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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. 40.

THURSDAY, JANUARY 18, 1880.

One Dollar a Year.

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

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

EDITORS.

ONE hundred thousand Jews have become converts to Christianity since the year 1800.

THE Bishop of Maryland, is advocating the Temperance Cause from pulpit and Chancel.

THE senior peer of the realm, the Earl of Kilmoro has attained his ninety-second year.

THE Danube is entirely frozen over twenty kilometres above Vienna and to Presburg below.

TWENTY millions of Copies of Hymns Ancient and Modern, have been sold since its publication.

IN Brooklyn there are 75 Sunday Schools connected with the Episcopal Church. The Presbyterians come next with 70.

A distinguished Unitarian preacher recently, filled the pulpit of a Jewish Synagogue. Unitarians and Jews are always united in denying the Divinity of our Blessed Lord.

A terrible famine prevails in the districts of Baskalep and Bayazed, in Armenia. The authorities are helpless to aid the people, and it is feared the famine will become general on the eastern frontier of Turkey.

LORD Cairns, the present Lord Chancellor, and the two living ex-Chancellors, Lords Hatherley and Selborne, are as much distinguished for their eminence as religious men, as for the qualities which placed them on the Woolsack.

THERE is a pulpit in Belgium, which has a gigantic figure of Death, rising from its back, stretching its skeleton form over the preacher, holding in one hand a Scythe, in the other a Scroll with the words "Hasten thou, to gather in thy harvest, for I must Soon reap mine."

THE Feast of the Circumcision, is a reminder to parents of their duty to their Children. The rite gave our Lord no additional fitness for his work. The motive for its mention was, we believe, to impress upon the Church, the necessity and fitness of including children in the covenant of grace.

THE Woman's Suffrage Journal announces that a lady has recently given notice to the council of the Incorporated Law Society of her intention to submit herself for the preliminary examination required to be passed before entering into articles of clerkship to a solicitor. The Law Times understands that the lady will present herself for examination in February next, and that hers is the first application in England made by a woman to be so examined.

THE appeal to the House of Lords in the Clewer case, which was appointed for the present sittings, has been deferred to the Hilary sittings. On the 30th of May last the Lords Justices unanimously reversed the decision in the Queen's Bench, under which a mandamus was issued requiring the Bishop of Oxford, on the complaint of Dr. Julius, a parishioner of Clewer, to take proceedings against Canon Carter, in respect of the ritual in the parish church.

Said the Hon Mr. Evarts L.L.D. in his address to the Bishop of New York, on the 25th anniversary of his consecration. "We are satisfied that American Bishops are suitable in American States. You have shown us that one may be a Bishop without a title of social rank, without a palace, without a retinue, without revenue, and yet have that lordship in the heritage of the people, that great confidence which limits domination and which belongs to the teacher, the guide, the overseer."

The King of Spain gave 10,000 marks for the famine stricken in Upper Silesia.

REV. DR. BAIRD, formerly Presbyterian Minister in Carleton, St. John, New Brunswick, has entered the Church.

Christ is wont to catch every man in the way of his own craft, magicians with a star, fishers with fish.—St Chrysostom.

HON. JOHN JAY of New York has happily styled the Protestant Episcopal Church "Catholic for the truth of God, protestant against the errors of man."

AN exchange says of New York:—"Christmas was a rainy day, notwithstanding which, the churches were well filled with worshippers. We were particularly struck with the large number of men in the congregations. We need not describe the decorations. It is computed that upon them was expended no less a sum than \$85,000. Our evergreens come all the way from Maine; and the hot house flowers make a large part of the expense. Our papers were filled with descriptions of the churches and services."

THE annual sale of her Majesty's fat stock took place recently at the Prince Consort's Show Farm, Windsor. It consisted of thirty-one prime shorthorn bullocks, 400 sheep, and ninety bacon hogs and porkers. After luncheon the sale commenced with the Down sheep, the prices realized ranging from 50s. to 80s., and the best pen fetching 83s. The shorthorn bullocks brought from 25l. to 32l. 10s. The competition for bacon hogs was more spirited, the Prince Albert breed fetching from 12l. 10s. to 15l. each; while sums varying from 50s. to 8l. 10s. were paid for the porkers. The sale, which was altogether a success, realized 2,601l. The Queen, accompanied by the Princess Beatrice, inspected the stock during the day.

IN a note to the Cleveland Herald, the Bishop of Ohio corrects an assertion made by that paper that "the Anglican Church costs England \$58,000,000 a year." He says that the English Church is entirely supported by its own property, and the fair way to put the case is that "the Church of England supplies religious privilege and pastoral care to the people freely at a cost of \$58,000,000 a year."

AT the workingmen's meeting during the Sheffield Congress in October, 1878, the Archbishop of York stated the case strongly. In urging the workingmen—four thousand of whom were present—to take advantage of their privilege, he said: "The Churches were freely open to them. They had every right to the ministering of the Word and the Sacraments without the cost of a penny! The Church was not supported by the people or by the government. It supported itself."—N. Y. Churchman.

RECENT INTELLIGENCE.

"The Bishop of Lahore (Dr. French,) has twice visited the Delhi Mission, spending three weeks with us during October, and coming again at the Easter season. On the last occasion more than 100 were presented for Confirmation. The Bishop's wide knowledge of languages enables him to reach and interest all classes of the people. A crowd gathered round to hear the Lord Padri Sahib preach in the bazaar; the poor Chamar congregation of native Christians in the villages were delighted to listen to a sermon in their own Hindi tongue. Twice—once in Delhi, and once in Gurgaon—lectures were delivered to the more educated people, and on each visit the catechists and readers of the Mission came in for their full share of instruction. Notwithstanding sharp attacks of fever, the Bishop succeeded in reaching the most distant out-stations."

Letter from the Rev. E. H. Bickersteth of the Cambridge Delhi.—(Mission Life December.

Foreign Missions.

INDIA.

BUDDHISM—No. II.

After having given in our late number a sketch of the life of Gautama, the founder of Buddhism, it may be necessary to say a few words more as to his system. In modern times it has attracted much attention among Western scholars, and some after dwelling upon its merits have almost lost sight of its errors and deficiencies.

Its moral teaching was high, consisting of eleven precepts:—1. Kill not. 2. Steal not. 3. Lie not. 4. Commit not Adultery. 5. Drink no strong drink. 6. Exercise charity. 7. Be pure. 8. Be patient. 9. Be courageous. 10. Be contemplative. 11. Seek after knowledge. Caste was abolished. All men were equal. To all, benevolence was to be shown. This teaching is characteristically illustrated by the following extract, known as the Sigalovada Sutta, (translated by Childers:—"The Teacher was staying at the bambu grove, near Rajagriha; and going out as usual to beg, sees the householder, Sigala, bowing down with streaming hair and wet garments, and clasped hands, to the four quarters of the heaven, the nadir and the zenith. On the Teacher asking the reason why, Sigala says that he does this "honoring, reverencing, and holding sacred the words of his father." When the Teacher, knowing that this was done to avert evil from the six directions, points out to him that the best way to guard the six quarters, is by good deeds to men around him—to his parents as the east, his Teachers as the south, his wife and children as the west, his friends and relatives as the north, men devoted to the religious life (whether Brahmans or Buddhist mendicants) as the zenith, his slaves as the nadir. Then the chief duties men owe to one another are summed up under 6 heads. 1. Duties of Parents and Children. 2. Pupils and Teachers. 3. Husband and wife. 4. Friends. 5. Masters and Servants. 6. Laymen and those devoted to religion. The whole is concluded by these words: "Liberality, courtesy, kindness, and unselfishness—these are to the world what the linch-pin is to the rolling chariot." Sigala then acknowledges himself converted and becomes an upasaka (lay disciple).

This is the brighter side of what has been called the best of human religions. What were its deficiencies? It taught 1. There is no God. 2. Conscious existence is the worst possible evil. 3. Annihilation is the highest possible good, that is to say, every living being has desires; to desire implies a certain suffering for want of what is desired; therefore to be delivered from suffering, one must cease to desire—that is, cease to exist. This extinction is called nirvana, and is proclaimed as the highest bliss. Some scholars doubt whether nirvana really signifies annihilation, but the subtleties of Indian metaphysics cannot be entered upon here. We can only say in Mr. Vaughan's words "Nothing within the whole range of history is more profoundly mysterious and more awfully solemn than the religious history of India. It reveals the struggles of the human mind for 30 centuries to settle momentous questions, which the light of Revelation alone can solve."

The rapid spread of Buddhism in later times was due rather to the Society which Gautama founded than the Doctrine which he taught. He led the life of an ascetic himself and urged it on his more earnest followers. As occasion arose he laid down rules for those who devoted themselves to the higher life, and as he did so, the society of his disciples became thoroughly organized. At first it contained only those who longed to train themselves in virtue. In after ages it became thronged with the worthless and idle. We know little of the religious history of

India after Gautama's death, but we gather that it was a period full of movement. Brahminical ideas were modified by Buddhism, while the latter was being greatly altered by the reaction which set in, against the high standard of Gautama's morality. Legends sprung up about his personal history. Finally he was worshipped as a god, or as one of the many incarnations of a god. Temples were filled with the images of a Teacher who waged war against idolatry, and his moral precepts were hidden beneath a mass of childish superstitions. Before Buddhism had reached this stage of degeneracy it had spread throughout India, especially during the reign of the wise Asoka (B.C. 300) whose son became the first teacher of this religion in Ceylon. As we have before said Brahminism finally conquered. Buddhism was driven out of India but in the meantime it had become firmly rooted in Ceylon, Burmah, Java, Tibet and in China (A. D. 100). At the present time 460 millions profess it, but we are told on good authority "that the virtues, benevolence and unselfishness which Buddha preached are nowhere so conspicuous by their absence as in those lands where his religion most abounds."

We add the following Buddha-ghosha Parable, translated by Captain Rogers. It shows the only comfort this human religion gives to the sorrowful and suffering:—

THE PARABLE OF THE MUSTARD SEED.

Kisagotami is the name of a young girl who married the only son of a wealthy man. She had one child, but when the beautiful boy could run alone, he died. The young girl, in her love for him, carried the poor child in her bosom, clasped to her breast, and went from house to house of her pitying friends, asking them to give her medicine for him. But a Buddhist mendicant thinking, "She does not understand," said to her, "My good girl, I myself have no such medicine as you ask for, but I think I know of one who has."

"O tell me, who that is," said Kisagotami.

"The Buddha can give you medicine, go to him," was the answer. She went to Gautama and doing homage to him, said, "Lord and master, do you know any medicine that will be good for my child?"

"Yes, I know of some," said the Teacher. Now it was the custom for patients or their friends to provide the herbs which the doctors required, so she asked what herbs he would want. I want some mustard seed," he said; and when the poor girl eagerly promised to bring some of so common a remedy, he added, "you must get it from some house where no son or husband, or parent, or slave has died."

"Very good," she said, and went to ask for it, still carrying her dead child with her.

The people said—"Here is mustard seed, take it"; but when she asked—"In my friend's house has any son died, or a husband, or a parent, or slave?" They answered—"Lady! what is this that you say; the living are few, but the dead are many."

Then she went to other houses, but one said, "I have lost a son"; another, "We have lost our parents"; another, "I have lost my slave."

At last, not being able to find a single house where no one had died, her mind began to clear, and summoning up resolution, she left the dead body of her child in the forest, and returning to the Buddha paid him homage. He said to her, "Have you the mustard-seed?"

"My Lord," she replied, "I have not; the people tell me that the living are few, but the dead are many."

