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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. 2.—No. 39.

THURSDAY, JANUARY 6, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
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LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
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EDITORS.

A CENSUS taken in Switzerland on December 1st indicates that the present population exceeds 3,000,000.

The South has raised nearly six million bales of cotton this year, worth at least \$40 per bale, say \$240,000,000.

At Berlin University 4,107 students have matriculated this session. Of these philosophy claims 1,891, law 1,349, medicine 585, theology only 284.

DR. SCHLIEMANN, with his wife, has gone to continue his excavations at Orchomenos, near Thebes, on Lake Copais, where vast riches are said to be buried.

The old font of Bowes, near Darlington, which had long been missing, has been discovered in the churchyard, and will be replaced in the church. Its pedestal is composed of a Roman altar, part of the inscriptions remaining.

The new rules for the prevention of collisions at sea have been officially adopted by England, France, Austria, Germany, Russia, the Netherlands, Belgium, Italy, Greece, Denmark, Norway and Sweden, Spain, Portugal, the United States, Chili, and Japan.

It is a curious genealogical fact that Edward III. of England was the common ancestor of all the present sovereigns of Europe, except the King of Sweden and the Sultan of Turkey. The Emperor of Brazil is also related to him, and more nearly than Queen Victoria.

SOME years ago a copy of the Mazarin Bible, which is the oldest printed Bible in the world, and oldest book, was sold for \$2,500. It was printed in Latin, in 1455, and bound and illuminated at Mentz the next year. There are eighteen copies still to be found, and of these, ten are in private libraries in England.

By the will of Mrs. Altana Westcott, the widow of the late Samuel Westcott, ex-mayor of Jersey City, N. J., who died recently, \$10,000 is given to the rector, wardens and vestry-men of the Episcopal Church at Athens, N. Y.; \$5,000 each to the Children's Home, the Home for Aged Women and the Sisters of the Poor of St. Francis and St. Mark's Episcopal Church, all of Jersey City.

The late Mrs. Grote, as a girl, was so strong and high spirited that she was called "the empress." She rode without a saddle and went out on the sea in a fisherman's boat alone with her sister. She made a kind of runaway match with the historian. Sydney Smith once thus cleverly described Mrs. Grote and her husband:—"I do like them so much, for he is so lady-like and she is such a perfect gentleman."

"HOLLOWAY'S PILLS" is a famous medicine in England, well advertised in the newspapers. This accounts for an amusing mistake that found its way into some of the German papers, in connection with the recent imprisonment of the Rev. Mr. Hale in Holloway prison, the news of which had duly reached Germany. The information volunteered by the papers in question was to the effect that "Holloway is a town near London, famous for its pills."

On Saturday evening, December 18, the vestry of St. James Church, Philadelphia, in a body, called on the rector, Rev. Dr. Morton, and presented him with a cheque for \$10,065. When the idea of raising a purse for Rev. Dr. Morton was first suggested, the amount was fixed at \$1,000, but when the contributions had all been received it was found that they aggregated the handsome sum above mentioned. Rev. Dr. Morton is now seventy-six years of age, and on Sunday week celebrated, for the fifty-ninth year, of his pastorate of St. James Church.

A FIND of Roman relics, consisting chiefly of fragments of goblets, vases, and pottery, has been made at Schleithelm, in Schaffhausen.

A GREAT deal of the unhappy and unwholesome controversy that marks the religious mind in the present day arises from people not understanding that there is such a thing as a law of proportion in the Christian Faith, that some doctrines are more important than others, that on some points men may be allowed to differ in opinion, while there are others that must be held to be fundamental, and cannot be given up, as long as Christianity shall be recognized as a revelation from God at all.—*Bishop of Manchester, Eng.*

It has not yet dawned on the narrow horizon of some minds in the Church that a live newspaper can be anything but partisan. They will not be convinced that a Church Paper can be as Catholic in spirit as the Church is; in fact these brethren think the Church is altogether too Catholic. They are not in favor of allowing any liberty of opinion and practice to anybody but themselves. They set down every movement as partisan, because they would have it so. They are irritable and intolerant, impatient of every little departure from their style of churchmanship.—*Living Church.*

The Pope's Jurisdiction in England was an usurpation, forbidden and condemned by the Council of Ephesus, Canon 8, A. D. 431. The English Church is not in schism nor cut off from the whole Catholic Church. Rather the man who excommunicated us unjustly, and who now inflicts unscriptural and uncanonical conditions of Communion upon us, has cut himself off, and is the Great Schismatic. The rock (*petra*) on which our Lord built His Church is not Peter (*petros*) only, but the confession of His God; and the modern Roman interpretation is a novel one, and unknown to the Early Church. Read *John Henry Blunt's Reformation; Woodworth's Theophilus Anglicanus.*

PRESBYTERIAN TESTIMONY TO THE VALUE OF A LITURGY AND A CHRISTIAN YEAR.

Dr. Hitchcock says in the matter of public worship we have yet to learn, and we shall learn that what is really best for anybody is best for everybody. No existing Prayer Book satisfies any good Presbyterian. Still less would any good, wise Presbyterian ask to have a new Prayer Book made up out of materials that are new. The materials mostly are old, some of them very old—such as the "Gloria in Excelsis," the "Tersanctus," and the "Te Deum." The doxology of Bishop Ken, "Praise God, from whom all blessings flow" is our chief modern contribution to the worship of the ages.

Prayer, especially, is a great inspiration and a high art. Somehow the Collects put us all to shame. Christ's example to-day could better spare any treatise of Athanasius than the prayer of St. Chrysostom: "Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth and in the world to come life everlasting." The further we get down the centuries the more precious will be to us the long, unbroken melodies of praise and prayer.

I anticipate, also a revival of the old Church year. Clear back close up to the apostolic times, we find at least the Passover, Pentecost, and Epiphany. Christ was not long after Judaism had more than its weekly sabbath, and Christianity needs more, and is steadily taking liberty. Christmas is leading this new procession. Good Friday, Easter and Whitsuntide are not far behind. They emphasize three grand acts and features of our religion—the Incarnation, the Atonement and Regeneration. Ex-

A LONG STEP TOWARD UNION.

LUTHERANS DEMANDING BISHOPS.

A writer in the *Lutheran* in a third article on the question "Shall we have a Bishop?" says:

We have endeavored to give some reasons why we should have bishops, or an episcopal organization in our Church in this country. We now wish to offer some suggestions on the way in which this may be brought about. We will be told that however desirable it might be to have the episcopal office and useful as the office would be among us, the Church is not prepared for it, and no synod would be willing to make one of its members an overseer or bishop. But we are not so sure of that. We believe the Church will be willing to have the office, if, with Luther, she sees that it is "useful and necessary." And if there is no synod that is willing to have the episcopal office, one or more could be organized with a view to having it.

At the head of this new organization we would want a bishop who would have the oversight of the pastors and churches, and who would perform all the functions pertaining to the episcopal office, doing work such as we indicated in a former article. A bond of union and sympathy he would be between pastors and churches, one with whom pastors could confer in cases of difficulty, and one to whom congregations could look for advice and instruction. He too would learn to know the wants of the churches and of the district of which he had the oversight. He would know ministers as well as churches, and be able to have the right man in the right place; he could look after new and important places and great centres of population where churches should be established, and provide for them. The synod with a bishop over it could accomplish what is not possible without one.

And not only would we have a bishop, but we would have him properly set apart and consecrated to his office—not by presbytery, but by a bishop or bishops—in accordance with the usage of the early Church, and the usage of our Church in Europe. A bishop should be consecrated to his office, and not, as was the case with the first Methodist bishop, by one occupying an inferior position. Though a bishop be a *primus inter pares*, yet it is proper, and in accordance with the usage of the Church that one chosen to be a primum or bishop, be consecrated and set apart to his office by a person or persons equal in office and dignity, or by bishops. Besides this, we want bishops to whose true succession there could be no objection. Even admitting that the Episcopal office is distinct from that of the ministry, is not by divine right (de jure divino), it is proper that those filling the office should be consecrated by bishops, so that from no quarter the objection could be made that we had not true bishops.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—V. TINNEVELLY.

To almost every human being the opening of another year, with its untold treasures of joy and its unsuspected burdens of sorrow, is a time of thoughtful consideration. But what deep and earnest reflections must be awakened in those who are toiling in the Mission Field, as from the crest of another wave of time they look back on the dark past or gaze forward to the sunlit heights of futurity. Surely the bright carols and glad Christmas hymns which, in such various and diverse languages, have so lately echoed through all Mission Churches must have spoken to them of hope and joy. And as the Missionary exchanges Christmas greetings of New Year's salutations in a foreign tongue

with his warmly attached converts, he will feel thankful that he has been privileged to gather in these first-fruits of the world's great harvest.

Since we entered upon the subject of Tinnevelly, we have only reviewed the work of the Propagation Society, and we have still to speak of Bishop Sargent and of the operations of the Church Missionary Society in the same district. Before doing so, the beginning of the year seems an appropriate season for mentioning the Tinnevelly Centenary—the first Missionary Centenary that has ever been celebrated. The account is from the *Madras Times*—

On Tuesday, January 20th, the Centenary of the introduction of Christianity into Tinnevelly was celebrated at Palamcottah. The proceedings of the day commenced with the administration of the Holy Communion in the C. M. S. Mission Church at 7 a.m. The Lord Bishop of Madras officiated, assisted by Bishops Caldwell and Sargent and two Native chaplains. An excellent and most appropriate sermon, on St. John xvii. 4, was preached by the Rev. S. Morley, the Domestic Chaplain. All the European missionaries and 90 of the Native clergy connected with the S. P. G. and C. M. S. were present. At 11 a.m. the "Centenary meeting" was held. Bishop Gell presided. The Church was filled with Native Christians, a great number of them leading men from all parts of the province. A hymn having been sung and prayer offered, Bishop Gell in a short, effective speech, referred to the surpassing interest of the occasion, dwelling on the foundation and development of the Christian Church in general, and mentioning in particular the progress of the Church in Tinnevelly during the first century of its existence.

Bishop Caldwell then addressed the assembly. He said—

"We celebrate this year the Centenary of the establishment of the Tinnevelly Mission. Its beginnings were small, and for a long period it made but little progress, though in later times it has risen to the first rank amongst India Missions. It was in 1780 that it took an organized shape by the formation in Palamcottah of a small congregation. The founder of the Mission was Swartz, the most memorable name in the history of the South Indian Missions. Swartz's earliest station, after some preliminary labor at Tranquebar, was Trichinopoly, and it was whilst he was connected with that station that he began to take an interest in Tinnevelly. The first notice of Palamcottah in Swartz's journals was in 1771, when the nucleus of a congregation was formed by the baptism of a young heathen accountant by a Christian sergeant, without waiting for Swartz's approval. Swartz visited Palamcottah several times before 1780, and in one of his visits, baptized a Brahman widow called Clorinda, by whom afterwards a little church in the fort was built—the first church erected in connexion with the Tinnevelly Mission. A document of great interest has been preserved in connexion with 1780. It is the first Tinnevelly church register, containing the names of the members of the congregation in Palamcottah. I found this register many years ago in Tanjore. The congregation in Palamcottah was then the only one in Tinnevelly, and the number of members enrolled in it was forty.

In 1790 Swartz ordained (according to the Lutheran form) a Native catechist named Sattanadharan; and the S. P. C. K. Report for that year, in recording this fact, used these remarkable words:—"If we wish to establish the Gospel in India, we ought in time to give the Natives a Church of their own, independent of our support, and secure a regular succession of truly apostolic pastors, even if all communication with their Parent Church should be annihilated." Under Swartz's successors, Jachicks and Gericks, the work went on, and at the beginning of this century there were 4,000 Christians in Tinnevelly. But time of trial an-

ned. The S. P. C. K. was unable to devote so much of its funds to India; the East India Company forbade missionaries to land in the country; and many of the Native Christians, left without pastoral care, fell back to their old devil-worship. There were, however, some 3,000 in 1816, when the Rev. J. Hough became Government Chaplain at Palamcottah.

Mr. Hough was the founder of the present Missions in Tinnevelly. He applied to the Church Missionary Society, and the Committee responded by sending out the devoted Rhonius, who began his great work in 1820. In 1829 another good Lutheran minister, Rosen, was commissioned by the Society for the Propagation of the Gospel to take charge of the old congregations, which the S. P. C. K. had just handed over to it.

