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# The Church Guardian.

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

Vol. 1.—No. 41.

THURSDAY, JANUARY 22, 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.

THERE are over 25,000 Clergy of the Church in England.

THE Pope has sent the Golden Rose this year to the new Queen of Spain.

THE Turin Academy of Science has awarded a prize to Professor Darwin for his discoveries in the physiology of plants.

ON Sunday the Premier completed his seventy-fifth year; and the Archbishop of Canterbury his sixty-eighth. Mr. Gladstone has just reached seventy.

THE Archbishop of Canterbury requests the clergy in his diocese to make mention of the troops in Afghanistan in their use of the Prayer for All Conditions of Men, and in the Litany.

THE statement has been authoritatively made in the American Church papers that the Church has increased more rapidly during the past year than any other religious body in the United States.

THE Oxford and Cambridge Boat-Race will, in the ordinary course of events, take place on Saturday, March 20, being much sooner than usual, owing to the early fall of Easter, which regulates the fixture.

CARLISLE, the Cornish pedestrian, who has been on a tramp from Land's End to John o'Great's and back, driving a wheelbarrow before him all the way, has completed his journey, having walked nearly 2,400 miles.

THE Princess Louise, before leaving Ottawa for England, gave instructions for a "clearing" to be made in the woods of Rideau Hall and a veritable backwoods shanty to be constructed upon it. The work will be ready when she returns to Canada.

THE English Church (of the Resurrection) at Brussels has just been enriched by the addition of a painted window, from the studio of Mr. W. G. Taylor, of Berners-street, the gift of Mrs. Walton Fleming, in memory of her husband. The subjects of the window, "Faith and Hope," are in continuation of a series.

MENDELSSOHN'S oratorio *Elijah* has been heard for the first time in Rome. It was given in the Sala Dante by the Royal Roman Philharmonic Academy before a crowded audience, among whom were Signor and Signora Cairoli, the German Ambassador, the Austrian Charge d'Affaires, and the Abbe Liszt.

THE General Summary of Statistics of the Church in the United States; according to Whitaker's Almanac, up to the end of the past year, is as follows: Bishops, 62; Priests and Deacons, 3,196; Candidates for Orders, 369; Ordinations, 188; Confirmations, 26,903; Communicants, 324,995; Contributions, \$6,582,999.68.

THE Emperor of Austria has conferred the gold medal for science and art on Mdlle. Camilla Ruzicka Ostoic for a new Turkish and German Dictionary which she recently published. This learned young lady had already distinguished herself in the department of Oriental Languages at the Imperial Oriental Academy at Vienna.

It is stated that a letter has been found "on the Czar's bedroom table" in which he was told—

"For the fifth time fate has preserved you from the stroke of justice. You know our power and determination. Beware of the sixth decree. Do you wish that those who strike to-day shall become apostles instead of executioners? If you do, then cease to be a tyrant and become a man, and render to your subjects what belongs to man by the law of nature—namely, liberty. It is not your person that we attack, but your principles. Be ware and reflect.

War Department has arranged that successful candidates at Kingston Military Academy will be allowed to enter annually for commissions in British army. Instructions have been forwarded to Canada to this effect.

MANY years ago the *Resolute*, an English ship, had to be abandoned in the Arctic seas; but she was found by an American Government ship, taken to America, repaired by the Government, and restored to our Government. She has now been condemned to be broken up; and her Majesty has ordered a magnificent article of furniture, combining writing table and book-shelves, shall be made out of the ship's timber, and sent as a present to the President of the United States.

It has often been said that Roman Catholics emigrating to the Western States of America are speedily lost to old religious associations—new ones being formed, as may be hoped. The statement receives now confirmation from the following letter from the *Vicar Apostolic of Nebraska*, appearing in the *New York Observer* of the 4th December:—

"It would surprise Catholics in the East to know how many have been lost to the faith in the West during the last half-century. In Nebraska alone, with its sparse population, the number thus lost has been from 10,000 to 15,000, and the Church has no more bitter enemies to-day than the children of these Catholic parents."

THE Editor of the *Basel Volksblatt* and one of his correspondents have been fined for a libel in which Old Catholicism and all its works were denounced in violent terms, and Bishop Herzog was stigmatised as an "alcoholised priest" (*alkoholischer Pfarrer*), the latter expression being a play on the term *alkatholischer Pfarrer*. (Old Catholic Priest). The editor stated that the adjective as it appeared in his correspondent's letter was *alkoolischer*, (alcoholic), and that he altered it to *alkatholischer*; but by the perversity of a compositor the word had been "set up" *alkoholischer*, which not being a word at all, could hardly be held to constitute a slander. The writer of the letter was fined 200f.; the editor 50f. and costs, and also to print the judgement in full in his paper.

THE Queen has just placed in her pew at Wippingham a mural monument to the memory of the Grand-Duchess of Hesse. It has been executed by Mr. Frank Theed, in white marble, consisting of a medallion of her Royal Highness, surrounded by a chaplet of flowers, supported by two angels, with the following inscription:—

"To the Dear Memory of Alice Mand Mary, Princess of Great Britain and Ireland, Grand-Duchess of Hesse, Who departed this life in her 36th year, on the anniversary of her beloved father's death, December 14, 1878.  
Blessed are the pure in heart, for they shall see God.—St. Matthew v. 8.  
This monument is placed by her sorrowing mother,  
Queen Victoria.  
1879."

THE *New York Churchman* states that in two hundred and fifty years only thirty eight clergy of the Anglican Church have taken orders in the church of Rome. Of these, six were originally congregationalists, eight Presbyterians, eleven Methodist, and one a Roman Catholic. Since the English Reformation, three hundred years ago, two Bishops have perverted to Romanism—Bishop Gordon, of Galloway, Scotland in 1688, and Bishop Ives, of North Carolina, in 1852; during the same time, *Fourteen* Roman Catholic Bishops, and a very large number of priests have renounced Romanism.

## SUGGESTED TOPICS FOR LENTEN ADDRESSES, BIBLE CLASSES, INSTRUCTIONS, AND MEDITATIONS.

Compiled by the Rev. Theodore E. Dowling.

### No. 1.—TO THE SUNDAY NEXT BEFORE EASTER.

The Incarnation of God, the Restoration of Man.

1. The Fall.
2. The Incarnation.
3. Holy Baptism.
4. Repentance.
5. Prayer.
6. Holy Communion.

The Development of the Spiritual Life.

1. The Source of the Spiritual Life.—Romans, xi. 36.
2. The Process of the Spiritual Life.—Ephesians iv. 22-24.
3. Spiritual Awakening.—Ephesians, v. 14.
4. Spiritual Knowledge.—St. John, xvii. 3.
5. Spiritual Peace.—Romans, v. 1.
6. Spiritual Hope.—Romans, xv. 13.

Some of the Dangers of the Spiritual Life.

1. Danger of Display.
2. Danger of Dissimulation.
3. Danger of Stifling Convictions.
4. Danger of Self-Love.
5. Danger of Self-Confidence.
6. Danger of Luke-warmness.

The Earnest Call to Repentance from Isaiah, Chapter 55.

1. The Free Invitation, verse 1.
2. The Sure Covenant, " 3.
3. The Great Command, " 6, 7.
4. The Eternal Purpose, " 8, 9.
5. The Faithful Promise, " 10, 11.
6. The Happy Success, " 13.

The Exceeding Sinfulness of Sin.

1. Sin.—Lam. v. 16.
2. Sin's Deadly Nature.—Prov. xiv. 9.
3. Sin's Delusions.—Gen. iii. 4, 5.
4. The Sinner's Hope.—St. Matt. xx. 6, 7.
5. The Sinner's Wisdom.—St. Luke, xii. 58, 59.
6. The Sinner's Friend.—St. Luke, vii. 34.

Six Duties from the Sermon on the Mount.—St. Matthew, Chapter 6.

1. Almsgiving.
2. Prayer.
3. Forgiveness.
4. Fasting.
5. Preparation.
6. Single-mindedness.

The Holy Mounts of Scripture.

- (By the Rev. Daniel Moore).
1. The Mount of Temptation.
  2. The Mount of Instruction.
  3. The Mount of Prayer.
  4. The Mount of Transfiguration.
  5. The Mount of Prophecy.
  6. The Mount of Sacrifice.

Typical Persons.

- (By the Rgt. Rev. Bishop Walsham How.)
1. Adam.
  2. Melchizedek.
  3. Moses.
  4. Joseph.
  5. Isaac.
  6. Jonah.

Typical Things.

- (By the Rgt. Rev. Bishop Walsham How.)
1. The Rock.
  2. The Brazen Serpent.
  3. The Scapo Coat.
  4. The Cities of Refuge.
  5. The Paschal Lamb.
  6. Jacob's Ladder.

The Church Militant.

1. The Kingdom of God.
2. The Parables of the Kingdom.
3. The Ambassadors of the Kingdom.
4. The Subjects of the Kingdom.
5. Things Pertaining to the Kingdom.
6. The Unity of the Kingdom.

[To be Continued.]

## Foreign Missions.

### INDIA.

MAHOMET AND HIS RELIGION.—No. 1.  
"There is no God but God, and Mahomet is his Prophet." This *adzan*, or call to prayer, has been chanted morning and evening from the minarets of every mosque for the last 1200 years. It proclaims the existence of the third great false religion with which Christian Missions have to contend in their work in India.

The story of the camel-driver of Mecca is almost too well known to need repetition. Mahomet, born and brought up in poverty, married a rich widow, whose affairs he had managed with faithfulness and success. During the years spent in commercial business, his many journeys brought him in contact with men of various countries and different faiths.

In Arabia, whatever knowledge of the One God which may have been possessed by Mahomet's countrymen was overclouded and lost. The land was full of idols and idol-worshippers, though here and there were souls longing for light as the following anecdote testifies. "Some years before Mahomet appeared, four men of his tribe the Koraisites, met together and told each other of their doubts, 'What is this pretended divinity,' they asked, 'which our people worship? Only a lump and senseless block of stone let us seek the pure religion of our forefather Abraham, and seek it, if need be, in foreign lands.' Three actually started on their travels in search of truth, and were ultimately received into the Christian Church. The fourth Zaid staid at Mecca and daily visited the Kaaba (temple) and prayed 'Lord, if I know, in what way thou wilt to be aided and served I would obey thy will; but I know it not.' He vigorously denounced the prevailing errors and superstitions. He was persecuted and finally murdered" (Arnold's *Islam*).