Then he talked to her on that essential part of his religion—the instability and temporary nature of all things, until accepting her lot, she became a disciple, and entered the first Path.

EPIPHANY THOUGHTS.

Christ in the Temple. As possessing a human soul which needed instruction, he heard them, and asked them questions. He astonished them with his answers as God.

Those are the only true Wise Men who use their learning to find out Heaven. Go on, blast pilgrims on your holy voyage! Behold, a Star shows your way, and God is at your journey's end.—Austin.

If the birth of a little infant made the proud King (Herod) tremble, how will he stand the tribunal of his Judge.—St. Augustine.

God's dealings with the Wise Men were analogous to his customary manner of opening and teaching the heart. All was gradual, and yet progressive. He placed in the Heavens the appearance of a Star; He attracted their attention to its course; He disposed them to follow its leading; He brought them onwards on their way in faith and hope, till they finally came where the young child was, to derive from the object of their admiration, new light, and a more excellent wisdom.—Bishop Sumner.

The gifts of the Magi supplied the means of the journey into Egypt. How careful, how wonderful is the Providence of God!—E. C. Harrington.

We may be safe in Egypt if we be there in obedience to God; and we may perish among the babes of Bethlehem, if we be there by our own election.—Jeremy Taylor.

The gifts of the Wise Men teach us to give of our best to the Lord. Even the unknown gift is accepted by Him, if offered in faith and love, and as a token of the heart's offering within.

Gold—tribute paid to a king, Frankincense, worship paid to God; Myrrh, as a witness to the death the Saviour came to die.

"HALLOWED BE THY NAME."

BY MISS ADRIAN.

We often pray that God's Name may be hallowed without quite seeing that, as in other things, we have our part to perform in this; that we ourselves may be used as instruments in making His Name hallowed on earth.

We can, as is always the best way, commence with ourselves, and hallow His Name in our own hearts. Are we doing this when we pray to Him with cold, unbelieving hearts, or allow our minds to be filled with vain and wandering thoughts while engaged in worshipping him? Sometimes it does seem almost impossible to have control over our hearts in this matter, or to have sufficient command over ourselves, and we get discouraged when we find we cannot even feel thankful for all his loving mercies, or feel any desire for the good things He so graciously invites us to ask of Him. Then let us stop for a moment and ask for the sanctified heart that loves to hallow His Name, and He will give it us, for He knows our evil nature and how hard it is to worship Him always "in spirit and in truth."

If we really hallow His Name in our own hearts we cannot help using our best influence in making it hallowed over the world.

We will cheerfully do our utmost in sending the knowledge of His Glorious Name into the dark places of the world, and let us ask Him to use us as His humble servants in carrying his gracious promise, "I will even make a way in the wilderness, and rivers in the desert," to those who are still lost in the wilderness and desert, until at last in his own time, His Name shall be hallowed by all His children.

News from the Home Field.

DIOCESE OF ONTARIO.

From our own Correspondent.

NORTH GRANVILLE.—Never has the great Festival of the Incarnation passed by in a more joyous manner than that of 1879. The Festival began to be observed in St. James's Church, Kemptville, on Christmas Eve, when a large congregation assembled to take part in the Service, the Rector of the parish being the preacher. At the same time there was a choral ceremony at Christ Church, Burritts' Rapids, the preacher being the Rev. W. A. Read, of Oxford Mills. There had been misgivings as to whether the weather would continue to be propitious or not; fortunately Christmas day dawned bright and cloudless, but rather cold. In order that a clear idea of the observance of the day, by the Church-people of the riding, may be given, we will begin at the west, and proceed eastwards, and notice briefly the services and decorations at the seven Churches, which call for our attention.

MERRICKVILLE.—Old Trinity Church, Merrickville, had indeed a festal appearance. The altar, of course, was the centre of all the decorations, and received the most attention, although the rest of the building was suitably adorned with wreaths, etc. The altar cloth, and dossal, were white, while scarlet banners with scriptural devices decked the walls of the sanctuary. The effect was most creditable to the members of the congregation whose zeal had adorned the House of God.

OXFORD STATION.—St. Anne's was richly though simply adorned on Christmas Day. Good congregation.

ACTON'S CORNER.—St. Augustine's looked very pretty indeed, crimson dossal back of the altar, with the words "Holy, Holy, Holy," in white; texts and various designs scattered about the building. Exceedingly good congregation.

The Christmas Offering, money and kind, upwards of \$40 from those congregations.

KEMPTVILLE.—This being probably the last Christmas to be spent in the old St. James's Church, the Church Warden, R. Leslie, Esq., determined that the old Fane should look its very best. It is needless to say that he succeeded. Not a spot but has some mark of joy. Lectern and Prayer Desk were vested in white hangings, ornamented with monograms in red, while the altar, also in white, is appropriately adorned with the Cross of Jesus.

MARLBORO'.—St. Paul's, Marlboro', showed the interest of the season by suitable decorations. The congregations were excellent in size; the communicants also. The offertories most generous; St. Paul's presenting a fur coat and \$5.00 in money; St. James' something like \$50 and a buffalo robe, besides gifts in kind. *Laus Deo.*

DIOCESE OF MONTREAL.

From our own Correspondent.

NEW GLASGOW.—The Rev. J. S. Scully is getting his new Church on towards completion. Many kind friends outside of his Mission have rendered him help, both in money and furnishings.

DURHAM.—On Christmas Eve, Mr. John Proctor was presented with an address, accompanied with a purse of money, by the Wardens of All Saints, as a token of respect and appreciation for his services as Lay Reader during the time the Rectory was vacant.

EGANVILLE.—The Rev. R. D. Mills, formerly Rector of All Saints, and now Incumbent of Eganville, Ontario, was presented with a purse of \$60 on Christmas, by his present parishioners. His friends will be glad to learn this.

ST. JOHNS.—St. James' Church was presented with a new carpet for the chancel, as a Christmas present by Mr. E. W. Davies. The Church was beautifully trimmed for the festive occasion.

MONTREAL.—At St. George's Church, a Watch Service on New Year's Eve was attended by a very large congregation. Addresses were given before midnight by the Revs. Canon Baldwin, Canon Evans, and Dr. Sullivan. A few minutes pre-

ceding and following the solemn hour of 12 o'clock, the hinges of the Old and New Years were spent in silent prayer. The Lord Bishop then wished all present "A Happy New Year," and in a few earnest words, pointed out the way the year would be sure to be a happy one. The Hymn

"O God our help in ages past,
Our hope in years to come."

was sung, and the Benediction pronounced by the Bishop. The congregation dispersed, exchanging good wishes at the Church door.

St. Jude's Church.—A Watch Service was also held in St. Jude's, where several clergymen addressed the assembly.

St. George's Church.—The Lord Bishop preached at Evening Service, on Sunday, 4th inst.

STANBRIDGE EAST.—St. James' Church in this place, a village about 9 miles from the American border, endeavours to keep up recollections of the mother Church at home, and one way in which it has done this for many years, has been to have a Choral Service on Christmas Eve—not a late one as this does not suit our climate well, but in the early evening. This year, it was, as usual, well attended, and it has always a marked effect on the observance of the festival of which it is the vigil. It has also had a marked influence on the community, helping to secure a better observance of Christmas Day. The latter was kept with the usual Morning Service and Holy Communion, the offertory amounting to nearly \$60, which has since been supplemented to about \$80. Just a week before Christmas Day, the Guild of St. James, a flourishing Society, instituted by people to aid in Church work, gave a parochial tea-party, with very satisfactory results, about \$70 being raised, and much good feeling promoted. Altogether, the new year convenes with good auguries, which it is hoped will be realized.

DIOCESE OF FREDERICTON.

MONCTON.—The annual Christmas Festival of the Sunday School was held in the Pythian Hall, January 5th. The children sat down to a bountiful tea at 6 p. m., after which they enjoyed themselves heartily by playing games, &c. Several Christmas Carols were sung, and the Rector read a Christmas story. The school is steadily increasing in numbers. The Rector is Superintendent, and there are now a Librarian, Assistant Librarian, 11 teachers and 80 scholars on the roll.

WICKLOW.—Rev. Joseph E. Flewelling, was presented recently with \$70 in money and various useful articles by the parishioners.

BAIE DES VENTS.—The wisdom of the division of large Missions is plainly shown in the case of Baie des Vents. Under the ministrations of the Rev. Ernest P. Flewelling, Deacon, the Parish is prosperous. Until this Christmas the church had not been decorated for fifteen years. The following description has been given:

"The windows in the Nave were hung with wreaths of fir and hemlock. At the entrance the Chancel a temporary rood screen was erected upon which was the text, in evergreen letters on a white ground, "Glory to God in the Highest." The reading desk was dressed with festoons of hemlock. The Lectern—an oaken eagle on a plain standard—was also festooned with hemlock, the standard having a spiral above it. The base of the Lectern was covered with white wool, with small pieces of evergreen upon it. The pulpit was dressed with a double row of festoons, and the pillars of it with spiral trimmings. The top of the Font was surmounted with white wool and green sprigs, while the sides were hung with festoons and spirals of hemlock."

A very hearty service was held on Christmas Day, "Such," as a correspondent says, "as has not been heard since the days of the late lamented Rev. James Hudson." Mrs. Russell, of Douglastown, was the organist. Rev. E. P. Flewelling, preached an earnest sermon to a large congregation.

PORTLAND.—St. Luke.—A successful Concert was given Jan. 7th in aid of the Building Fund.

HOPEWELL CORNER.—The Church people at Hopewell Corner, Albert Co. had a very pleasant and successful entertainment in Oulton's Hall on New Year's night. Rev. Mr. Love is well holding his own, and laying good foundations for future growth. We hope yet to see the

Church a power for good in the County as people began to understand her principles and claims.

STANLEY.—The Consecration of St. Peter's Church took place on Wednesday afternoon, at 3.15 o'clock. The Church was crowded with the faithful who had come from Douglas, Boiestown and the country round about. The clergy robed in the vestry and proceeded down the nave to the entrance where they were met by the Wardens, Messrs. Douglas and Spoor. Then the Warden read the following:—"My Lord, I humbly desire in my own name and in the name of the rest of the parishioners of this Parish that your Lordship would be pleased to proceed to consecrate this new Church to the uses mentioned in this petition, which I now offer and present to your Lordship." The Metropolitan answered, "Sir: If this be your desire and the desire of the Parishioners, in the name of God let us begin." Then the customary prayer was offered, and his Lordship, followed by the clergy in attendance, marched back to the Communion Table chanting the 24th Psalm.

The usual Consecration prayers followed. Rev. Mr. Roberts read the sentence of Consecration—hymn 215 A. & M. was then sung, service and prayer following, conducted by the Revs. Messrs. Greer, of Oromocto, and McKial, of Bright. Psalms 122 and 123 were then sung by the choir, when Rev. Mr. Fowler, of Dumfries, read the first lesson, 1st Kings, 8th chap. 27th verse. The second lesson was read by Rev. Mr. Jaffrey, of St. Mary's; Hebrews 10th chapter, 19th and following verses. The Metropolitan offered the "Benediction Prayer," and the Anthem, "In Jewry is God known," by Dr. Whitfield, was sung. A collection was then taken up, during which the choir sang the hymn "Holy Offerings Rich and Rare," also hymn 395.

His Lordship preached from Psalm 26th, 8th verse. His Lordship's sermon was extempore, and suited to the occasion. The congregation listened with profound attention to the exhortation. At the close he complimented the parishioners on the beautiful church they had, referring in pathetic terms to the progress of the Church in the Province during the last number of years. The Benediction was then pronounced, and the ceremonies ended.