Since then each of the Societies has pursued its course independently of the other. The lines have been different but almost parallel—certainly not antagonistic—and it may be permitted to an old missionary of the older Society to hope that that older Society is not now so much behind the younger as it was at one time. Till lately two-thirds of all the Christianity and Christian agency in Tinnevelly belonged to the C. M. S., and only one-third to the S. P. G. At present the difference, it will be seen, is not by any means so great.

The following is a summary of the statistics of the two Societies as made up to the 30th June, 1879; the S. P. G. statistics include Kannad:—

| | C. M. S. | S. P. G. | Total. |
|---------------------------------------|------------|------------|------------|
| No. of Villages occupied, | 875 | 631 | 1,506 |
| Baptized Christians, | 24,484 | 24,719 | 49,203 |
| Adherents not yet baptized, | 19,062 | 18,997 | 38,059 |
| Communicants, | 8,378 | 4,847 | 13,225 |
| Native Clergy, | 68 | 31 | 99 |
| Contributions from Native Christians, | Rs. 24,498 | Rs. 13,056 | Rs. 37,554 |

* About £16,400.

Thus Swartz's little congregation of forty persons a hundred years ago has grown to ninety-seven thousand; and of these, about a third, comprising the greater part of the unbaptized, have joined in the accessions of the last two or three years.

Who could have predicted in 1780 that such an assembly as this would take place here this day? There was then no Bishop of Madras, and if there had been, the only clergyman of the Church of England he would have had in his diocese would have been the one chaplain of Fort St. George. The only Missionaries in the country at that time were in Lutheran orders. He would have needed no assistance in Tinnevelly, like Bishop Sargent and myself, to help him to superintend the one congregation then in existence in Tinnevelly, comprising forty souls. There would have been no European Missionaries of either of our two Societies present, for the C. M. S. had not then come into existence, and the S. P. G. had not then extended its operations to India. Its work in India was carried on by the Christian Knowledge Society. There would have been no native clergy present, and probably only one native agent. Who can predict what the state of things will be in Tinnevelly in 1980? If in the first 100 years of the history of the Tinnevelly Mission it has grown from 40 souls to 59,203—to give the number of the baptized alone—by the end of the second 100 years, nearly the whole of Tinnevelly should be converted to Christ. It is useless, however, to attempt to predict what may or not be witnessed here in so far distant a future as 1980. The future is in God's hands, but hitherto, we have always found that the future takes its rise out of the past. The past, the present, and the future are under the government of one and the same divine Ruler. All power is given to our Blessed Saviour in heaven and in earth, and in sending His disciples to all lands, He has promised to be with them always to the end of the world.

Family Department.

"WHOSE SERVICE IS PERFECT FREEDOM."

(Written for the Church Guardian.)

How loudly swell, in varied strain,
Life's tones that tell of joy and trust;
But pleasure's towers fall in dust,
And truest faith is given in vain.

There is a nobler, better life,
A worthier aim for heart and hand,
For Ho who "dwelt in Holy Land,"
Calls us from earth's ignoble strand.

Into His service pure and sweet,
How blest are they who hear that call,
Like her of old, and humbly fall
Low at the Master's Sacred Feet;

For all about their path on earth,
Dear angel voices softly sound,
Glad airs of Hope breathe gently round,
And flowers of Peace spring forth to birth.

LORNA.

JESUS ONLY.

(Written for the Church Guardian.)

When the heart is sad and weary,
And tears have fled,
From the eyes so dry and burning,
And hope seems dead;

When the fevered lips can only
Give forth a groan,
Thou canst give the consolation,
And Thou alone!

Thou alone, O Lord our Saviour,
Canst with Thy might,
In our pain and tribulation,
Show us Thy light.

Thou canst soothe away our sorrow
With words of peace,
And canst to our fevered spirit
Give sure release.

Thou, O Christ, Who took our nature,
With all our woe,
All our pain and all our sorrow,
And Who then rose

To abide in bliss eternal,—
To Thee we cry:
Let us, in our deepest sorrow,
To Thee draw nigh.

And when earthly things are faded,
Oh, take us home,
Where no death, or sin, or sorrow,
Can ever come.

A HARD LESSON.

A TALE.

(Written for the Church Guardian.)

(Continued.)

Poor Archie! one of those swift transitions from light to darkness has come to him, and his 'good fortune' has suddenly deserted him. It takes but a moment to make the discovery, which will cost him a sleepless night, and make him look ten years older on the morrow, and the after results of which must leave their impress on his whole life. The pocket-book is gone. It seems impossible, but it is true nevertheless. His coat hangs where he put it on entering the house, but the pocket-book which he had transferred to it is gone. For a moment he is almost stunned; then he searches once more, though he knows that it is hopeless to do so; he looks eagerly round the hall; he opens the house-door and steps out on the verandah into the cold, bright silence of the night. He presses his hands to his throbbing temples in the vain endeavour to realize what has occurred. There are many footprints in the snow, amongst them, he thinks, are those of the feet that must have stealthily followed him, and entered and left the house unheard.

What is to be done? he is not one to shrink from locking any difficulty, any danger in the face; he is prompt and full of energy; but now, no action seems feasible; he seems to be looking into darkness. Mechanically he re-enters the house, closes the door, and with a slow, weary step, quite unlike his own, he mounts the stairs and retires to his room. Nothing could be done that night, and Inez and her mother should sleep in peace.

Christmas morning; a white earth and a cloudless sky, a flood of sunshine, the air full of the voices of the bells, ringing in the birthday of our King. Inez, with a serene gladness in her face, is moving to and fro, putting a sprig of holly here and there; breakfast is waiting for Archie, who has not yet appeared. He may well shrink from meeting them this morning; he knows that their loving eyes will

read the overmastering trouble in his face—a trouble which he would give the world to hide from them if he could. At last he comes, forcing a momentary smile and a few light words about his late appearance; but his eyes meet those of Inez, one moment full of a glad welcome, and the next of alarmed questioning.

"What has happened, Archie! You are ill! Ah! tell me, dear, what is it?" and she clasps her little hands upon his shoulder.

For a moment he tries to evade her, but Mrs. Goodwin has followed him into the room.

"Archie, something is the matter; why should you hide it from us?"

It is a bitter task, but soon done, and they hear the news, as such women receive evil tidings. A moment's silence, and then Inez, holding tight her lover's hand, lovingly reproaches him for not having told them last night. "We might have talked it over, and thought what was best to be done long before this," she says.

"Yes indeed!" says Mrs. Goodwin, "and no time is to be lost. We will hope for the best, dear children, and trust in God," she adds. "Archie, you know your trouble is ours."

Yes, it was just that which was at the same time his sweetest comfort and his bitterest thought;—his trouble must be theirs. He could not bear it alone, as it should be borne; but these two, to whom he owed all the brightness and blessings of his life, must suffer in any suffering that might come to him.

They went through the form of breakfast, a silent meal enough, for each was busy with his own or her thoughts, and trying to plan some way out of the present difficulty, till Trixie appeared upon the scene, fresh from her morning bath, and lovely as a rose bud on a June morning. Little did the saddened and preoccupied elders dream that this sunshiny elf, whom they all loved so tenderly, had noted the part of a very bad fairy indeed, and was the direct cause of all their trouble, while on the other hand, the three years old mind is not apt to dwell upon the thoughts or actions of the past twenty-four hours, and Trixie had found a new doll beside her pillow, whose eyes, which opened and shut in a fascinating manner, had eclipsed every other interest in life. Thanks to this doll upon which her conversation was lavished the victims of her last evening's work, were left undisturbed.

To Archie, two courses equally unsatisfactory were open—he must see Mr. Mr. Dryson, tell him of the unfortunate circumstance due, and this was the hardest part of all, to his own failure in carrying out what he had undertaken, and confer with him as to what was to be done, or he must first see Miss Culpepper, and prepare her for a delay in receiving the money due her. She of course, must be no loser, though the money should never be recovered. Steps must of course immediately be taken to recover it, but unhappily a day would be lost, for this being Christmas day, it would be hard to see the proper authorities, or to get them to move promptly in the matter. Archie's own position was a most painful and perplexing one, look at it from whatever point of view he would; it was not strange that there should be a drawn, hard look about his pleasant mouth, and a dark shadow round his eyes.

Inez and her mother meanwhile had both arrived at one and the same conclusion. They could not separate Archie's interests from their own; his trouble was indeed theirs; to them, therefore, there was no conscious self-sacrifice in using the only means in their power to free him from it. A look and a whispered word from one to the other and the matter was settled between them; and then Inez spoke: "Archie, we have a plan which will make it all right for Miss Culpepper, and indeed for all of us." "What plan, darling?" and there was a momentary flash of relief and expectation in his eyes, passing as quickly as it came, for what plan could be suggested which would avail him? "You know that we have quite a large sum in the bank which we can get any time. I will see the manager, Mr. Alleyne, to day; he is most kind, and will do anything to oblige us; and you must take the money, as you intended, to Miss Culpepper to-morrow." A dark flush crept over Archie Lennox's face while the girl spoke. "Inez," he said, in a husky voice, "I can understand your self-sacrifice, but I fear you misunderstand me; can you think me capable of sacrificing you to my own interests?"

"Listen, Archie"—and she lifted her hand with a gesture that was half command and half entreaty—"please God, I am to be your wife some day, and I have a right to speak in this matter. It is quite possible that the money will be recovered, so we need not speak of sacrifice at all; but, in the meantime, your future—and, remember, ours with yours—requires that neither Miss Culpepper nor Mr. Dryson should suffer any loss through you. Mother and I feel that there is nothing else to be done; for our sakes as well as yours, you will do all that can be done to trace the money, and if you fail, why, we can bear it—can we not, mother? We should only have to do as thousands of others are doing every day, and we shall still be so far better off than many, many others."

"Yes, it all sounds very plausible," said Archie bitterly, "but the plain truth, after all, is, that I, who am bound to you, not only by love, but by every tie of gratitude—I, who would have been nothing but for you, and who hoped, God knows, to do you no discredit, to save myself from a misfortune which I brought upon myself, am to rob you of your support. No," he said, "as Mrs. Goodwin would have interrupted him, "you can put it in no other light. You forget that I know your circumstances as well as yourselves." "Put it as you choose, Archie, we must accept what cannot be avoided," said Mrs. Goodwin calmly, "you know that to me you are as a son, and that to Inez you stand in a closer relation than a brother—we can not unmake our lives, or loosen the ties between us, and as Inez says, you must do this as much for our sakes as your own." "And, after all," she went on cheerfully, "it is absurd to speak as if the money were irretrievably gone; who knows how soon we may look back on this morning's worry as a thing of the past."

Lennox made no reply; he sat with his face in his hands, beginning to realize that this hard way was the only one out of the dilemma in which he found himself.

"There are the bells for service," said Inez, rising, "come," and she laid her hand lightly on the young man's head; "we shall all feel better and brighter at church, come Archie"; and she stooped and touched his clasped hands with her lips. "My own love," he said, looking up at her, "I wonder are there two other women in the world like you and your mother?"

The little suburban church, where Inez and her mother worshipped, was decked by loving hands for the Festival, and the sunlight added its brightening touches to it all; sweet childish voices sang the old glad hymns, and the organ pealed forth the tunes to which, as children, Archie and the doctor's dark-eyed little maiden had loved to listen. The familiar service and surroundings, so connected with their happy past, had a tender, soothing influence upon them; and when all was over, and they had passed out together, Inez saw that the hard, drawn look had passed away from Archie's face. "I want you to go home with mother," she said to him; "I shall be back again in less than an hour," and before he could reply she was gone.

(To be continued.)

SOME GOOD RESOLUTIONS FOR THE NEW YEAR.

FIRST SET.

- To avoid excessive novel reading.
- To give up such a person.
- To avoid idleness.
- To give up thinking about dress.
- And to take this for my motto: 'Blessed are the pure in heart, for they shall see God.'

SECOND SET.

1. To do without superfluities, if I cannot without necessities.
2. To examine whether I cannot do with less—as to dress, luxuries, &c., and so have more to give away.
3. To set apart more time for prayer.

THIRD SET.