Mahomet was in his fortieth year before he began to listen to secret intimations, that there was a Divine mission for him to fulfil. "The crisis of his life had arrived. Fleeing from men; hiding in mountain caves, deeply sunk in religious reverie, seeing visions and dreaming dreams, it was only after a long interior conflict that he began to declare as God's message by him to the world, *there is no God but God and Mahomet is his Prophet*." A.D., 611. One of Archbishop Trench's lectures on Medieval Church History is so interesting, that we shall quote at some length his terse and forcible sentences: "Mahomet's claims to the prophetic office were met by contemptuous indifference, and then by bitter hostility no where so bitter as at Mecca; for he too was a prophet who found no honour in his own country. Driven from thence at length by the persistent enmity of his own tribe, and hardly escaping with his life, he and the few whom he had persuaded to believe in his mission took refuge at Medina, not so named before, but now acquiring this name of the City—the city, that is of the Prophet. This was in 622, some eleven years after he had begun to preach. The year is worth remembering for the Hegira or Flight to Medina is the Mahomedan era, the date from which they reckon, as we do from the Nativity of our Lord. At Medina he found the belief which had been refused him at Mecca. New adherents united themselves to him. Early friends, scattered from him at the time of his flight, gathered round him again. The Koraisites indeed still pursued him with implacable enmity, and many battles were fought with varying success; but his cause was gaining ground; and when in 632 he expired, all Arabia recognized him as her prophet and king. He bequeathed to the Califs, his successors, the task of subduing the world to the faith which he had proclaimed. This task they prosecuted with a zeal and success which for a while seemed to threaten the establishment of the faith of Islam on the ruins of every other religion in the world. Terrible indeed was the first out-

burst of the children of the desert. Ten years had not elapsed since the death of the prophet, and already Palestine and Syria and Egypt had accepted the yoke; already three out of the four famous patriarchates of Eastern Christendom—Jerusalem, and Antioch and Alexandria—if not actually blotted out, retained little more than a merely nominal existence; Constantinople itself was twice besieged, and but for the discovery of the Greek Fire, would have succumbed to Mahomedan arms. The tide of conquest rolled onward. North Africa was subdued. Crossing over into Spain, the Arabs or Moors, as they were here called, overthrew in a single battle the kingdom of the Goths. They surmounted the Pyrenees and threatened to make France and all Western Europe, their own. It was here at length that their proud waves were stayed. At the great battle of Tours Charles Martel encountered the armies of Islam with the gathered chivalry of the West and inflicted on them a crushing defeat" (18th Lecture on Medieval Church History.)

In the East the same scenes were being enacted. The Persian empire was conquered and then Islam won its way into India, not being preached like Buddhism, but by hard fighting. For three hundred years invasion after invasion was repelled, but in the eleventh century, Mahmud of Ghuzni established the Mahomedan dominion in Hindustan, the *dominion only*, not the religion. In the centuries that followed, it was only by the sword that Islam gradually extended. Dreadful massacres followed every war. One of the Moslem kings Mohammed Shah, (1340) made a solemn vow on the Koran that he would not sheathe his sword till he had dyed it with the blood of 100,000 idolaters and he kept his vow.

The most powerful of the Mahomedan rulers of India were those of the Mogul dynasty which reigned at Delhi for three hundred years; especially Akbar in Queen Elizabeth's time and Aurunzebe in that of Charles II. "Akbar was a remarkable man. Though at first an earnest Mahomedan, he was tolerant to the Hindus. At one time he professed to embrace Christianity, but he refused baptism, and set up a mixed religion which he called the Divine Faith. At length he returned to his old allegiance and died a Mahomedan" (Vaughan).

After the time of Aurunzebe the Mogul dynasty, lingered on, despite great reverses. At length it became tributary to the British Government, and finally fell when the great Scapoy Mutiny was put down in 1857.

The Empress of India now reigns over forty millions of Mahomedans. One-half of these are so only in name, being more than half Hindus observing caste rules and practising idolatrous rites. The remainder are descendants of the old invaders, and are most numerous in the North-West.

"How shall we explain these extraordinary successes, the going forth of this novel faith over the world, thus bringing the world to its feet? It is not enough to appeal to the simple habits of the conquerors, their hardy training, their martial character. We must look deeper. The Moslem hosts went forth in the confidence of a mission from heaven. Comparing what they now were with what they had been, when they worshipped dead idols, they felt they had been brought into a new world, they had learned what was the true dignity of man, viz., to be the servant of the one God, Maker and Ruler of all, they felt themselves to be such servants, whose task it was to proclaim His power, themselves to submit, and to compel others to submit to His will." (Trench).

In our next number we shall give the Archbishop's considerations on the worth of this "novel religion," not as compared with that "decaying form of Christianity which it encountered, overcame, and supplanted in the East, but as compared with the Christian faith contemplated in its ideal truth and purity."

## News from the Home Field.

## DIOCESE OF MONTREAL.

**FREEDOMERS.**—The rejoicings of the Christmas season were joined in with spirit by the congregation of Old Trinity Church. The building, sacred by many memories during this 19th century, was arrayed brilliantly in festive garb, under the directions of Lieut. Whitman, and the services were well attended by hearty and devout worshippers. The musical programme included a number of very pleasing and appropriate carols in addition to special canticles. If the coming year witnesses the demolition of this old landmark and time honored structure, the bright scenes of its festive attractions will not vanish from the minds of the present generation. In the accepted plans for the new "Stewart Memorial Church" we are assured of a worthy substitute, and one which will do honour to the Parish and district which were themselves so honoured and blessed by the labors of the revered first missionary the Hon. and Rev. Charles James Stewart. In these parts there are few now living who cannot trace back some precious fruit to his faithfulness, zeal and devotion. His immediate successor, following in his footsteps, has left a noble minded pillar of the church, Miss Reid, who would in any community secure the highest appreciation and by the brightness of example lure to Christian emulation. The Rector and his family, we have reason to state, were not forgotten by his people but in effort and in other ways were cheered by gifts, liberal and valuable in themselves, enhanced still more by reason of the generous impulses which gave them origin.—[*Canaanville Observer.*]

## DIOCESE OF QUEBEC.

From our own Correspondent.

**ORNSTOWN.**—The Christmas Tree Festival in connection with St. James' Church, OrNSTOWN, was held on the evening of the 30th ult., and was very pleasant and successful in every respect. At 7 p. m. the Church was well filled, and after a short evening service, with appropriate hymns (from hymns A. & M.) and an address from the Incumbent, the Rev. A. D. Lockhart, the Tree, which was tastefully decorated, was speedily divested of the presents with which it was loaded, to the delight of the children, who all looked pleased and happy as they came up one by one to receive each his or her gift. After the children's presents had been distributed, the teachers not being forgotten, two young ladies came forward, and in the name of the congregation, presented Miss Lockhart with a very handsome and valuable present, as a token of their appreciation of her services as Organist, which position she has filled in St. James' Church for several years. The Evening Hymn was then sung and the Benediction pronounced, after which all repaired to the Parsonage, where an excellent tea, provided by Mrs. Lockhart and the ladies of the congregation, awaited them. The rest of the evening was very pleasantly spent with music, singing, and social intercourse, and although the house was crowded in every part, all seemed to enjoy themselves thoroughly. Shortly after 11 p. m. the company dispersed, apparently well pleased with the evening's entertainment.

## DIOCESE OF FREDERICTON.

**STANLEY.**—The new church stands on a slight eminence commanding a fine view of the village and surrounding country, including the Nashwaak river, which pursues its way amongst the Stanley hills. In style of architecture the church is Gothic, with open timbered roof, which is surmounted by a neat bell gable. Its dimensions are as follows: length of main building (nave), 50 feet; breadth, 25 feet; chancel, 18 feet square; vestry, 10 feet square, and porch 8 feet square. The external appearance of the building is extremely chaste and pleasing, there being no attempt at excessive ornamentation. The interior finishing is very beautiful and striking. The fine east window in the chancel (costing £45 stg.) was the generous gift of His Lordship the Metropolitan. It comprises three lights, the centre one containing a figure of St. Paul, the side ones figures of the Evangelists, St. Luke and St. John. The eight remaining windows, also of stained glass, are from the well known firm of Booth, Riester & Co., of Buffalo, New York. They are chaste and effective in design, and add much to the effect of the

interior. Four of these were the gifts of Mrs. Raymond (recently Miss Nelson of St. John) and her pupils. The woodwork of the interior is of carefully selected black ash, some of which, especially the panelling around the chancel, is very beautiful. The seats are of ash and are neat and comfortable in design. The furniture, including a handsome stone font, is in keeping with the remainder of the building. Over the chancel arch in large illuminated letters is the sentence, "Ye shall keep My Sabbath and reverence My Sanctuary," and around the arch of the entrance door "This is none other but the house of God." On a white panel over the communion table is the sentence "I am the Bread of Life, I am the True Vine;" and on another panel above the credence bracket there is an exquisite painting of wheat ears and grapes. All this work has been executed by the loving hands of the wife of the resident clergyman. Several handsome presents have been made at different times to the new church: amongst others we were shown some beautifully worked kneeling mats, the gift of the Misses Tippett of Fredericton. The church was commenced in May and finished in November of last year, the cost being \$2,200. Lieut. Col. C. W. Raymond, of Woodstock, was the architect and superintendent of the work which was almost entirely performed by workmen of Stanley and vicinity. The only thing wanting to complete the Church is a bell which we hope soon to see provided.—[*Cor. St. John Globe.*]

**ST. JOHN.**—Church of England Missionary Meeting.—The regular annual missionary meeting in connection with St. John's Episcopal Church was held Jan. 15th in the school room. There was a large attendance of the scholars of the Sunday School and their teachers. Rev. G. M. Armstrong, rector of St. John's Church, presided. The proceedings opened by singing the 323rd hymn and by prayer by the chairman, who afterwards addressed the children on the importance of the object for which they have been soliciting subscriptions. After referring to the good work which has already been done for the heathen by the assistance of the children, he earnestly entreated them to satisfy themselves early with the mercy of God. He related an instance of a poor woman who had nothing to eat but a crust of bread, but still she was happy and said, "All this I have and Christ beside." If they had this they should be satisfied, so should they rejoice and be satisfied all the days of their lives. How many there are to-day who did not know Jesus the Saviour! He wanted them to become acquainted with Him, and then he wanted them with all their might and main, to teach it to others.

The subscription cards have not all been handed in so that the total amount collected is not yet known. The sum required by this parish for the education of St. Mary's Indian school is \$75, and for the instruction of the Jewish children \$50, which can be easily obtained.

The Rev. F. H. Almon also addressed the children. He opened his remarks by urging all to take an interest in sounding God's word among the heathens. There were two reasons why they should labor in his work, especially at this season when all are wishing one another a happy new year. They have been instructed to know God's word, but the heathen who are ignorant enjoy nothing of God's word and cannot enjoy the same pleasure as those who live here. They could see the necessity for assistance in giving those people the means wherewith to serve God, without which observance the people here cannot be happy.

The chairman announced that he expected several other clergymen to be present to give addresses, but they were unable to attend. He had received a letter from Miss Sarah Addy, of Jerusalem, which stated that small pox was prevalent there; that there were some 70 children under instruction there, many of whom were Jewish children. He had also received a letter from Mr. Edward Wilson, of St. Mary's school, India. There were 53 boys in the home.

