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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. 48.

THURSDAY, MARCH 11, 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.

The *Daily Chronicle* says the Rev. George E. Moulds, son of the late vicar of Fordington, Dorset, has been offered, and it is understood will accept the bishopric of Northern China.

The Sultan has directed his second son and the second son of his predecessor to enter the ranks of a regiment of Body Guards as private. This event is without example in Turkey.

Prof. Max Müller, who has been requested by the students of Vienna University to deliver some lectures there, has informed them that he will be unable to comply with their request this year.

One of the most unassuming religious institutions of the city of Philadelphia is the French Church of St. Sauveur; but that it is doing good work is evident from the fact that, during the month of January, 34 converts, mostly from the Roman Catholic Church, have become members of it.

On the morning of Sunday, the 5th of February, a very impressive service was held in St. John's Church, Carlisle. It was the occasion of the baptism, by the Rector, Rev. W. C. Leverett, of thirty-four Indian youth, twelve girls and twenty-two boys, of all ages from ten to twenty, or more.

The London *Guardian* of a recent date has the following:—

"The Government of Canada has under consideration a proposal by Sir John Glover, Governor of Newfoundland, for making St. John's the port for the whole Dominion. The idea is to connect St. John's with the mainland by a railway across the Island and a line of ferry steamers across the Straits of Bellisle, whence a line would form a junction with the Intercolonial. By this arrangement two or three days could be saved to vessels, and the resources of Newfoundland opened up.

The *Christian Union* calls attention to the large accessions to our ministry from without, and asks for the reason; whether it is that greater liberty is wanted, or stability of doctrine, or a purer and better form of worship. The Church is ready to grow, if men would only let it; if her worst foes were not those of her own household. We are, as we ought to be, a Militant Church, but we need not therefore turn our weapons upon each other. Diverse opinions and schools there always will be; and, within certain limits, so they do not pass the bounds of loyalty to the common Mother, they are to be tolerated. It is not necessary that all members of a family should have the same lineaments, or the same color of eyes and hair, so we be assured that they have the same blood.—*Sol.*

Mr. CYNDYLLAN JONES, a Calvinistic Methodist minister at Cardiff, has publicly vindicated the adoption of portions of the established Liturgy. The Lord's Prayer, he said, belonged to Dissenters, the "Amen" was Scriptural, and Methodists now cried out "Amen" when and wherever they liked. He proposed to collect all these "Amens" into a harmonious and unified whole. As for the Commandments, they did not imperil Nonconformity, and he hoped Nonconformity would not imperil the Commandments. In the responses, "Lord, have mercy upon us," there was no principle at stake, and the Litany belonged to all Christendom, each spirit excluding that part which it did not like. Dissenters read and preached the utterances of Church divines, and why not pray their prayers? Some objected to the reading of prayers; then why read the sermon, hymns, or even the Bible? Mr. Jones added that the Prayer-book was in use at every Independent chapel.

It is especially noteworthy, that 130 of the Hebrew race have taken Holy Orders in the mother Church of England, many of them men of prominence, some having risen to the Bishopric.

There are 250,000 Jews in the United States. The Church Society for Promoting Christianity amongst the Jews (incorporated 1878) has work among them in eighteen Dioceses and two Missionary Jurisdictions.

"If we are to live after death, why don't we have some certain knowledge of it?" said a skeptic to a clergyman. "Why don't you have some knowledge of this world before you come into it?" was the caustic reply.

ROME AND RITUALISM.—The Romanists appear just now to be very angry—stirred up probably by the telling exposure of some of their claims made in Dr. Little's little book—and have been again publishing secessions which have not taken place. The *Morning Post* has been a favorite vehicle for these rumours; but the Roman correspondents of the *Standard* and *Daily Chronicle* appear to be now lending themselves to the same work of mischief. Replying to a telegram from the *Standard* correspondent, the Rev. T. Owen S. Davies, curate of St. Paul's, Brighton, writes as follows:—

"There is not the slightest truth in the statement telegraphed by your correspondent at Rome that 'the conversion of the Rev. Arthur Wagner' is at the present moment influencing the plans of the Vatican in its (supposed) attitude towards any part of the Anglican Church. Mr. Wagner has not been converted. He is still working as Vicar of St. Paul's, in loyal subordination to his Diocesan, the Bishop of Chichester. Under these circumstances the further assertion of your correspondent, that 'Mr. Wagner will shortly be invited to Rome, where he will receive some position of distinction,' is an obvious inaccuracy."—*Guardian.*

THE CHURCH AND THE METHODISTS.

An original letter from John Wesley on the relations between the Church and the Methodists has recently been published. It is dated October 10, 1778, and was written from London. In it John Wesley states that one of the first original rules of his Society was, "They that leave the Church leave us." The more awakened, he says, the original Methodists become, "the more zealously they adhere to the Church of England in every point and letter of doctrine and discipline." He also expresses very strong views on Calvinism. "Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at church. These are very frequently unevangelical, but those are anti-evangelical." John Wesley then goes on to declare his preference for a Liturgy over extemporary prayers. "I myself find more life in the Church prayers than in the formal extemporary prayers of Dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are vulgarly called 'Gospel sermons.'" That term, he considered, had become a mere cant word. It had to him no determinate meaning. And then he pertinently adds: "Let first a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!' Surely the Methodists have not so found Christ!" We fear that if even John Wesley in the flesh propounded such wholesome teaching as this in certain quarters, he still would be held by many Wesleyans of our day not to be preaching the Gospel, for since John Wesley's time they have received quite another Gospel from that in which he delighted.—*National Church.*

ON SPURIOUS "REVIVALS."

I have had to endure the trial of watching over a darling child during her dying hours. Spasm, succeeding spasm, was the only movement indicating life, each one as it came shattering the frame which it convulsed, and thus wearing out its strength. While the spasms lasted there still was life, but I also knew that these must soon end in death. There was life, but it was dying, and the convulsions of life soon ended in the stillness of death. With still greater grief should I look on my Church, in a spasmodic state, subject to convulsions, which only indicate that her life is departing, the result of revivals got up by men. It will be a sad day for our country if the men who luxuriate in the excitement of man-made revivals shall, with their one-sided views of truth, which have ever been the germs of serious errors, their lack of spiritual discernment, and their superficial experience, become the leaders of religious thought and the conductors of religious movements. They may be successful in galvanizing, by a succession of sensational shocks, a multitude of dead, till they seem to be alive, and they may raise them from their sepulchres to take a place among the living in the house of the Lord; but far better would it be to leave the dead in the place of the dead, and to prophesy to them there till the living God Himself shall quicken them, for death will soon resume its sway. Stillness will follow temporary bustle, and the quiet will be more painful than the stir. And if there continue to be progress in the direction in which the present religious activity is moving, a negative theology will soon supplant our doctrinal system, the good old ways of worship will be forsaken for unscriptural inventions, and the tinsel of superficial religiousness take the place of genuine godliness.—*J. Kennedy, D. D.*

Foreign Missions.

INDIA.

THE BISHOPRIC OF CALCUTTA.—I.

"It can hardly be believed now with what pain and difficulty the battle was won which brought the gospel free course in India. It was asserted that its appearance as represented by a band of Missionaries, or an army of chaplains marshalled under a Bishop would be a signal for a general outbreak which would extend from Cape Comorin to the Himalayas.

"We can give the opponents very little credit for penetration, for knowledge of the real feelings of the natives, or for trust in the God of righteousness, purity and truth. At last the battle was won. Buchanan, Venn, Wilberforce and their coadjutors had managed to introduce with the new East Indian Charter of 1813 a clause in favor of Missions of the institution of the Calcutta Bishopric, and of three Archdeacons" (*Missions of Bishops of Calcutta by Rev. W. C. Bromhead Senior Chaplain of St. John's Calcutta.*)

When this had been accomplished the first Bishop of Calcutta, Dr. Middleton was chosen, and consecrated in private, "as though the episcopate was a feeble concession made to the foolish but troublesome importunity of a few fanatics" (Tucker). Dr. Middleton was a profound scholar, a well-read divine, an experienced parish priest. He took a lively interest in those societies which the increased spiritual life of our Mother Country was bringing into existence. What a contrast his long voyage forms with the rapid journey of an Indian Bishop of the present day. The latter rushes through Europe and is installed in his Cathedral a month after he leaves England. Sixty-six years ago Bishop Middleton "fitted up the stern cabin of the 'Warren Hastings' for his five months voyage with a library of more

that a hundred works—Hebrew, Greek, Persian, Latin, French, English."

When the Bishop landed at Calcutta, there was no public reception, lest it should give offence. But the fears entertained in England proved utterly futile. The natives welcomed the Bishop as a friend and were anxious to show their good will and respect. It had been said by them before his arrival "You have a head of your army and a head of your law, and of every department but your religion" [Bromhead].

The Bishop found enough to occupy him in putting into order the existing Church machinery even if he had given no attention to work among the heathen. Scarcely a decent church was to be found. Services were held in verandahs, in riding-schools, anywhere, and there were twenty English regiments without a single chaplain to minister to them. A busy year was passed in Calcutta and its neighborhood, and in 1815, the Bishop started on a long visitation tour to Madras and Bombay, during which he also visited the Syrian Churches of Malabar. His presence in the South of India gave great encouragement to the missions and missionaries of the Society for Promoting Christian Knowledge. He confirmed many natives who had been converted from heathenism through Schwartz's means, and ordained several who had been trained as catechists by that good old man. It was at this time that Mr. Kohlhoff of Tanjore (Schwartz's successor) suggested the formation of a Missionary College. The far-seeing mind of Bishop Middleton was at once impressed with the fact that the only way to plant Christianity in a heathen land is to train up patiently but boldly a ministry from among the converts.

It was in 1818 that the project for the foundation of Bishop's College was matured. In that year the Society for the Propagation of the Gospel first resolved to extend its operations to India and granted Bishop Middleton \$25,000. To this sum, were added \$25,000 from the Christian Knowledge Society, \$35,000 from the Church Missionary Society, and \$25,000 from the Bible Society. Other contributions increased the amount to \$200,000. Governor-General Hastings made a grant of land which was cleared from a jungle or teak plantation, about three miles from Calcutta. There in 1820 the Bishop had the happiness of laying the foundation stone of Bishop's College. In one of his letters he states the objects of the Institution which were fourfold: (1.) To instruct native and other Christian youths with a view to their becoming preachers and catechists. (2.) To teach the elements of useful knowledge and English to Mussulmen, and Hindus. (3.) To produce translations of the Scriptures, the Liturgy and other books. (4.) To be a home for English Missionaries on their first arrival in India.

The College was not finished until 1824. The good Bishop did not live to see the completion of his work. "After visiting the whole of his diocese within the limits of India proper viz:—Bombay, Ceylon, and Madras, he succumbed in 1822 utterly worn out with anxiety and toil."

It is now 56 years since Bishop's College has been opened. Many students have been trained for the native ministry and several valuable translations have been made. Still, on the whole, it has not been as successful as was anticipated. The number of students has been but small in comparison with the working expenses. Dr. Kay who retired from the office of Principal in 1864 gave the following reasons for this partial failure.

(1.) Frequent change in the staff of Professors, their health giving way from overwork. (2.) The separation of dioceses and the foundation of other theological seminaries. (3.) Bad effect of climate upon students. (4.) An attempt to lessen expenses by making it a place of general education, thus diverting it from its primary object. Other reasons are given, but these are the principal ones.

At length, after various conferences between the heads of the College and the Standing Committee of the S. P. G., it was decided to open the college more freely to native students of lower attainments. Although the College has thus been degraded from the position which it once held as a place of higher education, the new scheme has the advantage of bringing it into closer connection with the Society's labours. The promoters of the change hope that the College will be enabled, at no remote period, to resume its important literary and other learned labours.

