz.: that it would be a reflection upon our common Christianity, and especially upon the Christian Churches of Canada, if we opposed the admission of these people because of their religion. As to their ability to drive out other labor, the American press are now freely asserting that while they make good railway navvies, they are not in any way equal to the skilled white labor, and that nothing need be feared from their presence in the country so far as competition with the native mechanics is concerned. We should like to know how those who are interested would feel if China passed a prohibitory law excluding all Englishmen and Americans, including ourselves, from entering her dominions because the English and Americans soon secure the major part of the carrying trade and prevent the natives from embarking in such enterprises? We feel in the matter that God has in His wisdom so ordered that by the presence of large numbers of Chinese in Christian lands they shall come to know him as their God and Saviour, and we are being made instruments in His hands through them of converting a nation. Of course we must admit that we have never lived among them and know but little of their ways of living except as it has been told us in the American press, which gives a dark picture of them; but we know that they can be made good Christians, even the vilest of them, and on the broad principle of equal rights and personal liberty to all we oppose legislation which we cannot but believe is largely selfish and not by any means in the interests of either our religion or our country.

In the "prelude" to one of his recent lectures, Joseph Cook said of ex-Cardinal Campello, who is now actively working in Rome to extend our branch of the Church in opposition to Romanism:—"What of Count Campello? It was my fortune to meet him in Rome, and to study his career carefully through his own eyes, as well as those of both his friends and opponents. I regard him as one of the chief signs of the times as to the probable future of Romanism in Italy; a devout man in many senses; a scholar, who drifted out of Romanism because he could not drift out of honesty. He has endeavored, with but little success, thus far, to establish a journal of his own, in which he does not advocate all our various jarring sects of Protestantism. But he stands upon the general principles of Protestantism and advocates such a religion as will at once reach the hearts of the people of Italy and not offend the powers of the State. He is not cringing in his attitude before the civil authorities, neither is he cringing in his attitude before popular ignorance. He attacks Vaticanism boldly; he attacks infidelity boldly; in short, he is doing admirable work in the pulpit, and on the platform, and in the press, and the day is coming when he is likely to have many followers.

The British Minister at Washington has been interviewing the President and Government of the United States with reference to the transactions and language of certain Fenians and others living in the States, and concocting their base designs under the protection of the American authorities. It is understood that Mr. West has had the most positive assurance that the United States authorities will not allow arms or assistance to be forwarded for the avowed purpose of murder or other unlawful proceedings. As we have recently had occasion to point out, the bluster comes from a few individuals who, like Mr. Robinson, of New York, make political capital out of the present condition of Ireland, while the American native element generally are not only not hostile but on the contrary are most friendly disposed towards England. The British Minister, it is said, pointed out that while he knew this to be true it was difficult to make the British people understand it so long as the incendiary and fiendish talk of O'Donovan Rossa and a few others like him was noticed in the newspapers. At the same time it is an undoubted fact that explosives to be used in England and Ireland are being manufactured in the United States, and that that is the source from whence the incendiaries draw their supplies.

From the returns laid on the table of the House by the Minister of Railways it appears that from March 1st to July 1st, 1882, there were five casualties on the Intercolonial Railway, the claims, amounting to \$883.96, being paid. The casualties from collision or otherwise from July 1st to March 1st, 1883, were eight in number, claims paid being \$3,740; unpaid, \$653. The Minister of Marine laid before the house a statement of wrecks and casualties on inland waters of Canada during the past three years, which shows that during the past year there were 36 wrecks, 11 of which were steamers. The total number of lives lost was 116.

We gladly chronicle the fact that two new manufacturing companies have been organized in St. John, N. B. We don't speak from a political standpoint when we express the sincere hope that the National Policy may effect all the good its most enthusiastic admirers have predicted for it. Whether it should eventually fail as a party measure we care not, so that manufactures have been inaugurated and manufacturers placed on their feet. The Lower Provinces will, no doubt, take advantage of their special qualifications to be the New England of Canada. The companies to which we have made reference are the Harris Car Manufacturing Company, with a capital of \$3,000,000, and the Canada Rolling Stock Company, whose capital is to be \$600,000. We wish them success.

The marvellous improvement in the telephone is one of the great achievements of modern times. At first a few yards was looked upon as the limit of this "toy" discovery. Now how remarkable is the advance, and how valuable the enlarged usefulness which has opened before it. Not only has it become a necessity in cities and between business houses, facilitating operations and saving time, but it will soon be employed to connect places many hundreds and, perhaps, thousands of miles apart. The other day conversation was carried on by telephone between New York and Chicago, a distance of nearly a thousand miles.

The London *Medical Press*, in referring to a serious falling off in the revenue from intoxicating drinks, states that since October, 1880, 1,000,000 people in England have put on the blue ribbon and 564,000 have signed the pledge. Well directed efforts at moral suasion did all this. This statement goes to show how important it is that the clergy should participate in such a grand work and lead those who are engaged in the struggle upward and onward to even higher things, the Christian life, which is a warfare not only against one evil but all the hosts of them which the devil so ingeniously uses to accomplish the downfall of the race. The Church of England Temperance Society has been a most important factor in accomplishing the splendid results referred to above. Let the Church in Canada occupy the place of honor as the leader in the work of promoting Temperance principles.

When speaking of the large amounts contributed in support of the Church poor in Halifax we alluded to one parish which probably gave in the aggregate for this object more than all the Baptist churches in Nova Scotia put together. In order to prove our words true we present the following figures taken from the financial statement of the Easter meeting, and ask the *Visitor* and *Witness* to make a note of it. In St. Paul's Parish, Halifax, there was contributed and expended in aid to the poor, as parish work, and altogether independent of large sums in collections and given by individual members of the congregation for outside objects, \$2,507.74 during 1882. We doubt very much if there is another parish in Canada that can make such a creditsble showing.

The Church in Canada, thanks to the assistance in money received from England, has been able to establish a considerable number of missions among the Indians, and now there are several Indian Priests and hundreds of Communicants throughout the West and North-West, and the work is steadily advancing. Our Sister Church in the neighbouring Republic has within the past few years done a noble work in educating and Christianizing the Indian population of that country. As a proof of what has been done we clip the following from an American Church paper, and this refers to but one Diocese:—"Bishop Whipple, when on a recent visitation to the Indian department of his missionary diocese, administered the Communion to two hundred and forty-seven Chippewa Indians. Fifteen years ago there was scarcely one communicant among them. There are one full-blooded Indian priest and seven deacons in the Church Mission to Chippewa or Ojibway Indians in Minnesota. There are eight churches in the Chippewa Mission. One just being built will cost \$10,000.