After a short address by the Rev. Wm. Armstrong and the children singing "From Greenland's Icy Mountains," the meeting dispersed, Mr. Almon pronouncing the benediction.—[*Telegraph.*]

**WOODSTOCK.**—The second entertainment of the course in the Episcopal church school-room came off last evening. The opening was a quartette, Sunset, by Messrs Bourne and Wetmore and Mrs. and Mr. Baker. There was a humorous

reading by Dr. Stephen Smith. The lecture by the Rev. E. M. Edwards, subject, Russia and Russians, followed. It was a subject which was handled by the rev. gentleman in a masterly manner. At the close of the lecture a duet, by Mrs. David Merritt and Mrs. Neales, *Sighs of Heart*, was given and then a reading by Dr. Smith and a quartette by Messrs. Bourne, Miss Carman and Mrs. Neales. The Rev. Mr. Neales presided, and thanked the lecturer and those who had assisted to make the entertainment so pleasant.

**CHATHAM.**—On Tuesday evening the Festival of the Epiphany the teachers of St. Mary's Church Sunday School, assisted by members of the congregation, held a Festival in their School House, Chatham. The attendance was large, the children present numbering about eighty. A table extending from the platform down nearly the whole length of the building was filled twice by the little ones, who seemed to enjoy the good things provided, to the fullest extent. After tea they were allowed a half hour for play and they crowded a great amount of romping and childish fun into the time, their sport becoming infectious and their proceedings being imitated, to some extent, by the "children of a larger growth." As soon as the table could be removed a magic lantern exhibition was given, accompanied with music, the little ones seeming to be delighted with the whole programme. Before the close of the entertainment the scholars whose names are given below were presented with prizes for regular attendance. Preceding the presentation of rewards, the Rector gave a short address, expressing his hope and confidence that the zealous endeavors of all who had provided for the success of the festival had resulted in a general happiness and enjoyment. He trusted that the scholars would always look back with pleasure to the present festive occasion, not chiefly because of the beautiful provision for their enjoyment, made by their parents and teachers, for which they should indeed be thankful, but because so many had merited the prizes they were about to receive. He assured them that they could not have deserved these rewards in connection with the discharge of a higher duty than that of faithful attendance upon religious instruction. This they should esteem as one of the foundations of their happiness in time and in eternity. So he hoped that they would prize their rewards, not according to their value in themselves, which might not be great, but that they would esteem them as mementos, of their success in the discharge of a great and important duty. He would urge upon all the great importance of making a faithful use of the especial advantages of their position, which supplies many reasons why scholars should be not only regular in attendance to instruction, but faithful in the preparation of their lessons, and why parents should be careful that both these duties are attended to. He earnestly desired that each one would endeavour to form such habits of faithfulness in connection with the duties of the Sunday School as would in after life adorn that christian profession and its doctrines which they ought so highly to value, and which was so full of blessings, for all who are faithful, both in time and in eternity. He wished them all a "Very happy New Year," and hoped it would be attended with much progress in all things connected with their temporal and eternal welfare. The following is the list of scholars who obtained prizes for the year ending 1st Sunday in Advent 1879.—Willie Fenety, Susie Gillispie, Ernest Blair, George Howard, Amanda Fliegler, Bertha Pallen, Stafford Goggin, James Green, Robert Coulson, Sadie Gillispie, Rupert Blair, Freddie Howard, Lulu Howard, Watson Searle, Melbourne Goggin, Fred Green, Willie Green. After the scholars had received their prizes, the Rector presented G. A. Blair Esq., who has lately been obliged to sever his connection with the Sunday School, with a handsome volume, in recognition of his long and faithful services as a Sunday School teacher. Mr. Blair made a suitable reply, expressing his pleasure that any unworthy efforts he had made to be useful had called forth any recognition such as the volume wherewith he had been presented, accompanied with the Rector's kindly expressions. He had endeavoured to perform his duty without anticipating any such reward as had now been presented to him and which he highly prized. He hoped that his humble efforts would not be without advantage to those whom he had endeavoured to instruct, and it had always been a pleasure to him in the

past, and had not circumstances prevented, it would have given him satisfaction as it was his desire to have continued to devote himself to the all-important work of educating and establishing the children of the Church in their Holy Faith. He thankfully accepted the testimonial with which he had been presented. The National Anthem was then sung and the proceedings of this highly enjoyable Festival were brought to a close.—[*Chatham Advance.*]

**ST. JOHN.**—Mr. Geo. Lawrence, of the firm of J. & G. Lawrence, died Jan. 10th, in his 60th year. Mr. Lawrence, who had been ill for some time was a prominent member of Trinity Church, and a vestryman for more than twenty years. He leaves behind him an honourable reputation, and many attached friends.

**TRINITY CHURCH.**—The schoolroom of Trinity Church is finished, and the large hall was lit up for the first time last week. It presented a fine appearance. We hope to give a description of this building at another time.

**PORTLAND.**—St. Luke's.—The course of lectures is meeting with much success. His Lordship the Metropolitan lectured on "The Book of Psalms," January 20th. We will give some notes of his lecture next week.

**FREDERICTON.**—Personal.—Mr. George W. Allen, son of His Honor the Chief Justice, has left for England to pursue the free course in Law at the University of London.

OUR W. B. SHAW is now travelling in the Diocese in the interests of our paper. He visited Dorchester, Moncton, Rethsay and Kingston the latter part of last week, and is in St. John this week. His line of travel will be from St. John following the Parishes to St. Stephen, then along the N. B. and Canada R. R. to Woodstock. After canvassing Woodstock and the neighboring Parishes, we will go to Fredericton, and visit Parishes in that vicinity. Then if the travelling be good, he expects to follow the Parishes along the St. John River to the city. He will then take the Parishes from Hampton to Moncton, and proceed up North, returning to Halifax via Richibucto, Shediac and Sackville. Mr. Shaw is worthy of the respect and confidence of the Clergy and Church people; and he feels sure that a welcome will be extended to him. There is no question of the great advantages to be derived from the extensive circulation of the paper throughout the Diocese, and the great success of Mr. Shaw in the Country Missions of Nova Scotia, bids the Editors to anticipate an equally great success in N.B.

**CHARLOTTE COUNTY.**—We trust our friends in this fine county will add materially to our list, and thus benefit the Church and ourselves. When the paper circulates extensively in a district, we have no difficulty in getting news of the work going on, and renewed interest is created in the work of the Diocese. We have no doubt our esteemed friend, the genial Rector of St. George, will try and have his Deanery the banner Deanery in the Diocese in point of circulation of THE CHURCH GUARDIAN. With such inspiring names as St. Andrew's, St. George, St. Stephen, St. David, and St. Patrick, the Parishes ought to keep themselves well supplied with weapons for the defence and propagation of the "Faith once delivered to the Saints."

**SPRINGFIELD.**—On Tuesday evening, Dec. 30th last, many members of the congregation of Trinity Church, Springfield, met at the rectory, and after spending a pleasant evening, left about \$46 in cash and kind. A truly welcome token of good feeling and regard.

**RICHMOND.**—The joyous Festival of the Nativity was commemorated at St. John's Church by a service at 10.30 a. m., with a celebration of the Holy Eucharist. A very large congregation was present. A sermon was preached by the Rector from the text "Master, where dwellest thou? He saith unto them come and see"; (part of 28 and 36 verses of St. John's Gospel, I. chap.) The service was most hearty and cheerful. The following were the hymns from A. & M.: 60, "Hark! the herald angels sing"; 61, "Christians, awake, salute the happy morn"; 56, "Of the Father's love begotten." The singing and chanting were excellent. There were sixty Communicants present, who partook of those "Holy Mysteries" in remembrance of

their Lord and Master, whose birth they came to celebrate. The service was concluded by singing the "Nunc Dimittis" as a recessional. The Church looked beautiful, being most tastefully and elaborately decorated. The font was trimmed with evergreen, and surmounted by a crimson cross, entwined with light wreathing. Over the font and on each side of the west windows is the text: "One Lord, One Baptism, One Faith," on half circles covered with dark crimson, edged with a light spray of evergreen. The west windows are surrounded with a heavy wreathing. On the north side of the nave is the text, "Hosanna to the Son of David." On the south side, "Christ is born in Bethlehem." These texts are in white gilt letters, and dark crimson scrolls, with white folds, and edged with light wreathing. The Chancel Arch is festooned with heavy wreathing of hemlock. Suspended from the centre of the arch is a white banner, edged with purple and gold, having a large gilt star. On either side of the banner is the Cross and Crown on white circles, edged with hemlock wreathing. The lectern is festooned with light wreathing, and on the front is a beautiful banner of white, edged with purple and gilt, having a double triangle of silver and gilt. The pulpit and reading desk are tastefully festooned with wreathing. The railing of the sanctuary is also adorned with wreathing. The windows and doors are surrounded with heavy wreathing. The vestidos is the most beautiful that has ever been in the Church. The part over the Altar is blue, and is divided into three panels, by a light wreathing. On the central one is a large gilt emblazoned cross. On the right panel is the monogram "Alpha and Omega." On the left the initials "Chi Rho." These are in silver. Over these emblems is the text, "Alleluia, Alleluia, Alleluia," in gold and white letters. The ends of the vestidos are of white, on which is a blue scroll, surrounding a gilt cross, bearing the texts, "Unto us a Child is born," "Unto us a Son is given." On each side of the east window is a white banner, trimmed with purple and gold; on one the letters I. H. S., on the other the Paschal Lamb. They look very rich, and the effect, with the other decorations, is very pretty. On the whole, the Church looks very beautiful, being more tastefully decorated than ever before.

On the 7th inst. the lectures course, under the auspices of the Guild, commenced. There was a very large audience present, and the evening's entertainment was a success in every way. The lecturer was the Rev. W. J. Wilkinson, M. A., of Petitecodiac. The subject, "Monasticism." The lecture was a very interesting and instructive one. Excellent music was furnished by the choir. Readings were given by Mr. Henry B. Montgomery, of the University; and by special request the Rev. lecturer gave a very amusing recitation, entitled, "The Cataract of Loderu." After which the Rector, on behalf of the Guild, thanked the Rev. gentlemen who had come so far to lecture for them, also thanking the others for their part of the entertainment. The programme was then concluded by singing the National Anthem. The next lecture of the course is to be given by the Rev. R. M. Edwards, M. A., Rector of Kingsclear, on the "Elements of success in life."

The Parochial Guild, which has been in operation a little over a year, is in a very flourishing condition, and is doing an excellent work for the promotion of the Church's welfare. In the way of Bible Classes, Communicants' Classes, Social Evenings, Distribution of Church Literature, &c., Friday has become a *Parish Day*. This has been found to be a most useful and excellent institution for the means of systematizing and successfully carrying on the Parish work.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX.**—It is with more than ordinary pleasure that we record a recent presentation to a very hard worker and a very worthy young man. We refer to Mr. Selwyn H. Shreve, and to the fact that a few days ago the members of the congregation at the North-West Arm, to whom he has been acting as Lay Reader in conducting the services of the church, presented him with a purse containing \$35, and a highly eulogistic address. Mr. E. Lawson Fenerty made the presentation in a few well-chosen words, and Mr. Shreve was deeply moved, as was shown in his very suitable reply. The Lord Bishop of Newfoundland, on his way to Bermuda, spent Sunday last

in Halifax, and preached in the afternoon at the Bishop's Chapel, and in the evening at the Cathedral, to large congregations. His Lordship has a commanding presence, a most genial manner, and a particularly good voice and pronunciation, and delivered singularly searching and eloquent sermons. He is most popular on the Island, and now that he has been seen and heard, we can readily understand the secret of his popularity.