In the evening a Missionary meeting was held in the Temperance Hall, which was crowded to overflowing. The chair was taken by the Metropolitan, and the service opened with the hymn "Come Holy Ghost our Souls inspire." His Lordship made the opening address. Rev. Mr. Roberts followed, recounting the benefits which should follow to the cause of religion from such meetings. Hymn No. 4, "All hail the power of Jesus' name," was then sung, and an address was given by Rev. Mr. Raymond, Rector of the Parish. Other hymns were sung, after which Rev. Mr. Edwards also addressed the meeting. Hymn 365 was sung, then a collection was taken up, followed by the benediction, and the proceedings terminated. The party left Stanley at 9.15 Thursday morning, and reached Fredericton about 1 p. m.—*St. John Globe.*

RICHMOND.—The first lecture in the course, for the benefit of St. Mark's Church, was delivered on the 6th, by Rev. H. H. Barker, of Newcastle. Subject—"An Hour in the Tower of London."

DIOCESE OF NOVA SCOTIA.

KENTVILLE.—The decorations of the Church at Kentville deserve special mention. When it is taken into consideration that the Church offers in itself little of any assistance to the decorators, the work bestowed upon it cannot be too highly spoken of. The first impression felt on looking at the decorations as a whole is the excellent and artistic taste displayed in every particular. Although writing a minute description a general idea of that which is most prominent must suffice. The chancel windows are beautifully decked. The two outer ones are latticed with lichen and on the centre one is a cross made also of lichen with the word "Jesus" in gold, ornamenting the arms. On the panel below the windows the word "Sanctus" in gold and on the Rectorial table the sentence, "I am the Bread of Life," are both exceptionally fine. The Reading Desk and Pulpit look exceedingly pretty. Both are wreathed with evergreen and on the former a gold "I. H. S." and on the latter the cross keys

and sword in silver and gold. The windows, walls, and the various posts, etc., are tastefully wreathed. Banners with appropriate texts thereon are placed between each window. On the railing of the gallery the sentence "Arise, shine, for thy Light has come" is in white letters shaded with green. The Font is exquisitely done. The text, "Come unto me," is executed in white letters with a lichen back-ground, and the whole surmounted with a green cross, which is a marvel of beauty and skill. The ladies deserve the highest praise for their work. The time and labor spent by them towards so laudable an object merit every expression of honor. The harmony of it all is its principle attraction and we only regret our inability to do it justice. The Parish Church at Wolfville has been elaborately and tastefully decorated, and reflects great credit on the designers. Miss Pines, and several other ladies deserve the hearty thanks of all for their invaluable services. Several members of the last named church presented the Rector, Rev. J. O. Ruggles, with a very handsome buffalo-robe in token of their high esteem.

GRANVILLE.—A Christmas Tree and sale of work was held at the residence of Mr. George Bent, Granville Centre, on New Year's Eve. Tea was provided for 25 cents each. The house was quite filled, there being about 120 persons present. The Christmas Tree was completely cleared, all the articles being sold. After all expenses were paid, there remained about \$50, which is to be added to the fund for the removal of the unsightly old high pulpit in the Parish Church, and the enlargement of the Chancel.

FIVE ISLANDS.—This Mission is, we hear, about to lose the services of the Rev. V. E. Harris, whose work is to be confined to Londonderry. At a recent visit of our clergyman an old lady in her seventy-seventh year received the Sacrament of Baptism.

LONDONDERRY MINES.—The pretty little church in this place has recently been presented by its first incumbent, the Rev. F. J. Axford, with two beautiful stained glass windows in memory of his two little ones last Winter summoned from the Church Militant. One of the windows represents Christ blessing little children, the other the Holy Communion.

The Christmas decorations reflect much credit upon the congregation. The wreaths, letters, screens, banners, white frontal, &c., all show a great deal of taste. On Christmas Eve Carols were sung after Evensong had been said, and an instructive sermon preached by the Rev. R. Wainwright. At 8 o'clock Christmas morning there was a good number present at Holy Communion. To the Rev. V. E. Harris, Missionary in charge, one of the joys of Christmas-tide was to have several make their first Communion.

BRIDGEWATER.—Members of the Congregation of Holy Trinity Church in this place recently gave a concert in the Drillshed, the proceeds of which went to pay a balance due upon repairs, made during the year, upon the sacred building. The Concert was most highly appreciated by all who were present, and realized a sufficient amount for the object in view. Next came the Christmas decorations, in which many took a warm and faithful interest, until all was successfully completed. Some say the Church never looked so well before. All did what they could to mark this glad season, and to beautify God's Sanctuary, while the good tidings of great joy of a Saviour born to us, again sounded in our Ears, and formed the noble theme of our devotions. On New Year's Eve the S. S., Teachers held a small Bazaar to procure means to purchase a New Library. Of course they did not receive as much as they anticipated, but the proceeds are sufficient to pay any balance due by the S. S., and to procure many valuable books. Much is due to all those who so cheerfully and zealously gave their labor of love in these matters. The amount sent in by this Parish to the Board of Home Missions is about the double of last year, being over \$90. The Sunday School presented at the close of the year, a handsome present and kind address to Mr. W. E. Veinot, who has for many years so successfully Superintended the School, while the Collections on Christmas-day were presented as free-will offerings to the Clergyman. This district has suffered from the hard times, but the lumber trade is improving, and it is to be expected the Church may profit thereby with enlarged funds, and new life.

WILMOT.—Although we do not hear the ringing of Christmas bells in this quiet but pleasant part of the Annapolis valley, yet we hail the anniversary of our Saviour's birth perhaps with as much joy and adoration as those who frequent St. Luke's Cathedral, or St. Paul's Church, in the fair city of Halifax. Our Mission Room is beautifully decorated this season with wreathings of cedar. Over the entrance are the words, "Christ is born." On the right side of the room, "Hark the Herald Angels Sing;" on the left, "Glory to the New-Born King." Above the Altar is the word "Emmanuel," in Medieval letters. On the Rectorial table is a Latin Cross, made of cedar and immortelles. The Lectern and Reading Desk have white frontals. The frontlet on the Lectern containing the sacred monogram,—the one on the Reading Desk appropriate designs. At the entrance, in front of the Altar, is a very pretty arch finished at the top with a Latin Cross. The Altar Rail is tastefully trimmed with a wreath of cedar. On Christmas afternoon we had service conducted by the Rector, Rev. G. F. Maynard. After the sermon he delivered a very appropriate and touching address, thanking his friends for the handsome gift he had received that morning,—a white Stole with embroidered Latin and Maltese Crosses. The Stole was presented by the ladies of the congregation as a suitable gift for their Rector, shewing their appreciation of his labours in this part of the Parish. The reverend gentleman presented Miss Bowly, the organist, with a pretty gold ring set with garnets and pearls, as a token of the people's gratitude for her valuable services. Mr. Maynard is progressing favorably in this part of the Parish, and we trust his efforts will be crowned with abundant success.

WALTON.—The Christmas decorations in the Church of St. Matthew looked more beautiful even than those of last year. Festoons of evergreen hang between the arches, and from window to window along the sides. The Altar-rails are covered by a wreath of evergreen and immortelles. On either end of the nave are the mottoes, "Worship Christ, the new-born King," and "Unto you is born a Saviour, which is Christ the Lord," in evergreen letters beneath the window in the west-end is a beautiful imitation of a Bible, with the words, "One Rock and our Salvation." Two banners of white, bordered with evergreen, and bearing the words God of God, "Light of Light," in coloured letters, are placed on either side of the Chancel window. Upon the Altar, which is covered with a white cloth stands a gilded cross wreathed with Autumn leaves. The frontlets on the Reading Desk and pulpit are white bordered with Autumn leaves, and bear the monograms "I. H. S." and Alpha and Omega" in gold. The Cross and frontlets are the work of Miss Ella Parker. At the point of each arch and elsewhere, are Monograms of various design. Much thanks is due Mr. Jennison, who kindly superintended the work. The general appearance of the Church reflects great credit on the taste of the workers, whose zeal for the glory of God has thus been shown.

DARTMOUTH—Christ Church.—The zealous Superintendent of the Sunday School of this Parish has lately been presented with a handsome piece of plate as a token of the esteem in which he is deservedly held. The following was read by Jessie Finlay on behalf of the children:

DARTMOUTH, Dec. 28th, 1879.

MR. PARKER:

Dear Sir,—At this joyful season, which ends a year spent by you in unremitting care on our behalf, we feel that an appreciation of your labours would be fitting. When we think of the untiring patience and of the manner in which you attend our School Sunday after Sunday, we feel that our zealous Superintendent is doing his part well in guiding the little feet up the narrow path. We therefore ask you to accept this small token of our esteem for you, not for its intrinsic value, but for the kindly feelings which prompted the gift. Wishing you and Mrs. Parker the compliments of the season,

We remain, &c.,

THE S. S. SCHOLARS.

Which elicited the following reply from Mr. Parker:—

Scholars,—I must say to you, the donors of this beautiful present, that you have taken me so much by surprise that I am afraid I shall not be able to express my feelings further than by thanking you very much for it. I shall ever look upon it

with great pleasure, as a token of your good-will. While I live among you I shall be only too pleased to do anything that will promote your well-being, but if we should be separated, I pray that we may all meet in that Bright Future for which we are now preparing. Again I beg to thank you very much, and to wish you on behalf of myself and Mrs. Parker, many happy returns of the present festive season.

I am,
Yours, &c.,
LEWIS PARKER,
Supt. C. C. S. S.
Dartmouth, Dec. 28th, 1879.

MAITLAND—THE CHURCH GUARDIAN has of late been replete with notices of the visits of the Secretary of the B. H. M. The Clergy seem anxious to communicate, through its columns, to the Church of the Diocese, what he has been doing and saying in their various parishes. Allow us a few lines, only a few, to make known what he has been doing and saying here. We have had a visit from him in his official capacity, and during that visit he has been doing what he loves to do, hard work; he has been speaking what he is well able to speak, plain, logical, earnest, living, powerful words, words which go right home to the hearts of rich and poor, learned and ignorant with equal force, and which cannot fail to produce reflection, awaken interest, kindle zeal, and stimulate to a sense of the duty of giving to God. He came to us on Tuesday the 16th inst., and left us on the 22nd. During that time, although suffering from the effects of a severe cold contracted through exposure when visiting a neighboring parish, he travelled over thirty miles through the parish gave four addresses, not twenty minute addresses, most of them nearer two hours, preached three sermons, not fifteen minute sermons either; and celebrated the Holy Communion once. On every occasion his words were spoken in the presence of large audiences and fell upon attentive ears, nor can we doubt, while stimulating hearts already alive to their duty, they have aroused many hitherto coldly too cold and indifferent. Earnestly do we pray that his work here will, with God's blessing, bring forth fruit, and that this work will be seen in the amount of the contributions for the B. H. M. sent this year from this Parish.

ALBION MINES—*Christ Church*.—The Sunday School had a Christmas Tree and Magic Lantern treat on the evening of the 27th, (Holy Innocent's Day, falling on Sunday, not being available). How the tree here all the fruit was a marvel, it certainly could never have given growth to it all, for nearly 60 received three presents apiece. When these were all distributed, the Magic Lantern, with natural history slides, and a few comicalities, caused great enjoyment to the little people, for which they are indebted to Mr. John Pringle, of Pictou, (not a Churchman), who kindly lent the lantern. A distribution of oranges and apples, and a verse of "God bless the Queen" concluded a most enjoyable evening.

The old year was closed, and the new year opened, with Divine Service in the Church.

