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The Church Guardian.

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

Vol. 2.—No. 38.

THURSDAY, DECEMBER 30, 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.

A GENEROUS Churchman in Indian-apolis has given a building for a Guild House.

Mrs. JOHN JAC B. ASTOR has sent a font, with a basin of solid silver, to a mission chapel she has established in Nebraska.

Of the three millions of dollars left by the late Mrs. Shields, the Episcopal City Mission of Philadelphia, is entitled, we learn to one sixth.

A crane has just been erected at Woolwich capable of lifting twelve hundred tons. The metal used in its construction weighs 1,000 tons, and the brass bearings alone more than three tons.

THE Leicester Church Extension Society, which finds great difficulty in coping with the very rapidly increasing population of the town, has determined to utilize the large wooden building which was used for the recent Church Congress. The owners of Carendon Park estate have also given a site for a new church.

It is reported that the Bishop of St. David's has been obliged to decline receiving literates as candidates for ordination, owing to the number of applications he has received from Nonconformist ministers and candidates leaving Nonconformist colleges. The Bishop of Lincoln has been obliged to make a similar rule, it is said, and for the same reason.

HE declined taking his Church paper, having renewed his subscription to a flashy weekly in order to get the conclusion of a tale in which blood, border-land, and fast ways are worked into a mess suited to the depraved taste of its patrons. And yet this man is surprised when his children exhibit a marked distaste for the Bible and aversion to all that is pure, modest and reverential.

WHITAKER'S American Church Almanac for 1881 is out. He gives the statistics of the past year thus:—

Clergy deceased, 81; deposed, 0; present number, 3,436; being a gain of 111; candidates for orders, 431; gain of 62; ordinations, deacons, 136; gain of 32; priests, 96; gain of 12; baptisms, 47,693; gain of 5,472; confirmations, 25,903; number of communicants, 345,841; gain of 20,846; marriages, 12,103; burials, 21,516; Sunday school teachers, 34,041; scholars 166,976; contributions \$7,013,514.

Dr. Louis Valentin has published the description of a cranium very remarkable for its dimensions, which is preserved in the cabinet of natural history at Mar-sailles. The man's name was Borghini, who died in that city in 1615, at the age of 50. He was but 4 feet in height, yet his head measured 3 feet in circumference. The bones were thin, and there was an opening, the size for a crown piece, where the sagittal meets the coronal suture. Borghini's intellect was very weak. When he became advanced in years, he was obliged to have a cushion on each shoulder to support the head.

THE first printing-office in Russia was established at Moscow as early as 1553; but it was not able to put forth the first edition of the Book of the Apostles, now of extreme rarity, till 1564. A press, and type in the Slavonian character, were forwarded to St. Petersburg from Amsterdam in 1717. The package was captured by Charles XII., then at war with Peter, and the materials were made use of in the printing of pamphlets against the Czar, when the King of Sweden, by means of a Russian agent, on the Russian frontier, the names of Peter I., were printed at St. Petersburg, as an office erected for that purpose, in 1717. The first private printing establishment in Russia was formed in 1769, by Har-

HERR BROCKHAUS, of Leipsic, is preparing a German translation of Lord Beaconsfield's "Eudymion."

THE two organs of the "Reformed Episcopalians" are quarrelling like two fish women. One speaks of the other's "violent unchristian tone," and says it "persistently and recklessly injures the cause of our dear Church."

THE Rev. T. R. Wade, missionary in Kashmir, has just completed the translation of the New Testament into the difficult and little known Kashmiri language. He has now begun the Prayer-book, and has also made some progress in a grammar.

Mrs. LUCY HOLDSWORTH, of Digby, N.S., who had the honour of a short interview with the Governor-General, while on his visit to Digby in August last, has been the recipient of a letter from His Excellency with his photograph enclosed as a mark of esteem.

THE Queen has been pleased to recognize the claim of Mr. Charles Colmore Grant to the title of Baron de Longueuil, of Longueuil, Quebec, which was conferred upon his ancestor, Charles de Moyne, by Letters Patent, signed by Louis XIV. in the year 1700.

THE new valuation of London is expected to exceed thirty-three millions sterling, and the rateable value to be nearly twenty-eight millions. These figures show an increase of about four and a half millions in the rateable value during the last five years.

MR. THOS. A. SCOTT, of Clifton, Pennsylvania, is erecting a Memorial Parish and Sunday School Building as a memorial to his son, Thos. A. Scott, Jr., who died at St. Paul's School, Concord, N. H., Ascension Day, 1879, aged 12 years. The building will be of brick, two stories high, and 63x25.

IN connection with Trinity Church, Wilmington, Delaware, there is a sewing school of 200 girls on Saturday afternoon, free to all, where 20 teachers instruct in patch-work, hemming, felling, gathering, darning, button holes, and garments. Each child provides a thimble—all else is free.

THE Diocese of Albany has now 119 clergy, and 13,326 communicants; Northern New Jersey has 70 clergy and 7,518 communicants. New Jersey has 93 clergy and 6,924 communicants. The two dioceses make up the State of New Jersey, which thus has 169 clergy and 14,542 communicants.

MR. G. W. WIGNER, analyst to the Greenwich Board of Works, has taken the first prize of \$500 offered by the National Board of Trade of the United States for the best essay and draft of an act to prevent injurious adulteration and regulate the sale of food without imposing unnecessary burdens upon commerce.

PNEUMATIC DISPATCH.—The pneumatic tube in London extends from Euston Square to the Post-office, a distance of 4,738 yards. The machinery for operating the line is at Holborn, which is about one-third of the distance from the post-office to Euston. The tube is five feet high and four feet six inches wide. The wagons are ten feet long and constructed of the tube closely by means of an india-rubber flange, and so form a sort of piston upon which the air may act to the greatest advantage. The machinery consists of an engine having two twenty-four inch cylinders, with twenty inches stroke, and an air pump of two feet six inches diameter, and makes two revolutions for each stroke of the engine. The train is drawn from the extremities of the line by the action of the air, and propelled thereto by compressed air. The train is composed of a locomotive, a passenger car, and a freight car.

Mrs. CROSS, (Geo. Elliot, the novelist) died in London, on the 22d.

THE Church it has been beautifully said, has its long list of saints; it has never inserted one name in the catalogue of the damned.

IT is now stated on the authority of some recent historical discoveries, that John Milton, the poet, the great Puritan writer against Episcopacy, died a Romanist.

THE Canadian census is to be taken on the 4th April next—that is, the population will be calculated as on that day. Schedules will previously be left with every household, who is required to fill up the forms regarding himself and family, etc., as they were on that day.

WHAT DOES IT MEAN?

A TRULY remarkable incident in connection with the recent visit of the well-known English Missioner, the Rev. W. J. Knox-Little, to the United States, transpired in Boston, Massachusetts. The Dissenting Ministers of the city and suburbs invited Mr. Knox-Little to address them on the subject of "Ritualism," and at the gathering, which took place on Monday morning, Dec. 6, at 10.30, in the Mgionson Hall of Tremont Temple, very many of the leaders of thought outside the Church were present. The *Southern Churchman* says:—

"Long before the hour when the address was to begin, there was hardly a vacant seat, and when the famous English preacher appeared on the platform, even standing room was hardly to be had. The clergy of the city were out in full force, and the audience had more faces of well-known people in it than are often seen on Monday morning at a public gathering."

After the address, a unanimous vote of thanks was given the speaker.

DISCOVERY OF THE APOSTLES' CREED.

A prominent Congregationalist preacher has lately announced that he falls back upon the Apostles' Creed as his confession of faith. It would have been deemed a slander had we said that hundreds of reputable preachers in America know nothing of the Creed, and could not recite it for their life. It seems worth while to make a note of the fact, therefore, when it comes to us on indisputable evidence. The Christian Union makes the astounding announcement in the following words:—

"Letters of inquiry received from time to time disclose the fact that many Christian ministers are unacquainted with, if not ignorant of, the Apostles' Creed. If this is true of clergymen, it may be assumed that multitudes of the laity know very little of this historic and precious profession, which formed a portion of early New England catechisms, and which every Christian man, woman, and child ought to know by heart.

Believing that its reintroduction to Congregational churches is eminently desirable, both for catechetical and liturgical use, and that its acceptance and honor are sure to follow upon a knowledge of its origin, contents, and historic significance, I purpose to give the result of my researches into the history of the Creed, and to publish it as a literary curiosity, for the enlightenment of Congregational ministers and churches.

It is noteworthy that the discovery of

the Apostles' Creed is thus connected with a suggestion of its liturgical use! Again, we must express astonishment with delight. If "the world knows" so also does that very small fraction thereof called Congregationalism. Why not give it up and go back to the "dear mother" which Winthrop eulogized on the deck of the "Arabella"? Had the Congregationalists never abandoned that dear mother and her "liturgical use" of the Creed there would have been no Socinianism in New England, and American "Ministers of the Gospel" would not have been asking in 1880 for a sight of the Apostles' Creed? "Ever acknowledging that such part as we have attained in the common salvation, we have learned at her knees and sucked it from her breast," was the language of the Winthrop pilgrims concerning the Church of England. What was gained by running away from such a mother, and "hewing out cisterns," which, according to the testimony, we have cited, are "broken cisterns that hold no water"? N. Y. *Churchman*.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—IV.

TINNEVELLY.

This month has witnessed the solemn consecration of one of the most beautiful Churches in the Maritime Provinces, if not in Canada, Trinity Church, St. John, New Brunswick. It will be interesting, while the impressive scene is fresh in our memory, to read of the consecration of another Trinity Church, which took place six months ago in that distant part of the Eastern Mission field, whose history we have recently been tracing—Tinnevelly.

The Church at Edeyengoody in Tinnevelly, is a Gothic stone structure, the building of which has been an object of loving interest to Bishop Caldwell for the past thirty-three years. The principal entrance is under the tower. The nave is eighty-five feet long, the chancel thirty. The width of the nave and aisles fifty-two feet. The east and west windows are of extreme beauty. Each of the pillars of the side aisles is formed of a single stone. The pillars of the chancel arch are of iron, the grey color of which forms a fine contrast to the black wood of the Gothic roof. We take from the *Mission Field*, Nov., 1880, the following interesting account of the consecration:—

Fortunately, the morning of the consecration was all that could be wished, cool and cloudy, interspersed with gleams of sunshine; and the usually quiet village of Edeyengoody presented a most unimagined spectacle of excitement, not soon to be forgotten. A very large number of visitors, European and native, anxious to express their congratulations to the Bishop on the eventful occasion, and to see his beautiful church, were present from all parts of Tinnevelly, and some also from Travancore. Three large arches, covered with scarlet, and decked with evergreens, were erected by the natives in various places with various appropriate inscriptions on them; the principal one, in front of the beautiful new church, had "Success to the Native Church." The services of the day commenced with a solemn farvell service in the old church, which has served as the church of the district for about forty years. The Bishop preached on the occasion, drawing a comparison between the removal of the Jews of old from the temple to the removal of the heathen presence from the congregation that had assembled for so many years in the old church. He spoke of the removal of the Jews from the temple, and the removal of the heathen presence from the congregation that had assembled for so many years in the old church. He spoke of the removal of the Jews from the temple, and the removal of the heathen presence from the congregation that had assembled for so many years in the old church.

headed by fifty boys of the choir, holding banners of scarlet, purple, blue, and white, and singing some of their own Tamil lyrics set to Hindu music. Then followed the long line of the white-robed native and European clergy (thirty-five native, and five European), and last of all Bishop Sargent and Bishop Caldwell. A dense mass of natives (Christian and Hindu) from far and wide stood gazing from every available spot at the long line of white slowly winding round the church. The circuit was completed at the western door, where beneath a canopy of scarlet a formal petition was read to Bishop Caldwell by the Rev. D. Samuel, requesting him to consecrate the church for Divine worship.

