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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. 39.

THURSDAY, JANUARY 8, 1880.

One Dollar a Year.

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

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

EDITORS.

THE average cost of training a Deaconess in England is sixty guineas.

BISHOP RILEY of the Mexican "Church of Jesus" is in England.

NEW YORK papers say that more money was spent this Christmas than for many years. Business is brightening there.

THE death is announced of Von Sigurdson, for many years President of the Icelandic Parliament.

REV. DR. GALLEHER, of New York, accepts the Bishopric of Louisiana. He was a Colonel in the Confederate army, and a lawyer before entering the ministry.

THE General Theological Seminary of New York, has this year 94 students, the largest number ever known. The junior class number 46. Of these 76 are graduates of colleges, and 25 dioceses are represented.

FORTY-NINE ministers belonging to the Romish and dissenting bodies have joined the Church and entered her Ministry during the past 12 months. Classified, they are as follows: Eighteen Presbyterians and Congregationalists; thirteen Wesleyans and Methodists; seven Baptists; six Roman Catholics; one Adventist; one Second Adventist; one Unitarian; one Swede; and one Lutheran.

It is thought possible that at this moment some seventy English men and women may be starving to death, or may have already starved, on the Crozet Islands. Sir Julius Vogel, in a letter to the Admiralty, suggests that this may have been the fate of the people on board the *Knovesley Hall*, a vessel lost on her way from England to New Zealand. Sir Julius Vogel is anxious that these remote islands should be examined on the chance of finding the survivors, and a depot of provisions and necessaries of various sorts should be established there. The Admiralty have granted his first request, and her Majesty's ship *Comus* will search for possible shipwrecked mariners on the Crozets. But the Admiralty will not aid in forming a depot of provisions, as they wish entirely to discourage voyaging in these high latitudes.

AT St. Paul's Chapter-house, a paper was recently read by Mr. Walter M. P., to the members of the Church of England Homiletical Society, on "Reading and Preaching from a Layman's Point of view." Mr. Cecil Raikes, M. P., presided. Mr. Walter said that amongst the larger proportion of the younger clergy the art of reading was unknown. A well-read lesson was, indeed, a sermon in itself. The simplest explanation of the phenomenon that good reading was the exception rather than the rule was that clergymen did not seem to think it worth their while to aim at it. Whether the practice of intoning was conducive to good reading was a point which ought to be well considered by young clergymen. A man might intend to intone only the prayers, but by degrees he might come to intone the Lessons, which was intolerable. With reference to preaching, the gentleman said that from the time a man entered holy orders to the time he might take his seat as a Bishop in the house of Lords, he was never under the fire of contradiction except it were at a Church or Diocesan Conference, or possibly at home. It was a question whether greater facilities should not be offered to clergymen to exchange pulpits, so that the time expended on the composition of two sermons might be centred on that of a single sermon; and there might be a special order of preachers, comprising specially qualified men. Again, he would recommend young clergymen to keep as closely as possible to the subject of the text, to avoid unduly harping upon some particular doctrine, and to cultivate the habit of speaking instead of reading their sermons.

"I TELL you," says a rabid free thinker, "the idea that there is a God has never come into my head!" "Ah! precisely like my dog. But there is this difference—he doesn't go around howling about it."

CLEMENT, Bishop of Tirnova, acting as Premier of the Bulgarian temporary Cabinet, is described as a well-educated prelate, more Liberal in his temperament than the majority of his profession, and an author of repute in his own country.

CAPE papers state that the Queen has signified her intention to erect a memorial cross to the Prince Imperial on the spot where he fell. Her Majesty's instructions have been conveyed by Lady Frere to Mr. Jesse Smith, statuary, Pictorialmaritzburg, for the execution of the work.

THE "hardly ever" of "Pinafore" is certainly a plagiarist. It is taken from the story of an ecclesiastic who was confused by the honor of preaching before Louis XIV. During his discourse he had occasion to say, "We all must die." Then, catching breath, he turned in a complimentary way to Louis and added, "Nearly all of us."

THE King of the Belgians, it is announced, again offers a prize of 25,000f. or 1,250l., open to writers of all nationalities, for an essay on "Means for the Improvement of Harbours on Low and Sandy Coasts," such as those of Belgium. Foreign writers must send in their essays to the Ministry of the Interior at Brussels on or before January 1, 1881.

ACKNOWLEDGING a letter from the Camden-town Debating Society, on the subject of the attempt on the life of the Czar, the Prince of Wales, by his private secretary, says he is "persuaded that all Englishmen, however much they may differ in their political opinions, are unanimous in their feelings of horror and detestation at so black and cowardly a crime."

A MUSSULMAN priest has been sentenced to death for assisting in translating the Bible into the Turkish language. Sir Austin Layard, the British Ambassador at Constantinople, has demanded the priest's release, and it is believed that Germany will support the demand.

THE celebrated chestnut at Totworth, which was said, half a century ago, to be the oldest tree in England, still stands, the pride of its noble owner (Earl Ducie) and the boast of the district. Its present dimensions are as follows:—Circumference, three feet from the ground, forty-nine feet; spread of branches from north to south, eighty-six feet; from east to west, eighty-eight feet.

A BRITISH expedition has returned from the Niger, having destroyed Omtaha town and a town three miles inland. The expedition was under the command of Capt. Burr, R. N., and was composed of a force of Blue Jackets and Marines, and a detachment of Houassas, or native troops. Reuter's despatches says the senior naval officer on the station "has confirmed the proceedings," and it is added that "the good effect of the punishment was stated to have been felt at once, as oil and produce were coming down the river in large quantities."

## JEWISH MISSIONS.

A COURSE of lectures was lately delivered in the Church of the Atonement, Madison Avenue, New York, under the auspices of the Church Society for Promoting Christianity amongst the Jews, especially dealing with questions at issue between the Church and modern Judaism. The lecturers were Revs. E. A. Washburn, D. D., C. C. Tiffany, Frederick Courtenay, and John Cotton Smith, D. D. The church was courteously made free for the occasion. Sixty Hebrews of the cul-

tured classes were present at the opening lecture, many of them men of prominence in the Hebrew community and the city. This number was increased to eighty at the second lecture, and the same number were present at the third, despite an unusually severe storm. Several of the city clergy and ministers of other religious bodies were also in attendance. Great interest was manifested by both Jews and Christians. Some good can hardly fail to have been done by such a course, on the one hand in extending a kinder feeling towards, and more intelligent understanding of Christianity, and thus exerting an influence in the right direction upon the present changing and transforming movement in Jewish thought and on the other awakening a larger Christian sense of responsibility towards this people. Notices and somewhat extended reports of the lectures appeared in the secular and also in the Jewish press. Arrangements are making by the Society for a similar course in St. Louis, Mo., the opening lecture of which will be delivered by the Bishop of that Diocese.

## THE ANGELS' SONG.

"Oh! hush the noise, ye men of strife,  
And hear the angels sing!"

It is, we believe, the custom—and a good custom it is—for the Law-Courts of Christendom to be closed at Christmas-tide and the New Year, that men with their families may enjoy a peaceful lull from strife at the return of the season when to the world a Child was born.

When an infant is added to a family, the birth-chamber is hushed. Earth was hushed when the Saviour came to it. There was—peace. The temple of Janus was shut, an event which happened only three times in 700 years, that is, from the founding of Rome to the time of Christ.

Newspapers, secular and religious, over Christendom, should as much as possible, observe the like custom, that editors, writers and readers, may be free to listen to the Angels' song, and like Moses, put off their shoes from their feet, turn aside, and study that Great Light; like the Shepherds, may in spirit go unto Bethlehem, and contemplate the great event which came to pass there, the central event in human history, the event on which all human time hinges its dates, B. C. and A. D. Where earth's centuries bow, all human hearts should bend.

Never but twice was our earth favored with the songs and shouts of angels; first, at its own birth, Job xxxviii, 7, on its first Sabbath; and next, when on earth the Infant-Redeemer was born. They will be heard yet once more, when Christ shall come to reign, Rev. xi. 15.

"Let the whole world send back the song  
Which now the angels sing."

"PEACE ON EARTH, GOOD WILL  
TO MEN."

## Foreign Missions.

### INDIA.

#### BUDDHISM I.

Not far from the foot of the mighty Himalayas, "whose giant peaks loom up in the distance against the clear blue of the Indian sky," rises the little river Keohana on whose banks, about 100 miles above Benares, at a place called Kapila-vastu, Gautama, the founder of Buddhism, was born B. C. 500. His father the Raja (chief) of the tribe had been childless for many years when the elder of his two wives bore him a son. Various accounts of the life of this remarkable man are to be found in the *Pitakas* or sacred books of the Buddhists, and in other Oriental writings. Scholars have compared these records, and after

rejecting what seems fabulous, give us the following as probable truth.

Gautama's youth and early manhood were quiet and uneventful, but in his 29th year he suddenly left his home to devote himself to the study of religion and philosophy. All authorities agree in the reason they give for this momentous step. An angel appeared or seemed to appear to him in four visions—under the forms of a man broken down by age, of a sick man, of a decaying corpse, and lastly of a dignified hermit. He was urged to a life of self-denial and earnest meditation. Just at this time, after ten years of happy married life, his only son was born. An old Sanscrit work relates what followed: "That night at midnight he sent his servant Channa for his horse, and whilst he was gone, he went to the threshold of his wife's chamber, and there by the light of the flickering lamp, he watched her sleeping, surrounded by flowers, with one hand on the head of their child. He had wished for the last time to take the babe in his arms before he left, but he now saw that he could not do so without awaking the others. As this might frustrate his intentions, the fear of waking Yaso Ahara prevailed, he reluctantly tore himself away, and accompanied only by Channa, left his father's home, his wealth and power, his young wife and only child, and rode away to become a penniless and despised student." (*Sutra Book of the Great Renunciation*, trans. by Beal.)

In the jungles of Uruvela attended by five faithful disciples, Gautama gave himself up for six years to the severest penance, until he was wasted to a shadow by fasting and self-mortification. But the more he thought, the more he examined himself and doubted himself; the more he doubted, the more he feared lest all his efforts should have been wasted. At last one day, when walking slowly up and down, lost in thought, he suddenly staggered and fell to the ground. Some of his disciples supposed that he was dead, but he recovered, and despairing of further profit from such penance, his indomitable resolution and faith completely broke down, and he began again to take regular food and gave up his self-mortification. Once when he was most in need of sympathy his disciples left him, and went away to Benares. In giving up penance, he had to give up also their esteem. "Soon after, if not on the very day when his followers had gone he wandered out to the banks of the Nairanjara. He received his morning meal from the daughter of a villager and sat down to eat it under the shade of a large tree to be known from that time as the sacred Be-tree or tree of wisdom. There he remained through the long hours of that day, undergoing the second great struggle of his life. The philosophy he had trusted in seemed to be doubtful, his penances had brought no peace, all his temptations came back. He agonized in his doubt from early morning until sunset, but as the day ended his religious nature won the victory. His doubts cleared away, he had become *Buddha the Enlightened*. A system of salvation seemed to open before him. He felt peace and rest. (*Buddhism*—By Rhys David, Ceylon.) This new "Salvation" so different from Brahmanism, and yet originating from its philosophy, was a system of pure and high morality. Man's only duty being self-control and love. Man's only hope annihilation. There were no sacrifices, no priests, no gods to be trusted nor worshipped. It was a reaction from the burdensome ceremonies, the priestly tyranny of the age, and for a time it seemed to do good by calling men to better and purer lives. In a future number we shall see what were the future developments of this system, and how little it eventually did towards the elevation of the masses by whom it was received.

It was at this time that Gautama, conscious of power and of prophetic zeal,

determined to proclaim his doctrine to the world. He walked to Benares, and in the cool of the evening entered the Deer Park, about three miles north of the city. Here his five former disciples were living. They, seeing him coming, resolved not to recognize him as a master, but as he was of high caste, to show him hospitality. He remained with them three months, teaching his new doctrines with missionary zeal. He preached to all, men and women, high and low. His former disciples were the first, after much hesitation, to believe in him as a new teacher. Sixty others soon gathered round them, when he formed them into a society and sent them out to preach. He summed up the merits for Buddhist salvation in the celebrated verse:—

"To get virtue,  
To cease from sin,  
To cleanse one's own heart,—  
This is the religion of the Buddha."