- I will refrain from such a pursuit.
- I will dedicate this study.
- I will give away this precious thing.
- I will leave off this engrossing pleasure.
- I will seek no more the company of such a person.
- I will help in such a holy work.

FOURTH SET.

- To suffer gladly such a pain, weakness, or trial.
- To bear such an affront calmly.
- To be patient with such a person.

And, O my Saviour! I will listen to Thy voice, which says to me, 'Take up thy cross and follow Me.'

Our London Letter.

(From our own Correspondent.)

"Deliberate well, then act with vigor," appears to be the motto of the Government in their Irish policy. The Chief Secretary has at length addressed a Memorandum to the Irish magistrates, reminding them of their powers and duties under certain Acts of Parliament which he enumerates, and which are actually in force.

These powers appear to reach every phase of the disorder under which Ireland is labouring, and to be quite strong enough to cope with the varieties of ruffianism that have brought a reign of terror over Irish life. They give the local authorities of needful latitude for the subjection of the lawlessness that Messrs. Parnell, Dillon, Biggar, and their confederates have created. As set forth *seriatim* by Mr. Forster they are, indeed, formidable; and leave one wondering why with such authority in hand, the Government should debate for an hour the necessity of asking for fresh coercive measures. One is surprised that such a Memorandum as the Chief Secretary has now put forth was not issued early in the autumn. The energetic use of all the powers permanently vested in the magistrates would assuredly have gone far towards the prevention of outrages, and the growth of Boycottism.

There is one person in England who at all events has no idea that coercion is necessary for Ireland. He is a clergyman, a baronet, an absentee Irish landlord, and an Englishman—about as hopeless a combination as a Parnellite could desire for denunciation. He is Sir Cavendish Hervey Foster, rector of Theydon Ganton, in the lovely wilds of Epping, in Essex. This reverend baronet has an estate in Louth, one of the counties supposed to be the worst in Ireland. When the day came, not long ago, for the collection of his rents, he sent instructions to his agents to deduct 10 per cent. The tenants unanimously refused to accept it. "Nothing new in that," perhaps you say. Patience! They refused to accept it because they declared that their rents were low enough already, their landlord a good and considerate one, and the harvest sufficient to cover his rightful demand. They therefore insisted upon the agent taking their rents in full. A finer testimonial to a landlord has never been presented in our day; and the story deserves telling with full emphasis at a time when the papers are full of stories which imply that the Irish peasantry have lost all sense, not only of generosity, but even of justice.

You will have heard before this, by telegraph, of the result of the appeal to the Court of Queen's Bench on behalf of Mr. Dale and Mr. Enraght. Mr. Dale was freed from prison and was out on bail for a day or two, but on the decision of the court being given in favor of the Prosecution and Lord Penzance, he was again locked up.

Whatever the causes may be, none of which have been ever given on any absolute authority, Mr. Green the rector of St. John's, Miles Platting, is still at liberty. Though various conjectures have been rife as to the staying of the proceedings, it is noteworthy that the person most concerned in the matter, is as completely in the dark regarding the non-execution of the writ, as the veriest stranger, Mr. Green never having received any notification concerning the proceedings.

The Liberation Society has issued a placard on the imprisonment of Mr. Dale and Mr. Enraght, which says that these gentlemen, when they became clergymen, knew that the laws for regulating the worship of the Church were made by Parliament, could be altered by Parliament, and would be administered by courts constituted by Parliament. They now want "to have the privileges of an establishment without its disadvantages—to be free from legislation control as Non-conformist ministers, but, at the same time, to have the benefit of State patronage and national endowments." Is it not time, the placard asks, "to put an end to all this strife, and litigation, to Public Worship Regulation Acts, and to clerical imprisonments, in the only effectual way, which is by disestablishing the church? That would give to Churchmen the liberty proposed by nonconformists, would re-

lieve the State from embarrassment, and put an end to scandals which disturb the peace of the community, and inflict injury on religion."

A largely-attended meeting was held in the Memorial Hall, Manchester, on Thursday evening, to express sympathy with the Revs. T. P. Dale, S. F. Green, and R. W. Enraght. Mr. Alderman Bennet presided, and among the gentlemen present were the Rev. Arthur Tooth and the son of Mr. Dale. Letters of sympathy were received from many clergymen, including the Rev. the Earl of Mulgrave. In his opening address the chairman said he regretted that the Bishop of Manchester had permitted the prosecution of Mr. Green, which was a blot upon his episcopate. He ridiculed the idea that Lord Penzance's significance had to pass through the hands of a Jew (Sir George Jessel) and a Quaker, though he approved of the Right Hon. John Bright's conduct in refusing to commit Mr. Green to prison until he was satisfied that the proceedings were legal. It was a pretty state of affairs that in the nineteenth century, and in the realm of Queen Victoria, a clergyman owed his liberty to a Jew and a Quaker.

What is the meaning of Lord Beaconsfield's visit to Windsor? To receive Her Majesty's congratulations on the success of Endymion or what? It is a very unusual thing for any one, on visiting Windsor Castle, to stay at all, and the most distinguished honour you can receive is to be asked to stay the night, unless, of course, you are asked, as Lord Beaconsfield was, to stay a couple of days; and that is the point which puzzles people. It is said that Mr. and Mrs. Gladstone were invited last week to spend a day at the Castle, and asked to be excused, and a few days after Lord Beaconsfield goes for a couple of days. It is said that Lord Beaconsfield presented Her Majesty with a handsomely bound copy of Endymion "from the author" and that he paid a similar compliment to two or three Royal and illustrious personages across the channel, but that the presentation copies, with these exceptions, have been so scarce as to make the compliment, where it was paid, a rare and distinguished one.

Things are quieting down at Guy's Hospital. The medicine men no longer threaten to resign. The nurse training establishment has placed itself above successful assault. The students are gradually coming round to the nurses, and the nurses are working better with the doctors. The closing of the wards, it seems, is still necessary, but it has nothing to do with the feud Doctors vs. Nurses. The truth is that Guy's is maintained to a large extent upon landed property. Owing to the agricultural depression, several of its farms in the county of Essex alone are vacant. Upon some others there are tenants whose rent has remained unpaid for two years. This loss has amounted altogether to £10,000 on the year. It is necessary, therefore, to close the wards. Of course, had there been no squabble, public subscription might have made up the loss; but the loss as it stands was the fault of nobody.

I saw, the other day, a copy of your monthly *Church Work*. It is an excellent little magazine and eminently calculated to be useful. The idea of localising it is a capital one, and, I should think, will be readily seized upon by the clergy of the Dominion. We have nothing exactly like it here, and I think that, with a few slight changes in the form of it, you might publish *Church Work* on this side of the Atlantic, with some profit to yourselves, and a great amount of usefulness to the Church.

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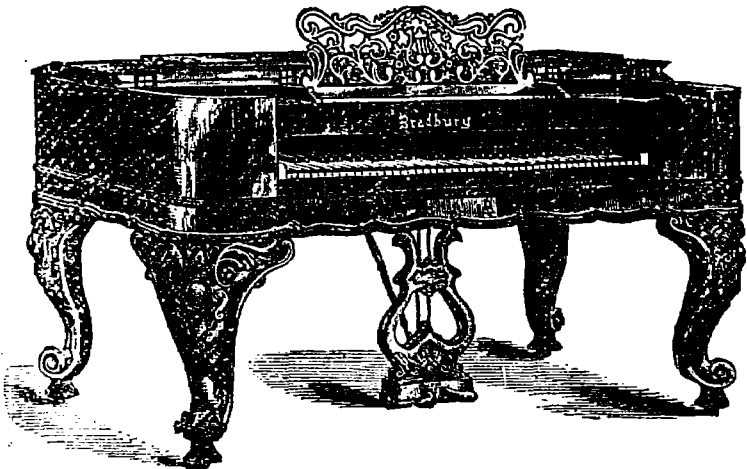
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JONATHAN ATKINSON Sworn to before me at Sackville, N. B., this 10th day of March, 1880. JOHN FORD, J.P.

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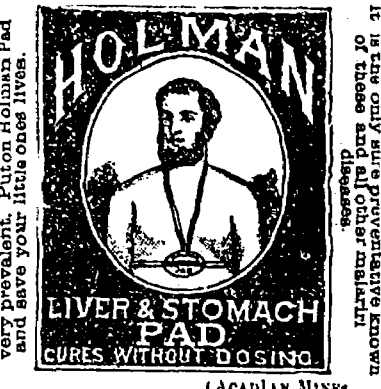


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December 7, 1880.

B. H. M. OF NOVA SCOTIA.

We hope our subscribers in Nova Scotia will read and ponder Mr. Thomas Brown's letter on the condition of the Diocesan Finances. It has become a very serious matter, and one that must be met at once, seeing that the Diocese is very largely in debt, and that several Grants to Missions have to be withdrawn altogether, and others reduced in amount. It was hoped that the stirring addresses of the Clerical Secretary would have aroused the people in the various Parishes that so far from Grants having to be reduced and Churches closed, the increased support received would have enabled the Board not only to increase the present small stipends of the Clergy, but to open new Missions, and engage in new work. Why it is that members of the Church of England in Nova Scotia, of equal wealth with their Dissenting and Roman neighbours, should give but one-fourth or one-half the sums given for the support of Dissent and Rome, is hard to understand. That men in most comfortable circumstances throughout the country parts of the Province and in some cases besides owning valuable land and stock having money invested, should give but a paltry dollar or two to the support of God's Church, is a sad and discouraging fact. It must be due either to a want of knowledge of the true state of the Church's Funds, or to a most willful disregard of the claims of God.

Mr. Brown has met the objection that it is often a difficult matter to give at one time, ten, five, or even one dollar, by pointing out that five, ten, or even twenty-five cents weekly, can very easily be borne by the great majority of Church people; and that giving these amounts in this way, will not only largely increase the sum total of the gifts, but will lead to due regard being paid to the Scriptural injunction—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. xvi., 2).

The writer, in the past, opposed a feature of the Quebec Scheme which, in the face of present difficulties, he feels called upon to support. It is plainly a part of that scheme that the money from the Parishes for the Rector's salary should be forwarded to the Central Board. This

we feel, must now be carried out, and the people must be dealt with directly by the Board, and not through their Ministers. The Quebec Scheme has in view that each Parish shall guarantee to raise not less a sum than shall be agreed upon, and in case the amount is not forthcoming, and no reasonable excuse given for the non fulfillment of the contract, the Mission shall cease any longer to receive a Grant. It is only in this way that we can hope to improve our financial position; and it will place the Clergy in that condition of independence which will enable them, without the appearance of begging for themselves, to be more successful in their exertions to increase the income of the Board.

This is a matter for the serious consideration of both Clergy and Laity, as it not only affects the temporal concerns of both, but has to do very closely with their Spiritual well-being, and with their personal and collective responsibility to God.

Instead of \$1,000 or \$5,000 as at present, representing not over ten cents for every Church person in the Diocese, or one-half dollar for every Church family, by a systematic canvass, and a general response, we should have not less an average than one dollar, and perhaps two or three (why not?), or a sum in all, two, four, or six times greater than the present amount.

Very little systematized effort has been put forth in our Parishes to stimulate the people to give. This must be changed. The clergy must be fruitful in plans to draw forth a portion of the substance which God has bestowed upon men. It came from Him; it belongs to Him; and it should be used in advancing His Church and Kingdom.

The sum of the whole matter is simply this: A crisis is upon the Church of Nova Scotia which must be promptly met. Unless immediate efforts are made to meet this deficiency, we shall soon have a further number of Churches closed (there are seven now), and a further number of Missions without a Missionary. Do the people want this? Are they satisfied that such a condition of things should exist? If they do not, and we do not, let them liberally and promptly help the Board out of its present difficulties. We leave this subject, for the present, in their hands; and we trust that the work of the Church will not be allowed to suffer from the careless indifference of those who call her their Spiritual Mother.

DISSATISFIED PEOPLE.

We constantly meet with dissatisfied people in the world. Some persons are afflicted with chronic grumbling, a diseased state which is hardly amenable to medicine, though, in some cases, medicine would cure it. This dissatisfaction appears in religious matters as well as secular. Some people are never satisfied with anything that is done in the Parish. They find fault with the service, with the minister, with the decorations, with the vestry. Nothing suits them. This detail of the service is not to their mind; too little is done, or too much. Their sensitive nerves are hurt by some one doing something which they do not do, or leaving undone something which they ought to do in their opinion. And so the chronic grumbler is forever grumbling, and making himself disagreeable.

