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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. 42.

THURSDAY, JANUARY 29, 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.

VISCOUNT STRATFORD DE REDCLIFFE, the oldest member of the House of Lords and of the Privy Council, completed his 92nd year recently.

The London Standard says the number of lieutenants in the Royal Navy is to be gradually raised to 1,000, being 400 more than provided for by the retirement scheme of 1870. This step has become necessary on account of the serious stagnation in promotion which has for a long time existed on the sub-lieutenants' list.

The Church Gazette of Auckland, New Zealand, of date December 1st. 1879, contains an account of the ninth synod (second session), convened on October 27, of that diocese. The bishop in his address stated that since the last meeting the clergy of the diocese had increased from 31, including 5 Maoris, to 50, including 12 Maoris. He gave an encouraging report of Church work. Many of the churches had been enlarged or improved, and in some parishes new buildings were needed to receive the overflowing congregations of worshippers.

A Hindoo almanac has been published in Bombay under the patronage of Mr. Bulwantrao Vanayak Shastri. It is printed in Sanskrit, Marhatti, and English, and is of great local service, because the Hindoo needs an almanac more than any other human being, since (to quote from the almanac itself) "in his public and private accounts, and in his usual daily occupations, he keeps to civil reckoning of time. In his religious ceremonies he must keep his attention to astronomical aspects, and in his festivities and other occupations to the astrological aspects of the planets."

The Bishop of Chester has appointed the Rev. W. E. B. Gunn vicar of St. John's, Egremont, near Birkenhead. Mr. Gunn was, until about three years ago, minister of St. Andrew's Presbyterian Church (Established), Liverpool. He had then a stipend of 800l. a year, but left the Presbyterians and was ordained at Chester in 1878. He has since been curate at Northenden in that diocese. St. John's, Egremont, is a large church, but has only 19l. a year endowment and no house.

The Bishop of Durham says that having finished his round of confirmations for the year, he ventures to think it would not be uninteresting to the clergy to hear the results. "With the aid of the Bishop of Dover, I have been enabled to hold forty-one confirmations in the diocese this autumn, almost entirely in the county of Durham. The whole number of candidates confirmed was 3,376 males and 4,907 females, making a total of 8,283. . . . the total for the year exceeding by more than 2,500 the total of any preceding year, while the excess over the average is very far greater. Other facts considered, the increase is of the highest significance. If this large increase of numbers had been purchased by any lowering of the requirements or any laxity of any kind of the clergy, it would have afforded no matter for congratulation; but so far as I have been able to learn the preparation has been, if anything, more careful than hitherto, and the standard of previous years has been more than maintained, and in some cases the after results have been most striking. The value of confirmation is very far from ending with its influence on the young persons themselves. It is a rare opportunity of moving parents through their interest in their children to a deeper sense of their Christian privileges and obligations, and thus it may be made the turning-point in the religious life of whole families in a parish. Hence no part of a clergyman's work deserves more attention, for none yields a richer or more immediate harvest, and the importance of systematic efforts to sustain and deepen the effects of confirmation is obvious."

THE wedding of the Bishop of Manchester and Miss Duncan, of Bath, was solemnised in London on Thursday week.

On the last day of the year two Englishmen staying at Daves made the ascent of the Schwarzhorn. They found the summit free from snow; the sun was unclouded, and the air warm and genial.

FATHER CURCI, who is living in retirement at Naples, has written a Preface to a new Italian translation of the New Testament, in which he deprecates that the Scriptures are so little read by Italian Roman Catholics.

PROFESSOR NORDENSKIÖLD found in the Arctic regions, it is stated, a new remedy against scurvy—a little berry, hitherto unrecognised, produced by a plant which finds an ephemeral existence in the snow and ice during the short Arctic summer.

In the midnight of January 5th, a high wall of ice, 1,500 yards long, formed at the junction of the Loire and Indre, forced the rapid current of the former river out of its bed. Five houses near Chinon were swept away, and the Prefect caused others to be evacuated, as not safe to inhabit.

THE King of Italy has conferred upon Mr. Samuel Smiles the rank of Chevalier of SS. Maurice and Lazaro, as a token of his Majesty's appreciation of that gentleman's works. Fifty thousand copies of *Self-Help* have been sold in Italy, and it has also been condensed into a little volume—sold at the book-stalls along the streets for 15 centesimi—under the title of *Ajutati che Dio Pajuta*.

GERMAN statisticians have recently published an estimate of the total amount of capital invested in the construction of railroads since Stephenson's experimental locomotive first glided over a double rail, revolutionizing the transport system of our earth. The result of their calculations is the amazing sum of seventy-five milliards of francs, or \$15,000,000,000.

PROF. COLLADON, of Geneva, is reported to have effected an important improvement in the ingenious contrivance for enabling deaf mutes to hear through the teeth, lately discovered in the United States. For the Indian rubber apparatus used by the American inventor, which is somewhat costly, the Professor substitutes a piece of elastic cardboard. By this, it is said, deaf mutes are enabled to hear voices and distinguish the notes of a piano.

ANOTHER "REFORMED" COMES BACK TO THE CHURCH.—The Church Record, the organ of the "Reformed Church of England," announces that the "Rev. Philip Norton, late 'Missionary Chaplain' for the American branch of the R. E. C., was ordained a deacon by the Bishop of Worcester on the 21st ult., and is now assistant-curate of St. Paul's, Blackheath, a remote parish in 'the Black Country.'"

## FLATTERING STATISTICS.

The Rev. Dr. J. M. Hopkins, in the New York Churchman, after comparing the Church's statistics with those of the Presbyterian body, much to the advantage of the former, speaks in this way of the Church's present and future prospects:—The figures from 1868 to 1877, inclusive, give us a ten years' increase of 60 per cent.; the figures from 1869 to 1878, inclusive, give us a ten years' increase of 55 per cent.; the figures from 1870 to 1879, inclusive, give us a ten years' increase of 77 per cent. Or, taking an average of the three, we have an increase of sixty-four per cent. in ten years, or nearly twice as fast as the general growth of the country. If the present rates of advance are maintained for a little more than twenty years, we shall then be equal in numbers with our Presbyterian friends, if not a little ahead.

## OUR ENGLISH LETTER.

COLCHESTER, ENG., Jan. 7th. 1880.

A Happy New Year to the readers of the GUARDIAN, and its editors as well. The latter part of 1879 brought to us here some very cold days, and the Christmas season was observed with skating, to the great delight of the young people. At every corner I met excited young men and maidens, hurrying away to the ponds and meadows, all armed with skates; for ice which would be condemned as too poor for use in Nova Scotia, will attract a large crowd in England.

The New Year, however, has been ushered in mildly; and now the useless skates are laid away to rust, probably for months. This being a very orderly town, Christmas was observed in a quiet manner. The usual services were held in the various Churches, most of which were well attended. I have been in several of them, and think they are not so tastefully decorated as our Canadian Churches would be, had we holly and box as well as spruce, for wreaths.

Last week I visited Cambridge and Ely. As the students are home for the holidays, the former place was very quiet. The colleges are left open, however, and visitors always admitted. One soon tires of seeing many of them. I thought them very much alike. Each college has so many stained (with age and dampness) stone buildings, many half-covered with lovely green ivy; so many spacious quadrangles, with the soft English grass in the centre; so many lofty dining-halls, the walls of which are adorned with dingy pictures of past celebrities, who must look grimly down and spoil one's appetite; and so many gorgeous chapels with oriel windows.

Richly light,  
Shedding a dim religious light.

Another thing they shed is a great deal of damp chilliness, which makes one reflect that our ancestors could not have had much knowledge of rheumatism.

From Cambridge to Ely is fifteen miles drive by rail. The track is over the fens, the counter-part of the N. S. and N. B. marshes. Bowling smoothly along, it was very easy to imagine I was gliding over the great marsh between Amherst and Sackville. There are the long stretches of gray flat land, and the wide ditches. But Ely Cathedral—that is, not Nova Scotia. It is "beautiful as a dream." It is useless to attempt to describe it—one must see this glorious old pile to judge of its grandeur. I was fortunate enough to hear the Bishop preach at morning service, and an excellent discourse he gave. He is a fine-looking, gray-haired, old gentleman, with that fresh complexion one sees so often in England. His voice was most sonorous, and rang like music through the arches of the Cathedral, as he told of the prayer and praise that should begin the New Year.

ARTUA.

## Foreign Missions.

### INDIA.

MAHOMET AND HIS RELIGION:—No. 11.

In writing of the religion of the Moslems, their Koran or inspired book first claims our attention. It is made up of those revelations which Mahomet professed from time to time to have received direct from God, which he repeated to those about him and of which, according to strict Mahomedan doctrine every word is of Divine command. When made known, the different chapters were by his followers committed to memory, or written down on palm-leaves, white stones, pieces of leather, shoulder blades of the sheep and camel and these in later years, were put into a chest in the prophet's house. After Mahomet's death a complete copy of all the Suras or chapters were made by his secretary so

that there are ample grounds for believing that the present existing Koran consists of the genuine words of the prophet" (Sir. W. Muir.) Written at different periods of his life, the sentiments change and vary with the gradual development of his system. In the earlier chapters we find him seeking direction from God thus "Praise be to God, the Lord of all creatures; the most merciful, the King of the day of Judgment. Thou do we worship, direct us in the right way." (Koran Suras xv. 87.) In the latter chapters the Doctrine of Fate is taught, and also the Unity of the Godhead. Plurality of wives is allowed and sensuous pictures of Heaven and Hell are introduced. "The just shall drink of cup of wine mixed with the waters of Cafur, and shall be rewarded with a garden and silk garments, therein shall be fruits and palm-trees and agreeable and beautiful damsels, having fine black eyes" [Suras xv.] The general judgment is said to be announced by the trumpet of the angel "Israfil" when the earth shall shine by the light of the Lord and the book shall be laid open and every soul shall be fully rewarded." This is the Faith. Practical religion consists of five observances. 1. Recital of Belief. 2. Prayer which Mahomet calls the pillar of religion. 3. Fasting. 4. Almsgiving. 5. Pilgrimage to Mecca. We will now turn to Archbishop Trench's analysis of this system.

The name which the Mahomedans give to their faith is *Islam*, a word signifying the yielding of oneself to God. Here, as so often we have in the name that which lies deepest and nearest to the heart of the thing. The central idea of this religion in its noblest aspect is just the surrendering of oneself to God; but then it is the surrendering of oneself to Him as absolute power, not as holy love. We behold it here at once in its strength and its weakness; in its strength inasmuch as it does preach this yielding of self to God; in its weakness, in that this surrender is but the surrender of the weak to the strong. Power belongeth unto God—this truth the Mussulman had grasped with all the energies of his heart and soul; but he had missed the truth which ought ever to go along with it, that this absolute power is wielded by perfect love. Man is for him God's servant not son. A mighty gulf divides them and shall divide them for ever. The very title Son of God is blasphemy in his ears.

"But Mahomedanism is not merely this falling back from the blessed truths of the Gospel, it is a still further retrogression in the spiritual history of mankind. It falls short, not merely of Christianity but also of Jewish truth. It is a Judaism stripped of its prophecy and its promise, reduced to a religion of nature, without a priesthood, without a sacrifice even as it is without any deep consciousness of sin, without a Messiah. It has no ideal of holiness, and indeed how should it, when the man who stands at its centre, not without noble qualities, is yet so full of blots and blood-stains? You read the whole Koran through without coming on words which in the least resemble these "make me a clean heart, O God, and renew a right spirit within me. Purge me with Hysop and I shall be clean; wash me and I shall be whiter than snow."