While he held that any one might strive after holiness, he taught that rapid progress was made only by those who renounced the cares and hopes of ordinary life, and passing their time in meditation, lived upon the charity of their neighbours. This he called the "Middle Path" between self-indulgence and self-mortification. This was his highest ideal of life! His followers increased rapidly, for his fame spread round about, "like the sound of a great bell hung in the canopy of the skies," and his aged father asked him to visit his native city, that he might see him before he died. A touching account of his meeting with his wife is given in the *Mullalingam* translated by Bigandet:—

"He entered his father's house. The members of the family and the servants came to do him honour; but Yasodhara did not come. 'If I am of any value in his eyes, he will himself come.' She had said, 'I can welcome him better here.' Gautama noticed her absence, and attended by two of his disciples, went to the place where she was; first warning his followers not to prevent her should she try to embrace him, although no member of his order might touch or be touched by a woman. She saw him enter, a recluse in yellow robes, with shaven head and face, and though she knew it would be so, she could not contain herself, but falling on the ground, she held him by the feet and burst into tears. Then, remembering the impassable gulf between them, she rose and stood on one side." The records add that she became an earnest hearer of the new doctrines, and one of the first Buddhist nuns.

Forty-four busy years were passed by Gautama in continual journeyings and preaching. At last sickness came upon him, he felt that he was about to die. The *Pitakas* give us the last words that he spoke to his weeping friend and sorrowing disciples: "O Ananda, do not let yourself be troubled, do not weep. Have I not told you we must part from all we hold most dear. For a long time you have been very near to me by kindness in act and word. You have always done well. Persevere and you too shall be quite free from this thirst of life, this chain of ignorance." After a pause, he said, "Mendicants! I now impress it upon you; the parts and powers of man must be dissolved. Work out your salvation with diligence." These were the last words the teacher spoke. Shortly after he became unconscious, and in that state Buddha, "the Enlightened," passed away.

Such is an outline of Gautama's life. Few men in the whole course of the world's history have more powerfully influenced human thought. To this day one-third of the inhabitants of the earth still believe in the religion he founded. But as we follow him through life, and we listen to his last faltering words, shall we not bow our heads in silent thankfulness for the clearer teaching of our Divine Master, for the brighter beams of our Enlightener, the Son of Righteousness.

"Oh Lord, our Lord, and spoiler of our foes,  
There is no light but Thine, with Thee all beauty  
glows."

## News from the Home Field.

## DIOCESE OF ONTARIO.

**FESTIVAL AND CHRISTMAS TREE AT RIDEAU HALL.**—The children of New Edinburgh, to the number of 400, with the teachers of the Sunday Schools and Common Schools, assembled at Rideau Hall at 4 o'clock yesterday afternoon. Tea was served in the "Tennis Court," and the children were waited upon by His Excellency the Governor-General and suite, with Major De Winton and lady, General Swayth, and a number of other guests, including Mr. and Mrs. R. Stephenson, Lord Grosvenor, and the Rev. Mr. Hannington, besides the teachers of all the schools. Everything was provided in a most lavish manner by Mr. Fest, confectioner, and the little ones were supplied with everything that the heart could wish for.

After the good things had been partaken of, the children and teachers were led by His Excellency into the ball room, where stood a magnificent Christmas tree, laden with presents for every child and teacher. The gifts (after ample time had been allowed for the company to view them) were distributed, and each child was made the happy recipient of some gift from the tree.

The teachers were then called up, and received each a gift, no one being forgotten.

Three cheers were then given by the boys for His Excellency; and 400 happy children took home with them pleasing recollections and tokens of the kindness of His Excellency the Governor-General and suite.

## DIOCESE OF MONTREAL.

(From our own Correspondent).

**MONTREAL.**—Sunday, 21st ult. In the Church of St. James the Apostle, the Rev. Dr. Sullivan, of St. George's, preached at morning services. In Christ Church Cathedral, Rev. Canon Baldwin gave his third Advent lecture, subject: "The World to Come." In St. Martin's Church the subject was: "The Moral Effects of the Bible."

At 8 o'clock, Christmas Eve, services were celebrated in several of the Churches—the Churches being suitably decorated for the occasion.

**Christ Church Cathedral.**—On the afternoon of Sunday, 28th inst., the Rev. J. H. Dixon, Rector of Grace Church, preached to the Masonic body assembled, on the subject of "The Symbols of Masonry." A collection was taken up in aid of poor brethren.

**St. Martin's Church.**—On Sunday, 28th, the Lord Bishop preached at morning services.

**COTE, ST. PAUL.**—On Sunday, 21st inst., the Rev. Dr. Norman, of the Church of St. James the Apostle, officiated in the Church of the Redeemer at morning services.

**GLEN SUTTON.**—The Rev. John Ker is holding very successful Advent services in his new Churches.

**COMO.**—The Rev. J. Pyke was the happy recipient of the sum of \$31.50 as a Christmas offering from the people of St. Mary's Church, who assembled at the early Communion on Christmas morning.

**ST. LAMBERT.**—The scholars of the Sunday School here had a great treat in the shape of a Christmas tree on Xmas Eve. The Church is taking a strong hold on the hearts of the people here.

## DIOCESE OF FREDERICTON.

**STANLEY.**—Rev. W. O. Raymond, the popular Missionary at this place, was ordained to the Priesthood in Christ Church Cathedral on the morning of December 21st.

**WICKLOW.**—The address of the Rev. Joseph E. Flavelling, Missionary of Wicklow, is changed from Centreville to Florenceville, Carleton Co. In St. Barnabas' Church, in this Mission, the services on Christmas Day were of a very hearty character. One child was baptized, and the Holy Communion was administered. Two Communicants drove ten miles, and two more six miles, to be present at the service and partake of the Holy Communion.

**WOODSTOCK.**—Service was held at Christ's Church, Woodstock, on Christmas Eve, at 7 p. m., the Rector, Rev. Thomas Neales, A. M., officiating. On Christmas Day, at 11 a. m., there was also a service at St. Luke's Church,

together with a celebration of the Holy Communion. The service was preceded by a Christmas Carol, "The Song of the Angels," from the late Dr. Dyke, by the children of the Sunday School, which had a very pretty effect.

The discourse was an eloquent and appropriate one, by Rev. A. Hoadley, from the text, St. John's Gospel I. 51. "The Son of Man," and was listened to by a large congregation, with marked attention. The Anthem by H. Smart, was from St. Luke I, 26, 27 and 28, "The Angel Gabriel was sent from God," and was very finely rendered by the choir, under the able leadership of Mr. H. Bourne.

Both churches are beautifully hung with evergreens, and the decorations are more than usually fine, having been done with loving care by the members of the congregation. The altar piece at St. Luke's Church, we may especially mention, as evincing much artistic taste, being the handiwork, we understand, of Dr. Balloch, whose ability in that way is well known to the community.—*Sentinel.*

**SHEDIAC.**—St. Andrew's Christmas Services.—Holy Communion at 8 a. m., and full service with Holy Communion at 11 a. m., by the Rev. O. J. Nownham. The sermon was eloquent and impressive. Mrs. Jas. D. Weldon presided at the organ and displayed her usual good taste. The Kyrie Eleison, responses and amens, were also sung, which added much to the heartiness of the service. The singing generally was good, especially Jackson's Te Deum, which was creditably rendered.

The decorations surpass by far that of previous years, being under the supervision of the Rector, and assisted by the ladies and gentlemen of the congregation. The greening is entirely of cedar, and should be seen to be properly appreciated. We may here say that this Church has undergone great improvements since last Christmas, being painted and grained throughout, and too much praise cannot be bestowed on the indefatigable exertions of the Pastor. It may now be justly styled one of the neatest edifices in the Province. The heating is done by three stoves, and with ease a temperature of 70 can be kept up in the coldest weather.

On Christmas Eve a gentleman from St. John donated twelve books to the Sunday School library, and a prominent lady of the congregation two very handsome stools for the chancel.—*Moncton Times.*

**GRAND FALLS.**—Services were held in the Church at Grand Falls on the evening of Christmas Day. A Christmas tree, laden with presents, the gift of Mrs. F. W. Brown, made the Sunday School children happy.

**DORCHESTER.**—The Christmas service at Dorchester was largely attended. Rev. R. Simonds, Rector, preached the sermon. Sullivan's Anthem: "Come upon the Midnight Clear," was well rendered; Mrs. E. D. Davison taking the solo part. The decoration in the Church exceeded anything attempted in former years.

**EDMUNSTON.**—Christmas Day was clear, but very cold, so that here was not much driving.

Miss Morehouse, organist of St. John's Church, was presented by the congregation with a purse of money as a Christmas gift. The purse, together with a pleasing and complimentary address, was presented by T. M. Richards, Esq., Church Warden, on behalf of the congregation. The room used in which to hold their services, was tastefully decorated, and reflected great credit on the decorative ability of its originators. The sermon was preached by the Rev. Wm. Shannon, who treated his subject in a highly interesting and instructive manner.

**SAINT GEORGE AND PENFIELD.**—The churches in these Parishes were very prettily and tastefully decorated for Christmas. It seems almost useless to describe decorations on paper, as their appearance cannot be well presented to the mind's eye, and they have to be seen to be appreciated. One new feature in our decorations is in having a silver centre to eight stars, one over the apex of each window in the nave, in St. Mark's Church. Loving and willing hands spent much time in beautifying the place of God's sanctuary, and in making the place of His feet glorious. The attendance in both churches was large, the services hearty, the music and singing very good. The sermon was on the text, "The Word was made Flesh,"

Christmas services being the culmination of those of Advent, seem to come home with peculiar power to the hearts of minister and people. A feeling of great gladness, kind sympathy, and good-will seems to animate all the members of the congregation. The joyful season of Christmas generally has its sombre side also in every congregation. The vacant seat in Church, the empty one at table, the blank in the domestic circle, help to chasten our exuberant joy at this festive season. Such was the case here. One of our Church Wardens, Mr. Guy Clinch, entered into his rest about a week before Christmas day. Though often suffering agony, for three weary months, patience had its perfect work, and he became purified in the crucible of affliction; almost his latest act was to partake of the Holy Eucharist, together with his brother and eldest son, and then in about two hours, fell asleep, in quietness and calm assurance in Jesus. The Church Corporation, on the following Monday, passed a resolution of condolence and sympathy with the bereaved family. The deceased was a brother of Robert Clinch, Esq., of Rother-say Parish.

There was a sermon on Christmas Eve for the Sunday School children, who sang the chants, hymns and carols in the service. Miss Jonnie Barry, one of the teachers, presiding at the organ.

**RICHMOND.**—At St. Mary's Church the Christmas services received an additional interest from the fact that the new chancel was occupied for the first time. This large and spacious addition to the church has been brought about mainly through the energy of Rev. J. Nelson Jones, the present rector. His efforts have been laudably backed up by the majority of the parishioners, but the inception of the undertaking and the successful completion of the work are due to his zeal and activity. The church was handsomely decorated, as it always is when the energetic church warden, Dr. Moody, leads his aid. The arrangement of autumn leaves and ferns was something quite new in this church, and is due to the good taste and activity of a lady who would probably be pained at any mention of her name. The services were rendered in a most hearty manner by the minister and people; the choir give their portion of hymns and anthems in the most satisfactory way. Rev. W. B. Armstrong, Rector of Welford, assisted Rev. Mr. Jones, and preached a sermon on "peace and good will," with such earnestness and impressiveness as to attract the most marked attention. A large number remained to communion, in which Mr. Armstrong was celebrant, assisted by the Rector.—*Telegraph.*

**CHATHAM.**—In St. Mary's Chapel very little change has been made from the decorations of last year.

A great improvement has been made in the Church itself during the year, by the addition of the Chancel, which contains a fine organ, purchased also during the year.