Dr. Coe, of St. Augustine College, succeeded to the Principalship in 1873, after having been acting principal for some time. Professor Banerjee, a very able native, is also on the College staff. Dr. Coe gives the following account of his work:—"We have two classes of students and a boarding-school for boys. The students of the first, the *Anglo-vernacular* class, come from various parts of India, all being pure natives, to whom English is the only common language, and therefore the medium through which instruction is conveyed to them. They are intended to become catechists, teachers and pastors in native congregations, after working for a time as catechists and approving themselves good men. They come at various ages, none being received under sixteen, and are supported by the College, in return for which they pledge themselves to work in the Missions of the Church for three years at least, at the end of their course. They are not pledged to work for the S. P. G. exclusively. Of four who went out in the past year, two are employed by the Church Missionary Society."

"Our one aim is to train these young men to be ready and willing to take up any work in the Mission field to which they may be called. They are taught that their admission to the College as students is a solemn dedication of themselves to the service of Christ in the Ministry of His Church, and with a view to this are admitted (by the Bishop) at a special service in the chapel. Their course of study extends over 3 years at least, generally more. Students of the third year will go out with a native clergyman for road-side preaching and conversation with non-Christians.

"The vernacular class are men of inferior origin, generally of less education, and who know no English. They are prepared to be schoolmasters and readers in village Missions, and receive instruction to fit them for such work. They are taught in Bengali. There are in all 50 students."

"The boarding-school consists of young boys gathered chiefly from our village Missions, some of whom eventually enter the vernacular class of students. A very few may find their way into the upper class. They are ignorant and not quick at learning."

Dr. Coe concludes with an earnest appeal for the prayers and sympathy of the Church at home and for the aid of an additional fellow-labourer in his arduous duties:—"It is too much for me alone, save for native help, and I am full of anxiety lest I should break down in health, and have no one to take charge of it in my stead."

In the last report of the S. P. G. we find the following paragraph: "Bishop's College, which has had for its successive Principals men of the very highest gifts, both spiritual and intellectual, will not much longer have its local habitation on a site which may be almost called historic. The Government of India, wishing to obtain the site for public purposes, have made an offer of money and of another site more central in the city of Calcutta. The Society has agreed to accept. There will be no break in the work of the College. The Rev. Dr. Coe has come to England on sick certificate, and Mr. J. D. Oswall, B. A., the tutor, will remain in charge."

News from the Home Field.

DIOCESE OF FREDERICTON.

THE DANES IN NEW DENMARK, N. B.—We were favoured a few days ago by a visit from H. P. Petersen, Esq., of New Denmark, who was returning from a trip to Ottawa, where he had been soliciting subscriptions towards the completion of the Church for the Danes. Mr. Petersen had been led to go to Ottawa during the session of the House, by promises of substantial assistance, and is somewhat disappointed at the result. He has collected \$109., a small amount, considering that these Danes have come into our Dominion, and are struggling to gain a House of God for their settlement.

He speaks very highly of the courtesy of the Marquis of Lorne, who gave him \$50. John Pickard, Esq., M. P. for York Co., N. B. generously gave him \$20 before being asked. These were two pleasant episodes, amid much disappointment, and many refusals. The Danes are foreigners, who have come to make a home on our soil, and who contribute to its prosperity and wealth. They are industrious, and prudent, and they are but the advance settlers of a large number of families who will probably emigrate, if they hear favourable accounts from their fellow-countrymen. It seemed a reasonable idea that the representatives of the Dominion at the Capital, laying aside sectional prejudices, might have contributed something more towards a Church for these settlers. But the craze in official circles just now, seems to be about the "Great North-West" and the Maritime Provinces, and their immigrants are given the cold shoulder, or advised to "go West." It becomes the duty of our Provincial authorities, therefore, not only to encourage immigration, but also to act so liberally by the immigrants, that they will be induced to remain, and be proof against the seeming attractions held out to them in other parts of the Dominion. Mr. Petersen informs us that there are about 100 families in the settlement, all doing fairly, and more prosperous than they would have been in Denmark. The Church will cost \$1500., and about \$100 more are required. Their excellent Pastor, Rev. N. M. Hanson, is much liked, and is doing a good work among them. One of his sons, about eighteen years of age, is now in St. John studying, with a view to preparation for Holy Orders.

His Lordship the Metropolitan has recently issued the following Pastoral Letter to his Clergy.

THE POSITION OF THE DIOCESAN CHURCH SOCIETY OF FREDERICTON 1st MARCH 1880.—The balance against the D. C. S. on 1st May, 1879, was \$2088. The estimate of next income for the present year was \$19,704; but the subscriptions and collections will fall off \$500 at least, so that the net income will not exceed \$19,200. The grants for this year amount to \$22,410. If all these are drawn there will therefore be a deficiency for the year of \$3210, which, added to last year's balance, will make a total debt of \$5298. If the Expenditure of the Society is to be brought within its income for the ensuing year, the sum at present required from the Missions (\$14,540) must be increased 22 per cent, to make up the \$3210, and even then no provision will have been made for the debt of \$5298. Unless the voluntary contributions are increased, the only other remedy is to close some Missions.

REVEREND AND DEAR BRETHREN, AND BROTHERS OF THE LAITY.

The above statement of the present financial position of the Diocesan Church Society has been handed to me by the Board of Home Missions, with a request that I would write a Pastoral Letter to the Clergy of the Diocese on the subject.

It is with great reluctance that I comply with their request, as I know with how many difficulties the Clergy have to contend. But the document with which I am furnished leaves me no option. It is too evident, that we are going at great speed on that downward road on which Societies and individuals have travelled before us, and that unless we now stop, or unless our income be largely increased, we must either become bankrupt, or we must deprive our Clergy of a considerable part of their annual incomes.

Charity forbids our doing the latter. Justice should prevent our falling into the former evil. No body of Clergy can well live on less salaries than those which we now allow them. And if, to meet our expenditure, we resort to the miserable expedient of spending our investments annually, they will annually decrease; and as the interest will be less every year, we shall be obliged every year to take more from the capital sum, which, in a short time, will vanish altogether.

Here are the plain facts before you. What

is to be done? There are, as far as I know, only four courses open to us.

The first is, to diminish the salaries of the Clergy. This, in justice to them, cannot be done.

The second is, to take the deficiency from the Investments. This is both dishonest, for many of the legacies were left to us on condition of their perpetuity, and ruinous, as I have already shown.

The third is, to abandon some of the Missions. This would be a heavy blow and a great discouragement to the faithful Laity in those Missions, especially in such as are poor, and have acted up to their engagements. It would also expose the Clergy to great difficulties, and to heavy and unforeseen expenses.

The fourth is, to raise our income to the level of our expenditures, carefully considering at the same time, whether there is any expense that might be spared. The salaries of our Officers are already at the lowest sum that we could reasonably place them. But let us examine the subscription list. Can it be said, with truth and honesty, that all the subscriptions in that list represent the means of the contributors? I venture to affirm that they are far below the mark. A single evening party, a single wedding breakfast, a single dress, costs more than many a subscription doubled, tripled, perhaps tenfold. Probably at least one half our contributors could double their subscriptions without injury to their families; and if there be any reliance whatever on figures, there must be numbers of professional Churchmen who do not contribute at all. It is clearly the duty, no less than the interest of the Clergy, to explain fully and distinctly to their parishioners the objects and wants of the Society, and to charge those who are possessed of ample means to be more liberal in their contributions, and to remind them how mercifully God has blessed them with a sufficient harvest, when other countries have failed in securing the ordinary fruits of labor.

The evils which beset us on all sides are reckless speculation, and a reckless extravagance, both in spending public money and in lavishing on private luxury. Were we to give more to God, we should be content to spend less on things not necessary to our comfort, and He would certainly bless our self-denying and frugal efforts. When we offer to Him the poorest and the meanest offerings, though He gives us all, we cannot expect His blessing on anything we possess. We have it, but we never really enjoy it.

I request, therefore, that the Clergy of this Diocese will take as early an opportunity as possible of laying this Letter before their parishioners by reading it in their churches, and I respectfully call the attention of the Laity to it; and if the advice in it be as prudent, Christian, and charitable as I wish and intend it to be, and is for their souls' good, I hope that they will promptly act upon it, and will be prepared at our Annual Meeting at the end of June next, to form wise and liberal resolutions in this whole matter.

This subject is so important, that I request the Rural Deans to convene the Clergy in their several Deaneries as soon as may be convenient after the receipt of this letter, in order that they may consider by what means they can best inform the minds of our Laity, and induce them to give their prompt and valuable assistance, so as to enable us to overcome the great difficulty in which the D. C. S. is placed at this time.

I remain, Rev. and dear Brethren, and Brethren of the Laity, Your faithful Friend and Bishop, JOHN FREDERICTON. Bi-shopsate, March 3, 1880.

St. JOHN.—Trinity Church.—Trinity Church has lost two of its oldest members. Miss Annabella Thomson died Feb. 29th, aged 93 years. She was present at the consecration of old Trinity, which was destroyed in 1877. On the same day Lieut. Col. Thurgar passed away.

Rev. G. G. Roberts lectured in Trinity School Room, March 3rd, on "The English Reformation," to a large audience.

FREDERICTON.—Rev. D. Forsyth, Rector of Chatham, officiated in St. Ann's Church on the 29th.

CHATHAM.—Rev. G. G. Roberts, Rector of Fredericton, lectured in St. Mary's School House, on "Home," on the 29th Feb., officiated in St. Mary's and St. Paul's Churches.

MONCTON.—Two adults were baptized in St. George's Church, by the Rev. Mr. Pantrath, on Sunday evening, March 7th. One had been brought up under Baptist influences.

St. JOHN.—Church of England Institute.—The fourth lecture of the course, delivered by the Rev. G. G. Roberts, Rector of Fredericton, on "The English Reformation," was an admirable and most interesting discourse. The lecturer, while glancing at both the causes and the results of the Reformation, dealt chiefly with the principles on which it was conducted, and contrasted these with the far less conservative reform on the Continent. In the English Church, he claimed, that, along with the return to Catholic faith of primitive times, Catholic order and the Catholic use of the Sacraments had been preserved; and that, while the bible was re-established

as the rule of faith, it was the Bible interpreted by the Catholic Church, and not by each individual at his will. The Metropolitan and several other of the clergy were present, but it was a subject of much regret that the President of the Institute, Canon Brigstocke, was kept away by serious illness in his family.

DIOCESE OF NOVA SCOTIA.

We are at a loss what to do for "news" from the several parishes of this diocese. The clergy are actively engaged in their Lenten work, and what with additional services, increased visiting, and the preparation of candidates for confirmation, their time must be very fully occupied. And yet, we may be allowed to suggest to them, a few words occasionally even when they have not Church Decorations to describe, or the Consecration of a Church to chronicle, or a Confirmation Service with a visit from the Bishop to speak about, would be very acceptable, and would let the outside world know that they are not idle, as we very well know, but that God's work is being done—and that God's name is being glorified, and His Kingdom advanced.

There are now several thousand families into which the GUARDIAN regularly goes, and probably twenty thousand people see and read it weekly; and words emanating from the clergy would help to increase the value of our paper, while giving evidence of the life and work which are going on everywhere. We ask the clergy to be co-workers with us in instructing and interesting our readers.

Petitions are being very generally circulated and signed throughout the Diocese for presentation to the Senate of Canada against the passage of the new Marriage Laws now before the House of Commons. Whatever views may be held concerning the principle of the Bill all must condemn the undue haste with which it is sought to be passed.

HALIFAX.—St. Luke's.—The Rev. Canon Dart, President of King's College, Windsor, occupied the pulpit of the Cathedral on Sunday morning last, and delivered an admirable discourse from the words of our Lord, in St. Luke xii. 5—"I say unto you for Him."

We regret that it is positively settled that the Rev. C. M. Sills, Curate of the Cathedral, is soon to leave Halifax. During his residence here, Mr. Sills has won general esteem and regard. We must raise our voice against the "penny-wise and pound-foolish" policy which we are sorry to see St. Luke's has adopted. There is no earthly reason why two clergymen should not be supported by the Cathedral congregation. Take off your pew doors, gentlemen, and throw open your pews to all, and if your hearts are right, there need be no tears at the result.