To all such, especially to those who find fault with the services, or the people who attend them, we commend this thought: Did it ever occur to you, O dissatisfied ones, that the Temple and Synagogue Services in our Lord's day could hardly come up to His ideal? Neither priests, worshippers, nor services were perfection. And yet our Blessed Lord attended Temple and Synagogue services with the most undeviating regularity. He did not remain away

from the Temple, because hypocritical Pharisees worshipped there, though He knew as we never can, what was in the hearts of those who thronged the Temple's courts. He did not complain of this or that detail not being carried out to suit Him. He went to worship in God's appointed House and way, and to commune with His Father.

We commend His Spirit to all who are dissatisfied with these little, parochial matters. And as dissatisfied people are wont to vent their dissatisfaction by words and deeds, often uncharitable and unkind, we place here a prayer to be privately used by such when they have offended with their tongue:—

A Prayer at the Close of the Day, after you have lost your Temper, or spoken sharply.

O Most loving and patient Lord Jesus, forgive me all the hasty words and unkind thoughts of the past day. Undo the wrong I have done to—by my lack of Charity. Enable him to forgive and forget; enable me to repent aright, and to grow in humility and meekness. Draw us all nearer to Thyself by the attraction of Thy self-sacrifice and Passion. Make us all of one mind in Thine House, and knit our hearts together once and for ever by the bands of Thine unending Mercy and Love. Amen.

THE METHODISTS AND UNITY.

"From the National Church we learn a little more about division and Wesleyanism; thus:—It has been resolved by those in authority amongst the various Wesleyan bodies that 'A Methodist (Ecumenical Congress) shall be held, in imitation of the Pan-Anglican Conference of Bishops, twice held at Lambeth. Under the circumstances, it was doubtless found a difficult matter to lay down any programme which would give a prospect of calm discussion, without any remarkable divergence of opinion. We find, however, from the Watchman, that this has been done, and it is interesting to note the process by which it has been accomplished. Differing as they (the various Wesleyan denominations) do upon questions of polity and administration, it was necessary in the preliminary stages to secure the exclusion from the Congress of every topic which could reasonably tend to bring into discussion the several lines of demarcation amongst the various divisions of the Wesleyan family. The necessary security has been taken. On both sides the Atlantic the arrangements and agreements are such that the most nervously apprehensive need anticipate no discord.' By such a drastic process as this, apparent unanimity for the time may be secured; but, under such conditions, we can scarcely believe that the Methodist (Ecumenical) Congress is likely to promote united action amongst the various branches of 'the great Wesleyan family.'"—Church Bells.

So that the way our Methodist friends make a display of Unity is by keeping in abeyance, during the time of meeting, important differences which they would not care to give up. Truly, this is Unity with a vengeance.

The Presbyterians tried to conceal their differences at the Pan-Presbyterian Council, held recently in Philadelphia, but it went so far as to preclude the celebration of the Holy Communion, as they administer it, admitted by themselves to be the special mark of Church membership.

Our readers will now have an opportunity of judging between the Church and other religious bodies; and they will doubtless be surprised to find that Unity is much more a real thing among Churchmen than among any other body of Christians. The many dissenting ministers who have found a home in the Church have referred to this fact, and have rejoiced, among other things, at it.

The difference between the Church and Dissent is quite as much marked in this particular as in any other. In public Church gatherings, such as Synods and Church Congresses, every man speaks out freely his mind, and yet all can gather at the same Table, and rejoice in the Unity and Fellowship of brethren of the One Household of Faith.

We have no desire to do more than refer to the unhandsome treatment which the Rev. John Ambrose received at the hands of the New Era, when asking a place in that paper for a rejoinder to a very weak but very offensive article on the subject of the Deceased Wife's Sister's Bill, which had previously appeared in its columns. We are glad to learn from the proprietor that the article in question slipped in without his knowledge or consent, and much to his subsequent regret, and that he has made a full and ample apology to Mr. Ambrose for his personal attack upon him and the Church of England.

CHRISTMAS-TIDE.

Some Facts and Fancies concerning The Day.

[Written for the Church Guardian.]

BY REV. F. H. POTTS, OF ILLINOIS.

A very marked peculiarity of the times in which we live, is the growing disposition to lay aside prejudices concerning religious matters; especially the observance of Holy-Days. In many a church where formerly Watts' Hymns and the Plymouth Collection were wont to reign can now be heard on Christmas day, the grand old hymns of the ages—the Te Deum and the Gloria in Excelsis. Christians of all names are gradually learning that there is nothing superstitious or dangerous in the observance of Christmas and the other festal days which have been observed from the earliest times.

Nevertheless there are a few objections still urged against Christmas. These we shall now briefly consider. It is said that our Lord could not have been born on December 25th, for it is not probable that the shepherds would have been attending their flocks on the plains of Bethlehem at that season of the year.

The probabilities, however, are all in favor of the day. It is a great mistake to judge the winters of Palestine by our own. We should go for a parallel to California, where there are but two seasons, the wet and the dry; and the wet season is the winter. Sheep would find only a very scanty pasturage there on the plains in the summer but would fare well in the winter; and the same is true of the Holy Land. Winter is the browsing season of flocks and herds upon the plains and lower valleys, and the shepherds would experience no difficulty in spending night after night in the open air. This is abundantly proved by the researches of modern travellers, one only of whom we will quote: "Several weeks' dry weather generally occur between the middle of December and the middle of February.

The temperature during the winter averages 50 to 53 degrees. In December the earth is clothed with thick verdure. January is the coldest part of the year, and fires are used by the Frank population, and snow and ice are occasionally seen."

Another objection is founded upon the fact that nearly four centuries elapsed before Christians in all parts of the world had agreed upon December 25th as being the birth day of our Blessed Saviour. But this strange circumstance is accounted for by Chrysostom, in a sermon which he preached in Constantinople on Christmas Day, A. D. 386. He tells us the observance of the 25th of December "had been introduced into the Church at Antioch from the West where it had been observed from of old, even from the beginning; that when introduced it was received with great rapidity, so that the practice soon became general; because of its modern reception it had met with some opposition on the score of being a novelty." But, he goes on to say, "the Greeks would never have received it had not the evidence in its favor been indisputable."

Now what was this evidence? The answer is—the evidence drawn from the Roman archives. By the order of Augustus Cæsar the record of the census made at the time of the birth of our Lord was preserved at Rome; copies of this and all other public documents being laid up in some one or other of the twenty-seven public libraries in the city. Chrysostom refers to this fact, and tells us that even in his day those records could be seen; for, says he, "it is evi-

dent that our Lord was born at the time of the first enrollment, and it is lawful for any one who wished for accurate knowledge of this matter to search the records publicly deposited at Rome." Nor is he the only writer of the early days whose testimony we are able to adduce. Jerome in A. D. 370, Augustine in 350, Clement of Alexandria, in 220, Tertullian in 200 and Justin Martyr in 140, all refer to the records of the enrollment which contained the account of the Saviour's birth.

Thirteen of Augustine's Christmas sermons have come down to us, and in every one of them he speaks of the "well-known and established fact that Jesus was born on this day." Tertullian quotes the very words of the census, telling us the "The Virgin was of the country of Bethlehem, and of the house of David, as by the Romans she is enrolled 'Mary from whom Christ is born.'" Justin speaks in terms almost as explicit, in his reply to a Jewish opponent: "Jesus was born in Bethlehem, as ye can learn from the enrollment completed under Cyrenius, your procurator in Judea."

With these facts in mind, the enquiry naturally suggests itself, if modern records of birth are considered in our courts is indisputable evidence, why not the Roman equally so?

Christmas was also recognized by the Ecumenical Council of Ephesus in the year A. D. 431; for there is annexed to its acts a sermon preached by Paul, Bishop of Emessa, on December 25th of that year, at Alexandria, in the presence of Cyril, the bishop of that city. Moreover the Ethiopian Prayer Book, which is as old as the year 330, has a special service appointed for the fast of "Gena," or "the Birth," that is Christmas Eve. Still another fact is this: In the year 335 the Emperor Diocletian set fire and destroyed a church full of Christians assembled for Christmas services, as we learn from heathen historians.

With all these facts before us, are we not justified in concluding with the learned John Selden that "we can resolve upon it—Christmas—as a certain and clear truth of tradition, as by rational inference, by express testimony of the Ancients, by common continued practice of several churches, and by accurate enquiry, may be discovered?"

Another objection sometimes alleged is this: Christmas was copied from a heathen festival, the Roman Saturnia. For this idea we are indebted to the infidel historian, Gibbon, who in this case is about as near the truth as infidels generally come when writing of Christian institutions. For the Saturnia was not celebrated on December 25th, but eight days before, as we learn from the Latin historian Livy; and the two festivals have nothing in common, for as we shall show, we have borrowed from the Jews, and not the heathen, in many of the observances of the day.

(To be Continued.)

SELFISH WORSHIP.

It cannot be denied that Christians have a right to worship God apart by themselves, and that when a number of them club together for private worship, their privacy is not to be intruded upon by others. But is this best? Does such a legal right bring with it a moral right? Is this "lawful thing" "expedient" also? These are very grave questions, and they must be considered very gravely. For there are serious evils apparent in all large cities in relation to the worship of Almighty God.

In some way or other it has come to be a fact that church-going is confined mainly to the wealthy people, and to those who are earning good salaries. The great mass of the people, who earn "wages" rather than "salaries," are found at home on Sunday mornings rather than at Church, while their Sunday afternoons and evenings are devoted to the parks or to in-door enjoyments.

To what is all this due? It is wrong. Who or what is to blame for it? We answer that partially it is the rich and their selfish worship. It is because so much money is expended by the rich to make their own places of worship attractive and their own services enjoyable, or at least because they do not look any farther than their own worship.

Somewhat, when one studies the Christian religion, the conviction forces itself upon him that selfishness has no place in it. It seems to consist, practically, in a following of the example of its great

Head and Master, whose whole life, in every moment and every breath, was unselfish. Whatever selfishness may be permissible to wealth, if any can be, in its ordinary social life, there must be none in its religious life. The one great act of worship is a communion, a communion with the Saviour, and, joined with that inseparably and necessarily, a communion with one's fellow-beings. That word "communion" is a strong word. The depth of its meaning is hardly to be apprehended. But it is equally real on the one hand as on the other, and just as the blessings are great in one case, so are the obligations great in the other. There is such a thing as communion and fellowship.

Is it not sheer selfishness for a considerable number of wealthy people to club together, or (if that word is offensive to any one) combine or join themselves together to build a magnificent place of worship, and provide elaborate services for themselves, forgetful of their fellow Christians, and those who ought to be Christians, in the same city? The distinctions of wealth ought not to show themselves in the Lord's House.—N. Y. *Churchman*.

GOPE TIME OUT OF EVERY DOLLAR; OR, THE RULE OF CHRISTIAN GIVING.

BY REV. R. W. LOWRIE.

1. Under the Jewish Dispensation, it was distinctly understood just how persons should regulate the highly important matter of Giving. "Tenths" was the Jewish rule. Over and above his tithes, a Jew might of course give; but his tenths he must give. The references to the Old Testament, on this point, would take more space than I can afford. In all, the devout Jews gave about one-third.

2. How stands this question under the New Dispensation of Grace? If we can not find a positive law for the giving of the tenth of our incomes—what is there that we can show?

Tithes were not peculiar to the Jews. Several other nations had the tithing system. The Jews borrowed the custom from them. Thus, when the Jewish dispensation fell, the giving of a tenth did not necessarily fall with it. And if the same necessity still exists for it, if we cannot show where it has ever been repealed; if we can reasonably show that it is taken for granted in the New Testament; if the early Christians, who had, so many of them, been Jews, needed no formal law of the law—the tithes is the Lord's—it would surely seem that the giving of a tenth does rest as a duty upon the Christian? Is it not a cold heart that says, "Show me law, or I will not give the olden proportion?"

But, law or no law, some system is desirable, and experience will show that, if the heart be filled with the love of Christ and man, we may, more of us than now, reach, without very painful self-denial, at least the measure of a tenth. As our love is will our liberality be. Some Christian folk give a fifth even.