"Or turn to it in its social working, as it has approved itself during the twelve centuries during which it has been upon its trial. It has all the faults, all the narrowness of a local religion, which by strange unexpected successes has outgrown the region of its birth, and has obtained a dominion not limited but universal.

The despotisms of the East are not the accidents, but the legitimate outgrowths of the Koran, and so long as this exists as the authoritative book, they too must exist with it. Then again, as has been truly observed, in the very act out of slightly alleviating, the Koran has recognized and perpetuated, the two fatal

social evils of the East, polygamy and slavery" (iv. *Lectures Islam.*)

The lecture closes with the following remarkable words. "Not merely things which are made up of both a mingled wool of light and darkness, they all serve God, and shall be shown at last to have done their part for the working out of His purpose in the world; even as in Eastern Legend other spirits beside the good were compelled by Solomon to take their share and do drudging work in the rearing of the temple of God."

## THE CONVERT'S FIRST CHRISTMAS.

As different as Heaven from earth!" fervently exclaimed a young convert when he contrasted his first Christmas Day with days spent when he was a Mohammedan. He had been a bigoted and bitter opponent of our faith; now, a humble believer, he had partaken, for the first time, of the memorials of a dying Saviour. He was one of a large band of native Christians who kept a holiday at Batala, in the Punjab.

A peculiar interest in keeping Yule at Batala arose from the fact that it was only the second time that any Christians had been there at the holy season. They now flocked from various quarters to the Rev. E. H. Baring's school for native Christian boys, as to a centre of attraction, that school being established in a palace of the former Maharajah Shere Singh, near Batala. Thither came the teacher's *bibi* (lady) from the mud-built village in which she is the only Christian woman; the converted Faqir wrapt in his blanket, the tradesmen from his shop, the *munshi*, the schoolmaster, the youth in Government employ; men, women, bright-eyed brown babies came, some from the distance of twenty or thirty miles, to have a holy and happy Christmas together. To at least nine of the adults present it was the first one which they ever had known. Some came unexpectedly, though sure of a welcome.

About sixty Christians assembled in the chapel. The walls of the once Mohammedan palace rang with "Hark! the herald angels sing," heartily sung in Urdu. The latter part of the day was spent in innocent mirth. There were foot-races between Christian, Mohammedan, and Hindu lads, boys from Mission schools in Batala and neighbouring villages joining in Christmas amusements, though strangers to deeper Christmas joy.

The feast was spread on the floor of the large school-room, tables and chairs being needless luxuries. More than sixty, including children, sat down to the meal in pleasant fellowship, as the early Christians might have done. These are the early Christians of the Punjab, some of whom have known well what it is to be "persecuted, but not forsaken; cast down, but not destroyed." There are converted Brahmins sharing the feast with the lad of the despised Militar class; the "twice-born" have given up the proud privileges of their caste. The whilom Mohammedan is chatting merrily with the former Hindu. There is no formality or gloom; Christmas sunshine is over the little flock gathered out of heathen darkness.

Is there no joy to the missionary in such a meeting as this? Is it not worth some effort and self-denial to see day dawning over a vast nation?

Perhaps some one who has hitherto contented himself with reading missionary reports, and subscribing to missionary funds, will pause and ask himself the question, "Is not Christ now calling me—even me—to go forth and lay my grasp on the sickle? May it not be that the Christmas of 1880 will be my first Christmas in India?"

A. L. O. E.

In 1869 there were 620 Churches in London and suburbs. In 1879 they had increased over 40 per cent., and numbered 872.

## News from the Home Field.

## DIOCESE OF HURON.

**THE MISSIONARY SECRETARY.**—Rev. F. W. Campbell is indefatigable, and doing a good work. Everywhere the collections are in advance of last year. This is most encouraging.

**WOODSTOCK.**—On Wednesday, the 14th inst., the opening service in the new church was held; not less than fifteen hundred persons were present, including many of the neighbouring clergy.

**BIRK.**—The new Church at Birk was opened on Sunday 18th for Divine Service by the Bishop of Huron in due form. There was a very large attendance, many being unable to gain admission. The first service was held at 11 a. m., by Rev. R. Wilson, incumbent, when the sermon was preached by the Bishop.

**MILLBANK.**—On Monday evening, Jan. 12th, Rev. Mr. Cuswell's congregation was honored with a visit from the Bishop of Algoma, who, after evening service, delivered a highly interesting address on the working of the Missionary Diocese, giving a somewhat detailed sketch of the missions both to the new settlers, many of them most anxious for the ministrations of the Church and manfully doing their part in order to secure them, and also to the still Pagan Indians.—*Evangelical Churchman.*

## DIOCESE OF NIAGARA.

Missionary Meetings are being held all through the Diocese, and they are well attended. Last Thursday a meeting was held in Dundas. The church was filled, the singing of the choir excellent. Addresses were given by Rural Dean Oaler, Rev. W. B. Curran, Rev. James Carmichael, and the Bishop of Algoma. Missionary sermons were preached on Sunday in St. George's Church, Guolph, by the Bishop of Algoma.

As yet no one has been permanently appointed to take charge of the Cathedral in Hamilton.

**ST. CATHERINES.**—The Rev. W. Craig, late of Montreal, is likely to be the new Incumbent of St. Thomas' Church in this city. Mr. Craig is a thorough good worker, and would be sure to be the means of building up a large congregation. The Rev. J. Carmichael, of Hamilton, preached in St. Thomas' Church last Sunday, at morning and evening services.—*Evangelical Churchman.*

## DIOCESE OF TORONTO.

**ORILLIA.**—The Bishop of Toronto held a confirmation in St. James' Church, on Sunday 18th. In the evening he preached a missionary sermon.

**ENONVILLE.**—The missionary meeting recently held was one of great interest. The Incumbent, Rev. Rural Dean Fletcher, introduced the deputation in a few happy remarks. The missionary secretary, Rev. Dr. Hodgkins, gave a very excellent and appropriate address. Stirring and earnest addresses were made by Rev. Mr. Davidson, of Uxbridge, Rev. Mr. Hart, of Markham, Hon. V. C. Blake, and W. H. Howland, Esq.

**UXBRIDGE.**—On Friday evening, the 9th inst., the annual missionary meeting was held in St. Paul's Church, Uxbridge. There were present as speakers, Rev. Dr. Hodgkins, the missionary secretary, Rev. J. Fletcher, Rural Dean, and several of the clergy of the Diocese, together with the Hon. Vice-Chancellor Blake, and W. H. Howland, Esq. The night was unfortunately very dark, with violent wind and rain, which prevented all at a distance from attending; the church was, however, filled with an attentive and interested audience.

The Incumbent, the Rev. J. Davidson, after an opening service, congratulated those present upon the array of talented speakers present to address them, stating also that he had forwarded from the parish, for the various funds of the Synod during the year, the sum of \$145.45.—*Evangelical Churchman.*

## DIOCESE OF MONTREAL.

**COWANSVILLE.**—It is proposed to hold a series of Literary and musical entertainments in aid of the General Purposes Fund of St. James' church. The first of these was given on Friday evening, the 16th inst., when Rev. T. W. Fyles

delivered his celebrated lecture on "Insects their Habits and Habitations." Mr. Fyles is acknowledged to be one of the most accomplished Entomologists in Canada, and his lecture, which is illustrated by diagrams and specimens, has been enthusiastically received in Montreal and elsewhere.—*Local paper.*

## DIOCESE OF FREDERICTON.

**WELDFORD AND RICHIBUCTO.**—On Monday, Jan. 19th, we started for Richibucto to deliver a lecture. We arrived at Weldford Station, Kent Co., about 11 p. m., and put up at the hospitable house of Mrs. Stohart, a Churchwoman. This is one of the stations of the Rev. W. B. Armstrong, Rector of Weldford. Several houses are in process of construction, and there are Church families living near. E. B. Buckenfield, Esq., the obliging Station Master, is a Churchman. He is building a large house just opposite the station, and two other small houses near, one of which is about to be occupied by Rev. Mr. Armstrong, who has hitherto been obliged to live at Richibucto, because unable to procure a house in the parish. Mr. Armstrong holds service at the Parish Church, Weldford, Weldford Station, and three other points. Now that he is established in his parish, and on the line of railroad, he will be able to work his mission to much more advantage. Leaving in an "extra" at 12.30 p. m. on Tuesday, we reached Richibucto at 4 p. m., after a drive of 26 miles. Here we were met by the Rector, the Rev. J. Nelson Jones, B. D., and taken to the Rectory. The evening proved fine, and there was a good attendance at the lecture. In the night, however, the snow storm came up, and blocked up the roads so that we were detained a prisoner until Friday afternoon, when we had the pleasure of a drive of six hours before we reached Medford Station.

Richibucto is a difficult parish to manage, but under the guidance of the present Rector, it bids fair to come to the front in good works. A chancel has been put on the old Church, at a cost of \$400, and other improvements are contemplated in the interior. There is a great field for work in the parish. Kingston, three miles distant, is an important point. Services are held in a building belonging to the Methodists. The people are now at work for funds to erect a Church next summer. We had no opportunity of seeing much of the place as it was buried in snow, but in summer, situated as it is on the south of a beautiful river, with fine beaches, it is an attractive village; and when the branch railroad comes in this year, it will attract attention from the travelling public as a summer resort. Rev. Mr. Jones is a B. D. of the Cambridge Divinity School, Massachusetts, and is well fitted to build up the Church in this locality. He has discouraging features in the Parish, but there are talent and material among his parishioners which will be made good use of.

**ST. ANDREW'S.**—We learn from a St. Andrew's paper that George S. Grimmer, Esq., has given a valuable Cabinet Organ to the Church at Chamcook.

**PORTLAND.**—St. Luke's.—The Metropolitan delivered an admirable lecture on "The Book of Psalms" in St. Luke's Lecture Course. He was enthusiastically received by a large audience.

## DIOCESE OF NOVA SCOTIA.

**LONDBERRY MINES.**—The laymen of St. Paul's Church have organized themselves into an Association, in order to cooperate still more successfully with their clergyman in the furtherance of Church work in their midst.

**NEWPORT.**—The Rev. H. How, A. B., Vicar, was recently presented with a purse of money and other gifts, and a very flattering Address, by the Walton portion of his Parish. The purse contained \$30 and the value of articles of various kinds, but all useful and well-selected, was \$20, making a total of \$50. Both Mr. and Mrs. How appear to have won the hearts of their parishioners, and a good and successful work is being accomplished. We should like to publish the Address and Reply, but their great length compel us to forego that pleasure.

**CORNWALLIS.**—A meeting of the Chapter of the Aven Doanery was held at St. John's Church, Cornwallis, on Thursday, the 22nd day of January. The unusual

regret must be expressed, that for various reasons several of the clergy were not present. There were present the Rural Dean Canon Maynard, the Revs. Messrs. Brenton, Prof. Wilson, Ruggles.

