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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 1.—No. 38.

THURSDAY, JANUARY 1, 1880.

One Dollar a Year.

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

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

EDITORS.

THE Bishop Suffragan of Guildford is dead.

THE Canadian Parliament meets for the transaction of business on February 12.

CANON RYLE says that Church Congresses are like Solomon's ships that came from Tarshish. If they brought some silver and gold, they brought lots of apes, and plenty of peacocks.

THE late Miss Fanny Hersee has bequeathed a legacy of £250 to the *National Society for Promoting the Education of the Poor in the Principles of the Established Church.*

"We have too much fighting within the lines. There is too much brandishing of tomahawks, and flourishing of scalping-knives, in camp. We are tired of hearing the war-whoop around the wigwam. Let us save our powder for the devil and all his works, and not use it to blow up every brother whom we think to be a little nearer Rome, or 'Reform than ourselves.'"

STOPPING PAPERS.—Subscribers should bear in mind that they must pay what they owe before they can legally stop their papers. Sometimes a copy is returned marked "refused," while the subscriber's time has been up from a month to a year. Publishers continue to send papers until all arrears are paid, whether it is taken out of the Post Office or not. The courts have decided that subscribers will have to pay up in full.

GIVING is worship. Every one should give, whether rich or poor. The cent of the straitened is as much needed for the worship as the dollar of the richer. The poor man should no more omit giving because of poverty, than an illiterate man should omit praying because of his grammar. No Christian has a right to except this from his worship.

ON Dec. 3rd, the Bishop of Ripon consecrated a new church in lieu of Christ Church, Darley-street, Bradford, which had been pulled down in the course of the town improvements. It has cost about £11,250. At the luncheon Bishop Bickersteth said he did not expect to see exactly stereotyped opinions in a large body of men like the clergy of the Church of England. On the contrary, he believed there was room for diversity; but let them keep within the limits of the good old Church to which they belonged, and not let them attempt each to be a law to himself.

A MEETING was held on 4th Dec. at the office of the S. P. G., under the presidency of the Archbishop of Canterbury, with a view of meeting the urgent and repeated entreaties for instructors which the Christians in Kurdistan (commonly, but, as it appears, improperly called Nestorians) have addressed to the Church of England. Two gentlemen—one from Cambridge and the other from Oxford, and both approved by the two Archbishops—were named to the meeting and accepted. The S. P. G. has promised an annual subscription of 250*l.*, and the S. P. C. K. has, conditionally, promised the like amount.

THE *Daily Telegraph* says a few days ago some three thousand salmon from Canada made their appearance on the quays of the Thames. Frozen by an artificial process before being put on board ship, they were found, on reaching the London market, to be in admirable condition and splendidly fit for the table. According to the calculations of those who have brought the cargo here, the cost when delivered will be little more than a third of that which comes from Holland. And presuming that such ventures are found to be a success, there is no reason why any quantity should not find its way to these shores. The Canadian salmon has no superior in the world for flavour and richness.

COLONEL McCURE, editor of the *Philadelphia Times*, is to prepare for Holy Orders.

THE *Churchman* says, in view of the correspondence about the right of the Scotch Bishops, to describe themselves as "Lord Bishops," that colonial prelates, as they are not Peers of Parliament (*in esse* or *in posse*) have no right whatever to the title of "My Lord."

SELF-WILL is the very core and seed of both sin and schism—the two forms of revolt under the divine government—the one against God, and the other against His Church. It is the substitution and setting up of the human, instead of the divine will; as such, its whole outgoing and result is evil; and when it becomes set self-will, it is also sure self-destruction.

SECESSION OF STILL ANOTHER "REFORMED EPISCOPAL" MINISTER.—Rev. Dr. Underwood, of the "R. E. Church," has been admitted into the Indiana Conference of the Methodist Episcopal Body. The number of secessions, in all directions, of the R. E. ministers, shows how utterly unsettled they are in their views, and must be rather alarming to the few that are left.

ACCESSIONS.—Mr. Jesse Brush, a graduate of the New York University, and of the Union Theological Seminary, New York, for a number of years a Congregational Minister, has become a candidate for Holy Orders in Connecticut. Mr. J. B. Morse, formerly a Baptist, was ordained a Deacon, Dec. 19th, and Mr. Geo. H. Anderson, for ten years a Methodist Minister, was ordained Deacon at the same time, both by the Bishop of New York.

C. OF E. TEMPERANCE SOCIETY.

ON THE VALUE OF INFLUENCE.

Listen to the words of the Bishop of Durham:—"It is not only the influence on a person's self which constitutes a proper motive for absolute abstinence, it is the influence on others which he is obliged to consider. There is a certain directness about abstinence which speaks to the uneducated mind when nothing else would speak to it. I take the case of a clergyman in a parish—there is something tangible, something substantial, in the fact that he is prepared to forego what he may consider an innocent pleasure—because he will not overstep the bounds of moderation—simply for the sake of his neighbours, who have not that same restraint upon themselves. I will take two cases in point—two men very different one from the other in their ways of doing matters. It was this motive that led Dr. Hook, when vicar of Leeds, to abstain altogether. It was this motive that led Dean Close to abstain, and I might abduce hundreds of instances of clergymen who have found that it has put a weapon in their hands which is far more potent than any which they held before."

Or, again, hear the Bishop of Gloucester and Bristol. "He felt that they ought to include among the class of total abstainers all persons who were in a position of responsibility, and had the power of largely influencing others. About two and a half years ago it pleased God to put it into his mind that the position which he was filling required him to consider carefully the question whether his influence for good might not become greater if he gave up what little interest he had in alcoholic drinks. Gradually he felt he ought to take that step, and now he could say plainly that his influence for good had been multiplied by ten."

"Lord, what wilt Thou have me to do?" Face the question between Jesus and your own soul, and may the Holy Spirit lead you to a right decision.—*Church of England Temperance Chronicle.*

NEW YEAR'S REFLECTIONS.

WAKE, WORK, AND WAIT!

LET US WAKE.—Alas! there are not a few among us whose souls are sound asleep. Money-making, pleasure-seeking, bodily appetites, "the lust of the eye, and the pride of life," take up all their thought, and the soul—which is to live when all these have vanished—is left to sleep.

Oh! that the SPIRIT OF GOD would cry aloud to such sleeping souls, "Awake thou that sleepest, and arise from the dead, and Christ shall give the life."

But some of us who are not sound asleep are hardly more than half awake. May these New Year's reflections make us more wakeful, by suggesting to us holy thoughts and good desires every day,—more wakeful to watch and pray, more wakeful to praise, more wakeful to work.

LET US WORK.—A lazy Christian is a disgrace to the name he bears. If our MASTER on earth found it His meat and drink to do God's will, and finish His work, should not we be ashamed to dream a listless life away in ease and self-pleasing?

I would that we all might hear, ringing over each morning of 1880, this bidding: "Go work to-day in my Vineyard." There is work for everyone without exception. "The night cometh when no man can work." Wherefore let us both labor ourselves, and let us pray, "O LORD, revive Thy work."

YET LET US WAIT.—Let us not expect too soon to see fruit of our work; though it tarry, let us wait for it, and "in due season we shall reap, if we faint not." Even amid our most pressing work let us strive to "come behind in no gift, waiting for the coming of our LORD JESUS CHRIST."

Only they who live "waiting" will be able to say in "that Day"—the earthly date of which may not be far distant—"Lo, this is our God; we have waited for Him, and HE will save us; this is the Lord we will be glad and rejoice in His salvation."

Finally, then, dear friends, let us one and all WAKE, WORK AND WAIT in the New Year of Grace, 1880, more than ever we have done before.

REV. THEODORE E. DOWLING,
In Carleton Parish Church Work.

Foreign Missions.

INDIA.

No. II.—HINDUISM.

In our last number we gave a short sketch of the history of the Hindu religion. Such a history would not be complete without mentioning that various reformers have risen from time to time in India, thoughtful men who deeply felt the helplessness of their own religion, and longed for something better. One of the most celebrated of these was Narak, who flourished in the 15th century in the North-West of India. Those who joined him were called Sikhs, or disciples. In our account of the Punjab Mission, we shall speak of the Sikh religion, which is professed by a million of people.

At present we would describe more in detail the modern aspect of Hinduism, and its social effect upon the Hindu. We have seen that the worship of Brahma developed into that of Siva and Vishnu, and millions of other gods. Brahma gradually came to be neglected. He as creator had done his work. Nothing was to be got by praying to him. Practically, all the idols of India are forms of the two great deities, Vishnu and Siva. And it is Vishnu who, in the later forms of the Hindu Bible, the *Puranas*, and the *Shasters* becomes incarnate in man. The principal incarnation of Vishnu is as Krishna. As such he is generally worshipped in India. He is, in the sacred books, the hero of every kind of vice and crime. The legends they contain of his

exploits, his tricks, his shameless wickedness, are the favourite stories in every Hindu village. The low ideas of morality among the people generally are largely due to the popularity of Krishna. They admit that the acts related of him would be abominable if done by a man, but, being a god, he would do no wrong. And how dear he is to them is seen by the worship of Juggernaut, for this far-famed idol is but a form of Krishna. "Nothing could be more hideous than this armless uncouth idol, seated on his huge car; yet millions of hearts beat with devotion towards this Indian Moloch, and to gain a sight of him multitudes will travel hundreds of miles."—(*Vaughan's Religious History of India.*)

Siva is a god of a totally different character from Vishnu. Although his story contains wickedness as gross as that of Krishna, he is represented, not as a self-indulgent pleasure seeker, but as a stern figure sitting on a mountain, wearing a necklace of human skulls, holding a rosary of the same, and his hair interlaced with serpents. His wife Parvati, who is worshipped in Bengal more than any other deity under the name of Kali, (whence "Calcutta"), is a most frightful object, and is represented as delighting in blood. "Repeatedly have we, in passing her temple in Calcutta, seen the sacrificial stream flowing. As many as 200 animals, chiefly goats, are slain there in one day. In former times children were slaughtered at her shrine."—(*Vaughan.*)

The worship of Vishnu and the worship of Siva represent two distinct "ways of salvation." The Vaishnava, (worshipper of Vishnu), lives as he likes and trusts that his love to Krishna will save him. This is the *way of faith*. The Saiva (Siva worshipper), thinks to earn merit by self-denial. "To hold up an arm till it is withered and fixed, to be scorched by five fires, to lie on a bed of spikes, to gaze on the mid-day sun till the eyes are destroyed,—these are so many means of accumulating merit." This is the *way of works*. And the object of all these efforts, the "salvation thus looked for, is to be 'absorbed' with the Deity, that is to be annihilated!