"Meanwhile, the church within was crammed from end to end with long rows of orderly and well-dressed native men and women. There were found to be present, after a careful estimate, 3,000 persons inside, and about 5,000 outside, the church, including 2,000 Hindus. When the choir reached the western door the lyrics ceased, and the twenty-fourth Psalm was sung. As the procession marched up the aisle, the Gothic arches echoed back the beautiful words of the Psalmist: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." The *Gloria* ended just as they reached the chancel steps, and then, the vast congregation rising, the hundred and forty-eighth Psalm was sung as the clergy seated themselves in the stalls.

Bishop Caldwell offered a prayer, and, attended by two native chaplains, the Rev. D. Samuel, and the Rev. D. Vedamattu, retraced his steps to where stood the marble font near the western door, music being softly played all the while. A prayer was offered at the font for all who were to be made members of the visible Church of Christ by baptism. Then the Bishop proceeded to the reading desk, and prayed for the acceptance of the prayers that in future should be offered there. He then stood at the foot of the chancel steps, and prayed for all who in future should be confirmed and married in that church. After this he stood in the pulpit, and prayed for all who should hear the Word of God preached and read from that place. Then standing on the north side of the altar, he prayed for all who should receive the blessed sacrament. A prayer was then offered for all the ministers of Christ, who should at any time officiate in that church. The prayers ended, he gave the blessing, immediately after which the *Te Deum* was sung antiphonally by the choir.

"Bishop Sargent preached the consecration sermon from Micah vi. 6, and was attentively listened to by the vast audience. Towards the close he mentioned the interesting fact, that forty-five years ago, that day, he first came to Palacotta, and a few months afterwards visited a C. M. S. village in this neighbourhood, after which in the evening he passed through Edeyengoody, which then contained only a few families of Christians. The Holy Communion was administered to 648 communicants. It was a most moving spectacle, and a bright promise of success for the native Church. The special hymn sung on the occasion was a translation of "The Church's One Foundation" by Bishop Caldwell. The Church, was simply but beautifully decorated with ferns and flowers; and the long feathery leaves of the cocoanut palm. The brass lectern was the gift of a native Christian, belonging to this village, who is a Master of Arts in the Madras University. He was present at the consecration. The first ceremony in the new church was the baptism of Bishop Caldwell's grandsons, A. S. M. and J. M. The interest and enthusiasm exhibited by the vast numbers who assembled here on this memorable occasion, must have cheered the Bishop's heart, and in his declining years will make him feel more and more that his work here has not been in vain.

Family Department.

A HARD LESSON.

A TALE.

[Written for the Church Guardian.]

(Continued.)

He had decided the matter for himself, but nevertheless it was a relief to him when he heard the long, keen whistle of the train, which told him that hesitation was no longer possible. Half an hour's rapid walking brought him within sight of his destination, and then he slackened his pace, not unwilling to prolong for a few moments the pleasure of anticipation. What a charming spot it was, the modest old-fashioned, and yet elegant grey-stone house, with its broad verandah, beneath which the ruddy fire light gleamed through the windows. The little avenue of acacias threw a delicate tracery of shadow upon the snow, for by this time the young moon was up, and poured her soft light upon a scene as pleasant as it was familiar to the eyes of Archie Lennox.

The iron gate swung back from his hand, and, at the sound it made, a girl who had been sitting on a low seat beside the fire sprang up and stood for a moment, listening with a loudly-beating heart. Yes, she knew it was his step, and before he could touch the bell, the door was opened, and she had stretched out her hands in sweet welcome "Archie!" the one word contained a world of gladness, love and trust. When the first delight of meeting was over, and they were sitting, hand in hand, saying the thousand things that lovers will, after a three months parting, Mrs. Goodwin came home with Trixie, who had been spending the day with a small friend. The older lady had in Archie's eyes over the same sweet face that had smiled upon him as a lonely child, and indeed it was a beautiful face still, though since her husband's death, the brightness had given place to a quiet sadness. Mother and daughter were strikingly like each other, the more beauty of feature in both being second to the beauty of expression. As for Trixie, she is not four years old, and yet, as she plays a prominent part in my story, I must make some mention of her appearance. If the good old-fashioned belief in fairies were not exploded, one would have been very apt to class this apparition of elfin loveliness amongst them. Unmanageable silken curls of quite a dark brown, dancing, dangerous eyes of perfect blue, a lovely, saucy nose and pouting lips, pink, waxen fingers always in mischief, these were the salient points in Trixie, if we except a tongue not to be surpassed in volubility, but speaking a language which could be only in small part interpreted by her ignorant elders.

"And how is my fairy to-night?" said Archie Lennox, after an affectionate welcome from Mrs. Goodwin, and he put out his hand to draw the child to him. It was not so easy to capture her, but after a while she condescended to sit upon his knee and investigate the pockets which were usually an unfailling depository of toys or delectable sweeties. But to-night the pockets contained nothing of interest, and, very much disgusted, Trixie at last desisted from her fruitless search.

"Bad, bad, Chee-chee!" she said, shaking her head with great disapproval, "Trixie no sweeties." "Chee chee has brought nothing but himself," said Archie, laughing, and was very near not bringing even that, and in answer to Inez questioning look he told them of his having been on his way to the station, en route to Hillerton, and how it had come to pass that he was with them after all. "Don't be alarmed," he added, "seeing a little look of anxiety flit across the face turned towards him, there will be the abundance of time to see Miss Culpepper on the twenty-sixth, and indeed I should have rebelled at once, when Dryson proposed my going, only that this very morning something had happened which was one of the thousand reasons I wanted to see you to-night, can you guess? not—what would you say if I told you that in a year from now the 'mysterious' Co. after Dryson & Picket would represent a name that is not quite unknown to you." "O, Archie, how glad I am," said both ladies in a breath, and then Lennox whispered something to Inez that brought a warm blush to her happy face and made her go over to her mother and kiss her tenderly. They loved each other very dearly and the kiss meant that no change that might come to the daughter's life could

in any way divide them. And then they all thought of him who would have been so glad of Archie's success, and the women's eyes filled with tears.

The evening passed only too quickly, an evening to which they were destined to look back with a strange regret. They had so much to say to each other, so much of the happy past, and of what they trusted, would be the happier future. It was not until Miss Trixie's bed time, however, that they could enjoy a peaceful talk. That young lady was in one of her most elated moods. She had been excited by a day of unlimited petting at a friend's house, and was conscious of not receiving the usual amount of attention to which she was accustomed from Lennox, who had seriously offended her by failing to bring the Christmas gifts to which she had been looking forward. For a time she looked as gloomy as it was possible for a fairy to look, and then took the opposite course of being as rebellious as possible. She flitted hither and thither, taking advantage of the elder's preoccupation to practice a thousand small mischiefs. Now it was the cat which she ruthlessly snatched from her slumber by the fire, and dressed in her own little bonnet and cape, much to their detriment, now it was Inez's work box which was suddenly emptied of its contents, and again a sulphurous smell announced that she was amusing herself with the receptacle for matches. "What makes my Trixie so bad to-night?" said Inez, who could usually subdue her when even Mrs. Goodwin failed, and she tried to coax the offender to good behaviour on her knee, but in another moment she had slid down, and was executing a wild war dance on the carpet. It was a marvel how so tiny a being could contain so much spirit. Finding nothing more to amuse her at the moment, she disappeared from the room to pay a visit, doubtless, to Katie, the old servant, who was her most abject slave and victim. It had been well for all concerned had they followed her, for those baby-fingers were about to do what was to change the whole current of their lives.

When Lennox had arrived he had taken off his overcoat and, remembering Trixie's invariable habit of investigating his pockets, had transferred to it his note book with its valuable contents. There hung the coat, and Trixie's eyes rested on it as she passed out into the hall on her way to Katie. Immediately the thought of possible treasures in the pockets of that coat suggests itself to her mind, and the next moment she is standing on tiptoe on a hall chair, vainly endeavouring to reach it. Not high enough yet Trixie! and she has clambered down and, with great expenditure of strength, has carried a hassock from the dining room, which she seats upon the chair, and once more, at the risk of a serious fall, behold her standing now within reach of those fascinating pockets; the dimpled hands dive now here, now there, and, at last, feel something, something, of course, that Santa Claus has put there for her. She pulls it out, and holding it tight, descends in the same undignified fashion from her high perch. She takes the stool down, too, and drags it back into the dining-room, where a lamp is burning, and sits down to see her treasure. What is it? she tries to open it again and again, but fails. It is a pretty red colour, and has a bright steel clasp, and the pink fingers weary themselves in pulling and twisting it.

She does not take it to Inez or Archie to open it, for she has some latent consciousness that she is a culprit, and at last she grows impatient with it, and tosses it from her, picks it up again, and throws it—anywhere, and it lodges between the carved top of a small old-fashioned secretary, half book case, half medicine chest, and the wall. The quaint old piece of furniture is partly let into the paneling of the room, and thus a little space is formed, into which the pocket-book slides, and in which it remains, alas! only too effectually hidden.

Half-an-hour later, Katie presents herself at the parlour door with a slumbering cherub in her arms. "Bless her dear heart, ma'am," she says, "she went right off to sleep in me arms; will I put her to bed, Miss Inez? Isn't she the beautifullest creature?" She continues, "sure and a-bed goes the birds all the time." "Ah, Katie, you're spoiling her," says Mrs. Goodwin, smiling. "Is it spiling her?" and Katie retires with an injured look, bearing her precious burden to bed.

For a long time, the three sat around the pleasant fire. What a still, calm

night it was. Christmas peace seemed brooding over the earth, a something which chastened earthly happiness, and drew the thoughts upward to a higher, which faded not away. To the mother especially; for whom the morning and noon-tide brightness of life had passed away, this PEACE was precious; but to Inez and Archie, too, a message seemed to come from the Prince of Peace, who was the Man of Sorrows also. It was well that they did not feel too confident in their happiness, that as they sat together that evening, they spoke to one another of that other world, with its imperishable joys, to which He who was born that blessed night had opened the way for us.

There is nothing, I think, more awful in this strange checkered human life of ours than the fact that only a brief moment of time so often separates great joy from equal sorrow or misfortune. One moment, it may be, we are looking forward with an anticipation which, in itself, is delight to the speedy meeting with one who is dear to us as life itself, the next, and the message is put into our hands which seems for us to blot the sun out of heaven. One moment we are saying "Soul thou hast much goods laid up for many years," and the next, the wire has flashed the news that we are beggars, or perchance the message comes more awful far, "Thou fool, this night thy soul shall be required of thee." It is not only that change seems to rule this earthly life, but that change is so often as swift as it is momentous.

Archie has read the blessed story of the Angels' Message, and the Wondrous Birth; and they stand lingering for a few moments before wishing each other "Good Night!" We wish we could prolong those moments, for we know that when Archie closes the door behind him, he will enter upon a very different phase of life.

At last Mrs. Goodwin points to the clock, and says that he must positively go, and, with a laughing pretense of terror at her severity, he hurries away.

(To be continued.)

THEOLOGY IN A SHIPYARD.

"At high water to-morrow we launch her," said the carpenter-sexton to me, as he was shutting the vestry after meeting. I wanted to see that launch. On time I was there. Around and over the stately hull there was time to stroll. The clatter of a hundred beetles and mallets, the racket of braces, "shores" knocked away, and cries of the carpenters, kept the ears busy. I sat down on a log alongside, to watch and wait. After a while she—the ship—seemed to "set eyes on me" and answer my steady gaze. I heard:

"You, sir, on that log yonder, you are a minister are you? Now if you'll mind it, I can show you some theology here that will help you pray and preach better than some of you commonly do."

