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The Church Guardian.

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

Vol. 1.—No. 33.

THURSDAY, DECEMBER 11, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH.

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK.

EDITORS.

On Wednesday, Nov. 5th, in Grace Church, Newton, the bishop of the diocese ordained to the diaconate Frederick Baylies Allen, for several years a Congregationalist minister. Mr. Allen becomes an assistant in Trinity Church, Boston.

SECESSION OF ANOTHER "REFORMED EPISCOPAL" MEMBER.—We add another to our list of secessions from this Body. Rev. Joseph S. Malone, Rector of Emmanuel "Reformed" Church, Kensington, Philadelphia, has seceded, and joined the Presbyterians.

BISHOP HUNTINGDON, of New York, spends his summers at Hadley, Massachusetts, where he owns land that is good for raising tobacco. When asked to raise that crop on his land, he replied: "God made this soil to yield something that will nourish man and beast, and without sitting in judgment on my neighbors, I choose to follow the Maker's plan."

We would give a word of welcome to a weekly paper, recently started at Halifax, THE CHURCH GUARDIAN. Its objects being to promote "a warm and generous sympathy" among the members of the Canadian Church, while regularly supplying "such information as shall make the whole body acquainted with the needs of each Mission," it has our best wishes for its success. One dollar is the subscription for a whole year.—*Mission Field.*

The Russian Minister of Finance expects from indirect taxes a revenue of about \$222,500,000, or \$12,000,000 more than last year. The most important items are the duties on spirits, amounting to nearly 172,500,000—a figure which will give some idea of the enormous quantity of alcohol annually consumed in the empire. The naval estimates are stated at \$22,500,000 of which \$1,025,000 are for supporting maritime establishments at the various ports, and over \$8,000,000 for the construction and equipment of ships.

According to the *Washington Sentinel*, two thirds of the expansion of the white population of the United States during the half century between 1820 and 1870 is to be attributed to immigration. In 1820 the population was only eleven millions and a half, of whom nearly ten millions were whites. In 1870 there were nearly thirty-four millions of whites, whereas the normal rate of increase, which is said to be 1.38 per cent. annually, would without immigration, only have brought the numbers up to sixteen millions.

WHEN we recall the furious attacks that have been made by those without a Liturgy against our formalism—an occasion that has been "the proper thing" for years—we are amused at the desperate attempts made of late, by the non-liturgical bodies to get a form of worship. The last *Independent* published a proposed form for Baptism of children and adults, and for reception into the church. The forms are good, that is, in the main, for they are taken from the Prayer Book, but why not do, as so many ministers have done, use our forms without any alterations? The improvements proposed only mar the service.—*Living Church.*

A DAUGHTER of the Hon. Richard H. Dana, jr., of Massachusetts, having become a convert to Rome from attending a Romish school, a Romish paper very coolly and candidly says: "The influence of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it. Religious instruction from a Catholic standpoint is about the first thing to find lodgment in an imaginative mind, and Miss Dana is quite romantic and poetic in her temperament."

And yet in the face of all this, Church people and others will persist in sending their children to Convent schools.

A DESPATCH from Constantinople says the Bishop of Gibraltar returned from Philippopolis, having received a cordial welcome from the Bulgarian clergy.

LORD NAPIER, of Magdala, Governor of Gibraltar, represented her Majesty at the wedding of the King of Spain.

In 1830 there was only one millionaire—John Jacob Astor—in New York. It is estimated that there are now over five hundred of such people in and around that city. Several are worth over one hundred millions each.

Nish is being improved as the new capital of Servia. In its middle, from fortress to palace, has been laid out a wide, well-paved street; the authorities have built a new bridge over the river, and another of iron is projected.

RODOLF FALK, the explorer, was written from San Francisco to German friends to inform them that a monument in Bolivia much more ancient than the times of the Incas has given him a clue to the origin and development of speech and writing.

There had been a severe snowstorm in the Canton of Ticino, causing an interruption in the postal, telegraph, and steamboat services, and destroying thousands of vines and trees. In the St. Gothard pass last week the diligence from Fluelen had four horses killed by an avalanche.

THE "Methodist Episcopal" denomination, which owes its origin to the great mistake of Wesley in "ordaining" Dr. Coke, has hitherto defended its ministry as one of two theories:—1. That all Christian ministry is essentially one, though for convenience the powers common to all ministers are committed for exercise to but one; so that presbyters can make a bishop any day. 2. That John Wesley received episcopal consecration from a Greek Bishop, Erasmus, and by virtue hereof consecrated Coke. A third theory has now been broached by Dr. Raymond of the Methodist seminary at Chicago. He concedes that bishops alone ought, as a rule, to make bishops, but that the exigency of the times justified Wesley in his abnormal act. This is nothing less than a virtual surrender of the case, and thoughtful Methodists will so consider it.

UNITY.

We have a nobler, more blessed warfare to wage than settling internal dissensions about the minor, less vital matters in which as Churchmen we may differ, the warfare to which as Christians we were baptized, as good soldiers of the Cross, under the Captain of our Salvation, against His foes and ours. When the Church which we all love better than our Church theories is in danger, from active, proselytizing bodies without; when the truth, which is dearer to us than life, is assailed by open and insidious infidelity, undermining us in our very congregations, stealing its way into our families as well as boldly asserting itself through the press; when the world is a more powerful seducer of our tender flocks than ever, with its multiplied forms of pleasurable temptation; when sin stalks abroad with unblushing front, and challenges the very principle of purity and holiness to God which we are endeavouring to instil, indeed it is no time for us to be wasting our energies in fighting the shadows which we have cast by our own forms. O may the love of the blessed Lord who so loved us, and the love of the immortal souls for whom He died, swallow up all our little jealousies and differences, and unite us in an undivided host in manfully fighting His battle against the giants of sin and unbelief.—*Bishop of Toronto.*

AGGRESSIVE CHURCH WORK.

THE advance of the Church must be by aggressive work, by aggressive preaching. It may be very well first officiating to make clear the Church's witness to the truths held in common by many Christians, but when we come into a community we must tell why we came, we must make good our right as bringing them, as we believe, something better than they have, "showing unto them a more excellent way." True, the service is a great Episcopal Sermon, it opens the "treasure," but if we only preach what the people are accustomed to hear, they may say, "that is the Gospel," or, "that is good Methodist doctrine," but they are not very likely to say, "we must hear thee again of this matter." We must preach to the mind, "May we know what this new doctrine, whereof thou speakest, is?"

We cannot make our foothold as merely giving new voice and place to familiar truths. The strange sects of the day, as the Adventists, create an interest, by hearty advocacy of a dogma, something their miscellaneous crowd never heard of or thought of.

And so, there must be aggressive tract distribution, and aggressive conversation. We must reach the people on all sides as having a reality, if to them a sect in their ignorance, as a new sect, a sect claiming not to be a sect.

Our mission must not be confined to seeking out our own people, nor must we rely only on our own people. We should have confidence enough in ourselves as in our cause to call men to our side. A Congregational student I happened to meet in a little settlement, told me he had "organized a Congregational Church, consisting of two Methodists, two Free Will Baptists, and one of some other body." This may be carrying matters rather far, but the principle of "Jews or Gentiles, bond or free; by one Spirit all baptized into one body, and all made to drink into one Spirit," is the Scripture.

Some things in this paper may sound rather radical, but we cannot stand by and see others filling up the field. We must work according to the opportunity and the necessity. "If by any means I might save some of them," "I am made all things to all men, that I might by all means save some," "Instant in season and out of season;" all these have come down to us as Apostolic rules, and we say we are an Apostolic Church.—*Bishop Gillespie in our Diocese.*

Foreign Missions.

MADAGASCAR.

No. I.

A THOUGHTFUL remark on Church History, by an able writer, is in some measure applicable to the History of Missions in Madagascar. Archbishop Trench says:—"The Kingdom of Heaven which CHRIST founded in the world, is exclusively the Leaven working inwardly in the hearts of men. It is as little exclusively as the Mustard Seed, visibly growing up in the sight of all. It is both of these. . . . Some Church Historians make Church history merely a history of personal piety. As we read, we would fain hear more of the Kingdom as it visibly shapes itself in the world. With other historians, this which I have called the history of the Mustard Seed is all in all. If the others were in fault, these are still more so, not caring to tell us aught of that which is the distinctive mark of the Children of the Kingdom. In taking these two parables, and giving to both of them their full rights, we shall find our best protection against one-sidedness in this direction or on the other."

Following out this idea, we would first relate the planting of Christianity in Madagascar by the London Missionary Society, and the steadfastness of the converts under fierce persecutions; and in

our next number, we will speak of the Church Missions which have been established in the Island for the last fifteen years.

Madagascar, "the Great Britain of Africa," has a population of four and a half millions. The sea-coast is unhealthy, but the capital, Antananariva, is beautifully situated among the mountains in the interior, where the climate is delicious, and where palms and other tropical trees and fruits, and flowers grow in rich luxuriance.

At the beginning of this century, the attention of the "Congregationalists" in England was directed towards Madagascar. Several Missionaries were sent thither by the London Missionary Society (1818), all of whom, except Mr. Jenos, died of malarial fever soon after their arrival. He reached the capital, and began his Missionary work by opening the first school (1820), King Radama having given the fullest permission for English Missionaries to settle in his kingdom. The next year, additional labourers were sent out, education spread with rapidity, and several congregations were gathered for worship and instruction in the city and surrounding country. In 1828, King Radama died, and was succeeded by one of his wives, Queen Ranavalona, a cruel woman, devoted to idol worship. For the first years of her reign, the Missionaries were unmolested. They translated the New Testament, baptised the first converts (1831), and formed a native Church. People of all ranks, from slaves to members of the Royal household were brought under the influence of Christianity.

The progress of the "new religion" at length provoked the opposition of the Prime Minister. A formal accusation was made before the Chief Judge concerning Christians, against whom six charges were brought:—

- 1st.—They despise the idols.
- 2nd.—They are always praying.
- 3rd.—They will not swear.
- 4th.—Their women are chaste.
- 5th.—They are of one mind in their religion.
- 6th.—They observe the Sabbath.

When the matter was laid before the Queen, she was affected with grief and rage and vowed that she would put a stop to Christianity "if it cost the life of every Christian in the Island." Christianity appeared to her not merely a sacrilege but a political offence; her people were learning to despise the idols of their fathers, and were also ceasing to pray to her royal ancestors. They might eventually despise her. She called a large assembly of the nation to meet at the capital. Nothing was omitted that could inspire awe. The cannon along the heights of the city thundered out a salute; a body of 15,000 troops was marched to the place of assembly. Then the Queen's proclamation was issued, that idol worship was not to be neglected, that on pain of death, "baptism, societies, observance of the Sabbath, were things not to be done."

The persecution lasted 25 years. During all this time, no one, except at the risk of life, property and liberty, could meet for worship, pray to the true God, or read the Holy Scripture. The Missionaries had to leave; yet in secluded villages, in recesses of the forest, in caves, worship was offered. The young Prince Radama sometimes succeeded in moderating the violence of his mother's persecutions, but again they would burst forth with increased fury. One of the greatest times of trial was the year 1849, a year known as that of the great persecution.

On the 28th of March nineteen Christians were condemned to death. Their martyrdom is thus described: "Fifteen wrapped in mats, and with mats thrust into their mouths to prevent their speaking to each other or to the people, were hung by their hands and feet to poles, and carried to the 'Rock of Hunting,' a cliff 150 feet high. A rope was then tied round the body of each, and one by one

14 of them were lowered a little way over the precipice. While in this position the executioner, holding a knife in his hand, stood waiting for the command of the officer to cut the rope. Then for the last time the question was addressed to them, "Will you cease to pray?" But the only answer returned was an emphatic "No." Upon this the signal was given, the rope was cut, and, in another moment, they mangled bodies lay upon the rocks below.

A more terrible fate awaited the remaining four. They were nobles. It was unlawful to shed their blood. They were condemned to be burned alive. With wonderful composure those four Christians walked to the place of execution. As they went along they sang together a hymn beginning:

"When our hearts are troubled
Then remember us."