There is no other way of gaining this "absorption." It is by contemplating God. "We have seen," says Mr. Vaughan, "persons sitting for hours and days like motionless, lifeless statues, striving after utter self-forgetfulness, and identification with the Deity, we have watched the expression of their marble features, always calm and passionless—sometimes sublime and spiritual and we have turned away solemnized and saddened and yearning for the speedy dawn of a brighter light on those who are thus painfully 'feeding' after God if haply they may find Him."

A missionary once seated himself by one such devotee. He spoke as if to a tree or a stone. Not a word or sign was vouchsafed to him in reply. The missionary delivered his message of grace and love, and went his way. But though he went the word remained, and the Spirit of God. As the anxious seeker after God sat motionless there, the story of the Cross came home to his heart. By-and-by he arose, sought out the missionary, and at length found a better and truer union with God than he had ever dreamed of before.

Much of the information in this number has been taken from the *Church Missionary Gleaner*. We have not spoken of the caste distinctions which form such a barrier to the reception of Christianity; nor have we touched upon the influence of the Brahmins, the hereditary priesthood whose very existence is "the deadly Upas whose noxious exhalations have made us what we are." (Essays by Shosbee Chunder, Calcutta.) The degradation of women has not been mentioned, though as a writer on India in *Blackwood's Magazine* truly says, "the condition of the women of a country is the hinge upon which turns the whole framework of society."

These topics will come before us as we

trace the progress of Christian Missions in this densely populated field.

THE DYING MOTHER.

A REMINISCENCE.

It was a sultry night in September, the atmosphere that of a hot vapour bath. "We must have rain soon," was the consolation we had gasped to each other throughout the day—"we" being a large party of friends assembled for the holidays in a hospitable home on the banks of the river Hooghly, (Bengal).

I was very tired by ten o'clock and glad to get to my room, and there, I put out the lamp, and rested on the sofa, by a large open window looking out on the river, which lay before me like a sheet of silver in the beautiful moonlight, and watched the strange, almost life-like shadows of the trees and creepers on the well-kept grassy lawn that stretched along the river side.

Suddenly the profound silence was broken by a long, deep wail, followed up by a chorus of yells, harks, and howls; and presently a pack of jackals, scampered across the lawn. Then again all was silent for a while, and again the silence was broken, but this time by a human voice; a faint moaning sound seemed to come from spot a little lower down the stream; very soon it was drowned in the noise of tom-toms (Indian drums) and the shouts of several voices, but presently it could be heard again. Listening till I could not bear to remain inactive any longer, I slipped into the verandah to rouse the ayah, who lay asleep there wrapped up in her chudder (veil).

"Come, hear what is going on," I whispered. She followed me to my room, and we listened together. The moans, each time the shouting and drumming ceased, sounded fainter, as though life were fast failing the poor creature from whom they proceeded. What could be done? Seeing my uneasiness, the ayah proposed to go down-stairs and endeavour to find out. Barefooted she glided noiselessly down the wooden staircase and across the lawn, and I awaited her return in almost breathless anxiety. The moaning had now ceased and all was silent.

"Mem Sahib," she said quite cheerfully, when she came back, "it is a good thing; you need not distress yourself, they have been giving Gunga water* to the dying mother of Babu—, naming a native official who held high post under Government.

It was surprising that a man of his enlightenment and educate should have sanctioned such a barbarous custom, and shortly afterwards a friend, almost doubting the fact, questioned him about it. The Babu pleaded the pressure of friends and relatives, and especially female relatives. "To me, sir," he said, "it was simply an expensive business. I had to pay Rs. 100 (\$50) to the Brahmins (priests) for their offices; and besides, my mother was a religious Hindu, and she could not have died happily under any other circumstances."—*Church Missionary Gleaner.*

*It is considered a sure passport to heaven if the dying Hindu be taken down to the river side and crammed with mud and water from the holy stream of the Ganges.

The conversion of souls, is, after all, the great ultimate end of all Church work. But to convert others, we must not be half-converts ourselves. Take heed to yourselves. What you are, that you will do." Bishop Jeremy Taylor says with touching humility; "Our gracious Lord seems to have said to me as He did to St. Peter, 'After thou art converted strengthen thy brethren.' But where bitterness and strife is, there is risk that we should not even be half-converts. They certainly are not 'fruits of the Spirit.'"

News from the Home Field.

DIOCESE OF RUPERT'S LAND.

St. James' Church, which for some weeks previously, was closed while undergoing extensive repairs, was re-opened with very interesting services, on Friday, December 5th.

Morning prayer was said by the Rev. S. P. Matheson, and Rev. A. E. Cowley. Rev. R. Young read the first lesson, and the Incumbent (the Rev. W. Cyprian Pinkham) the second.

The Communion office was taken by the Most Rev. the Metropolitan of Rupert's Land, Archdeacon Cowley reading the Epistle.

The Bishop preached a very able sermon from 1st John, 17th, in the course of which he spoke in terms of warm approbation of all that had been done; and complimented Mr. Pinkham and the congregation on the success which had attended their efforts. At the afternoon service, the Rev. R. E. Wade said prayers, the lessons were read by the Incumbent, and the sermon, an excellent one, was preached by the Archdeacon from Ps. cxvii. 8. Just before the sermon, the Rev. A. C. Pinkham made the following interesting statement:—

"It seems to me that the present is a very suitable time for making a brief statement of the success which has attended our efforts to restore this church."

"Of the absolute need either of restoring the old or building a new church there was no question, and I think that all who have had an opportunity of watching the progress of the work will endorse the course which has been taken. With the successive steps which have led to our special services of praise and thanksgiving to-day most of you are familiar—the report of the committee appointed to examine the church—the action of the vestry upon that report—my own letter earnestly and lovingly pointing out to you your duty—the drawing up of the plans showing the proposed alterations by our kind friend Mr. C. D. Rickards—the letting of the contract—the progress of the work, every bit of which reflects the highest credit upon the honesty and ability of the contractor, Mr. S. Luff.

"The total amount subscribed, including fifty dollars already in hand, was \$981. This does not include promises from about a dozen different persons who have not as yet stated how much they intend to give. The sale of the old material realized \$64.50.

"The contract for the work done exclusive of a few extras, viz. chimney, platform, etc., was let at \$1,037; between \$500 and \$600 of which, you will be pleased to learn, has been paid to the contractor out of subscriptions, etc., received by me.

"The amount subscribed does not include the following articles, which have been given to the church, viz: Carpet for the chancel, given by Stobart, Eden & Co; a stove, etc., for the vestry, by J. H. Ashdown & Co., two oak chairs for the communion table by Mrs. Pinkham. A silver alms basin and two collecting plates by Miss Drover.

"I am anxious to obtain funds to complete the work of restoration in the following details, viz: Communion rail, pulpit, new seats, a small tower to be built on the west end of the roof, and the painting of the church. I expect a little help from friends in England and elsewhere.

"With so many evidences of success around us I feel sure the members of the congregation will not rest satisfied till all that I have mentioned has been done.

"May God stir us all up to do ever more and more for the advancement of His kingdom and glory, uniting all hearts to Him and to each other in the bonds of Christian love."

The afternoon service was brought to a close by the singing of an hymn, and the benediction, pronounced by the Bishop.

The collections at both services amounted to a little more than \$20.

The luncheon at the pastorage included the Bishop and clergy mentioned, and the Hon. J. Norquay, Premier of Manitoba, who was also present at the afternoon service. Canon Grisdale and Rev. O. Fortin, were unable through illness to attend, and several other clergy were unavoidably absent.

DIOCESE OF FREDERICTON.

St. John.—Trinity Church.—Memorial Chimes and Clock.—It is proposed to place in the tower of Trinity Church,

new in course of erection, a Chime of Nine Bells, as a memorial to the Loyalists, the founders of our City, and who erected old Trinity, destroyed by fire on June 20th, 1877; and that an appeal should be made generally for the necessary funds to the citizens, though not connected with the Church, and thus make it such a testimonial to their worth and piety, to which all descendants of the Loyalists throughout the Province could contribute.

To many persons old Trinity was such a memorial, and endeared by many associations. It had been the Church in which their fathers worshipped, and to which they were connected by many ties which the changes that have occurred could not sever.

In this respect old Trinity Church stood alone; its history is the history of the City, and the old Church erected in the early settlement of the City, amidst the forests, was connected with the earliest recollections of every citizen, and stood forth the cherished memorial of the piety and zeal of those men, who, faithful to their King, and showing their fidelity by their exile from the homes of their childhood, and the sundering of the closest ties of kindred, were equally faithful to their God.

That memorial perished in the common ruin which almost swept our City out of existence; and in the now building now being erected on its site, it is proposed a memorial should be placed, distinct from any other, contributed to by all parties as a token of respect and filial reverence from the children to the parents, from the citizens of to-day to the founders of the City; and no more fitting one could be suggested than a Chime of Bells, sending forth daily its sweet sounds to the praise and glory of God, and in memory of that noble band of exiles, the Loyalists of 1784, and of which the Corporation of Trinity will undertake the care.

The Clock on the old tower of Trinity for many a year was the faithful time-piece of the City, and it is intended to be renewed in connection with the Chimes.

The undersigned have been appointed by the Vestry a Committee to carry out this purpose, and respectfully invite contributions for this object, which may be forwarded to the Rector of the Parish, or to either of them.

CHARLES W. WELDON.
SMEGON JONES,

Saint John, N. B.,
November 29th, 1879.

HAMPTON.—The pretty little parish church of Hampton appeared to great advantage in its chaste and appropriate Christmas garb, the decorations reflecting great credit upon the ladies.

On the south and north walls of the church were the following illuminated texts, trimmed with evergreen: "Unto us a child is born;" "Unto us a Son is given;" "The Word was made Flesh and dwelt among us." At the end of the nave, and secured to the walls, were two shields, with triangles and other devices, surmounted with the words "Emmanuel," "God with us." The pendants from pulpit and lectern were beautifully worked and trimmed, as were also the windows. Over the altar was the text, "This do in remembrance of me," surmounted by a cross, and in front of the altar were the words "Holy, Holy, Holy," in evergreen upon a white ground. On either side of the chancel window, suspended from the wall, were banners with the initials of "Alpha," "Omega," "Chi," "Rho," in blue upon a red ground, trimmed with evergreen.

The Christmas service at 11 o'clock was very largely attended. The venerable Canon Walker said the first part of the prayers; and the lessons and latter part of the prayers were read by Rev. G. Gardner, curate.