NEW GLASGOW.—On New Year's Day there was service with sermon in St. George's Chapel, which was well attended.

HALIFAX.—We have now between four and five hundred subscribers to our paper in the city and suburbs. Mr. Shaw has started on his New Brunswick tour, and we ask from the clergy a warmhearted welcome for him.

The Church of England Institute.—The announcement that Rev. A. J. Townsend was to lecture before the Church of England Institute, drew a crowded audience. His Lordship the Bishop of Nova Scotia presided. The lecture dealt with the English church and its differences, and through it all ran the wholesome advice to pastor and people, "Mind your own business." It advised the washing of dirty linen at home, and all to look upon their church as their spiritual home; to scorn the carrying of tales or speaking abroad of the shortcomings of either the pastor or brethren, as one would scorn to repeat the peccadilloes of one's own secular household. If worshippers were really worshippers, they would not have time or opportunity to notice the manner in which the service was read, the cut of the pastor's gown, or the way in which their brethren acted. The lecture was couched in beautiful language, and many witty points were made.—*Herald*.

PRINCE EDWARD ISLAND.

CHAPAO.—Responding to the summons of the fine sounding bell of St. John's church, a large congregation assembled in the beautifully decorated church to do honor to the birthday of the world's Redeemer. The walls were tastefully ornamented with graceful festoons of the fir and hemlock, together with appropriate Christmas texts and Christian emblems. Amongst the former may be mentioned "Emmanuel," and "God with us," in crimson letters on white ground, bordered with green—the initial letters illuminated in blue and gold. On each side of the entrance to the chancel were seen two large shields in blue and silver, and scarlet and gold, with the texts "Prince of Peace," and "King of Kings," in white letters, on, respectively, scarlet and blue ground. On the east window, among the festooning, a large star and cross in spruce, with "Bethlehem," and "Calvary," beneath them, with a beautifully illuminated monogram and emblem between, were conspicuous.

The becoming appearance of the church, the joyous singing of Christmas hymns and carols, the chanting of appropriate psalms, with the soul stirring Liturgy of the Church, made the service a most impressive one. After the morning prayer, and after the offertory was presented by the Church Wardens, two young men came forward and presented the Rev. Mr. Johnston with a comfortable driving Coat and a very fine Sleigh Robe, and an Address from the parishioners. On the evening when Mr. Johnston replied to the Address, the church was crowded to its utmost capacity.

CHARLOTTETOWN.—*St. Paul's*.—The service on Christmas morning was bright and cheerful. The offertory (for the poor) \$66.

The examination of the Sunday School took place on Sunday the 28th Dec. The school-room was prettily decorated; the children answered well; and the singing by the little ones was very good. The examination was as follows: The Acts of the Apostles; Examiner, Mr. Hales; Advent and Christmas; Rector; The Prayer Book; Mr. Charles Palmer; The Catechism; Assistant, The Hon. Edward Palmer, Chief Justice, put a few questions to the children, and expressed himself well pleased. Miss E. Palmer and Mr. Ernest Welch presided at the organ. The extent and accuracy of the knowledge displayed, showed careful teaching during the past year.

The Sunday scholars presented Miss E. Palmer with a silver locket chain and a pair of gold sleeve pins, in token of affection, and in gratitude for her kindness in training the children to sing. Very great improvement in the singing of the Sunday School is apparent to all.

St. Peter's.—During Advent the special services were:

Sundays.—Sermons on the four last things. Singing of the Hymn; Day of Wrath; O, Day of Mourning; After Evensong—kneeling.

Wednesday.—Choral Evensong; Sermon and Litany of Four last things.

Thursday morning.—Holy Communion at 7.15 a.m.

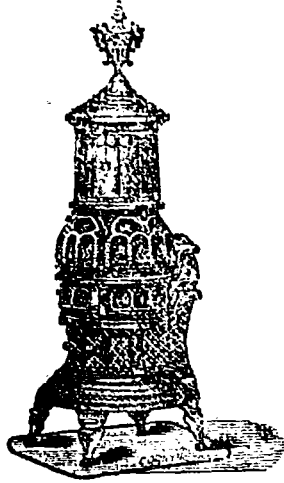
Friday.—Evensong, partly choral, with meditation on some Advent subject.

The ordinary services are daily Mattins and Evensong. Celebration of Holy Communion every Sunday at 8 a.m., and a second celebration on alternate Sundays at 11 a.m.

A special service for the Sunday School children in the Church, every alternate Sunday, when they are publicly catechized by the Priest Incumbent.

The boy's school in connection with the Church has this year been filled. It is gaining for itself a name under the mastership of Rev. R. D. Bambrick, B.A. The Priest Incumbent spends a great part of his time in teaching in the School. There are at the present time five of the old boys going through the B. A. course at King's. After the distribution of prizes at School, on Friday the 19th, the school was adjourned till first Monday in January, 1880. The prize students were: 1st Division, Lemuel Sponagle; 2nd Division, George Brown and Arthur McNab; 3rd Division, Thos. Kickham.

Both at St. Peter's and at St. Paul's, loving hands have worked hard at the Xmas decorations, in honor of the Prince of Peace.



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PRESENT LAY HELP.

In a recent issue we gave extracts from speeches delivered at the last Church Congress, at Swansea, England, by leading men, setting forth the great need of Lay help in the form of a permanent Diaconate, Lay Readers, and Evangelists, and we again recur to the subject to treat of it under another aspect, so convinced are we that if the Church is to do her duty in this land, it will only be by the Laity understanding and doing the part that is theirs. Whether the Church is or is not ever going to have a permanent Diaconate, or a thoroughly constituted order of Lay Readers, and Evangelists, is for the Synods, Diocesan and Provincial, to determine. But the point to which we would now draw attention is not what the Laity may do in the future, but what is awaiting them in the present. The Laity have already abundant work assigned them if they would rise and do it. It is hardly necessary to point out the places assigned them in the Councils of the Church, how, in our Vestries, in our Diocesan and Provincial Synods, they have the weightiest responsibilities resting upon them, demanding the greatest care, and intelligence, and wisdom, to discharge faithfully and efficiently. These upon the whole, we admit, the Laity do discharge. But, take an average Parish, come down to the actual routine work of the Church, and we do not hesitate to say that the Laity are here seriously wanting in their duty. First of all, with respect to the Church itself—the House of Prayer. Who, we ask, has to look after its cleaning, its repairs, and its decorations? Who looks after the Organ, and the Choir, the shovelling of the snow, the stoves, and the fuel? In nine cases out of ten, we believe the answer will be, It is the Clergyman. Again, if a Church has to be built, who has to get the plans, carry on the correspondence, go after workmen, raise the funds, order the various fittings, buy the paint, and bear most of the worry? We believe the answer must again be, It is the Clergyman. Again, in the matter of Parish Buildings, on whom does the care of them chiefly devolve but on the clergyman? And then if we come to the Sunday School, and ask what the Laity are doing there, we ordinarily find that in this very high and interesting department of the Church's work, the laborers, out of a large congregation, are few. Even with respect to Foreign Missions, who, we ask, has to organize meetings on their behalf, and for the most part deliver all the speeches? The answer must be, the Clergy. Even in our cities there are not found more than three or four who read up the subject, or feel sufficient interest in that greatest of all enterprises to advocate its claims upon others. Missionary work surely ought to be a subject with which the greatest number of the Laity were fairly familiar and ready and able to speak upon it. In thus referring to the work which the Clergy have so often to do, we pass no reflection upon them for doing any

portion of it. We recall the fact that the great Apostle of the Gentiles, in the midst of his spiritual duties, pursued his work of tent making, and believe that rather than it should be left undone, the clergyman is bound to stoop to all manner of work for the Church's sake. And we are satisfied that in most cases the work is done better by him than any one else. But it needs no argument to prove that he is doing the work of the Laity. It can be no part of the ministerial office to attend, for example, to the small details connected with Church buildings. It is the duty of the Clergy to minister to the services of the Sanctuary, but surely they ought to find the House of God ready in every particular for each and every service. There is abundant organization for the purpose. In all regularly constituted parishes there are two Churchwardens and twelve Vestrymen, i. e. fourteen persons chosen annually out of the congregation to see to these very things, and who ought to take a holy pride, that nothing, at least, where money is abundant, be wanting for all that pertains to Divine Service in beauty and power. It is a heavy indictment against the Laity when we say, that in leaving the Clergy to do so much of secular work, they sadly curtail ministerial power, and interfere with ministerial success. It is not possible for the Clergy to give themselves up, as they should do, to reading, to exhortation, and to prayer, when they are so much occupied with "serving of tables." And only as the Clergy do thus devote much of their time, can they hope in these days to *Feed* the flock committed to their care. We say, advisedly, that the work and the attitude of the Laity are eminently unsatisfactory. It is the exception, and not as it should be the rule, to find that they are giving the Clergy their hearty and earnest co-operation. They are quick to criticize, and to distrust, and very slow in giving their support and help. Why this is so we cannot say. As a whole the Clergy are a devoted band of laborers, spending and being spent in the Lord's service, and deserve very different treatment. In thus writing, we do not wish to be thought to be writing in the interests of the Clergy, but of the Church. It is not that the Clergy may be spared but that the whole may be compacted together with that which every joint supplies, for then only will the body increase, and be edified. We hope that the Laity will rise and do more and more in the present and not wait for future modes of operation. The Clergy must not be backward in telling them what their duty is, for it is a part of the whole Counsel of God, and if told with plainness and in love, we are satisfied that more of the Laity will be found ready to do all they can in the sacred work of the Church.

A CALL FOR WORK ALONG THE WHOLE LINE.

The admirable Parochial Papers by the Rev. Canon Partridge, which have been appearing in our columns, are well worthy of the attention of our earnest Clergy and Lay workers. If the *Church Guardian* had done nothing else than bring such a well considered and practical plan before its readers, for the organization of Parish work, they would have received the worth of their subscription. It would be difficult to estimate the gain to Parishes and Dioceses, if the Church workers would meet their clergyman and arrange to establish a "Guild" wherever some such society is not in operation. We commend the idea to our readers, as something definite and tangible they can do this year. Let the workers get together and organize, so as to assist the Clergymen and build up the Parochial interests. Let them not be discouraged, because only a few respond to the call. Earnestness and zeal will

influence the lukewarm. Blessed results will follow the faithful work of the few. If 1880 could be marked by the uprising of the Lay element in these Provinces, in honest, persevering, and organized work for Christ and His Church, it would be indeed a memorable year for us. Let every reader, no matter how little time or influence may seem to be theirs, ask seriously "Lord, what wilt Thou have me to do?"

FREE AND UNAPPROPRIATED CHURCHES.

There is quite another side to this question as it has been presented by our correspondent "Free and Open."

A great principle—a principle of the very gravest and greatest magnitude—is at stake, and when our correspondent publicly expresses himself in the way he has done, it becomes us to present the other side, and show that the pewed system in certain of the Halifax Churches has been proved a failure, much more a failure than the Free Churches he has named, and than even the case of Hull, upon which he has laid so much stress. We wrote our first article, we admit, with a certain degree of warmth, because we felt that (unwittingly no doubt), "Free and Open" was leading us into a discussion which he had made less than a general one by his reference to the Halifax Free Churches, and which being thus localized, must necessarily engender local feeling on both sides of the question.

We do not intend now to enter into particulars, not wishing to stir up unpleasant feelings, or to cause unnecessary soreness, and we hope our silence will be appreciated. And yet, in common fairness to the advocates of free pews, and to those Churches in Halifax who have adopted them, we must at least point out that there can be no better argument against the pewed system, and in favor of free and unappropriated sittings, than is presented by certain rented Churches in this same City of Halifax.