In St. Paul's Church, a very general change has been made from the decorations of previous years.

The decorations in both churches are highly creditable to the voluntary efforts of the members of the congregations, by whom, under the superintendence of the Rector, the work has been done. Especial praise is due to Mr. George Lee, by whom, with his well organized band of co-workers, the designs in St. Paul's have been carried out. The lettering done by Mr. John Pallen is much admired.

In St. Mary's Chapel on Christmas day there was Morning Prayer, Sermon and Holy Communion at 11 o'clock.

In St. Paul's Church there was evening service at 3 o'clock.

The Services were very enjoyable, and the attendance above the average. The offerings, which amounted to \$22.43 were in aid of the poor.

On Christmas Eve, the Rector of Chatham was the recipient of a handsome testimonial of regard and affection from the children of St. Mary's Sunday School.

**SUSSEX.**—Rev. Canon Medley has received a purse of \$40, collected by one of the congregation.

**WATERFORD.**—Rev. J. Lockward has received a donation from his parishioners in Dutch Valley.

**MIDNIGHT** services were held in the Churches at St. John, Portland, Carleton, Moncton and some other places on New

Year's Eve. Service was also held in St. John's and St. Mary's Churches, St. John, on New Year's Day.

**ST. PATRICK'S.**—On the first Sunday after Christmas, Miss Mary Dyer, on behalf of the congregation of St. Patrick's Church, presented the Rev. J. W. Millage with an envelope containing (21) twenty-one dollars, as a mark of their appreciation of his work among them for the past year.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX—Trinity.**—We omitted to speak of the decorations in this "Church for the Poor and the Stranger." The Rev. Mr. Ancient has done a noble work since taking charge, and has gathered around him very willing helpers. Trinity is therefore able, in a quiet way, to present a fine appearance at Christmas-tide, as well as at the other festivals of the Church. The decorations this year are remarkably pleasing to the eye, and acceptable to good taste, and while having no elaborate *heredos*, it has yet much to admire, and altogether reflects great credit on both minister and people.

**St. Mark's.**—For the first time in the history of this church there was a "Watch" Meeting on New Year's Eve, to solemnly bid good-bye to the Old Year and to usher in the New. The church was well filled with its own congregation, and with many from St. George's, and the service was most impressive. After the usual prayers, the Minister in charge delivered an appropriate sermon, and a little while before twelve, "Days and Moments Quickly Flying" was sung kneeling. Then at the hour all engaged in silent prayer, followed by a short address from the Minister; and what had proved, we feel sure, a very profitable service, concluded with Jackson's *Te Deum* and the Benediction.

**St. Luke's Cathedral.**—As usual a large congregation attended this church on New Year's Eve, and a very impressive and solemn service was engaged in. Mr. Townsend preached a most striking discourse, and it is to be hoped none went away unimpressed, or without forming good resolutions for the coming year.

**LUNenburg.**—It is very generally remarked a year ago, that this fine old edifice never looked so well as it did then in its Christmas dress. The *Progress* stated that it had never been so extensively and elaborately decorated. We have it now to say that it is still more extensively and elaborately decorated this year, and is therefore still handsomer than ever before.

Extending all along the north side of the Church, about half way up the wall, is the sentence, "Thou art my God and I will thank Thee;" "Thou art my God and I will praise Thee," in spruce letters on a pure white ground. On the south side is the sentence, similarly arranged, "Behold, I bring glad tidings of great joy, which shall be to you and all people." Over the western arch is the sentence, "Fear not, for unto you is born this day," and below, on the front of the gallery, is the continuation, "A Saviour which is Christ the Lord."

The screens on each side of the chancel are filled in with scarlet, with the words "Jesus our Emmanuel and the Prince of Peace," in silver letters. Below these are the sentences "Unto us a Child is born and 'Unto us a Son is given," in gold letters on a blue ground. The panels are filled in with scarlet and white, nearly covered with green lattice-work. Across the chancel runs a screen of three arches, faced with white. Between the arches are shields, surrounded with green lattice-work. Along the top of the screens, runs the motto "Christ our Anointed" in white letters on a scarlet ground.

On the cobbles beams are red and white banners bearing appropriate mottoes, alternating with circles of spruce. The panels in the Communion Table bear gold devices on a white ground with borders of spruce. On the font is a pretty, bell-shaped device in spruce, trimmed with red berries and everlasting flowers, and surmounted by a cross. The pulpit is heavily wreathed, and the panels are filled in with colored emblems.—*Progress*

**BADDECK, C. B.**—On Tuesday, the ladies of St. John's Church, gave an entertainment at which the children of the Sunday schools, and "their sisters, cousins and aunts" were regaled with the good things of this life. Over 150 sat down

to tea in the Hall, kindly lent by J. Hart Esq. Music by a select choir, who acquitted themselves in admirable style, Dialogues which were well rendered, and a Christmas Tree, all contributed enjoyment to the many who came to be pleased. The night was a perfect winter's night, the tea was admirable, the ladies in their usual good humour, and all went merry as a marriage bell.

On the happy Christmas morning, among the many good and valuable presents by which the people at Baddeck showed their appreciation of their hard-working missionary, was a Box of money containing some \$47, a practical proof of sympathy with him in his endeavour to do the Lord's work in the hardest mission of the diocese. The ladies' hearts are tender and sympathetic, and the many and repeated colds, which the Missionary brings up with him from the Northern portion of his field, called forth their sympathy in this practical manner. Such actions cement the unions betwixt priest and people, help the former in substantial aid, and do much good to the latter, since it is "more blessed to give than to receive."

St. John's Church was filled on Christmas morning, the service being chiefly musical, and an appropriate sermon, from Luke I. 14, being preached by the missionary, after the Sacrament of Love was administered to all such as were religiously and devoutly disposed to receive the same. Christmastide passed, the missionary starts for the rougher and colder part of his Mission, to New Haven where the New Church has been thoroughly finished, only carpet for the chancel, and money to pay off the debt being needed. Who will send something to help the struggling fishermen?

**New Ross.**—Owing to circumstances over which the Missionary had no control, he has not hitherto been able to give an account of the consecration of the church lately completed at New Ross. As your readers are well aware, the exterior of the building was completed by the strenuous and indefatigable efforts of the Rev. J. W. Norwood, now of Seaforth, aided by the exertions of the people, who supplied most of the material. For several years past, while the church was building, services were held mostly at outstations, and the unfinished building utilized during the fine weather. The work of building was brought to a completion last Summer, by means of funds obtained from various sources, partly extraneous aid solicited by the Missionary and others, and partly by funds raised by means of a Tea Meeting in the Parish. His Lordship having been informed of its completion, signified his intention to consecrate it, and was met by the Missionary at the Kentville Station, on Wednesday, September 24th. Owing to a misunderstanding in regard to the mails, the Bishop's letter announcing the date of the consecration did not reach New Ross until the 22nd, too late for the Missionary to extend an invitation to the different clergymen whose presence was desired at the Consecration Services. The Rev. W. H. Groser, of St. Margaret's Bay, who was for the time the guest of the Missionary, took part in the services, acting as Chaplain to the Bishop.

At 10.30 a. m., on Wednesday, the 30th, a day long to be remembered by the Church people of New Ross, the Church having been filled by a large congregation, many of whom had walked miles to attend the service, His Lordship, attended by his Chaplain, was met at the western door by the Missionary, Church Wardens, and Vestry Clerk, John Prat, Esq., the latter of whom read the petition for Consecration. The Bishop having signified his intention to Consecrate the Church, after the usual formula, proceeded to the sanctuary, preceded by the Chaplain, bearing the Pastoral Staff, the Choir singing the 24th Psalm. The Consecration Service having been said, and the Sentence of Consecration having been read by the Missionary, His Lordship proceeded with the Communion Office. Hymn 395, A. & M. was then sung, after which the Bishop, in an Address of great length, to which it would be impossible to do justice, expressed his pleasure at meeting this devoted congregation of loyal Churchmen again, congratulated them on the successful completion of the work of building in which they had been engaged, and gave some doctrinal and practical instruction in his usually impressive manner. The Address, throughout, gave evidence of the most profound thought, and His Lordship's capability of adapting himself to the capacity of his hearers.

The Confirmation was next proceeded



with after an impressive Address to those who were about to receive the Apostolic rite, in which His Lordship warned them of the pitfalls and obstacles they would find in their path.

The church, being in style Gothic, presented a fine appearance, both on the exterior and in the interior. The different points, and the lessons they contained, were explained fully in the Bishop's Address, in which he showed by comparison how sermons may be hidden in stones.

His Lordship's visit having taken place in the harvest season, the Church was decorated, so far as time permitted, for a harvest festival. The Altar, vested in white, was an evidence of the skill and artistic taste in decoration of the Rev. W. H. Greaser, and presenting a neat appearance, considering the time and material available.

The Bishop's visit was one of pleasure and profit to all, and there was but one feeling predominant, that of thankfulness for an opportunity of hearing words of counsel and advice from their Chief Pastor, and of receiving at his hands the Body and Blood of Christ, mingled with a wish that the opportunity might present itself more frequently than once in three years.

AMHERST.—The Christmas decorations in Christ Church this year are very pretty and tasteful, though not on so elaborate a scale as in some previous years.

PARSBORO.—On Tuesday, Dec. 23rd, the congregation of St. George's Church held a Christmas festival in the splendid Rink Hall. The primary object of the entertainment was to afford some seasonable enjoyment to the Sunday Scholars; but in consideration of the debt incurred during the past summer, in enlarging and

painting the Church, it was thought expedient to throw it open also to the public, on payment of a small entrance fee. Tea was provided for all; and on three large Christmas trees, the centre one of which was devoted to the Sunday School, were displayed over four hundred Christmas presents, to be distributed according to their numbers to every ticket holder.

The enjoyment of the evening was not a little enhanced by the beautiful rendering of social songs and glees, by a quartette of ladies and gentlemen, who had kindly prepared them for the occasion. A Christmas carol, sung by the Sunday School children, was received by the audience with well merited applause.

The Christmas decorations in St. George's Church are elaborate and tasteful, mottoes have for this year been dispensed with, at the request of the Rector, as there was no means at hand of affixing them without injury to the newly coloured walls.

CHESTER.—The fir tree, the pine tree, and the holly, together, to beautify the place of My sanctuary.

Christmas morning at Chester dawned clear and bright. The bell of St. Stephen's Church pealed out merrily, at a quarter to ten, calling the congregation to prepare for service. Eleven o'clock, saw the congregation seated in the cosy Church, prettily decorated for the festival of our Saviour's birth.

WOLFVILLE.—St. John's Church was magnificently decorated on Christmas. The ladies of the church presented to the Rev. J. O. Ruggles, their Pastor, a splen-

did Buffalo Robe. Appropriate addresses were made on both sides.