From the Report of the Minister of the Interior recently placed before the Dominion Parliament we gather that the receipts from lands in 1882 were \$16,183,660, which, compared with the receipts of the previous year, shows an increase of \$1,266,366. If to this be added the sum of \$547,711 derived in 1882 from the sale of colonization lands, and \$5,780 derived from miscellaneous sources, the total increase of annual receipts in 1882 over 1881 will amount to \$1,819,857. In addition to the area of land thus shown as disposed of, three million acres have been granted to colonization companies. From the same source we learn that the sum realized during the past year for lands was \$1,350,000 more than for all previous years put together, which gives us some idea of the progress being made in our North-West, where, of course, the land is almost altogether situated.

John Brown, the faithful body servant of the Queen, is dead. A London despatch says he was a man well on in years, extremely irritable, and his anxiety personally on the Queen's account was almost a mania, so that the accident to her was almost enough to make him ill. He was much worried because he was not present to prevent the Queen's recent fall, and blamed himself greatly because of the exhausting drive which followed, although Her Majesty went out despite his opposition. The Queen will feel the loss of so faithful a follower and servant very keenly, for the deceased was an especial favorite with the late Prince Consort, and had been in the royal service a great many years.

We are glad to see that the London *Times* has admitted its inability to prevent the meeting of the British Association being held in Montreal in 1884, and now joins those who are anxious to make it a success. Sir A. T. Galt has published in its columns a letter to the Secretary of the Association detailing the arrangements being made in Montreal for the reception of the distinguished body and its Royal Patron. We feel sure Canada will greatly benefit by the presence in Montreal of so many of the leaders of science in England. It seems to be pretty certain now that His Royal Highness the Prince of Wales will accompany the Association to Canada and spend some weeks in visiting various sections of the country.

## WOMAN'S MISSION.

BY THE REV. DR. DIX.

(Continued.)

No doubt, woman in our day has become degraded, and darker, deeper elements of degradation are setting toward her from many threatening quarters. But this degradation is not to be found or apprehended where these clamorous evangelists of a spurious womanhood are looking for it. It is to be dreaded where the old heritage has been lost sight of and forgotten, and the faith and life which once reenthroned her have been repudiated and dishonored. There is always and everywhere a grand work within reach and waiting for woman. She of whom the world's Redeemer was born ought to have been and ought to be steadily carrying on the work of her Lord and Master, by her lowly and persuasive example; by her helpful support in keeping up Christian faith, love, institutions; by her sure and mighty influence over men. But she leaves all these; she forgets them; she gives a willing ear to Satan, the tempter, now, just as she did in Eden of old time, because in the perilous, seductive philosophies of our diseased social order she has become contaminated with false, delusive scepticism, or low passions, and so she degrades herself, first by ministering to her own vanity and the lusts and passions and pleasures of men, and then, worse yet, by trying to forget, and teaching others to forget, the very rudiments, the first principles of her own security. The latter class work most perilous harm of all. It is bad enough for a woman to lead a mere animal, idle, silly life. It is worse for her to institute a methodical rivalry with men, and push herself, suicidally, in so doing, out of her own sphere, unsexing while estranging herself from her appointed place and work. The end of all this must be degradation is what she has most to fear just now.

I tell you, Christian woman, that your work, your mission are on Christian lines, in Christian institutions, and under the inspiration of Christian ideas. There you can do good work. You are not needed elsewhere, except to help us stem the flood which aims at sweeping away Christ and the Church. You can do no real good on the lines on which the fanatics and Anti-Christians are so active. Be true to the past, to the present; be true to Him who hath exalted you. And if at times you are lured and tempted by the voices of the age, or tired of the incessant drumming for attention, and the unseemly actions of some of your sex, let me tell you what to do. Go to some Church at evening, where they sing the Magnificat, and listen; and in that anthem hear the heavens telling the true, and the only true story of your sex's honor, and the sources of your strength. And be this your test of yourselves, that you can sing with them, and feel that what you sing you do from your heart believe. If you be the true woman you can also say to God, "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of His handmaid. For He that is mighty has magnified me; and holy is His name. And His mercy is on them that fear Him from generation to generation."

So long as the Gospel be preached, so long as Christ shall be worshipped as the Saviour of the world, so long shall this most lovely of the evangelical hymns declare to women the story of their exaltation and the way of maintaining their influence and honor among us. The song of the blessed Mother of God is from age to age a mirror into which woman may look and see with the eyes of the spirit the mystery and glory of her sex. And blessed are they that see those wonders of redemption! Remember, woman owes to-day whatsoever of power and honor she enjoys to Christianity. She bore in her bosom the hope of all the ends of the earth. She stands or falls now by her loyalty to Him. Her mission is not yet ended; it lasts on and on. It is that of holding up before us in her arms the Incarnate God, by maintaining among us the knowledge of the truth, the religious ideal, the sweetness and beauty of heaven, the God-likeness in humanity. None can do this thoroughly well but those who love the Lord; who count all other loves inferior to that which they bear to Him; who

are ready to make the sacrifice which consecrate them forever to His cause. Such as these shall be hereafter, as thus far, the salt of the earth, a joy and crown of rejoicing among us, and of every such woman, whatever her rank or station in the world, the man may say, as he recalls the noble description of her in the Book of Proverbs, that "she shall do him good and not evil all the days of her life."

## BOOK NOTICES.

**THE COMPREHENSIVE CHURCH: or Christian Unity and Ecclesiastical Union in the Protestant Episcopal Church.** By the Right Rev. Thos. H. Vail, D. D., LL. D. New York: Thomas Whittaker; Halifax: MacGregor & Knight. Price \$1.25.

This is the third edition of an important attempt to show the necessity and practicability of union among Christians on the basis of the Church. Bishop Vail tells his readers that the book was first issued in 1841, when it received the warmest approval of several Bishops and many of the Clergy and Laity. The author maintains that "There is no necessity, either of duty or of circumstances, in our age and in our country, for sectarian divisions. There is no reason why there should be more than one Comprehensive Church, at this time, in the United States, or in the world, outside of Romanism." In an admirable spirit, and with great tact and force, the Bishop sustains his position, or at least makes out a strong argument, which cannot fail to have weight with the thoughtful minds among the various Protestant bodies. The Church is wide enough to admit all who can subscribe to the Apostles' Creed, and we think it is becoming more and more an admitted fact that "our unhappy divisions," in every sense, "do not pay." We recommend the book to our clerical brethren, as affording them many arguments in favor of the Church's position and claims. It is a valuable work to loan to enquirers and others from among the Sects.

**THE RIGHT AND WRONG USES OF THE BIBLE.** By the Rev. R. Heber Newton. New York: Jno. W. Lovell & Co., 14 & 16 Vesey St. Price 20c.