Divine service was held in the morning in St. John's Church. Rev. Mr. Brenton preached an excellent sermon on the subject of Reverence. Professor Wilson said prayers, Mr. Ruggles read the lessons, the Rural Dean was Celebrant assisted by the Rector. The congregation was very good for a weekday morning in the country, and the number of communicants who embraced this opportunity being over thirty, was gratifying. After service the clergy repaired to the rectory, where, after refreshment, a profitable session was held. The office for the "making of Deacons" being read, Prof. Wilson read an able paper on *Eschatology* which formed the subject of a short discussion, to be resumed at our next session at Windsor on Whit Tuesday. Just before Divine service in the evening we were glad to welcome once more, and are sorry to think, for the last time, the Rev. Mr. Sargent, who with his family is removing to Manitoba. Mr. Sargent read prayers, Mr. Brenton read the lessons, after which addresses were given by Prof. Wilson on Meditation; Rural Dean Maynard on Holy Communion; Mr. Ruggles, on Confirmation. A hymn being sung between each address, and being dismissed with the blessing by the Rural Dean, thus ended a profitable and pleasant gathering by the Chapter.

I cannot help thinking that if the clergy would all make it a point of duty to attend, they would materially strengthen the hands of their brethren, and the numbers present would assure both our people, as well as others that there is life in the old body.

Your correspondent may add that the decorations of the House of God were elaborate. The Chancel Screen of white, relieved with green garlands, with Gothic arch in centre over the lamp standards, has a very pleasing effect. On this point I cannot refrain from expressing a hope, that while our parishes vie with one another in making the House of God beautiful, there be kept in view, that it is to the Glory of God, and not to earn the praise of man, that the work should be done.

While writing I would also wish to state that the Bell Funt, commenced through the zeal of the late rector, Rev. R. S. Shreve, was fruitful in effecting the end. The new bell (steel) rang out its good peal at 12 o'clock Xmas morning. The ceremony of consecrating it to its hallowed purpose, was performed by the Rector, assisted by some of the congregation who ascended the tower, on the anniversary of the Patron Saint of the Parish, St. John the Evangelist. The following form was adopted, which I now send, as it might be useful to others.—*Con.*

**GUYSBOROUGH.**—A very successful musical and literary entertainment was given by the ladies of this parish on the 23rd ult. The net proceeds, being forty-two dollars, were placed in the bank to the credit of the Church Building Fund. Our old Church, as usual, has been decorated for the Festival of the Nativity. The pillars are wreathed with evergreens, and the north and south walls adorned with festoons. On that which should be the west end appear evergreens in the form of triangles. Over the altar is a crimson cross bordered with green moss, and entwined with immortelles—surmounted by the sacred monogram I. H. S. of the same color. Above these are a crown, star and wreaths of evergreens, the jewels of the crown being represented by immortelles. Much credit is due to the ladies in general, and particularly to those who, though fatigued by preparations for the entertainment, yet proceeded, the day after it took place, to the Church, and there worked till nearly 11 p. m., with extraordinary perseverance. At this late hour, they were at last gratified to find their work completed, and to see God's house once more in its apparel ready for the services in honor of Christ Our Saviour.

**SANDY COVE, DIGBY NECK.**—This mission is perhaps unknown to many readers of the *Church Guardian*, on account of its having had no resident minister for over 5 years. We are not altogether neglected though, as we get a Divinity Student every summer vacation from King's College, Windsor. Mr. Partridge, who laboured with so much success among us last summer, again paid us a visit this Christmas, and gave us Christmas and New Year's services which were

well attended, in spite of long distances and exceedingly cold weather. On New Year's Eve we had a mid-night service; and on the following night an entertainment was given, which was a great success both financially and otherwise, over 42 dollars being the sum realized, and which was devoted to paying the board of Mr. Partridge during his visit to us in the summer. We are now left to ourselves again, we hope only for a short time, and must content ourselves with working at our Sunday School which now numbers 59 scholars, until his Lordship The Bishop, sees fit to send us our Missionary again.

**DIGBY.**—New Trinity Church.—This edifice takes the place of the Old Trinity Church, which was finished and consecrated in 1788, and was the first place of worship erected in this town. Several of the parishioners in that day being American Loyalists; formerly members of Trinity parish, New York, no doubt secured the planning of their new place of worship Nova Scotia after the nobler edifice in their native city. The style of the new Trinity Church, Digby, is that known as Early English Pointed. It consists of a Nave and Chancel, with north and south aisles, and clerestories, Porch, Tower and Spire, of the following dimensions:—Length of Nave 72 ft., breadth 24 ft., height to plate 24 ft., Aisles full length of nave, width 24 ft., i. e. 12 ft. each, length of post 12 ft. Porch 9 ft. x 8 ft. Base of tower 14 ft. x 14 ft., length to top of cross 97 ft. Middle passage of Nave 5 ft wide,—side passages along walls of aisles 2 ft. 6 in. each. Chancel 30 ft. in length,—width 24 ft. Height of post the same as in Nave. The Tower stands at the S. E. angle of the Nave, where it joins the Chancel,—the priests door being at the end of the Nave, next the Tower, in the base of which is the Vestry. It has a Choir Vestry immediately above the Clergy Vestry, and of the same dimensions. It may be here explained that the Church stands with its chancel towards the north,—so that the points of the compass are merely conventional,—the Sanctuary being always taken as the East end. The Crypt is 8 ft. in depth, in the clear, and extends underneath the whole building. It is thoroughly walled and paved with stone and brick for the support of the "runner" or middle beam, and the columns which sustain the roof.

The Nave consists of six bays, a single window in the aisles, and a triplet in the clerestory, in each. The Chancel is of 23 bays, with side lights in pairs, and with a triplet at the east end so well elevated as to give ample room for a handsome reredos, which is divided with seven arched niches. The roofs, equilateral as the style requires,—are all open timbered, the timbers being of Southern pine, and the wainscoting of black ash,—all well oiled, so that the beautiful natural grain of the materials show to the best advantage. The seats—all free and unappropriated—are of black ash, as is also the desk. The font, a very handsome one of large size is the workmanship of Mr. W. I. Coogan of St. John, and was given by a lady in England as a memorial of the late Dean Bullock, formerly Rector of this parish. The ornamental painting of the church was done by Mr. Fraser Dakin. In the west end above the triplet windows is a very handsome "storied window" of circular shape, having for its subject "Christ blessing little children." This is the gift of the children of the Sunday School, and is the workmanship of Mr. Alex. Gibbs, the well-known artist of Bloomsbury, London, who also supplied the side windows of the building—all at a very moderate cost.

Last, but not least, the architect of this beautiful church is Stephen C. Earls, Esq. of Boston, and its master-builder, one of the Church Wardens, Mr. M. L. Oliver. The cost will somewhat exceed \$10,000, and but a small debt remains against it, which it is expected will, within a reasonable time, be cleared off. The Rector, Rev. John Ambrose, will be most thankful for any assistance, even a few postage stamps, towards paying off the debt,—as also for anything in the way of chandeliers or lighting apparatus, of which at present the Church is deficient.

**HALIFAX.**—Archdeacon Wright of British Columbia arrived on Saturday in the "Sardinian" from Baltimore. Sunday morning, in the Garrison Chapel, he preached an impressive sermon from the text, "One shall be taken and the other left," referring to the collision of the steamer "Sardinian" with the barque "Sarah E. Fraser," and the sad results.

A very large congregation assembled in St. Paul's Church Sunday evening, and during the sermon—an eloquent one by the Rev. Dr. Hill—a lady fainted, but soon revived after being taken into the vestry.—*Recorder.*

**Debate.**—At the Church of England Institute Monday night, the subject "Was the Afghan war unjust and inexpedient," was ably discussed. The meeting, on a vote being taken, decided that "the policy of the Government should be sustained."

## PRINCE EDWARD ISLAND.

**NEW LONDON.**—The Bible Classes are well attended. They began with six members, and now number forty, all adults. These are the workers, the condition of membership being that all who join shall be ready to engage in Sunday School work, tract distribution, and any such duty they may be called upon to perform.

## THE CHURCH AS EVIDENCED BY THE NEW TESTAMENT.

*Paper read before St. Paul's Church Association, Charlottetown, by the Rev. Alfred Osborne, Curate of St. Paul's.*

This is an age when neutrality in religion is regarded by many as the token of a large and liberal mind, and he is considered the wisest who does not know what to believe. The New Testament contains positive facts if we could but see them. The word "Church" is often used. What is the Church? I answer (whatever opinions we may hold) the New Testament recognizes the Church as a visible organization, seen and known, with a real, visible ministry, faith, sacraments, discipline. There are instances of "the Church" under another phase—the blessed company of earth and heaven, "the mystical body of Thy Son." But the New Testament nowhere argues the existence of the Church on earth other than a visible body. The "invisible Church on earth" is a theological definition used to point out the elect or the "chosen." Whereas the Church is in the New Testament the "called." This Church—this New Testament Church—then, being visible, we expect to find some marks of its existence in the New Testament. It is our purpose to bring forward this visible Church and examine, so far as we can, its organization. We find our Lord left "five hundred brethren" in Galilee (1 Cor. xv. 15). We read of "a hundred and twenty" at Jerusalem (Acts i. 15), and of "about three thousand" converted on the day of Pentecost (Acts i. 44). Besides, "the Lord added to the Church daily such as should be saved (Acts ii. 47). The Church at that time was a real fact in history—its actual existence as a visible body is declared. Let us see its organization as it worked on, gathering souls for God. In the 1st chap. of Acts, verse 3, we are told that Jesus was seen of the Apostles forty days, "and speaking of the things pertaining to the Kingdom of God." Whatever these things were we know not, but a fair inference can be drawn from Acts ii. 42. "And they" (the converts) "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The after action of the Apostles shows the teaching of the Divine Master. Let us see this after action in the conduct of the Apostolic Church.

1. Its Ministry. We expect to find its Ministers real, visible men, with an acknowledged standing. This Ministry had the same origin as the Word of God, the Sacraments, or any other part of the Gospel of Christ. "Go ye therefore, (St. Matt. xxviii. 19). "As my Father has sent me, even so send I you," (St. John xx. 21). This is the commission given by Christ. This Ministry, is to continue as an integral part of the Church to the end of the world (St. Matt. xxviii. 20). Then we must look for the Apostles never to die, or to perpetuate this Ministry. What is their first act in the upper room at Jerusalem? To make good the twelfth Apostleship from which Judas fell, by Matthias, (Acts i. 15 to 20). Afterwards St. Paul "was called to be an Apostle of Jesus Christ" (1 Cor. i. 1). He did not receive his outward call by popular vote or lot as did Matthias, but the *Holy Ghost* said, "Separate me Barnabas and Saul for the work whereunto I have called them," (Acts xiii. 2) This Apostleship is proved by Acts xiv. 14, where Barnabas and Saul are called "Apostles." We find a further addition to the Apostleship in 1 Thess. i. 1, "Paul and Sylvanus and Timotheus unto the Church of the Thes-



salonians," proved by 6th verse of the 1st chap. for those call themselves "the Apostles of Christ." Again, in Phil. i. 25 Epaphroditus is spoken of as "your messenger" (your Apostle). Again, in Rom. xvi. 7, "Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the Apostles." Here we have an Apostolic Ministry of nineteen mentioned. These with Titus of Crete, Clement of Rome, and others which could be supported from Church History, would clearly show the intention of the Apostles to carry out some received commission. The "twelve" ordain deacons (Acts vi. 5, 6), though these may have existed as an order before this. We have then two orders, and on reference to Phil. i. 1, we find "Paul and Timotheus to the saints... with the Bishops and Deacons." These Bishops were also called Elders or Presbyters, so we have Apostles, Presbyters, Deacons. But after the death of the Apostles the name Apostle passed out of use: the office was kept—the name changed. The only difference or opposition of any value is this: Bishops are not superior in any way to Presbyters, but are the same, as both terms were used for Elders. Let us see. We turn to St. Paul's instruction to Timothy of Ephesus and to Titus of Crete, II. Tim. ii. 2: "And the things thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." Titus ii. 5: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting (left undone), and ordain elders in every city, as I had appointed thee." Here is authority over the Elders, and the power to "ordain" them. While Acts xx. 28 shows only the authority of the Elders of Ephesus "to feed the Church of God."