**STELLARTON.**—The Temperance Hall was crowded on the night of the 10th, at the entertainment for Christ Church Albion mines, by an audience that seemed to enjoy themselves thoroughly. The singing and playing of Miss Hudson, Miss Gray, Miss M. Hudson, Miss Johnstone, and Mr. Marley, and the selections read by Mr. Poole, Mr. Johnstone, Mr. Laurie, and the Rector, were all received with hearty applause, while the Brass Band of the Minors, added immensely to the attraction, these services being kindly gratuitous though the great majority of the members do not belong to the Church of England.

**YARMOUTH.**—Following in the wake of other Parishes, Yarmouth sends word, that the Christmas-Tide Services in that Parish were interesting and edifying. The Congregation on the morning of the Nativity was good, with a fair attendance at "The Lord's Table." The offerings for Charitable purposes amounted to \$30.26. The Rector preached in the morning, and the Curate in the evening. On Sunday, 28th "Innocents' Day," there was an afternoon Service for the Children of the Sunday Schools, who also were catechised, and addressed by the Curate in a very interesting and appropriate manner. The neatly decorated Church was well filled by a congregation of old and young who feelingly appreciated the Curate's happy manner with the Juveniles. On Tuesday the 30th a Sunday School festival was held in the Upper Sunday School House, when the children enjoyed a high holiday, and through the lavish preparation of good things by the teachers, and other friends, fared sumptuously. At the close of the entertainment, prizes were presented by the Rector who, after a few words of encouragement to the happy recipients, as well as to all the members of the Schools, which are in a very satisfactory condition under the present efficient Superintendence, dismissed the happy little band, with the Dextology and Benediction. It may not be amiss to add, inasmuch as reports are often slow in making their appearance, that on the 29th December we remitted our contribution to the funds of the Boards of the Home and Foreign Missions for the year 1879, making a total of \$436.63.

**TUSKET.**—The little Chapel where services have been held during Advent, and which now has its own choir, received all the attention of Christmas decoration this year, as a number of the congregation who are always anxious to assist in decorating the old church, were prevented, which has been the case for the last three years. Before the cold weather set in mosses had been gathered by the Sunday School children, and a week before Christmas busy hands were preparing texts in moss to extend at full length over the west, north and south walls, as follows:—"Unto you this day is born a Saviour," and "Glory be to God on High." Designs were also made for the tops of the windows, and wreaths of spruce making them pointed, giving the appearance of Gothic, and between them, under the texts, are placed shields bearing crosses and texts in red and blue on a white ground. More pains were taken with the eastern wall still. At one side of the Altar, near the Organ, is a design bordered with evergreen, in the centre of which is painted a chalice on a white ground. On the other side, upon an elevation covered with moss, reposes a large Cross, on which is placed a Lamb composed of white immortelles, and around this a frame-work representing the Manger, all done with evergreen and moss, and this text over it—"Lamb of God." The reading desks and altar are hung with rich white, in place of the purple, while over the retable are vases of flowers arranged in moss, making a beautiful background. On Christmas Eve, when lit up, just as a procession of children came in from the west door, led by choir boys, bearing the processional cross, and surpliced, singing, "O Come all ye faithful," it presented a most beautiful effect. Evensong commenced, consisting of a full choral service by choir

and Sunday School children, conducted by Rev. Henry Sterns. The Psalms were chaunted with great precision, and the solos in the Magnificat were sung with much tenderness and expression. Altogether, making the service a most impressive one.

Since, a pleasant evening was spent by the Church people at a Christmas tree for the Sunday School children, prepared by a layman, who was aided by the ladies of the Church. To see the handsome and costly gifts prepared for the comfort of the children in these cold winter months so fully appreciated, is a great satisfaction to those who labored so faithfully, and made it every way a perfect success.

**PRINCE EDWARD ISLAND.**

**CHARLOTTETOWN.**—St. Paul's.—On Thursday, the 8th inst, a meeting was held in St. Paul's School-room, for the purpose of forming a society for the public consideration of Church principles. After much discussion it was agreed that a Society be formed, named St. Paul's Church Association; that a committee be appointed to draw up a scheme of lectures, etc. Accordingly a committee was formed, and it was at once decided that the first lecture be given on Tuesday the 13th inst., by Mr. Osborne. Subject—"The Church as Evidenced by the New Testament." The lecturer or reader to occupy half an hour; public discussion half an hour; and reply of lecturer fifteen minutes. Capt. Maxwell to take the chair. Other papers are in preparation by different gentlemen.

A meeting of the Committee of St. Paul's Church Association was held on Monday evening, the 14th inst. A managing committee was appointed of Chas. Palmer, Esq., Dr. Leeming, and Rev. Alfred Osborne. The following programme was arranged:

- Jan. 13th. "The Church as Evidenced by the New Testament." Rev. Alfred Osborne.
  - Jan. 23rd. "The Early British Church." Dr. Leeming.
  - Feb. 6th. "Church Missions." Rev. D. Fitzgerald.
  - Feb. 20th. "What Latitude is allowed in Ritual." Lieut. J. Whitby, R. N.
  - March 5th. "Baptism." Ven. Archdeacon Reed, D.D.
- Other papers to follow not yet arranged.

On Tuesday evening, the 13th inst., the first meeting of "St. Paul's Church Association" was held in the schoolroom. Notwithstanding the severe storm, there was a fair attendance. The meeting was opened by the Rev. D. Fitzgerald with prayer, at 8 o'clock.

The chairman, Captain Maxwell, R. N., made a few remarks, stating the object and rules of the Association, then called upon Mr. Osborne to read the first paper on "The Church as evidenced by the New Testament," after which a lively discussion took place for three quarters of an hour. Capt. Maxwell, Rev. D. Fitzgerald, Chas. Palmer, Esq., Dr. Leeming, the Ven. Archdeacon Reed, and T. Williams, Esq., taking part. Mr. Osborne replied to the discussion.

On Sunday the 11th inst, the prizes were delivered to the scholars. Charles Palmer, Esq., promised two prizes, one of \$6 and one of \$4, for the best paper on the Prayer Book, to be competed for by the scholars at the end of the year.

**DIOCESE OF NEWFOUNDLAND.**

**ST. JOHN'S.**—Temperance is not dead in this city. Lately a good public meeting was held, under the auspices of the Reform Club and Ladies' Union. The speech of the evening was by the Rev. A. F. Wood. Next evening Bishop Jones organized the Temperance Society of the Episcopal Church.—*Nfld. Paper.*

**B. F. M.**

Received, Jan. 2, from Lt.-Col. Peayntz, Windsor, \$5, for Foreign Missions.  
Received, Jan. 5, \$9, from Windsor for Foreign Missions, per Rev. Mr. Wainwright.  
Received Jan. 15, from Rev. R. Wainwright, \$2, from Mr. and Mrs. J. J. Kerr, Amherst. Subscription to Foreign Missions. Also, from Miss Orr, Aylesford, 50c., for Algoma. Also, from Parrsboro, \$3.15, collection for Algoma. Also, from Parrsboro, \$3.31, collection for Foreign Missions.

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On the 1st of May, by a married gentleman, without family, a snug, well built house, at the South-end, not over a mile from the Post Office. Rent not to exceed \$200. Address at once, stating exact locality, "House," care office of this paper.

**Recent Accessions.**

Having exhausted our issue of January 8th, which contained a list of the names of recent accessions to the Church, we gladly comply with the request of many friends, and shall reproduce it in the February number of *CHURCH WORK*. Forty copies for a dollar. Send along your orders at once, so that we may know how many extra copies to print.



**TENDERS.**

TENDERS will be received by this Department, at Ottawa up to 10th February next, for the construction of a PIER and LIGHTHOUSE TOWER on Sand Point, Shelburne Harbor, Nova Scotia. Plans and Specifications can be seen and Forms of Tender prepared by Intending Contractors, at this Department here, at the Agency of this Department, Halifax, and at the Office of the Collector of Customs, Shelburne.

Tenders to be addressed to the undersigned, and marked on the outside, "Tender for Sand Point Lighthouse."  
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W. J. SMITH,  
Deputy Minister of Marine.  
Department of Marine,  
Ottawa, 2nd Jan, 1880

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### THE ISSUE OF THE HOUR.

The following words from Bishop Scarborough, of New Jersey, are worthy of thoughtful consideration by all earnest members of the Church. He said in his late address to the Convention of New Jersey:—"The gravest question for the present or future is not, as some think, that of liberty or lawlessness, whether by excess or omission, in using the offices of the Prayer Book. It is whether we shall be able to gain and retain our hold on the young life of the nation, or whether it will drift away from us into hopeless unbelief. This is the issue of the hour, and if we are wise, we will not refuse to see it, and make provision for meeting it fairly and fully." In another portion of his address, he says:—"The Church which gets the little ones of this generation, will get the men and women of the next." We wish these words could be read in the hearing of every Synod that assembles in this year of grace. They are words that should startle and arouse us to action, vigorous and marked action on behalf of the little ones who are confided to our care. As long as we conduct this paper, we shall not cease to call on the Church to take up the measure of her duty to the children. Grave and practical difficulties are in the way of Christian training of the young. These are admitted. But we want to see the practical and earnest minds of the Church grappling with the question. We want to see some of the ability, learning, and business qualities, found among our clergy and laity directed to planning remedies for these difficulties. We are not proposing remedies in this article, or saying that faithful work is not done, but it is admitted on all sides that the work is incomplete, and the results small, compared to what they might be. The destiny of the Dominion for the next century depends on the generation who are growing up. Into our country are coming representatives of every nation of the old world. They bring with them inherited tendencies, manners and customs. The warm blood of the South is mingled with the colder blood of Northern regions. In time, the descendants of these people intermarry, and form the nation. It is the province of Christianity to mould the nation for good, to take these heterogeneous masses with the blood of all nations circulating in their veins, and win them for Christ, for morality, for law and order. If this be not done, then looming in the distance is the red flag of the Commune, anarchy and ruin. Now, if we can get the children, we have the men and women of the next generation. Is there not a growing irreverence, a half-concealed skepticism, and gross ignorance of the great truths of religion and their relation to each other, as well as much sin, among numbers of the rising generation? Time and thought must be given to the subject of training the young, if we wish to hold them for Christ. And if we can do this, the course of good government, morality and order, will be assured in the near future.

### THOSE RECENT LARGE ACCESSIONS.

In chronicling the recent accessions of a "host" of ministers from the various denominations to the Church, as we did in our issue of the 8th inst., when the names of forty-nine (brought up to fifty-four by a correspondent,) were given, we are led to enquire as to the practical effects which this large number of able minds,—for in nearly every case they have been recognized as men of standing and of pulpit eloquence in the denominations to which they formerly belonged,—will exert upon the Church into whose Ministry they have now been received.