The question is a very practical one, and as Halifax has been brought in by way of illustration, let us use it "to point a moral" as well as "to adorn a tale."

There are, say, nine thousand Church people in Halifax, or over one-fourth the whole population of the city. One-fourth the poor of Halifax are thus nominal members of the Church. Are these poor, or a fair proportion of them, in attendance on the Sunday services of our Parish Churches? Is the Church as a whole, and each congregation in particular, responsible to God for the souls of His poor? These are questions which must not be lightly put aside. Let all those interested prayerfully consider them.

THE JEWS IN GERMANY.

We direct attention to our German correspondent's letter, which will be found on page 7, as being of especial interest. What he says of the position now occupied by the Jews in Germany may suggest a future for that religion of powerful antagonism to the Christian Faith; while it points out the weakened condition of Christianity in that land.

OUR MANITOBA LETTER.

Our Manitoba correspondent who is well known in Church circles in Halifax, has written a highly interesting letter.

We hope we shall hear from him again: and we wish him and his co-workers in the Church in Emerson "Good luck in the name of the Lord."

THE CHURCH OF ENGLAND ON PRINCE EDWARD ISLAND.

If success be the result of every venture of faith, then where success does not follow, the venture has not been one of faith. There is probably some truth in every such statement, though it may not

be wise always to press every statement to its logical conclusion. Whatever may have prompted the establishment of the Church of England on Prince Edward Island, it has been, compared with other religious bodies, a failure in a denominational sense. Whether it has been less useful or more useful in a spiritual sense we know not, the human can examine only that which is outward and visible. That the Church of England has been steadily decreasing for years is true, and that such decrease in a matter of little concern to many of its members is also true. There is some zeal in certain quarters, but it is purely congregational and scholastic, and does not affect the Church as a whole, nor will it stay her downward progress. A healthy arm cannot save a diseased body. It may be interesting to glance at the state of the Church as it now is, to suggest certain action, and perhaps from this may spring new life. One thing must be borne in mind—the Church must move as a whole. United action, and united action only, can set the Church on a safe and sure basis.

There may be some reason or reasons for the present lethargy lying in the past. One can but estimate the causes of the present depression from its characteristics. To an outsider, on first glancing through the Church, on first examination of its machinery, etc., there is an unpleasant mustiness, as if one were opening doors and windows of a mansion long since closed. Everything seems to be behind the times too, as though the current had passed on, and had washed the Church on to its banks as not worth further trouble. It would be dangerous to touch the past without some knowledge of the forces at work. Perhaps the Church forgot her Mission as a Church, crippled probably by the Erastian fetters. She was content to be a part of the State machinery. Even to day many estimable Churchmen open their eyes with a startled gaze, when one demands God's freedom for God's Church. The *imperium in imperio* frightens them though that is claimed and acted upon by Presbyterians, Methodists, Baptists, and also by Masons and Oddfellows. How Churchmen love to hug their fetters! Again, perhaps the clergy, good, honest and true to their own principles, forgot that the whole faith was committed unto them, not one phase of it—not an ism., but the broad Catholic verities. There are many other doctrines besides repentance. The teaching of the Church is a grand, magnificent edifice of the faith, and is not a one-sided deformity. It appears there must have been some such defect, for the present generation rests on *earnestness of purpose*—too often without faith. As Churchmen, why they are Churchmen they know not; and then go deeper, probably, and you will find the faith is a mere negation. Positive truth may be searched for with candles—found here and there. There is a latitudinarianism which means nothing but negation. Whether these remarks may have struck the truth in the past, we know not. An outsider can judge only by the present.

X. Y. Z.

PAROCHIAL PAPERS, III.

THE DEVOTIONAL MEETING.

To this branch of the work of the Parish Guild is assigned the first place, because one of the chief objects of such an organization is the spiritual improvement of its members. The main reason why weak-minded or ill-instructed Church people, who have not grasped the principles upon which the Church performs the work committed to her by her Divine LORD, are drawn away to the meetings of the sects, is that, as they express it, they "get good for their souls." There is an appearance of warmth of spirituality in the outbursts of spontaneous emotion met with at such gatherings,

which strikes, favourably, the soul which is perhaps but newly awakened to the desire of serving Christ. The telling of spiritual "experience," coupled with the personal exhortations and encouragements from one to another, seems to denote a real sense of nearness to the Saviour. But in the majority of cases such meetings must become monotonous simply from repetition. In parishes where there are different forms of sectarianism, full of aggressive zeal, and with no scruples about the attempt to weaken the faith and loosen the attachment of any members of the Church whom they can influence—and this is more particularly noticeable in country districts, where the Church is sometimes in a minority, it becomes a grave question how to hold those, who, born in the Church, and having received their first teachings at her hands, are yet more or less influenced by the entirely opposite methods by which sectarianism works. On such it is useless to urge the unhallowed familiarity with God, the irreverence for sacred things, the tendency to hypocrisy, the straining after immediate effect, the want of Christian charity, which in many instances mark the prayers and exhortations, and to point out that the general standard of the Christian life, which, after all, the only real test of the power of the Gospel in the heart, is, to say the least, in no degree higher outside of the Church than it is within it. There is a specious liberalism, a so-called absence of "bigotry," a sense of common brotherhood, which are all very agreeable to human nature, which always likes what is easy and costs nothing. To hold our young men and women, to make them thoroughly attached to the Church, not on impulse, but on deep-grounded principle, we must show them that their clergy have at least as much zeal for their souls as others can have. We must provide for them the more excellent way. We must prove to them, by the help of God, that truthness of spiritual life is best fostered by calm and solemn communion with God. For this it is our duty to give them opportunity.

It is clear, then, that the Devotional meeting should form a prominent part of the work of the Guild. It remains to indicate some of the principles on which it should be conducted.

First; it must be formed on the lines of the Prayer Book. Any attempt to combine the methods of Dissent with those of the Church can only result in failure. There should be no alteration in the relations between clergy and people. There should be no concession to the false idea that no prayers can be effectual but such as are produced on the spur of the moment. The public services of the Church are the model. They are constructed on the principle of giving every one present who desires to worship, his part, and that a large part, to take. The Anglican Church is the only Church in Christendom that thus provides for the congregation. They are not listeners, they are worshippers. The service for the devotional meeting, then, to be the best possible, should be responsive.

Secondly, while following the model of the Prayer Book, it need not be confined to the exact words of any service in the Prayer Book; and it may be well (the experience of the writer has found it better) that a service should be compiled, suitable to the needs of each individual parish. The materials from which it might be drawn are ample. Besides the offices of the Prayer Book, which afford a rich supply of collects expressive of every need, most of which have been consecrated by the use of the faithful in every age of the Church, and which might be freely used; there are many prayers known to the studious clergyman, which breathe a kindred

spirit, and partake of the same characteristic features, and are quite as ancient. Then there are several compilations of later and modern days, from which a thoroughly comprehensive service might be constructed, which should be at once, warm, devout, and responsive. Petitions might be inserted, in which the needs of the Diocese, the Parish, the Guild, and of individual members should they desire it, might be laid before God, and thanksgiving for special mercies offered. It would tend to give interest to these services, if the names were inserted regularly in rotation, of say three Bishops of the Church, and six clergy of the particular or a neighboring Diocese, or of those who are laboring in purely missionary fields among the heathen, and a blessing implied upon their individual work. Thus in the course of the year all those engaged in the rule of the Church, and many of the clergy known to the Guild, ought to be remembered at the Throne of Grace. Great prominence should be given to intercessory prayer. There is nothing which has such power to awaken drooping energies in prayer, to bridle wandering thoughts, and to rekindle the flame of devotion, as intercession for those to whom we are united in the bonds of Christian love and of the common faith. And the glow of holy fervor lighted in the soul of earnest and loving intercession will re-act on the spiritual life of those who are engaged in it. They will indeed feel that "it is good to be here."

The meeting should be opened by a hymn, and by the Invocation of the Trinity; and the service, of which a copy should be placed in the hands of each member, should follow. Afterwards a chapter, or a portion of a chapter, of Holy Scripture, might be read devotionally. An address, which has been carefully prepared by the clergymen, or by some other in whom he has confidence, might come next. The writer has found it very helpful to his people to take some aspect of the devotional life, and give an informal address upon it. We cannot expect our congregations, especially the younger portion of them, to rise above the ordinary expression of devotion, or to make the life of God in the soul regular and systematic, unless we properly instruct them. Many a soul which would fain soar higher and long for a closer walk with God, knows not how best to accomplish its desire. Such as these need and demand our most careful instruction in the science of Devotion; the devoting of the whole life, in its every form, with all its faculties to the God who gave it, and will ask an account of it. And it is not too much to say, that here is opened a wide field for the exercise of the deepest piety, the most fervent zeal and the most exclusive knowledge on the part of the teacher, and of the most earnest, thoughtful and grave attention on the part of the learners. The clergy will find this at once the most exhausting and the happiest part of their work. For here the man must be behind his teaching.

It would then be well to encourage those present to ask the question bearing on the subject under teaching. By this means many misunderstandings may be cleared up, and much information imparted. The service might then close with a hymn, and one or more of the Post Communion Prayers.

Another way might be to give instead of the address, a meditation on some part of Holy Scripture, treating it not exegetically, but as an aid to devotion; seeking these deep spiritual truths from God to the soul, which lie beneath the surface. Or, the various offices of the Prayer Book might be made the subjects of a systematic course of instruction.

Were meetings, conducted in some such way as this, general in our parishes, there would be no visits made to other

pastures. For the needs of the soul which prompted them, would be satisfied.

At the conclusion of these Papers, it is hoped to give services suitable for each meeting of the Guild.

F. P.

*Wilkinson's "Instructions in the Devotional Life" is a most admirable manual, and only costs a few cents. A copy of this, bought by each member of the Guild, and carefully studied with such additions as the clergyman's experience may suggest, would supply matter of instruction for a year. "Lessons on the Prayer Book," published by the Sunday School Institute, of London, would afford invaluable aid.

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.

SUNDAY SCHOOL TEACHERS' EXAMINATIONS.

(To the Editors of the Church Guardian.)

Sirs,—In your editorial on this subject some weeks ago, you adverted to the fact that the Church of England Sunday School Institute had for some years past conducted examinations and granted certificates to Sunday School Teachers who passed a prescribed examination, and that this privilege was open to Teachers in the Colonies as well as in England.

You seem not to have fully known what has already been accomplished in this direction in the Dominion. To awaken interest then, in what I deem a matter of the utmost importance, I write to acquaint your readers with the results of the first year's work in the Upper Provinces; particularly in so far as relates to the Diocese of Toronto. A similar work under the auspices of the same Institute has, I believe, been set afoot by the Rev. H. Pollard, St. John's Church, Ottawa, and one young lady from that city succeeded in passing the requisite examination last year. But Ottawa and Peterborough are the only places, so far, in the Dominion, where the regular training of Sunday School Teachers with a specific object in view, has already been entered on.

I trust Mr. Editors that you will keep on impressing the members of our Church with the necessity of training those to whose care we commit the "lambs of Christ's flock," Sunday after Sunday, until these or similar examinations become an established institution in our land. For how can we expect that the youthful members of our congregations shall be instructed rightly in "the faith once delivered to the saints," unless their teachers have themselves some idea of the truths they are supposed to impart? Is it not a fact patent to all and acknowledged sadly by the clergy, that our Sunday School teachers (take them in the mass) are not, and have not been, properly trained in the principles of our most holy religion, in Church doctrine and Bible truth? I believe the system of examinations is one admirably adapted to carry out these ends. It puts before the teachers an incentive to study, offers them a reward for their labors, and gives the clergy opportunity to instruct them year by year, and to know exactly wherein their knowledge is deficient. I trust our success here will stir up others in this good work, and I shall be glad to give full details to any one applying to me for information.