We conclude from three things. 1. An authority to "ordain," etc. 2. An authority to "feed." 3. An authority to serve. If ordinary Presbyters could ordain, etc., why send Timothy and Titus with authority to ordain, etc. Hence Bishop, Presbyter, Deacon. The preface to our Ordinal says:—"It is evident unto all men diligently reading the Holy Scripture, and ancient authors, that from the Apostles time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons." And there is no hint in the New Testament of this ministry being broken, or even objected to. There is another and a stronger argument, from the New Testament for the perpetuation of this ministry. Though many kinds of Ministry are mentioned, yet none are ordained but Bishops, Presbyters, and Deacons. See as follows:—Apostolos, Apostle; Episcopos, Bishop; Presbyteros, Presbyter; Diaconos, Deacon; Leitourgos, Minister; Evangelistes, Evangelist; Keryx, Preacher; Prophetes, Prophet; Didaskales, Teacher; Poimen, Pastor.

(To be continued.)

United States.

VIRGINIA.

RICHMOND—The Church Mission to Deaf-Mutes.—On Sunday, January 11th, Mr. Job Turner, a deaf-mute, who has for some time been acting as a lay-reader in connection with this society, was admitted to the diaconate by the bishop of the diocese in St. Paul's, the Rev. Dr. Minnigerode, rector. Quite a number of deaf-mutes were present. The Rev. Dr. Gallandet interpreted the service and delivered the sermon. The address to the candidate having been written, was read by the Rev. Dr. Minnigerode for the benefit of the congregation, as it was delivered in the sign-language.

MINNESOTA.

MINNEAPOLIS—Gethsemane Church.—Ordination and Confirmation.—On Sunday morning, January 11th, the bishop of the diocese held an ordination service in this church. Morning Prayer was said at 9 o'clock, and at 11 the service was begun with the Litany, after which the sermon was delivered by the bishop. The Rev. A. A. Jess, of Fairbault, formerly a Presbyterian minister, was admitted to the diaconate, and the Rev. Charles A. Cummings, in charge of St. Paul's church Duluth, was advanced to the priesthood.

CONNECTICUT.

The last published minutes of the Congregational Conference and Association of Connecticut present some statistics that are noteworthy. They fairly supplement what we lately had occasion to say touching the accessions to our minis-

try from the ministry in other religious bodies.

These minutes contain carefully compiled estimates, exhibiting the relative increase, in Connecticut, of Congregationalists, Methodists, Baptists, and the Protestant Episcopal Church, in the twenty years preceding 1879. This relative increase is as follows: Congregationalists, twenty per cent.; Methodists, thirty-four per cent.; Baptists, thirteen per cent.; Protestant Episcopal Church, sixty-nine per cent. Were the three first named bodies treated as composing one communion, then the increase of this body would be somewhat less than sixty-two per cent. as against our sixty-nine.

During the same period twenty-six ministers have withdrawn from the Congregational communion and gone elsewhere. Of these, one became a Baptist; two became Unitarians; four adopted "liberal views," whatever these may be; six entered the "Catholic Apostolic" ministry; and thirteen—one half of the whole number—sought our own.—New York Churchman.

MASSACHUSETTS.

MARBLEHEAD.—St. Michael's Church.—This church, the Rev. William R. Harris, rector, will soon have a centennial anniversary to celebrate. During the exciting period of the revolution the use of the liturgy of the English Church was forbidden by order of the provincial congress. In consequence of this order St. Michael's church was closed, and the rector, the Rev. Joshua Wingate Weeks, fled to Nova Scotia. The church was not again opened for services until Feb. 6th, 1780, when Mr. Woodward Abraham read prayers and a sermon to the overjoyed communicants. Mr. Abraham conducted the services for six years, while the parish was too poor to support a rector. It is intended to observe the anniversary, and the parishioners will probably make arrangements for a social celebration in the evening.—From the Boston Post.

England.

The Bishop of Chester has consecrated a new church at Norley, near Frodsham. It is in the Early English style, well and solidly built from designs by Mr. Pearson, A.R.A., and will seat 300 persons. It has cost £5000.

The Rev. Cecil Hook, youngest son of the late Dean of Chichester, and brother-in-law of the Archdeacon of Manchester, is the Vicar-designate of the Hook Memorial Church, erected at Leeds by public subscription at a cost of £25,000, and which is to be consecrated on the 29th inst.

As a memorial to the late Lady Anna Gore-Langton, who was the only sister to the Duke of Buckingham, and heiress of his earldom of Temple, a stained-glass window has just been executed and placed in the church at Hatch Beauchamp, Somerset. The subject illustrates the text, "The Master comes, and calleth for thee."

The Bishop of Manchester recently consecrated the new Church of St. John the Baptist, Altherton, which replaces one built in 1814 in lieu of the original structure of 1723. It has cost £10,000, of which £8,000 has been subscribed by four of the largest employers of labor in the district. It will accommodate 500 worshippers, but it can be extended to twice its present capacity.

THE Rev. W. Calver, Vicar of Kentish Town, N. W., who is at present non-resident on account of ill-health, has received, through his churchwardens, a letter of sympathy and good wishes from his parishioners, accompanied by a gift of £150, as a token of the affection in which they hold him, of the kindly remembrance of the many years during which he has laboured among them, and of their sincere hopes for his recovery.—Illustrated London News.

Marriages.

At the Church of St. Bartholomew, Louisville, C. B., on Thursday, 15th January, 1880, by Clarence W. McCully, Deacon in charge, Daniel McPhee and Flora Townsend, both of Louisville. At St. George's Church, Sydney, on Tuesday, the 20th inst, by the Rev. G. Metzler, Incumbent of Holy Trinity, Sydney Mines, the Rev. D. Smith, Curate-in-charge of the Parish of St. George, to Mary E., eldest daughter of D. J. McNeil, Esq., of Trebartha, Sydney.

"THY KINGDOM COME."

BY MISS ADRIAN.

There are two Kingdoms continually at war with each other—God's Kingdom, which is being established day by day, and the Kingdom which Satan is trying to establish. Though this war has been going on for long long years, and many great victories have been won, yet to the soldiers who are continually joining the great army the foe seems just as strong and his plans just as subtle as they seemed to the soldier who took part in the first battles.

We, the Church militant, who are on God's side, know already what will be the result of the battle, as the enemy has been already conquered, and his power is limited, so that we know if we follow our Captain's orders faithfully, the victory is ours.

This should be enough for us, but we are weak and distrustful, and often, wearied with the battle's strife and the heat of the day, are ready to give in to the enemy, but our Captain is always ready to help us; and relying on His strength, and not on our own, we shall be more than conquerors through Him who loves us. We can thus do our part in "the accomplishment of the fulness of His Kingdom."

Christ bids us pray that His Kingdom may come, and when we do this let us remember those who are yet outside of His Kingdom, for we can do much by faithful prayer.

"Prayer moves the hand that moves the universe," writes Gurnall, and we cannot weary him with our prayer, for we are told "it is our Father's good pleasure to give us the Kingdom."

SUBSCRIPTIONS RECEIVED.

Charles Gatz, Seaford, N. S.; Martin Graham, do.; Charles Graham, do.; Daniel J. Dumas, Middle Section, do.; Joseph Conrad, do.; Charles Crowell, do.; Wm. Shaw, do.; Mrs. C. Crook, do.; Alex. T. Crook, do.; Jas. Crook, do.; Richard Wiseman, do.; Mrs. T. Conrad, Dartmouth, N. S.; Christian Bowes, do.; George B. Aves, do.; W. H. Hill, Halifax, N. S.; Mrs. Wiley Smith, do.; Mrs. A. V. Allen, do.; C. J. Spike, do.; Thomas Jennings, Pictou, N. S.; Mrs. Stanley, Halifax, N. S.; Miss M. Horlily, do.; J. P. Freeker, do.; Mrs. A. C. Edwards, do.; J. R. Hazlley, do.; Jno. Grant, do.; J. C. Haliburton, do.; H. B. Paulin, do.; Jno. F. Hawley, do.; M. McIlraith, do.; W. R. Simson, do.; Hon. A. G. Jones, do.; Mrs. M. F. Eason, do.; Mrs. Clayton, do.; W. E. Brice, do.; Rev. H. How, Newart, NS; Mrs. Philip Creighton, Dartmouth, NS; A. W. West, Halifax, N. S.; J. J. Hunt, do.; Mrs. Blair, Bridgetown, N. S.; Mrs. Davidson, Middleton, NS; Thos. Seymour, Windsor, NS; Dr. J. B. Bond, Barton, Digby Co., NS; Mrs. Dr. McCauley, Halifax, NS; B. Zwiteler, Esq. Mahone Bay, NS; Simon Whytock, Hubbard's Cove, NS; Thos. J. Kennedy, do.; Wm. Boutilier, do.; Geo. W. Nash, do.; Francis Mason, do.; Nathaniel Mason, do.; Martin Boutilier, do.; Mrs. Dr. Metzler, Halifax, NS; Maynard Bowman, do.; E. Wilkins Shaw, Lowell, Mass. U.S.A.; James Smith, Falmouth, NS; Leaver Sparling, Baddeck, CB; James Marriott, Harrietsfield, NS; Wm. Brunt, do.; Mrs. Elias Merso, Paradise, NS; Mrs. A. Bartlett, Round Hill, do.; Col. Paynter, Windsor, N. S.; W. Twining, Halifax, NS; Mrs. M. E. Bent, Amherst, NS; Dr. Henry G. Farish, Liverpool, NS; Miss L. E. Lovett, Fredericton, NB; Rev. G. G. Roberts, do.; Mrs. Edward Bell, Dartmouth, NS; Rev. J. Constantine, Staunbridge, East Que. 2; Samuel P. Fairbanks, Dartmouth, NS; Miss Brodie, Richmond, NS; Mrs. Isaac Stevens, Halifax, NS; Mrs. W. M. Buck, Moncton, NB; Jas. Gourlie, Summerside, PEI; J. Alfred Goulie, do.; Dr. Hickman Mionche, do.; W. O. Schwartz, Moncton, NB; W. C. Power, do.; W. R. McFarlane, do.; Roy Canon Walker, Hanpton, NB; Rev. John Langtry, Toronto; C. Stubbings, Halifax, NS; Rev. J. J. Curling, Bay of Islands, Nfld., 5; J. B. Bayley, do.; J. H. Field, Lark Harbor, do.; Donald Browne, Bonne Bay, do.; Mr. William Walker, Dartmouth, N. S.; Wm. Hennigar, Northfield; Hantsport, NS; A. Fordham, Halifax, NS; Mrs. Dr. W. B. Webster, Kentville, N. S.; an English lady, for Rev. C. C. Wiggins; John J. Bonnett, Halifax, NS; B. Stokes, do.; Jue Penny, do.; Mrs. W. H. Marvin, do.; Robert J. Templeton, do.; Thos. D. Spike, do.; Arthur Curten, do.; W. J. Macervey, do.; Miss Dore, do.; Mr. Jones, Baddeck, CB; G. E. Francklyn, Halifax, NS.