Probably no Parish in the Lower Provinces could better adopt the free system, with strong hopes of being benefitted thereby, than St. Luke's at the present time.

HALIFAX.—Bishop's Chapel.—The Church of England and the Marriage Law.—His Lordship the Bishop, at both services in his chapel last Sunday, called attention to the proposed legislation in the Dominion House of Commons to legalize marriage with a deceased wife's sister. The measure was, he said, opposed to the law of God, as distinctly shown in the Bible, and was calculated to do an immeasurable amount of injury to society. As the performance of a marriage ceremony under the circumstances proposed by the Act would be a violation of the rules of the Church of England, and her clergy might be compelled, by civil law, to perform such ceremonies, thereby breaking the rules of the Church if the Act passed, and as persons so married could never be regarded as other than excommunicated, His Lordship called on all Churchmen to do their utmost to prevent the passage of the bill; he said petitions against it, which had already received the signatures of the clergy of all the Church of England parishes in the city, were to be found at the Church Institute rooms, Granville Street, and at Mr. Gossip's shop, Granville Street, where they could be signed.—Herald.

LUNenburg.—We regret to learn that the faithful Rector of this important Parish, the Rev. H. L. Owen, A. M., has been quite ill with a severe cold. He is now, he writes us, slowly recovering; and we hope that soon he may again be able to oversee and engage in the im-

portant work of his extensive cure. We overlooked noticing at the time, that the Bible Class of this Parish was successful in carrying away one of the very best of Mr. Borthwick's Prizes, and that its members received special mention for their good papers.

LONDONDERRY MINES.—Turo combines with this Mission in localizing Church Work, and together they hope to circulate one hundred and fifty copies of the paper monthly. There ought not to be a Parish in the land without its Parish magazine, now that Church Work, with suitable covers, is offered at so small a price.

DIOCESE OF MONTREAL.

MONTREAL.—The Bishop preached in Christ Church Cathedral, on Sunday morning, the 29th, on behalf of the sufferers by the Irish famine.

The name of the Rev. Canon Norman, assistant minister of the church of St. James the Apostle, is mentioned in connection with the appointment of a Principal in Lennoxville College as successor to Principal Lobley.

FRELIGHSBURG.—On Sunday, the 22nd of February, the closing services were held in connection with the departure of the congregation from the time-honoured building of the Old Trinity Church, Frelighsburg. A very large attendance of the parishioners and also people from the adjoining parishes, testified to the great interest felt on the occasion, and the venerable building was filled in every part. The morning service was conducted by the Bishop of Montreal, assisted the rector, the Rev. R. Lindsay and the Rev. J. C. Davidson. The musical portions of the services were well and heartily rendered by the choir. The pipe organ which has been already provided for the new church, being used for the occasion. The Bishop preached from the text, "Thy way, O God, is in the Sanctuary." Holy Communion was afterwards administered to a large body of communicants. The offertory amounted to \$20 in answer to an appeal from the Bishop on behalf of the sufferers in Ireland.

In the evening, being the last service to be held in the old church, it was again crowded. The service consisted of the litany and appropriate anthems and hymns. Addresses were delivered by the Rev. Dr. Bailey, of Vermont, Rev. R. Lindsay, J. Smith, J. C. Davidson and C. P. Watson. The Bishop gave a final address, speaking to both pastor and people in a solemn manner on their mutual obligations. The days of the old church are now numbered, and soon it will be counted among the relics of the past, round it are clustered memories of historical associations of deep interest to the Christian community. The Hon. and Rev. C. J. Stewart, by whose labours the erection of Trinity Church was accomplished, arrived in Canada as a missionary of the "S. P. G." in 1807. His first sphere of labour was in the then remote settlement of Frelighsburg, where his memory will ever be held in esteem by his labours of love. It is believed that he gave as much as \$3000 out of his own purse to bring the means of grace to that destitute district. After erecting the Church at Frelighsburg, he pushed forward to more isolated parts and erected another Church at Hatley. Then as a travelling missionary, he sought a wider sphere and reached as far as the western peninsula of Ontario, being instrumental, by help from English friends, supplementing his own benevolence, in securing the erection of 24 churches. After some years he was raised to the episcopate, being Bishop of Quebec from 1807 until his death in 1837. In the old Church there is a tablet to his memory, with an inscription written by his successor at Frelighsburg, the Rev. James Reid, D. D. The new Church is to be called "The Bishop Stewart Memorial Church," and it is hoped will be finished in the course of the summer.—Evangelical Churchman.

MONTREAL.—The fourth of the series of clerical meetings was held on Monday evening the 1st of March at the residence of the Rev. E. Sullivan, D.D., St. George's Rectory. The subject discussed was: "The sin against the Holy Ghost."—Evangelical Churchman.

DIOCESE OF HURON.

LONDON.—Rev. A. Brown delivered a lecture in the school-room on Monday

evening, the 23rd inst. The subject chosen was "Henry the Eighth," and was handled in a masterly way. The lecturer kept the undivided attention of the audience throughout, and was heartily applauded.

MISSIONARY.—The Rev. W. Stone, missionary at the Indian Peninsula in this Diocese, is at present on a visit to London, endeavoring to raise funds for the erection of a Parsonage House at Warton. This clergyman is doing a good work in a most poor and scattered mission, and deserves encouragement.

PARIS.—A week of special services was begun in St. James' Church, on Monday the 16th inst. The Incumbent, Rev. R. O. Cooper, was assisted by Rev. Canon Townley, Rev. Rural Dean Mackenzie, Rev. T. R. Davis. Stirring and earnest addresses were delivered, and it is to be hoped, abundantly blessed by God, to the setting forth of His Glory.

GOVERNMENT.—We understand that very graceful and appropriate plans have been secured for the new St. George's, as also the greater part of the funds required for its erection.

SEAFORTH.—Lent lectures are being delivered in St. Thomas's Church, both on Wednesday evenings and Friday afternoons; a male and a female Bible Class have been formed in connection with the Sunday School.—Evangelical Churchman.

ENGLAND.

A compressed air tramway locomotive, invented by Colonel Beaumont, M. P. for South Durham, has been tried with complete success at the Boyne Works, Leeds.

A NUMEROUSLY attended meeting of the committee of the Additional Home Bishops Endowment Fund was held at 7, Whitehall. Among those present were Mr. Willbraham Egerton, M. P., Mr. Beresford Hope, M. P., Mr. Spencer Stanhops, M. P., Mr. Stopford Sackville, M. P., Archdeacon Hessey, &c. The Earl of Devon presided. It appeared that £28,000 had been promised to the Liverpool Bishops Endowment Fund (including the additional grant of £10,000 from this committee), of which sum £72,999 9s. 8d. had been actually paid. It was decided to issue an appeal for funds to complete the maximum endowment required by the act; and, as the minimum endowment was now happily secured, it was agreed:—

"That this committee, having ascertained with great satisfaction that the minimum endowment for the Bishopric of Liverpool has been secured, very earnestly recommend the Liverpool committee to immediate steps to establish the bishopric of Liverpool."

Mr. Stanhope, M. P., for south-west Riding, has informed the committee that Yorkshire Churchmen are preparing to make a renewed effort, now that trade is improving; for the foundation of the see of Wakefield, towards which £21,000 has been paid. The Bishop of Durham proposed to take prompt action to secure the creation of the see of Newcastle, and only £10,000 more is needed to procure the necessary endowment. The Additional Home Bishopric Fund will place its organizing staff at Bishop Lightfoot's service.

By the liberality of Mr. W. F. Lavington, merchant, a new church and institute for seamen has been erected in Prince-street, Bristol, at a cost of about £4,500. It is of stone, with freestone dressing, and is in the Early English style. There is a turret at the east end of the roof, in which are hung a couple of bells. There is a niche on the south-west corner, on which it is intended to place a figure of "Hope," with the anchor. The entrance is at the south-west corner, and the subject in the tympanum over the doorway represents the Saviour stilling the tempest. The seats are of pitch-pine, varnished, and accommodation is provided for about 300 persons. The pulpit and reading-desk are of English oak, the former being richly carved. There is a fine organ, the gift of several ladies and gentlemen of Clifton, who have in many ways shown their interest in the welfare of sailors. Three hundred Bibles, the same number of Prayer-books, both of large type, have been presented by the Society for Promoting Christian Knowledge. The church was opened for divine service by the Bishop yesterday week.—Guardian.

OUR LONDON LETTER.

From our own Correspondent.
LONDON, Feb. 18.

I told you in my last of the opening of Parliament by the Queen, but the result of the Liverpool election has quite thrown into the shade the royal speech, the Address and its ceremony in the House of Lords. All London, of course, turned out to see Her Majesty and the cream-colored State horses, and the day was beautifully fine, quite a spring day, but every one knew that the fate of the session depended upon the Liverpool election a good deal more than it depended upon the Royal Speech and its announcements, and therefore, except as a spectacle, there was little in the ceremony. But as a spectacle the ceremony was as successful as it could be. It was a success in the streets. It was a success in the House of Lords. Yet in the morning everything seemed to be against a success. The sky was clouded. A dull heavy mist, hardly to be distinguished from a fog, hung all over London. You had to light the gas to read. And so it continued all the morning. But at one o'clock when the men appeared with their sand carts to strew the streets, the mist suddenly lifted, the clouds disappeared as if by magic, and the sun, the oldest countess in the world, and not the least obsequious, put in an appearance with such brilliancy, that even the Persian Ambassador put his furred head out of his carriage window to welcome the truant with a smile, or perhaps to make sure that it was the sun, and not some improvised sort of thing that is made to do duty for the sun upon State occasions. The Queen drove to Westminster under a clear sky and a bright sun, and the cheering was sufficiently hearty and general, to assure Her Majesty that she still reigns in the hearts—still even lives in the recollections—of a loyal people.

I do not know whether you know the scene in the House of Lords. But as there is little of importance to chronicle this week, and it may be interesting to some of your readers, I will give you a description of it. It is a scene that has often been described, and it is a scene that never seems to vary. Perhaps a fresh face may turn up now and then in the Ambassadors' corner, a fresh turban or a more glittering uniform. The Lord Chancellor is not always the same. The ministers and leaders of the Opposition change places. But the permanent features of the place are identical; the group of Peers in their robes of State; the Bishops in their lawn, and the Peers all over the House in their velvets, satins and diamonds. It was not necessary this year to turn on the gas, although it was glittering in a sort of shimmer in the roof, and would in an instant have thrown a flood of light upon the scene; for this year the sun was just powerful enough to find its way through the rich glass of the windows, and to light up the dark panels, the frescoes, the gold and the scarlet benches with a dim religious light, more suitable for an ancient cathedral, rich in memories of the dead, than for a Senate. There were more empty seats this year than I have ever seen when the Queen has been present—why, I do not know. The Queen looked well, but I wish Her Majesty could bring herself to show a little more interest in affairs. She looks every inch a Queen, with her crown, with the Koh-i-noor upon her breast, and the Ribbon of the Garter; but as far as interest goes you do not trace much. The robes of State are placed upon the throne. Her Majesty only sits upon them. The roll of MS. is presented to her upon the throne, by the Lord Chancellor, upon bended knee, and returned to him to read, instead of being read by her as of old, and this, with the exception of walking into the House of Lords and walking out again, and making a slight, very slight, inclination of the head to the assembly, is all the Queen does—and that is done as if the whole affair was an intense bore, and I have no doubt it is. Lent is being very well observed in the city, and many of the city Churches are having services at all times and of all kinds to suit all classes of men. Especially may this be said of St. Paul's Cathedral. Under its present management it has become the centre, not merely of attractive services and august ceremonies, but of genuine spiritual influence over the people of the metropolis. Besides the usual morning and evening prayer, there is an evening celebration of the Holy Communion, and a late Evensong

in the North West Chapel; then there is a short address, litany and hymns, barely occupying a half hour in the dinner hour of the day, and thus have hundreds been led not only to keep "Lent" but to form habits of prayer and instruction which can scarcely fail to strengthen the spiritual life for the rest of the year. I do not know what you are doing in Halifax but how admirably situated is your St. Paul's for a similar kind of service. In case something of the kind might be required, I will give you the plan adopted here. The hour fixed is a quarter-past one, when the preacher takes his place in the pulpit, and after saying a collect, delivers his address. This is followed by a hymn, the words of which are printed on papers distributed through the church. The hymn is started by one of the minor Canons standing at the faldstool, where he afterwards says the litany, which brings the service to a close. This arrangement is such that it enables men who have not the thirty minutes to spare to come in for the litany, or to come after the address just as they wish. Those services are very simple, there are none of the ordinary adjuncts of a Cathedral Service, no stately ritual or elaborate music; but the very quietness of the Services seems to harmonize with their aim, and the necessity of personal participation in the Hymn and the Litany has intensified the feeling that the promotion of the higher life of each individual has been the desire of those who have provided the Services.



Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon.

On Friday, the 2nd April,

for conveyance of Her Majesty's Mails, THREE TIMES PER WEEK EACH WAY, between

Shubenacadie and Dead,

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under a proposed contract for four years, from the 1st July next.

Conveyances to be made by vehicles, drawn by not fewer than two horses.

Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of tender may be obtained at the Post Office of Shubenacadie, Middle Musquodoboit, and Dead, or at the office of the subscriber,

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's office, Halifax, 27th Feb., 1880.

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FRENCH, by a FRENCH teacher, is taught DAILY in the School.

YOUNG PUPILS will be the exclusive charge of a kind and experienced Governess, specially engaged for the purpose, and will also be tenderly cared for by the Lady Principal and Mrs. Dinzey.

TERMS.—

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Drawing, Painting, Calisthenics, Needle Work, Medical Attendance, and Medicine, \$185 per annum.

Music, with use of Piano, 36 "

A reduction of \$20 per annum for each Pupil is made in case of sisters and the daughters of Clergymen.

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16—11

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Address:—George Otty and Charles J. Smith, Churchwardens. 42-41

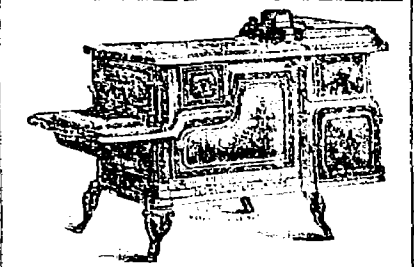
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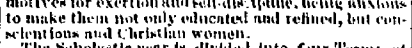
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Apply for admission or information to MISS GRIER, Lady Principal, Wyckham Hall, Toronto.



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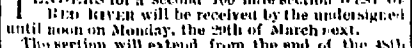
TENDERS for a second 100 mile section West of RED RIVER will be received by the undersigned until noon on Monday, the 29th of March next.

This section will extend from the end of the 48th Contract near the western boundary of Manitoba to a point on the west side of the valley of Bird-tail Creek.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Offices in Ottawa and Winnipeg on and after the 1st day of March next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 14th February, 1880. 46



CANADIAN PACIFIC RAILWAY

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TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:—

20 Locomotive Engines.

16 First-class Cars (in proportion being sleepers).

20 Second-class Cars. do.

3 Express and Baggage Cars. do.

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240 Box Freight Cars.

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Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 7th February, 1880. 46

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THE CHURCH GUARDIAN is the cheapest Church paper in America, and to sustain such a paper we must have the prompt payment of all subscriptions.

CHANGES IN OUR MARRIAGE LAWS.

We last week promised some further observations upon the proposed changes in our Marriage Laws, and we now publish the form of Petition, which has been circulated throughout the Diocese of Nova Scotia, as containing a brief summary of the objections to those changes. We may here mention, that persons in Country Parishes wishing to sign it will find a copy in the hands of their Rector:

To the Honourable the Senate of the Dominion of Canada:

The petition of the under-signed members of the Church of England in the Parish (or Mission) of

HUMBLY SHEWETH,

That your Petitioners have been much alarmed by the introduction into your Honourable House of a Bill to effect serious changes in the marriage laws legalizing the marriage of a man with his deceased Wife's Sister, and of a woman with her deceased Husband's Brother. That your Petitioners are persuaded that any such interference with the table of prohibited degrees will materially affect the welfare of the community and the comfort and happiness of many households in which persons connected together by affinity have been accustomed to regard each other in the same light as though they were connected by ties of consanguinity, and enjoy the same happy familiar intercourse as brothers and sisters without suspicion or thought of evil.

Your Petitioners believe that one of the marriages proposed to be legalized is expressly forbidden in Holy Scripture, and that the prohibition of the other is implied, and they cannot admit that any authority, ecclesiastical or civil, is empowered to dispense with such a prohibition.

That your Petitioners especially object to the proviso in the Bill making a distinction between marriages where the parties are members of one religious body, and other cases, as introducing an element of confusion and uncertainty, and they hold that all such marriages ought either to be legal or illegal in every case, without reference to the peculiarities of any Branch of the Church.

That on behalf of the children who may be deprived of their mother your Petitioners pray that the present position of the surviving sister with relation to the widower may not be altered, as such alteration must necessarily deprive the motherless children of the loving care of the aunt at the time when it would be most especially beneficial, and under the present law is commonly enjoyed.

Finally, your Petitioners submit that before any alteration is made in the marriage laws, ample opportunity should be afforded for the full consideration of a subject in which all persons are more or less interested, and for the presentation of their objections by those who are opposed to any change; that no such opportunity has been afforded with respect to the Bill now before your Honourable House, and that for this as well as the other reasons herein set forth it should be rejected.

And your Petitioners will ever pray, &c.

It will be seen, in reference to the Bill published last week, that it goes far beyond its title, since it legalises the marriage of a widow with the brother of

her deceased husband, which is expressly prohibited in Holy Scripture, and is not included in the scheme of the English Marriage Law reformers. That a man may not marry two sisters, is inferred from the precept that a woman may not marry two brothers; and the principle of the prohibition is the same in both cases; but the marriage with two brothers is a violation of the letter, as well as of the Spirit, of God's word; and to legalise it is to repudiate that authority. We are warned in Leviticus xviii, from which our table of degrees is taken, that, in consequence of their allowance of the marriage therein condemned, the people of the land were driven out and the Israelites substituted for them. These prohibitions, therefore, must be regarded as part of the law of nature, the law written in the heart, for otherwise the Gentiles could not have been so severely condemned for violating them, and they must be of perpetual obligation, and still more binding upon us than upon the Jews, inasmuch as our Lord has inculcated greater purity and holiness as required in His disciples.

The application of this chapter has been so generally recognized, that these marriages were, for many ages, absolutely prohibited by the whole Church; and the Eastern Church refuses to this day to sanction them under any circumstances. The Roman Church still condemns them, although assuming the right to grant dispensations for special reasons, and by her also, equally with the Eastern Church, they appear to have been prohibited as unscriptural, until the 15th century, when the first dispensation was granted, (to Emanuel, King of Portugal, permitting him to marry his deceased wife's sister) by the infamous Roderick Borgia (Pope Alexander VI.). Our own Church affirms that they are incestuous, and the following resolution was passed by both Houses of our Provincial Synod in 1877:—"No clergyman of this Ecclesiastical Province shall, knowingly, solemnize a marriage forbidden by the 99th Canon of the year A. D., 1603."

In Scotland, they are regarded with so much abhorrence, that the advocates of change, in the British Parliament, have been obliged to exclude that country from the operation of their proposed laws. With such a general consent as to the divine origin and permanent obligation of these prohibitions, we ought at the least to be very cautious, and sure that we have good reason for the adoption of a different interpretation, before we presume to legislate in opposition to them, since even if it were only just possible that the correct interpretation of the precept is right, prudence would lead us to adhere to it, as the safe course, rather than risk antagonism to the will of God.

Even if we could be persuaded that these marriages are not contrary to the Word of God, we should still earnestly deprecate the removal of the legal impediment, as a change that strikes at the root of our family life, placing the wife's sister in the same relation to the husband as any other unmarried woman, unconnected with either of them, for, to use the weighty language of a highly respected Lord Chancellor of England, "our sister-in-law is our sister, and that is a name and a relationship which, God permitting, we do not intend to lose. She is our sister in every respect. Who that has ever been married has not felt that, when he has formed a union with the woman of his choice, the atmosphere of love, which he experiences in his heart towards her whom he has taken to his home, spreads itself out collaterally, and envelopes all who are connected with her, in the same way that it does those who are connected with himself? Her relations become his relations. She is

blood of his blood, bone of his bone, and flesh of his flesh. All her blood relations are his relations. He welcomes them to his own heart and his home." This applies to a great extent to the wife as well as to the husband but, if this law is enacted, if at some future time marriage may be possible between them, the husband's brother and the wife, the wife's sister and the husband, can no longer associate together with the security of brothers and sisters. The domestic life of England, of which the pattern is imitated among ourselves, is an exceptionally happy life, owing, we have reason to believe, in a great measure to our marriage laws, which enlarge the family circle, and by their restrictions enable relatives of several degrees of consanguinity and affinity to enjoy familiar intercourse, and the closest intimacy, without giving occasion for jealousies and suspicions.

If we do not wish to be deprived of our birthright and to be assimilated to other countries where confusion is introduced into families by facilities for divorce, which appear to be inseparable from a disregard of the scriptural restrictions on marriage, no time is to be lost, the obnoxious bill has already passed a second reading in the House of Commons, and petitions should be as soon as possible transmitted to Ottawa, with the hope that the Senate may be induced to secure time for ascertaining the opinions of the people throughout the Dominion before completing this disastrous legislation.

THAT TABLE OF PRECEDENCE.

SOME of our exchanges seem to be very much worried over the fact that Archbishops and Bishops have been assigned a certain precedence on public occasions. They are very willing to allow Judges, Doctors and such like to be assigned a place in a procession, but Bishops! never! We candidly confess, for our own part, that it makes no difference to us whether our chief officers are at the head or the tail of a procession. We recognize their spiritual office and authority. We care not whether the world gives them temporal honors or not. The cause of the irritation is easy to be seen. One gentleman makes the amusing assertion that *Baptists* are older than the Church of England "by a decade and a half of centuries." And then comes the usual stale assertion about the creation of the Church of England by Henry VIII., so often exploded, but which still keeps afloat. That is the real point. If the Church was a new Church at the time of the Reformation, then we are all in the same boat; we are all man-made sects, without authority, except our own sweet individual will, and mere names mean nothing. The point then made might have something in it. But no one can make such an assertion without ignorance of the true history of the Reformation in England. The English Church was just as much the same Church after as before; as the man who washed his face is the same man, clean or dirty. The English Church was reformed, not re-created. And as to the office of a Bishop, in the New Testament we find three orders: 1. Apostles, 2. Bishops, meaning overseers, called also Elders or Presbyters, the latter contracted into Priest. 3. Deacons. The New Testament Church was Episcopal, and there is not a hint that the highest office was ever to cease. For fifteen centuries the Church continued Episcopal, and historians tell us the reason for dropping the title "Apostle" was that out of reverence for these inspired men the name was dropped, and the second order having two names "Bishop" and "Elder," the first was appropriated to the Apostolic office, and the second used exclusively

for the second order. We claim for our Bishops that they succeed to the office of "Apostle" in its ordinary official functions. The power of working miracles, the "gift of tongues," passed away as soon as Christianity was fairly promulgated, and the New Testament Books were written, because they were no longer necessary to attest the merit of the new dispensation. Our Bishops "ordain Elders," lay on hands in confirmation, have the care of the churches, and carry out the ordinary functions of the Apostolate. It ill becomes the bodies of Christians who have split off from their venerable mother, dating not from the days of Henry VIII., but from the planting of Christianity in Britain, centuries before Augustine, the Monk, landed there, to sling stones because the officers of a Body so venerable for antiquity; to mention nothing else, are assigned a position in a State procession equally with the lawyers and doctors.

We remember hearing a story of a celebrated American divine. A minister of a certain body complained that doubts were thrown upon his orders, and stated his annoyance; whereupon the clergyman announced that he should not be worried if doubts were cast upon his ordination. As a Church, our bishops and clergy are too busy in missionary work to have much time for State parades, necessary, we presume, upon occasions. We have too much to do in this land to worry over "tables of precedence."