When they reached the fatal spot they meekly surrendered themselves to be fastened to the stakes. The pile was kindled and then from amidst the crackling and roaring of the fire was heard the song of praise. Prayer followed praise. "O, LORD," they were heard to cry, "receive our spirits; for Thy love to us has caused this to come to us; and lay not this sin to their charge!" "Thus," wrote a witness of that wonderful and memorable scene, "they prayed as long as they had any life; then they died—but softly, gently."

The events of this day produced a deep impression upon the minds of the people. The cruelty of the queen and her government was beginning to defeat its own purpose. The heathen said that there was power in the religion of Christians. Many felt and said, "This is the finger of God; there must be something in this belief." Numbers inquired into the secret of this wonderful courage, and were led to join the persecuted band. In addition to those who were put to death for their faith, (about 100), a far larger number suffered in other ways; some were flogged, others were sentenced to work in chains for life. Altogether about 3000 suffered because they had either "professed or favoured the religion of Jesus." Notwithstanding all this, the little company of Christians left in 1836 by their English teachers had multiplied twentyfold in 1861. In that year Queen Ranavalona passed away to the tribunal of the King of Kings. Her son Radama II. succeeded. He at once proclaimed equal protection to all the inhabitants of Madagascar, and declared that every man was free to worship God according to the dictates of his conscience. He sent his officers to open the prison doors. He despatched others to call the remnant of the condemned ones from the pestilential districts to which they had been banished. The exiles returned home, men and women, worn and wasted with suffering and want, reappeared in the city, to the astonishment of their neighbors, who had deemed them long since dead. In a month after the death of the queen, divine service was re-established at the capital. In a short time five places of worship were built, which were filled Sunday after Sunday with large congregations, rejoicing with deep emotion that the darkness had passed. The missionaries returned to their work. Christianity had triumphed. The attempt made to crush it out of existence had only strengthened and extended it. The small and feeble band had become a large and influential portion of the community in the capital. It was about this time that the Society for the Propagation of the Gospel in Foreign Parts began to work in Madagascar. We reserve the account of their labours for our next number.

RECENT INTELLIGENCE.

On Trinity Sunday, June 8th, a solemn and imposing service was held in St. Mary's Church, at which the Bishop ordained the first Telugu native, deacon of the Church of England in Mauritius. The new deacon has been an S. P. G. Catechist for the past seven years.—[*Mission Field, Sept., 1879.*]

News from the Home Field.

DIOCESE OF RUPERT'S LAND.

From our own Correspondent. MANITOBA—High Bluff.—A social tea and concert, on behalf of St. Margaret's Parsonage, (repairs having been much needed), was held Oct. 31st. last. The programme was as follows:—Opening...

After the concert, an auction of cakes and children's clothing took place in the public school room. There was a good audience at the concert, and the proceeds of the entertainment brought the sum of \$50 total.

MANITOBA—Poplar Point.—The Half-Breed population have promised the sum of \$90 towards finishing the new Parsonage they erected last year for their minister, the Rev. Edward Rochford. Mr. Rochford is from the old country, and was appointed Parish Priest of St. Anne's, in May, 1878.

RAPID CITY.—Rev. George Turnbull, late of Christ Church, Petrolia, has accepted the new Mission charge at Rapid City, at a salary of \$900 per annum. The new colony consists of English emigrants brought out by Mr. Whellans. Rapid City is 160 miles from Winnipeg, on the little Saskatchewan.

It is reported that the Marquis of Lorne and the Princess Louise will visit Manitoba next summer.

More Clergy are needed for the new districts, and an increase of Church funds.

DIOCESE OF ONTARIO.

(From our own Correspondent).

PARISH OF KEMPTVILLE.—Consecration of Three Churches and a Burial Ground. From time to time, in our capacity as chronicler of church news, it has been our privilege to draw the attention of the faithful to the good work that is going on in this large rural parish. That in spite of poverty, opposition, and misrepresentation the church is continually lengthening her cords, and strengthening her stakes is confirmed by the fact that the Bishop of the Diocese has, in the course of his Episcopal duty, just spent three memorable days in the parish of Kemptville. It is not often that a Prelate is requested to consecrate three Churches on three consecutive days, yet this is what has actually happened in this mission, to the great delight and edification of Church people; and through the blessing of Almighty God upon their endeavours, called forth and assisted by the kind English friends of the Rev. John Stannage, Rector.

One of these Churches is that of St. Augustine, Acton's Corners, four miles west of Kemptville, of the opening of which we informed our readers some time ago. For many years Divine Service had been held on a week day in an inconvenient School House. When by the help of a Lay-Reader a fortnightly Sunday Service was begun, the Orange Society kindly lent their Hall, but it was not until the inhabitants were encouraged by the help of Mr. Stannage's friends that they would venture to give their time, labour, and money towards the erection of a building in which they now take so much pride and interest. The consecration of the Church to the glory of God, and in memory of St. Augustine, Apostle of the English, took place on the morning of Monday, Nov. 24th. The Church

was well filled, an encouraging feature being that nearly the whole congregation consisted of the local Church people, men, women and children being conspicuous by their absence. The services were rendered in a most spirited and hearty manner, while the Bishop's address was, as usual, most eloquent and telling and lasting, as he dwelt at the two other Churches, his words were so impressive that they will not be forgotten.

On Tuesday, the 25th, his Lordship was driven to Oxford Station, 8 miles from Kemptville, where, as our readers doubtless remember, a beautiful little Gothic church of stone had been erected under circumstances similar to that at Acton's. Since the opening last January various improvements have been made in anticipation of the Bishop's visit. A spiral steeple topped by a floriated cross had been erected at the juncture of chancel and nave; a lectern for the Bible had been provided; the chancel floor, and altar steps had been carpeted; and a crimson dorsal, ornamented by the sacred monogram suspended behind the Holy Table. The whole presenting an effect of much beauty. It may be interesting to mention that the dorsal once hung in the Parish Church of Bishopsbourne, (near Canterbury), of which the judicious Hooker was once Rector. A goodly congregation welcomed the successor of the Apostles on this his first visit. The Church was solemnly dedicated to God under the name of St. Anne, in memory of Miss Anne Ray, who was for more than twenty-five years the chief supporter of Mr. Stannage's missionary work, though she herself was an invalid for more than forty years. After her death, and at her dying request her family gave \$500 towards the erection of this Church. After the consecration of the Church, his Lordship admitted to the Apostolic Rite of Confirmation two persons who had been educated as non-conformists, but who were now led to the old fold.

The next day, Wednesday, the Bishop was driven to Marlboro', near Becketts' Bridge, on the Rideau River, three miles from Kemptville, where a wooden church had been erected and used, but never completed. The history of this edifice is a rather peculiar one. It was started by the proceeds of a solid silver soup-tureen given to the Rector by Rev. P. Ray, of Greensted, England, and purchased by R. Hamilton, Esq., of Quebec. When the frame was erected by the people, the wind razed it to the ground, and all the labour and trouble had to be repeated. Thus by "good work" the people showed their anxiety to possess a "House of Prayer," and now it was solemnly consecrated to the service of God under the name of St. Paul. By means of a small legacy the Church has been fitted for the more seemly performance of the service of Religion. The Altar, well elevated, and handsomely vested in a cloth given by the "Sisters of the Church" is the most prominent object to be seen. Proper choir seats and desks, credence and lectern for holding the Bible have been provided. The services of the day consisted of Matins and Holy Communion. The Kemptville choir rendered the canticles and psalms in an artistic manner. A noticeable feature was the hymn sung after the Prayer of Consecration in the Communion Office, while the Bishop was communicating. The services of the day were ended by his Lordship setting apart "God's Acre" as the last resting place of the faithful.

On the evenings of Monday and Tuesday there was evening service at St. John's Church, Oxford Mills. Large congregations assembled to hear the Rev. G. J. Low give an address on "The Protestantism of the Anglican Church against Romanism and Puritanism," and the Rev. A. J. O'Loughlin, "Church Principles," and the "Present Position of the Church."

When the Parish Church at Kemptville is finished, there will be five Churches in the Mission, four of stone, two Parsonages, and a Parish Hall, all secured chiefly through the aid of friends in England and Canada, during the last thirteen years. Two of the Churches are partly endowed, and the Rector's present great anxiety is to see the Parish Church completed, the Oxford Mills Rectory House paid for, and all the other Churches endowed with at least £50 a year each. It is not right that a faithful clergyman should be punished by ungodly men for doing his duty, as may easily happen in poor country places. Yet, if Mr. S. should not be able to carry out his plan in its entirety, all lovers of our Zion must be deeply thankful for the success

that has so far crowned his efforts. LANS DEO.

DIOCESE OF HURON.

WOODSTOCK.—A vestry meeting of the congregation of St. Paul's Church, Woodstock, was held recently for the purpose of electing a Rector to succeed the late Rev. J. Belvidge, D.D. The Rev. J. J. Hill, who has been acting as Assistant Rector for some months past, was appointed after a few minutes deliberation.

Mr. Hill is well known to the people of the Maritime Provinces, first, as Rector of Newport, N. S., and later as Rector of Trinity Church, St. John, N. B. We congratulate him on his election.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

St. JOHN'S.—The Sunday School scholars of St. James' Church, presented Mr. G. F. Gibbs with a very kind address, accompanied with a handsome Bible a few days ago. Mr. Gibbs has been an earnest worker in the Sunday-school. This act on the part of the scholars shows that his labor was appreciated. Mr. Gibbs has been appointed Auditor of the L. C. and St. L. Junction R. R.

WATERLOO.—The Annual Missionary Meeting was held in St. Luke's Church on the 21st ult. Addresses were given by the Revs. Rural Dean Musson, W. L. Mills, and Dr. Sullivan. H. L. Robinson, Esq., of Waterloo also gave a short address. The meeting, as might be expected from the fact of having such picked speakers, was very interesting and instructive. The first meeting of St. Luke's Church Association takes place on Tuesday evening 2nd inst., Rev. J. Smith of West Sheffield, is to lecture.

DURHAM.—The Durham Ladies' College is closed. Owing to financial difficulties, it is not likely to be opened for some time to come. The past management has been a failure. It is hoped that something will be done to set it on a firmer basis in the future.

COWANSVILLE.—Trinity Church is about to be repaired, and the Rector, Rev. T. W. Fyles, holds service in the Academy.

The Rev. J. Roe, of Dublin, Ireland, is taking a tour through Canada, to raise money in aid of the Irish Church Missions to Roman Catholics.

SOUTH STUKELY.—A decided victory for the Gospel of our Blessed Lord was witnessed here on the 26th ult., when an old gentleman, in his 67th year was introduced into the Church by Baptism. He had been in his past life an unbeliever in the Bible. He is a man of strong and brilliant intellect, and of a very inquiring mind, but until lately, he arrayed all his powers against the revealed truths of God's word. So strongly opposed has he been to everything religious that his friends seem to think the change miraculous. His grandfather was the fourth settler in the County of Sheffield.

DIOCESE OF FREDERICTON.

PORTLAND.—Concert in St. Luke's Church.—All the seats in the basement of St. Luke's church were filled last evening, it being the occasion of a literary and musical entertainment, given by the choir of the church with the object of aiding the church fund. The Rev. L. G. Stevens presided. The programme was headed with a chorus, "Angels of Peace," which was succeeded by a solo by Miss Ella Knight, entitled "Jessie's Dream." By the rendition of the piece the fair singer completely captivated her hearers who would not be satisfied until she reappeared again and sang "The Magnetic Waltz." A duett followed by Misses Louise Dale and Dora Shaw, entitled "Tears, Idle Tears," which was sung very sympathetically. Mrs. D. Naze then read "Drecker, the draw-bridge keeper," and Messrs. Smith, Dale and Misses Dale and Shaw sang very touchingly "Where shall the weary soul find rest?" Mrs. S. J. Vaughan gave an amusing sketch entitled "Mrs. Maloney goes to the photographer's." The choir followed with an Obligato chorus "Rose in May time." The trio "You gentlemen of England" by Miss Alice Horncastle and Messrs. Dale and Smith was sung in good tone, Ella Knight's second solo, "Gaily chant the

summer birds," made fully as good hit as her debut and to an encore the young lady sang appropriate to the season, "Stormy winds do blow." The pastor of the church Rev. L. G. Stevens then read "A stranger in the peev," and in response to an encore sang "The watch on the Rhine." The final piece was an Obligato chorus by the choir "How lovely is Zion." The programme finished, the audience roamed about and made purchases at a table set with fancy articles.