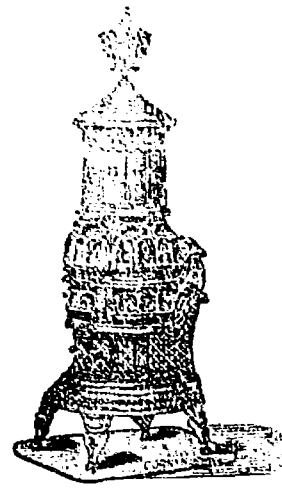
Wanted.

A CLERGYMAN as Curate for the Parish of Hampton, King's County, New Brunswick. Address:—George Otty and Charles J. Smith, Churchwardens. 42—4i



TENDERS.

TENDERS will be received by this Department, at Ottawa, up to 10th February next, for the construction of a PIER and LIGHTHOUSE TOWER on Sand Point, Shelburne Harbor, Nova Scotia. Plans and Specifications can be seen and Forms of Tender prepared by intending Contractors, at this Department, here, at the Agency of this Department, Halifax, and at the Office of the Collector of Customs, Shelburne. Tenders to be addressed to the undersigned, and marked on the outside, "Tender for Sand Point Lighthouse." The Department does not bind itself to accept the lowest or any Tender. WM. SMITH, Deputy Minister of Marine. Department of Marine, Ottawa, 2nd Jan, 1880



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**THE CHURCH OF ENGLAND  
TEMPERANCE SOCIETY.**

Because we have not of late editorially referred to the Temperance question, let it not be supposed that our interest in it has abated, or that from any cause, personal or otherwise, we have striven to avoid its discussion. By no means. In heart and soul the editors of this paper support and advocate the pledges of the Church of England Temperance Society. Convinced many years ago that intemperance was the crying evil of the civilized (alas!) world, and that more souls were ruined, as well as material losses incurred, by the liquor traffic, and by the inordinate use of spirituous drinks than by any other evil, that it was, in fact, the parent of almost every other evil, the editors of this paper became total abstainers. Not drawn to this position by the feeling that all who drank were sinful men, or that alcohol, *per se* was a device of the Evil One, as some assert, but driven to it simply because feeling that *as the only way to prevent drunkenness, in many cases, is for the unfortunate victim not to drink at all*, so to be an example and guide to such, those who have the goal of their fellow-men at heart, and those who would accomplish something towards the emancipation of the drunkard, must lead as total abstainers, and thus bring others to follow.

There is no occasion, in this year of grace 1880, to form a public sentiment in favor of Temperance and Temperance Societies. Throughout the length and breadth of the Empire the evil is unadmitted and its gigantic proportions and direful results generally allowed. In this Dominion the Temperance question occupies a very prominent position among the public questions of the day, and the fact that seven Cabinet Ministers have enrolled themselves as total abstainers, points out more strongly than any words of ours could do the great advance the cause has made.

We are not now concerned in describing or enlarging upon the work generally. We wish particularly to speak of the question from a Church standpoint, and to advocate the formation of branches of the Church of England Temperance Society.

The noble work being accomplished in the mother land by this Society, and the fact that it has the Queen for its Patron, and the Archbishop of Canterbury as its President, as well as the other Archbishops and very many of the Bishops as Vice-Presidents, with many thousands of the clergy and of the nobility and others of the laity as its warm advocates and supporters, justifies us in urging its claims upon the Church in Canada.

We must not allow ourselves in this young and growing country to bring up the rear in this or any other great reform. The Church's position is in the van. She must lead, or she fails to command the respect and influence which, of right, belong to her in every English-speaking land. As in every other question which concerns the spiritual prosperity of her

children and the world, so in this special work, she must assert her dignity, and stand forth as a champion and leader among the people.

There is a point of very great and grave moment in this connection, which it would be wise for Rectors of Parishes fully to recognize. And it is this:— Unless the clergy gather around them by the formation of, and in these societies, the young people of their congregations, they will be drawn off elsewhere, and influences not only prejudicial but actively hostile to the best interests of the Church, will be thrown around them, which may ultimately lead them from the Church altogether, or make them indifferent to the claims of their spiritual mother, and members in name only of her Communion.

We would entreat the clergy, as we point out this not altogether unknown evil to hasten to be wise in this matter, and to become total abstainers themselves, if they have not already done so, and to form branches of the Church of England Temperance Society in their several Parishes.

**THE "WESLEYAN" AND THOSE  
ACCESSIONS.**

The editor of the *Wesleyan* grows in turn witty, indignant and spiteful, over our list of forty-nine recent accessions to the Church from the Ministry of Rome and Dissent, which we published in a recent issue of our paper, because it contained the names of thirteen who had been Methodist Ministers.

We are not surprised to find the fact of so large and steady a stream from Methodism to the Church, which year after year is made public, producing regrets and grief, and, unhappily, bitter feelings; but why the vials of our neighbor's wrath should be poured upon our heads, we cannot quite understand. We have not been, as he pleases to put it, "the hunters"; we have not been even "the trappers" of these men; we have only "taken account of the captures."

Why then attack us? If certain Methodist ministers after, as we may suppose, deliberate thought, and earnest prayer for divine guidance, conscientiously have felt that they were not rightfully in Holy Orders; that they were not where Wesley would have been were he alive; and that doctrines which he considered, and which they have now come to consider, of importance, are treated as unimportant, and overlooked or denied by the Methodist body, and that therefore it is their duty to sever their connection with their former friends, why should we be called to account, and hard names flung at us?

During the last year forty-nine ministers, some of them of the very highest standing, have felt called upon to renounce their former connections and join the Church of England, and to enter her ministry. And these forty-nine represent but a small fraction of the number who year after year are following the same course. All that we have done has been, as public journalists in the interests of the Church of England, to record these accessions. Now, we feel pretty certain, that notwithstanding all that he has said, if the editor of the *Wesleyan* had been in a position "during the fifty-two weeks of the year just closed, in closely scanning his exchanges, to note" forty-nine, or even one "wandering sheep" from the Church of England ministry to Methodism, he would have gladly done so.

We think, too, that the efforts of the editor of the *Wesleyan* to speak contemptuously of these men because they felt compelled to change their relations to him and his, will not greatly redound to his credit, as it most assuredly will not prevent in the future many others like-minded, both ministers and laymen, from "making their way to the wide doors

of the Episcopal Communion," when their consciences tell them so to act.

**ST. ANDREW'S WATERSIDE  
CHURCH MISSION.**

HALIFAX BRANCH.

We have been asked to make a special appeal for papers and other reading matter for St. Andrew's Waterside Church Mission Reading Room.

This room is the means of doing a vast amount of good. It is in close connection with the Church of England Temperance Society's Lunch Room, and very many sailors and others who would have no where else to go but to the rum holes of the city, are sheltered and comfortably entertained at these rooms during the long, cold winter evenings.

City and country and foreign newspapers, would be very acceptable and highly prized. Magazines and the better kinds of novels, and books of travel, would be specially desirable, and gladly and thankfully received.

Comfortably clothed and housed, ought not the Church people of Halifax to remember their poorer brethren, and to contribute, if even in a small way, to cheer the hard lives of our sailors, to whom we owe so much, while on shore?

We hope to be in a position to announce very shortly liberal contributions of all kinds of literature to the rooms.

Let there be no careless neglect or wilful indifference manifested, but let each one feel disposed to do something, and that promptly, to help on so good a cause.

**WORTHY OF IMITATION.**

One of the most pleasing features in connection with Mr. Shaw's canvass for our paper has been the interest manifested by Churchmen and Churchwomen in their fellow Church members. This is gratifying as showing that there are hearts which go out towards others, in harmony with the principles of the Christian Religion.

As examples of this spirit we speak of, we think it but proper to mention that on several occasions (three or four in Halifax, and two or three elsewhere), persons have subscribed not only for themselves, but have given a further subscription for the paper to be sent to any one who might be desirous of taking it, but whose circumstances did not justify them in doing so.

Notably, we record among these instances, that of an English lady, now in Halifax, who showed her deep and practical interest in her poorer brethren of the Colonial Church, by subscribing to this object.

May we not hope that there may be others among our readers who are in a position to contribute to the spread of a knowledge of the Church, and we suggest to them this as a simple yet effectual way of accomplishing much good.

We premise, should any response be made to this suggestion, to place the paper, unless the donors send us a name, in the hands of worthy people who are anxious to possess it. We have appeals from several quarters new before us.

**DIVINITY SCHOOL.**

The governing body of the Divinity School of the Diocese of Fredericton, elected at the last meeting of Synod, met for the transaction of the general business of the School at Bishopscote, Fredericton, on the 14th inst. The Right [Rev.] the Metropolitan in the Chair.

The salary of the Principal is fixed at an annual sum of \$1400, of this sum nearly two-thirds has been already guaranteed for five years, and no difficulty is anticipated in supplying the remainder. The Secretary of the Governing Body, (the Rev. F. Alexander), is instructed to

communicate with several gentlemen in the Diocese, asking their services as collectors for this purpose in their various localities, and a circular letter will also be addressed by the Metropolitan to the clergy of the Diocese, directing that an annual collection in aid of the Divinity School Fund, be made in their respective churches on Easter Sunday, or some convenient day shortly before or after, returns of such collections to be made immediately to the Lord Bishop. Subscriptions are to be made payable on the first day of June next, and on the first day of June in each succeeding year. The Lord Bishop has kindly consented to take charge of all moneys of the School until further order of the Governing Body.

**PAROCHIAL PAPERS—V.**

**THE CONFIRMATION CLASS.**

If the Bible Class be faithfully kept up, it is in itself a Confirmation class. From its members, as soon as they are fit subjects for Confirmation, the candidates are from time to time drawn.

It is to be feared that as a general rule in our parishes the Confirmation period is allowed to be too special and transitory.

Instead of the Confirmation teaching being part of a continuous work, beginning at Baptism, kept on through the Sunday School and Bible Class, and only ending when the connection between Pastor and people is severed, it is often a very different thing. How frequently does it happen that the instruction in the Church Catechism, that almost perfect manual of Christian dogmatics, which a child has been receiving in the Sunday School from infancy, is dropped just as he reaches the age of restlessness, and fancies himself too old to attend the Sunday School. Several of the most important years of a child's life are then allowed to pass, during which there is a more or less complete separation between the children and the clergyman, when they are hardest to be influenced, when they are inclined almost to resent supervision, and when they are most likely to wander away from the Church. The visit of the Bishop for the purpose of Confirmation is announced. At the age of from 12 to 16, according to the mental and spiritual capacity of the child, the intermitted work is taken up again. In nine cases out of ten, unless there is careful home training, it is found that there is almost complete forgetfulness of the truths so laboriously taught years before, and the labor has all to be gone over again. Special efforts are made to engage the attention of the candidates, to arouse spiritual sensibilities which ought never to have been allowed to slumber, and to impart to them special instruction for a special end. And then, after that end has been attained, the efforts cease; and the youth, launched for himself on his spiritual course, is left to his own resources, and it is the lamentable experience of us all that he lapses too often into a state of comparative indifference. The blessings which he had looked for in Confirmation came, but are not cultivated; his Christian faith and hope and love are blighted; and all this for want of continuous guidance.