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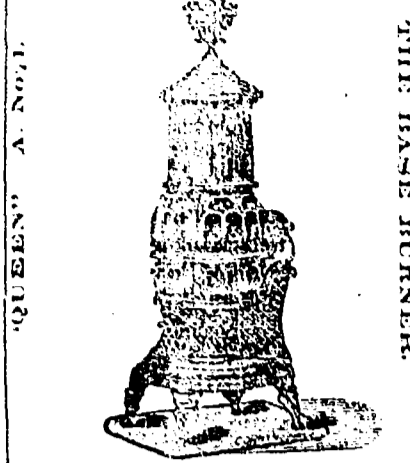
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**COMBINATION OF CITY PARISHES FOR THE PROSECUTION OF CITY MISSIONS.**

We pointed out in a late issue, the admirable plan adopted in Cincinnati, where the Bishop, all the city Rectors, and male and female representatives are associated as an Executive Committee for the prosecution of City Missions. This plan is a four-fold combined effort, to establish one or more prominent Missions, to plant in new parishes, and to build charitable institutions. We ask in all seriousness, and with some degree of sadness, why is not such a wise scheme adopted in every city? Why do we waste much of our strength in congregational efforts, and refuse to unite to plant and foster new Missions in such cities as Halifax and St. John? The parish and parochial life are important. They should be built up and strengthened, and proper means taken to guarantee their reasonable independence. But all who know the facts, know that in those two cities, as in many others, there are Missions in outlying districts that ought to be planted and nourished into independence, there are free churches that should be organized to gather in souls wandering without a shepherd. There are hundreds lost to us, because they are not looked after. There are charitable and other institutions that might be founded and pressed into vigor; but individual Parishes cannot undertake these things. They are not strong enough. Then why not combine for general city work? If men believe that the Church of England has a Mission in this land to present the Gospel of Jesus Christ in its purity to dying souls, let them act on that belief, and take advantage of every opportunity to plant a Mission where souls may be brought to hear the good news of salvation and pardon. What signifies petty differences of opinion, when there are such opportunities of work for Christ; and such a combined effort would react on the old parishes and infuse new life and vigour into them. Gather a few people in a room for worship, start a Sunday School, let active people go to work, and we do not hesitate to say that there are several parts in each of these cities where church congregations could be built up, sinners reclaimed, the wavering strengthened, and souls saved. We said that we would be "fearless and out-spoken," while "speaking the truth in love." And this is a burning subject, and more worthy of attention than many that occupy our minds. Why, we ask is there not a combined effort made for the prosecution of City Missions? Few will have the hardihood to say that such Missions are not needed, or that there are no points in these cities where work could not be done. Then why should minor differences of opinion, or sticking over Parochial boundaries prevent combined effort for Church extension? Every churchman should be glad that a new Mission can be established with a reasonable prospect of success, for every centre is a centre of work and blessing. If Bishop Jaggard and the City Rectors of Cincinnati could have charge of St. John or

Halifax for the next three years, with representatives like those alluded to above, would they be content to let things remain as they are? We believe, on the contrary, we should soon see new Missions springing up, the essential tenets of the Church established, and a combined effort to take advantage of every opportunity to extend the Church in the city. Yet men differ in opinion in Cincinnati, as well as elsewhere. Surely our clergy and laity have as much love for the Church and are as much in earnest as their brethren in Cincinnati.

**CRITICAL PERIOD IN THE HISTORY OF THE CHURCH IN NEW BRUNSWICK.**

We have seen a great revival in the work of the Church in the Diocese of Fredericton during the last twenty years. Numbers of churches and rectories have been built, new missions formed, large sums of money have been raised, the financial system has been organized, the number of clergy nearly doubled; above all, there has been a remarkable development of spiritual life, as shown by greater reverence in worship, more frequent and better attended communions, more faithful Parish work, an over-growing interest among the laity, a stronger tendency to make the house of God everywhere perfectly free and open to all, a breaking down of some forms of social exclusiveness which at times seemed hard and inconsistent with the spirit of Christian brotherhood, and an almost complete transformation of that pride in Churchmanship which once undoubtedly rested largely on pride of caste and official position, into that nobler loyalty which is founded on affection and intelligent conviction, where a knowledge of the doctrines joins with a thousand sacred associations of her history in making the privileges of belonging to the communion of our church more inexpressibly dear to her members than can easily be conceived by one whose heart and mind have not been similarly affected.

In all this, and much besides, we have the deepest reasons for thankfulness, the strongest grounds for hope, the greatest inspirations to courage. And yet it is perfectly clear, and easily capable of conclusive proof, that all we have done is but a beginning; is little compared with what we ought to do and are able to do; that it can be called success and progress only as compared with the lifelessness of the past, not in the light of the exigencies of the present and the demands of the future.

We do not hesitate to say that there never was a more critical period in the history of the Church in New Brunswick than the present; never a time when every member was more required to prove that his allegiance was something more than a name, and it now remains to be seen whether Churchmen generally will rise to a full consciousness of their responsibilities, and a high sense of their duties. The spasmodic enthusiasm of individuals here and there will not suffice; there must be a general awakening throughout the whole body of the Church; a general lifting of all the members to a higher level of loyal and loving self-sacrifice for her interests.

A single glance at our present condition will convince us that in what we have said we have used no exaggeration. During the last few years the sphere of the Church's work in this Province has been enlarged in a very remarkable way. In many of the older parts of this Province, hitherto left entirely under the influence of various denominations, a demand has arisen for the services of the Church. There is scarcely any room left to doubt that a disintegrating process is going on among many of the bodies of Christians hastily formed during the earlier history of the country, and that

the tried doctrines and chaste worship of the church are appealing in the strongest way to the advancing culture and sounder education of the people.

If, when the country was first settled, the Church failed in her duty by not occupying this ground, shall she now be recreant to her trust a second time, when the opportunity of recovering her lost place is offered to her?

Again, nearly all the new settlements on the St. John and its branches, as well as in other places, are becoming the most interesting centres of Church work. The deliberate action of the whole body of Danish settlers in the colony of New Denmark in joining our communion is a fact alike unique in our Church history, and pleasing to ourselves. Yet the comparative poverty of the people as new settlers, and the constant increase in their numbers by new arrivals, at present considerable, and prospectively very great, leave us bound by every tie of honor, in return for their loyal and hearty adoption of our faith, to see that their spiritual care and instruction are provided for. And it is almost impossible to over-estimate how important it is that we should hold firmly the smaller outposts in remote districts, when we consider that in these rapidly growing young settlements, by holding together in steady allegiance to their principles the few Church families now there, we are laying the foundation of what may be strong churches in no very distant future.

Such, then, is our position; an over-widening field for work; a spontaneous recognition on all sides of the value of the Church's teaching and services—everything to fire us with hope—everything to fill us with energy.

Now, beside these pleasant thoughts let every man in New Brunswick place the unpleasant fact that during the last few years the lack of sufficient means has made it more and more difficult for the Diocesan Society to carry on the work that has thus grown upon its hands. More money, it is true, has been received, but the increase has not been in proportion to the increased demands on the funds, demands caused, as we have shown, by circumstances which should fill the heart of every one of us with just pride and happiness.

And now we wish every member of the Church in the Province to apply to his own conscience the question whether he is doing all that he fairly can be expected to do at this critical point in the Church's history. Many, we fear, cannot answer such a question affirmatively, and in such a case they certainly cannot hold themselves free from responsibility if the Church is unable to carry on all the work she should. We are ourselves convinced that great bodies of Churchmen have yet to learn the habit of giving freely for the cause of Christ. We intend soon to return to the subject again and state our reasons for this opinion. We must speak freely in the matter, for there are emergencies when the truth, however unwelcome, should be frankly stated.

**FREE AND UNAPPROPRIATED CHURCHES.**

Our correspondent "Free and Open" seems to think that the free pew system has had a fair trial in Halifax, and that it has proved a failure. Now to both these conclusions we beg to take decided exception.

Those churches whose pews are free and unappropriated in the city of Halifax cannot be considered as having proved the system, to have failed.

Indeed, although, as we shall presently show, the conditions under which it has been tried in Halifax have been anything but favorable to its success, still, so far from its having been a failure, these churches may justly challenge compari-

son of results with their neighbors where the pews are rented.

The three churches to which our correspondent has directed attention where the system has been tried, are Salem in the past, and Trinity and the Bishop's Chapel in the present. To name these churches will, with those who know the facts, be in itself sufficient to prove our position; but as many of our readers know little or nothing about the Church in Halifax, we must enter into particulars.

The conditions favorable to the complete success of such a system are: 1. A mixed congregation of rich and poor. 2. General sympathy with the principle. 3. Agreement as to the desirability of adopting the system, and a determination to make it a success. 4. No "rich incumbent" or "wealthy corporation" to mislead people into supposing that their offerings are not needed to sustain the services.

With these conditions present, and a "live" man as minister in charge, we should consider the circumstances favorable to success.

Now, in the cases brought forward by our correspondent, these conditions were for the most part wanting.

As regards Salem, No. 1 was certainly absent, and probably also Nos. 2 and 3. Trinity, Nos. 1 and 4 are absent, and possibly Nos. 2 and 3. Bishop's Chapel, Nos. 2 and 3 absent, and in addition certain adverse circumstances present, to be hereafter named.

Salem had not a single well-to-do family who called themselves solely belonging to it. If any well-off individuals attended its services they were persons who held a pew in a Parish Church, and gave largely to it. And besides this, it was unfortunately supposed by many that the Bishop had some large fund on which he could draw, and that there was no need for the congregation to give. Then there were certain other considerations in the minds of many which reduced the public collections still more. But even with all these disadvantages and drawbacks, we venture the assertion that, in proportion to their means, the poor of Salem gave much more than did the wealthy people of St. Paul's, St. Luke's, or St. George's.

Now, to turn to Trinity, for having said this much we need say no more of Salem, we find even with the conditions which we regard as needful for success wanting, a most satisfactory and cheering exhibit, and one which will doubtless surprise many, while it places Trinity in a proper light before the Church.

With no rich member, with not even more than one fairly well-off parishioner Trinity, we learn, in four years trebled its contributions; and only quite recently the offer was made to St. Paul's corporation to take the church off its hands with a sliding scale of reduction, which, in a very few years, would have made it self-sustaining; and this with the entire concurrence of the minister in charge, who thereby showed what he thought of the free system by being willing in this way to risk his support.

The Bishop's Chapel—for we have no space to enlarge upon the evident success of the principle at Trinity—presents certain peculiar features which, for some years yet, cannot be overcome. a. It has but a very small settled congregation. b. Those who can be called such are mostly far from being wealthy. c. A large proportion of the afternoon congregation are members and pew-holders of parish churches, and are giving to their support, and so cannot be expected to, and in fact do not contribute very largely at the afternoon services. And yet, we learn with pleasure, notwithstanding these drawbacks, and also, notwithstanding

that the same unfortunate misconception prevails among certain of the congregation as existed at Salem, viz., that the Bishop has some public fund upon which to draw, and does not require the support of the people, the past year shows a decided improvement over previous years; and we therefore consider ourselves justified in assuming the ultimate success of the system there.

We shall return to this subject again.

**WHAT SHALL BE DONE TO RETAIN THE CONFIRMED IN THE CHURCH?**

PERHAPS our readers failed to notice under "News from the Home Field," in our issue of Dec. 25th, the account of a recent "Parochial gathering for those who have been confirmed since 1872, in Carleton, St. John, N. B.

We cannot allow Mr. Dowling's admirable plan to pass unnoticed, especially as it gives, to our minds, a most satisfactory answer to the all-important question which is being asked so frequently by faithful Parish Priests everywhere, "Can nothing be done to retain our hold upon those who have been confirmed, and to arouse the slumbering among them?"

The Rector of Carleton has inaugurated what must prove of the greatest advantage to all those who, with a like unceasing devotion, and lively zeal and love for souls, may adopt it in their parishes.

We simply wish now to direct our readers' attention to this service, and we hope at some future time to be able to speak more fully on its merits.

**RECENT LARGE ACCESSIONS.**

In December, 1878, we published in our monthly, *Church Work*, a list of the names and addresses of seventy-two persons who, within a period of two years, or less, had come into the Church from the ministry of Rome and dissent. These names had been collated by ourselves from various reliable sources, but our article having been copied into a Church weekly, which, no doubt inadvertently, overlooked acknowledging whence it derived its information, it received the credit that belonged of right to us as the compilers.

To show our readers that that was no exceptional list of the accessions for two years, and that we were not taking advantage of some special "drift" in the direction of the Church, we give below the additional names of forty-nine others, who, since our previous list, or within a year, have come to us from the ministry of these bodies.

It must be borne in mind in this connection that very many accessions we never hear of, and that it is only incidentally, or in some Bishop's address, that we learn the fact; so that we cannot therefore get together the names of all, or, probably, nearly all those who are thus yearly joining the Church and entering her ministry.