This evening a tea soiree will be held in the same place, and vocal and instrumental music will be on the programme.—Sun.

FREDERICTON.—Miss Harriet Black has been appointed organist of the the Parish Church, in place of Mrs. Wesley Vanwart, resigned. Mrs. Vanwart was presented with Complimentary resolutions by the vestry, on the occasion of her leaving.

SACKVILLE.—Music and Readings.—Last evening the Choir of St. Paul's gave an entertainment at the handsome new Sunday-school House. It consisted of readings and music, the following being the programme:—Gloria from Mozart's 12th Mass—The Choir; March to the New Schools House, (for the organ)—Mr. Arthur Cogswell; Reading—Mrs. Mulvany; Trio: "Ye Shepherds tell Me."—Miss Estabrooks, Mrs. Cogswell and Mr. Fred. Allison; Selection from "Pinafore," (for the organ)—Mr. Arthur Cogswell; Reading—Mrs. Mulvany; Duet: "The Swallow."—Mrs. and Miss Cogswell; Selection of Irish Airs, (for the organ)—Mr. Arthur Cogswell; Solo: "Truth in Absence."—Miss Estabrooks. Mrs. Mulvany's scene from Hamlet was particularly well rendered, exhibiting much culture as a reader. The trio, "Ye Shepherds tell Me," was very much admired, and Miss Estabrook's solo was finely rendered, displaying well, her full rich soprano. The duet, "The Swallow," a beautiful song was very appropriately given.—Post.

Mr. Arthur Cogswell of this Parish has left for England, on a visit, to last several months. Mr. Cogswell will be much missed, particularly in the Sunday-school. Rev. C. P. Mulvany, Rector of Sackville delivered a lecture in the course of the Mackanic's Institute, St. John, Dec. 1st. The subject was "Literary Self-culture in Canada." The daily papers speak of it in very complimentary terms. On the preceding day he preached in St. Luke's Church, Portland, and St. John's Church.

PARISH OF KINGSCLEAR.—On Wednesday, (26th ult.) your correspondent visited the pretty little Church of St. Peter, Spring Hill, which is a fitting monument to the late Rector, the Rev. J. F. Carr, M. A., to attend the first confirmation under the new Rector. Instead of conducting each candidate back to his seat, the Rector left them kneeling before the Metropolitan to receive his Episcopal blessing. During the singing of the hymn, "My God, accept my heart this day," which preceded the confirmation, each of the candidates knelt, thus making the hymn a prayer. Among the candidates we noticed a mother and two adult daughters, also a husband and wife. The Revs. Roberts and Alexander assisted in the service, the former reading the lessons, the latter the prayers. His Lordship was in his happiest mood, preaching an excellent extempore sermon from a verse in the first lesson, Isa. 12, 4, alluding to the number of times that water is mentioned in the Scriptures, drawing a distinction between wells, which, like Jacob's, might dry up, and fountains which are perennial. As fountains he alluded to Baptism, Confirmation, the Eucharist, and the Holy Scripture, giving most practical advice to the large congregation which had gathered from all parts of the parish, including Romanists and Dissenters. The Rector, the Rev. R. M. Edwards, M.A., is one of the American clergy, lately received into the diocese, and already he is making his influence felt. As an extempore preacher he has few equals; he is a great teacher and indefatigable worker, endearing himself to all his flock by his solicitous care for the sick, allowing no communicant to depart this world without the last Sacrament. As a result of his year's work, more adults have been baptized than for years, and more are being prepared. As we visit the different parishes in the diocese and witness the signs of renewed life we should "thank God and take courage," trusting that soon all the waste places will be filled.

THE N. B. Editor acknowledges his indebtedness to the Moncton Daily Times for access to "exchanges" not on our list.

St. JOHN.—We were incorrectly informed as to the subject for debate at the next meeting of the N. B. Episcopal Institute Literary Club. It should have been, "Would it be advisable to substitute cremation, for the burial of the dead?" This will be the question. Leaders for the affirmative—Messrs. Tippets and Wallace; for the negative—Messrs. H. W. Frith and Crocker.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—Church of England Institute.—His Lordship the Bishop delivered an admirable lecture on "The English Reformation," on Monday evening last. The room was crowded, and the marked attention shown by those present testified to the interest which the Bishop's instruction and eloquent words awakened. We have not room to give even an outline in this number of this valuable lecture, but we hope to obtain His Lordship's permission to publish extracts from it in a future issue.

We were glad to hear it announced by the President of the Institute, the Rev. Dr. Hill, who presided, that he intended to propose at the next meeting of the Council the formation of classes for instruction in the distinctive features of the Church. "That our people may know," said the reverend gentleman, "what are the differences and why they are held, in Church government and doctrine, between the Church and other Christian bodies." This is a move in the right direction, and one which we suggested a few weeks ago.

St. Luke's.—An interesting Missionary meeting was held in St. Luke's Hall, on Thursday evening last. The chair was occupied by the Bishop, and the speakers, besides his Lordship, were the Rector, Rev. John Abbott; the Clerical Secretary, Rev. R. Wainwright; and W. C. Silver, Esq.

Mr. J. R. Lithgow, of whom mention was made by our correspondent, H. L. O., in the last issue of THE GUARDIAN, has written to inform us that he has asked H. L. O. to make certain corrections in his statements which will exculpate him (Mr. L.) from any wrong doing in the matter referred to. We mention this in order to refer to Mr. L., as his note came too late for publication.

Another letter from H. L. O., also too late for this issue, has been received, in which he strongly maintains his former position.

DARTMOUTH.—Mr. Shaw has been canvassing this Parish, and the people have responded very generally to his appeal. Nearly a hundred new names have been added to our subscription list.

LUNenburg.—The Rev. C. E. Groser, assistant minister of St. John's Episcopal Church in this town, preached his farewell sermon on Sunday last preparatory to leaving with his family for his new home as a Missionary of the Church of England in the Sandwich Islands. In the morning he addressed the congregation at St. Bartholomew's Church, at La-Have Ferry, and in the afternoon at St. Matthew's Church, Upper LaHave; in both services being assisted by Mr. Henry A. Harley, of Bridgewater, as Lay Reader. The Rev. gentleman spoke words of congratulation to both congregations as to what they had accomplished during the happy year of his ministrations among them. A new chancel and vestry having been built on St. Bartholomew's Church, and a vestry and fence added to, and a new silver Communion Service and a Church bell provided for St. Matthew's, the former being the gift of Mrs. John Koch, the latter of Joseph Mulock, Esq. In the evening Mr. Groser bade farewell to a crowded congregation in St. John's Church, the Rector and Rev. William H. Groser, of New Ross, taking part in the services. After an affectionate address to the congregation from the words of St. Andrew, the first called apostle—"We have found the Messiah" (St. John 1, 41)—Mr. Groser gave a brief account of the Islands to which he is going. He then read the Hymn, "Onward Christian Soldiers, in the Hawaiian language, and the Hymn, in English, was presently sung by the choir, and heartily joined in by the congregation. The Offertory Collection of the evening, amounting to \$20.04, was handed, by the Rector and Churchwardens, to the Rev. W. H. Groser, assist him in completing the heating arrangements in the

New Ross church. The work in which Mr. Groser and his wife are to engage, is the charge of St. Ann's School for girls in Lahaina, Island Maui, Sandwich Islands, which now has over forty scholars. The building includes Parsonage, School-house and Church. Mr. and Mrs. Groser will be accompanied by Miss Albro of Halifax, who will assist them in the care and education of the pupils. They reach their destination by way of Panama, and the distance travelled by water will be 7000 miles in all. We wish them all a prosperous voyage, and great success in their new field of labor.

POOWASH.—We were in error in giving \$1400, as the sum in hand towards building the proposed new Church at this place. The amount now subscribed does not exceed \$1000, and therefore, immediate and liberal contributions are solicited.

WEYMOUTH.—CONSECRATION OF THE NEW PARISH CHURCH.
(Continued).

The Consecration Service.—At the proper time, the Bishop, preceded by the Rev. F. P. Grestorex, Acting Chaplain, bearing the pastoral staff, and the clergy, was received at the door of the church by the Rev. P. J. Filleul, Rector, R. D., Mr. Geo. Taylor, Warden, Mr. C. D. Jones, V. C., acting as Warden, in the unavoidable absence of Mr. G. Douglas Campbell, and principal inhabitants. The Rector having read the petition for consecration, presented it to the Bishop, who then offered the prayer, "Prevent us O Lord, in all our doings, &c." after which the procession moved up the aisle, saying Ps. xxiv., until they reached the chancel, when they parted, right and left, and the Bishop took his seat at the north end of the holy table.

The Bishop then addressed the people. He expressed much gratification at meeting so large an assemblage on this deeply interesting occasion, and referred in terms of warm commendation to their zeal, earnestness, promptitude, and liberality in the erection of the beautiful house about to be set apart for the worship of Almighty God, for ever; and it gave him unbounded satisfaction to see that every thing requisite for the service of the sanctuary had been provided; and indeed he did not hesitate to assert that he did not think that he had ever had to consecrate a church which was more complete in every respect; everything seemed to have been correctly built, the very heads of the doors of the interior being in strict conformity to the rest of the architecture. His Lordship spoke twice; and in the second address, said that nothing had given him more real pleasure than to learn that the sittings of the church were all to be free and unappropriated, as they ought ever to be, the edifice being, after consecration, not man's, but God's property,—made over by a solemn act of dedication to Him. Space forbids our enlarging on the felicitous tone of the Bishop's prolonged address; it was apparent to all that he wished to seize the opportunity to leave nothing unsaid that might prove encouraging and profitable to the people; and he did not fail to notice that flowers had been invited to lend charm and interest to that happy occasion, the re-table and the font being adorned with those exquisite creations of the great Maker's hand, neither was that absent, of which none should ever be ashamed, the symbol of our redemption. The Bishop then proceeded to offer the prayers in "the form for the consecration of churches," recently compiled by himself, and which consists of most devout and touching petitions; and afterwards handed the sentence of consecration to the Rev. John Ambrose, which he read, and the church now bears the same name as that of the one which it replaces—"St. Peter the Apostle." Hymn 150, (S. P. C. K.) "Christ is our Corner Stone." The Rev. Hastings Wainwright, Rector of Kingston, N. B., now said morning prayer; the Rector of Digby, reading the first, and the Rev. W. M. Godfrey, the second lesson. Hymn 438.

"The Church's one foundation,
Is Jesus Christ her Lord."

At the ante-communion service the Epistle was read by the Rev. J. T. T. Moody, Rector of Yarmouth, and the gospel by the Rev. Richmond Shreve.

His Lordship then delivered a powerful and impressive discourse, after which Hymn 124, "Bread of Heaven! On Thee we feed." The offertory sentences were then read by the Bishop, while the alms were collected from the congregation, to aid in meeting expenses recently incurred; and after the prayer for the

Church Militant, those who did not receive the Holy Communion, withdrew. In the celebration of the Holy Eucharist (of which a large number partook) the Bishop was assisted by the Rev. W. M. Godfrey, Rector of Digby, and the Rev. W. M. Godfrey, Rector of Digby.