It was easy enough to believe that; so I said, "Come on, speak out."

"Now," said the ship, "I'm a kind of system of theology in nature and condition."

"Theology, and a system' of it! I should like to see how," said I.

Whereupon, grave as a professor, it spake thus: "By nature I'm of the dry land; sprang from it; each timber in me grew there; each bolt and spike was mined there. All parts of me are of the earth, an I so, earthy. That's my natural state—you've heard that phrase? Now I'm a ship, made of parts and powers, and worth forty times what the stook in me by nature is worth, if only I can change myself out of this, my natural state. I'm a dead loss, utterly useless as to the end for which I was made, unless I quit this 'natural state'—that is, get into this sea before us. There I shall come under new laws of life, motion, service and destiny—i. e. live a wholly new kind of life."

Did I see it?—I thought I did.

"You preachers call such a change in a man's conversion, and say men are lost if not so changed—converted. Now this launching of me is like your conversion, said the ship. "In a moment I'm by it in a new world; under new laws—conditions of existence; in new uses and work, and such as were not possible to me before; and mark—once in that new state, or off land, I never can get back again—except (sadly) as a ruined wreck."

"That's very like some of our preaching," I said.

"But it's a short work, as you'll see, done in a moment, when I'm ready.

You hear that racket of mauls and mallets all around under me 'driving up wedges' and 'knocking out the props'?"

Indeed, I could not hear much else just then.

"That's what you ministers have to do to get sinners who are vain and self-confident ready to rest on Christ. These props and shores I lean upon are just like the good works, good resolutions, and such like to which men stick so tenaciously."

And I thought the ship was right.—*Clyman Whitting, D. D.*

THE SINGING DOG.

So much that is wonderful and interesting has been already related about animals in general, and more especially about dogs, that it scarcely seems possible to tell of any new trait in the latter. The fact of a dog attempting to sing the scale, and succeeding in doing so is, however, I think, a novelty; but as I have more than once witnessed the performance, I can vouch for the truth of it. "Fluff's" appearance corresponded to his name; he was a lovely white poodle, coveted with long curls; he wore a blue ribbon round his neck, and when curled up upon the rug he looked like a fluffy snowball. His musical education was on this wise. When my friend Mrs. H— first got him, he was a puppy, and spent most of his time in the drawing-room with her. She was fond of singing, and used to practise it a great deal. It was not very long before Master Fluff evinced a decided objection to her practising, and whenever she began he would jump upon a chair near her and begin to howl violently. As may be imagined, this melody did not facilitate her progress.

So she one day took him upon her lap and gently reproved him for making such a noise. She then began to sing the scale. Fluff appeared to be listening attentively for a few minutes, then he suddenly opened his mouth and produced a very good, clear note, a decided *Do*. My friend could not help being struck by the tone, and she said laughingly, "Well done, Fluff! try again: sing the *Do* after me." She then sang the note loudly, striking it at the same time upon the piano. Fluff opened his mouth, and in the most comical manner repeated the note, which was perfectly true. My friend was delighted, and repeated the note three or four times, Fluff imitating her every time correctly. "Now then, we'll try another note." The *Re* was next sung, and this sound Fluff also produced, as easily as he had done the *Do*. This note was repeated again and again, and then Fluff was made to sing the *Do* and *Re* successively. He kept perfectly in tune.

In this way Mrs. H— went patiently through the whole scale trying each tone, always returning to the *Do*, in order to make him perfect in the starting note. After an hour's hard work—which, however, did not seem at all distasteful to him—Fluff had mastered the scale, and could sing it after his mistress, note for note. Of course he was patted and praised for his performance, which was renewed the next day. To my friend's great pleasure and amusement Fluff had not forgotten his lesson. He seemed rather pleased than otherwise at being placed on the chair near the piano, at once opened his mouth, and was ready to begin. After two or three days she tried him with the piano alone, and discovered that he was capable of singing the scale equally well without the help of her voice.

Of course, the next step was to make Fluff's performance known, and Mrs. H—'s friends, of whom I myself was one, had often the opportunity of hearing this prodigy. It was certainly a strange sight to watch little Fluff, when he was called, come immediately to the piano, take his place, open his mouth, whilst he shook his curly head, and looked all round out of his bright brown eyes. This done, he would perform his musical feat as well as any boy or girl might have done. He kept it up for about a year. Six months then elapsed, during which time I did not see Fluff. Calling at the house the other day, I asked my friend whether he still continued to sing. She informed me, and said that he had given it up, because he had been laughed at. Being of a very sensitive disposition, poor Fluff had mistaken the laughter, which was meant for approval, for ridicule, and had accordingly ceased to sing.—*MARCELLINA.*

[The foregoing anecdote appeared to be scarcely reasonable, and our cor-

respondent, who is an authoress of good standing, was desired to revise her statement, and give her own voucher of personal knowledge of the incident. She has done this in the completest manner.—*Ed.*—*Animal World.*

In these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this—no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and you know we must keep pace with the times." So the world says.

But this spirit of the world has not confined itself to the world. It is alas, to be found among the saints of God. And what is the result? The result is—no time to be alone with God. And this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer.

Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

Do you want a Scriptural assurance of your interest in Christ? It can only be maintained by an unshaken reliance on His atonement, and a growing conformity to His image; for "we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Beware, then, of substituting an ideal for a real sanctification. Let nothing satisfy you but a work of grace in the heart, evidencing itself by those fruits of the Spirit which are in all goodness and righteousness and truth.—*J. Z.*

I AM persuaded that many persons say more about their sins being too great to be pardoned than they either believe or feel, from a supposition that it is a token of humility to talk thus. God cannot be glorified, nor Christ honoured, by doubting of His ability or willingness to save.—*James.*

BOOK NOTICES.

THE DAILY ROUND: Meditation, Prayer and Praise, adapted to the course of the Christian Year.

WE most earnestly recommend to the notice of our readers, this little book, lately published in England, which seems successfully to supply a want long felt by many. Its teaching is thoroughly sound and earnest, and the practical, thoughtful tone throughout the whole book could scarcely fail to arouse attention and serious thought, and moreover to be of great help and comfort in the daily life. A short meditation follows the text, which forms the heading and subject of each daily reading, often interspersed with personal questions to be put to each individual soul; this is followed by a very brief prayer, ending with a verse of some hymn. To those who have not time or opportunity for longer and more elaborate daily reading, we feel convinced that the "Daily Round" will, after perusal, commend itself most heartily by its very simplicity and earnestness. The book has already received, as it heartily deserves, very favorable mention from the pens of Bishops and Clergy, on the other side of the Atlantic.

Marriages.

PUBLICOVER—PUBLICOVER.—On the 15th inst., at St. Barnabas Church, Blandford, by the Rev. John Manning, Rector, Mr. Artemas Augustine Publicover to Helena, daughter of James Publicover, Esq., of Blandford.

BEST—GEENER.—At Belle Isle, Annapolis Co., at the residence of the bride's father, on 14th inst., by Rev. L. M. Wilkins, B. A., Mr. Sylvester Best to Miss Arminda, daughter of Mr. George Geener.

MILLS—YOUNG.—Also, at Belle Isle by the same, on 16th inst., at the residence of Mr. W. H. Young, father of the bride, Mr. Samuel Mills, of Granville Ferry, to Miss Emily Euphemia Young.

MCALPINE—TOWNSEND.—At the Church of St. Bartholomew, Mission of Louisburg, C. B., on Thursday, 16th December, by Clarence W. McCally, Deacon in charge, Edmund S. McAlpine, merchant, and Mrs., widow of the late Joshua Townsend.

Deaths.

McKAY, W.—At Kingsclear on the evening of the 16th inst. of congestion of the lungs. William McKay, aged 61 years. Deceased was a native of White Hall, near Ballycastle, County Antrim, Ireland, and over fifty years a resident of Kingsclear, York County, N. B. JOURNAL.—Entered into rest, Dec. 17th, at Bellevue, Fredericktown, Hannah Elizabeth, wife of Beverly R. Joubert, Esq., aged 70 years. "Far so He giveth His beloved sleep."

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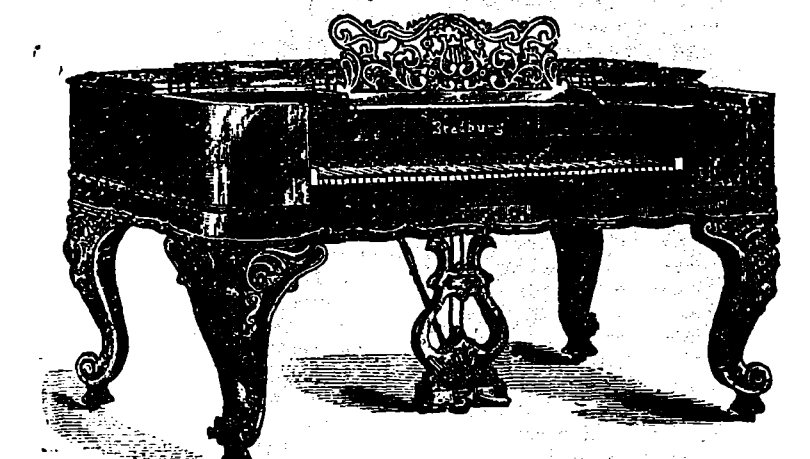
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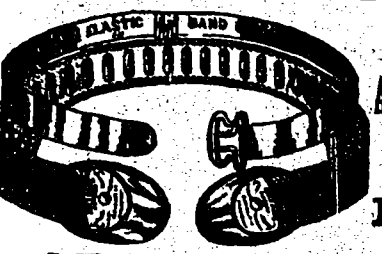
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HOLMAN LIVER & STOMACH PAD CURES WITHOUT DOSING. TO HOLMAN PAD CO., 116 Hollis St., Halifax. GENTLEMEN, I suffer for many years from an impaired digestion an evil which rendered me anything but an agreeable companion. At times, during an especially bad attack the pain in the region of the heart would be terrific, causing me to become insensible in a moment. I tried all remedies, but without any permanent benefit; my last resort would be invariably to try one of the Holman Liver Pads. During the first two weeks of wearing it, I thought it was like many other remedies I had tried, unable to reach my case, but then I gradually began to grow better, a fact I realized in being able to lie upon my left side for quite a long time without inconvenience. I continued wearing the Pad and wore it only a day or two for two months longer; at the end of which time I ceased to be troubled with indigestion, flatulencies, and spasms at region of the heart, and of very rare occurrence, and then I have no doubt, will ultimately cease. Perhaps a little further information from you on this point would hasten this desirable end. Without troubling you with further details of my complaint and sufferings I have only to add that I can confidently recommend the Holman Liver Pad and Remedies from personal experience of the benefits derived from their use. And I consider that I am overvaluing their value to those similarly afflicted as I have been. Yours faithfully, C. C. PRESTON.

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This LUNG HEALER combines within itself the following valuable and exquisite qualities:— First.—Immediately subdues all irritations in the air vessels and lungs, from whatever cause arising. It operates by dissolving the tough and rigid phlegm, and causing a free expectoration. Second.—In ANY CASE this medicine acts like a tonic, and it is impossible to describe the almost miraculous effect it has had on many persons affected with this complaint. Third.—PULMONARY CONSUMPTION.—To those who are suffering under this malady, this medicine will be found invaluable. It almost instantly relieves the most distressing Cough, Pain in the Chest, Difficulty in Breathing, &c., and commences new energy to the oppressed pulmonary organs; so that they are enabled to throw off the morbid matter which oppresses them. Fourth.—For the complaints of Infancy and childhood, such as Whooping Cough, from colds, Whooping, &c., it is peculiarly adapted, being both agreeable to the palate, and perfectly safe when administered, and more effectual than any medicine at present known, in quickly giving soothing relief in the most aggravate cases.