Mr. Beecher, a Sunday or two ago in Plymouth Pulpit, made an apposite remark, with which we close. He said "that his right hand should fall palsied at his side and his tongue cleave to the roof of his mouth before he ever uttered a word in disparagement of his mother, the Church of England." This is commended to those who so dearly like to have their periodical fling at "their mother."

THE PRECIOUSNESS OF GOD'S PROMISES.

THERE is a sad want of reality about the religion of most Christians. God's Word is full of the most precious and comforting promises, conditional on our "asking in Faith." Yet Christian people are so faithless that they will not believe that these words mean what they say. Most of the doubt and spiritual trouble that people have arises from the simple fact that they will not believe that God will do what he says he will do. We give below an extract from a little book called: "Francis Ridley Havergal: a brief memorial of one of the King's Daughters." Miss Havergal was the daughter of the Rev. Canon Havergal, and one of the sweetest poets of these modern days. Her hymns and sacred songs and poems are read wherever the English language is spoken. In "Hymns Ancient and Modern" are inserted her beautiful hymns: "I could not do without Thee," "Now speak to me that I may speak," "Thou art coming, O my Saviour," "Thy life was given for me," and "To Thee, O Comforter Divine." Her death has left a void which cannot easily be filled. But what a death-bed hers must have been when her life is represented to us as follows:

"If those who knew her well were asked to give, in one word, the true 'key' to her life, possibly that one word might be this—*reality*. To her life was real, and the experiences of the Christian course were all real. Redemption, by the precious Blood of the Incarnate Son of God, was a great reality; and so was forgiveness of sin through simple faith in Jesus, and peace and joy in Christ, and the sanctification of spirit, and soul and body, and constant communion with God, and prayer, and praise, and trust, and guidance step by step, 'a moment at a time,' and glad service for Jesus, and the work of winning souls, and of helping and comforting the weak ones and the tried, and all the items which go

to fill the catalogue of the operations of the Holy Spirit of God in the believer's heart, and through the believer's life. '*Reality*!' Yes, that is the word! She did not understand anything at all of a merely ideal, sentimental, or artificial 'religiousness.' She knew nothing of promises that, however affecting and beautiful, were nevertheless not to be fulfilled, or of spiritual joys, and consolations, and privileges that might only be sung about in hymns, or 'aimed at,' as desirable, but unattainable. No; she took her Father's word, and her Saviour's, given her in the pages of inspiration by the Holy Ghost, as a real word, with a very real meaning, and intended to lead her to the possession and enjoyment of very real blessings. And more, she went to the throne of grace with this word on her lips, and asked, believingly in the name of Jesus, that it might be fulfilled to her. And what was the result? Why, 'of course' (as she would say) 'it was fulfilled!' Yes, indeed, 'of course' it was! And why should Christians ever have an experience differing from hers in this respect?

Why, indeed, let us ask ourselves! Simply because we put two bars in the way. First, want of Faith; second, sin. Use these words, "God is able," "God can," and then "ask, and ye shall receive."

OUR EASTER MEETINGS.

The following clauses of the Church Act, as revised, are published for the information of the clergy and people of the several parishes in the Diocese of Nova Scotia.

By the revised Church Act, it is provided that at the Easter meeting "any Parish business may be transacted."

Clause 8. "The following persons shall be entitled to vote at all meetings of Parishioners of any Parish of the Church of England:"

(1). "Men of full age, who have been communicants in the said Parish for not less than six months previous to the day of meeting."

(2). "All men of full age, who are members of the Church of England, and have habitually attended the services thereof within the Parish for which they claim to vote, except when temporarily hindered by absence from their ordinary residence, or any other unavoidable impediment, for at least three months, being pew holders or otherwise contributors towards the funds for the maintenance of the ministrations of the said Church, within the said Parish, and who are not more than six months in arrears, in respect to such contributions. Provided always, that any person before voting may be required by the chairman of the meeting, or any Parishioner present, to sign a declaration that he is qualified as aforesaid."

Clause 10. "No conveyance by lease or otherwise, of any prisonage held by a Minister of the Church of England, shall be valid for a longer period than his own incumbency, and no such conveyance of any property belonging to any Parish, or held by any Rector, in virtue of his office, shall be valid for a longer period than as aforesaid, unless with the concurrence of the Church Wardens and Vestry, expressed in writing under their common seal, and in no case for a longer period than twenty-one years; but with the concurrence of the Bishop, the Rector, and the Church Wardens, and Vestry, full and absolute sale and conveyance may be made of any glebe land, or other real estate belonging to the Parish, if the same be thought for the interests thereof."

Clause 12. "The Lord Bishop of Nova Scotia may grant a license to officiate as a clergyman of the Church of England in this Province to any person who shall have been admitted to the order of priest or deacon, by any Bishop of the Protestant Episcopal Church in the United States of America, anything in the Act of the Imperial Parliament of the 26th year of His late Majesty, King George III., cap. 84, to the contrary notwithstanding."

The words printed in italics are the additions to the Act.

THE CHURCH ENDOWMENT FUND OF NOVA SCOTIA.

We feel disposed to congratulate ourselves upon having at least done something towards placing on a much more liberal footing, as regards certain of the Parochial Clergy and Parishes, the Church Endowment Fund of the Diocese of Nova Scotia.

It was generally understood, we believe, by the members of the Endowment Committee that no Parish could become a beneficiary of the Fund except such as had previously held an S. P. G. Grant. Now, since our agitation, and mainly through the exertions and legal acumen of the Rev. J. J. Ritchie, of Annapolis, a much larger view has been taken of the Trust; and it has been decided by the Committee, so we under-

stand, after consulting the best legal authorities, that all Parishes have a share in, and a right to its benefits.

This will prove a blessing to several of our weaker Parishes; and will remove, in part, what was becoming a very sore subject with many Churchmen throughout the Diocese.

OUR LENT.

BY MISS ADRIAN.

We have now fully entered upon our Lenten Season. Another special opportunity has been given us to be used to the glory of God and the benefit of our own souls; and almost all of us have commenced it with many good resolutions, determining to deny ourselves, and to more particularly fight against our besetting sins.

We have turned more decidedly from the alluring pleasures of the world, and are trying to devote our thoughts, our minds, our souls, to better things. Can we look back thus far and feel satisfied with the manner in which we have spent our time?

Perhaps our faults never seemed quite so hard to overcome and ourselves quite so weak as now; but we are only beginning to know ourselves better. We find it hard to deny ourselves daily and to take up our cross, but we are gaining a clearer knowledge of self and the power sin has over us; and we are led with greater humility to pray more earnestly; and, losing confidence in ourselves, we trust more fully to the strength that is "made perfect in weakness."

We will find it very beneficial to find out what are our besetting sins, and to watch and pray particularly against them, studying carefully what God's Word says about these special sins.

We learn from the temptation on the Mount, and by the whole life of Christ, that He was tempted like as we are, yet without sin, and we know that He is able to succour them that are tempted, and that He is "touched with the feeling of our infirmities."

"Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

May we not grow weary in well doing, but keep ever before us the glorious hour when our life-long Lent is over, and we shall awake on that glorious Easter Morn, when "we shall be like Him, for we shall see Him as He is."

PAROCHIAL PAPERS—XI.

WOMEN'S WORK.

ONE of the best and most useful features of the Parochial Guild is this, that it finds the opportunity of the exercise of woman's gifts and energies. Till a comparatively recent date, the services of the female members of the modern parish were seldom called into requisition. It was always understood that woman's influence is immense either for good or for evil. It is now beginning to be felt that woman's capacity for work is also very great. And there are many ways in which this power of work may be utilised. In the earliest ages of the Church there was an Order of Deaconesses, set apart for their special work of charity and benevolence. From this primitive and Scriptural idea, no doubt, was derived the later one of a community of women, not only set apart, but vowed, and living together under a common discipline. For the active life of devotion of the primitive deaconess was gradually substituted the contemplative devotional life of the convent and the nunnery. Then came the period of the comparative obliteration of woman's work from the life of the Church, the condemnation of conventual or even voluntary separation, and, by consequence, the loss of woman's peculiar gifts and graces to the progress and spread of Christianity.

But of late years the notion that woman's sphere of action ranges no further than her own fireside has been dying out, and a grateful recognition of her tact, energy, perseverance and ingenuity has taken its place. And there

are few parishes that are successfully worked without the aid, legitimately sought and enthusiastically given, of the daughters of the Church.

The bond of unity supplied in general by the Guild is specially useful in this department of parochial labor. For in the first place it systematizes the work. It is no longer performed spasmodically, or at the instance or under the influence of one or two, but it is the deliberate and well-considered plans of the many which are thrown into the common fund. Besides this there is the restraining effect arising from the sense of being a part of the body. It is the welfare of the whole Church and of the particular parish that is sought, and not individual caprice. And a generous emulation is aroused of who can best work and best agree.

It will be hardly necessary to indicate the numberless ways in which the female members of the Guild can further its work, and contribute to the general progress. Is there a refractory class of boys in the Sunday School? It is the gentle influence of a good Christian woman which is called upon to soothe them into submission. Are the different sections of a large Parish to be faithfully sought out, the cases of sickness reported, the absentees from school to be followed, the annual contributions to Diocesan or Missionary Funds to be collected, the Churches to be decorated at the sacred seasons, the annual Picnic or School Festival to be successfully managed, the Parish recreations to be carried out, the Christmas Tree to be provided? In all these cases the best and most thorough results are attained by the agency of the Church's matrons and maidens. In the writer's Parish, Bible Classes have been, and one is at the present time, most effectively conducted by the Christian zeal and industrious study of educated women. And the united exertions of the women of one congregation alone have raised, within the last five or six years, upwards of one thousand dollars, and this in a small country Parish.

And this brings me to speak of one particular way in which woman's work for the Church may be employed, and that is the Sewing Society. This is a Committee of the Guild. There is no need of any formal organization. At starting a President and Secretary-Treasurer are elected by the members themselves, and the members agree to subscribe, say \$1 per year, as a central fund to purchase the first materials with and to provide for current expenses. The committee meets for work on one afternoon in each week for the purpose of general sewing and fancy work. Orders are taken from any one needing garments or work of any kind, for which work a fair and honest charge is made. Some of the members are employed in providing articles which, at a convenient season of the year, are gathered together at a sale and disposed of at fair prices. The proceeds are devoted to any Parish requirements approved by the members.

Of course no one Parish will serve as an unerring guide for others, since the needs of each will differ. But in every one a way may be found to utilise this wealth of working power.

This series of papers will be brought to a close with some devotional forms suitable for various meetings. The writer can only hope that the imperfect hints here given as the outcome of his own experience may be useful to those who have their experience yet to gain.

F. P.

ANSWERS TO MR. BORTHWICK'S BIBLE QUESTIONS.

BY "Z," CHARLOTTETOWN, N. E. I.

94. Abimelech, the son of Jerubesheth. II Samuel, xi. 21: "Did not a woman cast a piece of millstone upon him from the wall, that he died?"

95. a. Jeroboam, son of Nebat. I Kings, xi. 28: "He made him ruler over all the charge."

b. Rezon, the son of Elishah. I Kings, xi. 23, 24 & 25: "He gathered men unto him . . . he was an adversary to Israel all the days of Solomon."

Note.—Many mistakes have been made on this question. The above is the correct answer.—J. D. B.

96. S. Matthew. St. Matthew ix. 9: "Matthew sitting at the receipt of custom."

97. "His songs were a thousand and five." I Kings, iv. 32.

98. "He spake three thousand Proverbs." I Kings, iv. 32.

99. Amos. Amos i. 1, 9 . . . "the herdman of Tekoa. Amos vii. 14: "But I was an herdman."

100. Seven—viz., Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicolas. Acts vi. 5.

Postscript.—"I read your corrected notes in CHURCH GUARDIAN, which induced me to change No. 62 & 93.