These are the Advent Lectures delivered in the Authon Memorial Church, New York, which provoked so much criticism in the American press at the time of their delivery. They have been almost universally condemned by the religious papers, and while spoken of with favor by some portion of the secular press, they have not escaped severe censure at the hands of correspondents. We were of opinion before we read them that, like Canon Farrar's now well known sermons on "Eternal Hope," they had been mis-reported and so misrepresented, and we hoped to find them free from any very serious blemish. We came, therefore, to their perusal with rather confident anticipations that while they treated their subject in a popular and, perhaps, loose manner, yet that they would not contain anything really opposed to the Church's teaching. While freely admitting that the newspaper reports did them injustice, and that they contain a great deal that cannot be gainsayed, yet we regret to say there is a large residuum that will prove very harmful to the ordinary reader. They do, it is true, very effectually dispose of certain foolish conceptions which too many of our Protestant neighbours entertain regarding the Bible, and this, if by itself, might be made useful, but we are sure all will admit that it would be far better to have the idea much more widespread than it is, viz., that the Bible, just as it is, dropped down from Heaven, and that every word and letter is from God, than in any measure to uproot and dispel that belief and faith in its inspiration which, after all, is the only satisfactory basis on which men can be brought to know and recognize the truths of Christianity. The writer is clearly not a theologian, and his knowledge of the Homilies, from which he professes to quote, and on which he claims to build his views, is strangely defective, and his conclusions are altogether at variance with their teaching.

Nos. 13, 14, 15 and 16 of Picturesque Canada, which we have just received at the hands of the obliging canvasser and delivery agent, are uniform in appearance with, and fully equal in interest to, the previous numbers of which we have already spoken in the highest terms. The illustrations

embrace the most attractive and diversified Canadian scenes, and are true to the originals, making familiar to all classes and persons at every distance those things which are of national interest and importance in our great Dominion. We repeat what we have felt justified previously in saying, viz., that no Canadian who can afford it should lose the opportunity of possessing himself of so valuable a work.

*The American Church Review* for March fully sustains the high character it has made for itself, and which is not confined to the American Church, for we believe very many of our Canadian clergy have shown their appreciation of its merits by becoming subscribers, and hail with pleasure its monthly visitations. The contributors to its pages are, for the most part, men of position and influence in our Sister Church, and its articles usually are practical and of general interest.

*Our Little Ones* for April is, perhaps, the best number in many particulars that has yet appeared, although, indeed, when each issue is so admirable it is difficult to decide between them. One thing is without doubt certain, viz., that *Our Little Ones* surpasses any other publication of its kind, and should be in every household where there are small children.

**THE HOMILETIC MONTHLY** for April contains the usual collection of Sermons—twelve in all—and the authors of the discourses are mostly the men from whom the clergy like to hear. Among them are Bishop Simpson, Canon Farrar, Dr. John R. Paxton, Dr. R. S. Storrs, Dr. H. W. Thomas, Dr. Ormiston, Dr. Joseph Parker and Mr. Spurgeon. Rev. L. O. Thompson furnishes a "Prayer-Meeting Service" for each week in April. Dr. Howard Crosby continues his series on "Important Texts." Dr. Wm. Ormiston begins a careful and scholarly "Commentary on James," and the Baptists take their turn, represented by Drs. R. S. McArthur, Bridgman and J. B. Thomas, in "Interviews" on the "Best Methods of Preaching," while Rev. Chas. Parkhurst tells "Why the Manuscript should be Retained." The editorial departments contain outlines for sermons, sermonic criticisms, bits of discussion from preachers, "Homiletic Materials in the Rough," and other useful reading. \$2.50 a year; 25 cents a single copy. Funk & Wagnalls, 10 and 12 Dey Street, New York.

**THE WHEELMAN FOR APRIL.**—The April *Wheelman*, which, by the way, is the first number of the second volume of this rapidly progressing magazine, appears in a new and very attractive cover, one of Ipson's best designs, which is better suited to the excellence and success already achieved. This cover design is, we believe, the only one that can be ranked with that of *Vedder* which adorns *The Century*. *The Wheelman* may now becomingly take its place beside the few best illustrated magazines, as well for its general appearance and admirable typography, as for the excellence of the illustrations and articles.

**TO PUBLISHERS AND EDITORS.**—Many Newspapers and Magazines have been established in the United States and Canada within the last two years, the names of which do not appear in any Newspaper Directory or Catalogue. The publishers and editors of such are invited to send copies and a full description of their respective publications to the *Editor of Hubbard's Newspaper and Book Directory of the World*, New Haven, Conn., U. S. A., that they may be properly catalogued and described in the forthcoming edition of that work for 1883. Editors who kindly give this notice an insertion in their columns will confer a favor upon the Press of America.

## Marriages.

**DALEY—MCLAREN.**—At Upham, on the 27th March, by the Rev. S. Jones Hanford, Michael H. Daley, Esq., of St. Martin's, and Mary, eldest daughter of Mr. Hugh McLaren, of the former place.

**McKAY—WOOD.**—In St. Martin's Church in the Wood, Shediac, by the Rector, Robert Bruce McKay, of Dorchester, to Florence Nightingale, eldest daughter of the late Joshua Wood, Esquire, of this Parish.



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## THE PERMANENT DIACONATE.

It is a fact which has been very generally recognized for a long time past that without some means other than the labours of the regular Parochial Clergy our Church can never hope to retain her scattered members, much less take her rightful position as the most numerous and most powerful religious body in Canada. There are at least ten or a dozen (probably twenty would be more nearly correct) ministers of other religious organizations to one of the Church's Clergy, say within a radius of twenty miles, in almost any part of the Dominion. It is, of course, utterly impossible that one man alone, cut off, as too often he has to be, from the advice, help and sympathy of his brethren, can do the work of a dozen, in establishing and maintaining the regular services of the Church, and in making her influence felt in his enormous, and in very many cases greatly scattered, mission field.

The knowledge of the unequal conflict which the clergy are called upon to wage, and the importance of making a change, led to some action being taken by the assembled Bishops, Clergy and Lay Representatives in 1880. The Provincial Synod at that time adopted a Canon which empowered the Bishops to admit into the Diaconate persons who should be allowed to pursue their ordinary secular calling, while devoting whatever time they could spare to religious work, and it was thought that a considerable number of professional men and others might be induced, indeed could easily be found, to accept the position, and do needful and highly successful work as Permanent Deacons.