The remedy for this state of things is the use of the Guild. As seen as the boys and girls of a parish begin to feel that they are no longer children, and to chafe at the restraints of the Sunday School, they should be drafted into the Guild. Admitted thereto as members, they are taught by that very act that they are still objects of affectionate and anxious care. The ties which in earlier years bound them to their teachers, are now transferred to the Pastor himself. From the position of pupils they are now changed to that of workers. They are trained now to feel the responsibilities

of active membership in Christ's body. They are fellow-workers with God. This is their portion henceforth. It is not only their privilege, but their solemn duty from this time to take their share in the work of the parish. To God they desire to live. For Him therefore they must labor. They are still taught; but in a different way, and on different grounds. The first thing to teach them now, in the new relation which they are assuming, is to look forward to the crisis of conscious self-dedication of themselves, their spirits and bodies, to God, with all the blessings and duties belonging thereto. To prepare them for this, so that they may enter upon it with a full knowledge, so far as it can be imparted by us, of the solemnity of the act and the fullness of the blessing, is now the work of the Confirmation class. From the Bible Class they have never been suffered to stray. And thus the active clergyman who has a Guild, will never be without his candidates for Confirmation. As the time draws near, the Bible teaching is brought directly to bear upon the momentous subject of assuming the Christian manhood. That once done, God's service accepted, they are gradually, by the help of God's grace, led onward to perfection.

The Guild Confirmation Class will also include a certain percentage of those who from various causes have missed the early training. Some, though born of Church parents, have through their neglect, had no training at all. Others there will always be attached to every congregation, who have not been brought up in the Church, or have come into the parish from other places. These are drawn into the Guild as visitors to the Bible-class; and from their number many candidates are obtained; some for Baptism, some for Confirmation. Thus for a considerable time before the Confirmation takes place, the Bible Class becomes the Confirmation Class; which thus forms part of the systematic work of the Parish. It is no longer a spasmodic effort, carried on only for a few weeks, requiring a bare intellectual assent to certain propositions and articles of faith. It is a real continuous spiritual training, conducted as regular work, consecrated by regular intercession, and watered by the dew of God's blessing. Such work cannot fail of permanent results.

The Confirmation class will be opened in the same way as the Bible Class or the Devotional meeting; by the Invocation of the Holy Trinity; a passage of Scripture, and a short service with a hymn. The writer of these papers refrains from suggesting, for the present, topics for teaching, or subjects. Each clergyman has his own methods and ideas, which experience has shown him to be best. Too much stress, however, can hardly be laid upon the fact of connection of the Confirmation class with the Guild; and of its being always open in the way pointed out. It tends to produce in the members of the Guild and Parish a sense of the constant watchfulness of Mother Church over her spiritual children. It kindles their zeal and affection for those who are set over them in the Lord, and fosters the feeling of mutual love in Pastor and people. It brings the young early into the bands of Christian fellowship; gathering them into the joy of labour and the sweetness of responsibility ere yet the soul is stained with sins of the flesh, and corrupted by the snares of the world and the devil. It draws out the freshness of their young lives into loyal and hearty work for the Master's cause, and thus reacts on the vigour of the Parish in a wonderful way. F. P.

The growth of the free seat system may be estimated by the fact that whereas in 1869 there were in London and suburbs but 49 such Churches; in 1879, or ten years later, the number had risen to 270, or an increase of 550 per cent. Truly a remarkable advance.



TEN SUGGESTIVE TOPICS FOR DAILY ADDRESSES, INSTRUCTIONS, AND PRIVATE MEDITATIONS.

No. II.—FOR HOLY WEEK.

Compiled by the Rev. Theodore E. Dowling.

"Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished."

I.—BEHOLD THE MAN.

- 1. Our LORD before Caiaphas.
2. Our LORD before Pilate.
3. Our LORD before Herod.
4. Our LORD before the people.
5. Our LORD on the Cross.
6. Our LORD with the spirits in safe-keeping.

II.—THE IMITATION OF OUR LORD JESUS CHRIST.

- 1. Power of Imitation.
2. Jesus, in His Hidden Life.
3. Jesus, in His External Life.
4. Jesus, in His Life of Obedience.
5. Jesus, in His Life of Humiliation.
6. Jesus, in His Desire for God's Glory.

III.—THE MYSTERIES OF THE CROSS.

- The Cross viewed successively as
1. The Pulpit.
2. The Throne.
3. The Judgment-seat.
4. The Mercy-seat.
5. The Altar.

IV.—The Complaints of the LORD JESUS.

- 1. "Simon, sleepest thou?"—St. Mark xiv. 37.
2. "Judas, betrayest thou the Son of Man with a kiss?"—St. Luke xxii. 48.
3. "Are ye come out as against a thief with swords and staves?"—St. Luke xxii. 52.
4. "If well, why smitest thou Me?"—St. John xviii. 23.

V.—The Praise of our LORD.

- (By Canon Carter.)
1. The Foreboding.—Lam. i. 12.
2. The Resolve.—Heb. x. 7.
3. The Agency.—St. Matthew xxvi. 38.
4. The Love.—Song of Solomon, viii. 5.
5. The Last Sacrifice.—Phil. ii. 8.
6. The Atonement.—2 Cor. v. 21.

VI.

- (By the Rev. George M. Argles.)
The LORD JESUS CHRIST
1. At Bethany.
2. In the Temple.
3. In the Upper Room.
4. In the Palace.
5. In the Grave.
6. In Paradise.

VII.

- (By the Rev. George M. Argles.)
The Effect of the Passion.
1. Judas.
2. The People.
3. St. Peter.
4. The women.
5. The Centurion.
6. Joseph of Arimathea.

VIII.—Forms of Evil in the Presence of CHRIST.

- (By Prebendary Clark.)
1. Worldliness. (The Temple).—St. Matthew xxi. 12, 13.
2. Unfruitfulness. (The Fig-tree). St. Mark xi. 12-21.
3. Covetousness. (Judas). St. John, xii. 4-7.
4. Self-confidence. (Peter.) St. Mark xiv. 31.
5. Stified convictions. (Pilate.) St. Matthew xviii. 12.
6. Fickleness. (The multitude.) St. Matthew xxvii. 2-22.
7. Prejudice. (The Jews.) St. Matthew xxviii. 11-15.

IV.

- Characters connected with our LORD'S Passion.
(By the Rev. F. F. Goe.)
1. James and John. St. Mark x. 35-40.
2. Judas. St. Matthew xxvii. 3-5.
3. Peter. St. Luke xxii. 61.
4. Anna and Caiaphas. St. John xviii. 12-15.
5. Pontius Pilate. St. John xix. 13-16.
6. The Centurion. St. Matthew xxvii. 54.
7. Joseph of Arimathea and Nicodemus.

X. The Teachings of the Holy Week.
PALM SUNDAY. The arrival of the King. St. Matt. xxi. 5—Zech. ix. 9.
Counsel taken against our LORD. St. Matt. xxvii. 1—Psalm ii. 2.
Monday bef. E. The Condemnation of the Fruitless. St. Mark xi. 20.—Isiah v. 3.
Tuesday, bef. E. The timidity of the Apostles. St. Mark xiv. 31—Zech. xiii. 7.
Wednesday bef. E. The denial of Peter. St. Matt. xxvi. 34-75.
Maundy Thursday. The Treachery of Judas. St. Matt. xxvi. 15—Zech. xi. 12.
Good Friday. The Cross. St. Matt. xxviii. 39—Lam. i. 12. The Pierced Side. St. John xix.—Zech. xii. 10.
Easter Ecn. The Burial. St. John xix. 41—Isiah liii. 9.

The third series of Suggested Topics (Easter-tide) will be published early in Lent.

THE CHURCH THROUGHOUT THE BRITISH EMPIRE.

The following statistics, compiled for this paper, will give our readers some idea of the marvellous growth of the Anglican Communion in lands owning the rule of England; and also show how carefully the succession of the Bishops and the continuity of the Church have been maintained.

The British Empire is divided into the following Dioceses:

Table with columns for Diocese, Bishops, and Founded. Includes sections for ARCHBISHOPRICS, BISHOPRICS, and THE CHURCH OF ENGLAND ON PRINCE EDWARD ISLAND.

Table listing various dioceses and their founding years, including Rupert's Land, Montreal, Sierra Leone, etc.

The English Sees of Gloucester and Bristol are now united under one Bishop, as is the case with the Sees of Bath and Wells. Other Sees thus united are Moray, Ross and Caithness; St. Andrew's, Dunkeld and Dunblane; Aberdeen and Orkney; Glasgow and Galloway; Argyll and the Isles; Armagh and Clogher; Dublin and Kildare; Down, Connor and Dromore; Killaloe, Kilmacnocha, Clonfert, and Kilmacduagh; Cork, Cloyne and Ross; Limerick and Adfert and Agdahoe; Tuam, Killala and Achonry; Derry and Raphoe; Cashel, Emly, Waterford and Lismore; Kilmore, Elphin and Ardagh; Ossory, Ferns and Leighlin.

[The Sees to which two dates are attached are those which had been suppressed and were afterwards restored. The first date is that of the foundation, the second that of the restoration. In the earlier dates, about which there can be no certainty, Mr. Townsend has been followed as likely to be the most correct.]

THE CHURCH OF ENGLAND ON PRINCE EDWARD ISLAND.

No. III.
And thirdly, a Church paper should go the length and breadth of the Province. It is a hopeless struggle without the weekly Church paper. Our laymen cannot wade through our books of divinity; they have not the time, but they might read the short articles of a lively paper. Put a Church paper into the hands of every member of the Church on Prince Edward Island, and the result would soon be apparent. Our Church people read political papers, religious papers of other denominations, and latitudinarian, nothingarian papers. How, then, can the Church go forward? Some organization should exist in every Diocese for the distribution of a Church paper; and let it be a Church paper—one that fairly and squarely presents the Church and represents the Church. Party papers from an extreme platform have done harm. A paper may represent the High Church party, and go such lengths that it may be no longer high in an Anglican sense, but really Roman, yes, more extreme than Rome itself. So a Low Church paper may become an organ of popular Protestantism, which is often a conglomeration of strange ideas, none, or few, of a Churchly character. Party papers are necessary, but some so-called Church papers, high and low, should go into no respectable house. While men delight in extremes, the opposing press must exist to counteract each other; hence party papers. But why not lay aside "all bitterness, and wrath and anger, and clamour, and evil speaking" (Eph. iv. 31.) Yet these party organs rip open old sores, expose where it would be more charitable to cover up—the motto being: Never mind how we injure the Church, so long as the party gets on!

and squabbles of extremists. Surely the Church of England, broad as she is, has some limits? Here one would imagine the Church to be a don't-know-what-to-think-don't-know-what-to-believe religion. The liberal circulation of a square Church paper would do good. But how to get such a paper into circulation! There's the rub!

We know some who look anxiously each week for their Church paper, who, two or three years back, had no such thing in their houses. And could we once get a paper scattered over the Province, Churchmen would feel they could not do without it. A good Church paper would do more for us than all the clerical machinery of the Province. The power of the press is the mightiest engine of modern times for good or for evil. N. Y. Z.

Correspondence.

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

FREE SEATS.