62 I Enoch. Genesis v. 24: "And Enoch walked with God, and was not; for God took Him."

2. Elijah. II Kings, i. 11: "And it came to pass, as they still went on, and talked, that, behold! there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

93. In Genesis xxiii, 3 to end: Abraham buying "the field of Ephron, which was in Machpelah, which was before Mamre," for "four hundred shekels of silver." "And the field and the cave that is therein were made sure."

The deed is contained in verses 17 & 18: "And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of the city."

57. The words of the Text are: "Her Nazarites were purer than snow, they were whiter than milk" . . . "Their visage is blacker than a coal."

THE CHURCH IN PRINCE EDWARD ISLAND.

"X. Y. Z." is pleased to see the letter signed "Frater." "X. Y. Z." is neither

young nor old, but his experience is altogether different to "Frater's." The Brotherhood which he describes is simply cheek, and should be treated with silent contempt. When "23" takes liberties with "70," let "70" ignore the existence of "23." But the question is this: Is there the brotherhood there should be among the clergy? and why not? With the clergy there is often a lack of the scholarly and finely strung; but what are the Bishops to do when the upper classes decline the ministry? Are the country parishes to go down because the gentlemen will not accept the miserable salaries offered? Men must be found who can, from their antecedents, live and work where the gentleman must of necessity be miserably unhappy. "X. Y. Z." was in the confidence of a Bishop for some time, and he knows the difficulty. Men of lower social position, and of meagre attainments, are sometimes accepted, because they are the best the Bishop can get at the time. "X. Y. Z." has never come across a cheeky "23"; but when he does he will try to show him the difference betwixt brotherhood and impudence. But a time must come when "23" not cheeky will be betwixt 30 and 40 years of age, with some experience, and if he be a reading man, with some scholarly ability. "X. Y. Z." pleads that his brother Presbyter, his senior by ten years say, should accept the younger as his equal. These remarks are not intended to cast any reflection on the letter of "Frater," or on "Frater" himself, but simply to show the matter in another light.

Correspondence.

DECEASED WIFE'S SISTER.

(To the Editors of the Church Guardian.)

DEAR SIRS.—"A table of kindred and affinity, wherein whosoever are related are forbidden in Scripture and our laws, to marry together," which is part and parcel of the Book of Common Prayer, contains this prohibition:—

"A man may not marry his WIFE'S SISTER." This is enough for a loyal Churchman.

I am informed that in the Kirk of Scotland and in the Roman Communion the union of a man with his wife's sister is also forbidden.

Social comfort forbids it, for who so likely to be called to a woman's sick and dying bed as her "sister"; but if it be made lawful for her husband to marry her after the wife's decease, every brotherly act, word or look may become the cause of jealousy.

Are a man and his wife one flesh? or, are they not? If they are, the marriage referred to is plainly incestuous.

Who are the promoters of this agitation to alter the law of the land? those who have transgressed or wish to transgress very largely. Imagine a law promoted by thieves to render theft legal!

The teaching of Leviticus is open to argument; but as far as I can see the weight of scholarship is in favour of the interpretation received by the Church when she includes this union as "forbidden in Scripture."

Let us beware of the trap laid for us colonists—one colony has fallen into it already. The promoters of repeal have failed over and over again in the Imperial Parliament; now they are attacking the outposts, and if they gain them one by one, they will be able to go to Westminster and say, "Here is an anomaly to be corrected. Every part of H. M. Dominions permits these marriages except Great Britain," and it would, no doubt, be powerful with some.

I have written this warning, as I see the subject is "up" at Ottawa, and the Halifax Evening Mail is publishing individual opinions to influence the public.

Yours, WATCHMAN. P. S.—In his charge in 1859, our present Metropolitan says:—"I particularly recommend that in every Church, in some convenient place, or in the Vestry, a Table of Affinity, according to the Canons of the Church respecting marriage, may be placed, that loose and irregular marriages may be prevented."

Since writing the above I have received your last issue, and am delighted to see the ground you take upon this subject.

CHURCH CONFERENCES.

(To the Editors of the Church Guardian.)

DEAR SIRS.—As the subjects to be discussed at the proposed Conferences would most likely be made known some weeks before the time of meeting, an opportunity would be given for their discussion by the various rural-decanal meetings, which, if made use of, would have the effect of infusing a little much-needed—if I mistake not—life into those bodies; while the reaction upon the Conference in consequence of those preliminary discussions would be invaluable. And in addition to the many benefits which the Church would receive internally she would be brought more prominently before the outside public in a way which would win their respect; while it would aid her in moulding, or at least directing, public opinion, and thus she would be but taking a step towards her legitimate position.

The question now arises, How are they to be started and how managed? One way would be for a few of our leading Churchmen to meet together, talk the matter over, wait upon the Bishop and secure his co-operation, which I presume could easily be done, and then form themselves into a committee, council, or what-not, and proceed to business. But should no one be found to take the initiative in this way, let the question be brought before the Synod in the form of resolution, approving the principle and appointing a committee, as in the case of the Diocesan Temperance Society; afterwards let the Conference be a self-sustaining governing body. About half-a-dozen live men would be able to fix upon a place and secure readers, etc., for the first meeting, and if that should be successful, there need be no fear as to future ones. Part of the business of one Conference would be appointing a committee for the purpose of arranging for the next.

Having thus thrown out a few crude ideas, I leave them with your many readers, hoping they will take them up and mature them. And if nothing be done before the coming session of Synod, I hope the question will then be taken up in a practical way.

I am, etc., Vox.

"OUR PARSON'S ACRE."

(To the Editors of the Church Guardian.)

SIRS.—At times I intend to throw out some practical hints for the good of the brotherhood in this poor diocese. These original ideas of organization and improvement suggest themselves during times of meditation on my long and lonely drives to distant missions. I put forward this idea at the present season in order that it may be acted upon at the earliest convenient time (if Barkus is willing) and I have always found the laity willing to do anything when a way is shown that commends itself.

It is universally granted (or else experienced) that our missionaries have no more surplus funds than they can dispose of. Now, in order that some of this hard-earned cash may be saved in buying products of the field or garden, how does the following commend itself to our laity?

Say, for instance, I have two, three, or four missions, the people of which, from their straightened circumstances, cannot be expected to give me much payment for my services; suppose then, as compensation, I hire a field of say one or two acres, in each of the districts, new "nice," profitable, and handsome it would be if the Churchmen would take an equal share in the expense and labor of sowing, attending, and reaping or "getting up" the produce gratis; and then some others (as their part) carting the yield to the clergyman's house. It would not be more than a day a piece in a season if the settlement was any size, and for a small outlay, through his people's kindness, the missionary would receive good returns.

Or again. Suppose a farmer has decided to knock off work at say 7 p.m. Well, now, how good for his parson if, while his plough is in the furrow, his horses harnessed and on the spot, and he "warned up" to the work, he would only say to himself, "I'll run a couple of furrows more before I stop, for my parson." Let the same crop (no matter what) be put in these few furrows, receive the same attention as the remainder of the field, and let the yield be religiously kept for the benefit of the minister. This would not be much for each to do, not much extra work, expense or trouble, and at the end of the autumn the parson would prove the truth of the adage, "many a mickle makes a muckle," as he stands in a collar well stocked with various vegetables, and with grateful heart thanks his God for casting his lot among such kind people.

Or again. A certain few feet of net (marked with a string or colored tape) and let the fish caught therein be sent to the parson's table. What does the reader say? Who will be the first to act? Would it not be a material benefit to your parish priest, altogether out of proportion to the extra labor it entailed upon you each? Think of what these clergy do for your souls. I ask yourselves if you are doing all you reasonably can to keep their minds at ease with reference to ways and means of providing for their support?

Remember the blessing from the Great Harvester for such deeds. "Inasmuch as ye did to one of the least of these my brethren, ye did it unto me."

Let somebody air this matter, for I quite fail to see anyway in which so much might be presented at so little cost to the people.

Your Bro. in Xt,
A POOR GARDENER.

THE SUNDAY LETTER.

(To the Editors of the Church Guardian.)

DEAR SIRS.—Your correspondent "D. C. M." says I appeared to overlook the "note" in the Prayer Book about the Sunday Letter for Leap Year. I was not speaking of the Prayer Book; but the tables for finding the "Sunday Letter," and I maintain that in those tables no provision is made for Leap Year.

The note to which he refers is found under the "Tables to find Easter."

At any rate this note would not cover the whole ground for it only provides for the last ten months of the year.

What about the first two months? A READER.
Dorchester, March 5th, 1880.

Literary Department.

DE PROFUNDIS.

Oppressed beneath the heavy weight
Of many sinful years,
I view with pain my wretched state,
Beset by doubts and fears.

I still can hope, but dare not trust,
I know not what I dare;
I only know that God is just,
And I can not despair.

I seek in vain for inward peace,
My cares will not depart,
And pray for pardon and release,
In weariness of heart.

I cannot do the things I would,
Though conscience pricks me sore;
I willfully reject the good,
And choose what I abhor.

"Come unto Me," the Saviour cries,
"And I will give you rest,"
How willingly would I arise,
And be for ever blest.

His words are surely meant for me:
I labour with my pain;
My burdened soul is not yet free
From sin's besetting chain.

Lord Jesus, Thou hast power to save,
I cannot strive alone;
Send down the succour which I crave;
Regard me as Thine own.

Thou wilt not break the bruised reed,
Nor quench this faint desire,
But Thou wilt help me in my need,
And with sure trust inspire.

So shall I raise my head with joy,
And sing with heart and voice;
For Thee alone my life employ,
And in Thy love rejoice.

WADSWORTH.

DIARY OF A POOR YOUNG LADY

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

Tuesday, Jan. 8.

We had a new amusement to-day. Little Lina with four of the others, Lucie and I and Herr Heber coasted down the Linden-hills. How the children tumbled over each other, and how we had to pick them up and comfort them! and yet the little people would not stop. At last, when the noses were getting a little too red, and the hands too stiff, we went in. The Frau Pastorin refreshed us from the big coffee-pot, and with bread and honey too—and our appetite was not small. I am there, at least, an hour every day, helping to cut out and arrange and plan, we shall soon have got through and shall see order and everything needful in drawers and closets. The Frau Pastorin is so grateful to me and the children love me; and I am so happy in the dear house.

Little Lucie is helping in our sewing-class; we had it to-day for the second time, the children are still very awkward at their work, but get on much better with the singing. I had a singing class yesterday with the servants in the house too; Sophie is gaining over one after another for our morning prayers, and they know so few hymns.

Wednesday, Jan. 16.

It was a great pleasure to-day when we placed the large silver tea-urn on the fine damask cloth, with cakes and confectionery. Vallberger ushered in very ceremoniously the Herr Pastor and his wife, and Herr Heber and little Marie and Lina. To my great joy the Frau Pastorin was quite at her ease, and Aunt Julchen very confidential. Lucie and I were the hostesses, we had made the cake and the tea. The Herr Pastor entertained us almost altogether. I am glad to see with what attention Aunt Julchen listened to him, she thinks him very intellectual. But I am very sorry that she makes fun of Herr Heber. Not on his account, it does not affect him, but in her own and because of Lucie too—her love and respect for her Aunt would be lessened by hearing it. I shall beg her very earnestly not to do so. Herr Heber is a kind soul, and that is saying a great deal.

Sunday, Jan. 20.

Herr von Tilsen comes to Church here every Sunday, he goes to the parsonage, and sometimes makes a short visit to Aunt Julchen. I take no notice of him. I only trust that he is sincere to the pastor and to himself.

Thursday, Jan. 24.

It snowed heavily in the night. Old Werder could not come for his dinner; towards evening I went there with Sophie. He was in bed, no one with

him. If the cold continues our store of wood will be exhausted. I spoke to the gardener, he has large heaps of dry boughs cut from the trees; I think we might give it away without asking the owner.

Monday, Jan. 28.