The singing was very effective and added much to the beauty of the devotion of the service. The Rector preached an able and impressive sermon, in his usual forcible manner, from St. Luke ii. 14:

Glory to God in the highest, and on earth peace, good will toward men.

FREDERICTON.—The Cathedral had a thorough Christmas Tide look, being decked with evergreen in every direction, and Mrs. Medley's pure taste was never displayed to better advantage. The Baptismal Font was surmounted with an elegant floral cross, a beautiful bird resting, life-like, on the top. On the pulpit was the text "Peace on Earth, good will toward men," and over the front or main entrance "Hosanna in the high-

est." Among the texts on the walls were the following: "Gloria in Excelsis," "The Lord's name be praised"; "Behold, I bring you good tidings," "Christ is Born in Bethlehem," "We have seen the Star in the East"; "Then shall come a Star out of Jacob, and a sceptre shall rise out of Israel." At 11 o'clock the service commenced with the beautiful carol:

Ring out the bells for Christmas,
The happy, happy day,
In winter wild, the Holy Child,
Within the cradle lay,
Oh, wonderful! the Saviour
Is in a manger laid;
His palace is a stable,
And near the Holy Maid.

This was sung by the Sunday School children under the charge of Miss Jacob, with fine expression and in good time and harmony. His Lordship, the Metropolitan, preached from Galatians iv. 4:

"When the fulness of time was come, God sent forth His Son, made of a woman, made under the law."

This Christmas sermon was one of his Lordship's best efforts, and was listened to by the large congregation with devout attention. The hymn in the Communion office was No. 59 A. and M. *Adeste Fideles*, "O come all ye faithful." The offertory was for the poor.

"IN MEMORIAM."—Another aged member of the Church has passed to his rest. The funeral of the late C. J. Hendricks, Esq., took place at Hampton, K. C., on the 11th inst., and was attended by a large concourse of people both high and low, following in the mournful procession, which numbered some 40 carriages; evincing the regard in which the deceased gentleman was held. Had not a dense fog hung like a pall over the pleasant villages of Hampton and Norton, and a drizzly rain fallen during the day, the attendance doubtless would have been larger. Passing through the village of Hampton, the corpse was met at Norton Church by the Rector, Rev. Mr. Warneford, attended by the Curate of Hampton, the anthem "Write from Henceforth," was sung by the choir, also the hymn "Brief Life," &c., when the Rector preached a funeral sermon, paying a just tribute to the worth of the deceased, and his kind and hospitable character. We opine there have been few visitors to King's during the last quarter of a century, who have not, at some time or other, shared the hospitality of the late Mr. Hendricks, it was, in fact, proverbial, and the writer, with hundreds of others, had ever found in him the kindly and courteous gentleman, and it is safe to say that the poor and needy were never turned empty-handed from his door. Quietly and peacefully he passed away after a few short weeks of suffering, which was at times severe, surrounded by the whole of his family, one united in love and faith, and in which the strife of tongues was seldom if ever heard. Time alone can fill the aching void, but it must be a consolation to the mourners to know, that in the large communities of Hampton and Norton there were few who did not join in sympathy with them in their deep sorrow. The late Mr. Hendricks was a J. P. for King's County; he also held a commission as Lieut.-Col. in the N. B. Militia, and we have seen the old gentleman more than once exhibit with commendable pride, his commission which dated back quite a number of years before the time of responsible Government. Of late years he had been quite a martyr to dyspepsia, and the trouble and anxiety connected with several lawsuits in which his property became involved, and in some of which he was unsuccessful, must have helped to weaken a constitution, not naturally robust. Mr. H. was a consistent member of the Church of England in whose faith he died, but he could extend to others who differed from him the "charity that thinketh no evil," and he gave, not grudgingly, to any good work. As in life, so in death, his trust was in the Saviour—for his rock was Christ,

From darkness here and dreariness
We ask not full repose;
Only be Thou at hand to bless
Our brief hour of woes.
Is not the pilgrim's toil o'erpaid
By the clear rill and balmy shade?
And see we not, up earth's dark glade
The gate of Heaven unclosed?

MONCTON.—St. George's Church was very effectively trimmed for Christmas. The wreathing was light, so as not to take away from the effect of the woodwork. The Reredos was an elaborate piece of work in scarlet, blue and white, extending the whole width of the Chancel. Banners and texts were on the chancel walls, which were festooned with fir. The

windows in the Nave had covered frames set in, the centres of which had carved devices covered with evergreen of stars, anchors, quatrefoils, crosses and triangles. On each side of the Font, which was handsomely trimmed, were large devices in red and white, divided into three compartments. The centre compartment had an evergreen anchor and a wheel cross, while on the side compartments of one was the words, "Hark the Herald Angels sing, glory to the new-born King," and on the other, "One Lord, one Faith, one Baptism, one God and Father of all." Texts were placed around the sides of the nave, and various devices and banners were on the walls. The standards and posts were effectively trimmed. On each side of the west window was a large scroll, on one, the words "Unto us a Child is Born," on the other, "Unto us a Son is Given." Beneath the window was a text.

The Holy Communion was celebrated at 8.30 a. m. Morning service began at 11 a. m. It was opened by a Christmas Carol. The chorus of which was sung by the choir, and some of the children of the Sunday School, who were ranged in front of the Chancel. The anthem was Sullivan's, "It came upon the midnight clear," and it was excellently sung by a large choir; Mrs. T. W. Byers taking the solo *obligato*; Mr. A. A. Franklin was organist. The Rector delivered an address, and the Holy Communion was again celebrated.

FAIRVILLE.—The pretty Church of the Good Shepherd was decorated with much taste. Over the chancel is an evergreen border in the shape of a triangle, and at the apex is a cross, immediately under which are the words, "Unto us a Child is born." Beneath this is a paschal lamb, enclosed in a wreath of evergreen, leaves and moss. On the background is the motto, "Agnus Dei." Immediately back of the chancel, and under the previously mentioned texts, are the words, "Glory to God in the Highest." On the left of the altar is the text, "I am the root and offspring of David," and on the right, "And the bright morning star." Over the baptismal font is a mound of autumn leaves, ferns and rowan berries. The windows on each side of the church have tasteful evergreen borders, with the following texts between them, "Councillor," "Wonderful," "Prince of Peace," "Messiah," "Perfect God," "Perfect Man," "Emmanuel," "Alleluia." Over the door on entering are the words, "On earth peace, good will toward men," and above this are several ecclesiastical devices. Over the altar are the letters I. H. S., surmounted by a cross.

Holy Communion was celebrated at 8 o'clock in the morning, and morning prayer and sermon at 10.30 o'clock.

St. JOHN.—The city and Portland churches were not all decorated this year. Those that were, however, more than equalled last year's efforts. St. John's Church in the city looked charming, while St. Mary's was very tastefully decorated. The other churches in which decorations appeared, presented a handsome appearance, and the services at all the churches were largely attended.

CARLETON.—St. George's Church and St. Jude's were both decorated; the former looking particularly well.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—We have not space to give in full or in detail the Christmas decorations of the various city churches.

St. Luke's Cathedral and the Bishop's Chapel are always decorated with skill, richness and beauty, and appropriateness, and this year is no exception to the rule. St. Paul's and St. George's although usually less elaborate than the others, are no whit behind them in good taste and appropriateness, and this year both look remarkably well. While to St. Mark's and the Dartmouth Church belong the credit of having shown marked improvements on the decorations of former years, particularly is this true of Dartmouth which well deserves the highest praise.

St. Mark's.—This Church is thought by some to be the best decorated of all the city churches. However that may be, there is something it has done which places it this year far ahead of its sister churches. We refer to the pleasing fact of the congregation having presented their Minister—the Rev. H. J. Winterbourne, with a valuable and useful set of furs.

WALTON.—At a meeting of the Guild on Monday evening, the 22nd inst., the

following resolution, drawn up by our Master, the Rev. Henry How, B. A., was moved by Mr. Churchwarden Parker, and seconded by Mrs. John Parsons, and passed, *nem con*:

"That whereas, A Guild, among other benefits, interests a layman in the work of the Parish in which he is a resident,

"And whereas, By the Diocesan Synod the various Delegates interested in the Parishes which they represent, are led to take an interest in the Diocese, as well as a deeper interest in their own Parishes, by the exchange of ideas, hearing discussions, legislating for the welfare of the Church, &c., &c.,

"Therefore resolved, That we, members of the Guild of St. Matthew's, of Walton, believe it would be wise and beneficial to the members of Parochial Guilds, to organize a Diocesan Guild, with which, by the payment of a small fee, the several Parochial Guilds might be affiliated, and that such affiliated Guilds have the privilege of sending a Delegate to the annual meeting of the said Diocesan Guild."

Should this idea commend itself the Master, together with the Secretary, or one other officer, of the present Guilds, can easily carry out the details.

It was suggested that through the columns of the CHURCH GUARDIAN, we, members of the Guild of St. Matthew's might be favoured with the opinion of the clergy, who are Masters of Guilds, as to the desirability or otherwise of further steps in this matter. May we, therefore, request these gentlemen to take the trouble, either to condemn, amend, or approve of the original scheme of the Rev. Henry How for the organization of a Diocesan Guild.

The Church people of Walton meet once a week in their Father's House for prayer and praise; and not, as it was printed in the issue of the 18th inst., in their Teacher's house.

The Xmas Tree and Sale of Fancy Articles held on Thursday, 18th, realised some \$120. It was got up by the ladies of St. James' Church, Brooklyn.

NEW GLASGOW.—Everyone in the congregation lent a hand to decorate our little "St. George" for Christmas, and their work is a complete success. In such a building nothing more could be done. Mr. Drake and his ready-handed sons, and Captain and Mrs. Dawson, deserve special mention for their "skilled labour;" but all are entitled to a share of the pleasant thoughts and comfort of working to the honor of "The Infant Jesus." Space will not allow of details. On Christmas Eve the Chaplains presented the Rector with an Address which spoke thus:—"We offer you our warmest thanks for the unwearied assiduity with which you have watched over our spiritual welfare," and other kindly words of congratulation; also to Mrs. Moore. This had enclosed in it \$32. Seeing that this small congregation pay most punctually all it was settled they should pay, the gift was very generous and most gratifying to their Pastor, who said so in affectionate terms. Five dollars was collected after the sermon for B. F. M.