Evening service.—Shortly after seven o'clock the Bishop and the clergy proceeded from the vestry into the church, a processional hymn being sung meanwhile. A large congregation filled the church notwithstanding the unfavorable state of the weather. The Rev. J. Ambrose occupied the desk, and the lessons were read by the Rev's H. Wainwright and F. Grestorex. The Bishop prefaced his discourse with remarks having special reference to the duties of the day, and then preached in his usual forcible and animated strain from the words:—"Reader therefore unto Caesar the things that are Caesar's, &c."

After the offertory and singing, the congregation was dismissed, with the Episcopal Benediction. The gratifying proceedings of the consecration of the church of St. Peter the Apostle will long be held in pleasing remembrance by all present. The whole amount received during the day was nearly \$29, which with last evening's collection, makes a total of about \$34. Many thanks to the lady organist, and to the choir—strengthened as it was by several clerical voices, for the valuable aid they rendered us this day.

The new building is partly on the site of the old church, and rests on a capital granite wall. The corner stone was laid on the 2nd July, 1878, with due service and solemnity by Mrs. Campbell, wife of Colin Campbell, Esq. The work of construction has been, with two intermissions, going on since then. The plan adopted, with slight modifications, was furnished by Messrs. Zapernich and R. W. Ambrose, of Digby, the style being Early English. The length of the Nave is 45 x 27 feet, the Chancel 22 x 18. The tower is in the angle formed by the west gable and the south wall of the Chancel, and has a base of 12 feet, and is surmounted by a well-proportioned spire; its height from the ground is 92 feet. The Vestry is in the base of the tower, and has an entrance into the Chancel. There is also admittance from the tower into the Nave, designed for members of the choir. The framing of the tower into the Nave and Chancel has been executed with the utmost care, strength and solidity. The roof is equilateral, and is supported by truss arches resting on hammer-beams, both these timbers are of pitch pine. The bays in the roofs are ceiled with spruce boards, laid diagonally, and in each bay, in opposite directions, which produces a fine effect, especially as the chamfer of all the timbers is stained with vermilion. The wall of the east gable above the chancel arch is not as is usual, plastered, but covered with boards, alternately of white pine and pitch pine. The wainscoting of the chancel partakes of this character. The porch is a fine piece of workmanship. The architect was Mr. Isaac Jones, of Bear River, to whom much credit is due for the skilful manner in which he executed that portion of the work entrusted to him. Thanks are also due to Mr. Robert Journey and to Mr. Edward Journey and others.

The Windows.—All these are of stained glass, and are by Cook, Redding & Co, Boston, U. S. The east window in the Chancel has three lights, and is a striking and beautiful object. It was given by Mr. Colin Campbell, in *Memorial to the Campbell Family*. The central light has a fine representation of our Blessed Saviour, with right hand upraised. In the next bay at His right stands St. Peter, with one hand pointing upwards, and holding the keys in the other. In the other light we have a figure of St. Andrew, Patron Saint of Scotland, resting on a transverse cross, for tradition informs us that it was on such that this Apostle was put to death. This window is 16 feet high, and 8 in width.

The window at the north side was contributed by Mr. Alphens Jones, as a *Memorial of his Family*; and the one in the south wall is the gift of Mr. C. P. Jones, also in *Memorial of his Family*. These names are, as is well known, among the oldest and most influential in Weymouth. Then in the Nave, reckoning westward, we have windows the gift of *Distant Friends, Shipmasters, In Memoriam F. W. Downie, J. W. Elwell*, (a friend of Mr. Campbell's). On the north side, eastwards, the first window is *In Memoriam Mary Kelleys*, given by Mr. Campbell, the deceased having been a valued member of his grandfather's house-

hold. The remaining four are *Memorials* of deceased friends of members of the church. These windows are of geometrical pattern and of excellent execution; and they are set in opposite pairs, except the one facing the south porch. The window in the west gable is nearly 15 ft. in height and 3 feet in width. The central light is an excellent representation of "the Good Samaritan," and each of the other two lights are of rich diaper pattern. This window was obtained by subscription, almost entirely through the exertions of Mr. Campbell, and the most grateful acknowledgments of the Church are due to this gentleman, who, independently of his own liberal pecuniary aid, interested himself in obtaining the windows on the south side, and thus encouraged others of the parishioners to place duplicate windows on the north side.

On the right side, on entering the porch, there is a nice window, *A Sailor Boy's Offering*, the gift of Mr. J. Willis Jones, son of Mr. C. D. Jones, Vestry Clerk, and Chairman of the Building Committee.

Interesting as the exterior of the church is, it is surpassed in beauty by the interior. The various hues of stained glass with which the church is adorned lend additional beauty to the picture, and it is in no boastful spirit that we add that the interior is not excelled in beauty by any church of the same size in the Diocese.

Gifts to the Church.—The Holy Table, of excellent design and execution, is the gift of the Communicants. The Chancel rail, of black walnut and chests design, was presented by Mr. and Mrs. Norman B. Jones. The Font, an offering by Mr. Herbert Ladd Jones. The Pulpit, of superior workmanship, was given by Mr. Charles Burrill. The carpet for the Chancel is the gift of Miss Frances W. Jones. Two mats for the foot-paces were presented by Miss Campbell. The neat Altar Desk was made and given by Mr. John Jones, of St. Mary's Bay. The Credence Table, of black walnut, from the Bishop. When his Lordship was here, on his confirmation tour, last June, he gave to the Rector, (in addition to a handsome donation to the building fund), some money to be applied to any article in connection with the new church which was thought desirable. His Lordship's kind donation has therefore been donated in the way just mentioned. Nearly all of the above gifts are from persons who have already contributed to the Building Fund. The firms of Burrill, Johnson & Co., and Wilson, Clarke & Co., Yarmouth have each presented a handsome base-burner to the Church. We would again tender our grateful acknowledgments to these gentlemen; also to all who have cheered and aided us in Guernsey, Leeds, London, Scotland, United States, St. John, Yarmouth, Halifax, and elsewhere. The whole of the Chancel furniture, Pulpit, and the sittings in the nave, are by Messrs. Kinney, Haley & Co., of Yarmouth, and are acknowledged by all to be very creditable to them. The materials employed were black ash and black walnut.

The Rector and his parishioners greatly regretted the unavoidable absence on that good day, the 17th of November, of Mr. G. Douglas Campbell, Warden and member of the Building Committee, who has by his large-hearted contributions and personal efforts done much to forward the completion of the church. Our best thanks are also due to Canon Dart, President of King's College, whose admirable lectures and valuable aid concerts, brought a material increase to the Building Fund. It may be as well to state that the Building Committee have incurred liabilities amounting to \$600. Of this sum the Rector has undertaken to endeavour to collect \$200, in the humble hope that the Gracious Being for Whose glory this House has been built, will incline the hearts of His people to respond to appeals which will be made in its behalf. And may God grant that all who shall worship in this earthly temple may through His unceasing Mercy at length become members of the Church of the First Born, whose names are written in Heaven.

B. H. M.

Received Nov. 20, from Rev. Geo. F. Maynard, \$3.50, collected, for sending a man to the heathen, on Thanksgiving Day.
Received Nov. 24, from the Lord Bishop, \$1, proceeds of a bazaar by two girls—Mary Woolrich and Bertha Lewnds—for "Algebra Mission."
Received Nov. 29, from Children of Trinity Church Sunday School, Digby, for Shingwauk Home, \$5, for half year, paid Rev. J. D. H. Browne.
Treas. D. F. McDiarmid, N.S.

TO THE CLERGY.

An Englishman, of the University of Oxford, married, and in possession of a living, now in charge of a mission in the United States, wishes to be transferred to a Diocese in Canada, and will be happy to accept a Rector of a Parish, or take charge of a missionary field, Halifax or neighbourhood preferred. He is musical, and can conduct a choral service, and, having also had many years' experience in tuition, could organize and maintain a Church School. Sound Church views: good testimonials. Address, "Deacon," office of "Church Guardian," Halifax, N. S.

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ALMANACS AND POCKET BOOKS FOR THE YEAR OF OUR LORD, 1880.

A reduction is made of ten per cent. on all publications to members, and on the Society's Sunday School Library Books to Clergy and Superintendents.

For further particulars see last page of Cover of Report of D. C. S. of New Brunswick, 1870.

OUR POSITION.

We are sometimes told that we cannot make this paper a success unless we make it a party organ. Our position of independence and liberality has been ridiculed, but we are well content when we find so many expressing their approval of our course. We thought we knew that the great body of Church people were weary of this constant strife, or else were so indifferent to it, that it was the kind of reading for which they would not subscribe. Our success and the testimony we are receiving prove that we were right. It is not that we do not hold principles firmly, but we are not disposed to let non-essentials be magnified and exaggerated, and allowed to take the place of the essentials. We may consider some things important and essential that others do not, but we propose not to give prominence or space to matters of opinion or taste to the exclusion of more important things. We were much struck by the concluding words of a speech of the learned Bishop of Winchester (Herold Browne) at the late Congress: "Above all," he said, "let us not encourage those tremendous engines of the evil one—party newspapers, and party magazines." (Loud cheers.) We have no desire to be a "tremendous engine of the evil one," so we shall pursue the tenor of our way, trusting that it will commend itself to a large number of our readers who hold views which the Bishop has so vigorously expressed.

PREPARATION OF CANDIDATES FOR HOLY ORDERS.

CANON NORRIS, at the Swansea Congress, mentioned three deficiencies in the preparation for the ministry, which may well engage our attention. The first was a deficiency in a "scientific, that is an accurate knowledge of theology." The Canon strikes at the root of a very important matter. Our young men obtain a certain amount of professional training for their work, but it appears to us there is a lack of simple and elementary instruction after a definite plan, which shall include primarily a thorough knowledge of the English Bible and Prayer Book. It is too often taken for granted that a young man is well grounded, and he is at once put to the study of works which imply a knowledge of the relation of elementary truths to one another which he does not possess. To meet to some extent this want, Canon Norris has himself written "Rudiments of Theology" for the use of his students, which should be well learnt by all candidates. We will let the Canon state the point in his own words:

"Let me go on to the deficiency that we note. A want of dogmatic theology. I know it is out of fashion: the more the pity! Oh, how far it would go to heal

our divisions! Why are we divided? Chiefly (as I believe) because we use theological terms so very loosely. Each man puts his own sense on them, and thus we misunderstand one another. If all the clergy and Nonconformist ministers in Swansea had learned the scientific meaning of the terms they are so constantly using—sacramental grace, regeneration, justification, sanctification—half their differences would be found to have evaporated."

The older we grow the more strongly we feel on this matter. The great weakness of Christianity to-day on this Continent is the want of some place, Parish School it would have to be, where our boys and girls can be thoroughly taught every day the Bible and Scripture History in a course of graded instruction. Then our young men would have a foundation to build on. The second defect is the lack of habits formed, and character trained for the ministry. And the third is the want which the Canon sees of men drawn from "the sod and clod of our villages." In this country our weakness is the very reverse. We draw more from our farms, and less from the sons of the wealthy classes. It is difficult, owing to the uncertain prospects and anomalous position of the ministry here, to induce the highly educated and ambitious young men to enter their Master's service. We want all classes, and we may well reflect why it is, either in England or the Colonies, that any one class of people is not found to offer themselves for ministerial work. There are other matters which are most important in connexion with this whole subject. What an advantage would be gained if Deacons were ordained at 21 years of age, and obliged to spend three years in the Diaconate, or that a Deacon should be obliged to spend one year in study and parochial work with some experienced clergyman. It is unfair to most men to transfer them in the space of a few weeks, from College life, or from the private circle, to the cares, problems, and responsibilities of an average Parish. Practical training for the daily work of Parishes is a necessity, and for want of it a man will suffer for years, and will only learn from bitter experience, and after many mistakes, that which a little advice from an experienced pastor would have taught him when he first started on his career. It is well to form a Divinity School and support it, and obtain young men to recruit the ranks of the clergy. One is about to be established in Fredericton. We have no objection to make to it, though our private opinion is that a well-appointed Central Divinity School, with a good staff of Professors, is, for many reasons, preferable to a number of schools, each of which is supplied with one man who is expected to impart everything. But we do hope that such a course of doctrinal and practical instruction will be framed, as to train the men, and give them an accurate knowledge of theology, and some experience in practical work.