Let me ask, however, if we ought to demand positive law? Ought we not to be anxious to give—to give willingly—and to give all that we can possibly afford? And this, first to show our gratitude to God? And, secondly, to help extend to others the blessings which we ourselves enjoy? How can a truly Christian man refuse to give, or hesitate to give? Must not he who does fail to realize the duty and privilege of giving to God of his means have ground for suspecting that his heart is not yet fully right toward God and man? The question of Giving is, thus, a most serious one.

It is important in another respect. All things should be done "decently and in order." Furthermore, how are Christian works and worship to go on if unsustained? And if supported spasmodically only, how liable they are to drag, if not finally to expire altogether.

3. St. Paul, enjoined the Christians of his day to lay aside, on the first day of every week, for charity, according as they had been prospered. Here is Apostolic injunction for some rule for systematic giving. If any thing, done without system, is done wrongly, then giving, at hap hazard, as feelings are appealed to, as pride is enlisted, only if a subscription paper come round, by getting a part equivalent at a fair, or concert—such giving (if "giving" much of it may be called) must perforce be of the wrong sort and manner.

Indeed, is not the Apostolic rule above-

mentioned the correct, and only correct one? And, furthermore, would it not seem to point very directly to the previous Jewish command of the One-Tenth? St. Paul had been a Jew. He wrote to those, many of whom had been Jews. He and they had been accustomed, all lifelong, to the Jewish rule of tithes. This may have been the reason why he did not mention this rule in so many words. If this is a logical mode of our common reasoning concerning the baptism of infants, and other things, it certainly is also in regard to the matter of tenths.

4. Thus, the duty of giving at least one-tenth of our income to benevolence, charities and Church support rests on, at any rate, as strong ground as the Baptism of Infants, and the observance of the first day of the week, instead of the olden seventh day. To him who says, "The gift of a tenth of my means is not directly commanded in Scripture," I reply, "Neither is the baptism of your child, nor your keeping holy the first day, now called Lord's day." If he may set aside the duty of tenth-giving, he may set aside these two other matters. If, on the contrary, these two stand, the giving of a tenth, at least, must stand also; for it is equally defensible, and, in the main, by the same line of argument.

5. Nor can it be shown that the law of tenth-giving was ever repealed. No one can put the finger on a passage in all the New Testament and point to an event or syllable in all our Dear Lord's life that proves an abrogation of the olden law.

(To be Continued.)

FORMS OF PRAYER.

When we wish to establish any doctrine or custom of the Church we appeal to Scripture and antiquity, to the divine authority and the historic succession. These are the Jacobin and Boaz, the pillars of beauty and strength upon which the temple of truth rests. But there are collateral arguments, which carry strong conviction with them to many minds, and which may be regarded as the buttresses which give additional support to the structure, while they increase its grace. Take, for illustration, precomposed forms of prayer, for, in a sense, all prayer is a form. We think the Scripture argument for their use is conclusive, and ample to prove that they are not only expedient, but necessary, as being more accordant with the mind of Him whose acceptable worship is our object and aim. If this be so, the case is certainly strengthened when we find that what the Scriptures teach reason and antiquity approve. Worship is the most solemn act in which man can engage. Then he comes into the more immediate presence of his Maker: the finite bows before the Infinite. To Omnipotence he confesses his ignorance, to Omnipotence his weakness. It is the great and dreadful God to whom he offers his sacrifice of prayer and praise; the Being with whom are the issues of life and death, Whose province is to bless and to curse, to reward and to punish. Between Him and us our sins have separated. We come before Him to implore as criminals, not justice, but mercy; to ask a blessing of infinite moment—the forgiveness of our sins and life forever. Now, in what manner does reason teach us to come into such a presence on such an errand? Surely, as do the Scriptures, not lightly and unadvisedly, but reverently, soberly, and discreetly, with studied thoughts and prepared words, as did patriarchs, prophets, and apostles, saints, confessors, and martyrs. If the sermon, which is but of secondary importance, and is addressed to man, must be carefully meditated, and the preacher must diligently weigh his thoughts and words, how much more should those who presume to speak in the ears of the Almighty!

This is the view the Church takes of the subject, and she is influenced as well by her innate feelings of reverence as by the Scriptures of God. She has given us a liturgy grand, simple and sublime, venerable for its intrinsic worth as by the hoar frost of antiquity. The prayers which saints and martyrs offered, the hymns of praise which apostles and apostolic men have sung, have come down to us. We are privileged to use forms of devotion consecrated and hallowed by the lives and deaths of those whose baptism was in blood, and whose pathway to heaven was through fire and sword; who suffered the cross and despised the shame to gain a crown whose brightness never dims and whose purity never fades. Whatever of reverence there is in us for

antiquity, whatever of love for the great and good of the past, whatever of regard we have for what is ancient and venerable, if we hallow the memories of the saints and celebrate their natal days if we love to linger around the sanctuary of their tombs, and to learn the lessons which death and the grave teach—if such feelings are in our natures; if they come to us in the solitude of our chambers, and in the solemn stillness of the midnight hour; if they meet us at church and at home, at the baptismal font and at the eucharistic sacrifice, amid the din of cities and the stillness of graves, the Church has provided a form of worship which is exactly adapted to meet them. It has come down from the apostolic age, has been the Church's voice, her thought, and her words since first she had an existence. We love the form of worship; not alone because it is Scriptural; not because the truth of its doctrines is enshrined in words of surpassing beauty; not for its sublime simplicity and touching pathos; not because it enters into our feelings and supplies our wants, christens our children and buries our dead; not because its words are life and truth and spirit—not for any or all of these alone, but because with these it has been the common prayer of the Church in every age.

The spirits of the loved and gone seem hovering around its sacred page and soothing words. They seem with us to still unite in the prayers and praises they once enjoyed on earth, and thus to show how time extends into eternity. We look upon our liturgy in some sort as we would upon a beautiful mausoleum—a shrine to the memory of departed worth. We use its hallowed forms with a greater degree, but the same kind of reverence with which we would tread in Westminster Abbey or the cemetery of Pere la Chaise. Light is our foot-step, full of unearthly reverence and tenderness are our thoughts, as we mingle with the dead. That tenderness is increased, that reverence is tenfold magnified, as we join with them in the words of prayer or a solemn chant of praise.—*Churchmen*.

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.

B. H. M. OF NOVA SCOTIA.

HALIFAX, Dec. 20th.

(To the Editors of the Church Guardian) DEAR SIRS,—Listening to an urgent appeal from my Rector yesterday in behalf of the Board of Home Missions, wherein he stated that seven stations were vacant (presumably from want of funds), and that except the income were speedily increased, the present small grants promised to others would have to be reduced or withdrawn, the thought came unbidden: What are Churchmen doing,—the whole body of well-to-do Churchmen in city and country,—to relieve it? Comparatively nothing!

Analyzing hurriedly the Report of 1879, we find, apart from a special donation from our ever-generous Diocesan only \$961.00 contributed in sums over \$5.00 each, as follows:—

Table with 2 columns: Amount and Number of Donors. 1 x 60 = 3 60.00, 3 x 50 = 150.00, 3 x 40 = 120.00, 6 x 25 = 150.00, 7 x 20 = 140.00, 2 x 15 = 30.00, 1 x 12 = 12.00, 23 x 10 = 230.00, 1 x 9 = 9.00, 4 x 8 = 32.00, 1 x 7 = 7.00, 4 x 6 = 24.00.

\$961.00

including donations for W. & O. and Superannuation Funds; or, only 56 persons in all Nova Scotia who are sufficiently interested in Missions to give more than 10 cents per week for their support.

From Dartmouth, Lunenburg, Bridgewater, Sydney and N. Sydney, we find no subscription larger than \$5.00. In Aylesford, Bridgetown and Granville, the largest \$3.00; Horton and Wolfville, largest \$1.00, or ten, six or two cents per week.

Without asserting that all of the 56 have done their duty, and for the most part, not being acquainted with the

names of donors of smaller amounts, from the well-to-do character of the localities quoted; there must be many living in very comfortable, if not in luxurious, circumstances and not a few who are not only wealthy by repute, but in fact. This plainly proves the necessity for making the wants of the Board more certainly known throughout the Diocese, and not in the city alone. The custom of the wealthy or well-to-do giving three or four fold the amount contributed by their poorer brethren, is no criterion of their ability, or the needs of the cause. God has blessed them abundantly; and how many hundreds are there not who, without hesitation, procure, for the gratification of themselves or of their families, every year, things that would require at least dollars per week, while the Church Missions get 10 cents per week down to 1 cent.

In the large majority of cases, if their hearts were in the work, those who now give 10 cents could as easily give \$1.00, and those giving 1 cent 10 cents, and others in proportion; and then, when they have added all they give to God directly for the support of their own Parish or Mission, they will still be short of the tithe which, in Patriarchal times, was the rule, and it is yet to be proved that it should not be the rule still.

The man who gives \$5.00 or less will probably say he cannot afford it; possibly he cannot conveniently pay it in one sum. But why should he be called upon for \$5.00 in one sum? the payment is in advance for the year. Let a thoroughly organized system of weekly, instead of annual, payments be instituted by the Board of Home Missions. By sermons, addresses, circulars, newspaper articles, correspondence and every conceivable way, let the matter, and the duty of Churchmen, be thoroughly ventilated, and envelopes provided by which these payments can be placed by each subscriber in the offertory of his own place of worship. A local Secretary or Treasurer in each Parish or Mission would receive these from the clergyman, keep account of them, stir up the backward or negligent ones, and remit monthly to head quarters. This would require living local Secretaries—not those in name only; and in this, as in every other instance where earnest work is to be done, and the duty of Churchmen is set forth with no uncertain sound, the thing will be done.

No doubt this scheme will find objectors, but it is to be hoped, friends as well—and both are welcome to criticize it as mercilessly as they please, if together, we can succeed in awakening Churchmen from their apathy, and inducing them to perform their duty pecuniarily to God and His Church.

Yours sincerely, Tlios. Brown.

P. S.—Would it not be well for the Church, as well as individuals, to recognize her duty in the matter of tithes, and thus set an example to her members, by setting apart one-tenth of her total income for Foreign Missions, instead of making special appeals for it,—our exertions to arouse interest to be in the cause of Missions generally, with a certainty that Foreign Missions would not be overlooked?

T. B.

ACKNOWLEDGEMENT.

(To the Editors of the Church Guardian.) DEAR SIRS,—Will you permit me, through the medium of the CHURCH GUARDIAN, to thank most sincerely the unknown friends who so kindly sent me, anonymously, a Christmas gift of \$40.00. A present sent in such a way as this was doubly acceptable, and will cheer me on through many an arduous work for Christ.

I will further add that the request made in the letter, which accompanied the offering, was not forgotten, and will not be in many future "celebrations."

P. P.

THE CHURCH IN ST. MARGARET'S BAY PARISH.

(To the Editors of the Church Guardian.) DEAR SIRS,—Spending a few weeks lately in St. Margaret's Bay, I was much interested with the general working of parochial matters in this rural Mission. The Parish extends for thirty miles through a scattered country district, the chief part of which lies along the Bay, and the road by the water's edge affords, in many respects, a delightful prospect to a stranger on his first visit. The

difficulties connected with Parish work here are by no means trifling; yet the appearance of affairs indicates great success indeed on the part of the indefatigable labours of the Rector, Rev. P. II. Brown, B. A.

Not to speak of outside stations, within twelve miles along the shore, there are three churches—St. Paul's, at the Rectory; St. Peter's, at Haggott's Cove, and St. John's, at "Peggy's" Cove. The services in each, all things considered, are very hearty indeed. St. Paul's, on a site commanding a good view of the Bay, is a suitable edifice for the village. As to its services, the devout attitude of the surplised choir is not without its effect on the congregation, while the sweet tones of the organ, kindly presided over by Miss Brine, lend a charm to the most important part of the service. The Christmas decorations indicated a desire on the part of those planning them, to appropriately manifest the feelings of the season, without burdening those who assisted with unnecessary labours. At their completion, the midnight celebration, fully choral throughout, was attended by many who well appreciated the joyous expressions of the 59th Hymn, A & M. "O come let us adore Him."