Whether the Bishops were not in sympathy with the movement, and so have put difficulties in the way of its successful accomplishment; or the Clergy were opposed to a revival of the office and took no active measures to secure men for the position; or the Laity themselves were not sufficiently awakened to the needs of the work and to their duty to undertake it, the unpleasant fact remains that but very, very few since that date, if, indeed, any, in response to the passage of the Canon, have come forward and been admitted into the Permanent Diaconate. No doubt many have been led to look upon the failure of the attempt not only as a proof that Bishops, Clergy and Laity were out of sympathy with the proposal, but that some inherent difficulty existed in the practical carrying out of the principle. However easy it may be to sustain the truth of the first view, it will be much more difficult to establish the second, and while we do not hesitate to charge upon one or

other, or all of the three orders combined, the responsibility of having defeated the intention of the Canon, we claim that the scheme itself is perfectly feasible and well adapted for the peculiar needs of our Church at the present time in this country.

The objections in some minds to this order of men, as far as we can gather, are about as follows:

1. These Deacons will assume the whole functions of the regular Ministry; or the people will come to be satisfied with them, and will not desire the Sacrament of the Lord's Supper, the administration of which is the peculiar prerogative of the Priesthood.

2. Mere lads of twenty-one, immature and indiscreet, will be placed in a position where they may possibly, by unwise actions, alienate the people from the Church; and further, another class of men, altogether unfit both from a lack of education and culture for the Priesthood, will be admitted into Deacon's Orders, and having served in that office for a time, will make application for the higher office, and it will be most difficult, nay, almost impossible, for the Bishops to refuse them advancement.

3. A large body of men of great influence with the people both by reason of their secular standing and business connections, and also from having asked for no remuneration for their services, will in time prove dangerous rivals to, if not endangering the very existence of the Priesthood, and the harm done will be greatly in excess of the good resulting from their work.

We have mentioned above several, if not all, of the objections usually advanced against the Permanent Diaconate.

The objectors do not deny that the office was a primitive one, working side by side with the higher orders. They recognize the fact that more men are wanted to do the work, and that our Colleges cannot supply the demand, or if the men can be found, the money for their support is wanting. They acknowledge that the other Christian bodies have a great many more workers in the field than we have, and that there is but little chance for the Church to make headway until a large increase in the number of our Missionaries takes place. They even admit that the men for the Permanent Diaconate could be found, and that such an order might, to a very great extent, meet the requirements of the present distress, but they feel that the difficulties and dangers enumerated quite prevent the Canon meeting with the favor of the Bishops and Clergy of the Church in Canada.

The answer to all these objections, we think, is not difficult to find.

1. The whole matter is in the hands of the Bishops and Clergy themselves. Let proper guards, if they are lacking in the Canon, be devised to make everything perfectly safe. Let the duties of the office be clearly defined, and any work undertaken be always strictly under the superintendence and supervision of the Clergy. Let the Priest of the Parish or Mission once in a while place before the people to whom the Deacon ministers, the relative position each occupies with regard to the Church and the people.

2. If lads should be appointed, it is to be presumed that they are Divinity Students, who usually complete their Arts' Course at nineteen or twenty, and who now ordinarily act as Lay Readers for three or four years before their ordination at twenty-three. This objection, therefore, is no objection at all, or if it be sound it applies quite as strongly to present practice as it possibly could to

the new order of things. As regards the entrance of men of business of mature age and good common sense into the Permanent Diaconate, let it be understood that they can go no further without possessing the qualifications usually required of Candidates for the Priesthood. Indeed we should go further than this. The present increased knowledge of the world at large calls for a better informed, a much more learned body of men in the Priesthood than in times past, and we should strongly advocate raising the standard, and allowing none to take upon themselves the higher office without being thoroughly qualified for it.

3. The third objection is not likely at any time to be a living issue with ordinary judgment displayed in the selection of men for the Diaconate, and a proper exercise of oversight on the part of the Clergy, for it should be always the rule that the License given to a Deacon to minister in a Parish or Mission should be held subject to the discretion and pleasure of his Rector.

Why the Bishops and Clergy, with the more thoughtful Laity, should be content to see this land rapidly slipping out of the grasp of the Church without trying every possible means to prevent it, and other systems, man made, and therefore defective, growing at our expense and loss, it is difficult to understand. The result of the census recently made public ought to stimulate us all to more enlightened and more energetic measures to strengthen and extend our Church in this Dominion. Of course, as regards the Diaconate, the men who are wanted will not come forward if they feel that their offer will be anything but agreeable to their Rector or Bishop; but when earnest and pointed appeals are made to the Laity, and their duty made plain, in this as in all other matters, results may be expected, but not otherwise.

Let those who are our leaders, those whose office it is to direct and advise, act with that wisdom and energy which the Apostle inculcates, and enlist their Clergy and Laity in decided and determined efforts to recover lost ground, as well as to win a higher place for the Church of England in Canada.

Instead of fighting one another, as not a few of our clergy always seem so ready to do; or being engaged in destroying the influence and work of their Rector, as, unhappily, some of our prominent laity appear to be doing, we would do better if we sunk minor differences, and occupied ourselves in brightening our armour and in preparing our weapons of warfare, and then with closed ranks made a determined and united attack upon the Infidelity and Irreligion which surround us, and which is leading astray so many of our co-religionists as well as fellow-countrymen of other names.

## PAPERS ON MUSIC.

### PAPER I.—(Continued.)

HERE then is the fundamental application of one important musical element to the Church Service, viz., that of "time," for the use of the "point" when the Psalms or other responsive parts of the service are "said in churches," that is when they are said by a number of persons assembled together, is to prevent the painful discord inevitably produced by so many voices speaking independently and without any principle of agreement. For when several people are reading without any fixed "time," some will be finished before the others, others will make mistakes, especially if, as in the Psalms, they are not very familiar with the words, and so cause to make mistakes also, which, added to the discord already pro-

duced by the want of any agreement, makes up a very unpleasant jumble.

The *point* should be marked by a momentary but definite pause, and the effect of so marking it is marvellous, in keeping people together and producing that *regulated* sound that is so pleasing to the ear. If a congregation are taught through the influence and example of the choir to begin the response together and also to mark the *point*, the confused noise to which any general attempt to respond independently invariably gives rise, soon disappears, and out of the chaos of sound will gradually be developed that order which is dear to God and man.

The Rev. T. Helmore, the most laborious and successful leader in the revival of Church music in England, points out that it is not only in the Psalter that attention has been paid to the time in which it should be *said*, but that the same principle is to be observed even in the *prayers*. "The whole of the Book of Common Prayer including Confession, Absolution, Prayers, Collects and Creeds are written rhythmically, i. e., the accents of the words are arranged at musical distances of time. Thus in the Confession, the words can be divided into rhythmical bars, which must be pronounced with attention to time, so that no portion shall appear hurried.