This exhibit should satisfy all candid minds that the stream which set in towards the Church some years ago is steadily increasing, and that these accessions are becoming yearly more numerous:

1. Mr. Geo. Rodgers, Methodist Minister, Diocese of Kentucky.
2. Mr. Fred. Palmer, Congregational do., Bishop of Massachusetts.
3. Mr. W. S. Knapp, Unitarian do., Bradford, York, England.
4. Mr. J. McC. Fulton, Methodist do., Brandon, Vermont.
5. Mr. Joshua Y. Himes, Second Adventist do., Bishop of Nebraska.
6. Mr. Henry B. Jefferson, Presbyterian do., Bishop of Connecticut.
7. Mr. Johannes Rockstoll, Lutheran do., Diocese of Connecticut.
8. Mr. Isaac Easterbrooks, Baptist do., Diocese of Western New York.
9. Mr. L. F. Cole, Adventist do., Bishop of Minnesota.
10. Mr. W. Robinson, Congregational do., Runcorn, England.
11. Mr. G. W. Fitch, Methodist do., Bishop of Nevada.
12. Rev. J. G. Law, Roman Priest, Brompton, Eng.
13. Mr. J. G. Waigh, Methodist Minister, Arcadia, Wisconsin.
14. Mr. J. L. Boxer, Baptist do., LaPorte, Indiana.
15. Mr. C. Hayden, Baptist, do. Cincinnati, Ohio.
16. Mr. Thos. MacClintock, Methodist do., Palmyra, New Jersey.



- 17. Mr. Ed. Leavitt, Presbyterian do., Cin., Ohio.
- 18. Rev. F. W. Ellis, Roman Priest, Truro, England.
- 19. Mr. Redman, Swede, Chicago, Ill.
- 20. Mr. T. Lent, Congregational Church, Sandbach, Cheshire, Eng.
- 21. Mr. N. L. Whitmarsh, Baptist do., Warren, Ohio.
- 22. Mr. G. Bradley, Congregational do, Boston, Mass.
- 23. Mr. F. B. Allen, do, do.
- 24. Mr. Faulkner, do, do, Brooklyn, Long Island.
- 25. Mr. H. J. Martyn, Independent do, Preston, Eng.
- 26. J. T. Widgery, Wesleyan do, Winterbourn, Eng.
- 27. Mr. Cowan, Presbyterian do., Chicago, Ill.
- 28. Mr. J. E. Meredith, Methodist do., Diocese of Texas.
- 29. Mr. A. P. Chapman, Methodist do., Diocese of Connecticut.
- 30. Mr. J. Smythe, Wesleyan do., Jamaica, B. W. I.
- 31. Mr. Chas. J. Gordon, Baptist do., Diocese of N. J.
- 32. Rev. Dr. Passalini, Roman Priest, London, Eng.
- 33. Rev. S. M. W. Hill, do., Bishop of Ohio.
- 34. Rev. C. B. Young, do., Bishop of Winchester.
- 35. Mr. David Jenkyns, Congregational Minister, New Quay, Wales.
- 36. Mr. E. T. Jenkins, do, do.
- 37. Rev. H. J. Pate, Roman Priest, Ongar, Essex, Eng.
- 38. Mr. Jared Joss, Presbyterian Minister, Diocese of Minnesota.
- 39. Mr. McR. Pittlager, do, do., Bishop of Southern Ohio.
- 40. Mr. Joseph C. Acomb, Methodist do., Bishop of Springfield.
- 41. Mr. Appleton, Baptist do., Bishop of New York.
- 42. Mr. Elijah Downing, Methodist do., Bishop of Southern Ohio.
- 43. Mr. Robert Kirk, Congregational do., Bishop of Klobarra.
- 44. Mr. Jesse Brush, do, do., Diocese of Connecticut.
- 45. Mr. J. B. Moore, Baptist do., Bishop of N. Y.
- 46. Mr. Geo. H. Anderson, Methodist do., do.
- 47. Mr. Edward A. Rane, Congregational do., Diocese of Massachusetts.
- 48. Mr. R. Downing, Methodist do., Clarksville Miss.
- 49. Mr. Robert Keith, Congregational do., Diocese of Nebraska.

Classified, they are as follows: Eighteen Presbyterians and Congregationalists; Thirteen Methodists and Wesleyans; seven Baptists; six Romanists; one Swede; one Lutheran; one Second Adventist; one Adventist, and one Unitarian.

A letter from Mr. J. R. Lithgow is declined with thanks, as we do not wish, as far as our columns are concerned, the discussion continued.

A letter from "Free and Open" will appear in our next.

**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.

**WHAT IS NEEDED.**

(To the Editors of the Church Guardian.)  
DIGNY, N. S., 22nd Dec., 1879.

GENTLEMEN,—Permit me to thank you for your fearless and outspoken statements of truth. I know I speak for hundreds of laymen, when I say that your paper is a worthy exponent of the Church of England. Hence its success, and more will follow. Very many of us have had enough of disputes. The questions of "Eternity of Punishment," "Primordial Germ," "Scientific Dogmatism," etc., may interest the wise,—philosophers, scientists, etc., but we are athirst. Give us the water of life freely. We believe in aggressive Christianity; a bold and fearless declaration of its principles, whether men like them or not. Our message is "to deliver a message to the world, a definite message to high and low, from the world's Maker, whether men will hear or whether they will forbear."

To be misunderstood, misrepresented, sneered at, for "earnestly contending for the faith which was once delivered unto the Saints," is to be expected from a world unprepared to receive the grand message. But if the Church herself should so far forget her mission as to grow careless, passive, to lose her aggressive character, then the fate of the Laodicean Church must follow. "Tis the still water falleth." I have heard Churchmen say, "The Church of England does not proselytize." Why not? Many men have left her Communion to join the ranks of more active bodies of Christians on account of her—shall I say—Conservatism. When a man leaves the Communion of his fathers, it is a great grief. The Church of England is dear to her sons as their life blood. Many men cannot leave her. The great Wesley, though he tried, could not do it. I know that laymen are sneered at to-day by some Churchmen if they presume to "contend for the faith." I have been told that contending for the faith is the business of the clergy, not of the laity, of professionals, not of non-professionals. These sort of statements may be believed by those outside of our Communion, but every Churchman knows that he is a professional, or he is not. We are more than servants, we are sol-

diers: have all taken the military oath to "fight a good fight," and not to sit idly by and leave the battle entirely to a few leaders, as if the rank and file of an army were to pile arms while the officers were engaged in deadly conflict. I never heard of a British officer running away from the enemy, but assuming such a thing possible, suppose all the officers of a regiment in action were to run away, would the non-commissioned officers and privates run away too? (Will they pardon me for asking such a question, I do not mean to insult them.) And if they did, would the fact of their leaders running away render them less criminal for violating their oath to Her Most Gracious Majesty the Queen? And does the fact of a leader in the Church turning his back on the foe, relieve any of us from our allegiance to our Spiritual King? It seems almost an insult to Churchmen to ask them such questions.

While our land is full of spiritual enemies, the discussions about symbols, ceremonies, outward forms, etc., are, to very many laymen, productive of a feeling akin to nausea. "If any man thirst, let him come unto me and drink," are more encouraging words to the non-professional than great orations upon symbols, etc.

We do not condemn symbols: far from it. Confine them to their legitimate sphere. Many great truths were taught in ancient times, as well as to-day, by symbols. That complex machine, the mind of man, is not the same in all individuals. It is altered, modified, and sometimes changed by location, scenery, nationality, training, and above all, at its mother's knee. A man may have the tattered garment of a faith covering his own nakedness, but too narrow: shorn of its breadth to cover all the brotherhood of man. "To be a true Catholic a man must have a generous loyalty towards ecclesiastical authority, and accept what is taught him with what is called the *pietas fidei*," but he must always remember that the Word of the Lord changeth not, and "Though an Angel from heaven preach any other gospel, let him be accursed." Galatians I.

Very few Churchmen are foolish enough to confound material or natural knowledge with spiritual truth. "There is a force and intolerant spirit abroad which scorns and virtually tramples on the little ones of Christ." A Darwin, a Huxley, a Tyndal may penetrate the deep and dark recesses of material things by the natural light of reason. Let them not be deceived: mere reason or brain power cannot comprehend what the poor, ignorant laborer knows whose mind is irradiated by the Divine influence. Was it reason or brain power that gave the seers of old glimpses into futurity? Was it mathematics or astronomy that gave Devil knowledge of periods, times and seasons?

The man who has once seen a ray of the true light shining into the "great prison house" is not likely to be misled by the *ignis-fatuus* of learning, and return whence he came to grope his way in the dark.

I have written too long a letter upon a subject deeply interesting to me. May I conclude by risking the statement that we have spent enough time polishing our armour, sharpening our swords, adjusting the sights of our rifles. Let us have an advance along the whole line.

Yours faithfully,  
EDWARD WASELL.

**ORNAMENTS RUBRICS.**

(To the Editors of the Church Guardian.)

Sirs,—*"Historical Student"* tries to be sarcastic over my reference to the Advertisements of Queen Elizabeth. When I used the term to which he objects, I did it as being the most brief mode of expressing a fact with which I presumed the gentleman with whom I was discussing the subject to be familiar. But as "H. S." does not appear to be so, allow me to quote a few sentences from the judgment under discussion, to show that I had grounds for making the statement which has so tickled him. Their Lordships say:—"No new or revised Prayer Book was annexed to Queen Elizabeth's Act of Uniformity (1 Eliz., Cap. 2); but the Second Book of King Edward, with alterations and additions therein, added and appointed by this statute . . . was directed to stand, and be in full force and effect from the 24th June, 1559."

The enactment, however, that the Second Book of King Edward was to be used, with these alterations and additions, "and none otherwise, (Sec. 3)," was further qualified by the provisos contained in 25 and 26 Sections, of which the former is in these words:—"Provided always, and be it enacted, that such ornaments of the Church, and of the Ministers thereof, shall be retained, and be in use, as was in this Church of England by authority of Parliament in the second year of King

Edward the Sixth, until other order shall be therein taken by the authority of the Queen's Majesty: with the advice of Her Commissioners, appointed under the great seal of England for causes ecclesiastical, or of the Metropolitan of this realm. . . . Did then, Queen Elizabeth, ever take other order, within the meaning of the 25th section. Their Lordships are of opinion that the advertisements . . . Elizabeth issued in 1566, were a "taking of order" within the Act of Parliament, with the advice of the Metropolitan."

Their Lordships therefore argue that these Advertisements have Legislative authority, and, in fact, "read into the Act," was to become a part of it. And this is what I meant by the term, "More recent legislation," and I confess that I fail to see where the laugh comes in.

But H. S. will say, "How about 1662?" And as I am not setting up my own views, but giving the judgment of what I believe to be the highest authority in the realm, I will again quote: "The argument of the appellant on this head, which is very clearly and very forcibly stated, may be thus summed up:—The Ornaments Rubric, he contends, in the Revised Prayer Book of 1662 is now the only law as to the vesture of the clergy."

It contains within its one sentence all that is now enacted upon the subject. It sweeps away all previous law as to the vesture of the clergy, whether that law was to be found in statute, canon, injunction, or otherwise. It authorizes the use of all ornaments which had the parliamentary authority of the First Prayer Book of Edward the Sixth. The vestments in question are among the ornaments which had that authority", etc. . . . Their Lordships, however, are unable to accept that proposition. They are of opinion that it is a misapprehension to suppose that the Rubric note of 1662 as to ornaments was intended to have, or did have, the effect of repealing the law as it previously stood, and of substituting for that previous law another and different law, formulated in the words of that Rubric note, and of thus making the year 1662 a point of new departure in the legislature on this subject."

Here, sirs, I leave the subject, and if H. S. is not satisfied he must settle the question with the Privy Council.

Your correspondent "Sacerdos" asks me if I am prepared to accept the ruling of this Court upon the "eastward position?" I answer, certainly I am and do. That decision *permits* (does not enjoin) the eastward position during the prayer of consecration and then only, and if a minister likes to assume that position during that prayer I have no objection. I only demand that in breaking the bread, &c., he turn himself so that the manual acts may be witnessed by the congregation. Thanking you for space, I remain,

A CONSERVATIVE CHURCHMAN,  
Halifax, Dec. 27th, 1879.