WHILE on this subject we feel called upon, in justice to the President of King's College, Windsor, N. S., to point out that the views, and, in fact, almost the very words of the master of the Temple, Dr. Vaughan, to which we gave prominence in our issue of the 27th Nov., were expressed by Canon Dart as far back as 1876, in the very admirable address delivered at the Encenia of that year.

It will be seen, by comparing the two, that President Dart anticipated Dr. Vaughan's remarks, or, rather, that both those gentlemen, alike with very many other thoughtful minds, have been fully alive to the great advantages of a general University education for theological students.

This being a subject of such practical importance to the Church in these Provinces, and King's College, Windsor, occupying so large a place in the education

of our Church youth, it is gratifying to know that the subject is so clearly understood by those to whom are entrusted the training of our future clergy.

President Dart in his address said:

"It is well that young men destined for different pursuits should be thus thrown together to make the College so far as possible a microcosm of the world. And it is perhaps especially beneficial to Divinity Students to be thus brought into contact with other minds. Whatever advantages may be derived from the course in a Theological College as supplementary to the Liberal Education supplied by a University, the former is no substitute for the latter. A more extensive acquaintance with Theology would be purchased too dearly at the expense of the power of understanding other classes of men, and sympathizing with their pursuits which can only be derived by personal intercourse with them in youth. The cause of the great influence which the clergy of the Church of England exercise upon their countrymen is to be found in the training the majority of them have received in the free life of the great universities, and on the other hand, we are told by observers not hostile to the Church of Rome, that one reason for the general alienation of the upper and middle classes in France from their Church, is to be found in the Seminary system by which the priesthood are educated from the laity."

COMMERCIAL DISTRESS.

A PORTION of the secular press of St. John, N. B., has been discussing the question, "What shall we do to be saved?" in respect of the distressed state of trade, and financial troubles which now abound everywhere. Various answers have been given. Some, thinking that Parliaments are omnipotent, and that Prime Ministers are the physicians of the national health, bitterly complain of the course of legislation. Others advocate schemes of different kinds, but none of those which have been propounded seem to commend themselves to the judgment of practical men. No solution out of present difficulties has been found, and we still hear all round the cry of trouble, poverty, and distress. Men have been hoping against hope that better days were coming, but season after season has rolled round and matters have grown worse rather than better. So exceptional a state, we are convinced, calls for more serious reflection than the secular press will be inclined to give it, and the real answer to the question raised will be found in considerations which would not there be advocated. Believing in an overruling Providence, it is abundantly clear that our trade and commerce have been blighted for national sin. Temporal calamities are not to be accounted for by mere want of foresight, or political blundering, they are, what they have always been, Divine visitations on account of sin. We profess to be a Christian country, indeed so great a blessing do we affect to hold Christianity, that we send out missionaries to convert the heathen to its tenets, and turn them away from their idolatry and abominable practices. But what is the record of our own life? There is in our midst, on every side, idolatry of the worst description,—for the sin of covetousness is idolatry. There are in every city, and throughout the country, dens of lust,—plague spots of the deepest dye. There is drunkenness—the seed-plot of every crime—the prevailing vice of all classes of society. There is extravagance, flowing like a mighty river through our land, and absorbing precious talents in ministering to sin. There is, on the other hand, little clear, pronounced Christian work, and too little Christian manners. The worship of Almighty God—the first duty of man—is but imperfectly understood by professing Christians. In the sin that is flaunted before our eyes, in the unbelief of the blessed Gospel of our Redeemer, in the lukewarmness of the Church, we see more than enough for calling down

upon us Divine visitations. The streams of prosperity are dried up that the Source and Giver of all might be sought. It is no chance that has happened. It is no ordinary occurrence. It may be, we are well aware, traced to natural causes, but these are but secondary, and we are anxious to call attention to the true reason of the present distress that the true remedy may be found. It is in ceasing from man whose breath is in his nostrils, and in walking henceforth in the fear and love of the Lord.

A PERSONAL MATTER.

WE must, "in all meekness and gentleness," suggest to the *Standard of the Cross* the propriety of giving this paper credit for the articles on Foreign Missions, with which for the past few months it has greatly edified and instructed its readers. When we mention that these articles have been prepared by a lady member of the Church in New Brunswick, especially for our columns, and that over them very much time of an active and busy life has been spent, we think our readers will agree with us that we should at least receive proper recognition as the source from whence they originated. We congratulate ourselves upon the fact, that so many of our articles (though too frequently without credit being given) have been noticed abroad.

ADVENT.

WHILE the Advent Season must ever be a very solemn one, suggestive as it is of the flight of time, and of the unworthy and wasted lives which we have been leading, still it is not, and ought not to be so much a season of penitential sorrow, as of Christian Joy and Hope.

It is a most blessed and happy thought that soon we are to commemorate the Advent of earth's Deliverer. That while we are groaning under the weight of our sins, bowed down with the many cares, and pains, and sorrows of this world, One is coming Who, in His own Person and by His own Presence Eighteen Hundred and Seventy-Nine years ago, brought salvation, lifted the mighty burthen of man's sin, gave relief from care, and made pain and sorrow to cease. What Joy to know that this is no mere idle tale or dream, but a great truth, and that our God was once made man "to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised"; and that now, as then, He is the sinner's Friend, and the Hope of the World. That now, as when He was on the earth, men—with all their sins upon them, if with penitent hearts—may go to Him, and find Pardon and Peace.

Well may the Church get ready to deck herself in festive colors, and to put on her most joyous garb, for unto us will soon be born a "Saviour who is Christ the Lord."

Oh, let us then prepare our hearts to receive such a Guest. If He does not come in bodily presence, yet He will come, if we pray for Him, and have faith in Him, as really and as truly as He showed Himself to His disciples, in the Prayers, and in the breaking of the Bread. Let us come to Him, and bow down before Him, and adore Him, and live to His service, and glorify and praise His Holy Name.

And if we so long for Him now, and prepare for Him now, He will enter in and be our Guest, and stay with us through all the changing scenes and sorrowing hours of life, and will at last come again to take us unto Himself, "that where He is, there we may be also."

PROBIA, Illinois, has called a Methodist preacher to hold forth for the "Reformed Episcopalians" there.

THE CANADIAN CHURCH PRESS.

THE *Clerical Guide* gives the following as the Church of England periodicals published in Canada: weekly—*The Dominion Churchman*, Toronto; *Evangelical Churchman*, Toronto; *CHURCH GUARDIAN*, Halifax: monthly—*CHURCH WORK*, Halifax; *The Instructor*, Toronto; *Diocesan Gazette*, Toronto: triennial—*The Clerical Guide*, Ottawa. Of these seven periodicals it is curious to note that no less than four are edited by natives of the Maritime Provinces. The *Evangelical Churchman* is edited by Rev. Jas. P. Sheraton, B. A., a native of St. John, N. B. The *Clerical Guide* is compiled by Mr. C. V. Forster Bliss, son of the late Rev. C. P. Bliss, a member of a well-known New Brunswick family. We, ourselves, represent equally by birth and residence Nova Scotia and New Brunswick. The proverbial modesty of editors will not allow us to claim a monopoly of editorial talent for the Provinces-by-the-sea. Ontario and Quebec are doubtless hiding their editorial light under a bushel, and, after this notice, N. S. and N. B. will have to look to their laurels.

REFORMED EPISCOPAL INCONSISTENCY.

WE copy the following from a Reformed Episcopal paper. It shows the inconsistency between their rules and their practice. Their Prayer Book denies that their Bishops are a separate order, it makes them simply Presbyters elected to an office, and called Bishops, but remaining Presbyters. This, however, does not satisfy some who want the whole system of the Church, as far as titles and orders are concerned, who assume the title of "Right Reverend" in the face of their own rules, and who like to face two ways. To the members of the Church of England they present themselves as having three orders in the Ministry; to the "dear brethren" of the denominations, they have only two Orders. Their Bishops are only Presbyters with another name. How very convenient! The extract will speak for itself:—

"It is very evident to any careful thinker that the position of our Episcopate is a very anomalous one. While the Prayer Book very carefully denies that Bishops belong to a separate order of the ministry, that they are merely officers, elected to their office by the vote of the body selecting them, the consecration service and the habit of mind among us cause us to guard them as a separate class and the effect of their consecration as indelible. Now here is a great inconsistency, a most striking contradiction. Either they are presbyters and only presbyters, selected to do the work of a bishop or overseer, or they have by their consecration been forever removed from the rank of presbyters, and cannot return thereto. The latter is the theory of the Church from which most of us have come, but the former is the one which Reformed Episcopalians have and do most scrupulously adhere to."

CHURCH WORK.

WE direct the attention of the clergy to an advertisement in another column respecting covers for *CHURCH WORK*. This now offers peculiar advantages to those in charge of Parishes to have a Magazine of their own, and at a very low price. We are glad, at last, to be in a position to answer the numerous enquiries from Rectors with regard to covers in this satisfactory way. Very few Parishes need now be without their own Parish Magazine.

THE *CHURCH GUARDIAN*, of Halifax, N. S., and Moncton, N. B., is now issued, weekly, in an enlarged form. The Church of England in the Maritime Provinces, of which this paper is the Organ, may be congratulated upon being represented, in newspaper form, by a journal so ably managed, and so thoroughly devoted to its interests. *Wesleyan*.

PROSPECTUS.—CHURCH ENDOWMENT FUND.

(CONCLUDED).

9. Every Clergyman applying for his salary under this scheme must furnish proof that provision has been made by those to whom he ministers for the payment to him of at least one hundred pounds: (£100) currency for the past year, or at least fifty pounds (£50) currency for the past half year.

NOTE.—This amount may be made up from local endowments, from the subscriptions of his congregations, from pew rents, or from any other source (except from this Fund), and may include the fair estimated yearly value of the Glebe or Parsonage, if any. This estimate shall be settled by the committee, and every care shall be taken to arrive at a just and equitable conclusion.

10. The application of the Clergyman shall be made annually or semi-annually to the Secretary of the Church Endowment Committee. It shall state the number of years' service in this Province of the party applying, and contain a solemn declaration, either by himself or by his Churchwardens, or by three members of the Vestry, that the amount guaranteed by the parish has been actually and "bona fide" subscribed. Upon this application, with such statement and declaration, the Treasurer of the Fund shall be authorized by the Chairman to pay to the applicant the amount to which he is entitled by his length of service.

11. On the expiration of eighteen months from the commencement of his incumbency or mission, and at the end of each half year thereafter, the application of the Clergyman shall be accompanied by a certificate that the whole of the subscription for the year preceding the last six months has been "bona fide" paid. And if such certificate be not furnished, he shall nevertheless be paid the amount then due from this Fund, but he shall not be entitled to any further payment so long as he shall remain in the same cure until he shall be again enabled to, and do, certify that the payments due under the agreement with his people are not more than six months in arrear.

12. It is proposed that the sum of forty thousand pounds (£40,000) currency shall be raised, but if this amount be not realized, then the payment to each class of Missionaries will be reduced "pro rata"; and this scheme is not to go into operation until at least twenty thousand pounds (£20,000) shall have been subscribed and paid into the hands of the Treasurer. It is hoped, however, not only that the sum of £40,000 will be subscribed, but that by judicious management it will so accumulate as to secure a provision for the increases of parishes, missions and missionaries in this Province.

13. As this Fund is raised with a view to the support of the Ministry in places where a sufficient provision for the Clergyman cannot be procured without assistance, it is to be understood that no Clergyman receiving an income of two hundred and fifty pounds (£250) currency and upwards per annum, from any of the sources mentioned in the note to clause 9, shall be entitled to any payment from this Fund.

14. No Missionary receiving any portion of his stipend from any Society in England, at the time when this Fund goes into operation, shall receive any payment from this Fund, except such as is secured to him under clauses 2, 3, 4 and 5, so long as he continues to receive the payment from such Society in England.