Al- | mig-hly and most | m-erciful | Fa-ther |  
whatever the time in which the Prayers, Confessions, etc., are pronounced, so must the Amens follow in the same rhythmical measure, each syllable occupying the time of a rhythmical bar; or in other words, the time of the Amens is regulated by the time of the Prayers, etc. The slower therefore that the Prayers are said, the longer must be the Amen, and *vice versa*. Take for example the last words of the Confession.

To the | glo-ry of Thy | ho-ly | name | A- | men |  
Here each syllable in the Amen must be sustained as long and no longer than that occupied in each of the previous rhythmical bars. The same rule applies to all cases in which the Amen is used."—  
(*Helmore on Church Choirs*.)

It is strange that this element of music whose power and influence we acknowledge in almost everything else, should be ignored in the service of God, Who Himself has implanted it so strongly within us.

Let a number of young children repeat any lesson at the same time, and they will be sure, without any prompting, to follow the dictate of nature, and repeat it in accurate *time*. Let two persons walk together along a hard road, when it is so dark that they cannot see their feet, and they will to a perfect certainty keep time in their steps, because their ears long for the regulated sound of their measured footfall. Sounds pleasant in themselves become painful when they fall upon the ear at confused and unmeasured intervals; but become more attractive than they intrinsically are, when we hear them in well regulated cadence. Few things are more alarming than the sound of the passing by of a mere mob—few things more pleasant than the measured, even tread of a host of disciplined men. The rushing of the waves on the shore after a storm speaks to us at once of elemental war, while the gentle *regulated* breaking of the same waves upon the beach, on some still summer evening, is one of the most restful of the many melodies of nature. How strange, then; that in the public service of the Most High this law, both of nature and the Church, should be

disregarded, and that those who do join in the responsive portions of the liturgy should persist in doing so in such a way as gives no pleasure to themselves and inflicts great pain on many of those around them. Is it to be wondered at that we reap the fruit of this violation, in silent congregations and lifeless services, and that men are unable to understand the statements of early Christian writers, who tell us that the Amen of the congregation was like the rolling of distant thunder? Having thus endeavoured briefly to show in the application of music to the service of the Church, how important and fundamental is the element of *time*, we shall proceed in our next to speak of *tune* in a similar relation.

#### THE UNITY OF THE PRAYER BOOK.

Few works, with the exception of the Sacred Scriptures, have received more attention, especially of late years, than the Book of Common Prayer. Histories of it, or particular portions of its contents abound, as commentaries on its various offices, collects, or other parts increase daily. Nor are they confined to any particular school of theology. One Liturgiologist sees in its pages a distinctive line of thought, which a second regards as pointing in a different direction. Like the Æolian harp, each passing zephyr makes its own melody. And this is not to be wondered at. A Book which reflects to such a large extent the teaching of the Word of God must necessarily have its phraseology regarded in different lights. Rills which come from such a Fountain-Head must have some of the freshness of their Source; water drawn from them must have acquired the flavour of its Original. Yet speculative discussion is not found in its pages, for with all this diversity of opinion respecting its contents, its teachings like those of its Type are uniform. The Incarnation and Redemption, the holy Sacraments and the blessed Trinity, and other prominent doctrines, like those of inspiration, speak with no uncertain sound. That we regard our blessed Lord as "perfect God" as well as "perfect man" may be readily gathered from the *Te Deum*, and the Creed. The same sources, together with the constant repetition of the *Gloria Patri*, proclaim to the world that the Church worships the Triune-Jehovah, Father, Son and Holy Spirit, and with the seraphim adore the blessed Trinity in unity with the never-ceasing chant: "Holy, holy, holy, is the Lord God of Hosts." Thus as in the examination of the human frame there is found a harmony in every joint and member which strikes the beholder with wonder and admiration, the various organs so arranged by the hand of its Creator that each has its distinctive functions to perform, yet so related to the other that there is a certain dependence of one member upon another; so is there an agreement observable in the Prayer Book. Although composed of many offices, yet is there a unity in the common design, as one of these portions of its contents does not in any way conflict with another. Her pages reveal a concert of action in her compilers, which is unobservable in other uninspired productions. Her component parts are so fitted and tempered together that no portion can be said to be unnecessary. "The frame of our Liturgy is somewhat like the frame of the world," says Bishop Newton; "it is order in variety, and though all the parts are different, yet the whole is consistent and regular." As the Apostles held "one faith," so their teachings will be found throughout this sublime volume; dis-

persed through its many parts, even as the rainbow tints are seen in the falling rain-drop, yet the various rays can be re-collected, and the pure white light of Divine truth is seen in all its beauty. The deposit of the followers of our blessed Lord gleams in its pages. Their voices and that of the early Church unite in glorious harmony. Discord is unknown. "The all-sufficient merits of Jesus Christ, the Saviour of the world," says Bp. Hobart, "are uniformly urged as the only effectual plea, the only certain pledge of divine mercy and grace;" and this fundamental doctrine appears woven in its very warp and woof. Indeed this remarkable feature, this uniformity of teaching, this harmony in those portions which are comparatively new, with those which have come down through the ages, may be regarded as little short of miraculous, and can only be accounted for by its close following of the Book of Life, whose echoes have reverberated again and again, till they fade away in the distance. Although greatly in the minority—for it has been reckoned that one-fifth of the Prayers and Exhortations are from 200 to 300 years old—the more modern have an equally rich devotional air as those portions which have been transmitted even from Apostolic times, "perhaps from the pens of inspired men." Thus whether in Confessions or Absolutions, in professions of Faith, a grand Hymns of Praise, in

"Solemn Psalms and silver Litanies,"  
Versicles and Responses, Lessons from the Sacred Writings, and Thanksgivings, we are "knit together... in one communion and fellowship, in the mystical Body of CHRIST our LORD," and "not like children carried away with every blast of vain doctrine."

Rev. B. T. H. MAYCOCK.

#### THE IDEAL FORM.

The Old Catholics in Germany have recently been encouraged by a defence calculated, by reason of its origin and nature, to be of considerable help to them.

The author of the production which he calls "A Memorial and Vindication addressed to Evangelical Germany," is a distinguished Professor in the University of Halle—or Beyschlag. This production is remarkable for its candor, both in admitting the shortcomings of his own communion and the excellencies of the Old Catholic.

Among other things he says, concerning the latter: "As we peruse ecclesiastical history, and survey the condition of the entire Christian world, can we German Protestants of the nineteenth century really regard our Lutheran, or Reformed, or United Church as the last word which the spirit of the Lord has had to say in the history of the Church—is it the ideal form of that Christian Church which all the people of the earth are both enabled and called upon to accept? And if not, has it never occurred to us that the divine government of the world has permitted the continuation of a Catholic Church over against our reformed ecclesiastical organizations, not as a terrifying monster of anti-Christianity, but as a guardian of an historical inheritance—the traditions of the early Church, which we have lost, and which are indeed indispensable for a future ideal and universal development of the Church. If there be such an inheritance of traditions, can it be essentially other than that which Old Catholicism now rescues from the overlying corruptions of Rome and places in the light, even in harmony with our evangelical principles?"