ALBION MINES.—The Church was more handsomely dressed this year than ever before. Space is too limited to allow of a detailed account. The Reredos of white, with its cross and vases of natural flowers. The banners on the walls, "King of Kings," "Lord of Lords," and the raised white wool lettering, "Behold thy King cometh," "Now is come salvation and strength," on tablets of red. The latter is the work of Miss Hudson, while the Reredos and the Altar were cared for by Mrs. Poole. These were the chief features in the decorations, but much other work was done by willing hands too numerous to mention. 35 persons partook of the Christmas Sacrament. The sum of \$9.16 was sent to the B. F. M.

AMHERST.—Miss Kinder was presented with a purse of money by the congregation on Christmas day, in appreciation of her valuable services in the choir. Miss Kinder has a very sweet voice, and she deserves much attention to the sacred music of the sanctuary.

PICOU.—On Christmas Eve, a number of the members of St. James' Congregation called on their Rector, the Rev. J. Edgcombe, and presented him with a sum of money, as a token of the esteem with which he is regarded by his people.

The Church Guardian,
A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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INCREASE OF THE EPISCOPATE.

ONE of the most significant tokens of the recent growth of the Church in the Mother Country, and throughout the world, is to be found in the erection of new, and the subdivision of over-extensive Dioceses. There has been a marked change in popular feeling on this subject. The creation of additional Sees, and even the employment of Suffragan Bishops were strongly opposed by many Churchmen in England, on the ground that the dignity of the Episcopal office would thereby be compromised. "Gig Bishops" was the term invented for those who would, (as it was supposed), form a striking contrast to huddled proprietors and peers of the realm. But the efficiency of the Church has been increased without impairing the dignity of her highest Order, and men of all schools of thought have welcomed the erection of the See of Truro, and the Suffragan Bishops of Dover, Guildford, Nottingham, and Bedford. The English Georgian notion of a Bishop crops out occasionally in places where we would least expect it. For instance, when the Diocese of Illinois was, in 1877, divided into three, the term "pocket Dioceses" was supposed by some to cast ridicule upon the proceeding. It is difficult, however, to see the force of the sarcasm when we are informed that the smallest division is not much smaller than Nova Scotia, and contains a population of over seven hundred thousand souls, which is rapidly increasing. The truth is, that the modern conception of a Bishop, until very recently, has been that of an ornamental chief in the tent, not that of an active leader in the field. He was to perform the role of a dignified Prelate; it was not to be expected that he should be a working Overseer as well. Thus, in the conduct of Missions it was thought right enough that he should come in to crown the work; no one dreamt that he ought to guide and invigorate it from its commencement. The idea of a Bishop without a settled staff of Clergy seemed absurd. But we have changed all that now. The mission of Selwyn to New Zealand, in 1841, was due to a true conception of the Episcopal office, and marked the dawn of a better day. Every one knows the story of our Missions in Central Africa and the South Sea Islands, with which the names of Mackenzie and Pattison will ever be associated; and Bishops of our sister Church in the States are her pioneers in China, the Far West and Mexico.

If we turn to settled Dioceses, we must see that it is impossible to lay down more than two general principles with regard to their subdivision. When a Diocese has evidently outgrown the powers of one man, then Churchmen should bestir themselves heartily and without procrastination to raise an endowment for another See. And in no case shall the See be formed where there is not at least a moderate endowment provided. These common sense principles were observed in the case, (amongst others), of the new Bishops on the Pacific slope. Unhappily they were not observed when poor

Algoma was severed from rich Toronto, and consequently the excellent Bishop of Algoma has ever since been placed in a most difficult and even painful position. Our correspondents have suggested, more than once, the expediency of increasing the Episcopate in the Maritime Provinces. Now, it might be well for the Church to have a Bishop for P. E. Island, with jurisdiction over the Magdalen Islands and the Eastern parts of the Province of Quebec. And probably it will be found advisable, at no distant date, to make St. John, N. B. the centre of another See. But *Festina lente* is a good motto. We know the mistake our fathers made. We have the more carefully to avoid the opposite error. The need for division must be clearly shown, and adequate provision must be made. Meanwhile Churchmen cannot go astray in anticipating and discussing probable needs. It is for themselves to decide in their Provincial and Diocesan Synods when it is wise and expedient to increase the number of Dioceses.

FREE AND UNAPPROPRIATED CHURCHES.

IN order not in any way to stifle free discussion we comply with our correspondent's request, and publish the extract which he encloses, although we fail to see what this or that isolated case, either in Hull or in Halifax, (or even the universal practice, if it were so), has to do with the GREAT PRINCIPLE—the GOD-ORDAINED principle—with regard to the FREE proclamation, promulgation and reception, of His Holy Word. We are sorry that the discussion has been illustrated by reference to Halifax churches. The evil we complain of is world-wide, and a great general principle is involved, and we are not desirous of seeming to be personal, or of localizing the question in Nova Scotia. However, as our correspondent has presented it in this shape, we do not mean to avoid the discussion; and upon him and not on our shoulders will rest the *onus* if the friends and advocates of rented pews feel aggrieved by any remarks which we may feel compelled to make.

If, as our correspondent implies, the "other side" has its case in such an illustration as this of Hull, (and we think he is right) it is a lamentable exhibition of the weakness of the cause which he seems to advocate. By what rule of sound logic does it follow, that, because the rich laity of a parish have lost sight of that humility and that lowliness of mind which is ready to "esteem other better than themselves," and those obligations which should make them recognize their duty to give as God has prospered them, to the maintenance and sustenance of His Church at Home and Abroad, therefore, these sacred principles of the Gospel are to be disregarded and trampled upon? Nay! but if by every earthly motive which governs the depraved human heart—expediency, ambition, worldliness, and avarice, such a course should be suggested, let the suggestion be banished with the conquering cry of the Tempted One, "get thee hence Satan."

In this case of St. Matthew's, Hull, the Church Wardens declare that "a majority of the congregation object to it, and not a few have left the Church through it"; or, in other words, that the wealthy families of the Parish have withdrawn their presence and support; have, to use an expression too common now-a-days, "starved their minister" into complying with their demands.

What care they, and such as they, for the poor of God's people? What is it to them whether fainting ones, hungering and thirsting for the Bread of Life, cannot participate in the blessings of the Gracious Invitation? What matter that

souls for whom Christ became Incarnate and died, are being left to live and die unwarned and unprepared for eternity? But, thank God, this of Hull is an isolated case. This is not now the popular feeling, this is not the dominant spirit. This is but the vestige in a certain section of England, and among a certain class of Church people, of a disposition which is rapidly disappearing, and fast giving place to a higher and truer conception of man's position before his God, and of his duty to his neighbour.

We wish that we could show our correspondent the accounts we read every week of churches being erected all over England, the means for the construction of which having been provided, in some cases, by a single private individual, in all cases largely by the liberality of the wealthy classes, and the money given with this distinct understanding: "The seats, or a large proportion of them, shall be free and unappropriated forever." We wish that we had the room to place before our readers the noble, disinterested, unselfish Christian work, which is now so characteristic of the English Church and English Churchmen. Not a week passes without not only new churches being built and old churches restored, the seats of which are more or less free, but also churches where the seats had been rented or appropriated being declared free; and there is no Bishop's or Archdeacon's Charge which does not contain happy allusions to this gratifying advance in Church life. It is a libel on the Churchmen of England, and the wealthy classes especially, to suppose that Hull represents the spirit which is now animating our brethren there. In the last ten years, according to the statistics of "The Free and Open Church Association," the number of such churches has been multiplied a hundred fold, and in nearly every case the increase in the offerings of the people has been more than satisfactory; they have exceeded all expectations; while the congregations in most instances, and especially in the case of the poor, have strikingly improved.

It is only our limited space which leads us now to close, but we promise our correspondent to take up, in our next, the cases to which he has made reference, and to enlarge further upon this crying abuse.

THE PROPOSED MEMORIAL TO THE LOYALISTS IN TRINITY CHURCH, ST. JOHN.

A REFERENCE to our St. John news will shew that it is proposed to place a chime of nine Bells and a Clock in Trinity Church, as a memorial to the Loyalist Founders of the City who erected old Trinity—destroyed by fire in 1877. The cost of the ring and clock will not exceed five thousand dollars, and the appeal is made to all descendants of the Loyalists, to make this a token of filial reverence from the children to the parents. We are glad to know that many outside of the congregation and many who are not members of the Church of England are ready and willing to aid in keeping alive the memory of these pious and zealous men and women, who have left us among other things a much needed lesson of devotion to principle and duty, at the expense of homes, friends and worldly substance. We heartily approve of this enterprise, and our columns will be open to aid it in every possible way. The vestry have wisely appointed as a Committee two such well known names as Charles W. Weldon, Q. C., M. P., and Simeon Jones, Esq. The public may feel assured that no pains will be spared to make the memorial creditable alike to the City and to the Church.

We feel that this matter appeals powerfully to every one descended from these hardy pioneers. It is independent of locality or form of belief. Every one in

New Brunswick who has a drop of Loyalist blood in his veins may properly give his mite towards such an object. The clock will be a reminder of the passing hours to the workers of to-day, who are reaping the fruits of those who have long rested from their labours, and are now with their heavenly King, whose earthly type they served so loyally and well. The pealing of the bells as they ring out their sweet melody will echo among handsome residences, and commercial marts where they found the unbroken forest. St. John, though now depressed and disheartened, will rise from her ashes more prosperous, as she is more beautiful than before. The indomitable spirit of her citizens, which they have inherited from the Loyalists, will not allow them to succumb to their misfortunes. And the bells will ring out their memories of the past, and their hopes of the future. They will be a standing monument that the spirit of 1784 has not died out in 1879. May we not ask Nova Scotians too, to extend their aid. We feel sure that in many of the homes into which our paper will go, there will be a disposition to assist in this good work, that so when the Church is completed there may be in the massive tower "a chime of bells, sending forth daily its sweet sounds to the praise and glory of God, and in memory of that noble band of exiles, the Loyalists of 1784." What a mere trifle is \$5000, divided among the descendants of these men. Let it be given, and given at once, not by the large gifts of the few, but by the mites of the many, who will thus testify their respect and love for the old stock by making an offering to Almighty God for the benefit of His Church.

PAROCHIAL PAPER.

NO II.

THE GUILD.

THE Guild is the organization of the Parish. Formed in such a way as to include the Rector as its president, *Ex-officio*, the Church Wardens as its Vice-presidents, and the vestrymen among its officers, or working members, it seeks to unite under its guidance every part of the working machinery of the Parish.