That this is a matter of great moment to the Church, none with the facts before them will care to deny.

Increasing in this ratio, the accessions of future years will represent a large proportion of the whole Ordinations, and must therefore exercise a corresponding influence upon the whole Church. These men are to be of the Church's teachers. To them will be confided the moulding of the minds of the young, and the placing of the Church in the high position which, it seems, in the good providence of God, she is destined to attain.

Now, as we of the Canadian Church are so intimately related to our sister across the line, both geographically and otherwise,—and a very large proportion of the accessions have been in the United States,—it must be apparent that any permanent impress upon her will sooner or later make itself felt on ourselves, and that, therefore, it is a matter of grave concern to us to know what influences are at work there, and whether the Church is progressing free from any admixture of the radicalism which has marked the course of the large dissenting bodies of that country.

It is well, under these circumstances, to have it generally known, as a matter of fact, that the Bishops of the United States, especially since the unhappy Cummins schism, have made the standard of admission high, and that these men have been especially recommended as scholars and judicious thinkers.

This is well. No man ought to be Ordained until he has given satisfactory evidence of possessing the needful qualifications. First, and as an all-important preliminary, he should possess holiness and blamelessness of life; and then he should undergo a lengthened probation of instruction and discipline, to ensure the reality of his scholarship and convictions.

The fact that these men have been willing to give up, in several instances, much better positions, in a worldly point of view, and that in many cases the most tender ties have had to be severed, while they have been respected for their godly lives, as well as noted for their scholarship and their conservatism in the denominations they have left, justly entitles them to claim excellent and satisfactory antecedents, and justifies every confidence that their future course will be loyal and true to the Church of their adoption.

### THE CHURCH OF ENGLAND ON PRINCE EDWARD ISLAND.

No. II.

DURING the next ten years the Church will be under pressure upward or downward. To achieve any position it must cast off the swathing bands and stand up in the manhood of a workman's habit. It must not any longer lie in the cot for big brother to poke fun at. A baby is a very innocent little thing and amusing to play with, but the Church of England in this Province ought by this time to be tired of acting little boy, and should strike lustily for position. An aggressive Church lives and thrives, and no other. But how shall this be accomplished? An earnest, go-ahead clergyman would be the sort of man the laity would look upon with

suspicion, unless he would consent to work ahead on latitudinarian lines, and be earnest in negations,—splash away at the soup, but make no enquiry for the pea. And besides, there is no unity among the clergy. True, many agree in sentiment, but there is no united action. Each one stands and falls on his own *think*. Exchange of pulpits! When and where? Clerical meetings at centres for mutual edification, prayer, mission purposes, etc.! O ye winds, breathe it not! Every man is his own Bishop, and—shall we say it? Pope. Then, first of all, the Church here must have a head. Prince Edward Island and the Magdalen Islands should form a Diocese. We need a Bishop who can be on the Island,—one who will make the clergy obey the laws and rules of the Church; one who will organize, and insist that Parish Popes shall cease to be; one who will gather up the scattered brands, and concentrate the flame and heat; one who will encourage little brother to leave the cradle, to grow, to stretch himself, to be a man; to display bone and muscle in the war of aggression on the world. Such a war must, from the nature of things, be for a time unpopular, but all would come right in the end. And secondly, the Church must have some deliberate Assembly, not once in two years, but some Annual Assembly, and on the Island. The laity must be encouraged to enter into questions of Church Government and discipline. All that relates to them should have their sanction. A Church layman is made for something else besides attendance at services and giving to the Offertory. At first the laity will find themselves at sea on almost every Church question, and if there be anything in them, as there is, they will read and work up, and become pillars to the Church. At present the laity could not hold their own, if attacked, as Churchmen. An average Baptist could puzzle and turn into ridicule a dozen Churchmen, on theological and Church questions. As a people, the laity know absolutely nothing about the Church. The bare mention of well-known historical facts will frighten many, and any attempt to assert the Church's claims and authority, (as not being a *sect* of Christians, but a part of the Catholic and Apostolic Church founded before a written Gospel, and passed on through the ages), would raise the cry of Popery. Many of our laity dare not face the truth on a Church question.

X. Y. Z.

### PAROCHIAL PAPERS—IV.

#### THE BIBLE CLASS.

NEXT in order of importance, we place the Bible Class. The Bible Class serves three purposes.

First, it solves that most interesting and perplexing problem, how to retain our boys and girls after they become too old, or think themselves too old for the Sunday School. A judiciously conducted Bible Class, with its two branches, one for males, the other for females, will act as a stimulus upon the clergy, and will keep our youth to their place in the Church.

Secondly, the Bible Class induces *real* study of Scripture. Knowledge of Holy Writ is much less thorough than the majority of our pulpits take for granted. There is a certain amount of reading, and conscientious reading, so far as it goes, which is nevertheless very superficial. When you have counted out the conceited, half-instructed critic, the fanatical text hunter, and the weak-minded sentimentalist, there are few Bible students left. The Bible Class is an opportunity for guidance and counsel as to systematic study which ought not to be neglected.

Thirdly, the Bible Class should lead to the study of Scripture as a whole. The Bible is not only read very superficially by many Christian people, but it is read as a collection of books having very little

connection with each other, and as containing different principles for different periods. The object of the Bible Class should be, not only to train those who attend it in real Bible study, with all the light that can be brought to bear upon the sacred page from critical and exegetical sources, both happily abundant; but also to bring the Bible before them as a grand whole. One volume, it proceeds, through human hands, and at different epochs, from one Divine author; revealing Him after His own plan from first to last; having a deep and intimate connection not always easily discerned, between its several portions, and, as St. Augustine expresses it, unfolding the New Testament in the Old, unfolding the Old Testament in the New. The Bible is not a book of puzzles. It is not a fetish, or a charm. It is the Revelation of God to man. As such, it must be studied as a whole, or it will but be half used. And this requires guidance.

The Bible Class should be conducted by the Rector. If he is better engaged, and wishes to hand it over to another, it should, if possible, be entrusted to one who to vital piety unites a knowledge of the original language of at least the New Testament. Or a commentary should be provided which the parish priest approves, and expects to be used in the work of preparation. *The responsibility is always his.*

The class should be begun by a short service, and a hymn. No time should then be lost in coming to the subject at once. The writer can do little more here than suggest a general outline. The needs of individual parishes differ so much; the ideas of clergy as to what will most profit different classes among their people are so varied, that what one finds useful, another may not. But there are one or two principles which are essential.

*The preparation should be thorough.* If a clergyman does not master the subject himself, how can he expect his pupils to be interested. They need, and must have, solid food. No trite common places, or hackneyed remarks, will hold them. They must feel that there is something real to be gained by their attendance, or they will not go.

*The instruction, after the passage has been read, should be catechetical.* This keeps the attention much better than the hortatory method, and allows a more free use of illustrations.

If practicable, the lesson should be distributed by leaflets among the members of the class on the meeting previous, and be studied by them at home. They should always be encouraged to ask questions for themselves, which keeps up the interest. The expense is trifling, and the work much more thorough.

### RELIGIOUS INSTRUCTION IN OUR PUBLIC SCHOOLS.

A WELL KNOWN clergyman of the Diocese of Nova Scotia has kindly placed at our disposal some notes of a speech delivered by him several years ago before the Synod, upon this important subject, when the present School system of Nova Scotia was about becoming the law of the land.

We can readily understand the indisposition on the part of the clergy at that time to vigorously oppose a measure, which was considered by many of the laity, and by the great bulk of Protestants outside the Church, to be so entirely for the public good. This did not prevent, however, some at least from expressing opinions adverse to the new state of things; and these notes will be found interesting as showing how accurately the speaker described what is now admitted to be a great evil in the School system of the Lower Provinces.

We published some weeks ago, at the suggestion of a correspondent, an article which recently appeared in the organ of

the Presbyterians, showing how the views of that religious body have changed; and we have seen in print sufficient; to justify us in assuming that the other bodies of Christians are agreed in desiring a change.

We predict that this question will sooner or later be felt to be so momentous as to call for special legislation to satisfy the demands of the Christian people of all denominations.

"Those of us who have received a scholastic or collegiate education, even in a country like England, where the religious element is not eliminated, know how, from the practical prominence given to Classics and Mathematics, Theological and Biblical knowledge seemed of quite secondary and inferior consideration, and to the present very great regret of many of us was comparatively neglected, or relegated to future years; and if under the comparative advantages of the English system this resulted, much more may we fear, that where, under a purely secular system, our children and our youth are taught to regard the knowledge of the things of this world as the only necessary knowledge—there the true education of man—will gradually, but surely fall into contempt. This, I think, must be the effect on the minds of those, who, day by day, are carefully instructed in secular wisdom, but never see God's minister, and never are publicly taught God's truth, save for a few moments on one day out of seven. What, in fact, are we by such a system, saying to our children, but just the converse of our Saviour's teaching. "It is of more advantage to gain the world than to save your souls." "It is better for you to know how to get on in this life, than to be educated not only for time, but also for eternity."

And if so, then my brethren, with such a system, we—I do not say as Christians merely, but even as thoughtful men—must at once join issue. For education, true education, what is that? Not simply the information of the understanding, not simply a collection and knowledge of certain facts, not merely the power to use these cleverly for our own selfish good. Nay! Education is the drawing out and developing the powers of manhood in us every one, the power of the spirit, and the love of the soul, as the cleverness of the intellect—those faculties which bring principle and virtue, and morality and feeling to bear upon our thoughts, our designs, our life; and what can develop this but religion? What can induce this but the thoughts of God, of Christ, of judgment and eternity, of Heaven and Hell? These tremendous truths instilled into our minds—taught as eternal verities—these, and these alone, can call out those answering faculties and qualities of our nature which make us men of honour, and men of truth.

Banish the thought, then, of these, the teachings of such truths from your system of public schools, and you ignore the deepest and truest faculties of our being; you develop in undue proportion the mere intellectual and worldly faculty. You go far to turn out a race of clever men, no doubt. Take care that they do not prove to be "clever devils." I speak advisedly. Satan himself is an intellectual being, clever enough, God knows; worldly enough, prince of this world; but what does he want? Feeling, love, principle. Is it not true? Let us beware, then, lest by remaining content with a system which induces worldly knowledge and cleverness, but which forbids the introduction of that knowledge which is at the root of all true feeling, principle and virtue, we help forward in our children the characteristics and disposition of the devil himself.

And here, in confirmation of all that I have said, I have only to refer you to the able report of the English Commissioner, the Rev. Mr. Fraser, on the secular school system of America. You will there read, that whilst calculated to produce a clever and intelligent race of men, its effects as regards principle and morality are most lamentable; that in all that goes to make men, great and good men, a nation wise and true, it fails miserably. That in America, thoughtful men are convinced that it is too rough-and-ready a method to cut the gordian knot of our sectarian difficulties, by banishing religion from our schools, and are wishing instead thereof to inaugurate a system of denominational schools.

This latter, I believe, is simply impossible for us. In the face of this impossibility, what are we to do? After hearing

a number of suggestions. I have come to the conclusion that the army system—that presented in my resolution—is the only plan feasible at the present,—to open our schools at certain hours to the ministers of all religious denominations.