At the close of the year, 1878, I was appointed Local Secretary to the Church of England Sunday School Institute, having full powers to make arrangements for conducting classes and holding at a set time an examination for teachers. I lost no time in making known the particulars of the examination—publishing in the local papers here and in the Dominion Churchman the requisite information, and mailing circulars to many of the clergy. I was somewhat surprised to find that not a single clergyman in our Diocese deemed the subject of sufficient importance to bring it before their teachers, or to begin Normal Classes, with a view to prepare those who might be desirous of entering. Nothing daunted by this unexpected apathy, I informed my own teachers, as well as those of the neighboring Church, St. John's, Peterborough, of what I proposed, and announced that I would at once begin classes to prepare them on the subjects set for examination. I invited all to attend the lectures, at least at the outset, and stated that subse-

quently they could decide whether or not they would enter for examination.

During the winter of '78, twenty-eight meetings were held, which were largely and regularly attended, and lectures were delivered on the Acts of the Apostles, and that portion of the Prayer Book allotted by the Institution. The teachers were also encouraged to prepare lessons sketches, and these were carefully revised and errors pointed out. On the 7th of June last, the papers having arrived from England, the examination was duly held; the questions having been opened in the presence of the candidates. At the close, the answers were duly sealed, and at once transmitted to England for adjudication.

To my extreme gratification every candidate but one succeeded in passing—two having obtained first-class special certificates, signed by the Archbishops of Canterbury and York. These certificates I have just received, and I may say they are very neatly executed, being printed in gold and grey, and having a representation of Christ receiving little children at the top. You may be well assured, the successful candidates glory in their possession, and as one of them said to me—"They will at least show, Sir, that we wish to prepare ourselves for our important duties."

This year we have already begun operations with a largely increased attendance. Finding the work heavy, I have induced the Curate of the neighbouring parish to assist, and we make the lectures the means of creating union between the schools, as well as to disseminate information. At my inaugural lecture, the attendance numbered twenty-four, some of the successful candidates announcing their intention of trying for a higher mode of certificate, and several members of the congregation who are not teachers stating the benefit they derive from the meetings. The subject of examination for 1880, as the enclosed circular will show, are as follows:—

Scripture.—The Book of Genesis from Chapter 12 to 35, inclusive.

Prayer Book.—The three Creeds and the Lord's Prayer.

Lesson.—To be selected from the allotted portion of Genesis.

Trusting the present year will show a more widespread interest in this useful scheme, and hoping the clergy of the Maritime Provinces will bestir themselves at once in the good work,

I am,
Yours truly,
W. C. BRADSHAW,
Local Sec. Ch. of Eng. S. S. I.
Peterborough, Jan. 1st, 1880.

FREE AND OPEN CHURCHES.

(To the Editors of the Church Guardian.)

Sirs,—You have proved your fairness and independence by publishing the extract I sent you, but I am sorry to observe that, from being a warm advocate of the Free Church movement, you have become hot, and writing under the influence of that heat, have named somewhat wide of the real issue.

It is only of personal opinion what "Free and Open" may think, but the very name I have assumed argues that I would not be an advocate of rented pews, and I am certainly as strongly as yourself on the side of a "free proclamation of God's Holy Word." The irrelevancy of an illustration from the Halifax Churches, too, does not appear upon the surface, since those who are here taking this Free Church movement into consideration will have to put it in force, if they are persuaded that it is the better thing among the people of Halifax and Nova Scotia. The God-ordained principle, "As ye go preach the Gospel," "Freely ye have received, freely give," is clear. This lies at the root of things, but before we write in an enthusiastic strain upon it, let us ask whether practically we now-a-days add what is strictly its correlative, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey." Suitable as this was for a time, you knew that it was modified for the ages that came after, when our Lord said, "But now he that hath a purse let him take it, and likewise his scrip." You know that now our ministry is no brotherhood of wandering friars, but a ministry in settled habitations of priests, not only allowed but by our Church encouraged to marry, and where this is the case all that have to do with the Church find out that spiritual as her work is, there is another side which is financial, and is just as much of a business character as I write literally running a grocery store.

Now then how is this side to be met? You say by the rich laity recognizing their duty to give as God has prospered them to the maintenance and sustenance of His Church. True,

I go heart and soul with you there. But now comes the question how? How is this to be brought about? I see it to some extent secured by appropriated seats, making their occupiers pay for their Gospel privileges. Can it be better secured by making the Church free? The practical answer given,—and it is with facts we have to do,—the answer given before our eyes is that rich and well-to-do persons take advantage of this free system to throw their responsibility upon the Incumbent and his friends, if they are wealthy enough and generous enough to sustain it. Is this just? Is it wise to encourage it? Ought an Incumbent or ought a few generous souls to allow their means to be taken advantage of by the weakness and selfishness which, alas! so often prevail in the general run of nature, and so-called Christian nature, too?

Again, the Church is to be financially maintained, that the Gospel be "preached to the poor." Very true again. This of all things is what we want, and we see it to some considerable extent secured, and it might be yet more largely and considerably secured in the free and open pews of churches where the seats are in part rented. But what of the "Free and Open" church where the pastor may be poor, or may not think it just to let his means be taken advantage of to indulge the selfishness of well-to-do people? What of the Free and Open church under such circumstances? The practical answer is, I regret to say, in other places than Hull, that it must change its system, or the poor would be deprived of the Gospel by the compulsory closing of the church.

You will bear with me in thus presenting the matter to you, for it is thus the question presses upon many of us, and remembering that truth comes out of discussion, and sparks of light from friction, you will not make the "onus" you so alarmingly, not to say threateningly, parade too heavy for one who I assure you is in theory—but alas! it is a very practical world.

FREE AND OPEN.

FREE AND UNAPPROPRIATED SEATS.

(To the Editors of the Church Guardian.)

Sir,—I am much pleased to see in this week's issue of your truly valuable paper your vigorous article on the above subject. For the information of your correspondent, who seems to be on the fence in this great struggle for right against wealth, I subjoin my experience of the working of the free seat system. In the parish where I lived in England, until about 1800, the pews were rented, and with the exception of the seats away under the west gallery, there was no accommodation for the poor. Result: small congregations, God's poor starving for spiritual food, and very little given for church repairs, Vicar's income, or Foreign Missions. At the time of which I speak, the pews were abolished, and free and open seats substituted. Result: an increase in congregation, church filled with poor as well as rich. And the first year the voluntary offerings were very nearly double the amount of the previous year's pew rents and collections. The parish has steadily grown, and now instead of one poorly paid Vicar, there are two churches, both free and open, filled to overflowing (one almost entirely by poor people), two well paid Vicars, and two Curates, whose incomes are nearly all paid by the people. Every Easter in the older church, the Offertory, which amounts to about £75, (as much as the pew rents used to be), is given as a thank-offering to the Vicar.

If we compare this parish, (as in Yorkshire), with that of St. Matthew's, Hull, we must confess that the fault lies not in the system, but with the people. Here are stubborn facts, which convince me that the Vicar and Church Wardens of St. Matthew's have not given God's system of equality a fair trial.

In New Brunswick both systems are in vogue, but I think the favourite one is that of free seats. And if in the various parishes the people are taught to give on principle and not at mere random, trusting to chance to be able to find a five cent piece in their pockets when the offertory is collected, it will be found that free and unappropriated churches, besides being especially blessed by God, will continue to be the strongest supporters of the Church in Canada.

Apologizing for the length of this letter,
I remain,
A RECTOR.

Diocese of Fredericton,
January 3rd, 1880.

SCHISM.

(To the Editors of the Church Guardian.)

Sirs,—In these days when the spirit of schism is so rampant, would it not be well if the House of Bishops, or the Metropolitan acting on their behalf, were to formulate some statement for the

guidance of the faithful, and especially for the less instructed portion of them, in regard to the so-called Reformed Episcopal Church?

This aggressive and immodest body is putting forth every effort to mislead and entrap the unwary, and they need some counsel of authority to guide them.

J. C.

OUR MANITOBA LETTER.

[To the Editors of the Church Guardian.]
EMERSON, MANITOBA,
Dec. 29th, 1879.

Sirs,—You will, I have no doubt, be pleased to hear from this, the gateway city of the great North-West. Our population numbers 1,200 or 1,500. The town contains some 400 buildings, half of which have been built since my arrival here in April last. We have four hotels, post office, public hall, telegraph office, free school, five churches. All the different branches of business are well represented, and a large trade is carried on. Christmas here is rather different from those spent in dear old Halifax, and while looking back and recalling pleasant days spent there, and the many dear friends left behind, we determined, like Mark Tapley, to be as jolly as possible under all circumstances. Owing to the absence of green, and our time being taken up with a Bazaar, of which more anon, we were not able to do much in decorating our church, St. Luke's, although what was done in that way looked very pretty. We had a very pretty Bazar composed of three panels. The ground work was red. Around the whole was a border of white batting, fastened with blue and gold stars. On the middle panel there was a Fleur-de-Lys in gold, underneath which in blue letters fastened with stars was the word "Alpha." Below that again was an illuminated scroll, "Thou art the Christ the Son of the Living God," and beneath that the word "Omega." On the side panels were the emblems of the Trinity surmounted by gold crowns. On the front of the Altar Cloth there was a green shield with "I. U. S." in white letters. Over the entrance door, in old English letters was "Gloria in Excelsis Deo." Our church is in a flourishing condition, without any debt to worry us. We have just finished a \$1,300 parsonage. The Bazaar which was held last week in aid of the Parsonage Fund realized the handsome sum of \$525. Besides that we have \$870 promised in three years, payments towards the same fund, so that after the debt is paid off, we will have about \$500 to the good for church alterations. It is our intention next Summer, all being well, to spend about \$1,000 in building a Chancel and making other improvements in our church. We took a new departure in raising money at the Bazaar, which I will give it for the benefit of your readers who might profit by our example. We held a mock election for Mayor, and as in a few weeks there is to be a real election here for that parsonage, and the candidates put up being the ones that are likely to contest the Mayoralty, there was in consequence considerable excitement, and candidates and voters spent money freely. The votes were sold at 5 cents each, and much to our astonishment, when the poll was closed we found that by this novel way of making money we had realized nearly \$400. Our clergyman, Rev. L. O. Armstrong, from Quebec, although having only lately arrived here to take charge of this parish, has made himself very popular, and is doing a good work, building up the church.

We have had very severe weather here the last few weeks; colder than it has been for fourteen years or longer, the thermometer registering 54 deg. below zero, and 61 below at the American Fort Pembina, five miles south-west of this place. For the last five or six days the thermometer has hardly been above 30 below zero. On going out of doors, unless you look at the thermometer, you can hardly realize it is so cold, one does not feel 20 or 30 degrees below zero on a still day here, any more or as much as 5 or 10 degrees below zero in Halifax; but when the wind blows then look out for your ears and nose. We are likely to have a large immigration from England and Canada next spring and this place is likely to be the second city in Manitoba. There is plenty of room here for good farmers. Nova Scotians will find it more profitable to come out here and farm good lands than to stay at home farming on rocky land. I would not advise any farmers to come here unless they could bring \$500 or \$1000 with them. Wheat is selling at 80 to 90 cents a bushel; potatoes 60 to 70 per bushel; butter 25 to 30 per lb. Parties coming here will have to make up their minds to rough it for a while, but eventually they will be well repaid.