On Christmas Day there was Holy Communion at 11 o'clock at St. Peter's. In the absence of the one in charge, the organist of St. Paul's kindly drove down in her carriage, and rendered effective assistance to the priest at the choral celebration. This Church was built but a few years ago, and is decidedly the best in the Parish. The decorations betokened no lack of evergreens, while appropriate texts, especially around the altar, were by no means wanting.

The third Church, St. John's, evidently rejoices in the possession of many members who aim at not being outdone in loading its walls with mute expressions of joy. This is the oldest Church in the Mission; a fact which needs little eloquence to impress on the spectator. A lover of old-fashioned Church architecture would perhaps feel at home here, had he to officiate where altar, desks, and lectern were awkwardly crowded together, and read dry compositions from a Stylian pulpit. The hearty responses of the people, however, and their devout behaviour, soon demand the attention of the too criticising eye. The Church itself stands on a rather interesting spot, exposed and elevated, and with, 'tis said, some half-dozen lighthouses in view. In its immediate vicinity, as well as for miles around, the land presents a decidedly hard looking appearance, as it is literally covered with immense rocks, the immobility of some of which, as the "Whale's Back" admits of no question. As agriculture is thus an impossibility, the sole occupation of the people is fishing, as in fact it is all along the Bay. The worst feature of which is that the fluctuating fortune of a fishing season soon reacts on Mission work pecuniarily.

As a result of the Rector's system of parochial work, and the unswerving earnestness in its performance, perfect unanimity and concord, are found in every quarter. Here, in comparative quietness and retirement, the parish priest, respected and revered by his people, is undisturbed by those disagreeable agitations so painfully characteristic of many Churches.

Each Sunday, there are regularly six Services held, besides four during the week. As Mr. Brown is, of course, unable to do all himself, he is obliged to avail himself of the assistance of a lay-reader; and in Mr. Sherman, who acts in that capacity, he finds an assistant, both enthusiastic in his work, and agreeable to the parishioners. While the gradual increase, both in average congregational attendance, and at celebration of Holy Communion, together with the good will and harmony everywhere apparent, clearly evince a work being done, the extent of which may be greater than is easily imagined.

As to the salubrity of the part along the shore, invalids could, perhaps, avail themselves of no better place in the Province for the summer months. The effects of a strong sea breeze, the absence of marshes and stagnant water, together with the temperate habits of the people, are well seen in the healthy appearance of those rural congregations. Without trespassing further on your valuable space, I close, remarking that other visitors will probably find the place, in winter, unattractive at first, as I did, yet on their departure, like myself, regret leaving it.

Yours truly, STUDENT.

News from the Home Field.

DIOCESE OF FREDERICTON.

CHRISTMAS IN ST. JOHN.—The churches though not decorated as elaborately as on former occasions, looked very well. St. Trinity had little decoration. The pillars and gas standards were wreathed with the prayer desk and lectern. A white antependium was on the pulpit and behind the Holy Table was a temporary Gothic reredos, from a design by R. C. John Dura. There were three services—at 8, 11 and 5. Rev. Canon Brigstocke was assisted by Rev. R. Mathers.

St. Paul's, Portland.—Much has been displayed in this Church. The prominent features are the reredos and the painted panels in the chancel apse painted by some of the members of the congregation. The whole effect is very fine. Services were held at 7.30 and 11, Canon DuVeler being assisted by Revs. F. S. Sill and G. Schofield.

St. John's Church was little decorated but more care has been given to detail and the introduction of a little colour an improvement. The pulpit banner was white, edged with green, and having in the centre a scarlet I. H. S. There were three services—at 11, 3.15 and 7 p.m.

St. Luke's, Portland, is neatly trimmed. There were two services, one in the evening being for children.

At St. Mary's Church, Waterloo street the Rev. G. M. Armstrong preached on Christmas Day at 7 p. m. He chose his text from Luke ii. 14th verse:—"When he arose he took the young child and his mother by night and departed into Egypt." The church was handsomely decorated for the occasion, the congregation having spent much time and labor in effecting transformation of scene very pleasing to observe. The chancel and chancel windows, transept and pillars of the church were elaborately trimmed with evergreen and Scriptural texts were distributed about the edifice, worked on handsome designed banners. The young men of the congregation presented the church with a new fit-out of seats for the choir at a cost of about \$75.

At St. James' Church there were 2 decorations.

St. Jude's, Carleton.—There were the usual services on Christmas Day, the sermon being preached by Rev. Mr. Uniacke, who took his text from Matthew i. 4—"Thou shalt call his name Jesus, for He shall save His people from their sins." Rev. Mr. Parther preached Sunday morning, from Galatians iv. 4—"That when the fulness of the time was come, God sent forth His Son, made of woman: made under the law."

St. George's, Carleton.—St. George's Church was handsomely decorated. There was a triple arch of spruce over the chancel. Extending across the arch was the text "Unto you is born this day a Saviour of the Lord." Above this were the words Glory and Honor were in His presence. The texts were in blue letters on a white ground wreathed with evergreen. On the rear wall of the chancel was the motto, Glory to God the Highest, in a scroll. There was also a cross, in the centre of which were the letters, in gilt, I. H. S. The cross was surmounted by a star, and on either side were banners with a crown above them and the mottoes: "I am the bread of life, and I am the True Vine." The chancel rear wall was separated into panels of red and white, on each side of the reredos. Running along the wall in the rear, with a border of fleur de lis, was the text, "This do in Remembrance of Me." The walls of the church were hung with evergreen, and the windows and columns were tastefully decorated, as was also the font. Rev. T. E. Dawling took his text from Psalms xviii. 9—"He bowed the heavens also, and came down: an darkness was under His feet."

All the Institutions in the city participated in the Christmas cheer.

FREDERICTON.—St. Ann's Church and the Cathedral were simply and tastefully decorated.

MONROE.—This year the decorations were more beautiful than at last Christmas. The nave was trimmed with festoons, wreaths, shields, handsomely designed devices in scarlet and white, and texts in alternate red and white letters on red or white ground. The chancel arch was covered with a text in blue letters on white from the Christmas Hymn,

The font and pulpit were beautifully trimmed. The windows had frames with wooden emblems covered with green. The prominent feature in the chancel was an elaborate reredos, extending the width of the chancel, 18 feet, in scarlet, white and blue. The centre panel had a white cross; above it was a star with rays streaming upon the cross. In the other compartments were emblems, and above was "Emmanuel, God with us." The effect was most brilliant and striking, and the decorations were admired by large numbers for their beauty and the taste displayed. About thirty persons assisted in the work. The Holy Table was vested in white cloth and frontal; the pulpit banner, book marks, &c., were white and gold. On Sunday there were three services, one being for the children. The music on Christmas Day and on Sunday was a special feature.

MAGUERVILLE.—Few of our country parishes have a brighter Church or more hearty Xmas Services than that of Maguerville, so long the home of the faithful and devoted Loyalists. This year the services were of an unusually interesting character, from the large number of Communicants present, the earnest and practical sermon addressed to all by the indefatigable Rector—the Rev. G. H. Sterling—from St. John's Gospel, i. put of verses 38 and 39, and the joyous carols so well rendered by both choir and people. The decorations were particularly suited to the place and season. On the west end wall the sentence, "Alleluia, Christ the Lord!" in illuminated text appeared. On either wall of nave ran the verses, "I am Christ," and in the first and last, "The Almighty." "There shall come a star out of Jacob, and a sceptre shall arise out of Israel." On chancel walls, "King of Kings, Lord of Lords." "Thy Throne, O God, forever and ever." Over the altar, in white and gold, the Angels' Song, "Glory to God," etc. The pulpit, lectern and reading desk were trimmed with white panels, edged with fir and immortelles, with wreathings of fir. The white font bore, also, evidence of loving care in its graceful green garlands and flowers. One feature in the service I was, as a visitor in the Parish, much impressed by, and that was the singing by the entire congregation, standing, at the presentation of the alms by the priest, the hymn, "Holy of holies, rich and rare," etc., which is, I believe, the mode always observed in the Parish.

SHERBRO.—The Christmas decorations in the Parish Church of "St. Martin's in the Woods," though generally beautiful and appropriate, were this year much more elaborate and attractive. The improvements may be accounted for in part by the additional help and interest brought out by new free seats (for many years warmly advocated by the Rector), freshly painted walls, and a wider circulation of the Church Guardian among the parishioners. For some time past, the congregation has been increasing. Our Christmas Services, as usual, were well attended, and a large number of Communicants partook of the Bread of Life. The Rector was celebrant, assisted by his son, Rev. H. M. Jarvis. Back of the altar, and within the chancel window is a large crimson cross, wreathed with evergreens and immortelles, and over this a crown of green moss, studded with white and crimson flowers. On either side of the cross is a velvet shield, each with a different and suitable design beyond them to the right and left are appropriate illuminated texts, bordered with evergreens, and between them double triangles made of cedar. The pulpit and lectern are wreathed with cedar and autumn leaves, and a velvet frontal hangs from the pulpit with a cross on it, and the sentence "Christ is born, Alleluia," in gold colored embroidery. A monogram on the pulpit is encircled with a wreath of immortelles. Around the summit of the walls of the chancel and the nave are two rows of festoons overlapping each other, so as to form triangles. Wreaths of fir are around the pillars. On each side of the Church are three banners, in the form of a shield, six in all, of crimson and white, each ornamented with a different cross, viz., the Latin, the Greek, the Cross of Calvary, the Cross Crosslet, Cross of Jerusalem, and the Maltese Cross. Upon the eastern walls of the nave are two white monograms on a green ground, bordered with cedar. Circles of evergreen, etc., adorn the western wall. Upon the north and south sides are ornamented circles, and then illuminated texts, bordered with green and red, "Unto us a child is born, Unto us a son is given." The font is adorned with a wreath of cedar and autumn leaves, and the whole surmounted by moss ferns, and immortelles, from which rises a white satin cross. Much credit is due to the young people of this Parish for the interest and energy they have always displayed in Church decorations.

WATERFORD.—The loss to the Rev. Mr. Lockward by the burning of a barn in which his horse and carriages were kept, which we reported last week, was a serious matter. Everything was burnt but the horse, which was saved with difficulty. Carriages, sleighs, harness and hay were all consumed. Mr. Lockward himself was seriously injured about the head, and was insensible for some time. It is reported that in Sussex a purse is being made up. We trust that this is true. Waterford is one of the poorest Missions in the Diocese, and the loss to the Missionary is serious. Remembering that God has said, "Silver and gold are mine," and that His are "the cattle on a thousand hills," we feel sure that well-to-do Churchmen will not allow, at this holy season, such a loss to be long without being repaired.

RICHMOND.—We understand it is probable that the Rev. F. H. Almon will fill the vacancy in this Parish.

ALBERT Co.—This Mission is not yet filled. We learn that negotiations have been in progress with a young man from Nova Scotia, but nothing definite has been decided.

PETITCODIAC.—Owing to the efforts of a few of the young people of the place, together with the assistance of the Rector and Curate, the Church at Christmas presented a very neat and attractive appearance. On Christmas Eve the S. S. children had a dinner given to them at the Rectory by the Rector and Mrs. Willis, after which each child received a small Prayer Book as a Christmas gift. In the afternoon a Children's Service was held in the Church, near the Rectory, which was quite a success in every way. The children sang nicely the hymns and chants, and the Rector gave a plain and appropriate address. Much credit is due to Miss Nelson, the organist, who has taken a great deal of trouble in teaching the children. A good congregation assembled at St. Peter's Church, Pollet River, on Christmas morning. Most of those present joined heartily in the hymns and responses. The Church was prettily decorated under the direction of Mr. and Mrs. O. E. Flowelling. Rev. W. J. Wilkinson has been holding classes of instruction once a fortnight at the School House, Coon Ridge, which have been largely attended. At Petitcodiac matins were said on Sunday at 10.30 a. m., followed by a celebration of the Holy Communion, Rev. W. J. Wilkinson being the celebrant and Rev. C. Willis, Epistoler and Preacher. It is now two or three years since Mr. Willis has been able to preach, and the people were much pleased to hear his voice again, and to know he was so much better. On Sunday night Rev. W. J. Wilkinson preached from Heb. i. 1-3. We have an account of the decorations at Petitcodiac kindly furnished us, but our space is too limited for it. They were designed with taste; the reredos is red, edged with fine cedar wreathing, and divided into three panels, and is very effective. The rest of the Church looked well in its festive garb of green and red.