Correspondence.

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

THE CHURCH AND THE SACRAMENTS.

(To the Editors of the Church Guardian.) SIRS,—Thanks to "Another Layman" and "A Missionary" for courteous remarks on my letter. The thought pervading the comments of the first appear to be that Sacraments, the Church, &c., should be sermon topics because of their importance as the means of coming to Christ. He says, "Christ has appointed the way and means by which we have access unto Him, which make us 'to dwell in Him and He in us.' The means are the Sacraments."

This view, held conscientiously, demands my respect, yet I am not able to hold it as here expressed. We have access by prayer, repentance, faith. Heb. iv. 16; Eph. iii. 2; Acts iii. 19; Heb. xi. 6; John vi. 29; John v. 1; John vi. 47. I think repentance and faith are both conditions precedent to the reception of the Sacraments, and that we come to Christ by the acts, of which the Sacraments are the signs. The Sacraments are "badges," "tokens," "witnesses," "signs," of our Christian state. They cannot stand in the place of the thing they represent. The sign cannot be as important as the thing signified. When our Lord declares, with his emphatic "verily, verily," the condition or means of receiving everlasting life, to be faith in Him,— "He that believeth in Me hath everlasting life."

I dare not believe that Sacraments,— which are outward and visible signs of a state of grace which necessarily precedes them,—are the means. Do we not more Scripturally estimate the Sacraments when we say they are the means of "strengthening and refreshing" our souls after we have been made alive through faith?

The Sacraments, so far from being the means whereby we obtain the grace of faith, stand in reverse relation—faith being the means whereby we receive the Sacraments. "The means whereby the Body of Christ is received and eaten in the Supper is Faith." Article XXVIII.

"Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you." These are Christ's words. I stand reverently in their presence; but I need not inform your correspondent that their reference to the Sacrament of the Lord's Supper is a controverted point. The Saviour Himself appears to set aside the idea of a material act of eating being meant, when he said: "The flesh profiteth nothing, the words that I speak unto you are spirit and are life." Our Lord as pointedly speaks of "living water," "a well of water springing up into everlasting life," yet a spiritual reception of his doctrine was the thing meant, not a physical fountain of water.

Touching the relative importance of the Sacraments and the preaching of the Gospel, we may gather a thought from the Apostle to the Gentiles: "Christ sent me not to baptize, but to preach the Gospel." "I determined not to know anything among you save Jesus Christ and Him crucified." "We preach Christ crucified." The Scriptures warrant us in esteeming the preaching of the Gospel important. "Go preach," said by word and example, our Divine Lord. We do not expect men to be "satisfied with preaching," yet through the preaching of "the everlasting Gospel" the knowledge of redemption is brought to man, and the souls redeemed by the Blood of the Lamb will "be satisfied when they awake in His likeness."

I desire not to be misunderstood. I would not set in antagonism Christ and the Sacraments. But seeing that faith is first and chiefest, I would desire that the "proportion of faith" be recognized. Is there need for largely dwelling upon the Church, the Sacraments, and outward things? We are all baptized, all bring our children to the Font, all come to the Holy Table, or all, at least, whom faith

and love draw thither, and no others should come. We hold our Church dear, we honor her Ministry, support her by our offerings, and have done this, (the writer and many who are in accord with him), through a lifetime of unswerving loyalty to her fold. To bring in the indifferent, the wayward, needs the preaching of "the unsearchable riches of Christ." Tell of Jesus as "the Lamb of God which taketh away the sin of the world," and men will flock to His Church and to His Scriptural Sacraments. Forbear to tell that Christ, the Lord of all, is tied and bound by ordinances, and can only save "on the Church's lines." Win souls to believe in Him, and they will readily fall into the line of obedience to all his commands.

For one soul stirred to seek him through the preaching of Sacrament, and Churchmanship, and outward rite, a multitude would become warmed to look to the book of Ages through the recital of His infinite love.

Yours sincerely, LAYMAN.

P. S.—I note a correspondent refers to my letter in terms which he will regret on reconsideration. I gave no grounds for the charge that I sneered at the Sacraments; still less for the insinuation that "Layman" is a sceptic.

THE ROAD TO ROME.

(To the Editors of the Church Guardian.) SIRS,—This is the heading of a Paragraph in a paper lately received from England of the anti-high Church stamp. A respectable clergyman had, it was said, gone over to Rome, the ladies who helped him in Parish work were going over in a body, secodors could be numbered by hundreds. In all this there was not a word of truth. In the next column—side by side with this piece of "false wishes"—was a mild mention, that a lady lately deceased "joined the Church of Rome in 1856" but then—she was the daughter of an ultra-evangelical Bishop and the sister of a Deax who would have been disciplined again and again, only that he is a Bishop unto himself. So much for animus!

Yours, JUSTICE.

THE CHURCH AGGRESSIVE.

CHARLOTTETOWN, P. E. I., } Jan. 12th, 1880. }

(To the Editors of the Church Guardian.) SIRS,—The letter signed "Edward Wasell," in your issue of the 8th inst., so exactly hits the nail on the head, that I cannot help saying how much I sympathize with the writer.

We have had enough of negations, of nothingarianism, of passive Churchmanship. Let us go forward and be aggressive, just as every other denomination does and is. We have a defined faith, a defined mission, and should have a defined purpose.

Our laity could do much. Almost every Baptist makes it his mission to keep his principles well to the front, to push them even where they are not wanted, to fight for them. So I can say of other bodies. But many of our Church laity do not realize their mission at all as Churchmen, and some seem to be diligent on every advance but their own.

The clergy must witness to the faith with sharp, ringing tones, which by their very force say, "No surrender?" In time men will see that we are whole-hearted, and will give us help. In the meantime we must expect the half-hearted and the careless to misunderstand and to misrepresent us. A sneer and a jibe now and then will do us good. Are we to be greater than our Master?

I am, SIRS, Yours faithfully, ALFRED OSBORNE.

ORNAMENTS RUBRIC.

(To the Editors of the Church Guardian.) SIRS,—I have been trying to read and to learn from the several letters which have appeared in your paper in reference to the Ornaments Rubric and the Advertisements of Queen Elizabeth. I am now of opinion that neither "Historical Student" nor "A Conservative Churchman" have read the last, or many of the latest arguments in connection with these subjects. Of course if "Conservative Churchman" accepts the Privy Council as an infallible authority, or even any authority at all, on the subject he will believe their judgment till they are pleased to take all their mighty deliverances back. I am not, however, going to enter the lists

with your other correspondents, or join issue with them, but I would like to say to any of your readers interested in the subject that they will find a clear treatment of it in "A History of the Church of England," by G. G. Perry and on p. p., 289—300, also p. 501 note (b). Yours concernedly,

LAMBDA. [This discussion must now close.—Eps.]

TEMPERANCE.

(To the Editors of the Church Guardian.) SIRS,—I gladly send you the remarks of Archdeacon Perowne at the Norwich Diocesan Conference on the subject of the formation of a Diocesan Church of England Temperance Society, as reported in Church Bells of Nov. 22nd p. 622.

"Archdeacon Perowne pointed out that the discussion, interesting as it had been, had traveled out of the question before the Conference, which was not as to whether drunkenness was an evil, they all admitted that—nor whether in the judgment of those who had tried it the Church of England Temperance Society was a successful institution, but whether the movement had so taken hold of the mind, the judgment, the opinion, the sentiment, of the diocese, as to make it desirable that this particular Society should claim the mark of a Diocesan Society with the Bishops for its President. Now, he ventured to say, that there certainly existed in the Diocese a very large and wide sentiment, that whereas men shrank with all their hearts from seeming to hinder anything that was attacking a great natural evil, they were not convinced with regard to the methods adopted by this Society. What they needed was, proof that this particular method, of dealing with drunkenness—he preferred, to say drunkenness, it was incorrect to speak of temperance, as it was with drunkenness and the drunken habits of the people they had to deal—they needed proof that this particular method of dealing with the evil was the best. They would do harm if they out-ran the real feeling of the diocese, as they would very much add to the painfulness and difficulty of the position of those who felt they could not heartily join in the movement, and as unless it was a thoroughly diocesan movement, it would suffer from having a prominence given to it which was beyond its real hold upon the Church in the diocese."

I heartily commend these remarks to the most serious consideration of the irrepressible supporters of the proposal for the formation of a Diocesan Church of England Temperance in this Diocese of Fredericton.

Yours very temperately, LAMBDA. January, 12th 1880.

FREE CHURCHES.

(To the Editors of the Church Guardian.) SIRS,—I believe "Free and Open" had a better motive in sending you the cutting from the Record than the editor of that paper had in its first publication. After 40 years experience of that paper, I take up anything from it with the same sort of feeling that an Orangeman has when he touches a Tablet.

The question is simply, Is a Church God's House or not? If it be, all God's children have equal right in it, and there is no room for pride. That keen wit, Jerrold, once described London pride in words like these: "The biggest house in the Square, and the biggest pew in the Church."

I presume the same sort of pride may exist in Hull or Halifax. We know it was pride that first peopled another place beginning with H. But I can't see why a church endowed with \$1,000 a year can be said to have failed in the free and open seat arrangement because the offertories were not satisfactory! The remedy was worse than the disease. Why not have gone to each of the regular attendants and said, "Now we want \$250 a year for expenses. How much will you give?" The answer would be, "A Dollar," or "Two Dollars," or more. The canvasser would make a note of the promise, and present the promiser with a small envelope with his initials or name on it, saying, "Be kind enough to put your contribution in that, and offer it at some service, and I will tick you off as paid." More money might have been got and God's House left free to all His children. While writing, I will relate an anecdote I came across the other day of a Judge, (I fear not a just one), who advised a Church-

warden not to use bags for collecting the alms and offerings. "Why," asked the latter. "Well, I will tell you," was the reply. "When I go to a strange church, I put sixpence in one pocket and a sovereign in the other. If a plate comes round it costs me a pound, but if a bag I get off for sixpence."

And yet another:—"Are there many wealthy people in this congregation," asked a stranger of a sexton. "Oh, yes, wealth indeed, leastways, but few put in more than 10 cents of a Sunday, so I guess their rich."

"Will a man rob God?" "Wherein have we robbed Thee?" God's answer is to be found in Malachi iii. 8, 9.

FREE AND OPEN.

(To the Editors of the Church Guardian.) SIRS,—Permit me to send you the following from the Church Bells: "The mischievous letters which recently appeared in the Times from Mr. Madland, Vicar of St. Martin's, Kentish Town, have been followed up by articles antagonistic to the offertory system. In reply to one of these articles in the Record, Canon Scott, Vicar of St. Mary's, Hull, writes to that paper:—"I cannot help expressing a wish that before you made so much of the "collapse at Hull" of the free and open church system, you had inquired of some who know whether things were any better at the above church, (i.e., St. Matthew's), under the old system during the few years after its consecration, when it was not free and open. Experience teaches me that the free and open system is never a failure from any inherent weakness in the system, very seldom from the selfishness of the congregation, both which you seem to suggest in your article."