(To the Editors of the Church Guardian.)
Sirs,—A Rector, Diocese of Fredericton, gives experience very like my own. Twenty years ago, I lived in a Parish, of which the Church was pewed and appropriated to the highest degree. The incumbent, a most earnest man, gutted the Church, and provided simple chairs. Under the pew system, 300 was a large congregation; with chairs, the Church was filled with 1500, and I have seen 200 or 300 go away for lack of room.

Under the pew system, the Vicar worked alone. Under the free system, he was enabled to pay £120 to one Curate, £100 to another, and £50 to myself, (my small parish outside the town giving me leisure to afford partial aid.)

Where partial failure has threatened, "the envelope system" has always been found to be a cure. Besides the principle of a Free Gospel, finance, or the principle of "a grocery store!" bears out the wisdom of free and unappropriated seats. Rector.

Diocese of Nova Scotia.

FREE CHURCHES.

(To the Editors of the Church Guardian.)
Sirs,—As "Free and Open" has referred to Trinity as an illustration of the working of the Free Church system, and as the general impression seems to be that the principle has failed in this Church, I trust you will allow me space for a few remarks by way of correcting the error.

I think F. and O. is both unfair and unfortunate in selecting this Church. St. Paul's bought Trinity for the express purpose of making it the Church for their poor. And when I was engaged to take charge of it, it was with this understanding,—they agreeing to take the collections, little or much, and pay all expenses. And although this agreement did not last long, yet in the mind of the public it is still viewed in that light. In other words, it is looked upon by the people of Halifax generally as a church for paupers, and spoken about by many Church people as if it would be infra dig for them to attend it. The inscription over the door, as well as the Church for "the poor and the stranger," paraded by every newspaper in the city, helping to keep up the idea. And a man requires little knowledge of human nature to understand how difficult it is to make such a church self-sustaining.

Then Trinity has other difficulties peculiarly its own. It is situated about mid-way between the Parish Church, with its rented pews, and the Garrison Chapel, with its free seats and "State-paid" clergy; the effect of which is that occasionally some one discovers that he can secure a pew for less than he is paying in Trinity, and—to use the language of one who did so,—always make sure of the same seat, even though he should be a little late, and so he betakes himself to the Parish Church, or else the pressure to subscribe to the Church funds becomes greater than he likes it to be, and so he goes off to the Garrison Chapel, where he can put a cent into the plate as it goes round, and no further questions are asked.

Thus, I think, I have shown the unfairness of selecting Trinity. Next as to "Free and Open" being unfortunate. Notwithstanding all the drawbacks which I have mentioned, the people of Trinity

have, for nearly six years, paid all the working expenses of the Church, and for four years paid \$200 per year of my stipend, and had it not been for the action of the Parish authorities, they would now have been paying \$600 per year. In addition to this they have put in a new furnace for heating the side-chapel, kneeling benches in every (112) pews, a new carpet in the Church, four new gas standards containing twenty-four burners, besides altering and repairing the choir seats, &c., not to mention the sums contributed to missions, the Sunday School, and other purposes. In fact, while the incomes of each of the Parish Churches was decreasing, ours was steadily increasing, and I have no hesitation in saying that if St. Paul's had exercised a little more patience and had not tried to force things so much, Trinity would, in a few years at least, have become largely self-sustaining.

And now, Sirs, allow me to correct a slight error in your article of the 8th inst. The offer to take Trinity off the hands of St. Paul's corporation was not made by the congregation, but by myself. And had my offer been accepted, I have no doubt that Trinity would ere long have become a self-supporting Church.

I am, &c., W. J. ANCIENT, Curate in charge of Holy Trinity.

[Mr. Ancient's letter, as also the one preceding it, was unavoidably crowded out of our last issue.—Ens.]

R. E. C. PRAYER BOOK.

(To the Editors of the Church Guardian.)
Sirs,—I have lately been carefully looking over the so-called "Book of Common Prayer of the Reformed Episcopal Church." Of course I marked many, very many, places in which the compilers, or it may be compiler, like the saintly Richard Baxter, had reformed the doctrine of the Church of England, but I have also lighted upon one place in which an attempt has been made to reform even the grammar of the Book of nearly three centuries! I think a very casual look at the passage as found in the two books will suffice to show anyone that if the grammar has been reformed, the sense has been observed. The passage is found in the Office for Baptism, and is that form of words which the Priest shall say after he has baptized the child, and whilst he still holds it in his arms. In the good old Prayer Book of the English Church the words run thus:—"We receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." In the reformed and brand new Prayer Book the Minister is directed to say:—"We receive this child into the congregation of Christ's flock, and pray that hereafter he shall not be ashamed to confess the faith of Christ crucified, but manfully fight under his banner, against sin, the world, and the devil, and continue Christ's faithful soldier and servant unto his life's end." We notice the disappearing of the signing of the Cross "in token" and the substitution of the innocent non-committal words "and pray." This in itself is a nice little reform, but the reform in grammar is the change of "and" into "but," the substitution of a disjunctive for a copulative conjunction. This must of course alter the sense materially. In the Church of England the child is signed with the sign of the Cross in token of two things, i. e., "that he shall not be ashamed to confess the faith of Christ crucified," and in token that he shall not be ashamed "manfully to fight under His banner against sin, the world, and the devil." In the reformed operation, on behalf of the child, the Minister prays that he may not be ashamed of one thing, "but" may do another. He prays that the child "shall not be ashamed to confess the faith of Christ crucified" but—as in opposition to being ashamed—"but manfully fight under His banner against sin, the world, and the devil." Truly we are getting to the very pink of perfection in the matter of reformation—that very near degree must be near akin to deformation. I hope some of your correspondents well-versed in the analysis of sentences will compare the sense and force of the original and its reformation. Yours, unreformed, LAMBDA.

Literary Department.

THE UNSEEN FRIEND.

O Holy Saviour, Friend, unseen,  
Thou weak, the faint, on Thee may lean;  
Help me throughout life's varying scene,  
By faith to cling to Thee!

Blest with communion so divine,  
Take what Thou wilt, shall I resign,  
When, as the branches to the vine,  
My soul may cling to Thee?

Far from her home, fatigued, oppress,  
Here she has found a place of rest,  
An exile still, yet not unblest,  
While she can cling to Thee.

Though faith and hope awhile be tried,  
I ask not, need not, ought beside,  
How safe, how calm, how satisfied,  
The souls that cling to Thee!

They fear not life's rough storms to brave,  
Since Thou art near, and strong to save;  
Nor shudder when at death's dark wave,  
Because they cling to Thee.

Blest is my lot, what'er befall:  
What can disturb me, who appeal;  
While, as my strength, my rock, my all,  
Saviour, I cling to Thee?

—Selected.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

It is well that I did not begin any more work for there are still many things to do. The Frau Pastorin (pastor's wife) takes up much of my spare time. I am at the parsonage a great deal, and I love to be there; it seems to be my duty to give them all the help I can. She is as good as she can be, but she does not arrange matters well with her seven children, although Herr Heber takes much of the care off her hands. The children, at least some of them, are still in their summer dresses. To-day I examined an old dressing-gown of the Pastor's and some dresses of their mother's, to make warm clothes for them. Poor things! the living is a small one, and—seven children. Under no circumstances will the pastor go into debt, so they are often poorly off. It seems to me as if I must help them to bear it. I feel so much at home with them—it reminds me of my own home—'always care, but God always at hand. Yes, the more care, the nearer to Him. They must have their Christmas presents too. Herr Heber bought some sheets of soldiers the other day, and we cut them out together, stuck them on pasteboard, and put supports behind them, and now they are an imposing looking army for the boys. Lucie gave me some of her old dolls, and they have grown now under my hands, the little girls will be greatly delighted with them. So I have something for them all, and my pictures play a great part. I have nearly finished my work; next week I shall bake Vanilla cakes and make the ornaments for the trees. Down stairs in the reception-room great dusting and airing are going on. Frau von Schlichton has invited a great many guests, as a compensation for not going to Berlin. Count von Schaffau opposed their going before Christmas, but as soon as the holidays are over they are going. Where we are to remain, Aunt Julchen, Lucie and I, is undecided. It will depend on Herr von Schaffau. Frau von Schlichton does not wish us to remain here with him, Aunt Julchen says: I do not see why.

December 16.

A beautiful and happy Sunday. Just as we were about beginning our morning prayers Rosalie came in. Silently I held out my hand to her, and at the same time prayed for her with all my heart. She sang with us, "Arise, ye fellow-citizens," and she went with us to Church too. The Herr Pastor spoke more beautifully than ever, but indeed it always seems so. He told us that our preparation for our Lord must not only be in our hearts but in our households, that we must not only serve God in our hearts, but bear witness for Him boldly in our lives. The sermon was a great support to me. I tried to lay hold on every part of it. But not only was it so to me. Just as we were about to sit down to dinner, the family only, for there were no strangers, Herr von Schaffau said in a firm and yet

moved tone: "From this day forward, before sitting down to table, we will ask God's blessing." He then did so; the ladies folded their hands. No doubt they were greatly surprised. After a pause Herr von Schaffau began to speak, and seemed specially pleasant and kind. It is true, we had been in the habit of saying grace to ourselves, but always with a certain awkwardness, which made those who said none feel as if we were doing something unsuitable. I heard something of the family to-day, and listened, certainly not from curiosity, but from sincere interest. Herr von Schlichton had a small estate in the Mark Province, in which Aunt Julchen had a share. He lived so extravagantly that at his death his sister's portion was found to have been mortgaged also. Herr von Schaffau then took matters into his own hands, and, at the end of six years, had succeeded in clearing the estate from debt, in order to secure for his sister an income, however modest, of her own. Aunt Julchen cast in her lot with her sister-in-law, and considers that what she receives here is less than her due. When Herr von Schaffau, six years ago, gave a home to the ladies, he, being so much younger, could not assert his authority or prevent them from living here as they had lived on their own estate.

About two years ago Frau von Schlichton's health became delicate, and things got quieter, and shortly after Herr von Schaffau went to England. "But," said Vollberger, "scarcely was he gone when the Countess's health suddenly improved. Guests were invited, the two eldest young ladies were grown up all at once, and things went on worse than ever. The bailiff and myself had been left in charge, and he at last refused to supply oats for so many strange horses and produce for the constant guests, and as for me, I could not bear to see the goings-on of the young ladies and the governess, so I wrote to the Count. He was here like the wind. It will be a year in March. They made very different faces then, but the Count did too. It is said there is a different kind of air in England,—anyhow it had strengthened my master, and, all at once, he had courage to oppose his sister. He was very calm and kind, but he had his way. The guests he did not approve of had to go, by degrees the servants also, and one fine day the governess was handed into a carriage and driven to the station. Frau von Schlichton is too cunning. She tried to put a good face on a bad matter. But Aunt Julchen burst out. She called the Count a pietist, a dissembler, a miser, and me a hypocrite and tale-bearer. She knows that the Count is too generous to send her away, as she is as poor as a church-mouse. In the Spring the Count got the new pastor here; you know him and see how he suits the family. His sister was to have taught our young ladies, but the Countess with her slyness, and Aunt Julchen got their own way this time." I sighed; it is an oppressive feeling to know one's self to be the cause of dissension in a family. Vollberger guessed my thoughts and continued: "It is different now, you need not fear. Lucie's love for you has reconciled the Count to your youth and inexperience. It has drawn him nearer to Aunt Julchen too, and, in short, things are going on very well. But in the Spring there will be a revolution. Preparations are being made at Pluggon, and it would be a very good thing too if they found it not quite so easy to make a display. My master is guardian and can do as he will.