TESTIMONIALS: Mr. Havill: DEAR SIR,—It is with pleasure that I add my testimony to your list in favor of your LUNG HEALER. I had a very bad cough and pain in my lungs; I procured a bottle of your LUNG HEALER, and it gave me immediate relief, and in a few days the cough was completely gone. I feel I cannot say too much in favor of your valuable medicine, and, as a result, I advocate its use on all suitable occasions. There are several persons taking it through my recommendation, and in every instance with a favorable result. Yours most respectfully, JOHN W. BLACKLEY. Cornwallis St., Halifax, N. S.

Mr. Havill: DEAR SIR, For the last 10 or 12 years I have suffered greatly from Asthma, having on a number of occasions been laid up for weeks, and I was induced to give Havill's Lung Healer a trial, and I feel I can say with very good reason, it gave me immediate relief, and I am happy to state that I have not felt it since. I can, therefore, well recommend it as a sure cure for Asthma, and also for colds and all diseases of the lungs, as I have seen its cure in our own family. Yours respectfully, J. I. CHASE.

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THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

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A NEW YEAR.

Yes, the Old Year has passed away! All its shadows and its sunshine, its many deeds of sin, and its few earnest aspirations are things of the past. They are entered in the recording Angel's book as things for which we must give an account, when we stand before the Judgment Seat of Christ. You cannot recall the Old Year. Its memories will spring up before you, freighted with sorrow, veined with joy. A new and untrodden year is before you. Shall it be a year of real, honest, earnest endeavor after all that is true and pure, and Christ-like, or will it be another year of faint, half-hearted effort, and failure in the spiritual life? In a little time you will be no more. The seasons will come and go; the world will eat and drink, marry and be given in marriage; stately buildings will rise from their foundations, villages spring up into cities, and the great restless tide of human life will ebb and flow as usual, but the places that once knew you will know you no more. Will this be a happy change? Is your name written to day in the Book of Life? Stop on the threshold of 1881, and reflect. Begin the year by saying with the chief butler—"I do remember my faults this day." Say with Elihu—"If I have done iniquity, I will do so no more." Begin the year by saying with David—"Lord, I am thine, save me." Begin the year by saying with Joshua—"As for me and my house, we will serve the Lord." Begin the year by saying with Saul of Tarsus—"Lord, what wilt thou have me to do." Begin the year by resembling Ezra, in order and regularity—"Who did according to the custom as the duty of the day required." Begin in this way, and God will say to you—"From this day will I bless thee." Such a beginning, if carried out, will cause, if God spares you, a good ending to the year.

OUR MISSIONARY BOARDS AND THE DIOCESES OF THE NORTH-WEST.

We ask for information: What are the recently formed Boards of Home and Foreign Missions doing? We know (although we fear very few among our readers know it) that the Central Board has issued a circular letter on the subject

of Canadian Missions. We also know that certain gentlemen in each of the Dioceses have been named by their Bishops, as the Diocesan Boards. But what further has been done? In the United States public meetings have been and are being held, and individuals of wealth are being approached and urged to give, and the result has been that the whole American Church is aroused, and men of all conditions in life are responding nobly with their contributions towards the Building Fund of a million of dollars asked for by the Bishops of the Great West of that country.

Is it impossible to create an interest in anything save our own selfish ends in the parishes of Canada? We trust not. We believe that a knowledge of the wants of the Great Field in the North-West, and the most urgent appeals from the noble Missionary Bishops who are struggling on in that vast land with a more handful of men to minister to the spiritual needs of the thousands who are pouring into it each year, will have an effect upon our people of the older Provinces its arousing them to action. If nothing higher, the large offerings of the Presbyterians, Methodists, and Romanists, who are expending many thousands of dollars yearly, should shame us into doing our duty. Come gentlemen of the Diocesan Boards let us hear from you. The Church people of city and country want arousing. It will do us all good. Diocesan zeal will be quickened, and Diocesan interests improved by a powerful New Year Appeal to clergy and people. Let us have some definite and immediate action.

COLLEGE GRANTS.

As the time approaches, when the Government will be making arrangements for the next Session of our Legislature, we have to remind our friends in Nova Scotia, that, unless they bestir themselves, the last trace of any public recognition of religion in our Educational system will be obliterated in six months from the present time, when, by the operation of an Act passed in 1876, the Grants to the Denominational Colleges will cease, unless renewed in the next Session. A memorial to the Government, praying for a renewal of the Grant to King's College, was adopted by our Synod in July, and now the Governors have addressed a Petition to the same authorities, praying the Lieutenant Governor in Council to recommend the Legislature to continue the Grants, without which the College cannot be maintained in an efficient condition, for the thorough education of students.

The following extracts from their Petition will explain the reasons which should induce Churchmen to use their influence in support of its prayer:—"That the only public recognition of religion, as an element in the education of the young, is to be found in these Grants to Denominational Colleges, and that it is decidedly for the interest of the Province, that the Institutions in which the Ministers of the several bodies of Christians are trained, should be but merely Theological Seminaries, but rather Colleges for general education, where they may associate with others preparing for secular occupations and professions."

King's College has special claims in consequence of pledges given at its foundation; but all who attach importance to a public recognition of religion should combine to influence the Government on the general principle; for while an enormous sum is annually expended upon the maintenance of a "scheme of Godless education," which alone appears to be practicable in our temperate climate, the total of the grants to the Colleges is only \$18,000. Thus, a comparatively small cost to the Province, and a comparatively small cost to the Government, would provide for those who, by their acquirements and position, are

likely to have the most influence for good or for evil over the community at large. And this is corroborated by the fact that each of these Colleges is controlled by a body specially interested in giving due attention to this teaching, according to its own tenets, while taken together they represent nearly the whole of the population. It may, perhaps, be worth while to send some Petitions to the Legislature; but at all events the members of both Houses should be urged by their constituents to vote for the renewal of the grants, if the opportunity is afforded by the Government. The limitation of the grants was made with a view to the establishment of one University, but of necessity religious teaching would then be excluded, as it is at present from the common schools, and we have in the provisions for examination of the University of Halifax the good without that serious drawback.

CIRCULATE THE RELIGIOUS PAPER.

A METHODIST divine, speaking before the Board of Publication recently, struck the key-note when he said, "Put a Methodist paper in every Methodist family." We sometimes complain of large numbers of our people being ill-informed about the Church. Without a Church paper how can they be otherwise? With no Church books in their possession, and no means of acquiring information, except an occasional missionary address, often dull and foggy, the young and old go on from year to year without intelligent ideas of what the Church of England is doing. To remedy to some extent this state of things, put a Church paper in every Church family. It will certainly make them more interested and more intelligent Church people. We only wish we had the means and sufficient support to double the size of our paper, and fill it with news from all parts of the world, and take up departments that now are crowded out. The material is abundant, but it requires more means and more assistance than are at our command.

We sometimes have people ask us to take up certain subjects which their neighbourhood needs instruction upon. We are always glad to receive such suggestions. But would be better pleased, if instead of asking us to write the article, any of our friends who saw from their work that information was needed on any special subject, would sit down and write an article for us. What is needed in one place, will probably suit many others. By so doing they are addressing an immense audience of people, and the clear and forcible presentation of an important fact or principle will have its weight. We ask our friends to assist us in this way by writing an article, or procuring or sending an important sermon. We would like our readers to feel that they are sharing in our work. It is heavy and responsible and we need all the assistance and encouragement we can get.

THE DIFFERENCE BETWEEN THE CHURCH AND THE SECTS.

We commend this article from the monthly organ of the Diocese of West Virginia to the careful attention of our readers. It states clearly a fact that all Church people ought to understand. Our Church in the Christian Year, as found in the Prayer Book, gives the whole system of Christian Truth. The various Christian bodies are founded on exaggerations of some particular truth which overshadows others equally important. Every important doctrine is held and taught by the Church. We guard jealously the rights of Presbyterians, and so are Presbyterians. We are Second Adventists, Baptists, &c., because we

hold all the truth on which these are based.

"The Church," says her VI. Article of Religion, "that Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

Now it will be seen by this article that the Church does not assert that she is founded upon the Bible. The assertion is that the Bible is her rule of Faith; so that whatsoever cannot be read therein or proved thereby, is not to be accounted as necessary to salvation, and vice versa, whatever is laid down therein is to be received and accounted as necessary.

Of course we have not time in this brief space to lay down everything which can be read in and proved by Holy Scripture; but we can call attention to some prominent truths accepted more or less by all Christians. There is the doctrine, for instance, of the Resurrection, of Free-will, of Predestination, of Baptism, etc. These and many others are found in the Bible. They are found also in the Prayer Book. These are required to be believed and are thought necessary to salvation by the Church, on the sure warrant of God's Word.

Now the Church was organized at least sixty years before the whole of the New Testament was written. It was written by the commissioned officers of that Church, who were divinely inspired for the purpose. That divine rule is to be followed by the Church in every particular, notwithstanding the truth contained therein is many-sided. Now consult the whole of the Thirty-Nine Articles and you will find that the Church has made provision for observing everything contained therein. Her platform is as broad as the Bible itself—broad enough for every class of people in the world to stand upon; broad enough to comprehend every shade of thought in the universe; broad enough to embrace every soul for which Christ died.

Yet with all her breadth she is comprehensive enough in fundamental principles to allow no one to stumble in the matter of salvation. Yes, the Church is a grand system of truth, exhibited in all its parts by the Bible, which is her rule of Faith. Now how is it with the Sects? Generally they say "We are founded upon the Bible." Or if they do not say this, they practically act it. They read the Bible, and accordingly as God has constituted their minds they see truth. One is struck with Predestination, another with Free-will, another with Baptism, and that, too, more with the peculiar mode than with the doctrine itself—and even these last are divided. They are broader than the first, for with the doctrine of baptism, they see, some Predestination, some Free will, and we have two kinds of Baptists. Again, some are struck with the second coming of our blessed Lord, and we have the Second Adventists. We might remark that the Church believes this also, because the Bible lays it down, and she gives four Sundays in the year to teach us about the Second Advent.

Well, we need not multiply instances, we have found out the principle upon which the Sects generally originate.

Every one of them has truth; some more, some less, and the truth they hold can be proved by the Bible. They are right so far as they go, in this particular, but the trouble is they do not go far enough. They only hold a part of the truth, or an idea of the system contained in God's word. The difference then between the Church and the Sects, is, the difference between a system of truth and an idea of that system.

Now the Church is one. It has been one in its perfectness from the day of its organization. Coming through the ages, it has used its authority to decree rites and ceremonies which in richness and flexibility can and do meet the wants of humanity.

In point of doctrine, if God has made men Calvinists, or Arminians, or like some of the Apostles Adventists, or like St. John Baptists, or anything else, they can come into the Church, without giving up anything they hold, only they must admit all the truth. The Lord Christ knew better than we what was necessary from the beginning. That which was necessary, He instituted, and has perpetuated. And we believe that in His own time it will come to pass that His Church will swallow up every thing that

has been cut off from it. How appropriate during the Advent season particularly, that every member of the Holy Catholic and Apostolic Church should pray—that the Great Head of the Church may hasten the time when all Christians shall be one in the one Church.

THE REVISION OF THE PRAYER BOOK.

(Continued.) The lecturer then drew a vivid picture of the enlarged committee in session at Windsor castle.