This from the Vicar of the Mother Church in Hull speaks volumes.

Yours, FOR ALL PEOPLE.

RECENT LARGE ACCESSIONS.

(To the Editors of the Church Guardian.) SIRS,—I have noticed with very great pleasure your Editorial, in a late number of your valuable paper, under the above caption. You rightly say that such a list must necessarily be found incomplete, and that very many accessions are never heard of. Since there is no way of obtaining a complete list, I have myself for some time recorded the names of those coming to us from the Ministry of other bodies, and I find my list contains several which are not found in yours. You will perhaps deem this news worthy of a place in your paper, especially when I give you the list. I may state that it appears to me one or two errors have crept into your recent article.

The Mr. G. Bradley, whose name you publish, is, I believe, the same as the Leverett Bradley from the same city, (Boston, Mass.), whose name you recorded in Church Work last year. No. 27, (Mr. Cowan), whom you represent as being a Presbyterian, is the same who afterwards joined the Reformed Episcopal, and who came from them to us. His accession was also reported in December, 1878. Nos. 43 and 49 are certainly the same person. Kirk and Keith have, I noticed, occurred in various periodicals at the same time, but Kirk was the name originally given.

This brings down your list for last year to 46. Suffer me to add a few additional names:—

- 47. Mr. M. Edmunds, Methodist Minister, Eastwood, Canada.
48. Mr. J. J. McNulty, Presbyterian do., Bishop of Connecticut.
49. Mr. C. Howard Malcolm, D. D., Baptist do., Newport, Conn. (Confirmed).
50. Rev. C. M. W. Hills, Roman Catholic Priest, Cincinnati, S. Ohio.
51. Mr. F. C. J. Bosanquet, Unitarian Minister England.
52. Mr. Edward Augustus Rand, Congregational do., Bishop of Massachusetts.
53. Dr. David, Presbyterian do., Lawrence, Mass.
54. Mr. Isaac M. Froy, Congregational do., Sterling, Kansas.

There were also many others confirmed and some ordained which I have noticed, whose names do not appear. For example, Bishop Holly, Haiti, reports having received into the Church four entire Anabaptist congregations—preachers and all. The wife of Dr. Malcolm and two children were confirmed together with himself. The Bishop of Mississippi reports three as ordained in February last without giving names, and all of whom came from the denominations. A whole denomination, minister and laity, known

as the Zion Union Apostolic Church, have been received by Bishop Whittle, of Virginia.

And scarcely a confirmation occurs in any active parish in our land where members of some one or other of the denominations do not receive the Scriptural and Apostolic rite of "laying on of hands"—thus connecting themselves with Christ's mystical body—the Church.

God speed this grand work till all the scattered members of that same Body, "by schisms rent asunder, by heresies distrest"—are joined together in the unity of the Spirit in one communion and fellowship, and thus be enabled to do battle successfully with unbelief, and wickedness, and sin. "That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou has sent Me."

Faithfully yours, W. C. BRADSHAW.

Peterborough, Jan. 14, 1880.

THE PELICAN.

(To the Editors of the Church Guardian.) SIRS,—Is "The Pelican Feeding her Young" an emblem of the Resurrection? "The Pelican in her Piety" has always been understood to symbolize "Him who shed His own blood for us, and feeds us." Yours obediently, QUERIST.

OUR ENGLISH LETTER.

COLCHESTER, ENGLAND, December 23, '79.

Possibly the readers of the GUARDIAN may be interested in some random notes of a visit to Liverpool, Chester, and Colchester. The former is par excellence a modern town; the two latter are, like old '79, grey and hoary with age. I visited the chief objects of interest in Liverpool viz: St. George's Hall, the Walker Art Gallery, Brown's Free Public Library and Museum, &c., and was well rewarded for my trouble.

St. George's Hall is, I am told, the finest building of the kind in the kingdom. It certainly is beautiful within, and strikingly majestic without. The Walker Gallery contains some very good paintings, chiefly by modern artists, Brown's Library and Museum though much inferior to that wonderful collection of curiosities—the British Museum, yet contains enough that is interesting, to detain a visitor several hours at least. The Churches in Liverpool are chiefly modern. There is one however, dedicated to St. Nicholas, called the "Old Church," which dates back to the 11th century. I attended it on Sunday morning, and was much pleased with its appearance. The service was choral throughout, and the singing very good—the Te Deum (new to me) being a very fine selection.

From Liverpool to Chester is about an hour's journey by rail. That old cathedral city is perfectly delightful. I doubt if I shall find any place in England to please me more. The curious "rows," the venerable wall around the town, (the top of which is a charming place for a stroll), the grand Cathedral, and many other things, make Chester most interesting to the tourist. I was at Evesonsg in the Cathedral, and had the pleasure of seeing Dean Howson. In the vestry the vergor showed me a stone found in the city wall, which bears date A. D. 25. Quite a piece of antiquity.

From Liverpool to Colchester is a tiresome journey of some eight hours. The latter is an old Roman town, with many narrow little streets and lanes, which a carriage passes through only with great care. Colchester has some beautiful ivy-grown ruins—Norman, Saxon, and Roman remains. It is a garrison town, and walking down High street (decidedly modern), one might readily imagine himself in Halifax, except for the cry of "nice fresh sprats, eh!"

The weather is very cold for England, and foggy. There has been good skating, and the demand for Starr's "Aome" far exceeds the supply. "Merry Christmas," Messrs. Editors, and au revoir. ARVIA.

Literary Department.

[ORIGINAL.]

CLEANSING GRACE.

Like feathers from a passing bird, or like The thistle's tufted seed upon the air...

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

When Thokla had left us, Rosalie said that she felt the desire for peace and joy in her heart...

Now is the Advent time, the time of preparation, now more than ever we must invite Him and open wide our hearts...

December 13.

"We have a conspiracy against Aunt Julchen," I said to Vollberger, to-day, "and you will see we shall succeed..."

December 14.

Yesterday Aunt Julchen drove with Lucie and me into town. She was very kind to take me. Thokla said that if my red velvet bonnet went to town in company with her Aunt's green satin jacket...

civility towards her. They had rolled me up in furs, which was very pleasant, for the wind blew sharply over the snowy fields...

[To be Continued.]

Children's Department.

BEARS.

UNCLE FRED was sitting under a tree in the orchard, reading his paper. The children caught sight of him, and then there was a rush and a hurry to see who could get to him first...

Will and Tom were in too much of a hurry for that, and the poor little things would have cried in vain, had not Uncle Fred left his tree and newspaper, and lifted them over the fence...

Will and Tom were resting under the trees when he came back, looking rather ashamed.

"Why, you are not as kind as bears," Uncle Fred said. "I am going to punish you, by making you listen to a sermon."

The boys looked dejected enough at the idea. They had hoped Uncle Fred would tell them one of his nice stories.

"The sermon will be preached by—bears!" said Uncle Fred, with a sudden spring at Sue and Bobby at the last word.

Of course, they all jumped and screamed, and the boys began to brighten up again.

"Do you know how they catch bears in Russia?"

No, the children didn't, and they settled themselves with a delighted air, for they knew a story was coming.

"It is easy enough as they do it. Why you children could catch half a dozen at once, if you chose."

"Could we, really, Uncle Fred?" the boys asked eagerly.

"Could we, too?" echoed Bobby and Sue, with wide open eyes.

"Yes, if you were strong enough to dig a pit several feet deep. Will and Tom could do that, if I helped a little, and Bobby and Sue could cover the top with turf, leaves, and sticks, so as to hide the hole..."

"And then—what next, what next?" cried the children in a breath.

"Why, then, we would see a big black bear shuffling along. As he came near the pit, he would begin to sniff, and sniff, and look around to see where the food was..."

"Would it kill him?"

"Oh, no; but he couldn't get out possibly, and then the hunters would come and shoot him. But if four or five bears happen to tumble in the same hole they all get out again."

"Tell us, tell us!" Bobby said, as Uncle Fred stopped at just the most interesting part of the story to knock down an apple.

"Well, they make a ladder, by stepping on each other's shoulders, and so reach the top of the pit and get out—al but the bottom one, and he, poor fellow, would never get out, if bears were not kinder than boys."

Will and Tom were too much ashamed to ask how, so Uncle Fred went on:

The first thing they do, when they get out themselves, is to get a branch of a tree, which they let down to their poor brother bear. In a minute more he is out, and away they all scamper to the woods. If the bears were like some boys, they would have left the poor, helpless bear to cry in the pit, while they ran off to have a good time."

Uncle Fred had told them a story but the boys found they had been listening to a sermon all the time.

It was one they could not help remembering either, for, whenever they started to run and leave their little brother and sister to help themselves, the bears' sermon would come into their minds and they would be so ashamed to have bears kinder than boys, that they would stop and be kind, too.—Parish Visitor.

BOOK NOTICES.

The American Church Review for January-February is an excellent number, as the following list of contents will show:

- 1. The Church Mission of Reconciliation.—Rev. John Cotton Smith, D. D., N. Y. 2. The Unity of the Church and the Conversion of the World.—Rev. Jas. A. Bellis, Cleveland, O. 3. The Weakness and Strength of Preaching.—Rev. A. Schuyler, D. D., Orange, N. J. 4. Church Principles in Church History.—Rev. Wm. Kirkus, Maryland, Md. 5. Sermon on the Election of a Bishop.—Rev. E. B. Boggs, D. D., Newark, N. J. 6. Editorial Department. 7. Among the Books. \$2.—Rev. E. B. Boggs, D. D., Newark, New Jersey.

Marriages.

At Terrence Bay, on the 11th inst., by the Rev. J. Churchill Cox, Thomas M. Staunwhite, of Terrence Bay, to Miss Ellen Horn, of Eastern Passage.

At the residence of the bride's father, Guysboro, N. S., on the 15th inst., by the Rev. H. M. Jarvis, A. M., Mr. James Grant, of the Torbay Cable Staff, to Florence, daughter of Jas. A. Torrey, Esq., Collector of Customs.

On 23rd December, at Christ Church, Lancaster Gate, London, England, by the Rev. W. Boyd Carpenter, M. A., Chaplain to the Queen, the Hon. Keith Turnour, Captain 60th Rifles, second son of the late Earl of Winterton, to Caroline Chester, second daughter of Strachan Bethune, Esq., Q. C., of Montreal.

Deaths.

Fell asleep in Jesus, on December 19th, in the 25th year of his age, Henry, beloved son of William W. Bown, Cow Bay, and grandson of the late Rev. W. Y. Porter, leaving a large circle of friends to mourn their loss.

December 31st, William George Keay, Postmaster of Little Glace Bay, leaving a wife, three children, and a large circle of friends to mourn the loss of a kind husband and father, and a genial, warm-hearted friend.

SPECIALTIES.

FINE BLACK DRESS SUITS made to order, in first-class style. \$18, \$23, \$25, \$30.

Our \$23 suit is superior in value!