APPOINTMENT.—The Rev. G. S. Jarvis, D.D., D.C.L., has appointed his son, the Rev. H. M. Jarvis, M.A., to the Curacy of Shediac of which he is Rector. The appointment has been accepted by His Lordship the Metropolitan, and license granted accordingly.

DIOCESE OF NOVA SCOTIA.

The Secretary of the W. and O. Fund respectfully reminds the Clergy that the premiums of Insurance were due on the 1st instant, and directs their attention to the 2nd and 9th Clauses of W. & O. Rules and Regulations, as follows:— 2nd. A standing Committee of seven members shall be appointed, in whom, together with the Secretary of the Board of Home Missions, (who shall be paid as Secretary of this Committee,) shall be vested the whole management of this matter, subject to an appeal to the general Society. 9th. If any person fail to pay the

amount of his premium within 40 days after the payment becomes due, all claim to the pension under his Certificate shall be forfeited, and the same shall thereupon become null and void. But if he desires to have his claim to the pension renewed; it shall be in the power of this Committee to readmit him on such terms as they see fit.

PICOT.—On Christmas Eve, Rev. J. Edgewood, Rector of St. James' Church, was the recipient of a substantial token of his parishioners' regard for him, in the shape of a purse of money, presented by the churchwardens, Robert Hockin and George J. Campbell, Esqrs. On behalf of the congregation, Mr. Hockin, in a few appropriate and happy remarks, expressed the hope that the gift would not be viewed merely as to its intrinsic value, but as an indication of the hearty good will and attachment existing in the parish towards the Rector.

HALIFAX.—A move in the right direction.—The Council of the Halifax Church of England Institute have arranged that the Lord Bishop, the Clergy of the City and Dartmouth, and the Officers of the Institute, shall be at Home at the Institute Rooms, on Thursday evening, 13th inst., from 8 to 10 p. m., with a view of affording opportunity for social intercourse between the clergy and members of their flocks whom they rarely meet at other times, and to enable members of different parishes, and even of the same parish, who at present know each other by sight only, an opportunity through the good offices of their clergy, churchwardens, and others, to form personal acquaintances with their brethren. We understand that the ordinary amusements of the Institute—billiard room, gymnasium, &c., will be in operation, so that those who are friendly, or even curious, may form an idea of the practical working of the Institution. The apartments are not sufficiently spacious to accommodate the whole Church population, and the attractions, perhaps, too limited to occupy the whole evening for all, but it is hoped that few will neglect the opportunity of meeting their fellow Churchmen Clergy, and Diocesan, and exchanging a pleasant greeting at the opening of the New Year, if their stay should not exceed half-an-hour. We understand that arrangements have been made for providing suitable music through the evening; and the services of the ladies have been called into requisition, to ensure that the wants of the inner man shall not be overlooked. Success, say we, to the move, and may we live to see many more in the same direction.

HALIFAX.—North West Arm Mission. Mr. S. H. Shreve, through whose active exertions this Mission has been made so successful, was presented by the people with a purse containing \$22.50 on Christmas Day.

St. Mark's.—Mr. Winterbourne, the faithful minister of this church, was the recipient on Christmas Day of \$20 in money, several useful articles, and the following address:—

HALIFAX, Christmas 1880.

Rev. and Dear Sir,—We have been requested by a Committee representing the ladies of St. Mark's congregation to present you with the accompanying Xmas present, as an humble remembrance of their affection and esteem. They also desire to convey to you their appreciation of your many good qualities and untiring zeal as their Pastor and friend, and trust a kind Providence may long spare you to labour in this Parish. We heartily join with them in wishing you the Compliments of the Season, and remain

Yours, in love,
J. GODFREY SMITH,
Geo. M. CONNOR,
Wardens.

BRIDGEWATER.—Church of the Holy Trinity.—Great pains are always taken by a band of willing workers, in decorating this Church for the great festivals, but this Christmas season the result is unusually fine. Across the spacious chancel, a short distance from the Communion rails, a beautiful arch, in three divisions, is extended, surmounted by a crown of evergreen, shewing a cross in red. The arches are covered with evergreen, while the spaces at the sides near the top of each, are filled in with scarlet cloth, covered with hemlock, the light from behind causing them to look like

rich tracings on the outside. Across the top of the arch is the word "Emmanuel," in silver letters on a background of evergreen. The chancel window, between the two centre ones, of which are the words—"The Bread of Life," are handsomely festooned with hemlock wreaths. A triangle of autumn leaves and ferns is placed between the two last windows of the chancel, on each side. On the sides of the chancel appear the words in evergreen—"Christians awake, salute the happy morn, wherein the Saviour of the world was born." A noble triangle of evergreens depends from the centre arch, and another from the permanent arch of the chancel outside. The Communion table is covered with a white cloth, edged with evergreens, and ornamented with a triangle of ferns and autumn leaves. The Communion rails are also wreathed with evergreen, and the ends of the choir seats are panelled in scarlet and green. The font is beautifully trimmed with autumn leaves and hemlock, surmounted with different kinds of ornamental grasses. The pulpit has a white banner, edged with evergreens, and the monogram, I. H. S., in silver letters. Below this, on a white panel, is a cross and cross, made of different colored ferns. A wreath extends around the pulpit, above and beneath the banner. The desk and lectern are somewhat similarly trimmed.

From the top of the chancel arch depends a heavy wreath, and this is extended from the sides of the chancel to the tops of the windows, and hangs in deep festoons between them, on each side of the Church, being continued in the same way across the gallery at the lower end of the Church, formerly occupied by the choir. Above each of these festoons is an appropriate monogram or other device in scarlet and green—six in all—each differing from the rest. In the centre of each window is a circle of evergreen. A wreath is also hung in small festoons round the whole Church, where the rafters spring from the sides of the building. The pillars supporting the gallery are wreathed, and across the front of it, between double wreaths, are the words, in scarlet letters, "This day is born a Saviour, Christ the Lord." In the centre, above this sentence, is a white cross. A heavy double wreath hangs from the rafters in front of the gallery window. The chandeliers and lamps are entwined with wreaths. This somewhat minute account is sent to help in showing that the country Churches are not much behind those of the city in suitable decorations for this joyous season. On Christmas morning the children of the Sunday School, with the Superintendent and teachers, sat with the choir in the chancel, and joined heartily in singing the carols and hymns. The Rev. W. E. Belling, Rector, officiated and administered the Holy Communion to a large number. The responses were general, and the service was most attentively heard. We rejoice, among other things, in a free-seated Church.

ALBION MINES.—The weather on Xmas Day was perfect, the congregations good and the Parish Church and St. George's Chapel both looked better than ever in their decorations. Fewer hands worked at Christ Church, for, alas! there were fewer to work; but the inscriptions and emblems were neater than ever. Of course the east end had most of the beauty, and great credit is due to Miss Hudson and those who helped her for the general effect. Mrs. Poole, as before, provided the pure white dossal for the altar and its cross of lovely fresh cut flowers and vases filled with the same. (Mr. Laurie's beautiful gift only came in time for St. Stephen's Day.) The communicants in the Parish at Christmas numbered 42, and the offerings were for Agoma and the North-West—amounting to \$14.60. St. George's Chapel held all the decoration that could be put in it. The Drake, Townhend, McKenzie, and Stirling families, and others, all lent willing and skillful hands, and on Sunday the little "upper room furnished" was filled to overflowing.

The Free Mason Lodge of Stellarton (No. 23) attended Evening Prayer at Christ Church, Albion Mines, on the evening of St. John the Evangelist's Day. After prayer a sermon on "Brotherly Love" was preached by the Chaplain of the Lodge, Rev. D. C. Moore. Dr. Lewis Johnstone, Acting Grand Master of Nova Scotia, was present in his official capacity.

The Feast of the Circumcision (New Year's Day) was celebrated by Morning

Prayer and Sermon at Christ Church. The eve had been observed by service at Westville at 7 p. m. Friday night.

VICTORIA COLLEGE, HALIFAX.—We are glad to see that the scheme for the proposed Victoria College for Ladies is at last being launched. We have received the Prospectus issued by the Committee appointed by the Synod to perfect and carry it out; and have also had laid before us the plans of the proposed building. The architect, Mr. Busch, to whose care the design of the college was intrusted, has been successful in giving, what will be a fine and imposing structure, without running into costly ornamentation or elaborate detail, which render a wooden building so very expensive, not only to construct, but also to keep in repair. It will be one of the handsomest buildings in the suburbs of Halifax. In the internal planning and arrangement, Mr. Busch has availed himself of the advice and assistance of the Rev. J. Padfield, Principal of St. Margaret's Hall, who, from his experience, is well calculated to know exactly the needs and requirements of such a building. The result being that we have a structure which will be a credit to the Stockholders and an ornament to the city, and at the same time especially adapted in every particular for the purpose for which it is being erected.

The College is to be built by a joint stock company, with a capital of \$20,000 divided into one thousand shares of \$20 each, the committee having placed the shares at this small sum in order to bring them within the reach of every one. The shareholders are to be remunerated by a percentage of the receipts, and at a moderate estimate it is calculated that an income of from 10 per cent. to 15 per cent. upon the capital may be relied upon. By this plan the interest of the lessee and shareholders will be mutual. With increased patronage, the former will pay a larger amount annually, yet the increased ratio of profit for the larger number of boarders will make his gains greater than when paying a smaller amount. The latter at the same time, being pecuniarily interested in increasing the number of pupils.

It is the intention of the committee to push the scheme through at once, and to arrange that a meeting of shareholders may be called for the appointment of a Provisional Directorate, at the earliest possible date; which can be done when half the stock is subscribed. Before the prospectus had been issued forty eight hours, we are told, some one hundred shares were applied for, which augurs well for the success of the undertaking. There ought to be no difficulty in getting the whole amount of Stock taken up in Halifax in a few hours, and no doubt it will be readily disposed of; but it is the intention of the Committee to get as much of it as possible taken in the country spreading it over the whole Province, and thereby increasing the number of those who will, in consequence, become interested supporters of the College. We have not gone into details, as doubtless the prospectus itself will be in the hands of most of our Nova Scotia readers by the time this reaches them. There is every prospect of it becoming quite a profitable investment; we are informed, on good authority, that a similar institution in Canada pays its shareholders 18 per cent. per annum.

ST. MARGARET'S HALL.—The rector's horse having died in October, the parishioners unsolicited, collected and handed to him the sum of \$45.00 towards purchasing another. Those who know how bad the times are here, will know how to appreciate this mark of the good will of the people to their pastor.

YARMOUTH.—The following was one of the Christmas gifts sent to the Curate of Yarmouth on Christmas Eve:

Yarmouth, Dec. 24th, 1880. Dear Sir,—I beg to hand you herewith a cheque for \$70, received from a few of your friends in token of their sincerity in wishing you a happy Christmas. Yours truly, T. W. JOHNS.

To the Rev. R. SHREVE.

SOUTH EAST PASSAGE.—The Rev. W. L. Currie was remembered by his people on Christmas Day, when a purse of money and a large quantity of other gifts were presented to him.

FROM THE DIOCESE OF MONCTON comes this touching incident:—The Archdeacon, who works incessantly

amongst the Chippewyan Indians, writes: 'At the close of one of the services on Christmas Day, I was distributing these pictures to some of my people, and that they might be valued, the more, I allowed each one to take the picture which he liked best. When Joseph Keeche-Kesik came up for his, he chose "The Scourging of Christ," and on receiving it burst into tears, and said, "I have taken this to remind me ever that it was for me He was beaten."'

The Week.

HOME NEWS.

The Port Elgin Woollen Mills are doing a splendid business.

During the last two weeks between \$4000 and \$5000 in sugar duties have been collected at this port.—Moncton Times.

A number of box and flat cars have lately been finished at Moncton Works for the Canada Pacific Railway.

The Masons are erecting a grand Temple at London, Ontario. The brick work is now finished, in the vicinity of 2,000,000 bricks having been used.

The mercury was forty-one below zero at Fort Garry on 28th ult., 40 at Winnipeg; 16 below at St. Paul Minn.; 21 below at Duluth. The cold wave seems to have very severe in the West.