The cold is getting more and more severe; we have coal every day for the poor. Since yesterday a number of poor children have come to the castle kitchen; the old cook gives them the fragments, but that is not enough. He would willingly cook for them, but Christina, the kitchen maid, complains of the additional work. At morning prayers to-day I read Matt. xxv. 31-46, where it says: "Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world; for I was hungry and ye gave me to eat, etc. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But to those on the left hand he shall say: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." And these shall go away into everlasting punishment, but the righteous into life eternal.

Christina was among the others. Afterwards when the cook asked her to peel a few piles of potatoes for the poor children, she did so cheerfully. Lucie too seemed to be losing her interest in the cook room. Sophie could do just as well and cook for the poor, but Lucie must not look at it simply as an amusement, she must do it from comparison, and learn to make sacrifices. But I said nothing, towards evening, when it had nearly ceased snowing, I proposed that she should go with me to the village. She was afraid of the cold, but took her furs and muff and followed me. We went to the sick woman, Grossen. She was lying in bed, a little boy was putting some brushwood on the embers; the room was very cold. Two little girls were crouching on the floor, the smallest child was in bed too. "O the hard winter means the poor woman, we have given our last Groschen for wood and now we have no bread." I spoke to her, Lucie listened in silence. Afterwards we went to old Werder; his stove was quite cold, but he was contented, the warm food has been his comfort, which "the dear young Fraulein Lucie" cooks for him every day. He asked God's blessing upon her. Lucie wept. I can understand why, she felt her own indifference. When we came out she begged to be allowed to care for these two houses herself every day, and she clasped me in her arms and kissed me. This evening we made a plan. Aunt Julchen, Lucie, I, Sophie, and Vallberger have divided the sick and needy families whom we must visit. The snows creak under foot, thick icellowers cover the panes; they say we are having 18 degrees of cold.

Jan. 31.

Lucie is unwearied in her visits she sews too for her poor, and cooks and cares for them most faithfully. The Herr Pastor tells us that devout works belong to a devout life; the soul cannot stand mere contemplation and doing nothing. How happy I feel in this active life, how much brighter is my heart! To be going round idle and preoccupied is a cause of great unhappiness. I have experienced that, and must not render an account of every hour, of every idle word! O, I could almost lose courage at the thought.

Monday, Feb. 4.

Aunt Julchen and Lucie must both stay indoors, they have taken severe colds. I have undertaken their visits. Joy north wind and drifting snow almost prevented me from going; the bailiff and the gardener have kindly had a path shoveled out for me to the upper village. On my way back I stopped at the parsonage. They were all in the study, the cradle was there too, and one could hardly turn round. But they all looked so bright, the Herr Pastor most of all. About twilight I set off, but I would not allow anyone to go with me. It was awful out of doors; the wind swept through the naked trees and over the desolate white fields then drove the whirling snow into my face. Vallberger received me in the portico and almost scolded me for going out; Aunt Julchen kindly came to meet me with a cup of hot tea. It grew dark, the wind howled more and more. "If any one were out to-night they would perish," I said; "the roads are drifted up and the wind is so violent that any one facing it must lose their breath. As my imagination

was taken up with these things, I often fancied I heard the sound of a carriage. "Are you expecting any one to-night," said Aunt Julchen jokingly, as she noticed that I was listening anxiously. (To be continued.)

THE BOOK FOR ALL MEN.

The Bible is not more plainly adapted to suit our short and busy life, than by the manner of the writers it is calculated to excite interest and demand repeated perusal. "Search the Scriptures"; and unless you do search them, you will scarcely read with profit. And, O let us all remember that it is the one, the only one book which in substance meets all our wants; which, like bread, is the universal food for all mankind. What are we all? We are not all merchants or men of business; and so you see the Bible is not a ledger, or a book of the markets. We are not all painters and sculptors; and so we see the Bible is not a book on art or forms of beauty. We are not all men of science; and so we see the Bible is not a treatise on natural history or a manual of geology. But we are all sinners. And here, and here only, may you find Him who is the Way, the Truth, and the Life: Who came into the world to save sinners. The word of our heavenly Father was given to make us wise unto salvation, by faith in Jesus Christ. All other wisdom is "as sounding brass and tinkling cymbal," in comparison with knowing Him, "Whom to know is life eternal."—*Old Church Path.*

Giving is good, but system in giving is better. Giving is apt to degenerate into not giving without this help. Besides, there is a system in the needs, which our giving is to supply. The seasons are not more regular in their return than are the expenses of the parish. Present or absent, rainy or fair, summer or winter, these continue and return. So much is needed for each week, nay, for each day in the year. The poor, too, we have always with us, and forth from the Missionary treasury a stream is regularly flowing out. There is system in all these expenditures. And system on the one side should be met by system on the other. Not an occasional dime, or dollar, when we happen to be in Church and have the proper coin, but a regular weekly sum, whether absent or present, in the mood for it or not, stormy or fair, at home or on vacation—a systematic, conscientious amount, decided upon as before the great White Throne, and in the presence of Him who claims the silver and the gold.—*Standard of the Cross.*

I NEVER suffered myself to criticize preaching, but acted on the principle of endeavoring to obtain from what I heard all the edification that is afforded. This is a principle I would warmly recommend to my young friends in the present day; for nothing can be more mischievous than for learners to turn teachers, and young hearers critics. I am persuaded it is often the means of drying up the waters of life in the soul; and sure I am that an exact method of weighing words, and balancing doctrines which we hear, is a miserable exchange for tenderness of spirit and the dew of heaven.—*F. F. Gurney.*

A LITTLE child beautifully said, "Thinking is keeping still and trying to find out something." Who could have stated the case better than this? It makes one think of these striking words of the Highest: "Be still, and know that I am God." Silence, ye harsh noises and babbling tongues of human strife and folly and speculation. Be still. Listen. Find out something. Find out God, if you can. Climb up, in the silence of your soul, to a knowledge of the Almighty. You are not God. The world is not God. Matter is not God. The mighty forces of nature are not God. "I am God." I am come to you in the hush of your spirit that you may know Me. "Be still, and know that I am God."—*Standard of the Cross.*

"I'm tired to death." So you have said very often, yet you are still alive and well.—"I had not a wink of sleep all night." And yet your bed fellow heard you snore many times.—"I would not do it at all for the world." And yet you have done many things equally bad for a penny.—"We were up to our knees in mud!" You knew very well that the dirt was not over your shoes.—Be correct, truthful and moderate in your speech.—*Selected.*

Children's Department.

NANNETTE'S LIVE BABY.

A good many years ago, in the city of Philadelphia, lived a little girl, named Nannette. One summer afternoon her mother went to pay a short visit to her aunt, who lived a short distance off, and gave her little girl permission to amuse herself on the front door steps until her return. So Nannette, in a clean pink frock and white apron, playing and chatting with her big wax "Diddy," which was her doll's name, formed a pretty picture to the passers by, some of whom walked slowly, in order to hear the child's talk to her doll.

"You're a big old girl," she went on, smoothing out Diddy's petticoats, "and I've had you for ever and ever so long, and I've most six. But you grow no bigger. You never, never cry, you don't. You're a stupid old thing, and I'm tired of you, I am! I believe you're only a make-believe baby, and I want a real live baby, I do—a baby that will cry! Now don't you see," and she gave the doll's head a whack—"that you don't cry? If anybody should hit me so, I'd scream I would! And then the policeman would come, and there would be an awful time. There, now, sit up, can't you? Your back is like a broken stick. Oh, I'm tired of you, Diddy."

Leaving the doll leaning in a one-sided way against the door, Nannette posed her dimpled chin in her hands, and sat quietly looking into the street. Presently a woman came along with a bundle in her arms, and seeing Nannette and Diddy in the doorway, went up the steps and asked the little girl if she would not like to have a real little live baby.

"One that will cry?" eagerly asked Nannette.

"Yes, one that will cry, and laugh too, after a bit," answered the woman, all the time looking keenly at her; and then in a hushed voice she asked the child if her mother was at home.

"No—she's gone to my auntie, shall I call her?" replied Nannette, jumping to her feet, and clapping her hands, from a feeling as if in some way she was to have her long-wished-for live baby.

"No; don't call her; and if you want a baby that will cry, you must be very quiet and listen to me. Mark me now—have you a quarter of a dollar to pay for a baby?"

"I guess so," answered Nannette; "I've a lot of money up stairs." And running up to her room, she climbed into a chair, took down her money box from a shelf, and emptying all her pennies and small silver coin into her apron, ran down again.

"This is as much as a quarter of a dollar, isn't it?"

The woman saw at a glance that there was more than that amount, and hastily taking poor little Nannette's carefully hoarded pennies, she whispered:

"Now carry the baby up stairs and keep it in your own little bed. Be careful to make no noise, for it is sound asleep. Don't tell anybody you have it until it cries. Mind that. When you hear it cry, you may know it is hungry."

Then the woman went hurriedly away, and Nannette never saw her again.

Nannette's little heart was nearly breaking with delight at the thought of having a real live baby; and holding the basket fast in her arms where the woman had placed it, she began trudging up stairs with it. Finally, puffing and panting, her cheeks all aglow, she reached her little bed, and turning down the covers, she put in the bundle, and covering it up carefully, she gave it some loving little pats, saying softly, "My baby, my real little, live baby that will cry." And then she carefully tripped down stairs again.

Very soon Nannette's mother came home, bringing her a fine large apple, which drove all thoughts of the baby from her mind, and it was only when night came, and she was seated at the supper table with her papa and mamma that she remembered her baby; but at that time, suddenly, from somewhere that surely was in the house, came a baby's cry; and clapping her hands, her eyes dancing with joy, Nannette began to slide down from her chair, saying with great emphasis, "That's my baby!"

Her mother laughed. "Your baby, Nannette?"

"Yes, mamma, my baby; don't you to hear it cry! 'Tis hungry!" And started run up stairs, but her mother called her back.

"Why, Nannette, what ails you? What

do you mean about your baby?" she asked in surprise.

"Why, my baby, mamma! I bought it for a quarter of a dollar! a baby that cries—not a mis'ble make-b'leve baby. Oh, how it does cry! it must be awful hungry!" And away she darted up the stairs.

Her mother and father arose from their seats in perfect amazement, and followed their little girl to her room, where, lying upon her bed, was a bundle from which came baby cries. Nannette's mother began to unfasten the wrappings, and sure enough there was a wee little girl not more than two or three weeks old looking up at them with two great wet eyes.

Of course Nannette was questioned and she related all she could remember of her talk with the woman from whom she bought the baby. Her papa said perhaps the baby had something given to it to make it sleep.

"But what shall we do with it?" asked both father and mother—

"Do with it?" cried Nannette.

"Why it's my baby mamma! I paid all my money for it. It cries, it does? I will keep it always."

So it was decided that the baby should stay if nobody came to claim it, which nobody ever did, although Nannette's papa put an advertisement in a newspaper about it.

It would take a large book in which to tell all of Nannette's experience in taking care of my baby, as she called the little girl, whom she afterwards named Victoria, in honor of the then young Queen of England.

Victoria is now a woman, and she lives, as does Nannette, in the city of Philadelphia. She has a little girl of her own "mos' six" who is Nannette for the good little "sister mother," who once upon a time bought her mamma of a strange woman for a quarter of a dollar, as she thought. And this other little Nannette never tires of hearing the romantic story of the indolent "Diddy" and the "real live baby that will cry."—*Wide Awake.*

THREE GOOD LESSONS.

When I was eleven years old (said Mr. S., an eminent American merchant), my grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have sheep." My desires were moderate. I could not exactly make out in mind what it was, but he had been to Congress in Washington's time, so I concluded it was all right, and I went back contentedly to the sheep.

After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: "Thou hast been faithful over a few things; I will make thee ruler over many things. I began to see through it. "Never you mind who neglects his duty; be you faithful and you will have your reward."

I received a second lesson soon after I came to New York as a clerk to the late Mr. R. A merchant from Ohio, who knew me, came to buy goods, and said: "Make yourself so useful that they cannot do without you." I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R. offered me a partnership in the business. The first morning after the partnership was made known, Mr. R., the old tea-merchant, called to congratulate me, and he said: "You are all right now. I have only one word of advice to give you. Be careful whom you walk the streets with." That was lesson number three.

