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CHRISTMAS.

A MERRY CHRISTMAS TO ALL OUR READERS! Before another issue of our paper the greatest event in the world's history will have been celebrated; God's temples will have been decked in the garb of joy to welcome the Infant Redeemer, while man with the Angelic Host will have burst forth into songs of gladness, and with anthems of praise rejoiced at the Advent of our King and God. Wherever Christianity has penetrated joyful hearts will be found praising and doing honor to the birthday of Incarnate Deity: Whatever we may think of the present in comparison with the past, not the least among the changes of the last few years is the revived and increasing interest in the Glorious Christmas Festival by all Christians of every name in every clime. We believe, too, that a truer conception of the great event is growing in the minds of men, and that not only feasting and the merriment of social gatherings, but religious joy is more and more characterizing its observance. And truly on what do we rest our hopes for the future as we contemplate with speechless awe the last great struggle, if not on the blessed results of the Incarnation? And what can awaken within us and draw out more heartfelt adoration and praise than the consideration of the wondrous birth of God's only Son? Whatever our lot may be, whether among the rich or the poor, the great fact of the Nativity, above all else, draws our hearts away from gloomy doubts and fears, and brightens our pathway through life. To feel within ourselves that God came to earth for earth's redemption, that He was made man to be the Saviour of men, and that He came of lowly and obscure birth, to ennoble man's nature by His presence, thus recognizing in humanity, without any reference to social distinctions, the likeness to Himself and the nearness to Himself, strengthens and develops our faith in His mercy and in His love and care. Contemplating this marvellous condescension on the part of the God-man, how careful should we be to maintain the likeness free from the impurities of sin's defilement. How anxious should we be to uphold the dignity of our humanity which it pleased the Son of God to assume. Man's destiny is much more than to be like the beast that perisheth. He has been made with a three-fold constitution of body, mind and soul, all for God's glory, and in the Divine Image, for "in the image of God created He him." Well may we rejoice as we commemorate the birth

of Jesus Christ, and well may our joy be mixed with high and holy resolves as we remember our new position as the redeemed of the Lord which the great event of Christmas has secured to us. Having so exalted and grand a destiny before our minds, to be here and hereafter the brethren of Christ, let us seek to raise ourselves above earthly things, and with higher aims work for the extension of the knowledge of Christ's love in our own and others' hearts. The blessed season of Christmas revives in our hearts the longing to be better and nobler, and encourages us to hope that we may yet be restored to God's favor, and be enabled by His grace to overcome the evil one, and to live a new life in Christ here below, and afterwards to find rest with Him in the abode of bliss above: Well may we take courage as we think of Christ's great condescension and love, which tell us that He longs to have the world made better and happier, and man freed from the Dominion of Satan: He has given us Himself. May we love and adore Him, may we live to His service, may we put aside all that hinders us, and long and labor to please Him in all godliness of living:

The Christmas season is especially a time for the display of liberality and kindness to the poor and needy. Christ gave Himself for us. As we dwell upon the magnitude and graciousness of the gift let us seek a way to show our gratitude both in serving him more humbly and devotedly in our own lives, and also in assisting those who like ourselves have been born in His likeness but who have not been blessed as we have been with the means of ministering to the wants of others. The poor and destitute are especially to be thought of and relieved at this festive and glad season. Let us take to them some of the good things which God has abundantly bestowed upon us, and make them happy with ourselves in the enjoyment of God's creature comforts. How much can be done in this way to make the day a very joyous one, and to bring down God's blessed presence into our hearts and lives. Let us show our love to God by relieving the necessities of those in want who have equally with us a place in His affections and in His Incarnation. If we have been blessed with more of this world's goods than others let us recognize it as a responsible trust to be accounted for at the Second Coming of the Lord, and let us by such acts of benevolence and charity make good use of our stewardship that we may at that day hear the "well done" of the Master. The work of Christ's Church, too, should be especially remembered at this time, and our gifts made commensurate with our means. The various schemes Parochial, Diocesan and Missionary, ought more particularly to receive our attention at this blessed season, when we are commemorating the anniversary of the birth of the Church's Founder, and a very generous and liberal-hearted spirit should characterize our givings. If we care not for Christ's Church—His Body—how can we bring ourselves to believe that we care at all for Him, or that He will care for us. If we feel thankful to Him for the gift of Himself, we will show our thankfulness by generous gifts to His Church, and so honor His name and extend His Kingdom.

We pray God that our readers may enjoy in every way to the full the pleasures and delights of the season, and that they may be made to know the fulness of happiness which can alone come to those who see others made happy and Christ's Kingdom advanced as the results of their own efforts and gifts. A MERRY CHRISTMAS TO ALL OUR READERS.

CONVENT SCHOOLS.

We have felt called upon on several occasions to condemn in strong terms the practice, unhappily so common, of Church parents sending their daughters to Romish Schools. It may have been almost a necessity a few years ago, although we doubt the wisdom of the act under any circumstances, when there were no really good Church Schools in existence, but now when in all the Dioceses first-class schools under Church patronage are to be found, it is simply an extraordinary indifference to the girls' best interests, both mentally and spiritually, and without excuse, to continue the practice. Indeed, now there is no comparison between the education imparted at the Convent School and that which is obtainable at any really first-class Church School. In any branch of a girl's education, whether in the more solid studies, such as grammar, arithmetic, geography, history, mathematics, classics and modern languages, or in the more showy accomplishments, such as drawing, painting, vocal and instrumental music, etc., the Romish are far inferior to other schools. It is true that a certain formal mannerism prevails in the Convent School, which some suppose indicates good breeding and fine manners, but a little acquaintance with the antecedents of the nuns and teaching sisters will dispel any such ideas, and make plain that Romish Schools cannot be places of real refinement; while the teaching staff of most Church Schools are composed of ladies of good breeding and refined tastes and manners.

Elsewhere we review a book which we could wish every parent in the land could read, wherein are shown the positive dangers of these Convent Schools, and the almost certain results which must follow a Church girl being trained in them, viz., either her reception into the Romish Church, with or without her parents' knowledge and consent, or the loss to the girl of all feelings of reverence and devotion for religion. The book tells the story which seems almost too startling to be true, and yet it is vouched for as the history of actual events in real life, of several young girls, whom parents had been led to place under the care of these Romish Sisters, and who were so influenced by a thousand various arts and intrigues as to fall victims to the machinations of the Romish Church. In some cases imbibing the dishonesty of their teachers, they, by discreditable subterfuges, misled their parents and guardians, and were only discovered after being guilty of the most shameful deceit, and in the discovery causing their loved ones unutterable anguish and remorse. We have known a great many young girls and grown up women whose education was obtained at Convent Schools, and we know enough to warrant us in condemning strongly the practice we complain of, and in urging fathers and mothers to place their children in Church Schools where they will be protected from innumerable evils which they must be subjected to in schools under Romish influences.

It is very strange that parents who hold decided views as to the evils of the Romish system will place their children in such hands, under the strange delusion either that the child's religion will not be tampered with, or that the girl will be able to resist all attacks. How is it possible for a young impressible girl to be placed under the care of skilled tacticians full of the disposition to make converts of them, and surrounded with all the most sensual and attractive forms of elaborate ceremonial, and yet not be led astray? The teachers may promise not to talk