Send us some of your moneyed men or some of their money, it will pay them, invested here in property, 30 to 50 p.c. So send along your surplus cash it will pay better than bank stocks.

I was glad to see by a late Toronto Church paper that your Church Institute was in such a flourishing condition; I should like to have a copy of the bye laws and rules regarding the working of the billiard room, etc.

And now, Mr. Editor, I have taken up enough of your space, and will conclude with kind regards.

Yours truly,
EMERSON.

Literary Department.

MISTAKES.

[WRITTEN FOR THE CHURCH GUARDIAN.]

Tenderness is not weakness,
Roughness is not strength;
The secret avert of meekness,
Its depth, and breadth, and length.
We're slow to learn: Oh, dullness!
That much should shine as wit:
That really is but rudeness,
A stupid counterfeit.

True triumph is not the shouting
O'er the beaten, by the strong;
But the Crown that comes to suffering
Sure, though awaited long.
Often the late acknowledgment
That they who bore were right:
A bettered world—best monument
To those who've passed from sight.

Obstinacy is not firmness,
More for the weak a shield:
Oh! Wise are they who've learned the art,
Where and where not, to yield.
Opposition conscience?—
'Tis we who lose from view,
Twin charity and faithfulness,
The tender and the true.

Thou slighted grace, humility,
That proud men blindly rate,
Akin to imbecility,
Art the strength of natures great.
The taking down the human
To build up the divine,
The only sure foundation
Of a soul, O! Christ, like Thine.

When shall we own Thee, gentleness,
Smile of the truly strong?
When shall ye be, true graces,
Of our dull heart the song?
Montreal, 1880. L. D. B.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

LULU'S LETTER TO TRINCHON.

Dearest Trinchon! God is very good to your orphan child. I can send you so much money, though it is true I have not yet earned it, but I will thank Him for it a thousand times. This hour outweighs a great many tears and a great deal of longing for you all. As for me I am well, very well. The Advent season is coming, the beautiful time! my heart is full to overflowing. Tell Aunt that I am living in abundance, and my position is all that I could wish.

Dear Trinchon, are you afraid that I am too prosperous? Ah, no, only I say nothing about the gloomy hours; but never fear, our Lord does not leave me in the deep valley, even when it is my own fault that brings me there. Be happy, and spend a joyous, blessed Advent; think of me, I sing with you:

Ah, how shall I receive Thee,
How meet Thee, Holy One?
Desire of every nation—
Thou of my soul the Sun.

The torch that I shall carry,
(Give me Thyself my King,
That I may know what service
Is meetest I should bring.
Amen.

And now, farewell; my fond love to Aunt; write soon and a great deal, and do not pay your letters. The vanilla cakes which you will get with this, Lucie and I made together, they are according to your receipt. I am so glad to be able to send some to my dear ones. Aunt Julchen desires her compliments to Aunt. Only think Vollberger is sending this letter by an express messenger to the post. He sends his kind regards to Jacob.

2nd December.

1st Sunday in Advent. I got up very early, the full moon and many stars were still in the deep blue sky. O dear, blessed, holy Advent-time bring me as pure a heart as the pure sky above me, and fill it with the bright peace of Heaven and quiet joy.

What drew Thee down to Earth
From Heaven above,
But the great power,
Of Thy wondrous love!

We sang that at the early service this morning. The pastor spoke much of this. His Advent sermon was very beautiful and full of power. Sophie was much moved by it. She said she would like to give an Advent gift to the Lord—that she would try to give up for

Him, her vanity and love of gossip and angry temper and envy, and try to have her heart cleansed for Him at Christmas. Afterwards Lucie whispered to me that her sacrifice should be to try and love her mother and sisters, and to pray for them. It shocked me to hear her speak of that as a sacrifice; but alas, it is so. O, dear Lord, help her, and help me, and all of us.

Yesterday afternoon we had the 20 orphan children here and took their measure; three of them are the children of the woman upon whose grave I laid an Aster in the autumn. I looked at them with especial interest. We practised—

"From highest Heaven I came."

They are to come now every Sunday to practise hymns to sing on Christmas Eve under the tree. Lucie is very zealous; I think, after all, we shall soon begin a school.

Tuesday, Dec. 11.

Herr von Schaffau complained to-day of the poor coffee which he was obliged to drink now. At first I was disconcerted, but I soon discovered that he was joking, and I defended myself as well as I could. Lucie came to my aid too, and the affair was peaceably settled. He is most kind. He has had a large, roomy stove cupboard made for us. It stands in our corridor; on each side hangs a kitchen apron, and, really, sometimes we are very busy for hours together. Trinchon's vanilla cakes are in great favor, and we have to bake a supply every week.

Yesterday I heard a secret from Vollberger, which is the climax of it all. Lucie's uncle is having a room fitted up for our cooking up here in our wing. Lucie is not to go into the large kitchen, I have great plans about this. We will learn to cook here, and make things for old and sick people. I find it very difficult not to tell Lucie; but I have been speaking about it to Vollberger. He is very kind to me, but it is strange that in the presence of other people he seems as if he did not know me—he calls this the wisdom of the Serpent, as he belongs to the other "party"—and does not want to injure me. Is Herr von Schaffau so changeable for the same reason, I wonder? I often think that he is contented with me, and reconciled to my being here, and yet the other day in the presence of Aunt Julchen and his sister, he treated me quite sternly. I cannot doubt that he means well towards me, for he is good to every one.

December 12.

We had the children here on Wednesday too; they would not be able otherwise to learn the hymns, and besides it is a great pleasure to ourselves. Aunt Julchen listened to them to-day. She is going to take us to town one of these days to buy things for the Christmas tree. I am looking forward to it. I shall buy some things too; I have still some money. I should like to get a great deal, to give something to every one; but most of all I would give them Christmas joy. O, I am very rich. When I sit in the twilight alone in my turret room, I seem to see the Great Light and to hear the angels singing, and my heart is very full. I should like to do so much, and yet I can do nothing but love and adore the Holy Child. He came to us out of His great love; can we do nothing for love of Him? I was speaking to the children to-day about that. Rosalie and Thekla looked in while I was speaking; they came from curiosity, and Thekla looked rather satirical. But I did not let them put me out. No, I spoke more and more warmly. I told them that those who did not love the Christ-child were very unfortunate, even if they were rich people, they were very poor; even if they were very learned, yet they were very foolish; and if they were looked up to by the world, yet they were of small account, and though they might give and receive splendid presents, yet they had no true Christmas joy—that what the Christ-child gives us, is best of all—peace and joy and blessedness. I said we would open our hearts to receive Him with all His precious gifts. I do not know if it was quite suitable for me to speak as I did, but I could not help it. And when Thekla afterwards asked me angrily whether I supposed it was right to speak in that way to village children, and to make impertinent allusions to the nobility, I could not refrain. I spoke very warmly and eagerly. I said that I had made no allusion to her family, but that I certainly did consider that her life was neither a rich nor a happy one, spent, as it was, without any reference to the life to

come. She said carelessly that she expected to get to Heaven her own way. "No," I said, "and you do not care for Heaven; you do not think of your soul and eternity." I spoke on till Thekla interrupted me. She did not wish to hear any more. But Rosalie said, "why not? that is a sign we feel we deserve it; I want to hear more." That was a great joy to me. I could not help thinking of Trinchon's words. "A great power is given to women and young girls if they would but use their influence over children and those of their own age, in all love and humility, but in all confidence, they would bring down a blessing far greater than they imagine." Has not God perfected praise even out of the mouth of babes? O, dear Lord, I pray Thee for the right humility and the right strength. [To be continued.]

Children's Department.

"SORRY IS NOT 'NUFF."

"ALLAN! Where is Allan?" A moment ago he was playing with his little cart in the yard, hauling earth to the currant bushes. I cannot tell how many cartfuls he carried. He was as busy as a little man. But Allan was gone; there is his cart.

"Allan! Allan!"

"Is he here," at last said a small voice from the back parlor.

"What are you there for?" asked his mother, opening the door and looking in. Allan did not answer at first. He was standing in the corner with a very sober look on his face. "Come out to your little cart," said his mother; "it is waiting for another run."

"Is not been here long'nuff," said the little boy.

"What are you here for at all?" asked his mother.

"I punishing my own self. I picked some green currants, and they went into my mouth," said Allan.

"Oh, when mother told you not to! Green currants will make my little boy sick," said his mother in a sorry tone.

"You needn't punish me," said Allan; "I punish my own self."

His mother often put him in the back parlor alone when he had been a naughty boy, and you see he took the same way himself.

"Are you not sorry for disobeying mother?" she asked Allan.

"I sorry, but sorry is not'nuff. I punish me. I stay here a good while and thinks."

Is not Allan right? Sorry, if it is only sorry, is not enough. How often children say they are sorry, and yet go and do the same thing again! That is a very short, shallow sorrow. Allan felt this; so he was for making serious work of it.—Selected.

We propose to print next week "Ten Suggested Topics for Lenten Addresses, Bible Classes, Instructions and Meditations," compiled by the Rev. Theodore E. Dowling, to be followed by Suggested Topics for Holy Week and Easter-tide.

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HOW TO MAKE A CUSTARD PIE.—Make a shell of pastry in a pie dish, or small tart tin, and bake. Prepare a custard with "Wilson's Custard Powder" according to direction on package, which can be obtained at any grocer's for five cents. Pour custard into pastry, and be sure not to bake after custard has been poured in.

Marriages.

On the 8th Jan., at St. Luke's Church, Hubbard's Cove, by the Rev. H. Stamer, Rector, Captain Richard Richardson, to Eliza DeWolf Evans, both of Chester, N.S.
At St. John's Church, Cornwallis, on 30th Dec., 1879, by the Rector, Rev. F. M. Axford, John, son of Samuel and Mary Craig, of Hampton, N. B., and Mary Sophia, daughter of the late David and Catherine Mosher, of Kentville.

Deaths.

On the 4th inst, at Douglas, York Co., N.B., Etiza S., wife of George Clements, Esq., aged 78 years, Deceased was the fifth daughter of the late Wm. Hubbard, Esq. of Burton, Sunbury Co., N. B.
At Londonderry Mines, on Jan. 5, of Diphtheria, Margaret Jane, aged 8 years and 7 months, eldest child of Angus and Rachel McKinnon. "A gentle snow white dove Hath flown to Jesus' breast; There in His tender arms; To take eternal rest."
At Annapolis, N. S., on the 5th inst., in the 95th year of his age, J. W. Ruggles, Esq. Deceased came to Nova Scotia during the last American war with England, and was the last surviving grand child of the late Brig. Gen. Ruggles.

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Foreign Correspondence.

OUR GERMAN LETTER.

[TRANSLATION.]

LEIPSI, Dec. 17.