The best time for forming the Guild is after a Parochial Mission. At that time the deepest feelings and capacities of the people have been aroused by Divine grace, and the Missioner is at hand to propose the Guild, to supply a constitution and rules, and to take the leading part in shaping its formation. This of course is done by consultation with the Clergyman of the Parish. Where, however, from any cause there can be no Mission, interest should be awakened by a course of sermons on the Unity of the Body, and the necessity for active and combined work. (I Cor. xii., would be a most suitable chapter to form the ground-work of such a course.) The matter should also be talked over with individuals, until it is ripe for action. In small towns and large villages there will be no difficulty in thus centralizing the working energies of zealous church people; and the luke-warm, by the influence of example, will gradually be drawn in. But there are parishes, especially some of the country missions, where it would be impracticable for all parts of the mission to be thus joined in one organization for common work. In such cases, the most important centre should be chosen, naturally, that one in which the clergyman lives, and where is the Church, and a school house, or a parish room in the parsonage. The latter has many advantages if it can be secured. The parsonage thus becomes a kind of home, where the people can gather and find themselves always welcome. The more distant parts of the parish must be left to individual work,

or there might be affiliated branches of the Guild; and the members there residing may be gathered together with their fellow Churchmen, if not at all the meetings, yet at those of especial kind, such as the Bible or Communicants' classes. The contagion of Christian zeal is sure to spread, and perhaps slowly, but surely, the whole Parish becomes interested.

It will generally be found advisable to have the meetings of the Guild weekly. The day appointed should be known as the *Parish Day*, on which every member should consider it his duty to sacrifice some portion of his leisure, either in the day or in the evening, to the common cause. The month may be divided as follows: Say the day chosen is Thursday. The first Thursday in the month is devoted to a business meeting, at which work is laid out for the different committees, reports are read, members balloted for and admitted, the finances managed, and other routine work necessarily belonging to such a Society gone through. The second Thursday is for the Bible class, which should be conducted wherever possible by the Rector. If it is practicable, there might be one for the better educated members, or for men, conducted by the Rector, and another for those who could not so profitably join in the first named, or for women, or for domestic servants, conducted by some competent layman or laywoman, under the Rector's supervision. These meetings should be opened by a short service, and by the singing of a hymn, and should be closed in the same way. Maps should be provided from the Guild funds, and everything done to make the meeting attractive. The third Thursday is given to a social entertainment, consisting of readings, recitations, and music, with intervals for conversation and friendly intercourse. This tends to bring all members of the Parish together, and affords an opportunity for others who do not belong to the Church to be welcomed, and made to participate in advantages of which they may sometime reap the benefit. Occasionally, a lecture on some topic of interest may be substituted for the readings. This might be done by inviting strangers, to give their assistance. The fourth Thursday might see the Bible Class again held, which at proper times might be exchanged for a Communicants' Class, or turned more exclusively into a devotional meeting. The fifth Thursday, should one occur, is devoted to the interests of Temperance, or Total Abstinence as the case may be. All this may require work from all the officers, and not least from the clergyman himself, who must be willing to "spend and be spent" for his people's good. But it is work which will tell. It is work which will "pay" far better than any amount of indiscriminate visiting; and will unite priest and people in the bonds of holy zeal, and give a constant impetus to the different currents of Church thought and action. From the Guild the clergyman will select his Sunday school teachers; from the Guild he will obtain his assistants in church decoration, in visiting the sick, in seeking out strangers who may attend his churches; and in the many other objects requiring attention in a well worked parish. It would be needless here to insist on the numberless advantages accruing from the existence and vigorous working of such a Society. They are self-evident. And no amount of prejudice should prevent the formation of so useful an instrument for carrying on Christ's work in our parishes. Prejudice will speedily disappear under the manifest blessings seen to flow from honest work, thoroughly performed, and humbly dedicated to God's glory.

To give a practical issue to this discussion, a constitution is now appended, which, with modification to suit local circumstances, is now in use in several

parishes in the diocese of Fredericton. Such details as are not provided for here, are found in bye-laws.

GUILD OF CONSTITUTION.

I. This Society shall be called the Guild of —, and its object shall be to unite the members of the Parish of — more closely in earnest and systematic effort to promote the glory of God and the welfare of the Church in this Parish.

II. Members must belong to the Church of England, and contribute not less than — annually to the funds of the Guild.

III. The officers shall be—President, two Vice-Presidents, Chaplain, Treasurer and Secretary. The Rector shall be ex-officio President. The other officers shall be elected quarterly, at the first monthly meeting in January, April, July and October; and shall remain in office till others are elected in their stead.

IV. Any qualified person desirous of becoming a member, shall be proposed and seconded by members of the Guild at any regular meeting, on a ballot being taken, if five black balls appear he shall be rejected. If elected, he may be admitted forthwith.

V. A service for admission shall be prepared by the Chaplain, and shall contain the following declaration, to be made by all persons received into the Guild:

"I, A. B., in becoming a member of this Guild, do declare my resolve to uphold the constitution and observe the rules of the Guild.

VI. Bye-laws, rules and regulations not inconsistent herewith, may be made, or altered, at any regular meeting; but no change shall be made in the Constitution without notice thereof, given at a previous meeting, and the concurrence of the President and two-thirds of the members present at a regular meeting of the Guild.

F. P.

The Most Revd. the Metropolitan attained the age of 75 on the 19th.

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.

(To the Editors of the Church Guardian.)

SIRS,—I have read attentively several of the controversial letters between Rev. Mr. Owen and Mr. Lithgow; and on referring to the texts in Lam. iv. 6, and Jude 7, see clearly that there is no contradiction or inconsistency between them. The one in Lamentations is in these words: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her."

This relates merely to the temporal punishment, in the two instances, as is seen by the words as to Sodom,—"overthrown as in a moment, and no hands stayed on her." The temporal bodily pain and punishment of the profligate people of Sodom, being by fire terminated in a few moments; but, in the case of the Jewish people, the Divine hand of pain and punishment "stayed" on them during the 70 years of their Babylonish Captivity. Here are a few of these protracted pains and sufferings, so forcibly and affectionately described throughout the book, by the compassionate Jeremiah, the deeply pious and obedient servant of the Lord, and the sympathetic and faithful patriot:—

Lam. ch. ii.—"The children and the suckling swoon in the streets of the city." "The young and the old lie on the ground in the streets." Ch. iv.—"The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dunghills." "The hands of the pitiful women have sodden their own children." Ch. v.—"Our skin was black like an oven because of the terrible famine." "They took the young man to grind, and the children fell under the wood." "The crown is fallen from our head." "Our heart is faint, . . . our eyes are dim." "Because of the mountain of Zion, which is desolate." "Wherefore dost thou forget us for ever, and forsake us so long time?"

The following is the text in Jude 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh,

are set forth for an example, suffering the vengeance of eternal fire." Here is the everlasting punishment of these filthy sinners, in the future and eternal world.

The Apostle describes a class of sinners of his time, as "ungodly men," "filthy dreamers" who "defile the flesh"; and he compares them to "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars;" and as to their eternal punishment in the future world, he says: "To whom is reserved the blackness of darkness for ever."

By thus comparing the two texts, and their respective contexts, it will be seen that there is not the slightest contradiction or inconsistency between those texts in Lamentations and Jude; the first relating merely to temporal sufferings and punishment; and the latter to those which are eternal, in the future world.

I have not seen Mr. Owen's first letter, which, I suppose, commented on the two texts.

Requesting the insertion of this letter, as early as convenient, in your Journal,

I am, Reverend gentlemen, Yours respectfully, J. G. MARSHALL.

Halifax, 26th Dec., 1879.

CRITICISM CRITICISED.

(To the Editors of the Church Guardian.)

SIRS,—I beg to apologise to Mr. Wray for overlooking the words,—"are essential to public prayer." I assure you it was an oversight. As to "real signatures," I don't see that Mr. Wray could have strengthened his language beyond "unfair" and "disingenuous" even with the advantage of a pseudonym.

I would sign my real name now, but I am ashamed to have shared his blunder, about which "Mentor" corrects us both, and therefore prefer to remain, humbly,

A KNEELER.

RELIGIOUS EDUCATION.

(To the Editors of the Church Guardian.)

SIRS,—You deserve both the support and the hearty goodwill of all lovers of Christianity for your strenuous advocacy of religious instruction.

In these days of "brilliant attainments," every subject in the modern curriculum of studies is usually held to be far higher in intellectual importance than the study of God's Word. It is considered of more value to know Henry the Eighth's relations with his wives, than to know the History of Joseph; the date of the introduction of Christianity into England, than the sources of Christian teaching. As an instance, I notice in King's College Calendar for this year two extra subjects for matriculants, viz.: History and Geography. I looked in vain for Scripture. To the honour of the College, it must be stated that Scripture is among the subjects for Local Examinations; then why not with those for matriculation? I remember conversing last year with a second year undergraduate and Divinity student of King's, who expressed his surprise at the Book of Proverbs being so practical, (I had just quoted a verse,) and saying that he had never read a word of it.

There must be more earnest working on Biblical subjects, both in the Sunday School and by the fireside. Would it not be well for the Synod to organize some plan of examination, similar to that of the Archbishop of Canterbury's, for Sunday Schools. Let the question papers be printed, and sent to the Pastor of the Parish, who might select, say, three candidates to compete: then the returned papers, having been examined by the Committee, might be classed, and all papers having a percentage of about 70, should receive a prize signed by the Bishop. Above 70 per cent., the best papers should receive, of course, the best prizes. I think this plan is likely to work well. Might it not be a good venture for THE CHURCH GUARDIAN itself to work it out. The subject Scripture History: the competitors, three candidates from any Sunday School in the Diocese. W. Charlottetown, Dec. 30, 1879.

A PERMANENT DIACONATE.

(To the Editors of the Church Guardian.)

SIRS,—Your contemporary, *The New York Churchman*, in a recent article, advocates the formation of a Permanent Diaconate in the Church of the United States. I apprehend that the reasons for such a step, if good for the United States, would apply also to ourselves. There are some aspects of the question, however, which your contemporary does not appear to have taken into consideration. Would it be well, may I ask, or even practicable, in this democratic country, to have two

classes of Deacons, with an impassable barrier between them?

I conceive that the Permanent Diaconate might either consist of men who give their services to the Church, and earn their living by other occupations, or of men of inferior acquirements and social position, who are maintained by the Church in the same way as their brethren. In the first case, the Deacons would occupy a position analogous to that of local preachers amongst the Methodists, and, as some of them might be highly educated professional men, it is probable that they would do good service to the Church. But their number would always be very few. In the second case, it is very doubtful that Churchmen would provide adequate stipends for the confessedly inferior ministers sent amongst them. I know, unhappily, how difficult it often is to raise a sufficient maintenance for really able and popular men.