This is a tribute which American or English protestantism might easily pay to the Anglican Church. We are in communion with the Old Catholics; we have very much in common with them and "we have placed in the light" and offer to them, "even in harmony with their evangelical principles," the same "historical inheritance of

the traditions of the early Church" which Prof. Beyschlag sees and vindicates and longs for in the patient and heroic reformers of his own land.

Can the denominational Protestantism of our time be "the ideal form of that Christian Church which all the people of the earth are both enabled and called upon to accept?" If not, and there be such a form extant, thoughtful men who have missed it should be candidly asking themselves which it is. Christianity owes Christ the pledge to do all things according to the pattern shown in His teachings and His Apostles. Its redemption will vindicate the truth that the *old is better than the new.*—*Church Messenger.*

## Family Department.

AT LAST.

BY JOHN G. WHITTIER.

When on my day of life the night is falling,  
And, in the winds from unsummed spaces blown,  
I hear far voices out of darkness calling  
My feet to paths unknown.

Thou who hast made my home of life so pleasant,  
Leave not its tenant when its walls decay;  
O Love divine, O Helper ever present,  
Be Thou my strength and stay!

Be near me when all else is from me drifting,  
Earth, sky, home's pictures, days of shade and shine,  
And kindly faces to my own uplifting  
The love which answers mine.

I have but Thee, O Father! Let Thy Spirit  
Be with me then to comfort and uphold!  
No gate of pearl, no branch of palm, I merit,  
Nor street of shining gold.

Suffice it if—my good and ill-unreckoned,  
And both forgiven through Thy abounding grace—  
I find myself by hands familiar beckoned  
Unto my fitting place:

Some humble door among Thy many mansions,  
Some sheltering shade where sin and striving cease,  
And flows forever through heaven's green expansions  
The river of Thy peace.

There, from the music round about me stealing,  
I fain would learn the new and holy song,  
And find, at last, beneath Thy shades of healing,  
The life for which I long.

## "NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

When Percy had left them London became very dreary to mother and daughter in the shortening autumn days, and they decided to go abroad before winter set in. Mrs. Barrington in her youth had spent some seasons at Nice, of which place she had always a delightful remembrance. It was possible, too, that at such a favorite health resort she might have more frequent opportunities of seeing Percy, since young Acres had been forbidden to spend the winter in England. To Sybil all places seemed alike, and, with assumed cheerfulness, she acquiesced in any suggestion of her mother.

To Nice, then, they went, and after some patient searching discovered a home suited to their limited means as well as to their tastes. Villa Balzac had been for years the home of an English recluse who had died a few months previous to the Barringtons' arrival. It was too far from the fashionable quarter of the city and altogether too unpretentious to have been much in request, but it suited Sybil and her mother perfectly and possessed for them all the requisites of the home they needed. The beauty and novelty of their surroundings after a while began to act like a soothing spell on Sybil. The glorious mountains, the blue "midland sea," with its ever varying and ceaseless charm, the grey-green of the olives, the solemn cypresses, the delicious orange groves, the dark-eyed peasantry living on the hill-slopes, even the begging friars with their hempen girdles and shaven crowns, who came down from their convents at St. Cimie's and meekly solicited aid from the signorina—everything was new or quaint or lovely to the English girl, who had

never before seen the south of Europe. By degrees, as she had said to Stephen Ray, she began to look for the life-work which is ever ready to our hand if we will but look for it. There were olive-cheeked children, reminding her so strongly of her little gipsy-like scholars, with whom she made acquaintance and through them came to know their families, some sick folk, all poor and needing such a gentle friend as Sybil. Among the English residents, too, were some far from the charmed circle of wealth and fashion, leading cheerless lives, poor and lonely, to whom Sybil became a blessed, brightening influence. And in proportion to the growing interest in her new sphere, Sybil's happiness returned to her—not indeed the happiness of her unclouded youth, still less the short-lived joy which the certainty of John's love had given her, but such happiness as Stephen Ray asked in his prayers for her, something of that peace which passeth understanding, a foretaste of that joy which endureth for ever. She had written brief letters more than once to Mr. Ray, while still weighed down with her burden, and had received such answers as only such a heart as his could dictate, full of strength and comfort, but not until that *peace* had come to her could she write to Nelly. At last a letter, with the old, familiar handwriting, reached Carruthers' Hall. They knew of her well-being through Stephen Ray, but oh the gladness to Nelly, the mingled sorrow and joy to John once more to have direct tidings of her. It was a sweet, natural letter, telling her friend about her new life, describing the lovely scenes now grown so familiar, telling, too, of some of her new friends and interests. Not much was said of Longmoor, for the writer could not trust herself to dwell upon the past, yet there was loving mention made of it, and loving greetings to old friends, and there was a little message to John with affectionate remembrances to him and Mr. Ray. "Write me soon, my dearest, and believe me ever unchanged, your Sybil."

Since that first letter there had been a regular though not very frequent correspondence between the girls, and Sybil was kept informed by both Nelly and Stephen Ray of all the Longmoor doings, of the happy progress of the "Coomb," and of the various events in her native county; of John not much was said—both Sybil's correspondents instinctively refrained from a frequent mention of him.

So time had gone on and now three years have passed since Percy parted from his mother and Sybil. His travels had been far more extensive and prolonged than he had contemplated. He had even crossed the Atlantic and spent one winter on the shores of the Pacific, where his young charge had really acquired new vigor among the odorous pine groves and stimulating airs of California. Never was tutor more popular with his pupils and consequently found his labours less irksome than Percy. His knowledge of men and manners, joined to his natural kindness and cleverness, made him a more and more agreeable companion, and as he jestingly wrote to his mother he must count his friends by the legion. Surely, thought Mrs. Barrington, he must ere long, if only his ambition were proportioned to his deserts, occupy a position far beyond his present one. She had often passed her own friends in review, in search of one possessing sufficient influence to be of real benefit to Percy, but with the exception of some who resided in Westshire she could think of none of sufficient weight in the social scale—and to those her pride forbade her to turn. They all had known of Percy's former prospects and probably entertained some unjust and unfounded prejudice against her son. No she would as soon have thought of Percy being indebted to John Carruthers himself.

"I hope he will like our home here," said Sybil; they had been sitting in silence for some time, each thinking of Percy. "I have grown very fond of it mother, it has become so familiar, and yet its beauty is always new to me; just look at that purple light between the shadows."