"Conventional pictures of this assembly of divines in the Council-room at Windsor have placed Archbishop Cranmer in the chair. He is supported on either side by three bishops: while the six members chosen from the Lower House of Convocation occupy a cross bench facing the Primate. The Bishops were—Goodrich, of Ely; Holbeach of Lincoln; Skip of Hereford; Day, of Chichester; Thirby of Westminster; and Ridley of Rochester. The remaining six members were—Cox, May, Taylor, Hains, Robertson, and Redman. In all probability Goodrich, as the sole surviving Bishop of the old committee, and the senior Bishop, occupied the two highest seats, while Ridley, as junior, and Thirby, as Bishop of the latest constituted see, that of Westminster, the lowest. Great care appears to have been taken to make it a truly representative committee. Convocation claimed the whole number as members of one or other of its two houses. The Crown had its advocate in Cranmer, then whom none could be more attached to the King personally or more tenacious of his rights and prerogative. The Universities appeared in the heads of their chief colleges Cox being Dean, of Christ Church, and Redman Master of Trinity. Two of the different 'Uses' were represented directly; Lincoln, by Holbeach, and Taylor; Hereford by Skip; two, York and Bangor, indirectly; while the Archbishop and the other Bishops watched the interests of the Sarum Use, which was adopted in all their dioceses."

Having sketched the portraits of the chief of the Commissioners, showing briefly the various opinions which they held in proof of the strongly representative character of the Commission, the lecturer touched upon the most important changes that were brought about by their means—e.g. the substitution of the vernacular for the Latin tongue in the services of the Church; the restitution of the Word of God to its rightful place in those services, the substitution of a simple calendar in lieu of the unnumbered and intricate complications of the "Pie"; the union of the three service-books, Breviary, Manual, and Missal, in one volume. He also noticed the relationship which this revision bore to the much-disputed doctrines of the sacrificial aspect of, and the nature of the presence of Christ in the Holy Eucharist, and argued that the Commission, while re-establishing completely the principal of General Communion, so long obscured, was extremely careful to avoid bringing the sacrificial view into any disfavor, and as touching the doctrine of the Real Presence retained "the ancient belief from which no Apostolic branch of the Church had ever swerved"—viz., that the consecrated elements were in some way the Body and Blood of Christ; "but while they affirmed in unequivocal language, and as the basis of all Eucharistic truth, what the consecrated elements were, with a wisdom which cannot be over-estimated they made no show even of explaining the manner of Christ's Presence, but left it, as it ever should be left, a mystery impenetrable to finite intelligence."

The report of their deliberations was signed by every member of the committee except Day, Bishop of Chichester. It was agreed to by the whole clergy of the realm in their Synods and Convocations Provincial. After being presented to the Crown, it was laid before the nobility and Commons assembled in Parliament, and in January, 1549, an Act of Uniformity was passed, enjoining the use of the Revised Prayer-book after Whitsonide, in every parish of the King's dominions throughout England, Wales, Calais, and the marches of the same.

The lecture concluded with a description of the manner in which the book was received, both by clergy and laity, in some cases leading to riots, but ere long the resistance to the Reformed Liturgy ceased, and it was introduced throughout the length and breadth of

the land to the increased edification of the people, and greater glory of Almighty God."

TIMELY WORDS BY THE BISHOP OF LINCOLN.

It is indeed a sorrowful thing to contemplate the defections of a Church once so glorious as that of Rome. We mourn over them. But the consideration of these defections, if rightly viewed, may minister to our growth in faith and love.

It may strengthen our faith, because this prophecy (as we have now seen) has been already, in part, fulfilled; and its fulfillment is one of the proofs of the truth of Christianity. No one whose eyes were not illumined by light from heaven could have foreseen what St. Paul has predicted in this chapter. And in the accomplishment of his prediction we see evidence that the apostle was inspired by the Holy Ghost, and that the doctrines preached by him are not the word of man, but of God.

Therefore let us be sure that the remaining portion of this prophecy will one day be fulfilled also. Sooner or later the Lord will consume that wicked one with the breath of His mouth, and destroy him with the brightness of His countenance.

And, in this respect, the consideration of this prediction may quicken our love.

It may stimulate us to assist our fellow Christians in foreign lands to free themselves from the errors, corruptions, and usurpations of Rome, and to embrace and hold fast the true Catholic faith.

We have also to deplore that some of our friends and brethren are in danger of falling away to Rome, and it is our duty to try and save them. To them let the warning be addressed which is dictated by the words of St. Paul. It is much needed; and it may, by God's help, arrest the steps of some who are now going onward in a dangerous road to destruction.

Some among us speak of Romanism as a safe religion for English men or women who fall away to it, instead of upholding and promoting pure religion; some would represent it as a matter of indifference whether men belong to the Church of England or to the Church of Rome. Some are practising on the credulity of the unwary, are entangling the affections of young men and young women, and are entrapping them with specious arguments and fascinating allurements, drawing them away from the Church of England to the Romish communion.

In this solemn question we have now appealed, not to uninspired men, but to St. Paul; we have inquired of the Holy Ghost; we have heard the verdict of God.

Thence we may conclude as follows:

If the mystery of iniquity is the same thing as the mystery of godliness; if the man of sin is a man of God; if the son of perdition is an heir of salvation; if the deceitfulness of righteousness is the same thing as godly sincerity; if strong delusion is the same thing as sound persuasion; if to believe the lie is the same thing as to hold the truth; if to be in peril of condemnation is the same thing as to be saved; if to be consumed with the spirit of Christ's mouth is the same thing as to hear from Christ's lips the joyful words, come, ye blessed of My Father, inherit the kingdom prepared for you, then Romanism is a safe religion; then it is not sinful to encourage it; then it is a matter of little moment whether you belong to the Church of Rome—but not otherwise.—Bishop Wordsworth, "Is the Papacy Predicted by St. Paul in II. Thess. ii. 1-12?"

CONSECRATION OF TRINITY CHURCH—CANON FARRIDGE'S SERMON.

"For I determined to know nothing among you save Christ and Him crucified."—I Cor. iv. 2.

This, said the speaker, is the one grand axiom of revealed religion; the Rock on which Christianity is built; the fulfilment of the predictions and hopes of patriarchs, priests, and prophets; the consummation of the Divine plan for His creatures in every aspect of their being; the corner stone and the key stone of the spiritual edifice in man. How we hear them rolling their grand intonation along the ages of the world's infancy; how they light up the mysterious in type and in prophecy; how they reverberate now in echoes that shake the world, and yet pierce with the "still small voice" that

cannot be resisted, into the depths of soul and spirit, and answer the craving and satisfy the need of a daring and perishing humanity. Brave words, too, spoken then and there. For however they might be to the Jews a stumbling-block and to the Greeks foolishness, there could not in plainer and simpler terms have been indicated the profound and essential difference between pre-Christian and post-Christian philosophy.

Corinth, as a city, was at once a type of the ancient world and an exponent of western thought. Its commercial and manufacturing enterprise was equalled by its mental activity. Its profligacy was as proverbial as its wealth. There might be seen in full play, both in the schools and in life, the influence of those systems of Greek philosophy which man's intellect has evolved, the apotheosis of pure reason. From those early phases of thought which made the world objectively the subject matters of inquiry, down to the teaching of Socrates and Plato, who were contemporary with the last of the Jewish prophets, the noblest and sublimest height to which the human mind has ever unassisted ranged, making the imagination the exponent of instinct, and dealing with ideas of things, truth and being; from the sensuous lifelong pleasure, sometimes active, sometimes tranquil, which constituted the supreme happiness of Epicurus, to the blind egotistic fatalism of the stoic, Corinth was the theatre of them all. The doctrine of the Cross coming into their midst would be a shock to all their ideas, not only of Deity, but of all ethical fitness. Their greatest teachers had groped for God, if haply they might seek after Him and find Him. They had almost given up the search, or had found in Him nothing but cold abstraction. Now they were asked to believe in a crucified felon as the Great First Cause of all things. From unassisted reason their noblest minds had derived the induction that conscience was supreme, and that a Providence ruled; that the Deity was a universal Father, but that the sons of men were united in common bonds and that the soul was immortal and sovereign. Now all their proud theories which so many of their forefathers had lived on and quarrelled over, were to be swept away for the authoritative declaration from one who had died. "Because I live, ye shall live also," for that dogmatic explanation of things "I am." What wonder that they needed the profound thought, the powerful logic and the impassioned vehemence of the great apostle; the sharp dialectic thrust; the clear lucid exposition of great principles of thought and action; the fervid and pointed appeal to every side in turn of the physical moral and spiritual nature?

This was the state of the people of Corinth as heathens. And even when they had yielded to the overpowering weight of evidence, and had been convinced and had embraced Christianity, there was still too great a tendency to the same ideas, a too powerful disposition to view their new position through their old spectacles. There was the same appealing to the light of pure reason; the same undue exaltation of intellect; the same disputations objecting to the declaration of authority, and alas, the same temptations and impurity. With these thoughts coursing through his mind, the apostle lays down at the beginning of his letter the foundation upon which he was going to build. "You are glorying," he says "in that secular knowledge for which our city is famous. You make your proud boast of that human philosophy, which can give you no insight into divine things. You fathers have been led by a divinely designed path to the highest possible range of human thought, and you are enjoying its possession.

But the only knowledge on which I was resolved to build my preaching among you, was that of Jesus Christ and Him crucified. This is the very antithesis of the teachings of your philosophy, that depends on the intellect. My teachings rest on a person."

Here then St. Paul brings out in high relief, the fundamental difference between the gospel of the grace of God and all other religions whatsoever. The foundation laid is Christ crucified, Christ in His person and in His office. It is Jesus Christ, and not doctrines concerning Him; it is Jesus Christ, and not feeling about Him; it is Jesus Christ, and not His teaching and work apart from His person; it is Jesus Christ, and not even His example only, on which the soul of man can truly rest. Apart from His person neither His acts nor His words can be

justly appreciated. It is His living person who is the solid foundation of our life and hope whereon we are rooted and built up; whose words have absolute authority, whose example carries resistless weight; whose redemptive work saves us, if we will, from our strongest enemies, from sin and death; certain, as we are, that from Him we can draw all useful nourishment, and that upon Him we can lean with unwavering trust.

This is St. Paul's position, strengthened and applied by every conceivable argument. It is the secret and culture of all his teaching.

Let us then examine further into the meaning of these mighty words and let us ask ourselves first, what they exclude, what they lay aside and supersede.

First, they are exclusive of all other foundations, whether derived from Greek philosophy or Jewish ordinances.

The one foundation of Jesus Christ, and Him crucified, is the death-blow of all undue exaltation of human reason. Christ never appeals to reason; He disdains to do so. You cannot find in the whole range of the gospel narrative a single instance in which Christ reasoned out a moral principle, and founded it on purely intellectual convictions. He takes His stand upon something infinitely higher. The beginning and the end of the teachings of philosophy was, "This doctrine is true and worthy to be believed, because it is consonant with reason." Christ, never condescending to reason, says with authority, "But I say unto you, 'Receive this doctrine because I utter it.'" And how, we may well ask, should the unlettered carpenter, the obscure, despised Galilean, have interposed his dogmatic "I" with such marvellous results in the world's history if He had not been what He claimed to be—the Son of God? Plato, the greatest of the Greeks, did not even found a sect. The unlearned Nazarene created a religion which has changed the face of history, and swept away every other system, casting the civilized world in a new mould. "Why? Because the heart must be opened, and Christ received there. Men may have all knowledge, *gnosis* (a technical term well known at the time) they may penetrate deeply into the secrets of nature, read the stars in their courses and revel in the surprises or withe under the doubts of pure intellectualism; but the only source of peace and rest is the wounded side of the Saviour, and with all the insight of a lifetime of study or an ocean of speculation they must come at last to the foot of the Cross. The highest work of intellect is the search for truth. To this all else must be surrendered, and where can truth be found save with Him who is truth. The right use of reason is never condemned by Christ or St. Paul. Its true end is Christ crucified. Its utmost efforts only bring it closer there. Only of itself it cannot save. "Other foundation can no man lay."