RELIGION FOR EVERY DAY.

By REV. CANON BARRY.

LECTURES TO MEN.

WHAT IS RELIGION?

LECTURE I.—PART V.

And as the world of things, so even the world of persons finds its centre and its meaning only in God. When we turn from the contemplation of nature to look on human history, at the sight how terrible is the change, we are like a grand majestic stream, flowing onward calmly and irresistibly to an appointed place; the other is a restless sea, chafing over a thousand rocks, and with a thousand eddies and currents, without purpose and without rest. When we make through our own experience that in each and all of our conflicts there is unity with

one Divine will and one Divine Presence, then we feel that there is a deeper and subtler unity, in what seemed so broken and confused—that there is, so to speak, one great tide moved by an attraction from on high, rolling on through all its currents and waves of irregularity, and bringing all by a marvellous law, as truly, though not as simply, as in the one great river, to the appointed shore to which it is to come, and no further.

Moreover, in this conception of the real tie to God in both the worlds, these two worlds themselves come into unity with each other. He Who is all in all to each of us, is all in all to everything, to every man, that He has made. All things must work together for good, though we do not always see how. We feel quite sure that our life is portioned out for us exactly as we need; that circumstances without and spirit within blend in a wonderful harmony. And what we realize for ourselves, we believe also for others, and see, to use Tennyson's words, that

"The great world every way is bound, With golden chains about the feet of God."

You will see that this, the religious idea of life, is the only one which really gives any explanation of all the facts of that human life, or any possibility of rest and peace in it. And yet you will observe, also, that like most other great ideas, it comes home to the very simplest minds, and ennobles the very poorest and dullest lives. For God is a Person; and a Personal Presence has a real vital power, far larger and deeper than the perfect comprehension of it. The question, "What is religion?" may be asked and answered by those who could never penetrate the depths of physical science or sound the mysteries of metaphysical truth. Surely it is a question therefore which we all should ask, and to which we should not rest till we obtain an answer.

I have spoken of religion generally; but all the while the religion which I really mean, the only one which I can ask you to rest upon, is the religion of Christ. All religious belief must hold to some revelation of God to man, whether it be special or general—given by the voices of men peculiarly inspired, or by the general voices of God to the soul itself. But in Christ, and in Him alone, that revelation is all that we need. I can but indicate the reasons why I say this, and leave them to your own thoughts. It is the revelation which, if true at all, is perfect, clear, unmistakable, bringing out the tie between God and man as visibly manifested in the Incarnation. It is the revelation which alone meets the three great terrible facts—suffering, sin, death—which so greatly trouble the Natural Theology of man and shake his faith in God. It is the religion which is especially human, free from all limitations of age, place, character, and circumstance; and which can ally itself with the growing knowledge and freedom and civilization of man. I confess, therefore, that I mean Christianity throughout; but I am content to speak of religion, sure that, if a religion be sought, there is but one on which we can rest.

And now I leave the question to yourselves. Think what it is to have the consciousness of a real tie to God, and you will soon draw out its consequences. You will see them in the consciousness of spirituality of life now, and in the sure and certain hope of immortality hereafter. Earnestly I would press it upon you to ponder these things well. My object to-night is not to speak of "How is Religion known or tested," but "What Religion is?" for I believe that when we conceive what it is, the very conception goes far to be its own evidence. Earnestly I pray you to think whether life ever can be worth having, if it rests wholly either on self or on the world. What can it profit in the end to have gained the whole world and lose one's soul? Not very far is that end from every one of us; but even before it comes, even for the life of every day, if there is to be peace, nobleness, goodness, that question presses home. It must be asked in thought and meditation; it must be tested in the work and duty of life; and it is but reasonable that, however dim and vague our knowledge be of God, we should seek enlightenment from Him in prayer. "Shew me Thyself." "Oh that Thou wouldst rend the heavens and come down!"—this is the natural cry of the soul. Be sure that this cry will be heard. Thinking, working, praying—God grant us to ask the question from our hearts, and to find the answer to the burning need of our souls!

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

PASTORAL STAFF.

(To the Editors of the Church Guardian.)

Sirs,—I have observed in Nova Scotia a good deal of "Peninsular" want of knowledge with regard to our Bishop's Pastoral Staff. Inter-marriage, and association with those who ignore Bishops, and notably with Scotch Presbyterians, have left with many who remain steadfast to the Church on the whole, a degree of prejudice against the symbol of Episcopal authority, often looking upon it as a "modern innovation."

In the Celtic Magazine for November is a most interesting article on the "Pastoral Staff of St. Fillan" called the Quirich, Coygerich, Coigrich, and Cuairich. From its crook it was called Bachull Camabhata, all Gaelic. It was not a crozier, which is a cross or "Cruc," it "is older than the regalia so carefully guarded in the Castle of Edinburgh, while its ecclesiastical associations carry us back to an era of which we have scarcely any other remains, when the son of Kentigerna, of the royal race of Leinster, prosecuted his work in the valley of Dochart, and, with men like-minded, sowed, as did others elsewhere, and since, the precious seed of gospel truth."

"It was 500 years in existence before the light of authentic record reveals it in 1336 in possession of the Dewars." "Next to the Scone stone on which the Scottish kings were first crowned at Dunstaffnage, and the English are still crowned at Westminster, the Quirich of St. Fillan is the most interesting of Scotch relics."

Yours, Fict.

ORNAMENTS RUBRIC.

(To the Editors of the Church Guardian.)

Sirs,—"Conservative Churchman" informs us in your last impression that the Rubric immediately preceding Morning Prayer, has been superseded by more recent legislation, notably the advertisements of Queen Elizabeth.

Will he please inform a puzzled student of history, how it is possible that Legislative and Canonical enactments of 1662, in the reign of King Charles II, can be superseded by the "more recent legislation" of the advertisements of Queen Elizabeth, who died in 1603?

Will he further give the reference to the chapter which includes the advertisements as an Act of Legislation, and inform us where they are to be found?

Lord Selbourne, a member of the Judicial Committee of the Privy Council, has only succeeded in finding a title page of the said advertisements, but even this title page has not the authority of the Queen's printer, but of a private individual.

So far as I am able to learn, the last Act of Legislation that deals with the vesture of the clergy in the performance of the Divine Service, is the Act of Uniformity XIV. Carol II., c. 4., (A. D., 1662), which includes the Prayer Book in use in the Church of England to day; and the "superseded" and "notorious" Ornaments Rubric is the only direction on the subject for Priests and Deacons in the Book.

The only way in which I can suppose there to have been any legislation more recent in this, is to accept the utterances of the Judicial Committee of the Privy Council as Legislative Acts; but I believe, (though no lawyer), that Judicial decisions, even when supported by facts, are not usually accepted as Acts of the Legislature.

HISTORICAL STUDENT.

(To the Editors of the Church Guardian.)

DEAR SIRS,—Is "W. E. G." in earnest? Does he really think that a "bold newspaper notice," published in a Halifax paper some years ago, offering a sum of money to any person who would explain a passage of Scripture which scarcely a Christian in the Diocese, perhaps, had ever suspected to contain a difficulty, and long since consigned to that oblivion from which it is most undesirable to recall it, is "a serious blow struck against God's Holy Word," and that the way in which the answer of the able divine who (the attack was treated as "a matter of

interest to the whole Church," "a subject interesting and important to all Christians?"

Where difficulties exist, and are paraded before, and doing an injury to the souls of any, by all means let them be grappled with boldly and manfully. But to notice frivolous and captious objections, such as that which "W. E. G." deems of so great importance, is to do the work of those who put them forward—to give them a prominence which they do not deserve, and heartlessly and needlessly to unsettle the minds of the weaker or less instructed among us.

At the risk, therefore, of seeming presumptions, I venture to express the hope that you will not "hear more upon this subject," and that you will not "allow the aid of your CHURCH GUARDIAN in thus defending the truth."

The following words from the admirable address of the Archbishop of Canterbury at the opening of the new offices of the Society for Promoting Christian Knowledge, on the third of this month, have a special lesson for Clergymen and Church newspapers:—"The Society has constantly before it as its main object the promotion of Christian knowledge, and those who direct its affairs are convinced that the true way to keep men in the right path in matters of theology, and in matters of moral practice is to give them sound principles, and then to build upon those principles the Christian character. It is not by answering the foolish objections of this man or that, that we can maintain the cause of truth; but we all know that as a sound state of the body's health casts off disease, so a sound intellect and a good heart will cast off the insinuations either of scepticism or superstition on the one hand or the other, and maintain in a man the quiet, practical discharge of Christian duty, while it troubles itself neither with the one nor the other class of difficulties which are presented to it."

The italics are mine. G. November 25th.

MISSIONARY MEETINGS.

(To the Editors of the Church Guardian.)

Sirs,—May I say a few words with regard to the Missionary Meeting held at St. Luke's Hall on Thursday evening last? Having listened to the stirring and earnest addresses with reference to the urgent need of sympathy and help in the cause of our Home and Foreign Missions, I have been led, (as doubtless was the audience generally), to reflect upon the causes of the small attendance at those meetings. The attendance consisted of those who are usually present on those occasions, and who, it may be presumed, are interested in the welfare of the Church and her work. The Bishop, in the course of his remarks, deplored the fact that persons, either ignorant or careless of the Church's work and her claims upon her members, could not by some means be induced to attend those meetings, and thus be made better acquainted with their duties as members of the Church of Christ. It was indeed gratifying to believe that the speakers were addressing those brought thither by a love of Christ and His cause, but to such persons much of what was said must necessarily be familiar, whereas those, among whom it was so much to be desired that a feeling of interest and sympathy for the Church's cause should be aroused, held aloof.

His Lordship here touched upon what is without doubt one of the vital questions of the day. Decided opposition is far easier to combat than that deadly indifference, which is the blight of the Church. It is the far more potent enemy of the two and one which demands far more a living energy, an aggressive warfare in the name of the Great Captain of our Salvation. "Go ye into all the world and preach the Gospel to every creature," is our Lord's plain and distinct command; and though, in the first instance, addressed to His Apostles, and those who minister in their stead, it applies equally to each member of the Church of Christ. If we individually do nothing to extend His Kingdom, we are disregarding His positive command. There are few of us, who would like to be told that we possess no influence, that an appeal from us on any subject could have no weight upon one single fellow-being. But if we do possess such an influence, let us not draw even one soul under the influence of Christ's Church. If we regard our duty as a missionary, let us not be content with the ordinary, unexciting, and unimpassioned manner in which we usually conduct our religious life. Let us have

our sympathies aroused, do we know of no one whom we might induce to attend them with us, that he or she might gain the information we possess, and in whom a like sympathy might be awakened? But is it not a fact that our neglecting the attempt proves that our sympathies in Christ's cause are, after all, feeble and lukewarm?

Let us remember those words of our Saviour:—"Ye are the salt of the earth," but if the salt has no effect upon the flavorless mass around it, may we not fear that it has lost its saltiness?

Halifax. Z.

SCHISM.

(To the Editors of the Church Guardian.)

Sirs,—Instead of giving a direct answer to my question, "Veritas" reads me a long homily on charity.

Now, I shall not be so uncharitable as to suppose that "Veritas" would proffer advice to me which he is unwilling himself to follow. I, therefore, assume that he is in the habit of going to his dissenting neighbours, and telling them of their schism and its sinfulness in the sight of God. Will he kindly tell us the result of those visits, and the particular benefits accruing therefrom to "both parties?"

And now let me assure "Veritas" that I am not in the habit of either "handing epithets, or of more quiet, but equally unchristian sneering," etc., but am on the best of terms with my dissenting neighbours. I may also tell him that I have those who are very near and very dear to me who are dissenters.

My letter had reference to Churchmen, rather than to those outside. I have been taught that those who separate themselves from the Church are guilty of schism; but when I find many of my brother Churchmen—men of intelligence and influence—denying this, and taking exception to the fact, rather than to the terms by which it is expressed; and when I hear, as I did not long ago, the Rector of a large and somewhat influential parish express his regret at not being allowed to exchange pulpits with a dissenting minister, is it to be wondered at that I should become perplexed, and ask, What is schism?