"Yes," said Mrs. Barrington, absently, "it is very beautiful; and I have reason to be thankful that you can find your happiness as you do and that you do not crave after the pleasures which I cannot give you."

Sybil smiled a strange little smile. "No dear mother, if you mean, the pleasures of society, I certainly do not crave for them, you know they were never much in my way." She was interrupted by the opening of the garden gate and the appearance of the old postman who always had a pleasant smile and word from the signorina. She sprang up now and ran to meet him. "Two letters to-day," he said, as he touched his cap and with a friendly gesture held them out to her. Two letters, one from Percy, the other from Mr. Ray.

The first written from Paris was briefer than even Percy's letters usually were. "On our way to Nice, dearest mother, where I shall hope to find you and Sybil all right. I have good news for you when we meet. PERCY." That was all, but enough to make Mrs. Barrington look brighter than she had for many a day. Having read and re-read it and commented upon it with her mother, Sybil opened the other letter, but in this Mrs. Barrington felt and professed little interest. It was not likely that her heart should have warmed to Stephen Ray, whom she had always regarded as the cause, direct or indirect, of John's treatment of her son. Still holding Percy's treasured missive clasped in her hand, she strolled off among the orange trees, leaving her daughter to peruse her letter. I was a longer one than usual and Sybil bending over it in the fading light seemed to hear the voice of the writer, and to see around her, instead of the orange groves and cypresses of the South, the wide speaking oaks and beeches of Carruthers Park and its lovely, tender vistas growing dim in the soft English twilight. "You will be surprised to hear," he wrote, "that Carruthers Hall is at present without its master and its dear mistress—and you will judge from this that Miss Carruthers is better than she has ever been, though still, and always to be, I fear, a very frail and helpless being. Do I not miss them? I hear you ask;—of course I do, but have chiefly myself to thank for their absence! Long ago I suggested that a complete change of surroundings would probably be of great benefit to Miss Carruthers, and I might have added to her brother also, who has never been quite the man he was before you went away. Good and true as ever, but with some of the brightness gone out of his life. Well, they are gone—in the first instance to Cete I think, from whence I am daily hoping to hear from them. Miss Carruthers' only real objection to the plan was her dread of being what she terms a drag upon her brother, but this objection, as you may well believe, was not entertained. Never do I expect to see a better brother than John Carruthers."

*To be continued.*

## THOUGHTS FOR SECOND SUNDAY AFTER EASTER.

"But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God."

How unattainable the Christian life often appears to us, yet how distinctly are we told that such a life only is acceptable with God. Well may we tremble when we compare our actual existence with His requirements, and measure our puny efforts after good by the standard set before us. To "endure grief, suffering wrongfully," does not our whole nature revolt at this? To be treated with injustice awakens our keenest indignation—a righteous indignation we tell ourselves—yet what says the Apostle? "if when ye do well and suffer for it, ye take it patiently, this is acceptable to God." A hard lesson to be learned, yet we *must* learn it, if we would be called followers of Him "Who bare our sins in His own body on the tree," the Just for the unjust—of Him who did indeed do well and suffer for it in matchless patience on the bitter cross. A hard lesson, "yet even thereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow His steps"—and we *must* follow them; we must honestly endeavour to take up the cross and bear it after Him in meekness and patience if we would be His. He, to Whom all hearts are open, and from Whom no secrets are hid, knows better than we ourselves can know the difficulties in the way of our obedience, knows the unruly temper so

hard to control, the passionate self-consciousness so hard to curb, the thousand snares set by the devil and our own self-love to make us stumble in the way where He has gone before. But if amidst all our weakness He sees the *desire* to follow Him, we need not despair. Has He not promised us His help? has He not said My strength is sufficient for thee? and I will never leave thee nor forsake thee? In profoundest self-abasement, in shame unutterable, we must acknowledge that of ourselves we *cannot* follow Him, and we shall learn the glorious truth that He is not only our Example, but our Guide, our Strength, our Stay.

"GIRLS, HELP FATHER."

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy, laying down her bright crochet-work. "I shall be glad to do so if you will explain what you want."

"Well, I shouldn't wonder if you can, Lucy," he said, reflectively. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, it'll be a wonderful help if you can do it for me. I never was a master-hand at accounts in my best days, and it does not grow any easier since I put on spectacles."

"Very patiently did the helpful daughter plod through the long lines of figures, leaving the gay worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other ones, sitting so cozily in his easy chair enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty "Thank you, daughter a thousand times!" took away all the sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the farmer. "It's not every farmer than can afford it."

"Not every farmer's daughter is capable of making one," said the mother, with a little pardonable maternal pride.

"Nor everyone that would be willing if able," said Mr. Wilber; which last was a sad truth. How many daughters might be of use to their fathers in this and many other ways who never think of lightening a care or labor! If asked to perform some little service it is done at best with a reluctant step and unwilling air that robs it of all sunshine or claim to gratitude.

Girls, help your father. Give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children.—*Young Reaper.*

THE FIRST BUTTON WRONG.

"Dear me!" said little Janet, "I buttoned just one button wrong; and that made all the rest wrong!" and Janet tugged away and fretted, as if the poor buttons were quite to blame for her trouble.

"Patience! patience!" said mamma,

smiling at the little fretful face, "and next time look out for the wrong button; then you'll keep all the rest right. And," added mamma, as the last button was put in its place, and the scowling face was smooth once more, "look out for the first wrong deed of any kind; another and another are sure to follow.

Janet remembered how, one day not long ago, she struck baby Alice; that was the first wrong deed. Then she denied having done it; that was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one went wrong—because her naughty little hand struck baby! The best thing she could do, to make it right again, was to tell mamma how naughty she had been, and ask her to forgive her; but that was much harder than just to do the buttons again.

Janet thought it all over, and between the buttons and her very happy day, I think she learned never again to forget to look out for the first wrong deed.—*Herald of Mercy.*

ONE OF HIS JEWELS.

"O mamma, the girls are all going to wear jewelry! Nelly May says her papa is going to buy her a new set of garnets, and Annie Brown has her lovely turquoise ring and pin. Hatty Marston has a pearly-white cross, and all the rest have corals or jets or pearls or something. I don't believe there's another girl in school that hasn't at least a ring. Even Alice Horton has a plain gold band that used to be her mother's. She can't wear much, to be sure, because her mother's just died; but I haven't as much as she. I'm afraid I shall feel ashamed to stand out on the platform, before everybody, and look so plain and bare, with only a white dress on."