This notion of a Permanent Diaconate is not a novel one. The late Bishop Philpotts, of Exeter, and the late Bishop Blomfield, of London, ordained Deacons on the understanding that they were not to seek admission into the higher Order. The same thing was done in our last Indian Diocese. But, in each case, the experiment failed. The men so ordained were all raised to the Priesthood. And this was done, (in some instances at least,) not only because the men found their position to be well nigh intolerable, but also because the position they occupied was seen to be detrimental to the Church.

It should also be noticed that the Office for the Ordering of Deacons distinctly contemplates their elevation to the Priesthood. In the Collect, the Prayer is offered "that they may so well behave themselves in this inferior office that they may be found worthy to be called unto the higher ministries."

Of course this Collect might be omitted or altered, if it were found expedient to depart from the usage of many centuries, and what individual Bishops have failed to meet, might be accomplished by the corporate action of the whole church. It is possible that your contemporary has pointed out a practicable and wise development of the Church's system. But before we can conclude that this is the character of the proposed change, we must have it discussed in all its bearings. That remains to be done, and I do not feel that we are justified in making so radical a change, until the whole question has been thus fully considered, and has become familiar to, and has met with the approval of the Church at large.

C. D.

THE DIACONATE.

(To the Editors of the Church Guardian.)

SIRS,—The fully developed Conservatism of the old country, especially in Church government, may not in every case prove just the theory for this newer world of ours.

An experienced English teacher of vocal music says that in training young lads, he finds their voices break about two years earlier than in England, which strengthens the oft-repeated statement that our American youth mature at an earlier age than their English brothers. It is said that our boys throughout develop mentally and physically more rapidly than in England.

It is not claimed that there is any eventual gain in this precocity.

The Divinity student, as a rule, has been set apart to some extent at a comparatively early age for his future work. His college training under the eye of the Professor of Divinity continues this training under very favorable conditions for development, thus on taking his degree at 21, if found blameless, he has been proved in accordance with the Apostolic injunction, and may then be ordained (at the discretion of his Bishop) to the office of a Deacon, with some restrictions relative to independent parochial work, without danger, but very often to the great furtherance of the work of the Church. He is thus saved from the distracting and disorganizing influence of two comparatively idle years at a critical period of his life, to which it seems cruel to expose him, save under the pressure of stern necessity.

W. C. SILVER.

Halifax, Dec. 22.

THE CHURCH AND CHRIST.

(To the Editors of the Church Guardian.)

SIRS,—The impression most persons would have after reading "Layman's" letter, would be that he thinks the Church and Christ to be separate, and in some respects antagonistic. If, instead of catching at disconnected passages of Holy Scripture, he would "search those Scriptures," to see whether what he complains of is the Gospel or not, he might be willing to believe a great deal more about even

the "first principles of the doctrine of Christ" than he now seems to do. I would just notice one or two of his remarks.

He appears to think that there is another door of salvation than the appointed one through Christ. He as much as says that we ought to believe that infants are to be saved without being baptized. Now Holy Scripture contains no promise of salvation to the unbaptized. (Of course I am speaking of the present Dispensation.) God nowhere contradicts Christ's condition of salvation: "He that believeth and is baptized shall be saved." Certainly God can save people in whatever way He chooses; and privately I think that He sometimes does so. But because he has not revealed his intention of ever doing so except upon Christ's condition, I would not condemn any one who did not agree with my opinion on that point. We cannot be sure of anything that is not revealed to us.

"Layman" also says: "We read in our Bible that the children of believers are holy." But how are they holy? By birth? No, I do not think that even Pelagius ever went as far as to say that. It is rather in consequence of some act of faith which the believing parent performs? The parent would not be a believer if he or she did not have the child baptized. St. Paul never dreamed of belief in Christ without obedience to His plain commands.

There are other things in your correspondent's letter which need answering, but it would take too much space in your columns to do so now. I would, however, remark that if we are sincere in our love for Christ, we will not sneer at the Church methods and outward routine of forms. If the sceptic does not know their value, the believer does, because he duly uses them.

CREDO.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

(To the Editors of the Church Guardian.)

SIRS,—In reading one of the last *Church Bells* to hand, I find the subject of the formation of a Diocesan Church of England Temperance Society was discussed at the last Norwich Diocesan Conference. Reading this, reminds me of the discussion on the same subject at the last meeting of the Synod of the Diocese of New Brunswick. Since that meeting, very much has been written in all kinds of newspapers, and much more has been talked in reference to the members of the Synod who were not prepared or disposed to vote for such Diocesan Association. It has been unwarrantably assumed on all sides, that the members who were not willing to approve of a Diocesan Church of England Temperance Society, were opposed to any attempt or means for putting down the sin of Intemperance, and were alluded to and considered as being upholders of that vice, and so no better than drunkards themselves. I hope there are some who are not so intemperate in their judgment as to think thus of their brethren, but evidently many of the secular, and some denominational papers, have appeared to take this view. I should hope all are agreed that intemperance in drink, as in other things, even as intemperance in language, is a sin, and as such must be attacked in some way, and, no doubt, in the best way. But surely, each one who would do battle with it, might, first of all, be allowed to entertain an opinion as to the best way of urging and carrying on such a warfare, and not find himself tied down to such a means as somebody else thinks best. At the Synod we are assured there are many who seemed to think Temperance Associations in general, were the best means for fighting Intemperance, and in particular the Church of England Temperance Society. Well, let them think so, and let them hold their opinion till doom's day. There are some others, however, and not a few, who look upon Temperance Societies as utterly useless—even worse than useless—and may they not have their opinions too? Amongst each of such parties in New Brunswick may be found many of the Clergy of the Church of England. Now, are those who approve of such Associations, and work them in the Parishes or Missions, where they have perfect license in such matters, to do as they please; are they seeking by the formation of a Diocesan Church of England Temperance Society, to have power or opportunity, to form such Associations in Parishes and Missions where their brother Priest is not favourable to such organization, and thus restrict him

in that liberty or freedom of action which they have and enjoy? I confess that I can see the matter in no other light.

I was very much struck—so to speak—with the remarks of Archdeacon Porwina at the late discussion at the Norwich Diocesan Conference, and feel he exactly expresses the views of very many of the Members of the Synod of New Brunswick on this question. I think it would be well if his remarks as reported in *Church Bells* of Nov. 22, p. 622, were transcribed to your columns, and could be read by every member of Synod. As I believe you have the paper on your list of exchanges, I will not now trouble to write the paragraph out, but should you not have it, and would feel disposed to let it appear in your columns, I will send it to you for your next issue.

Believe me, Sirs, Yours, temperately, "LAMUDA."

Dec. 18th, 1879.

[If the Archdeacon's remarks are not too lengthy, we shall be glad to hear from our correspondent.—Eps.]

FREE AND UNAPPROPRIATED CHURCHES.

(To the Editors of the Church Guardian.)

SIRS,—You are a warm advocate for Free and Unappropriated Churches—fair and independent enough, however, I believe to let the other side appear.

May I, therefore, ask you to insert the enclosed extract from the *English Guardian*, and to give your readers such information as you can of the financial workings of the system at Salem in the past, and at the Bishop's Chapel and Trinity Church, Halifax, at the present.

Could either of these Churches be carried on if there were not a rich incumbent or a rich Corporation at its back?

The rumour is that the experience here is similar to the experience at Hull—and that congregations of well-to-do people do not average in their gifts at the offertory a cent apiece. Can this be possible?

Practically afraid that the system may not be a success, I am, dear GUARDIAN, theoretically,

FREE & OPEN.

A NEW YEAR'S APPEAL.

In the last two years, the Woman's Temperance Union has earnestly entreated that no wine should be used on "New Year's Day," nor anything that would lead the "young men," (particularly those who have discarded intoxicating drinks,) to take that which must be their ruin. Many make an exception of "New Year's Day," and the cases are not a few, in which the whole work of ruin has been effected by that one day. Being thrown in the company of ladies who would feel it a compliment to have a glass taken from their hands, they were unable to resist the invitation; and so, after the first glass had been taken, the road was as easy as going down hill; and they continued sin and so, till the degradation was complete.

Ladies, as you value the friendship of your friends, let them not have to lay to your charge their fall, especially when so many, during the last two years, have been benefited by being "total abstainers," and their "homes" made so much happier and brighter. Will not these who are earnestly striving to do what is right, encourage and help the weak ones to persevere in the right way, by denying themselves for their sakes, and showing that they are also in earnest, by at once banishing from their tables and sideboards the intoxicating cup; and let there be no wine used on that day; and then, indeed, it will be to many a "Happy New Year."—Cox.

Halifax.

KING'S COLLEGE.

MICHAELMAS TERM ended Saturday, Dec. 10.

Lent Term will open A. D., 1880, on Saturday, Jan. 10, on which day candidates for Matriculation may be examined.

The Board of Governors have appointed J. K. Spencer, Esq., B. A., Ph. D., to the chair of Chemistry and Natural History, left vacant by the death of Dr. Hew. After a brilliant career at McGill College, Dr. Spencer pursued his scientific studies in Germany. He comes to Windsor with strong recommendations from many eminent men, amongst whom is Dr. Dawson, the Principal of McGill College and University.

Literary Department.

ST. JOHN, THE AGED.

The following anonymous poem was found, about eight years ago, in a magazine published at Philadelphia. Its beauty of language, fervour of feeling, exalted religious sentiment, claim for it a wider circulation than it has yet attained:—

I'm growing very old. This weary head That hath so often leaned on Jesus' breast, In days long past that seem almost a dream, Is bent and hoary with the weight of years. These limbs that followed Him—my Master—oft From Galilee to Judah, yea, that stood Beneath the cross and trembled with His groans, Refuse to bear me even through the streets To preach unto my children. Even my lips Refuse to form the words my heart sends forth. My ears are dull; they scarcely hear the words Of my dear children gathered round my couch; My eyes so dim they cannot see their tears. God lays His hand upon me:—yea, His hand, And not His rod—the gentle hand that I Felt, those three years so often pressed in mine, In friendship such as smother woman's love. I'm old—so old. I cannot recollect The faces of my friends, and I forget The words and deeds that make up daily life: But that dear face that every word He spoke, Grow more distinct as others fade away, So that I live with Him and holy dead More than with living.

Some seventy years ago

I was a fisher by the sacred sea. It was at sunset. How the tranquil tide Bathed dreamily the pebbles. How the light Crept up the distant hills, and in the wake Soft purple shadows wrapped the dowy fields, And then He came and called me. Then I gazed, For the first time, on the sweet face. Those eyes, From out of which, as from a window, shone Divinity, looked on my inmost soul, And lighted it forever. Then His words Broke on the silence of my heart and made The whole world musical. Incarnate Love Took hold of me and claims me for His own. I followed in the twilight, holding fast His mantle.