Nineteen Cars of Sugar were shipped from Halifax for the Moncton Sugar Refinery on 29th Dec.—31 cars English goods were also forwarded over the I. C. R., six of which were for St. John and way stations.—Moncton Times.

Montreal, Dec. 29.—The new smelting works of Messrs. John McDougall & Co. of this city, just completed at Drummondville, will turn out ten tons of co'd blast iron a day. This is the only manu factory of this kind in the Dominion.

Montreal, Dec. 30.—The St. Peter's Cathedral, which is after the model of St. Peter's at Rome, and about one-fourth the size, will be pulled down. It was only about half completed. The funds having run out, this course has been decided upon. The material will be sold.

The Annapolis Journal learns that some very good deal contracts have been secured for 1881. It mentions two viz. 2,000,000 feet by C. H. Chase, of Bridge-water, at \$10, all sizes. 3 to 4,000,000 by McLeod, Smith and Gates, of Musquodobuit Harbor, at \$10 (all sizes) net cash.

Speaking of our Nova Scotia oil fields, the Times on Globe says: "The new oil fields of Nova Scotia show conclusively that Pennsylvania does not monopolize the petroleum regions of North America. In various places in the vicinity of Cape Breton, oil drips out of the soil ledges, and is easily gathered and prepared for market. The Cape Breton Oil and Mining Company has a well 800 feet deep, and every prediction made by scientific men who have visited the place seems likely to be realized."

NEWS FROM ABROAD.

Dublin, Dec. 29.—Rev. Canon Fleming, Rector of Bellinakil, County Gal way, has been fired at.

Berlin, Dec. 30.—A large and excited Jewish meeting was held in this city to day.

St. Petersburg, Dec. 30.—China has agreed to open the entire Empire to Russian commerce.

Paris, Dec. 30.—First detachment of engineers and workmen to commence operation on the Panama canal will leave Paris for Panama on 5th July.

Berlin, Jan. 2.—An anti-Jewish riot occurred here yesterday, during which the windows of cafes were smashed and a number of Jews badly maltreated.

Dundee, Scotland, Dec. 30.—The British steamer "Gamet," of this port, was wrecked in the North Sea during the gale of the 12th inst. All hands, numbering 27, perished.

"You Don't Know their Value."

They cured me of Ague, Biliousness and Kidney Complaint, as recommended. I had a half bottle left which I used for my two little girls, who the doctors and neighbors said could not be cured. I am confident I should have lost both of them one night if I had not had the Hop Bitters in my household. I found they done them so much good I continued with them, and they are now well. That is why I say you do not know half the value of Hop Bitters, and do not recommend them high enough.—B. Rochester, N.Y.

BOARD OF FOREIGN MISSIONS.

Received, December 28, from Rev. D. C. Moore, New Glasgow, \$14.50, Christmas Offering, Albion Mines and New Glasgow, for Algona and the North-West.

December 30, from Rev. R. Wainwright, collected by Miss Williams and Miss Dauphiny, Chester, \$4.15, Subscription List for 1880, B. F. M.

December 30, from Rev. D. Smith, Sydney, C. B., \$3.80 for Foreign Missions.

December 30, from Rev. R. Wainwright, on account of Windsor Subscription List, \$13, for Foreign Missions.

Wm. Gossett, Treas. B. F. M., Dio. N. S.

Baptisms.

SAUNDERS.—At the North-West Arm Mission Chapel, on the evening of the First Sunday after Christmas, by the Lord Bishop of the Diocese, Fanny Maude, infant daughter of Henry and Mary Ann Saunders.

Marriages.

ROBERTS—FENETY.—At Christ's Church, Cathedral, Fredericton, on the 29th ult., by the Rev. G. Goodidge Roberts, father of the groom, assisted by the Rev. Finlay Alexander, Sub-Dean, Charles G. O. Roberts, A. B., to Mary Isabel, daughter of G. E. Fenety, Esq., Queen's Printer.

TRITES—RYAN.—At Millstream, King's County, on the 16th December, by the Rev. Gilbert Willis, Rector of Salisbury, Beverly A. Trites, Esq., of Petiteville, to Melvina L., daughter of the late Rev. J. H. Ryan.

HEMMEON—PARK.—At the Rectory, Port Medway, on the 22nd ult., by the Rev. H. W. Arwater, P.P., Thomas A. Hemmeon, of Blueberry, to Lucy, eldest daughter of Capt. Freeman Park, of Port Medway.

HILTZ—MILLET.—At Chester, on Christmas Day, by the Rev. G. H. Butler, Deacon-in-Charge, Arthur Hiltz of Marriott's Cove, to Agnes, daughter of Mr. James Millett, of Windsor Road, Chester.

SAWLER—HATT.—At St. Stephen's Church, Chester, on Tuesday, the 28th ult., by the Rev. G. H. Butler, Deacon-in-Charge, Robert Sawler, to Edna, daughter of Mr. Parker Hatt, both of Western Shore, Chester.

PUBLICOVER—ZINK.—On the 25th December, at Lower Blanford, by the Rev. John Manning, Rector of Blanford, James Elias Publicover, to Minnie M., daughter of James Zink, Esq., of Blanford.

ATKINSON—MACK.—By the Rev. A. C. Macdonald, at Bayfield, on the 23rd December, Mr. John Howard Atkinson, of Richibucto, N. B., to Miss Sophia Mack, of Antigonish.

Deaths.

CHURCHWARD.—At Mahons Bay, N. S., on Christmas Day, Cecil Edward, infant son of the Rev. C. E. and Rachel Churchward.

SUBSCRIPTIONS RECEIVED.

- Mrs. Austin Mercer, Lockport, N. S.; Geo. Redding, do.; Fred. D. Locke, do.; Stephen A. Acker, Birch Town, Shelburne, do.; Isaac Acker, do.; Timothy Acker, do.; Capt. Walters, Church Over, do.; Jno. Griger, do.; Miss Purney, Sandy Point, do.; Timothy Humeon, do.; Wm. J. Cox, Shelburne, do.; Jno. B. Holden, do.; Geo. A. Cox, do.; Hon. N. W. White, do.; Thos. E. Ryer, do.; W. J. Bell, do.; Mrs. Thos. Quinlan, do.; Geo. S. Ryer, do.; R. H. Bolman, do.; Jas. McGill, do.; Jno. Boyd, do.; C. Appleton, do.; Jno. A. Dewise, Jordan Bay, do.; Alex. Peter son, do.; Capt. W. E. Purney, do.; Robt. Purney, do.; Mrs. Mercy McKnight, Fredericton, N. B.; Rev. Wm. Lewin, Prescott, Ont. (2); Rev. L. M. Houston, Lansdown, do.; Rev. A. W. Sprague, B. adford, do.; Rev. Jno. Kemp, Leeds, do.; Ven. Archdeacon Boomer, London, do.; Rev. Thos. Goughigan, Bullock's Corner, do.; Rev. Jno. Downie, Morpeth, do.; Rev. R. Harding, Adolphustown, do.; Rev. Geo. Ledingham Haliburton, do.; Rev. A. W. Cooke, Pakenham, do.; H. C. Mills, Summerside, P. E. I.; Mrs. Geo. Willett, Granville, N. S.; Rev. F. R. Murray, Heart's Content, Nfld. (2); Rev. Rural Dean Harvey, Port de Grave, do.; Geo. Andrews, do.; Rev. W. C. Shearn, Bay Roberts, do.; Rev. Jno. Pollit, Greenville, Que.; Jno. Hodgins, Thorne Centre, do.; Rev. W. H. Jarvis, Smith's Falls, Ont.; Alex. C. Witter, Half-way Lake, N. B.; Jno. H. Northrup, Belleisle Creek, do.; Rev. W. Lyster, Cape Cove, Gaspe, Que.; Geo. Hennigar, Northfield, N. S.; Rev. C. J. Brontson, Emerson, Manitoba; W. Newman, Burritt's Rapids, Ont.; E. DePencier, do.; Hiram Sykes, Ashton, do.; Rev. H. B. Patton, Billing's Bridge, do.; Rev. W. A. Young, South Terra, do.; Rev. Canon Norman, Montreal, Que.; Rev. C. Boyd, Lakefield, do.; Rev. S. Desbrisay, Hamilton, Ont.; Rev. A. H. Coleman, North Augusta, do.; Nichol. Connell, Sunbury, do.; Edward Moore, Birmingham, do.; Rev. Canon Ellegood, Montreal, Que.; Jno. Heriot, Vazog, do.; H. P. Pike, St. John, N. B.; Rev. T. Belcher, Pt. St. Charles, Que.; Rev. L. O. Armstrong, Emerson, Manitoba; Rev. R. Mosley, Parry Sound, Ont.; W. H. Kingsman, Freeland Lot 11; P. E. I.; Maynard Bowman, Halifax, N. S.; Rev. Canon Anderson, Montreal, Que.; Rev. Wm. Hinde, Petrolia, Ont.; Rev. E. A. W. King, Lewis, opp. Que.; Miss Broadon, Richmond, do.; Rev. W. Ross Brown, Iron Hill, do.; Mrs. H. C. Harris, Ross River, Digby Co., N. S.; H. O. V. Farnsworth, Windsor, do.; W. H. A. Coacy, Harvey, N. B. (2); Jas. E. Bares, Liverpool, N. S.; Jas. Nangle, do.; Wm. Frellig, do.; Wm. Heaney, Sr., Kazabazua, Ont.; Rev. M. G. Poole, Woodlands, do.; S. Schofield, St. John, N. B.

St. Margaret's Hall, HALIFAX, N. S.

DIOCESAN SEMINARY FOR YOUNG LADIES.

PATRON.

The Most Reverend the Metropolitan.

VISITOR.

The Right Rev. the Lord Bishop of Nova Scotia.

PRINCIPAL.

The Rev. John Padfield.

This School will re-open January 12. The course of instruction is the same as that of the best Schools in England, and is founded upon the University Examinations for Women. Pupils are prepared to pass the Local Examinations of King's College, Windsor. Within the last two years, thirteen pupils have passed these Examinations, three of them gaining the title of "Associate of Arts."

A few students can be received, who, having finished their general education, wish to devote themselves to Music, Languages, or Art. Arrangements are made whereby they can give the whole of their time to these special subjects.

There is a Preparatory Department for Young Pupils. The Musical Department is under the care of a lady from the Royal Academy of Music, London. The French Governess is a native of Paris and has the Dignity of the French Academy. The Head English Governess, besides having passed the University of Cambridge Examinations for Women, has also a certificate from the South Kensington School of Art.

A large reduction is made for the daughters of clergymen, and where two or more are sent at the same time from one family.

* For Terms, &c., apply to the Principal.

Dalhousie College and University, HALIFAX, N. S.

MUNRO EXHIBITIONS AND BURSARIES

Through the liberality of Geo. Munro, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Session of this College in the year 1881, 1882 and 1883:

In 1881 Five Junior Exhibitions of the annual value of \$200, tenable for two years, and Three Junior Bursaries of the annual value of \$150, tenable for two years.

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The Exhibitions are open to all candidates; the Bursaries are limited to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are offered to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts Course, and who intend to enter the third year of the Arts Course in this University.

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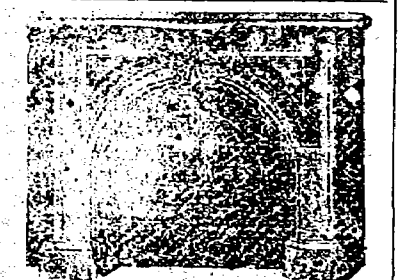
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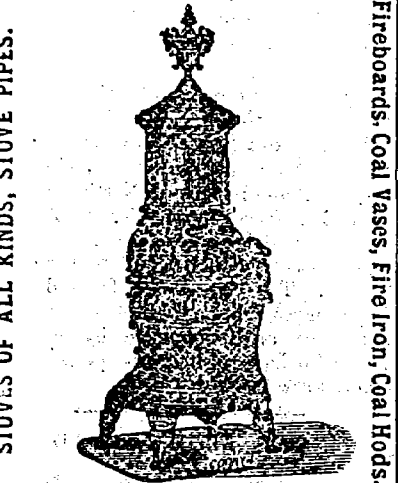
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