**CANONS.**

ST. JOHN'S, NEAR WINNIPEG,  
[To the Editors of the Church Guardian.]

Sirs,—In your issue of Dec. 3rd, it is stated on the authority of one who knows that "while in most, or in fact, in all the other Dioceses of Canada, the position of Canon is purely honorary, in the Diocese of Nova Scotia, the office is precisely the same as in the English Cathedrals, regular installment with religious service, prescribed duties, and fixed (although small) salaries."

The former article referred to by this paragraph was headed "Clerical Dignities in the Dominion," so that the Diocese of Rupert's Land is evidently included. May I be allowed to say that in our Diocese there are two Canons who were regularly installed with religious services, who have their prescribed duties, and draw fixed salaries.

I am, sirs,  
Very faithfully yours,  
JOHN GRISDALE.

P. S.—The Dean and Chapter of our Cathedral is to consist of a Dean and six or more Canons. The Bishop is Dean. The First and Second Canons are attached to the two Archdeacons. The Third and Fourth Canons are attached to the Professorships of Systematic Theology and Exegetical Theology. The duties of these two latter as Canons are "To carry on regularly the services in the Cathedral church, and take charge of the souls within the Cathedral Parish. . . to be a Council for the Bishop as far as he

may see fit, and to assist as much as lies in their power in the mission work of the Diocese around the Cathedral, including at present, whilst the country is not yet filled up, new settlements in the neighbourhood, unprovided with the means of grace, and in the Educational work of St. John's College, more especially in the Theological School of the same."

**CHRISTIAN NAMES.**

[To the Editors of the Church Guardian.]

Sirs.—The following letter which I have copied from *Church Bells of Novr.* 29th, touches a subject of great interest and importance. Please let it appear in your columns, and oblige,  
Yours truly,

LAMBDA.

"Sir,—More than once lately has an advertisement appeared in the *Standard* from a person wishing to alter his Christian name, and giving notice that hereafter he should use a new name instead of the old one as a first or Christian name. May I ask whether the Legislature has so far insulted the Church as to enact that a name not conferred in Holy Baptism may be called a Christian name? Sir Moses Montefiore, for instance, is not a Christian, but is his name Moses a Christian name? or can a Registrar give a Christian name? If any act has been passed which thus dishonours the Sacrament of Baptism, I, for one, would wish to record my humble protest against it."

A. M. WILCOX.

P. S.—There is another good letter in the same number of the *Bells*, on "Reverence by the Clergy in Church."

**BIBLICAL QUESTIONS.**

(To the Editors of the Church Guardian.)

Sirs,—Will you permit me through your columns to ask why Mr. Borthwick has departed from the "Plain Directions" which he published in your issue of the 14th of August last for the guidance of those who should undertake to answer the "Biblical Questions?" In his letter published in your last issue he requests those who have not sent him their names to do so at once. Is that fair to those of us who have complied with his directions? The "Plain Direction" I refer to reads thus:—"Four weeks will be allowed from the issue of each series to send in answers, after which none will be received for that series." Now the last series was published on Novr. 20, and four weeks from that time would be Dec. 18, yet Mr. B. in his last letter, published Decr. 25, requests those who have not sent in the last to do so. I have no doubt many feel just as I do that had we known these directions need not be complied with and that we could take a week or so extra we could have sent in a better paper. I do not wish to see any whose answers deserve a prize deprived of it, but I do like to see

Dec. 29. FAIR PLAY.

**THE LITHGOW PRIZE.**

(To the Editors of the Church Guardian.)

Sirs,—Your last issue reached me at noon to-day, Saturday, too late for me to catch your press in time for January 1st.

Please insert this, not as my excuse, but as my reason, for not answering J. R. L.'s numerous questions. I am sorry your columns have to be burdened with this most needless discussion, especially at this season.

Meantime I am quite ready to send my paper, as Mr. L. suggests, to the *Rainbow*, if Mr. L. will return it to me, for I confess I long ago committed the whole correspondence, to the flames, not supposing it would be ever wanted again. I have not even a copy of the challenge.

In writing to the *Rainbow*, I shall at the same time state that the word "punishment" in the disputed text never appeared in the versions till the year 1535. Inform me better who can?

A letter from the U. S., received this week, thanks me for the light I have thrown on the passages.

I borrow Mr. L.'s subscription, (Dec. 12,) in calling myself,

"Yours very truthfully,"  
HENRY L. OWEN.  
Lunenburg, N.S., Dec. 27, 1879.

**CONFIRMATION CLASSES RETAINED.**

(To the Editors of the Church Guardian.)

Sirs,—Permit me to throw out a suggestion or two on this point: Are we not trying to be wise above what is written?

The Jewish people admitted their young people to adult privileges at "about 12 years of age." The Master Himself at that age went of his own accord into the temple to

perform that part of the "all righteousness" which he considered indispensable as a Jew.

The record of the age of the Saviour at this point is not without its significance surely.

The Roman Church has retained the early age for Confirmation; we have not. They retain their candidates in far larger numbers than we do. I believe we should do better if we learned in this from Gospel narrative and Roman practice.

Then again when a Parish is vacated, and many of ours change Pastors every two or three years, the new clergyman comes without sufficient aid towards a knowledge of who have been confirmed. In few parishes are Confirmation Registers kept, (our new plan will remedy this to some extent), but the "living voice" of his predecessor is not there to give all the circumstances of each case which he ought to possess.

The Master sent out his Disciples "two and two;" we seem to think it better to send pastors out single-handed. Or is it that every young clergyman wants to be a "Rector" as soon as possible? I trust not. Anyway, if sent according to the Master's plan, when one was removed the other would remain to initiate the new-comer, and a better held would be kept of the newly confirmed. I know my ideas are not practical for the present, but I believe by degrees they might be carried out to such advantage to the Body as must follow "obedience to the Great Head."

BIBLICAL CHRISTIAN.

**"MY LORD."**

[To the Editors of the Church Guardian.]

Sirs,—The *Churchman* is wrong in placing Scotch Bishops and Colonial Bishops on a par as regards the right to be addressed as "My Lord"—the matter is not whether they are Peers of Parliament in *esse* or in *poteste*. There are Lords by *courtesy* in plenty, who are neither one nor the other. The Scotch Bishops have no *title* to "my Lord," though (in the same way as with the Prelates of the Roman Communion) people so address them. The proper form in which to address them is (as is also the case with American Bishops) *Right Reverend Sir or Father in God*. Colonial Bishops are not all in the like case with the above, some are, but others are *Lord Bishops* by the Queen's Letters Patent—the Queen being the source of all honors can thus give them the title "Lord." Moreover, some have had this locally endorsed by Provincial enactments—as in the case of Nova Scotia—the Act which makes the Bishop of Nova Scotia a corporation sole, passed April 4, 1876, says that he "shall be a corporation sole, with perpetual succession, retaining the name of the *Lord Bishop* of Nova Scotia, as heretofore used."

Yours,  
QUISQUIS.

**THE EPIPHANY.**

THE Epiphany season brings the Glad Tidings to us Gentiles which on the first Christmas day seemed to have especial reference to the Jews. Jesus is not only the God and Saviour of the Jews, but of the Gentiles also, for the Festival commemorates the manifestation of Christ to the Gentiles.

While we rejoice over this gracious revelation, let us not presume upon our changed condition to neglect our God and His Holy commands as did the Jews, lest we also be cut off; but rather let it move us to approach Him very humbly with spiritual worship, and to bring to His service very devoted godly lives, remembering the words of St. Paul to the Romans:—"If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou hast not the root, but the root thee. Thou wilt say then, the branches were broken off that I might be grafted in. Well: because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee."

THE *Christian Union* says:—"The Episcopal Church has a great future before it, if it continues to develop the spirit of intellectual freedom, christian fellowship, and practical work which the last few years have made notice able."

THE Bishop of Nassau says that five things are essential to the success of a clergyman; mental ability, holiness of life, prudence, courtesy and cheerfulness

## Literary Department.

## CONSIDER.

Consider

The lilies of the field whose bloom is brief,  
We are as they.  
Like them we fade away  
As doth a leaf.

Consider

The sparrows of the air of small account,  
Our God doth view  
Whether they fall or mount,  
He guards us too.

Consider

The lilies that do neither spin nor toil,  
Yet are most fair,  
What profits all this care  
And all this toil?

Consider

The birds that have no barn nor harvest weeks,  
God gives them food,  
Much more our Father seeks  
To do us good.

—Boselli.

## DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

## A TALK FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued).

I had not been sitting here very long before I heard Aunt Julchen's quick stop. She was surprised at my absence, and assured me that she had been anxious about me. She did not take it at all amiss when I told her how sad I had felt, and that I had been comforted at the parsonage. She stroked my hair and said: "The storm seems to have blown over, Herr von Tulson did not ask for you, and was very lively, especially with Rosalie. But my sister-in-law is very foolish—the old man is neither going to marry you nor Rosalie. However, you must be on your guard, such things might often happen—you really are not suited to us." I begged in future to be allowed to leave with Lucie after dinner. I said I wanted to live up here with Lucie, that her affection and my duty should be of more importance to me than gaieties and excitement. She looked at me doubtfully. "Good intentions," she said. "Yes—intentions!" I replied, "but pray for me that I may be able to carry them out, as I each day pray for you." I looked at her with confidence and affection while I spoke. "You are a little dreamer," she said, "but if you are sincere I have nothing to say against it." Since then a week has passed. We have been very regular and industrious. The Countess seems to be convinced of my sincerity and is more friendly. But Herr von Tulson is insufferable as ever, though he does not say a word to me.

November 2.

The castle has grown quiet. Frau von Ramberg, with her daughter and Herr von Tulson were the last to leave yesterday. He is expected again at Christmas. The ladies down stairs are tired out and nervous. From doing nothing, Aunt Julchen says. Rosalie sits for hours together, her arms folded in her negligé, while Thekla reads in the "Ladies Conversation Lexicon," or writes letters to her cousin. The Countess suffers from headache and is in bad spirits. Lucie and I feel dull down stairs, but up here we lead a merry life together. Aunt Julchen, after great coaxing, has made over to us the sugar and coffee department. I asserted that when girls are accustomed early to little practical employments, they learn to enjoy them, and that they become a treasure for one's whole life, and a protection against nervous and tediousness. I spoke so rationally and suitably to my position that I felt pleased myself. Aunt Julchen had to agree with me, so now we rule over sugar boxes and basins. The keys of the pantry accompany us, and at times we crush, and grate, and arrange. We are ambitious now of having control of the tea and desert department. I feel no doubt that we shall get it. Extensive plans are connected with this; we are going to bake tea-cakes and tart ourselves, the kitchen aprons are being sewn. Aunt Julchen wondered when she had to give us the holland for them; poor thing, she does not know what enemies she is generous to, and what is to be made of it.

November 10.

Lucie said to me to-day, isn't it unjust that God should have made me so ugly and my sisters so pretty? I told

her that it was great folly to suppose that beauty made happiness; that rather it was often the cause of grief. A pure heart and a faithful life as in God's sight, was a far surer road to happiness. I asked her did she want me to explain this to her. "No," she said, "I know Thekla and Rosalie are not happy. I am more so than they, even now, and I know that I can become more and more happy, in spite of my ugliness. "My Lucie," I said, pray to our dear Lord that he may give you a pure heart, that he may enter into it, that His gentleness, His love, His humility, may shine in your eyes, and you will become so beautiful that you will draw hearts to yourself, and your happiness will be so great that all approaching you will share it." I spoke to her about the Advent season which was approaching, and how we must adorn ourselves to receive our Lord. She clung to me and nodded her head. May the Lord bless us both.

November 12.