Oh! what holy walks we had

Through harvest fields and desolate dreary wastes, And oftentimes He leaned upon my arm, Wearied and wayworn. I was young and strong And so upbore Him. Lord! now I am weak, And old, and feeble. Let me rest on Thee! So, put Thine arm around me. Closer still! How strong Thou art! The twilight draws apace. Come let us leave these noisy streets and take The path to Bethany, for Mary's smile Awaits us at the gate, and Martha's hands Have long prepared the cheerful evening meal. Come, James, the Master waits, and Peter, see, Has gone some steps before.

What say you friends?

That this is Ephesus, and Christ has gone Back to His kingdom? Ay, 'tis so, 'tis so. I know it all, and yet, just now, I seemed To stand once more upon my native hills And touch my Master. Oh! how oft I've seen The touching of His garments bring back strength To palsied limbs! I feel it has to mine. Up! bear me once more to my church—once more There let me tell them of a Saviour's love, For by the sweetness of my Master's voice Just now, I think He must be very near— Coming, I trust, to break the veil, which time Has worn so thin, that I can see beyond, And watch His footsteps.

So raise up my head.

How dark it is! I cannot seem to see The faces of my flock. Is that the sea That murmurs so, or is it weeping? Hush! My little children! God so loved the world He gave His Son, so love ye one another, Love God and man. Alas. Now bear me back My legacy unto an angry world is this. I feel my work is finished. Are the streets so full? What, call the folk my name? The Holy John, Nay, write me rather Jesus Christ's beloved, And lover of my children.

Lay me down

Once more upon my couch, and open wide The eastern window. See! there comes a light Like that which broke upon my soul at eve, When, in the dreary Isle of Patmos, Gabriel came And touched me on the shoulder. See! it grows As when we mounted towards the pearly gates. I knew the way! I trod it once before. And hark! it is the song the ransomed sang Of glory to the Lamb! How loud it sounds! And that unwritten one! Methinks my soul Can join it now. But who are these who crowd The shining way? Say! joy! 'tis the eleven With Peter first, how eagerly he looks! How bright the smiles are beaming on James' face I am the last. Once more we are complete To gather round the Paschal feast. My place Is next my Master. Oh, my Lord! my Lord! How bright Thou art, and yet the very same I loved in Galilee! 'Tis worth the hundred years! To feel this bliss! So, lift me up, dear Lord, Unto thy bosom. There shall I abide.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued).

Lucie came to take me to the "con- versation lesson." I followed her me- chanically. My face grew crimson as Herr von Tilsen met us at the door, and as I turned away from him I met a glance from Herr von Schaffau almost as severe as his sister's. I felt deeply pained. Frau von Schlichten joined our circle for the first time. She found fault with my accent and the expressions which I used, and kept watch over me. Thokla and Fraulein von Ramberg only spoke in dark hints, and smiled at each other a great deal. I grew more and more troubled. I felt that I should not be able to restrain my tears much longer, and left the room as soon as I could. Countess von Schlichten followed me, overtook me in the ante- room, and spoke to me in a tone of intense anger: "Don't play the injured innocent. Shameful coquetry! Fie! are you not ashamed?" If Count von Schaffau had not appeared, she would probably have said more. I hurried away weeping. Lucie wanted to go with me; I begged her to leave me alone for a while, and went into the garden. That was the darkest hour of my life. A thick mist hung about the branches, every thing was empty and desolate. I walked on and under the plantains; the dead leaves rustled under my tread, the castle looked at me forbiddingly. An orphan's path is a hard one, Trichen often said. Yes, hard indeed. But the orphan's comfort that she told me of, I could not find yet, heaven was all clouded over. I could only weep. Which ever way I looked I saw only gloom and sorrow. I can see from Trichen's letters that Aunt's health is worse; she is longing for me, and I must earn money and eat the bitter bread of dependence here. There was a rustling behind me. I saw Herr von Schaffau with his hound going towards the maples. I felt for a moment as if I might tell him of my sorrow, but no. I could not. I went out of his way. Half way towards the church, by the elder hedge, the little red breasts were hopping about and sing- ing softly—it was the only sound in the stillness. They made me stop and watch them as they turned their little delicate heads and bright eyes towards me. Are they orphan children too? No, they have a Father in Heaven; without Him not a sparrow shall fall to the ground, and "are ye not much better than they?" I wept, but now different tears. O, Thou dear Master! am I then forsaken? No, no, if they send me away here, my Lord will direct my steps elsewhere. I am comforted, and hope in Him. I never felt happier than I did by the solitary hedge, with the little redbreasts. I for- gave Frau von Schlichten with my whole heart, and prayed for her for the first time. I prayed for everyone down yonder in the grey, silent castle. I pray- ed that light and peace might enter there. Twilight had come on, a light glim- mered through the fog, it was in the par- sonage and seemed to give me a cheerful invitation. I felt that I could not join the party in the castle to-night; there was to be a large dinner, guests were expect- ed from the neighborhood. I saw lights shining out, one after another among the dark masonry, but the little gleam from the parsonage was more attractive to me. The evening bell just then began to ring; it sounded softly through the mist. My heart was stirred with happy feelings as I entered the door. The whole family were assembled in the sitting room, en- joying the twilight hour, it was a sweet picture. The father sat at the piano, and seemed to have been singing; three little ones were standing beside him, the tutor had the two youngest upon his knees, and the two older girls were helping their mother to prepare some work. The pastor greeted me very kindly, he knew me from seeing me in church, and the chil- dren had not forgotten me; their mother received me rather ceremoniously; not having any work with me, I asked her after a while to allow me to help her; but she demurred, the large holes in the stockings seemed to trouble her. She complained that seven children gave her so much work, that she never got to the end of it. I begged her to let me darn the stocking, but she said very politely, that such delicate hands as mine had probably never touched such coarse stockings. I did not quite like her ex- treme politeness, but it seemed not meant

for coldness. "Well my dear," said the pastor, jestingly, "then you will have had the credit of teaching the young lady."

After that she supplied me with work, and I began in good earnest. How I en- joyed myself! I felt quite at home. The father told stories, the children listened. I was allowed to tell a story, too, and had the pleasure of seeing at the same time, the pile of stockings steadily diminish- ing. When supper time came, I wanted to go, but they would not let me. The mother left the room, the tutor took the little ones upon his knee again; it was very kind of him, but his manner is rather peculiar. Lina, the eldest little girl tells me that she has been learning to play for a year, and a short time since learnt the hymn "Praise ye the Lord the Glorious King" for her father's birth day. I asked her to play it for me, which she did, and we began to sing it softly, and then more loudly. I sang it with all my heart and voice. How good our Lord is to me! I felt so happy in this dear peaceful home. His Spirit dwells in it. He will strengthen my weakness. The pastor walked back with me, and I begged him to help me with his counsel. I told him that his sister would have filled my place so much better, and that he must therefore give me his sympathy and advice, and support. He was very kind, and promised me all I asked, gave me good advice, and especially counselled me to carry out Count von Schaffau's wishes, who, he says, means kindly to every one, and is most anxious for the welfare of all at the Castle, and whose affection and patience alone make him overlook so much that goes on in the family. Since his return from his travels abroad, he has changed a good deal, and removed the dangerous governess from the daughters. It is his greatest wish to win them over to a Christian life. Aunt Julchen is his open enemy, Countess von Schlichten his secret one. He does not break with them, fearing to give up the children altogether to their in- fluence. This is what I gathered from the pastor's remarks, and it touched my heart. I will have charity and patience too, and will not be weary of trying to win their hearts, and of praying for us all. When we got out from among the trees, the nearest wing of the Castle, brightly illuminated, rose before us, we heard strains of music, the shadows of the dancers flew past, I was glad that I had not to go amongst them, and ran up to my little turret-room. There I col- lected my thoughts, and turned them to- wards my beloved Master. O, how trifling is every earthly sorrow, every trial, if our Lord stands beside us. The world and its pleasures vanish away, but His Will endures forever. I was able to pray with all my heart for all of them. I have no fear of Countess von Schlichten or any of the proud people, only sym- pathy and love. Whatever happens to me, the Lord can turn all for the best. I fear I shall not be here long, but I shall not be forsaken.

(To be continued.)

SUBSCRIPTIONS RECEIVED.

Mrs Trail, Chester, NS; Charles Hiltz, Mariots Cove, N S; James Rafuse, East Chester, N S; Isiah Zink, Blandford, N S; Samuel Harris, Victoria Settlement, N S; Rev. A. Jordan, West Ferry, La Have, N S; Mrs Henry Cooke, Upper Port Latour, Shelburne, N S; Mrs Jacob Stevens, Dartmouth, NS; Rev W H French, Coldwater, Ont; Edwin Mumford, Brooklyn, New Port, N S; Rufus Lookhart, Ardoise, N S; Mrs Jones, Weymouth, N S; Rev Wm Jupp, Keswick, Roche's Point, Ont; F Young, do; John Journeay, Weymouth, N S; Captain Herntsh, Hubbard's Cove, NS; Caleb Johnson, do; John Freeman, do; Mrs F Dauphinee, do; Dr Golden, Harrow, Ont; Mrs Duncan, Mahone Bay, N S; Jas Joudry, Blockhouse, do; Jacob Eisenhaur, Martin's River, do; Miss Georgina Morgan, Liverpool, N S; Mrs Ruggles, Milton, Mass, USA; Rev T S Richey, St Eleanors, PEI; Mrs H D Ellis, do; Rev J C Davidson, Hen- ingtonford, Que; Mrs Adam Burns, Halifax, N S; Rev G D Harris Parrsboro, N S; Mrs E M Sayder, Berwick, N S; J R Wallace, Halifax, N S; Wm Coates, Dartmouth, N S; Joseph Findlay, do; Wm Keating, do; Peter Far- quaharson, do; James Farquaharson, do; Alexander Lloy, do; Henry C Walker, do; Mrs J C Brown, do; Mrs John Graham, do; Jas Simmonds, do; C A Creighton, do; Mrs Arthur Johnstone, do; Miss Stewart, do; Philip Shears, do; John F. Walker, do; G Pawley, do; Chas F Moore, do; Mrs W C Bishop, do; Geo Pyke, do; Robt Stather, do; Lewis Parker, do; Dr Weeks, do; Geo Foot, do; Conrad Oland, do; Mrs Donald Fraser, do; Rev H Farrer, Parham, Ont; Richard Howes, do; Henry Swarbrick, do; Theo. Stevens, Dartmouth, N S; Mrs Eliza Williams, do; Miss Kate Major, do; John Wiseman, Preston Road, Halifax, Co, N S; Mrs Robt Thompson, do; Mrs Geo Ormond, do; Geo H Conrad, Chazycock, do; Mrs M A Conrad, Seafort, NS; David Niforth, do; Alfred Niforth, do; James Niforth, do; Miss Lucy Bambrick, Sackville, Halifax Co, N S.