2. But the words of the text exclude all Jewish observances such as St. Paul found himself obliged to combat at Corinth with all his power. The law was preparatory to the gospel. God's revelations to the Jews was imperfect. Their knowledge of the Messiah was shrouded in mystery. True, they looked for him, yet how did they misunderstand His mission! With meagre knowledge of His personal office, unable to cling to Him in the power of a simple faith, as we can; not having the sweetness of individual communion with Him which He has vouchsafed to us. They found Him only through sacrifices and minute observance of ceremonial law, the type and shadow of the true. And these were laid down by God with great care and fulness of detail. But they were only types—only shadows, only means. In Jesus Christ and Him crucified, all was fulfilled. No longer should they draw nigh unto God by sacrifice; for He was the one true lamb, "slain before the foundation of the world." No longer by a sacrificial priesthood; for He was priest as well as victim of the one sacrifice. No longer in fetters and chains of ceremonial minuteness, for they were brought into the glorious liberty of the children of God. All these were necessary till their deliverance was effected. The time had come when they were a sin.

But if this doctrine excludes all other foundations whatever; we must be no less particular in enquiring what it includes. It includes the principle of authority, before mentioned. Henceforth truth was to rest not on the shifting uncertain foundation of reason or philosophy, but on a person Jesus Christ. Mankind

were taught to observe all things whatsoever He had said unto them. His life was to be their example; His spirit was to guide them into all truth; His apostles whom He had breathed and the Holy Ghost, were to go into all the world and preach the gospel to every creature. Henceforth the truth, which ages and philosophers had been groping after, and prophets had but dimly seen, was to be crystallized out of the teachings of the Divine Saviour on men, into a deposit of the faith to be entrusted to a succession of men to be handed down intact. God's will for man's following was now, not the utterances of this or that man, evolved from the depths of his own inner consciousness. It was a dogma—given not amid the thunder of Sinai, but from the bleeding brow, and the lacerated side, and the nail-pierced hands and feet of Jesus Christ and Him crucified. Never more truly God, never more supremely triumphant, than when from His cross throne He gave truth, viz: Himself to a perishing world!

But "Jesus Christ and Him crucified;" the doctrine of the Cross must be handed down. All ordinances were not done away. The Jewish law was fulfilled and perfected. Typo had given way to antitype; shadow to reality. Christ had instructed His followers concerning the kingdom of God. They handed on by word of mouth the doctrines which He had given them long before a page of the new testament was written. Two sacraments had been instituted by Himself. He had left power to His Church by her first appointed ministers to do all that was necessary to hand down as well as preserve it. Thus arose the ordination to the sacred ministry; to preach Jesus Christ and Him crucified. Thus arose the holy rite of confirmation to bestow on the baptized the sevenfold gifts of the Holy Ghost, Who rules and guides the Church and dwells within her. Thus arose the Lord's Day, how adopted but from the teaching of Jesus Christ, the celebration of holy matrimony and the like. An order and constitution and a sacred succession for carrying them on; a form of sound words or creed enshrined in a liturgy, of which the early Church was the possessor; a simple yet expressive ritual, which smells of the myrrh, aloes and cassia out of the ivory palaces, and which is full from end to end of Jesus Christ and Him crucified.

But it is said, why not preach the doctrine of Jesus Christ and Him crucified in all its holy simplicity? Why not uphold and glorify the Divine Saviour of men, and leave all the superstructure, which later and less pure ages have built upon it. A great writer, weak in faith, though of powerful intellect, has scoffingly said "Christ founded the Christian religion. Paul and the other apostles made the Church." The piety of the present day is constantly repeating the sneer. St. Paul did preach Jesus Christ and Him crucified, but God forbid that the Church should ever cease to do the same. She must die self-immolated upon the altar of self. But could that fiery, zealous Paul, who cries in a passionate disdain, "Was Paul crucified for you, or were ye baptized unto the name of Paul?" ever make the Church in any sense antagonistic to the Lord he loved? That Lord had caught him up to heaven, and had spoken to him unspeakable words. Whatever Paul taught he had learned from Christ, and in the prospect of approaching dissolution he could calmly declare "I have kept the faith." When then we accept from St. Paul's teaching, handed down by the providence of God to the present hour; when we find in the same epistle and in his other instructive writings, (monuments imperishable of a sanctified intellect and reason illumined by the Holy Ghost) the whole round of Christian doctrine—the different doctrines of the Christian Church, stated in all their breadth and depth, and fulness; we hail with devotion those sacred truths therein enshrined; we accept with unshaken faith the dogma we have received; we guard with unscrupulous reverence those doctrines of the grace of God in His Holy Church, and we transmit to our children, as their noblest and most precious heritage, that Jesus Christ lived and died. Paul preached what the Primitive Church crystallized, and the Reformation cleansed from error, and this Church of England has sealed by the sufferings and death of her saints and martyrs. But we may never forget the end in the means. The Church is built upon one foundation, and the ministry is essential, and the sacraments are necessary to salvation, but they are all means to an end. They rest on, they declare, they point to, they proclaim, they draw the soul nigh to Jesus Christ and Him crucified. If they do this at all, which cannot be doubted, then they do this in the best way, for Jesus Christ instituted them. There is nothing more clear than that the soul of man, passing over rough paths and beset by manifold temptations in the wilderness of the world, needs helps and aids in proportion to its weakness. These God has mercifully provided in His Church; but their single aim, their sole object, their only virtue is the power (which he has given them) of drawing the souls of men to Jesus Christ and Himself crucified.

But St. Paul's axiom of the Christian life and doctrine has not yet finished its work. The spirit of the old Greek philosophy still clings to the untrained intellect. Plato has more influence on the so-called christian world of to-day than Christ. To the sinner worn with the strife with self, and weary with the agony of the struggle with the world and the devil, and crying out, "O, wretched man that I am, who shall deliver me from the body of this death?" the hollow philosophy of a self-conceited knowledge calmly answered: These things are regulated by meriting law—your prayers are useless. Virtue is lovely and brings its own reward. Vice is hateful and will infallibly cause distress. Follow virtue and all is well. Alas that is what the poor afflicted idolizer of self has no power to do!

The doubter, vented in the vain search for truth, and yet only willing to receive as truth that which his own unassisted labor can give Him, cries out with Pilate, "What is truth?" Is there any communication between the human and the divine? Is not all religion equally false? Philosophy answers with a mockery of comfort, "Do not distress yourself of all else; death alone can solve. To the mourner, bitterly waiting the lost and dear, and straining tearful eyes across the dark abyss of the tomb, the wisdom of this world offers the maddening consolation, Trouble and sorrow come to all. This cannot be helped; endure patiently, time will soothe your sorrow.

To each and all, Jesus Christ, with all powerful authority; with his gaping wounds exhibited to the spiritual sight, cries, by the voice of His Holy Church in her every ordinance and means of grace, "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

In conclusion, the speaker showed that the most unlettered peasant and the most learned scholar alike are forced to acknowledge the restraining influence— in the midst of the soothing elements of discord ever ready to blaze into fury, in the midst of our boasted civilization,— of the Christian religion. Every argument which can be brought in favor of Christianity at all, applies with ten fold force to that form of consolidated, tried, purified, weather-beaten, grand old Catholic Church to which we owe our allegiance every time we repeat our creed. Catholic, unchanged by Romanism, unmitigated by Puritanism—the sole bulwark in the present, the sole hope of the future.

We stand in this temple reared to the honor and glory of Almighty God and consecrated forever to the holding and the spread of that Holy Faith. The coming of the Loyalists to these shores was one of the heroic deeds of history, which can never be forgotten while the world shall last. But be it ever remembered that it was faith no less than patriotism which led those sturdy hearts to leave their comfortable homes and carve out a new country for themselves.

The best inheritance which the Loyalists left is the memory ever enshrined of their iron resolution and strong faith in the hearts of their descendants. Their best memorial is that holy religion to which they clung in their adversity as their wealth; that Creed which they recited with those old walls, which many loved so well; those prayers which wrestled up their devotions and soothed their lying pillow and which will leave posterity as they lead us to the very gates of Heaven; because they derive all their power from Jesus Christ and Him crucified.—Telegraph.

Correspondence. MARRIAGE WITH A DECEASED WIFE'S SISTER. In the Legislature of New Zealand, where this change in the law, to far as it

fects the deceased wife's sister, has lately been moved, the Maories, who had been converted to Christianity, protested most strongly against it, on the ground that when in heathenism they had permitted such marriages, but in embracing Christianity they had abolished them as incestuous and contrary to Holy Scripture; and now were surprised to find Christian Englishmen advocating what they (the Maories) looked upon as a return to the heathen practices of their ancestors.

Are we to have this winter a repetition of the argument, that though these marriages are against Scripture, the Roman Catholic Church has a right to grant dispensations permitting them? Dr. Littledale has well answered the point. He says:—"Either marriages of this kind are permissible by God's law, or they are not. This is a fairly arguable matter. But if they be permissible and expedient, the Roman Church has no right to set up toll-bars, and block the way against those who desire to contract them, unless they undertake an expensive process meant to bring gain into the coffers of the Papacy. Contrariwise, if such unions be forbidden or inexpedient, then to relax a moral and religious prohibition is an indefensible abuse, a playing fast-and-loose with holy things, which cannot be too severely condemned." Are we to permit and assist in so changing the law of Scripture and all antiquity as to give to such dispensations that legality which will make them valid in regard to property—a sanction which at present they do not possess?

I may here draw attention to the answers of two Roman Catholic Bishops to Mr. Girouard's enquiry, asking their opinion on his contemplated Bill. They are to be found in *Mansard, Sess. of 1880*, vol. 2, p. 13'3. The Bishop of Sherbrooke and the Bishop of St. Hyacinthe both approved of Mr. Girouard's Bill; but, at the same time, suggest that it should be made more complete by legalising marriage between uncles and nieces, aunts and nephews. Dispensations for such so-called marriages can be had from Rome, and, therefore the Bishop of St. Hyacinthe, stating the legal consequences in the want of applicants for those dispensations, says of such disabilities, that "they are in many cases very embarrassing to us Catholics."

Are we again to hear the argument that because certain respectable persons have married their sisters-in-law, and certain other respectable law makers have cheerfully assisted them in so doing, therefore, the law should be changed? If this be a valid argument it may be made to cover a multitude of sins against the commandments of the Decalogue. The same answer may be made to Lord Haughton's absurd argument, that because many persons marry their deceased wife's sisters, the law of the land and the law of the Church should recognize their marriage so as to save their consciences and prevent sin!

The questions involved in the Table of Kindred and Affinity have, unfortunately, rarely of late years been made the subject of pulpit or catechetical instruction; hence the indifference, and even willingness, with which many well-meaning persons in this country first received the proposal for a change in the law. I hail, therefore, with much satisfaction the Canon of the last Session of our Provincial Synod, ordering that "a printed copy of the Table of Prohibited Degrees shall be placed in the vestry room, and one near to the entrance of every Church in the ecclesiastical province, at the charge of the parish, or in some place where it may be conveniently read."

Let us, by public instruction as well as by petitioning the Legislature, resist, whilst there is yet time, the un-Scriptural and unnecessary innovation. And if our law-givers, like the Canaanites of old, persist in giving cause why they should be "spued out," it is well that the breakers of the law of the Church in this particular should know that by infringing the law of God, as laid down in the Table of Kindred and Affinity, they are thereby excommunicating themselves, so far as the Church of England in Canada is concerned, and no clergyman in our Church can retain his clerical position after assisting at such unions.

JOHN AMBROSE.

Digby, Dec. 4, 1880.