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take the lessons home and study them well. They are the foundation stones of character and honorable success.—*Selected.*

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

The Week.

HOME NEWS.

The N. B. Legislature opened on Tuesday.

St. John had a public meeting Monday night to discuss the capital question.

The strike of puddlers at the Acadian Iron Mines ended last week.

It is understood that Mr. O'Brien has been commissioned by the Queen, through the Governor-General, to paint a view of the city of Quebec.

The Bishop of Ontario has telegraphed to the Lord Mayor of Dublin to draw upon him for £100 sterling, first installment of collections in the diocese.

Mr. Z. Phinney, a native of Wilmot, N. S., but for 40 years a resident of Richibucto, N. B., died at the latter place a few days ago.

The Estimates show that the Dominion Government have again struck out the grant for the mail service between Halifax and Cork. It must not be allowed to drop.

We have been shown some samples of crest and monogram printing, performed by Mr. Thos. P. Connolly, stationer, of this city, and can say that it is as finely executed as the same kind of work done in England.

The P. E. Island Legislature was opened on Thursday by Lieutenant-Governor Haviland. The abolition of the Legislative Council is proposed, and reference is made to the correspondence with the Dominion Government on the Fishery award.

Ottawa, March 8.—The first exhibition of the Academy of Arts was opened on Saturday night by the Governor-General. About 300 ladies and gentlemen were present. His Excellency made a speech setting forth the objects of the Academy and the benefit it would be to national art and industry.

In the Dominion Parliament on Monday, Sir S. L. Tilley brought down the estimates for the year ending 30th June, 1881.

They are for \$38,230,570 as against \$42,932,519 in 1879-80. Total Consolidated Fund \$25,009,203, against \$23,869,262 in 1879-80.

The principal items in the estimate are:

Table with 3 columns: Item, 1879-80, 1880-81. Rows include Public Debt, Charges of Management, Civil Government, Administration of Justice, Police, Penitentiaries, Legislation, Arts, Agriculture & Statistics, Immigration & Quarantine, Pensions, Militia, Railways and Canals, Public Works and Buildings, Ocean and River Service, Light House and Coast Service Fisheries, Scientific Institutions, Marine Hospitals and Sick and Distressed Seamen, Steamboat Inspection, Inspection of Insurance Companies, Subsidies, Geological Survey, Indians, North West Mounted Police, Miscellaneous, Collection of Revenue Customs, Excise, Culling timber, Weights and Measures, Inspection of Staples, Adulteration of Food, Railways and Canals, Public Works, Post Office, Dominion Lands, Minor Revenues, Total Consolidated Fund, Redemption of Debt, Public Works and Buildings, Canals, Dominion Lands, Total Capital.

The supplementary estimates for the fiscal year, ending 30th June, 1880, were also laid upon the table. They amount to \$1,511,792. They include the amount required in part to recoup expenditure for immigration, in 1874 and 1875 by the Government of New Brunswick.

Extension of Intercolonial Railway into Halifax, \$5,200.

St. John Customs House, \$60,000.

Dorchester Penitentiary, \$31,500.

Fredericton Post Office, \$6,000.

Woodstock Post Office, \$2,000.

Among the items in the estimates for 1881, are:—

Sydney Quarantine Hospital, \$2,000.

Lunenburg Hospital, \$3,500.

Indian Island Beach, \$2,200.

Cow Bay, \$11,820.

Buying Island Cause Harbor, \$5,000.

Pictou Island, \$2,000.

And Dredging in Nova Scotia, New Brunswick, and P. E. Island, \$42,000.

Steam communication between Halifax and other points in the Provinces are all kept up.

NEWS FROM ABROAD.

The Irish Relief Bill has passed both Houses of Parliament.

London, March 6.—Twenty-three deaths have occurred from the boiler explosion at Glasgow on Friday.

New York, March 6.—The Herald's Irish relief fund amounts to \$278,495, including \$2,410, the proceeds of Edwin Booth's benefit at the Academy Music, March 4th.

London, March 6.—The Duchess of Marlborough, writing to the Lord Mayor of London, says: "The distress in Ireland continues to be general, and in some parts is increasing."

Brooklyn, N. Y., March 5.—Henry Ward Beecher's opposition to the American Bible Society's present edition of the Bible, led the Plymouth Church last night to cut the Society off the list for which collections are being taken.

Constantinople, March 6.—Heartrending accounts are received from Armenia. Fifty-two persons have already died from starvation in Van alone. Thousands are endeavoring to emigrate to neighboring Persian Provinces, but the roads are covered deep with snow, and many have perished on the journey.

London, March 6.—A correspondent of the Times says it is abundantly evident that the resumption of hostilities in Afghanistan cannot be much longer delayed. The lessons learned around Shirpur will not be disregarded, and we may occasionally expect that resistance will quickly collapse.

London, March 8.—In the Commons, to-day, the Chancellor of the Exchequer stated that the Queen had been advised to dissolve Parliament at Easter. The Chancellor of the Exchequer said that the new Parliament could meet at the beginning of May. He expressed the hope that the House would co-operate with the Government and enable them to accomplish the necessary work before the dissolution, and promised to introduce the budget on Thursday.

Deaths.

March 5th, of paralysis, Lucy, the beloved wife of James Wentworth, Esq., Vestry Clerk of the Parish of Christ Church, Albion Mines. At Kingsport, N. S., Mar. 1st, of diphtheria, Jessie E., in her 10th year, beloved daughter of George W. Martin. Buried in the Parish Church Yard, Cornwallis.

Births.

At Liverpool, N. S., on Tuesday, 2nd inst., the wife of Robt S. Sterns, of a son.

Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon,

On Friday, the 2nd April,

for the conveyance of Her Majesty's Mails, THREE TIMES PER WEEK EACH WAY, between

Blandford & Hubbard's Cove,

under a proposed contract for Four Years, from the 1st July next.

Printed notices, containing further information as to conditions of proposed contract, may be seen, and blank forms of tender may be obtained, at the Post Office of Blandford and Hubbard's Cove, or at the office of the subscriber.

CHARLES J. MACDONALD, Post office Inspector.

Post Office Inspector's Office. Halifax, 20th Feb., 1880.

Weekly Markets.

FISH. The prices of fish are asking prices from vessel; when sold from Store are more, say from 25 to 50 cents per barrel or quintal.

St. John. Large Cod, hard, pr. qt. 4 00 to 4 50. Small Shore, " 3 25 to 3 75. Arichat, " 3 50 to 4 00. Bank, " 3 10 to 3 50. Labrador, " 3 25 to 3 50. Hake, " 2 10 to 2 75. Haddock, Arichat, " 2 50 to 3 00. Western Shore, " 2 10 to 2 75. Pollock, " 1 90 to 2 25. Herring (Vessel): Labrador, per bbl. 5 00 to 5 50. Shore Split, No. 1, 3 25 to 3 50. No 1 Fat Shore, 4 25 to 4 50. Shore Round, 3 00 to 3 50. B. of Islands Split, none. Boone Bay Round, none. George's Bay, 2 00. Alewives, No. 1, 3 00 to 3 50. No. 2, 1 25 to 2 00.

Mackerel—No. 1, per bbl. 12 00 to 15 00. No. 2, large, 8 00 to 9 50. No. 2, 0 00 to 0 50. No. 3, large, 5 00 to 5 60. No. 3, med, 3 75 to 4 00. Small, 2 50 to 3 00. Salmon—Store; No. 1, per bbl. 16 00 to 17 00. No. 2, 14 00 to 15 00. No. 3, 11 00 to 12 00. Canada Sup. Extra 7 00. Extra, 0 75 to 7 00. Strong Bakers, 6 30 to 6 40. Spring Extra, 6 25 to 6 30. Extra State, 6 50. Rye Flour, Am., 6 50.

Cornmeal—Kiln Dried choice, 8 30 to 8 40. Fresh Ground, 3 20.

Oatmeal—Nova Scotian, per bbl 5 00. Canada, 5 50. Barley, per bush.

Oats—P. E. I. Black, 48 to 50. Canadian Mixed, 40 to 48. N. S. and N. B., 40 to 45. Bran.

Beans, per bush, 1 50 to 1 00. Peas, round, per bbl 4 00 to 4 40. Peas, split, 6 00 to 6 50.

Provisions—Beef, Am. Mess, bond 12 00. P. E. Mess, 13 00. Beef, N. Scotia Mess 5 00 to 8 00. Am Plate, 14 00. Extra Prime, 14 00.

Extra Plate in hand, 13 00 to 14 00. Pork, N. Y. C. Mess 12 00 to 13 00. In hand, P. E. I. Extra 16 00 to 16 50. Mess 15 00 to 16 00. Pr. Mess 18 00 to 14 00. N Scotia Mess 14 00 to 15 00. Prime 12 00 to 13 00.

lard, 12 to 13. Bacon, roll, 13 to 14. Hams, 11 to 13. Shoulders, 9 to 12. Eggs, per doz., 20 to 25.

SALT from store—Liverpool, per bhd 1 30 to 1 50. Turk's Island, 1 50 to 1 60. Cadiz, 1 50 to 1 60. Inagua, 1 50 to 1 75. Liverpool, bags store, 80 to 90.

Tea—Congou, com & dusty 25 to 30. fair, 28 to 31. choice, 35 to 37. superior, 35 to 40. Oolong, 30 to 42.

Soap, Candles, &c.—Domestic Brown, 4. Pale, 4 1/2. Family, 5. Extra, 5 1/2. B. Mottled 6. Crown, 6 1/2. Laundry, 7.

Canada Laundry, Candles, 6's and 8's 13. Molasses—Demerara, per gal. 32 to 35. Cienfuegos, 31 to 33. new crop 35. Trinidad, 30 to 33.

Sugars—Porto Rico, ch. grey, 8 1/2. Vac. Pan, puty paid, 10. Yellow C, 9 1/2. Extra C, 10. Scotch refined, No. 20. Crushed, 12 1/2. Granulated, 10 1/2. Porto Rico, 8. fair, 8 1/2. choice, 8 1/2. Cuba, dark, 7 1/2.

Country Produce—Butter, in firkins, 18 to 22. Lutter, in rolls, 20 to 25. Cheese, per lb, (dairy) 8. heese " (factory) 13. Beef, 6 to 12. Mutton, 5 to 6. Lamb, 5 to 7. Veal, 6 to 7. Pork, 6 to 7. Turkeys, 13 to 15. Geese, each, 50 to 70. Ducks, per pair, 75 to 1 00. Chickens, 40 to 65. Cartridges, 35. Potatoes, per bush, 25 to 30. Turnips, per bush, 30 to 40. Carrots, 80 to 70. Hay, per ton, 8 1/2 to 14. Tallow, (rendered) Tallow, (rough), Buckwheat, (gray), Buckwheat, (yellow), Apples, 2 00 to 2 50.

BRYAN'S ELECTRIC BELT.

THE ONLY GENUINE.

A SELF CURE WITHOUT MEDICINES

A Marvellous Remedy

Intelligently Applied.

A POSITIVE CURE FOR

Dyspepsia, Paralysis, Kidney Complaints, Impotency, Weakness, and Physical Prostration.

It Gives New Life and Strength to the Waning Organism.

READ THE TESTIMONY

Dwight Rice, Esq., Albany, N. Y., says: "I feel that it has saved my life." Geo. A. Preston, Esq., Birmingham, says: "It has stopped the principle trouble." Wm. F. Greaves, Esq., Newark, N. J., says: "It acted soothingly, and I removed the obliquity." Wm. F. Greaves, Esq., Union, N. Y., says: "It has made a new man of me." Miss M. J. Parker, Oswego, New York, says: "It has done me a great deal of good, and carried me through another year, and I have gained eight pounds of flesh, and my dyspepsia is removed." Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

Wanted.

On the 1st of May, by a married gentleman, without family, a snug, well built house, at the South-end, not over a mile from the Post Office. Rent not to exceed \$200. Address at once, stating exact locality, "House," care office of this paper.

J. & J. D. HOWE,

MANUFACTURERS OF

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