Frau von Schlichton is determined to have a wealthy son-in-law, and poor Fraulein Rosalie obeys her like a lamb, and no doubt many a poor young lady could not resist Herr von Tulson. What do you think Fraulein? "I have a great aversion to Herr von Tulson," I said. Trinechen would call me a chatterer but Vollberger is so good to me, and gives me good advice too. When the guests come, I shall not mix with them; I shall spend a happy Christmas here in the "quiet wing" with Lucie, and when I do go down I shall leave my heart up here, and the people will pass by me like shadows. But I wish they were gone; I wish they would all go to the capital and leave us here, then we should spend busy days after the holidays. Cooking and sewing and keeping house, then Spring, and work in the garden.

[To be Continued.]

On Tuesday the new Church of St. Stephen, Wolverhampton, which has been erected in Springfields for the working classes, was opened by the Bishop of Lichfield.

Children's Department.

CASTLE BUILDING.

Ella was comfortably seated in a great arm-chair, reading of heroic deeds and wishing, oh, so much, that she might accomplish something to make her famous—something to be talked about and win praise from all that knew her, as well as from an admiring public, far and wide.

"Now, if I were only old enough to be a Florence Nightingale, go to the seat of war and nurse the wounded soldiers, wouldn't that be splendid? Or, like Grace Darling, rescue some one from a watery grave. Dear me, what can or shall I ever do?"

And foolish Ella, forgetting her room needed righting, that she had not yet practiced her music lesson, or that her mother might need some assistance this busy morning, with nurse sick and Willie fretting over not receiving his usual attention, went on idly dreaming or planning what she could do at some future day, when big enough to accomplish something worth while.

"Ella, dear," called out a sweet, gentle voice from the parlor door, "won't you please run into the nursery and help amuse Willie? Jennie's face is aching so badly she cannot pay much attention to baby."

"Oh, dear! it is always just so; I no sooner get comfortably seated reading than I must go amuse Willie. He's a perfect bother!" mentally said Ella, as she slowly closed her book, and still more slowly rose out of the arm-chair into which she had curled herself for a good indulgence in reading and castle-building.

"Come, Ella, Willie will get to fretting real hard, and then it will be more difficult to amuse him."

"But, mother, this is Saturday, and I think I might have a little rest and pleasure of my own, without having to amuse baby whenever he is cross and fretful."

"Very true, dear, it is your holiday, but cannot you find pleasure in making others happy? I would not have my little girl grow up cold and selfish, thinking only of her own enjoyment."

"Grow up cold and selfish?" repeated Ella, as she ascended the stairs. "Why mamma doesn't know what great things I mean to accomplish one of these days. How I wish I was big enough now to go away to China or Africa to teach the heathen, or do something of the kind."

A scream from Willie quickened her steps, but her brow bore rather a sulky look as she turned the knob of the nursery door.

"Oh, Miss Ella! I'm so glad you have come. I have a distracting toothache and the neuralgia all down one side of my face, and I can't amuse Willie no way."

"You took cold talking for so long over the fence last evening," replied Ella, in no very gracious tone. "There, Willie, stop your crying, or I'll not play with you. Just see, you have upset the soapsuds and broken your soap-bubble pipe."

Willie had stopped crying upon his sister's entrance into the room, but now he stood with quivering lips, scarce knowing whether to confess he was sorry, or to rebel and again set up that defiant yell.

What has become of Ella's wish to care for wounded soldiers, or teach the heathen? Has she poured oil upon the troubled waters? Helped to ease Jennie of the torturing pain she is so patiently trying to endure? or seen what gentle words may do to comfort Willie? Alas! no. The work just before her does not seem grand enough to claim her attention. It is not one that will win praise from her fellow-creatures, and so Ella sets about amusing her little brother, in a preoccupied, listless manner. Jennie is not sent to lie down, or Willie put into a thorough good humour, until mamma is disengaged, enters the room, and by her bright sunny face and manner sets things to rights. Jennie has something given her for her tooth, and a soothing lotion to bathe her face, and is then sent off to lie down and rest. Willie is taken upon the lap and soon quieted with a pretty picture-book.

Ella watches these proceedings, wondering why she had not thought of them, and with regretful feelings tells her mother so.

"Well, Puss, it is not easy to put old heads on young shoulders."

"But, mamma, only this very morning I was planning what great deeds I meant to do, and was wishing to begin them right straight off."

"And forgot that the work directly before you was the only one God requires of you. I'm afraid my little girl indulges in castle-building. Like bright bubbles, they only fall to pieces, deary, unless you first lay a firm foundation.—Selected.

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The Week.

HOME NEWS.

Ship timber in large quantities, is daily being hauled into Port Hawkesbury. High prices are given.

Three hundred and fifty-one vessels, of 95,287 tons and 66 steamers of 59,364 tons, called at North Sydney during 1879.

The Dominion Telegraph Company has opened offices at Musquodoboit, East River, Sheet Harbor, Marie Joseph, Tangier and Jeddore.

The Governor-General and suite left Ottawa yesterday for Halifax, to meet the Princess Louise. Her Royal Highness will arrive in the "Sarmatian" on Saturday.

It is said that a French Canadian is to be appointed Clerk of Stationary and Proof-reader to the House of Commons, in place of Mr. Sloane, deceased.

The Oka Indians have reported to the Indian Department that unknown parties have mutilated several of their horses. A minute investigation will probably be made.

Mr. Brunel and party, who have been exploring the railway route on the north shore of Lake Nipissing, have returned. They report a practicable route between Spanish River and Sault St. Marie.

Fredericton, like Montreal, proposed to repudiate its promise to pay \$5,000 to the St. John fire sufferers, but an indignation meeting has been held by the citizens and now the money will be paid.

Application has been made for some officials from Canada to go through a course of instruction in the Arsenal at Woolwich and other War Office Departments, with a view, it is understood, of introducing similar institutions in various parts of Canada.

Guy'sboro, Jan. 26.—This morning, Mr. John G. Cunningham, farmer, at Canada, Guy'sboro' County, lost his barn, containing between fifteen and twenty tons of hay and straw, two horses, cart, and other farming implements, by fire. The cause of the fire is unknown.

A deputation from Rapid City, Manitoba, are en route for Ottawa to endeavor to get the Government to subsidize a line of Railway, connecting the Canadian Pacific Railway at Winnipeg, with Rapid City, a distance of 150 miles. A year ago there was only one house in Rapid City. It has now a population of two or three hundred.

YARMOUTH, Jan. 26.—A cablegram received by the owners to-day announces the loss of the ship "Tollington," Robbins, master, which sailed from Bremen 21st inst., for a port in the United States. No further particulars have been received. The "Tollington" is owned by Dennis & Doane, Wm. Law & Co., and others, and is insured for about \$8000 only.

MONTREAL, Jan. 26.—At a meeting of the Mechanic's Bank shareholders this afternoon, a report was submitted showing that the estimate of the assets of the estate, as made by the assignees, was \$36,919 more than that of the committee. The other shareholders had fallen in with the proposal of the committee, and between \$80,000 and \$90,000 more would be realized. The offer might be increased to \$100,000 or about \$10,000 more than the first.

NEWS FROM ABROAD.

A despatch from Cyprus says the cattle plague is ravaging that island.

LONDON, Jan. 27.—England and Turkey have signed a Convention, suppressing the slave trade in the Sultan's dominions.

BERLIN, Jan. 26.—The German Progressionists will hold a mass meeting to protest against any increase in the army. Prince Bismarck arrived here to-day from Varzina.

LONDON, Jan. 26.—The Daily News correspondent at Constantinople says the people and press of that city are very virulent against England on account of the German missionary incident.

There is an enormous grain blockade Chicago and New York. It is estimated that there are 18 million bushels at the former and 35,000,000 bushels at the latter place.

LONDON, Jan. 26.—The Standard's Constantinople despatch asserts that terrible distress prevails in Adrianople. Fifteen persons were found dead from hunger there in one day. In some cases

pieces of wood were found in the mouths of the corpses.

LONDON, Jan. 25.—A land meeting was held to-day, in Connemara Mountains, at which several thousand persons attended. Davitt and Daly attended. There was also a land meeting at Bohola, at which there were 4,000 present.

DUBLIN, Jan. 26.—The refusal of the Duke of Marlborough to attend the Lord Mayor's banquet, has caused a feeling of intense indignation. At a meeting of the Corporation this p. m., it was resolved not to have a dinner, but to give the amount of its cost to the poor of the city.

LONDON, Jan. 26.—The Anglo-American Company have ordered a reduction of the rates on general commercial business between the United States and Franco and the Continent to 12 1/2 cents per word. Rates from America to points in the United Kingdom will remain as at present.

NEW YORK, Jan. 24.—An engine of the Elevated Railroad jumped the track over 8th Avenue at 143rd Street this morning, and went through into the street below. There were seven employes on board, two were seriously, the others badly, injured.

NEW ORLEANS, Jan. 26.—The steamboat Churmer, with 2,100 bales of cotton, was destroyed by fire to-day, fifteen miles above the mouth of Red River. Eight lives were lost,—two chambermaids, two cooks, two cabin boys, one fireman, and one deck hand. The boat and cargo were valued at \$130,000.

ROME, Jan. 26.—The monster Italian double-turreted ironclad Duilio, the most powerful war vessel in the world, in a trial of speed, on Saturday, gave 14 miles an hour. Her dimensions are:—length, 339 feet; breadth, 65 feet; tonnage, 10,650 tons; thickness of armor, 22 inches throughout; engines, 7,500 horse power; armament, four 108 ton Armstrong guns, firing projectiles 2,500 lbs. in weight, with powder charges of 300 lbs. She has also a powerful ram and torpedo-boat.

BOOK NOTICES.

LITTELL'S LIVING AGE.—The number of The Living Age for the week ending January 24th, has the following noteworthy contents: The Functions of the Brain, by Dr. Julius Athaus, Ninteenth Century; He that Will not when he May, by Mrs. Oliphant, advance sheets; Buddha's First Jermon, Fortnightly Review; Bush-Life in Queensland, Blackwood; Adam and Eve, by the author of "Dorothy Fox," advance sheets; The Ticknor Library, Boston, Saturday Review; Mandarin, a Desperado of the Last Century, translated for The Living Age from Figaro; Small Talk, Saturday Review; The Animal Heat of Fishes, Nature; Irresolution, Saturday Review; A Feat in Triangulation, Nature; and the usual amount of choice poetry, etc.

The two serial stories above-mentioned, one by Mrs. Oliphant, and the other by the author of "Dorothy Fox," have been recently begun, and the publishers present to subscribers for 1880 the six numbers of 1879 which contain the opening chapters of both serials. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$3) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

THE annual issue of Prof. Tice's "Weather Forecasts and American Almanac for 1880," is out, and we learn that the first edition of over 20,000 copies was called for within eight days of its publication, and a second larger one put to press. It is fuller and more specific in its weather prognostications for 1880 than formerly, and a variety of subjects of interest, such as plagues and the astronomical relations thereto, heat and sunstrokes, cyclones, facts for foretelling the weather, etc., are discussed. Copy can be obtained by inclosing 20 cents to Thompson, Tice & Lillingston, St. Louis, Mo.

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Weekly Markets.

Table of weekly market prices for fish, flour, and other goods. Includes sections for Fish, Flour, and various commodities with their respective prices.

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