An important letter on the serious condition of the Board of Home Missions for the Diocese of Nova Scotia will appear in our next.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

DARTMOUTH.—This Church, always well decorated, surpasses even former times, presenting a very handsome and most pleasing appearance. On the Sunday after Christmas, a Children's Service in the afternoon was largely attended, when the children sang Carols and Hymns in fine style, a noticeable feature being a half-dozen solos by as many different boys. The time was admirably kept, and the voices were sweet and true. Mr. Bell has now a trained choir of boys equal to any in the City.

The Rector was the recipient of a Christmas Gift from the ladies and gentlemen of his choir, in the shape of a pair of valuable Otter Gauntlets; and of a handsome Ink Stand from the children, accompanied by the following Address:

Dartmouth, Dec. 24, 1880.

Dear Sir,—We, the undersigned, beg your acceptance of the accompanying Ink Stand as a slight token of our appreciation of your kindness, giving us so much of your valuable time, and taking such trouble with our instruction. Wishing you a very Happy Christmas, we remain, yours respectfully,

Fred. Stevens, F. Thomas, R. Pawley, T. Rutherford, Percy Strong, Bertie Stone, Geo. Waugh, H. S. Wallace, Frank Strong, John Wilson, R. R. Wallace, D. Wilson, J. Brown, F. Rutherford, R. Edgecombe.

Rev. J. L. Bell, Rector Christ Church, Dartmouth.

HALIFAX.—It may safely be affirmed that never have the City Churches been decorated with so much good taste as at this Christmas Tide of 1880. All, without exception, look their best; and in some cases the artistic skill displayed in the ornate decoration does great credit to those who had the work in hand. It would occupy too much space to give anything like a proper description in detail of the decorations, and we must content ourselves with this general statement regarding them. The congregations on Christmas Day were very good, and the number of communicants in some of the churches larger than usual. The singing, so far as we can learn, was admirable, doing credit to Prof. Porter's excellent training. We cannot refrain from referring particularly to the North West Arm Mission, which, under Mr. Selwyn H. Shreve's faithful ministrations, has become quite an interesting work. The "Cogswell School-House" has been made quite a pretty little Mission Church, and the decorations would do no discredit to a more pretentious building. On the evening of the Sunday after Christmas, His Lordship the Bishop of the Diocese was the preacher, and a crowded congregation assembled to hear their Chief Pastor deliver one of his best discourses.

St. Mark's.—There will be a midnight service in this Church on to-morrow (Friday) evening, being New Year's Eve, to commence at 11 o'clock.

St. Luke.—The usual midnight service will be held in the Cathedral on New Year's Eve, beginning at half-past ten.

BAYFELD.—Holy Trinity Parish.—The Rector of this Parish, after the meeting of the Provincial Synod, visited (travelling for that purpose over 200 miles beyond Montreal) an old and tried friend who, although for some years ministering for the Lutherans in Lunenburg, was well known, particularly in connection with his defence of Episcopacy and his able pamphlets on *Baptismal Regeneration*, to a number of the clergy and laity of this Diocese. I refer to the Rev. D. Falloon Hutchinson. It is quite unnecessary to refer to his history, antecedent to his coming to Bridgewater, further than to say that he was regularly ordained and laboured in the Diocese of Illinois, U. S., for some years. Owing to some misunderstanding between himself and his parishioners (he was never suspected of disloyalty to the British Crown, and I opine that it was his strong adherence to this principle which operated most strongly against his remaining in America) he severed his connection there and came to Nova Scotia. To show that no irregularity of any description was charged against him, it is only necessary to record that the Bishop of Illinois, about four years ago, had his dismissory papers regularly transferred to the late Bishop of Toronto, and being licensed by the latter, he continued in occasional labours in that Diocese up to a little

over twelve months ago. When your correspondent visited Mr. Hutchinson in September he had been celebrating the first anniversary of his appointment to the Parish of Tamworth, in the Diocese of Ontario. I spent a Sunday in his Parish, taking a portion of the services morning and evening, which I greatly enjoyed. He labours in a Parish that is growing in numbers, and among a people becoming more and more attached to the Church. He has made, during his year, marked improvements in the ritual, and has had greatly improved the furniture and surroundings of his Church, which is a substantial structure of stone. He is editor and publisher of a sound Church magazine, printed in Tamworth; while he has abandoned his Orangism. Your readers will excuse this lengthy reference to one who proved to be, in great measure, the spiritual father of your correspondent some years ago, when he was struggling in the meshes of the sectarian net.

Mrs. Colonel Shewan, of Gloucester, England, has once more most generously remembered us in our efforts to beautify the Church at Antigonish. A superb Altar Cloth, of a size so as to fit an altar of the proper dimensions, silk cushions for kneelers, sets of almsbags for two different seasons, with a goodly number of hymn books (A. & M.), constituted the recent gifts. These useful and most appropriate gifts are opportunely bestowed upon most grateful recipients.

Our Lay Reader, Mr. Dotwell, entered with much enthusiasm upon collecting for the distressed from the Stellarton disaster, and, at the earliest possible moment, realized from his efforts the sum of \$217, from the town of Antigonish alone. Preparations for a Christmas tree, with gifts for the Sunday School children, another tree for raising funds for paying off Church debt, the funding by a zealous lady of over \$25 for carpeting the chancel and sanctuary of St. Mary's, and the efforts for raising a sum for investment towards insuring church property, are items of interest from Bayfield.

WINDSOR.—Dr. How's Minerals.—The large and valuable collection of minerals belonging to the late Prof. How have been purchased by Prof. Egleston, School of Mines, Columbia College, New York, for the Museum of that Institution. The collector was so favorably and generally known for his honesty and high professional attainments that his collection had a peculiar value to all connoisseurs. All the specimens were authentic, and the larger number labelled and tested by this indefatigable and enthusiastic mineralogist. There were a large number of the various borates, and other rare minerals, discovered and named by Mr. How. Also, a most extensive show of recently-bought magnificent Zeolites, scarcely, if at all, surpassed by those in the Provincial Museum; about thirty of the new mineral "Steeelite," found shortly before his death, besides hundreds and hundreds of varieties belonging to the large and famous general collection. It is a cause of deep regret that the Governors of King's College, where Dr. How labored so long and so faithfully, and whose fame both as a Chemist, Mineralogist and Botanist, shed no faint ray of lustre on this University, were not in a position to buy this splendid collection that lay so many years within the walls of old Kings, and which would have made them the possessors of the finest and best collection of minerals in this Province, equal to any in the Dominion of Canada. Nothing could better prove the high opinion other professional mineralogists had for our townsman, and the world-wide notoriety of this collection than the fact that these specimens were eagerly bought by Dr. Egleston without being seen, without any catalogue, and at the first price demanded by the Administrators. No greater honour could have been paid to the memory of any professional man by his fellow-scientists.—*Windsor Mail.*

WALTON.—The zeal of the younger members of this congregation is manifested by the beautiful Xmas decorations in the Church of St. Matthew. Although for a few years past, the decorations would well bear comparison with those of any other country Church in this Diocese, yet this year they are deserving of special praise. The ingenious workers seem to have left nothing undone which could aid in the beautifying of God's house. The greater part of the trimmings is necessarily of evergreen. All the festoons, which are most grac-

fully arranged through the building, are formed of hemlock. Over the east and west ends of the nave, respectively, are the following sentences, also trimmed with hemlock:—"The Living Bread which came down Heaven," and "The Lamb of God that taketh away the sins of the world." At the east end of the nave on either side of the chancel arch are two scrolls, bearing the words—"Emmanuel," "God with us," in white letters on a scarlet ground, and edged with evergreen. Monograms of various forms are tastefully disposed in different parts of the Church. But it is upon the decorations of the chancel that most pains have been bestowed. Over the window, which is bordered with evergreen, runs a scroll, scarlet, with gold border, and having the words—"Behold, thy King Cometh," in letters of silver. On either side of the chancel stand, two banners, of most beautiful designs, bearing different devices. A third banner is suspended over the chancel arch, having a white cross on a scarlet ground. These scrolls and banners, which are a new feature in this Church, we owe chiefly to the good taste and diligence of Miss Jennison. The beautiful cross upon the altar was placed there by Mrs. Ed. Parker, of this place. Few Churches can boast of a handsomer pair of fontals than those which ornament the pulpit and reading desk. These were presented by Miss Emma Dimock, of Windsor, a lady well known for her energy and zeal in Church work. In this short sketch, it is possible to notice only the principal points in the decorations, but the whole forms a most charming combination which requires to be seen to be appreciated. The work was done chiefly by members of the guild of St. Matthew.

NEW GERMANY, Co. LUNENBURG.—The Church here—"Chapel of St. John in the wilderness," by which name it was consecrated—was built in the time of the late Rev. Dr. Cochran, Rector of Lunenburg, who, before its erection, held Service in the kitchen of Mr. Fiendal Lenoir, one of the early settlers. It is a plain, neat building, with tower having the New Germany lake right in front, as it empties into the River LaHave, 18 miles above Bridgewater, and a handsome grove of large pines and hemlocks in the rear. Owing to the difficulty with other work, of serving this Church from Mahona Bay, in which Parish it is situate, the Service has for some months been conducted by a lay reader, under the Bishop's license, the Holy Communion being administered at stated periods by Rev. W. E. Golling. Several ladies recently met at the residence of Judge Desbrisay, Bridgewater, and prepared decorations for Christmas tide. On each side of the chancel, in front, is a division of the words, which together, make the sentence "Christ is born in Bethlehem." The letters are covered with hemlock. The chancel window has in the centre a circular wreath of evergreen, with trimmings of the same at the sides. A wreath of evergreen is suspended from the top of the chancel arch, and festooned on each side with a circular wreath below each end of it by the Communion rails. These are also decorated with evergreens; A triangle of autumn leaves and ferns sent by a lady, is placed on the centre of the Communion cloth with a bunch of the same at each corner. Between the holy table and evergreens at the base of the chancel window is the sentence, always seen there, "I Am the Bread of Life." A circular wreath of hemlock is in the centre of each window on both sides of the Church, with a dependent wreath from the top. The congregation are much pleased with the handsome appearance their Church presents.

DIOCESE OF FREDERICTON.

The Metropolitan has entered this month (Dec. 19th) on his 77th year. We trust that the needed help which he will shortly receive will remove a large share of laborious work, and prolong his life amongst us for many years. We know we speak the sentiments of all our readers when the *Church Guardian* wishes him a "Happy New Year," with the cares of the Episcopate shared and lightened by one like-minded with himself.

THE CHURCH CALENDAR for 1881, edited by the Rector of St. George's, Carleton, is being localized in the following Parishes: Fredericton, Trinity—St. John, Rothesay, Moncton, Carleton, Sackville, Chatham, Prince William, Point du Chene, and St. Martin's.

Specimen copies may be obtained through the post from the Editor for six cents.

MONCTON.—The "Church Extension Association" of London has again laid the Parish under a deep obligation by its generous and beautiful gifts, which arrived just before Christmas. They sent a green frontal, exquisitely embroidered, with two green pulpit banners, a handsome violet frontal, with two pulpit banners of the same colour, six alms bags, a large number of hymns for children, catechisms, tracts, &c. Three years ago they sent a box valued at £8 sterling, which was brought out from England by the Rector. For this second valuable gift the Rector desires to return thanks on behalf of himself and the congregation.

OUR LONDON LETTER.

(From our own Correspondent.)