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Briefs.

The increase of population in the Kingdom of Greece, since its emancipation from Turkish rule, is worthy of note. It had a population of less than half a million, it is now fully two millions.....The accessions to the Church from the ranks of dissenting ministers, great as they have been, are largely increasing. We are chronicling several every week.....The difficulties in the way are so great that it is said about 500 miles of the Canadian Pacific Railway will cost not less than \$100,000 a mile.....The gentlemen who visited Canada last summer in the interests of the English farmer, have notified the proper parties that there will be an immense immigration into the Dominion from England next spring and summer.....From all over the country come to us words indicative of hearty sympathy in our efforts to arouse the Church in the matter of lay work. Our laity should not only hear about Christ and their duty, but they should have an opportunity to do some work for Him. What is wanted is organization.....There is more lumber being made ready in Nova Scotia this winter for ship-building than has been used for the same purpose during the past three years.....Each year finds increased interest manifested in Church decorations. Let us hope that this is but an evidence of increased zeal and love for God.....If a Church prove its life by a lively interest in Church questions, then our correspondence columns give abundant proof of great activity in the religious thought of the Church in the Maritime Provinces.....It has sometimes been an objection to the church that its membership is largely composed of women. Will the objector please to consider the corresponding fact that in one penitentiary thirteen hundred and ninety-seven of the fourteen hundred and eighteen convicts were men.....The Rev. Ephraim Thoren has removed from St. Anne to Chicago. He will probably work among the French Canadians of that city.....That dread scourge, diphtheria, has been making its ravages felt in New Brunswick.....A London clergyman advises Dean Stanley, after his recent article on "Baptism," either to join the Baptists or to go over to the Quakers.....The Rev. Collamore Purington of Fairfield, Me., has withdrawn from the Universalists. Among his reasons for so doing: "1. That he sees no good effects from preaching Universalism. 2. He thinks it wise to recede from the discussion of topics, which conduce to spiritual alienation, disfellowship and disintegration." Is this not something for our Reformed Episcopal friends to lay seriously to heart?.....The Baptist Convention of the Maritime Provinces has called for a dollar a head from the members of that body to carry on their Home and Foreign Missionary and Educational and Benevolent operations for the current year.

The Week.

THE DOMINION.

It is now stated that the Ontario Government will realize two thirds of the cost of the new Parliament buildings by the sale of the present site. The County Attorney has decided that there is not sufficient evidence to warrant the committal of the mother of Clark Brown for complicity in the West Winchester murders. Joseph Kavanagh editor of the "Sydney Express" and Clerk of the Savings Bank at North Sydney, C. B., has been missing since Friday. His cap and stick were found close to a hole in the ice near the C. B. Company's pier. A large meeting was held in Truro lately, to consider the advisability of applying for the next Provincial Exhibition to be held in Truro. The meeting guaranteed a prize list of \$6,500. Large subscriptions were offered by several citizens. A Toronto telegram says the exceedingly cold weather of the past few days delayed communication between St. Paul and Winnipeg from Tuesday till Saturday. The thermometer was 50° below zero on Wednesday in the North West; two persons reported frozen to death. There were 29 new vessels registered at the port of St. John the past year: 2 ships, 2,638 tons; 14 barks, 13,457 tons; 8 schrs, 477 tons; 3 woodboats, 191 tons. 3 steamers, 243 tons—a total of 37,006 tons. In 1878 there was 27 vessels of 16,444 tons and in 1877 there were 35 vessels of 23,682 tons.

It is stated that Mr. Brunel is surveying the route for the extension of the Canada Central Railway from Lake Nipissing to Sault Ste. Marie, 198 miles, and that the contract will be let next spring. In that event this section will be built by the time of the completion of the sections between Port William and Winnipeg, and a short means of communication with the North West secured.

UNITED STATES.

SAN FRANCISCO, Dec. 29.—The steamer Granada, from Panama 4th, arrived last night at Acapulco and took 500 Mexican troops, which were landed at Mazatlan and San Blas, en route for Lower California to quell the insurrection there. Dec. 29.—Immense fire in Boston destroying property on Federal and Devonshire streets, valued at over two million dollars. Rice, Kendall & Co., paper manufacturers, entirely burned out. Houghton, Osgeod & Co., and American Express Company's offices destroyed. S. D. Warren & Co., and American Express Company's offices destroyed. S. D. Warren & Co., lost heavily. The fire extended from Rice, Kendall & Co., on Federal street, to the building occupied by the North Bank on Devonshire street.

GREAT BRITAIN.

Lieut.-Col. Wilson Black has been made a C. B., for distinguished services in the late Zulu war. He was Brigade Major for many years in Halifax garrison, and married a daughter of the late Stephen Boggs Esq. A portion of the bridge across the Frith of Tay was blown down while a train from Edinburgh to Dundee was crossing at 7.14, Sunday night. The passengers, who are certainly all drowned, are variously estimated at from 150 to 300. The gale which destroyed the Tay bridge was the most violent ever felt in Scotland since January 1868. From the time the gale began it continued to increase in fury until the hurricane raged from the S.S.W. The streets of Dundee were covered with debris. All accounts mention continuous howling and roar of wind which deadened the falling crash of the central portion of the bridge.

AFGHANISTAN.

The Afghans who attacked Roberts at Sherpur on the 23rd inst., numbered 6,000. The ground around Sherpur is thick with corpses. General Roberts, on the 23rd, informs the Viceroy that on that day he succeeded, after a severe engagement, in defeating the Afghans, and driving them from all their positions around Cabul. The victory of the British is claimed to have been complete, the enemy losing heavily, while the English casualties were comparatively light. Mohamed Jans is reported to have fled early in the fight, and it was the intention of General Roberts to take possession of Bala Hissar and Cabul the following day. A telegram from Gen. Roberts, dated 26th, says a heavy snow fall on the 25th inst., prevented the pursuit of the enemy. The country about Cabul, and the line of communications, is now clear. Bala Hissar magazine has been emptied. There were several explosions in Bala Hissar during its occupation by the insurgents, and one explosion, it is stated, killed one hundred persons. Roberts telegraphs, 26th inst: "Butkak has been re-occupied." A force will start for Kohistan to-morrow to punish those who participated in the recent movement there." Roberts total loss up to date is 77 killed, 220 wounded.

The Canada Gazette publishes the following:—

The commission is published appointing the Earl of Carnarvon, the Right Hon. H. C. E. Childers, Sir Henry Thurston Holland, Admiral Sir Alex. Milne, General Sir John Linton Simons, Inspector General of Fortifications and Director of Works, Sir Henry Barklay, Mr. Thomas Brassey, M. P., and Mr. R. G. Crookshank Hamilton, Accountant-General of the Navy, to enquire into the condition and sufficiency of the means, both naval and military, provided for the defence of the more important seaports within the colonies and their dependencies, and of the stations established or required for coaling, refitting or repairing the ships of the navy, and for the protection of the commerce of the

colonias with Great Britain with each other and with foreign countries.

The commission is to consider on which of the stations and ports it is desirable, on account of their strategical or commercial importance, to provide an organized system of defence, in addition to such general protection as can be afforded by the naval forces; and whether such defence should consist of permanent works manned by garrisons of Imperial or local troops, or both combined, or of any local naval organization or other armaments and appliances.

It is also to consider whether, and in what proportion, the cost of such measures of defence should be divided between the Imperial Government and the Colonies to which they relate, or should be wholly defrayed by the Imperial Government or by the colonies.

The oldest specimen of pure glass bearing anything like a date is a little moulded lion's head, bearing the name of an Egyptian king of the eleventh dynasty, in the Shide collection at the British Museum. That is to say, a period which may be moderately placed as more than 2,000 B. C.

According to the census of 1878 there are in New Zealand of adherents of the Church of England, 176,337; of the Presbyterian Church, 95,103; of the Roman Catholic, 58,881; of the Methodist, 37,879; and of the Baptist, 9,159. The smaller denominations are represented by various figures, from 5,000 down to 5.

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Weekly Markets.

Table listing various market goods and prices. Includes sections for Fish (Large Cod, Small Shore, Arichat, Bank, Labrador, Hake, Haddock, Arichat, Western Shore, Collock, Terring (Vessel)), Mackerel (No. 1, No. 2, No. 3, No. 4), Flour (Canada Sup, Extra, Strong Bakers, Spring Extra, Extra State, Rye Flour, Am), Cornmeal (Kiln Dried choice, Fresh Ground), Oatmeal (Nova Scotlan, per bbl, Canada, Barley, per bush), Oats (P. E. I. Black, P bush 42 to 45, Canadian Mixed, N. S. and N. B, Bran, Beans, per bush, Peas, round, per bbl, Peas, split), Provisions (Beef, Am. Mess, bond, Fx Mess, Beef, N. Scotia Mess, Am Plate, Extra Prime, Extra Plate in band, Pork, N. Y. C. Mess, In bond, P. E. I. Extra, Mess, Pr. Mess, N. Scotia Mess, Prime), Lard, Bacon, roll, Ham, Shoulders, Eggs, per doz, SALT from store (Liverpool, per hhd, Turk's Island, Cadiz, Inagua, Liverpool, bags store), Tea (Congou, com & dusty, fair, choice, superior), Oolong, Soap, Candles, &c, Domestic Brown, Pale, Family, Extra, B. Mottled, Crown, Laundry, Canada Laundry, Candles, 6's and 8's, Molasses (Demerara, per gal, Cienfuegos, Trinidad), Sugars (Porto Rico, ch. grocy, Vac. Pan, puty paid, Yellow C, Extra C, Scotch refined, No. 2, Crushed, Granulated, Porto Rico, fair, choice, Cuba, dark), Country Produce (Butter, in firkins, Butter, in rolls, Cheese, per lb, (dairy), Cheese (factory), Beef, Mutton, Lamb, Veal, Pork, Turkeys, Geese, Ducks, per pair, Chickens, Partridges, Potatoes, per bush, Turnips, per bush, Carrots, Hay, per ton, Tallow, (rendered), Tallow, (rough), Buckwheat, (gray), Buckwheat, (yellow), Apples).

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