As to the term itself, if "Veritas" prefers any other I have no objection, although I see no reason, but the reverse, in keeping to the language of the Bible and Prayer Book.

Thanking "Veritas" for his good advice, and awaiting further light, I still remain A GREENHORN.

(To the Editors of the Church Guardian.)

Sirs,—I was very sorry to see your correspondent "Conservative Churchman" supporting his case on a judgment of the Privy Council, a court whose judgments are at complete variance with each other during the last few years. A court, one of whose members only a few days before trying a Ritual case declared "he was resolved to stamp out Ritualism at any cost," was certainly prejudiced. A court whose Star Chamber character has been shown to the world by the late correspondence between Lord Cairns and Sir Fitzroy Kelly.

Surely "Conservative Churchman" cannot be ignorant of the fact that the Privy Council judgments are not binding in any way on the Church in Canada.

I hope if the classes are formed at the Halifax Church Institute, as suggested in last week's GUARDIAN, that "Conservative Churchman" will attend.

Messrs. Editors I must decline any further correspondence with a gentleman who professes to be ignorant of Blunt's Annotated Prayer Book, the greatest text in existence on the Book of Common Prayer. Thanking you very much for the space.

I am, MEMBER OF C. of E. INSTITUTE. S. JOHN, N. B.

REMARKABLE BAPTISMS.

(To the Editors of the Church Guardian.)

Sirs,—On Nov. 20th, 1870, I baptized Mrs. Waldron, who declared she was 113 years old. This, probably, was a slight mistake, but her friends assured me that some years ago they made enquiries as to the old lady's age, and were convinced that she was over 105 years old. She had been a communicant for a very long time; but, as she neared her end, fancied she had never been baptized, so I used the hypothetical form. This equals the baptism mentioned in your last issue. I am, Sirs, very truly, H. POLLARD, Rector St. John's Church, Ottawa.

Literary Department.

TRANSVERSE AND PARALLEL.

My will, dear Lord, from Thine doth run
Too oft a different way;
'Tis hard to say, "Thy will be done,"
In every darkened day!

My will is set to gather flowers,
Thine blights them in my hand;
Mine reaches for life's sunny hours,
Thine leads to shadow-land;

Yet more and more this truth doth shine
From failure and from loss,
The will that runs transverse to Thine
Doth thereby make a cross;

But if in parallel to Thine
My will doth meekly run,
All things in heaven and earth are mine,
My will is crossed by none;

—Selected.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)
A TALE FOR YOUNG GIRLS.

(Translated for the Church Guardian.)

(CONTINUED.)

THERE is nothing which looks less cheerful than a party worried out with dancing and waking all night, especially to a person feeling fresh and rested as I did. I had awakened in very good spirits, and only regretted with Lucie that we had been sleeping when the ice-creams arrived.

It was noon when I met the ladies in the breakfast-room. Frau von Schlichten had decided that we should commence our "conversation-lessons" to-day. But if the party had looked rather melancholy in the "small hours," they looked still more so now.

The conversation turned on last night. Thokla and Frauloin von Ramberg displayed great wit as they reviewed the company. I felt indignant. Lucie was listening to it all, and laughing too.

"What do you say to all this pulling to pieces?" he asked me, jestingly; "do you not think it is abominable?" "I do, indeed," I answered, gravely.

"You may be very sure that your friends are remembering you just as affectionately; comfort yourselves with that." "Do you think we gave them any cause?" asked Thokla, pertly.

"That is nothing," I replied; "it all depends upon the unscrupulousness of the judgment." "Yes, and on the love of scandal," said Herr von Tilsen, interrupting me; "remember that the ladies in Grauberg are just as much in want of amusement as you, and don't be surprised if they entertain each other in the same way."

"I leave it to Frauloin von Ramberg to discuss it seriously," he said; "she is fond of the discussion of such matters. May I beg her to explain the commandment?" "You are mistaken," she said, insolently; "I am not the governess here."

not speak falsely of our neighbour, neither to deceive, speak evil of, nor injure him; but excuse his faults, speak in his favour, and act for his advantage." Frau von Schlichten and some of the older ladies now came up and interrupted me.

They had migraine, and were very cross. Like the young ladies they made the ball the subject of conversation, and were even more severe than they. It was really extraordinary.

"As the old ones sang so the young ones twitter," whispered Herr von Tilsen. Thokla and Rosalie laughed. "Will you not explain the 9th commandment to the mamma?" said Thokla.

I looked at her gravely, and said nothing further. You see, my dearest aunt, that I keep up my position, but I can do so best in trying to live as in the sight of God. Pray for me.

Only think, Herr von Schaffau sent up some splendid ices for Lucie and me to our room. I made a sketch of Vollberger with the dish in his hand. It is for Jacob. I wish the ices could turn into real ones for you. Fondlest love from Your own, LULU.

P. S.—One joke I must tell you, Trichen, but you must not be angry with me for my silliness. Frauloin von Ramberg asked me the reason why I did not dance.

You must know that she has undertaken your office of making me humble, but she does it in a different way, and I rebel. I replied that I had never had any opportunity of learning to dance with my equals.

"My aunt is extremely conscientious in these matters, and our first family affliction was when a near relative, a short time since, married a Countess K."

"Thirty-two generations—and a Countess K. a messalliance?" "Certainly," I rejoined haughtily; "not more than a hundred years ago this family lived over a baker's shop!"

The castle is still all astir, but I have not much to do with it. To-day I met Aunt Julchen in the kitchen-garden, by the sunny grape-wall. She was gathering the last sweet bunches. I helped her and spoke about Lucie at the same time.

I begged her very earnestly not to let Lucie be so much at the grown-up parties, and not to take her to Grauberg to-day. She looked at me with surprise.

"Do you wish the child to remain here alone?" "I shall be here," I answered. Aunt Julchen kissed my forehead. "That's a good girl," she said; and gave me the finest bunch of grapes as a reward.

"You may bring the children something home," I said jokingly. "I will, indeed," she said; "Sophie shall sew another pocket into my dress, and something must come home in it." Aunt J. has a violent temper, and is somewhat coarse, but I like her better than any of the ladies here.

with me to church, and assured me that I need not suppose she had "any objection to a person being religious." [To be Continued.]

Children's Department.

THE BOY WHO BECAME A WHEEL.

"I wouldn't." That is what Ping Wee's mother said. "I will." That is what Ping Wee did not say, but what Ping Wee thought.

"Ping Wee, if you keep turning over so you will catch it. You will have trouble," said his mother. As before, Ping Wee said nothing, meaning to do just as he had done before.

The very wise booby! So Ping Wee kept at it, standing on his head, turning somersaults, doing outwardly as the silent Ping Wee thought fit inwardly.

One time Ping Wee made a turn or two, but found to his surprise that he kept turning. At first, he was greatly delighted. It had been his ambition to make four or five successive turns without stopping.

"Won't Chang Pi and Hang Ho, my chums, envy me when they see me?" thought Ping Wee. But he began to be a little alarmed when he found he could not stop.

Right ahead were his two chums, Chang Pi and Hang Ho. Chang was holding a big kite for Hang to fly. "Look out!" said Ping Wee; look out for your kite, dear Chang.

Chang couldn't hear, any more than his father a mile off in his tea shop. Ping Wee made such a racket turning. The next thing Ping Wee did was to go crashing through the kite.

How could he help it? Ping Wee did not, could not, stop to repair damages, or even offer an explanation. He left the astonished Chang to his own reflections.

"What next?" thought Ping Wee. "Oh dear me, that apple-woman!" It was old Mrs. Teng Fa, at the corner. While Tong Fa was admiring her apple heap, something awful came.

It was Ping Wee. He saw the disaster, but could not prevent it. He struck that heap in the middle, and away went those apples, as if veritable cannon balls sent out of the mouth of a colubiad.

Poor, pitiful, persecuted Ping Wee! "What next, this hot July day!" Yes, what next? Say quick, for he is turning fearfully fast. "Dear me," thought Ping Wee, "there's an oak tree. Let me steer out of its way. It will surely kill me."

No, sir, impossible. On came poor Pingie, trembling, shivering, anticipating certain death. At full speed, and with all his power, he struck that tree. "Ugh, ugh, ugh-h-h!" Ping Wee was sitting up in bed, rubbing his eyes, shivering as if he had been running a Western laundry and had caught the ague.

when they persist in turning over. You have had a rush of blood to your head. It hurts you. You had better stop. And another thing, Ping Wee, boys sometimes get in the habit of saying or doing naughty things, and they find it hard to stop. Lookout for your habits. Don't make a wheel of yourself. You had better not swear or lie. Stop right off." Ping Wee stopped.—Rev. E. A. Rand, in Christian Weekly.

United States.

JUST IN TIME.

We find ourselves fairly caught. On page 4 of this number we ask from our esteemed contemporary, the Standard of the Cross, some acknowledgment of our articles on Foreign Missions, which have been copied into its columns without credit being giving us.

Last week's Standard entirely changes the complexion of things, containing, as it does, and as we are glad to see, several of our articles, for all of which it gives us credit. We therefore gladly withdraw, as far as we can, our complaint, seeing that a better state of things has been inaugurated.

The Standard of the Cross is one of the very best conducted and most readable of our exchanges. Three kittens have died of diphtheria in Ogdensburg, N. Y. They contracted the disease from children affected with it.

The latest mushroom mining town is Eureka, Ark. On July 4 there were but six persons there, and not a house. On the 15th of November it had 300 houses and a population of 2,000, and the only attractions there are lead mines.

Births.

SILLS.—At Halifax, Dec. 5th, the wife of Rev. C. Morten Sills of a son.

Deaths.

DENNISON.—At Kentville on Friday morning, November 28th, Henri Shaw, youngest child of John H. and Phoebe Dennison, aged 3 years.

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Intercolonial Railway.

WINTER ARRANGEMENT—1879-80.

ON AND AFTER MONDAY, 17TH NOVEMBER, TRAINS WILL LEAVE Halifax (Sundays Excepted) AS FOLLOWS:

Table with columns: Express for Pictou and St. John, Express for Quebec, Accommodation for Toronto, Will Arrive, Railway Time, Halifax Time.

On Monday, Wednesday and Friday a Pullman Car for Montreal will be attached to the Express leaving at 1:00 p.m. and on Tuesday, Thursday and Saturday a Pullman Car for Montreal will be attached at Montreal. D. POTTINGER, Chief Superintendent.

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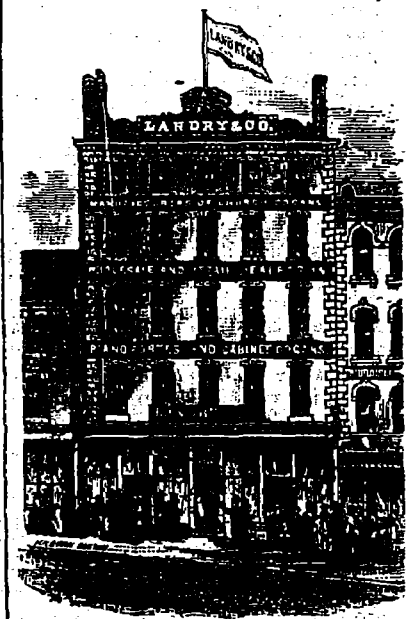
VISITOR. The Right Rev. the Lord Bishop of Nova Scotia. PRINCIPAL. The Rev. John Padfield.

This School will Re-Open August 21st. Classes will be formed at once for the University Examinations. The title "Associate in Arts," can now be obtained from King's College, Windsor.

There is a Preparatory Department for young Pupils. STAFF. THE REV. J. PADFIELD, MISS WATKINS, MADAME DEPLANARE, MISS COCHRAN, Mlle Marie-Paule Parot, VISITING MISTRESS.