The result of many anxious deliberations which the Cabinet has lately been holding, is that Parliament is convoked for the 6th of January. What may be the first business brought before the collective wisdom when it meets in the New Year probably even the ministry themselves could hardly now determine, because so much must depend upon the events of the next few weeks. Ireland, in any case, must demand a large amount of attention—indeed, some knowing ones have predicted that the coming session will be pre-eminently an Irish one. A thousand and one rumours are rife as to what is passing in Ireland and what has taken place in the Cabinet, rumours of wide-reaching conspiracies against British rule, and all sorts of alarming surmises. It is desirable that the reading public should not place too much faith in these vague terrors and tribulations coming. They are the offspring of a very prolific parent—the editorial desire to satisfy the public craving for startling news, which will pass muster for a day, and be forgotten on the morrow.

A friend, curious to see what proportion of truth and untruth would be found in the news columns of a certain daily paper, somewhat notorious in the sensational line, began to score through, from day to day, the news which subsequently proved to be false. He intended to continue the practice for a period long enough to get at the lie-average. He found the labour too great to carry out his design, but he came to the conclusion that each to-morrow contradicts half the news of its yesterday.

Probably before this reaches you you will have heard of the release from prison of Mr. Dale and Mr. Faragh, pending proceedings in the Court of Queen's Bench. The number of objections against the proceedings which caused the imprisonment is so great that only the legal mind can carry them all. They affect the status of Lord Penzance, his right to hand over a clerk to the secular arm, the legality of a writ which has not first been exhibited in court, and even the right of any court to send a man to prison for an ecclesiastical offence. Yesterday the Church Associationists were happy. To-day they are in despair. They fear that Lord Penzance has chosen again a wrong statute.

The Church Association is certainly in a most unfortunate position. It is, by its proceedings, alienating a large number of the more moderate, or I should say less rabid, low Churchmen, and causing a host of men who have all along sympathized only with the Ritualists, to throw in their lot with them, and adopt practices and vestments, which, but for the persecution, they would not have thought of doing. Nearly 500 new members have joined the English Church Union within the last few days, and a sum of nearly £1000 has been already contributed to the defence fund in response to Archdeacon Deacon's appeal for £300. To show the feeling of the moderate party, I cannot do better than send you a letter written by the Rev. Cecil Hook to a meeting at Leeds:—"I cannot attend as I shall not be in Leeds, but if the meeting is to protest against narrowing the Church into a sect, by permitting a party within it to prosecute all who differ from them, I should heartily agree with its object. I understand that lawyers have, from time to time, pronounced that 'stoles' are illegal, and that not carrying out a rubric broke the law as much as doing more than was ordered. As soon then as I hear of the Church Association prosecuting clergymen on such matters, I shall believe that they are actuated by zeal and not by malevolent party feeling. Priests who injure the Church by idle or

immoral lives are let alone by these persons who merely succeed in breaking up the harmony of a parish by encouraging discontent among the parishioners. The law should surely hinder rather than help this state of things, and should also be content to decide without legislating, as was done in the matter of the East ward position. There is an unfairness in the present state of things which must excite the reprobation of all thinking people. While then, I fear, that the authority of our Fathers in God is too lightly treated by many priests, at the same time I am sure that the law as now administered is such as naturally to excite discontent, and I heartily sympathize with those who feel aggrieved at the rigour with which doubtful law is carried out. You know that I should not in all things myself agree with Mr. Dale, but perhaps this very fact may make me an impartial judge in the matter. It is time that all good Churchmen should utter their protest against the proceedings of the Church Association."

The Liberation Society has decided that the time has come. That parliamentary campaign against establishments which was found to be premature when Mr. Mill began it during Mr. Gladstone's previous tenure of office is to be renewed next session with, it is believed, every chance of success. The weakest existing outpost state of churchism is found in Scotland. The United Presbyterians have solemnly called upon the Liberationists to begin their work. Serjeants' Inn has heard the summons with joy, and has replied to it with alacrity. A motion against the Scotch Establishment will be tabled in the first week of the second session of the tenth Parliament of Queen Victoria. The form of the resolution is not yet settled. Its sponsor is not yet selected. But the resolution will probably be to the effect that the Scotch establishment no longer ministers to the whole people, and that its existence in alliance with the state is therefore an intolerable grievance. It is probable that the resolution will be placed in the hands of Mr. Duncan McLaren, as the "father" of the Scotch representation, one of the oldest and most respected members of the House of Commons, and a steady and consistent supporter of the doctrine of political and religious equality.

Lord Dalhousie the other day in giving the toast of "the Prince of Wales," at a public dinner, said:—"Of his beautiful wife, who is even more beautiful with the inward beauty of the mind and soul than in outward form and feature, I really know not what to say that shall not seem to savour of ridiculous excess. The fierce light which is said to beat upon the throne her virtues charge to a soft and rosy hue, and it only enables us to see her royal highness more clearly and distinctly as she is—full of goodness and grace, framed alike by nature to cheer and adorn the exalted sphere in which she moves, and to command the chivalrous devotion of loyal men in every rank of life. (Applause.) Of the rest of the royal family, I will only point out to you that it is scarcely ever possible to take up a newspaper without reading of the performance of some public duty by one or other of its members. Such conduct has met with its reward, as it ever must; and I venture to say that the royal family is now more generally beloved than it has been at any previous period of our history."

It is computed that Lord Beaconsfield got eightpence a word for "Eudymion." So long as he can command such a price, why should he think of politics and power? There is no reason why he should ever leave off writing. Only he exercises the power himself; his £10,000 he can hardly spend himself, and he has no heir but Lord Rowton, with whom his relations are, he tells us, hardly less sacred than the marriage tie.

To those who are seeking for a book of devotion, comprehending within a small compass, devotions which are thoughtful, sober, spiritual, and at the same time in harmony with the teaching of the Church, I would strongly recommend "The Daily Round," a little book published by Whitaker. Each page is complete in itself, and contains, besides the exposition of the text at its head, a practical application of it, together with a prayer and short hymn. The course of the Christian year is followed, and sound Church teaching mentioned throughout.

The entire garrison in Ireland does not include a single distinctively Irish Regiment.

The Week.

HOME NEWS.

The old Sydney mines are still busy shipping coal.

The cod fishery in the Bras d'Or lakes is reported good.

An appeal has been taken in the Gammell will case to the Supreme Court.

Nearly \$23,000 has already been acknowledged by the Treasurer of the Stellarton Mines Relief Fund.

Preparations are being made for lumbering on the River Philip and its branches on a considerably larger scale than usual.

The Western Counties are still agitated over the prospect of a line of steamers from Annapolis to England. Our newsy contemporary, the Annapolis Journal, "is full of it."

Two minors, who are prospecting for Mr. Herbin, of Windsor, on his location at Mount Uniacke, write him that they have discovered two lodes of rich gold-bearing quartz. Both veins will pay working, and one of them is unusually rich.

The Ottawa Free Press reports that a seizure of the Chaudiere Railway Bridge iron work has been made by Mr. W. A. Mac-Agy, appraiser of that port. The value of the iron is about \$100,000. We suppose the seizure is for undervaluation.

Business in some of our shipyard will likely be brisk this winter, as we are informed that the keels of two tug boats are to be laid immediately after New Year. This will give employment to a large number of our ship carpenters this winter—North Sydney Herald.

His Excellency the Governor-General, desiring to add to the interest which the curling clubs have evinced throughout the Dominion for the competition for his prizes, has decided to give two cups this season, the one to be competed for by the iron playing clubs, and the other by the stone playing clubs of the Dominion.

To meet the wholesale orders new in principally from Newfoundland and different parts of Cape Breton, the Proprietor of the steam Boot and Shoe Factory in this town finds it necessary to have his large staff of employees working both night and day. For the past few nights steam has been kept up till midnight. We are pleased to find such a demand for goods manufactured in this establishment. They are said to be much superior to Canadian importation.—North Sydney Herald.

NEWS FROM ABROAD.

Lord Derby has written to the Chairman of the Boycott Relief Fund Committee, expressing sympathy with Captain Boycott, and recommending the organization for his relief.

A despatch to the Times from Capetown says, "Additional forces raised to suppress the Basutos are now stationed at various points on the frontier. A great part of Pondoland has been cleared of rebels."

The Right Hon. Earl Carnarvon, who is now sojourning at Madeira, has written a letter to Mr. John Bright, indignantly denouncing Mr. Bright's speech delivered at Birmingham on the 16th of November, and protesting against Mr. Bright retaining his office.

The customs officers have seized the ship Juno, at the mouth of the Shannon. The Juno was found to be laden with a cargo of American arms, evidently to be sold and distributed throughout the country. A force of marines and Military have been sent to escort the vessel up the river to Limerick.

London, Dec. 26.—The information received within the last few days by the Government has been of such a character as to leave no doubt but that an organized and general rising in Ireland was arranged for Christmas day. This circumstance accounts for the hurried despatch to that island of so many thousand picked troops, a large portion of the Household Brigade, and five batteries of the Royal Artillery. There is now in Ireland an army of over 80,000 regulars, the flower of the British army, so that a successful insurrection would be impossible. Nevertheless it is still feared that disturbances will occur there. Simultaneous blows, according to the original programme, were to be struck in London and other great cities of England; hence the police authorities everywhere spent an anxious Christmas.

The Brush Electric Light Company gave recently an exhibition of its light in Broadway between Fourteenth and Twenty-sixth streets New York. The test was successful, but there was no opportunity of comparison, as the street lamps were not extinguished. There was certainly no flickering, but that any perceptible advantage over the ordinary method of street lighting had been attained was hard to determine, since the average distance between the lamps was 260 feet.

NEVER RETURN.

It is said that one out of every four real invalids who go to Denver, Col., so recover health, never return to the East or South except as a corpse. The undertakers, next to the hotel keepers, have the most profitable business. This excessive mortality may be prevented and patients saved and cared under the care of friends and loved ones at home, if they will but use Hop Bitters in time. This we know. See other column.

FARMERS HELPS.

The Montreal "Weekly Witness" is a paper that deserves special attention to the Farmers' needs. The Agricultural Department is edited by W. F. Clarke, Esq., Lud-nbank-Guelph, who is widely known as at one time the editor of the Canada Farmer and more recently the "Witness" lecturer on agriculture. His editorial articles and "Agricultural Letter Box" are especially attractive. The "Witness" Markets are all perfectly reliable and very full. Hardly less valuable is the veterinary column conducted by D. McEachran, F.R.C.V.S., Principal of the Montreal Veterinary College, and the Dominion Inspector of live stock. His name stands in the front rank of veterinary surgeons on this continent, and the prompt replies given to correspondents are valuable. A "Poultry Column" has just been added, and promises to be of great assistance to poultry farmers, who are growing in number. In the cities and towns especially the raising of fowls is increasing in popularity. While these departments are of especial value to the farmer, the cultivator of the soil in a smaller way, and the gentlemen and ladies who are fond of gardening, are not neglected. The Legal Department, in which all legal questions are answered by one competent to perform this work, is a valuable assistance to all men of business. And then the paper is full of information of especial interest to the family, even the little children having a column to themselves. An especial feature about this paper is that every department is carefully edited, not thrown together hap-hazard, so that those relying on any information given are not likely to be misled. Every subscriber of the Montreal "Weekly Witness" can tell of special offers whereby old and new subscribers are benefited.

"You Don't Know their Value."

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

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Dec. 1880.

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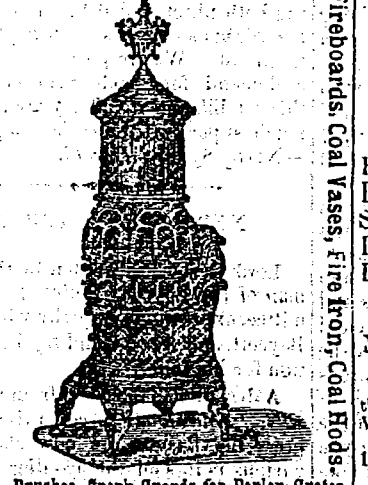
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