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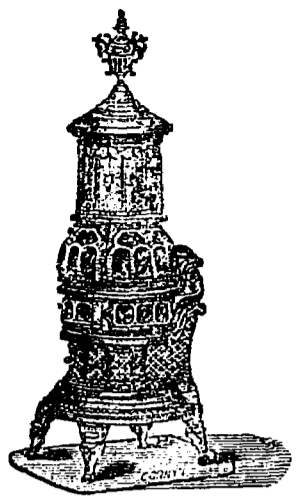
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For "Circulars," address the Principal, Rev. J. DINZEY, Ladies' College, Compton, P. Q. 16-4

The Week.

THE DOMINION.

St. Mary's Church Choir, St. John, are preparing for a concert, to be held shortly.

Tenders are invited for the erection of a Light House at Sand Point, Sboalburne Harbor.

At St. John, N. B., during the past year, there were 49 cases of small-pox, out of which 15 proved fatal.

A few shares of the new stock of the Commercial Bank of Windsor were sold a few days since at \$940 per share.

The Princess Louise Fusiliers will form the Guard of Honor on the arrival of Her Royal Highness at Halifax.

Mr. Thomas Morrison for many years a resident of Portland, St. John, died very suddenly on Sunday evening at his home on Paradise Row.

Capt James Battersby, of Marie, P. E. I., was recently found dead in the woods. He was engaged cutting firewood about three miles from his home.

The Brooklyn, which sailed for Liverpool on Thursday night, took 132 head cattle, 1100 sheep, 16 carcasses meat, 95 quarters beef, and a quantity of produce.

The Dominion Alliance have extended an invitation to Sir Leonard Tilley to visit Montreal on the 30th inst., to address a mass meeting under the auspices of the Alliance.

At St. John, N. B., on Saturday, a sailor named Samuel Lafferty fell from the cross-trees on the brig Sarah and struck the deck, falling a distance of 80 feet. He is fatally injured.

The shipments of coal from Spring Hill for the months of November and December were as follows:—November 10,555 tons; December 10,645 tons; of which the Railway took 5940 tons in November, and 9201 tons in December.

A despatch from Prince Arthur's Landing announces that an explosion destroyed a powder and nitro glycerine works situated a mile from town. No one was hurt, but every building in town was more or less damaged.

The Government is considering the propriety of subsidizing a line of steamers to Aspinwall, and negotiations are pending for the despatch of at least two ships from Montreal or Halifax to Victoria early in the spring.

The value of Shipping registered at the port of Amherst is \$18,000, the valuation taken at half the actual value. Of this amount about \$50,000 worth of shipping had been omitted previous to this assessment, being owned by non-residents.

Capt Pharo, of the Norwegian barque Eccica, has been presented with a handsome gold chronometer watch, by the Insurance Company of North America, for his gallant conduct in bringing his vessel into this port of Halifax in a very disabled condition.

Seventy-seven vessels of 22,769 tons are registered at Annapolis as follows:—2 ships, 2,808 tons; 18 barques, 14,289 tons; 2 brigs, 426 tons; 1 barquentine, 450 tons; 5 brigantines, 1,945 tons; 1 steamer, 15 tons; 48 schooners, 2,836 tons.

The Fruit Growers' Association held their annual meeting at Welfville, on Tuesday week. The attendance of members were not as large as usual. The Treasurer's report showed a healthy state of finances. After the transaction of routine business the officers for the ensuing year were elected.

John J. McGee, of the Survey Branch Department of the Interior, has been appointed Assistant Clerk of the Privy Council, vice Colo, recently appointed Clerk. McGee is well known being a brother of the late D'Arcy McGee.

On Saturday afternoon as one of the trains was leaving the North Street Station and going under the bridge, a brakeman named McLean, who was standing on the top of one of the freight trains put his head up too suddenly and was struck by one of the iron bars of the bridge and knocked senseless on the car. His forehead was badly cut and several stitches had to be put in it.

The Government steamer Newfield, Captain Edward O'Bryan, arrived on Monday morning from Sable Island, and brings the welcome intelligence that all are well, and no wrecks on the Island since last report. She arrived at the Island on Friday morning at 7 o'clock, and left after an hour's detention. On

her way up she called at Canso, and brought up the Grimes Rock and bearing Bull buoys for repairs, preparatory to their being replaced in the Spring.

NEWS FROM ABROAD.

Queen Victoria will open Parliament in person.

The amount expended on public schools on the United Kingdom during the year 1878, was £13,677,000.

It is stated that Nihilists have been discovered in the Czar's household. Seven Tartar conspirators have been arrested at Sparti.

In the last nine months the declared value of wheat imported into Britain from Russia was £2,725,135, against £3,053,395 in the previous year.

A despatch from Afghan says dissension has arisen from the Afghan leaders, and several disturbances have occurred in the Jellalabad district.

There lives in New Haven, Conn., a man who can lift 1,800 without artificial aid, and another who can lift 700 pounds with one hand.

Boston, Jan. 16.—The ship Formosa of Salem, Mass., was wrecked in the Straits Allas, near Java Sea. Loss \$240,000, insured in Boston Offices. Crew saved.

A grand Masonic demonstration will take place in Chicago, on the 16th of August, the occasion being the twenty-first triennial convale of Knights Templar. It is expected that 200,000 Masons will participate.

Mrs. J. J. Astor, of N. Y., gave the Children's Aid Society \$1,500 recently to send 100 homeless children to home in the South and West, making a total of 677 children whom Mrs. Astor had placed in homes during the last seven years at an expense of \$9,750.

Pittsburg, Jan. 16.—The strike among coal miners throughout the region of Monongahela and Mahoning Valley, and along the Baltimore and Ohio and Pennsylvania Railroads, continues, and the effect is most disastrous just at present, as iron mills are crowded with orders.

Cincinnati, Jan. 10.—Boyd's pork packing establishment was burned, with stock provisions of all sorts, valued at \$213,000 on which the insurance was one hundred thousand. One hundred men are thrown out of employment. This is the largest packing house in the west.

The London correspondent of the Liverpool Post says: Baring Brothers, eminent bankers, contributed £500 today towards the Mansion-house fund for the relief of Irish distress. This is an addition to a donation of £200 already given by Mr. N. Baring, M. P. The Barings are Evangelicals, strong Protestants, and Tories. What are the Roman Catholics in England doing for their starving brethren in the west and south of Ireland? The quarter of a million of Irish Roman Catholics in London have contributed a miserable £1,000, when the ought to have sent £10,000; and Cardinal Manning instead of sending the money to the Duchess of Marlborough, has forwarded it to a bishop.

One million four hundred thousand foreigners crossed the Swiss frontier between January 1st and September 30, 1879. Great Britain contributing one-fifth of the entire sum, Germany one-half, Russia one-twentieths, France and Denmark three-twentieths, America and other countries one-tenth. The expenditure of the three hundred and fifty thousand Teutons averaged no more than fifty francs a head. The expenditure of the other nationalities lumped together averaged over two hundred francs a head. Tourists have spent two hundred and twenty-seven millions of francs, or nine millions eighty thousand pounds, sterling, in Switzerland during the holiday season, one million five hundred thousand pounds of which were disbursed by the British division.

The English National Lifeboat Association saved 637 lives during the past year. Twenty-one vessels were saved from destruction. In the same period the life-boat institution granted rewards for saving 218 lives by fishing and other boats, making a total of 855 lives saved last year, mainly through its instrumentality. Altogether since its formation the society has contributed to the saving of 26,906 shipwrecked persons. It should also be mentioned that during the past two years the institution has not lost a single life from its 269 boats.

Weekly Markets.

Table of market prices for various goods including fish, flour, and other commodities. Columns include item names, prices, and locations like St. John and Halifax.

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**How to ROAST A FOWL.**—When properly dressed, wash it thoroughly and dry it with a cloth. Soak some stale bread in cold water until soft and wash it fine. To one cup of bread crumbs add one egg, one teaspoonful of mashed potatoes, butter size of an egg, savory, sage, pepper and salt. Stuff the fowl with this. If you have pieces of cold boiled meat, mince it and add to the stuffing. When the fowl is laid in the dripping pan, cut some very thin slices of salt pork and lay over it. Pepper and salt the fowl very slightly. Put three-fourths of a pint of water in the pan and allow twenty-five minutes for each pound of fowl. Taste frequently. Boil the gizzard, heart and liver separately. When done add the dripping from the fowl, season and thicken for gravy. Have the fowl well done. There is nothing more annoying to a gentleman than to be asked to carve a tough fowl, especially if the carving knife is dull.

**STUFFING FOR ROAST TURKEYS, CHICKENS, DUCKS AND GESE.**—The commonest stuffing is this: Two onions, five ozs. of soaked and squeezed bread, eight sage leaves, an oz. of butter, pepper, salt, one egg, a little piece of pork minced. Mince the onions and fry them to the other ingredients. Some chopped celery is always a good addition.

**How to FRICASSE CHICKEN.**—Take your chickens and divide them; boil them until they are nearly tender, in salt water; take them out of the water and drain them. Put a piece of butter in a pan; let it get hot, and then lay in your pieces of chicken and fry them to a nice brown. Take them up and put a very little flour in the pan and let it brown. Pour three tablespoonfuls of water in the pan and let it boil up, and then serve.

**YOUNG CHICKENS AND OKRA.**—Prepare and cut up two young chickens; put a tablespoonful of butter into a skillet and fry until brown. Then put into a kettle with a quart of finely chopped okra, four or five tomatoes sliced thin and two minced onions; just cover with boiling water and boil, or rather simmer, slowly for three hours. Season with butter, salt and pepper, and if liked, thicken with a little flour.

**BRATTLEBORO FRICASSE.**—Take two chickens, cut them up neatly, and lay them in a skillet with two slices of thin cut ham, two small onions and a few blades of mace, seasoning with pepper and salt. Add a little water and put on a quick fire. When about half done add a pint of cream and a lump of butter the size of a walnut, rolled in flour. Keep constantly stirring until done.

**GIBLET SOUP.**—Scald and clean three or four sets of goose or duck giblets; stew them with a pound of gray beef, and the bone of a knuckle of veal, and ox-tail or some shanks of mutton; three onions, sweet herbs, a teaspoonful of whole white pepper and a tablespoon of salt. Put five pints of water and simmer till the giblets are tender; skim it and thicken; boil a few minutes and serve with the giblets. Sherry or Madeira, two glasses, and cayenne pepper may be added.

**CHOCOLATE BLANC-MANGE.**—Dissolve one ounce of gelatine in as small a quantity of warm water as will cover it. When melted, put on the fire to dissolve four ounces of Baker's chocolate. Do not let it scorch, and when liquid add one quart of new milk and three-quarters of a pound of sugar. Boil all together five minutes; stir in the gelatine; boil five minutes longer, stirring constantly. Take off the fire; flavor with vanilla, and pour into moulds. This dessert can be made several days before it is wanted, as it will keep.

**CUSTARD RICE BALLS.**—One large cup of rice boiled in quart of water with a half teaspoonful of salt until quite soft, fill a few teacups, when nearly cold turn into a dish. Take a pint of Custard made with Wilsons Custard Powder and pour over.

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