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OUR GERMAN LETTER.

LEIPSIK, Nov. 17.

SINCE the last letter which I had the pleasure of sending to THE CHURCH GUARDIAN, the affairs of the German Empire have undergone a great change in every department. A revolution has taken place in our internal as well as external policy, the results of which are at present impossible to foresee. I am not alluding so much to the visible alienation of the Prusso-German policy from that of Russia, and its consequent inclination towards Austria, and even France, as to the change in the conduct of internal affairs. Falk, who was so vaunted by the Liberals, has been obliged to give place to a man of the old-Prussian Conservative school, Herr von Puttkamer. Camphausen and Hobrecht have been succeeded by Ritter, as Finance Minister, a man who, in contrast to his predecessors, tells our Legislative body the truth. No one of our Ministerial offices has remained in the same hands, and we Prussians may say that this is to our advantage. With regard to our late Minister Falk, earnest as were his aims, and such as public education in Prussia owes to his self-sacrificing energy, it cannot be denied that his victories over the Ultramontanes have done some injury to the religious life in the best sense of the word, among Romanists as among Protestants. That portion of the people who loudly applaud every victory, and are practically outside all religious movement, lauded the measures of the energetic Minister to the skies, and saw in him the agent by whose means the gigantic opposition between Romanism and Protestantism was to be reconciled. But they were mistaken; the Romish population remains ungrateful for such benefits, and the Protestants have justly complained that their convictions have been ignored. In consequence, Falk's successor has been urged to abolish the existing so-called "mixed" schools, and to return to the old-tried system of denominational schools. This has already taken place in several instances, to the great indignation of the ultra-liberal speakers in the Reichstag, and the writers for the public journals. Herr von Puttkamer, however, has in these measures as great a majority of national votes on his side, as Prince Bismarck had in his customs-reform. The strong sympathy of the "Prussian" people with the Conservative direction which affairs have taken, and which is condemned as reactionary by the Liberals, is proved by the fact that Conservative representatives form the majority of our Parliament. The General Synod of the Prussian Branch of the Evangelical Church held a Session for a number of weeks at Berlin. Various weighty questions gave it special importance. The melancholy fact of a widespread demoralization, testified by our criminal statistics, which some call a characteristic of our time, furnished matter for important debates and conclusions. I shall return to this subject.

PETER HOBING.

The Watch.

An alarming sickness, said to be the black fever, is reported prevalent at Sillery Cove, Quebec, which seems to deal very summarily with its victims. Two people—Mrs. Jack Hagens and her servant girl—are reported to have died from it within an hour after taking ill, and was buried on Thursday at the church of St. Columba. The Queen, on Monday, at Windsor Castle, received the officers and men who distinguished themselves in the Zulu war, and conferred the Victoria Cross and other decorations on one corporal and three privates of Rorke's Drift garrison. Generals Newdigate, Crealock, Pearson, and other South Africa comrades attended the ceremony. BARRINGTON, N.S., Dec. 8.—Mr. Michael Wrayton, of Emerald Isle, his daughter Cassie, and his son Lovell, and a man named Jacob Sears, of Wood's Harbor, left Shag Harbor for Argyle yesterday morning in a small shallop. The vessel foundered while entering Argyle Sound. The bodies of Mr. Wrayton and his daughter have been recovered. One of the sneak thieves who robbed the office of Assistant Receiver General Fraser, in Toronto, in July of last year, has been arrested by the German police in Frankfurt-on-the-Main, and the stolen notes and bonds found on him will be returned. The German authorities will themselves, it is said, attend to his punishment, so that his extradition will not be necessary.

The French Atlantic cable was landed at Big Lorraine, C. B., at 12 o'clock Saturday last.

His Excellency the Governor of Newfoundland, Sir John H. Glover, and lady, arrived in Halifax in the steamer Caspian from St. John's Nfld., on Friday last.

The Daily News correspondent at Fort Webber, South Africa, reports that the Boers still talk of resistance and that Secocoeni shows no wish to make peace.

Members of the Quebec Government, in town, want to sell the North Shore Railway to the Dominion Government as a link of the Pacific and Intercolonial.

The Liverpool Advance says the Episcopal Church in that town was broken into on Monday last and a quantity of oil and the pall and altar clothes stolen.

We understand that the underwriters of this town have about decided to charge 1 per cent. extra premium on vessels where the masters have their wives on board.—Yarmouth Tribune.

James Hennigar, Upper Kennetcook, last week slaughtered a Grade Durham Heifer, which when dressed weighed 520 lbs. She was two and a half years old and had not been staid fed.—Hr. Herald.

Sir S. L. Tilley left Ottawa for Quebec on Monday, and after inspecting the manufacturing industries of that city, will proceed to New Brunswick. He will also visit Nova Scotia before returning to the Capital.

The Dominion Government has awarded the contract for carrying the mails from Shelburne to Bridgewater (daily) for four years, commencing January 1st, 1880, to the present contractor, Mr. Henry Kilenp.

On Sunday last a serious fire occurred in Troy, N. Y. The losses aggregate \$350,000. 1800 employees, 1500 of whom are girls, are thrown out of employment. It was the largest fire in Troy since 1862.

It is rumored that the committee of the internal economy of the House of Commons, which meets on Monday, will make several changes in the officials. Mr. Patrick, Clerk of the House, will, it is said, be succeeded by J. G. Bourinot.

The Charlottetown New Era says: "We are informed that the portion of the criminals in Queen's County jail destined for safe keeping in Dorchester Penitentiary, are to be removed immediately to Halifax, partly in consequence of the insecurity of their present quarters."

The N. Y. Herald's Dublin correspondent says: Do not be deceived by the reports of intense excitement in Dublin and elsewhere. Save in the West excitement prevails only in limited circles of agitators. The general public merely have taken ordinary interest in the event.

Mr. A. J. Tait, who has already shipped this season 5,000 barrels of potatoes and 20 horses to the West Indies, is now loading a cargo of potatoes in cars, for shipment to Demerara, via Halifax. Mr. Tait is the pioneer in this business in this section of the country, and deserves great credit for the enterprise.—Sackville Post.

The Deputy Minister of the Interior says there is no truth in the sensational despatches sent from Winnipeg in reference to the killing of cattle, and the prospects of an Indian uprising. An official letter was read to-day from Lieut. Governor Laird, in which he states that the Indians are peacefully disposed and that the reports of trouble with the Sioux are unfounded.

A Cairo despatch says information from Massowah represents King John marching forward with the main body of the Abyssinian army and forty guns. It is said he has determined to occupy the districts of Senarr and Galabat, in the Blue territory. He declared that European intervention will not prevent him from enforcing his just claims, including indemnity for past aggressions.

On Monday, the 24th ult., a tornado, accompanied by hail, swept over part of Sydney Mines, carrying everything before it; trees were uprooted, fences destroyed and large stones carried a considerable distance, while a hay stack was lifted completely over a fence. Some children were knocked down and men found it impossible to keep their feet. The water in a pond was raised several feet and dashed to and fro with great violence. The storm came with a terrific noise, as of distant thunder. The oldest inhabitant never beheld such a storm before. Terror fell upon all who witnessed it. On the following morning lightning was experienced in the same locality.—C. B. Times.

Weekly Markets.

Table with columns for Fish, Mackerel, Flour, Cornmeal, Oatmeal, Onions, Beans, Peas, Provisions, SALT from store, Tea, Soap, Candles, &c., Molasses, Sugars, and Country Produce. Lists prices for various goods like Large Cod, Small Shore, Flour, etc.

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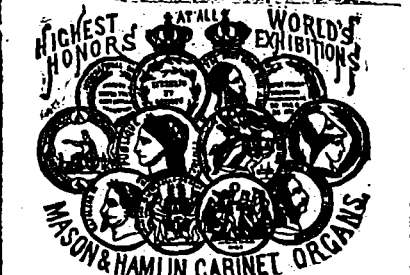
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Agricultural, &c.

England imports \$10,000,000 worth of
 lard annually.
 Russia stands first among the European
 States in the number of swine produced.
 The three principal countries in Euro-
 pe which are exporters of butter are
 Holland, Denmark and Sweden.

The average butter yield of the Ayr-
 shire cow is one pound from 20 to 25
 pounds of milk; from the Jersey it is one
 pound of butter from 18 pounds of milk.

The total yearly meat consumption of
 the United Kingdom is 1,446,522 pounds
 These figures are given in Mr. Clark's late
 review of the practical agriculture of
 Great Britain. Of this amount 1,47,522-
 093 pounds or 87 per cent. is from home
 animals; 93,138 or 6 1/2 per cent. from im-
 ported live animals; 28,675 or two per
 cent. imported dressed meat, and 187,
 646 or 13 per cent. imported salt meat.
 These figures were by Mr. Clarke for
 1878, but the quantity of imported meat
 has largely increased the present year.

An acre of dry soil six inches deep
 weighs about 1000 tons; and consequent-
 ly an acre of such soil would contain
 6200 pounds of nitrogen and 3600 pounds
 of phosphoric acid. Or in other words,
 it contains, to the depth of six inches
 from the surface, as much nitrogen as
 would be furnished by 775 tons of
 common barn yard manure, and as much
 phosphoric acid as would be furnished by
 900 tons of manure. This being the
 case, farmers can afford to stir their soil
 freely, and expose it to the disintegrating
 and decomposing action of the atmos-
 phere.

Prof. Cameron, in his treatise on the
 food of animals, gives numerous instances
 to show the serious functional and struc-
 tural disarrangements which over-feeding
 produces in neat stock. In one case he
 states that the heart of a one-year-old
 Southdown wether, fattened on the high
 pressure system, was found to be little
 more than a mass of fat. A four-year-
 old Devon heifer, which had won a prize
 beef, had its heart nearly all converted
 into fat, one of its muscles was broken
 up and many of the fibres of others
 were ruptured. Its meat was pronounced
 wholly unfit for human food. This
 animal had been fed on twenty-one pounds
 of oil-cake, besides other food, per day.

Domestic Hints.

CANADA PUDDING.—Six eggs, six spoon-
 fuls of flour, three-quarters of a pound
 of sugar, two spoonfuls of butter creamed
 with part of the flour, a half-
 teaspoonful of mace ground up fine,
 a half-pint of cream and a pint of milk.
 Bake in a deep dish without lining of
 pastry and eat without sauce.

BROILED OYSTERS.—After being strain-
 ed the oysters are rolled in fine cracker
 crumbs, then shaken gently on a rough
 towel, dipped into melted butter, rolled
 in bread or cracker crumbs, and broiled
 on one shell after being opened, and
 served thus.

MARYLAND BISCUITS.—Take three pints
 of flour, in which put a teaspoonful of
 salt and a teaspoonful of lard, mix it
 thoroughly, then moisten it gradually
 with half a pint of water, then work it
 for half an hour until the dough becomes
 perfectly smooth; then mould it in balls
 as big as a walnut, flatten them with the
 rolling pin, pick with a fork, and bake in
 a quick oven about twenty minutes.

FRENCH BREAD.—Make up a quart of
 flour, twelve hours before you wish to use
 it, with a large tablespoonful of sweet
 yeast, and milk and water enough to
 make the dough pliable and rather softer
 than for ordinary light bread. Work in
 a dessert spoonful of butter, and one
 well-beaten egg. Set it away to rise, and
 when well risen work it about ten minutes
 the second time. Make it into a loaf or
 rolls and bake as usual.

VEAL PIE.—Take some of the middle
 or scrag of a small neck; season it with
 pepper and salt, and put to it a few
 pieces of ham or lean bacon. If it be
 wanted of a high relish, add mace,
 cayenne and nutmeg to the salt and
 pepper and also ferrement and egg balls.

CARROT FRITTERS.—Take a boiled
 carrot, mash it, add two tablespoonfuls of
 cream, two ounces of bread crumbs, two
 eggs well beaten, and fry it in fritters.
 Serve with a little brown sauce.

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 the use of this condiment, and they are less
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 most likely to escape fatal results; in fact
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