Margaret had just come from school, where all was in preparation for the exhibition which would soon take place. The girls had been talking over their dresses, and she had felt that it was hard to be so poor. She knew her mother was sewing, sewing from morning till night, and denying herself many things that she needed, that the hardly earned money might help Margaret to get her schooling. She knew that it had been by severe pinching that the pretty white dress had been bought, and that her mother's eyes had often ached when she sat up long after midnight to make it up. Yet all these things only made it seem harder still, and Margaret wondered why her life was so different from that of others. In fact, she often made herself quite miserable with the thought that everybody else had more things to make them happy than she. She had sometimes said so to her mother, who had told her that she was mistaken.

"We are poor, it is true," she would say; "but the rich are not always happy. If we work harder than many, that is far better than to be idle. And, after all, Margaret, God knows just what is best for us. If we love Him, we may be sure that we shall not lack anything that would be good for us."

This afternoon, however, her mother did not reply, as Margaret rushed into their cosy little sitting-room. She only looked sad and grieved; and soon Margaret came and took a seat beside her, saying: "I'm sorry I trouble you so, mamma. I know we can't afford it, and I'll try not to want it."

Her mamma rewarded her with a bright, loving smile, and then said: "Did I ever tell you, dear, why I named you Margaret? The name means a pearl. When God gave you to me, I felt that He had given me a jewel to take care of for Him. So I named you Margaret, to keep me always in mind of this. And, darling, I long to have you number yourself among his jewels now."

Margaret knew what her mother meant, for only the day before her Sunday School teacher had explained the text used as a motto for the paper which had been distributed in the class—"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." She knew that her mother wished her to be a Christian, and so be one of the jewels in the Saviour's crown.

"How shall I know if I am one of His jewels, mamma?" asked Margaret.

"You would try to honor him. The jewels in his crown will add lustre, beauty and glory to it, and so contribute to do him honor. And one way in which you could honor him would be to have a patient, uncomplaining spirit, even though we have not as many pleasant things in life as some others have."

"I do want to, mamma," answered Margaret, "and sometimes I think I do love Jesus a little."

"I hope you do, darling. But give Him your whole heart and He will help you to meet all the trials which will come to you in life, both small and great."

Margaret went up to her own little room and told the dear Saviour all about it, and that she wished to please and honor Him. When the day for the exhibition came she had asked Him to help her specially; and He surely did, for Margaret's face was so sweet and beaming that no one noticed whether she had any jewelry or not. But the minister, who was present, leaned over and whispered to his wife:

"I think Margaret must be one of the Saviour's jewels; there is such a peaceful light shining in her face, which used to look so fretful.—*S. S. Times.*

THE TWO ROBINS.

There are two little robins, with beautiful red breasts, building their nest with evergreen under our window. I have watched them with much interest, and noticed several things in which children might learn a lesson, and follow their example.

They seem to love each other very much while at their work or at play. I have not seen them quarrelling, or even angry at each other, since they came to our yard.

They are very industrious.—Early and late they seem intent on the work of building their nest—to get it ready for housekeeping—only pausing occasionally to cheer each other by a few notes of song.

They are very persevering.—They do not begin to build their nest and then get tired and neglect their work. After having settled on their place and plan they went to work, and have kept working with all their might, and their little house increases in size every day.

They do not interfere with each other.—They both seem to have the same end in view.

[Several other traits of these two robins we will give in our next issue.]

WILL WONDERS EVER CEASE?

No matter how great one's experience, there is always something yet to be met with which calls forth our astonishment. Newspapers now and then, as well as the public in general, find this to be so. A case in point are the investigations instituted by the "*Chicago Tribune*," "*Times*," "*Cincinnati Star*," and other papers in regard to the rather remarkable claims advanced in favor of an article which has been placed before the people by means of the press and otherwise. In every instance these editorial investigations have resulted in a complete triumph for the article referred to.

The claims made regarding it were not only fully sustained, but scores of prominent and influential citizens were everywhere found, who from their personal experience and observations accorded their enthusiastic indorsement. The following extracts from letters of citizens of Fort Wayne, are specimens of testimonials received from all sections of the country.

Under date of January 17th, Mr. John G. Fledderman, the well-known Merchant Tailor, in Union Block, writes, "I was a sufferer for many years with Neuralgia and Rheumatism, and found no relief until I tried St. Jacobs' Oil. After using two bottles I was entirely cured. I shall always keep it in the house, and will not fail to recommend it to my friends."

"Messrs D. B. Strope & Co., proprietors of the Depot Drug Store, 286 Calhoun Street, made this statement: "Among our customers St. Jacobs' Oil is considered the best liniment known. It always gives satisfaction, and never disappoints. It cured Mr. H. C. Ward of severe Rheumatism in three days. We recommend it constantly." The Globe Chop House comes to the front with these remarks by its proprietor, A. Geisman, Esq.: "When about eight years old, I met with a serious accident with a horse, by which my skull was fractured; ever since I have been subject to the most excruciating Rheumatic pains. The St. Jacobs Oil which I applied of late has given me almost total relief, and by its use I hope to be entirely cured in a short time." The well known druggist, Mr. Otto Lefler, makes this report to make: "I have had a large trade in St. Jacobs Oil, and know of a great many cases where it effected a speedy cure of Rheumatism and Neuralgia. It sells on its merits." Messrs' Boyer & Campbell, of Waterloo, Indiana, write: "Mr. J. W. Walker, of this town, suffered with Rheumatism, for fifteen years. After trying a great many remedies without experiencing even relief, he was induced to use St. Jacobs Oil, which completely cured him. He states that he feels like a new man." Among others who have experienced the effects of the Great German Remedy, might be mentioned, Mr. Christian Krah, No. 58 Griffith Street, who was suffering so severely from Rheumatism, that he was unable to sleep or work. None of the many remedies he used benefited him, until "The Conqueror of Pain, St. Jacobs Oil" was applied, one bottle of which effected a perfect cure. Mr. Rudolph Jasper, No. 72 W. Washington Street, was likewise made happy by its use. Mr. Rodemann the druggist, stated: "I must say that it is the best liniment I ever sold." To those wishing to get rid of pains, we would say, here is your chance "to strike oil."

—*Fort Wayne (Ind.) Sentinel.*

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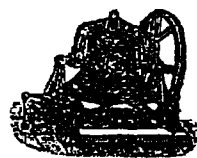
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A WINTER BEVERAGE.

MONTSERRAT RASPBERRY CORDIAL!

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

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

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

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

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

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

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

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

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

LAURA A. FINSON.

September, 1882.



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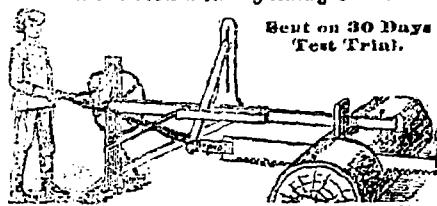
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