It has been raining and raining for a whole week. We have not been out since Monday, I only once in the rain; even the roads in the park are impassable. Down stairs it is very gloomy. Frau von Schlichton is determined to go to Berlin; Count von Schaffau wishes them to try one winter here. He does what he can to entertain them. He has begun to read aloud, and I have often to sing and play. I sing a duett with Lucie, "I am weary, go to rest." Even the Countess was pleased with it. Aunt Julchen admires with great affection everything which Lucie does. But Lucie is beginning to be vain, she teases her sisters about their illness and their finding it so dull; she is greatly rejoiced about the work for Christmas. Our turret-room often looks like a tailor's shop. Aunt Julchen has been looking through every wardrobe for old things which we are cutting up and making over again; twenty children are to have gifts at Christmas. We never go down to the reading without our work-baskets. Thekla makes fun of us, but Rosalie has helped several times. To-morrow after Church we may go to the pastor's. Lucie is very anxious to know Lina and Marie, she has heard with astonishment that Lina has a knitting-class of six little girls. I had told her before of my colony. She would like to have something of the same kind, but I do not urge it upon her, remembering what Trinchen used to say about such things.

Saturday, Dec. 1.

The first snow has fallen, the earth is white, and it is pretty cold. Aunt Julchen asked kindly whether I was going into the garden without my cloak. I was rather disconcerted; I said I had none, but that I was not used to wrapping up. She lent me a quilted jacket, which I accepted thankfully; she asked me would I accept it as a present. Indeed I was very glad. "Then I shall need no mantle," I said, "and the money—" "The money?" asked Aunt Julchen. I felt all at once as if I could confide my money cares to her: From Trinchen's last letter I see that they are in want, and are looking anxiously for Christmas and my remittance. I confessed too to Aunt Julchen that my boots are a good deal worn and that I have no money for new ones. She scolded me for not having told her before, and soon came back with 50 thalers. I don't know how I felt; it is a strange thing about money; how much was in my power all at once! how much I could do. I fastened my door, that I might think undisturbed. I do not need a mantle, as I have the jacket; twenty thalers, therefore, I could send to Trinchen. I shall have fifteen over for a coat for Jacob, and a merino wrapper for Trinchen. I should have to speak to Vollberger first about the price of a coat. I ran to look for him at once, and, as always, he was most willing to be of service to me. But how frightened I was when I heard what a coat like his would cost. I had wished to get something very nice for Jacob, but even when I gave that up and reckoned up again, with quite coarse cloth I found it still a great deal. Vollberger proposed my getting the cloth on credit, but I decidedly declined; I should not have felt comfortable, and Trinchen would have seen it in the coat. I went away sighing, to consider the matter. Good, kind Vollberger, a little while after he came to me, and really he did it so delicately and respectfully. He said the Count, sometime before, had given him a coat of his own to give away, and if I had this coat lined and faced, it would

make a splendid one for Jacob. "He deserves, indeed, two new ones when I would deserve none"—he added—he thinks a great deal of Jacob on account of his faithfulness and self-sacrifice. And remembering Jacob's humility I gratefully accepted the coat for him. I think with delight of Jacob at Christmas, handing Aunt her chocolate. Vollberger is to buy me three pounds of chocolate for Aunt, and the brown merino for Trinchen; he often goes into town. I can have my boots repaired here. Sophie has a cousin who, she says, is a very neat workman. So everything is arranged, and I am happy. An express messenger has taken my letter with the money to the post. They will have it by the first Sunday in Advent. O, that I could be there too!

[To be continued.]

## Children's Department.

## WILFUL WINNY.

Do you know there once was a little girl, and her name was Winny? Everybody called her "Little Winny," because she was so tiny. She only reached up half way to her mamma's knee, and her hands and feet were like a baby's, and she had a cute little round face, for all the world like a little round "lady apple," so pink, and chubby, and hard. But in spite of her being so little, she had something so big about her, that people often wondered over it; and that was—her will. She liked to do as she wanted to, and not as her mamma or any one else wanted. And so, you see, although she was so very little, she sometimes could make a very big noise, for she would kick with her little feet, pound with her tiny hands, and scream with her shrill voice, until she got what she wanted, or did what she pleased.

One day she took it into her tiny head that she would like to write a letter on her mamma's new pretty writing desk, that stood in its corner over the window in the library. It was a beautiful walnut desk, and had drawers and nooks on top, and a closet that looked up underneath for papers and books, and was altogether a very handsome affair. Well, Winny wanted to write a letter on it one morning, "just like mamma was doing."

"No, no, Winny," said mamma; "I can't let you—you will spill the ink and spoil the pretty velvet cover; and besides, I am going down town now; so you run up in the nursery and play with baby." But Winny didn't want to run up in the nursery. She wanted to write on the new desk; so she opened her little mouth and screamed and cried, "I will, I will write a letter," and put out her little feet and kicked and screamed like a colt.

Mamma went out in the hall then, and called to Bridget to "come and get the naughty little girl and carry her up stairs;" and then she put on her hat and went down in a hurry to post her letter to papa, who was camping out in the Maine woods, and was glad to get a letter from home often.

When Bridget came down to the library after little Winny, she could see nothing of her. She called, but receiving no answer, concluded Winny had gone down in the kitchen to coax some sugar from Norah the cook; so Bridget pulled down the shades, and darkened the room, and picked up the papers, and shut the desk that Winny's mamma had left open in her haste, and then closed and locked the closet doors underneath, and went up stairs quickly to baby, who was crying for her.

When mamma had got a little way down town she discovered she had left her pocket-book lying on her desk at home, and having some purchases to make she turned round and went home after it.

When she entered the library, she thought she heard a strange kind of noise—the room was dark and she could not see distinctly; but it sounded like smothered little gasps and sobs. She quickly opened the windows and called out, "Winny, baby, where are you?"

A little faint moan reached her ears; it came from the closet underneath her new desk. Quickly unlocking the doors, she found, curled up inside in a little heap, her wilful Winny half stifled and smothered with the close atmosphere. Being so tiny, she had easily hid herself in the closet when she heard Bridget coming for her; and determined to have her will and write a letter on her mamma's new desk, she had thought to stay there until Bridget went up stairs—never dreaming that Bridget would close and lock the

half-opened doors and go up stairs before she could make herself heard. Poor little Winny! she was well punished for her wilfulness this time; and indeed, if mamma had not forgotten her pocket-book, and gone directly back after it, it might have proved a very serious thing, for Winny might have smothered to death before any one came to her relief.

She grew up into a nice, obedient little girl afterwards, and often tells her own sometimes naughty little girls of the day she wanted to write a letter on her mamma's new desk, and was locked inside the closet.—Wide Awake.

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**BASE BURNER STOVES,**  
such as the CROWN JEWEL, SULTANA, GOLD COIN, SILVER MOON, and QUEEN; also a nice assortment of  
**Portable Cook Ranges, and Cook, Parlor, and Bedroom Stoves,**  
All of which, having been purchased for Cash, at a very low figure, are offered at prices that defy competition. Also a full Stock of  
**TINWARE AND KITCHEN FURNISHING HARDWARE,**  
In Dish Covers, Toilet Ware, Bird Cages, Jelly and Pudding Moulds, COAL VASES and FIRE IRONS, Hearth Brushes, Door Mats, Clothes Wringers, and everything required for House Furnishing, Wholesale and Retail.  
EXTRA DISCOUNT allowed to clergymen purchasing at this establishment.  
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WAREHOUSES—Market Building, Germain Street.  
FACTORY—East End of Union St., St. John, N.B.  
29—1 year.



The Week.

THE DOMINION.

Diphtheria has broken out at Port Medway.

Prof. Oram, of Kings College, Windsor, lectured in St. John on "Visible Sound."

Edison, the inventor, told a St. John gentleman that he was a native of Digby, Nova Scotia.

About 9,000 bushels of potatoes are being loaded by Grangers of Cornwallis, for shipment to England.

Mr. Mackintosh was elected Mayor of Ottawa on Monday by 1,054 over Mr. Clancy. Both are Conservatives.

A woman named Mrs. John George, who lived alone at Waterville, Kings, was found dead in her bed on the 23rd ult.

The St. Croix Courier says practical steps have been taken in St. Stephen towards the erection of a cotton factory.

Noah Rochford, brother of the founder of Rochford's Daily, a paper in Charlottetown, was found dead in Moncton, Monday morning.

Miss Brydges, telegraph operator at Guysboro, was presented with a handsome Christmas gift by the staff of the Direct U. S. Cable Company at Tor Bay.

On the 20th ult., the sawmill of Mr. D. L. Corkum, Scot's Bay, was consumed by fire. Mr. Corkum expects shortly to have another mill erected on the ruins.

A woman named Gillivray, 63 years of age, fell down and expired at the door of St. Mary's Church, Malignant Brook, Antigonish County, N. S., on Christmas Day.

It is understood that some of the Irish Societies in Halifax are about organizing an effort to raise money and other assistance for their distressed brethren at home.

The company lately formed at Amherst for the purpose of shipping cattle and produce to England, have lost no time in getting into operation. They have arranged to ship about thirty head of cattle at Halifax next week by a steamer of the Dominion Line.

A special train on the Western Counties Railway, a few days ago, with Mr. Lynsky, the Manager, and the Directors of the road, made the run from Digby to Yarmouth, a distance of 68 miles, including four stoppages, in 2 hours and 10 minutes. Pretty good time.

At a reception at Brantford, Hanlan said he had done all he could to bring about a race with Courtney, but he could not get him out. He intended to go to England in the spring to row Elliott, after which he would go to Australia and row Trickett, when he would retire from rowing.

Sunday morning a man named Robert Frazer, who has been employed in the Dockyard Halifax, as a laborer, was found dead in his bed. Heart disease is the supposed cause of death. His wife was so frightened at discovering his sudden death that she was taken with an epileptic fit and died last evening.

Mr. Angus Kirk, fell down the shaft of a silver mine in Leadville, Colorado, on the 23rd ult., and was instantly killed. He was the only son of Mr. Adam Kirk, of Glenelg, St. Mary's, Guysborough County. It is only about eight weeks from the time he left his parents' home until he met his sad fate.

Moniteur Acadien, of Shediac, reports the disappearance from that town, of Mr. D. B. White, Principal of the Grammar School, he having left for parts unknown, leaving behind debts to the value of \$4000. On his way, White realized on two car loads of produce, which he sold at Moncton, and had this amount to the good.

The New York Herald has been trying hard to get up a sensation about Independence or Annexation sentiment in Canada, but with small success. There is probably nobody in Canada who has devoted as much thought to either subject during the past ten years as the New York Herald has during the past week. —Halifax Chronicle.

Lewis Morris, of the firm of Morris & Co., merchant tailors, Montreal, was garrotted and robbed on Latour street, near the centre of the city, the other night. Three men were engaged in the affair and their plunders consisted of \$150 in money, some valuable papers, two watches and a gold guard chain. After taking all their victim's valuables, the ruffians abused Mr. Morris so that he became partially unconscious. No arrests made so far.

The Secretary of the Central Board of Agriculture has received three offers for holding the Provincial Exhibition of 1880—one from Wm. Eaton, Secretary of the Exhibition Committee of Kings County, Kentville; one from His Worship Mayor Tobin, on behalf of the City Council of Halifax, and one from George A. Layton, Secretary of public meeting at Truro.

His Excellency the Governor-General has presented for competition in the Provincial Normal School—one silver and one bronze medal. Similar medals were presented by Lord Dufferin, but the Marquis has gone further, he also offers for competition in the Model Schools of the town, one silver and two bronze medals. —Truro Sun.

ABROAD.

William Hepworth Dixon, a well known English author, died recently, aged 58 years.

There was an earthquake in Tokio and vicinity on the morning of November 20th, unsurpassed in violence for eight years.

The town of Hakodadi, in Yezo, was partly destroyed by fire on the 7th. Two thousand, three hundred houses were burned.

A fire has been raging two days at Granada, in the neighborhood of the celebrated Alhambra; a number of houses are burned.

The Burmese Government has determined to send an embassy to Europe and has sent a large sum to its agents at Rangoon for the use of the embassy.