If striking contrasts between nature and human life were not so common, we might expect, from the bitter cold with which we are visited this winter, that our political life would be down to zero. Our poor certainly are suffering cold and hunger, no less than the furred and feathered inhabitants of our fields and woods. The people of Prussian Silesia and (most of all) those of Upper Silesia, have sad tales to tell of the severity of the season, of privation and misery. The failure of the potatoe crop, upon which thousands in this province depend for subsistence, and the depression of trade and industries, which is especially felt by the inhabitants of those districts where the manufacture of linen is carried on have induced a calamitous state of things which can only be improved by extensive aid from Government, as well as by the most energetic private charity. In the coal mines of Zwickau, in the Kingdom of Saxony, 89 persons recently lost their lives, while districts of Hesse are suffering from failure of the harvest and other like causes. Our public press has at last ceased to attribute these public misfortunes to the new tax-policy of our Chancellor and the CONSERVATIVES, although the leaders of our Liberal journals have uttered as many absurdities in this connection, as did our Western neighbors who accused the Prussians of being the authors of every evil. The strong Conservative party is an abomination to these gentlemen. While public opinion, i. e., the nation generally, has arrived at the conviction that the "humanitarian" idea of certain politicians and ministers can lead to no practical results, that Protestantism, Roman Catholicism, Free Thought and Judaism, cannot be mixed into one homogenous mass, some of these wise men still gabble on, still dream of Liberty in every possible direction, and have reached the climax of abuse of those who differ from themselves. The new Prussian Minister of Public Instruction, Herr Von Pultkammer, has especially drawn down their ire. Because he denies the necessity of mixed schools, and in certain cases has taken steps for their dissolution, he is represented by our public press (for the most part conducted by Jews) as a villain and enemy of the people. Notwithstanding this clamor, however, his popularity has by no means abated.

The party most disconcerted by the revolution in the national sentiment is that whose pernicious influence upon our political, economical, mental and moral existence, has become more and more palpable—the Jews. They are now as numerous as editors of journals and in every possible public association, as on the exchange, and in the world of finance.

For some months a bitter warfare has been waged between the representatives of the Christian press and those of the liberal Jewish. Pamphlets against the Jews, or rather against the overgrowth of modern Judaism in every department of public life, are being disseminated by thousands upon thousands and read with eagerness. General excitement prevails. The Court Chaplain, Dr. Stöcker, of Berlin, long since expressed himself in different assemblies upon this subject. Before a large concourse of people he demonstrated the pernicious influence of the Jewish mind in the domain of commerce, as well as upon the public sense of right and morality, and dwelt particularly upon the unmeasured and scurrilous attacks of the Jewish press upon the faith of Christianity. Recently, too, Heinrich von Treitschke, one of our ablest politicians and most faithful sons of Germany, as well as one of the most honest combatants in the Jewish Question, has written a work upon the subject, which is producing an immense sensation, while the author is of course being vilified by the party attacked.

The "lying spirit," which, for the most part, governs our press, will not suffer truth, confesses no wrong, and knows nothing of improvement or self-control. Such a state of things on the one hand, must of course excite the strongest indignation on the other, the results of which it is impossible to foresee.

The Synod recently held in Berlin will shortly publish its results.

PETER HOBBS.

The Week.

A PUBLIC MEETING of the citizens of Halifax was held on Monday evening last, to consider the great needs of famine-stricken Ireland, and to devise means of assistance in response to the Lord Mayor of London's appeal. The Mayor acted as chairman, and a number of leading men were present. Able speeches were delivered, subscription lists were opened, and a considerable amount immediately subscribed. The Mayor expressed the hope that a few hundred pounds would soon be subscribed and transmitted to Ireland.

A BIG ENTERPRISE.—Judging from appearances, a very clearly defined corner in the hemlock bark market is approaching. The Maine tanners have been obliged to succumb to the inevitable, and to come into New Brunswick. The Shaw Bros. have lately bought between four and five hundred acres of land in the vicinity of Millville, Carleton Co., from the N. B. Railway Company, on which to erect a tannery, and it is said also contemplate building a mammoth tannery just below Pokiook, in the great bark country, of the boulder district, long famous as containing the best and soundest hemlock in the country.—Fredericton Star.

FREDERICTON, N. B., Jan. 12.—George F. Gregory was to-day re-elected Mayor of this city by a majority of 65 over Mr. G. Fisher, editor of the New Brunswick Reporter, the vote standing—Gregory, 353; Fisher, 288. Mr. Gregory now enters upon his eighth term as Mayor.

LONDON, ONT. Jan. 12.—An East London man has instituted suits at law against a large number of the savings banks to recover damages for failure to make the required returns to the Government. The penalty claimed in each case is about \$75,000.

CATTLE FOR ENGLAND.—The first cattle train that ever left Annapolis shot out from the station immediately after the express train left for Halifax on Wednesday last. The train consisted of four cars containing fifty-four head; at Round Hill and Bridgetown four more cars were added, containing sixty-eight head; at Lawrenceton, two more cars, containing thirty-five head, and at Kentville the train was increased by two more cars containing thirty-five head; making twelve cars containing in all one hundred and ninety-two head of fat cattle, all intended for the English market. Messrs. McDonnell and McGirr, drovers, of St. John, as the members of the enterprising firm which is now supplying the home market with what is considered in England to be excellent beef.

We understand that upwards of \$13,000 were paid out on Wednesday to the farmers of Annapolis and the northern portions of Lunenburg and Queens Counties. It was a novel sight to see Messrs. McDonnell & McGirr standing on the platform of the railway station with their hands and pockets full of new bills, fresh from the banks, paying for the cattle as they came along, without the usual formality of taking an account or receipt. We wish this enterprising firm every success, for their success means the prosperity of our farmers.—Annapolis Journal.

Messrs. Tupper, Tilley and Aikens, and General Solby Smyth have joined the Christiana Temperance Union.

A NEW CANADIAN ENTERPRISE.—The old established business of J. D. Lawlor having been changed into a Joint-Stock Company, under the name of the Lawlor Sewing Machine Company, offers a splendid opportunity to capitalists in Nova Scotia and New Brunswick who are desirous of investing in a business already well-established throughout the Dominion. The reputation gained by Mr. Lawlor for his machines is second to that of no other manufacturer, either in Canada or the United States, and so well known is it that nearly every well-regulated family in the Dominion rejoices in the possession of a Lawlor Sewing Machine. Only one-fourth of the capital remains to be taken up, and parties on the look out for a safe investment, and a good return for their money, should apply immediately before the whole of the stock is disposed of.

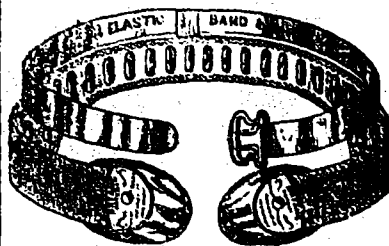
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THE SCIENTIFIC AMERICAN sustains its established reputation as the scientific paper of the United States. It also contains much useful information on subjects of interest to the ordinary reader. This paper has obtained a very wide circulation both in Canada and the United States, and special attractions are offered subscribers for the year 1880. Terms \$3.20; Munn & Co., 37 Park Row, New York.

WHITAKER'S CHURCHMAN'S AMERICAN ALMANAC for 1880, has been received. Although, as its name implies, an American publication, and containing a list of the clergy, and very full statistics of the Church in the United States, this Almanac also contains a list of the Canadian dioceses, and the Canadian Clergy, so that it becomes an indispensable addition to every Canadian Clergyman's Library. The price is only 25 cents. T. Whitaker, 2, Bible House, New York.

THE ILLUSTRATED CANADIAN NEWS has attained a degree of excellence which makes it bear favorable comparison with the older and more largely circulated papers of the kind in other countries. Canadians ought to assist in sustaining so admirable a periodical. The Christmas and New Year numbers are particularly good, and are worthy of the highest encomiums.

THE SCIENTIFIC CANADIAN MECHANIC'S MAGAZINE AND PATENT OFFICE HERALD is all it claims to be, and every intelligent Canadian should own it. Two dollars a year could not be better laid out by a mechanic or inventor, while the general public will find an amount of information which will make them acquainted with matters probably hitherto but little known. The Burland-Desbarrets Lithographic Company are the publishers and proprietors, 57 Bleury St., Montreal.

THE BAPTIST YEAR BOOK of the Maritime Provinces of the Dominion of Canada, 1879. Halifax, N. S. Messenger Printing Office.

This volume is much like our Annual Report B. H. M. and B. F. M., and refers to the general conditions of this religious body, and to the condition of each congregation in particular. As with ourselves, so have we find complaints that the work is being hampered for want of means. Dr. Cramp's Report on the State of the Denomination contains many wise and truthful observations, as applicable to ourselves as to the body addressed. There appears to have been some falling off in the receipts for the past year, and a slight increase (276 in a membership of 37,017), of numbers in the three Provinces.

REPORT AND COLLECTIONS of the NOVA SCOTIA HISTORICAL SOCIETY for the year 1878. Vol. I. Halifax, N. S. Printed at the Herald Office, 1879.

We have here a number of valuable papers bearing on the early history of Nova Scotia: the Inaugural Address of the Lieutenant-Governor; the Rev. Dr. Hill's History of St. Paul's Church; Nicholson's Journal of the Capture of Annapolis; An Account of Nova in 1744; Papers relating to Trials for Treason, 1776-7; Thomas' Diary of the Expedition against the Acadians in 1755. The whole forming a volume of more than ordinary interest to Nova Scotians.

For the benefit of our readers we print the objects of the Society.—"The collection and preservation of all documents, papers, and other objects of interest of this country; the reading at the meetings of the Society of papers on historical subjects; the publication so far as the funds of the Society will allow, of all such documents and papers as it may be deemed desirable to publish; and the formation of a library of books, papers, and manuscripts, affording information and illustrating historical subjects."

As regards these objects we cannot too strongly endorse them; and we suggest to those of our readers who may possess rare documents the wisdom of confiding them to the safe keeping of this Society. The enthusiastic Secretary, Mr. J. T. Bulmer, is to be congratulated on the success of his work, and so are the printers on the neat appearance of the book.

LITTLE'S LIVING AGE.—The number of *The Living Age* for the week ending January 10th,—the second weekly number of the new volume,—contains a Plea for the Eighteenth Century, from the *Nineteenth Century*; How we got away from Naples; a story of the Time of King Bomba, Fraser; The Lord's Prayer and the Church; by John Ruskin, *Contemporary Review*; The Curate of St. Matthew's Argosy; Life in Brittany, Cornhill; Edward and Catherine Stanley, Fraser; A Silesian Country House, *Saturday Review*; The Criminal Code of the Jews, Part IV., *Pall Mall Gazette*; Teaching Grandmother, and Grandmother's Teaching, by Alfred Austin, *Cornhill*; with the usual select poetry, etc.

Two new serial stories, one by Mrs. Oliphant, and the other by the author of those charming stories "Dorothy Fox" and "Hero Carthow," have been recently begun in *The Living Age*, from advance sheets, and the publishers present to new subscribers for 1880 the six numbers of 1879 which contain the opening chapters of both these serials. The present is therefore a favorable time for subscribing.

For fifty-two numbers of sixty-four large pages each (or more than 3,800 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4. monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Little & Co., Boston, are the Publishers.

THE APPENDIX TO THE CLERICAL GUIDE for 1880 is out. It is a useful little pam-

phlet, Price 25 cents. The proof reading is better than in the *Clerical Guide* itself, which contained more mistakes in words and names than any book we have seen for a long time.

THE CHURCH ELECTIC for January quite equals its predecessors. It contains six important original and selected articles besides valuable Miscellanea, Correspondence, Literary Notes, and Summaries. \$3 a year, W. J. Gibson, D. D., Utica, N. Y.

THE PREACHER AND HOMILETIC MONTHLY for January, has been received. Besides containing sermons by about a dozen of the most popular preachers of the various Christian bodies, it comprises many other features which make it a most desirable publication. This monthly grows in favor continually. \$2.50 per year; 25 cents single number. I. K. Funk & Co., New York.

SPECIAL OFFER FOR 1880.

The next volume of CHURCH WORK begins in March, 1880, and as we are particularly desirous of bringing our circulation up to 10,000, we are now making special efforts in its behalf.

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