At half-past two this morning, the railway and turnpike bridges at Millersburg, Ky., on the Kentucky Central Railroad, were on fire and wholly destroyed. Loss \$25,000; supposed incendiary.

The military commission has reassembled at Cabul, to try prisoners, ten of whom have been sentenced to be hanged. One was proved to have killed Mr. Jenkyns, secretary to Major Cavagnari's embassy.

The rivers Rhine and Main are swollen in consequence of ice blocking their currents. The towns of Ruesselsheim, Kothelm, Floersheim and Rudeshe are inundated. Great alarm in the neighboring districts is felt.

Panama despatches of the 1st say that M. DeLesseppe arrived there Dec. 30th, and was received by the Government officials cordially, and a three days' holiday proclaimed. The work of survey began yesterday at the mouth of the Rio Grande. M. DeLesseppe left for Aspinwall on the 1st inst.

Marriages.

BUCHANAN—McWILLIAMS.—At the Rectory, Petitediac, on Christmas Eve, by the Rev. C. Willis, Rector of Salisbury, Mr. Daniel Buchanan, of Petitediac, to Miss Mary M., daughter of the late James McWilliams, of the same place.

STEWART—HUMPHREYS.—At Saint Andrew's Church, Petitediac, on Christmas morning, by the Rev. C. Willis, Rector of Salisbury, assisted by the Rev. W. J. Wilkinson, Alexander Stewart, Esq., of Dalhousie, to Miss Ada M., daughter of Hiram Humphreys, Esq., of Petitediac.

SMITH—SLAUNWHITE.—At St. Paul's Church, Harrietsfield, on New Year's Day by Rev. J. Churchill Cox, B. A., Mr. Warren Smith, Champion Oarsman of the Maritime Provinces and eldest son of Benjamin Smith of Sambro, to Miss Jennie Slaunwhite eldest daughter of James Slaunwhite Jun., of Terrence Bay.

Deaths.

JOLLIFF.—At Terrence Bay on the 31st ult, after a lingering illness, Mrs. Ann Jollioff.

GRAHAM.—On the 4th while getting ready for Church Mr. Wm. Graham, a native of Penrith Cumberland England, in the 76th year of his age one of the oldest Parishioners of Christ Church Albion Mines.

We call the attention of our readers to a new system of treating nervous and chronic disorders, by means of an Electric Belt invented by Dr. Bryan of the city of New York; which when applied, evolves Electro-Magnetic currents by the aid of the heat and moisture of the body. These vitalizing currents recuperate the enfeebled system. It is a common saying "Electricity is Life" and this is so far true, that life is supported by Electrical currents, the absence of them in death; and when the system is debilitated by disease or functional derangements, these currents are materially diminished, hence the languid tired feeling and the loss of physical and mental energy.

It is now proven that Electricity supplied artificially and continuously revive the drooping spirits, and increase the circulatory forces of the system: nature recuperative power is thereby stimulated, and assisted to a permanent restoration, by increased digestive, and assimilation. Dr. Bryan's invention enables the sufferer to supply continuous currents to the system, without trouble or inconvenience, hence it is destined to supersede all other powers of Electrical treatment, and so highly approved is this treatment, that the demand for the Bryan Belts both in North and South America is very extensive, and the medical profession everywhere endorse and recommend them.

Weekly Markets.

FISH.

The prices of fish are asking prices from vessel: when sold from Store are more, say trout 25 to 30 cents per barrel or quintal.

Large Cod, hard, pr qt.	4.00 to 4.50
Small, Shore, "	3.25 to 3.50
Arichat, "	3.50 to 4.00
Bank, "	3.10
Labrador, "	2.70 to 3.00
Hake, "	1.75 to 1.90
Haddock, Arichat, "	2.40 to 2.50
Western Shore, "	2.00 to 2.10
Fallock, "	1.50 to 1.90

Herring (Vessel):

Labrador, per bbl.	5.00 to 5.50
Shore Split, No. 1.	3.25 to 3.50
No 1 Fat Shore.	4.25
Shore Round.	3.00 to 3.50
B. of Islands Split.	none
Boone Bay Round.	none
George's Bay.	1.75 to 2.00
Alwices, No. 1.	3.00 to 3.50
No. 2.	1.25 to 2.00

Mackerel.

No. 1, per bbl.	12.00 to 15.00
No. 2, large.	8.00 to 9.50
No. 2.	6.00 to 6.50
No. 3, large.	5.00 to 5.50
No. 3, med.	3.75 to 4.00
Small, No. 4.	1.00 to 1.50

Salmon—Vessel:

No. 1, per bbl.	16.00 to 17.00
No. 2.	14.00 to 15.00
No. 3.	11.00 to 12.00

our—

Canada Sup. Extra	7.25
Extra.	7.00
Strong Bakers.	6.90
Spring Extra.	6.75
Extra State.	6.50
Rye Flour, Am.	6.50

Cornmeal—

Kiln Dried choice.	3.50 to 3.60
Fresh Ground.	3.20

Oatmeal—

Nova Scotian, per bbl.	5.00
Canada.	5.50
Barley, per bush	—

Oats—

P. E. I. Black, P bush	45 to 48
Canadian Mixed.	40 to 45
N. S. and N. B.	40 to 45
Bran.	—
Beans, per bush.	1.90 to 2.00
Peas, round, per bbl.	4.00 to 4.40
Peas, split.	6.00 to 6.50

Provisions—

Beef, Am. Mess, bond	12.00
" Fx Mess.	13.00
Beef, N. Scotia Mess	5.00 to 8.00
" Am Plate.	14.00
" Extra Prime.	—
Extra Plate in band.	13.00 to 14.00
Pork, N. Y. C. Mess	12.00 to 13.00
In band.	—
" P. E. I. Extra	16.00 to 16.50
" Mess	15.00 to 16.00
" Pr. Mess	18.00 to 14.00
" N Scotia Mess	14.00 to 15.00
" Prime	12.00 to 13.00

Lard.

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

SALT from store—

Liverpool, per hhd.	1.30 to 1.50
Turk's Island.	1.50 to 1.60
Cadiz.	1.50 to 1.60
Inagua.	1.50 to 1.75
Liverpool, bags store.	.80 to 90

Tea—

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

Soap, Candles, &c—

Domestic Brown.	4
Pale.	4
Family.	5
Extra.	5
B. Mottled G.	6
Crown.	6
Laundry.	7
Canada Laundry.	—
Candles, 6's and 8's.	13

Molasses—

Demerara, per gal.	32 to 35
Cienfuegos.	31 to 33
Trinidad.	30 to 33

Sugars—

Porto Rico, ch. gro'ry	81
Vac. Pan, puty paid.	90
Yellow C.	12
Extra C.	10
Scotch refined, No. 20	—
Crushed.	12
Granulated.	10
Porto Rico.	8
" fair.	8
" choice.	8
Cuba, dark.	7

Country Produce—

Butter, in firkins.	18 to 22
Butter, in rolls.	20 to 25
Cheese, per lb, (dairy)	8
Cheese (factory)	13
Beef.	6 to 12
Mutton.	5 to 6
Lamb.	5 to 7
Veal.	—
Pork.	6 to 7
Turkeys.	13 to 15
Geese, each.	50 to 70
Ducks, per pair.	75 to 1.00
Chickens.	40 to 65
Cartridges.	—
Potatoes, per bush.	20 to 25
Turnips, per bush.	30 to 40
Carrots.	60 to 70
Hay, per ton.	812 to 14
Tallow, (rendered)	—
Tallow, (rough)	—
Buckwheat, (gray)	—
Buckwheat, (yellow)	—
Apples.	2.50 to 3.25

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A SELF CURE WITHOUT MEDICINES

A Marvellous Remedy

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A POSITIVE CURE FOR

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READ THE TESTIMONY:

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The Rev. John Padfield.

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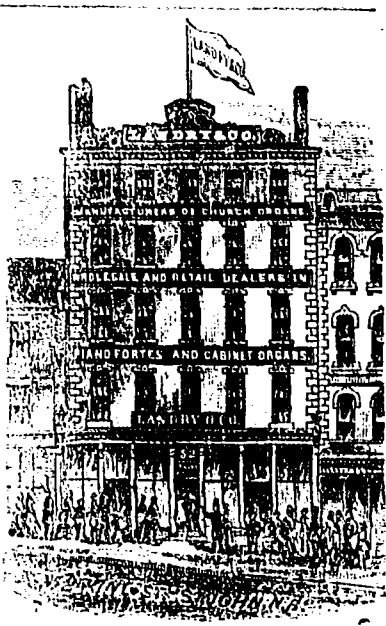
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**Domestic Hints.**

**CANNED SALMON.**—Set the can in a  
kettle of hot water for about twenty  
minutes; while it is heating make a nice  
drawing of butter, add chopped pars-  
ley and hard-boiled eggs, cut small; turn  
your salmon into a dish; pour over the  
drawing of butter; and this eaten with  
mashed potatoes is delicious, and like  
fresh salmon. No. 2.—Pour the oil all  
off the salmon; mix the fish with an  
equal quantity of cold mashed potatoes;  
add a small onion chopped very fine;  
season with pepper and salt and a little  
thyme. Make into fish balls and dip  
into eggs, fry in hot butter.

"USE WILSON'S make of Woodill's  
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**LOBSTERS, LYNN STYLE.**—Strain the  
liquor from a tin of preserved lobsters,  
into a basin; mix it with two tablespoon-  
fuls of fine flour and stir into it a gill of  
boiling water. Put this into a slow-pan  
with an ounce of fresh butter and stir  
until thick; add a teaspoonful of essence  
of anchovy and a pinch of cayenne pep-  
per; pick any bits of shell or cartilage  
from the lobster and add it to the sauc-  
e. Butter a tin dish, put in it a thick layer  
of bread crumbs; spread bits of butter  
thickly on top, and bake in a quick oven  
for fifteen minutes. If not brown, use a  
salamander, or color before the fire in a  
Dutch oven.

**SQUASH PIE.**—Stew the squash as  
usual, with a little salt; rub it through a  
colander, and have it perfectly smooth;  
mix the squash with sweet milk; if you  
have cream it will be all the better;  
make it about as thick as batter, adding  
the yolks of two eggs; sweeten with  
pulverized sugar to taste; flavor with rose-  
water or with nutmeg; line a pie dish,  
fill with squash, and bake for half an  
hour; if you do not want a pie, make  
fritters, and fry brown with good butter;  
when about to serve, sprinkle a little  
sugar on them; squash does not require  
much sweetening.

**Egg Soup.**—Put two large tablespoon-  
fuls of lard in a pot; when hot add two  
of flour and two onions cut up fine; when  
the flour is brown put as much boiling  
water in the pot as you desire for soup;  
add salt and pepper and let it boil a  
short time; break into the soup seven  
five or six eggs; beat them up well, then  
gradually pour in the soup, stirring the  
egg while doing so. Toast two thin  
slices of bread, cut them into small  
squares, fry in butter, and pour into the  
soup. Before sending to table a little  
vinegar may be added or not, as taste  
dictates.

**TONGUE SOUP.**—Put a small tongue  
into a stewpan, with trimmings of any  
bones of fowl or veal, and stew for four  
hours, removing the scum; take out the  
tongue, skin and clean it, and leave it to  
cool; put back the trimmings and the  
root, with a carrot, a turnip, a head of  
celery and an onion, half a teaspoonful  
of cayenne, and stew one hour more;  
then strain the soup, and when cool re-  
move the fat, and set it on to heat, with a  
turnip and carrot cut in squares, and two  
tablespoonfuls of grated tongue; let it  
simmer slowly for an hour, and serve  
with boiled rice.

**PRESERVING EGGS.**—The Backer-und  
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test a system of preserving eggs: which  
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the cellar. At the end of June they were  
found in perfect condition, and as well  
flavored as if just fresh-laid. Autumn-  
laid eggs thus treated should keep good  
for a much longer time, as they would  
have all the advantage of colder weather  
in their favor.

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

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