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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. 51.

THURSDAY, APRIL 1, 1880.

One Dollar a Year.

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

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

EDITORS.

THREE ministers of other religious bodies have recently made application to become Candidates for Holy Orders, in the Diocese of Nebraska.

ON a recent Sunday evening a new form of service, with responsive readings, was adopted in the public worship of a Congregational church in Milwaukee, Wis.

THE first library formed in the United States was the Christ Church Theological Library of Philadelphia. It was established in 1695, and now contains about five thousand volumes.

CERTAIN students at Prague, having refused to speak German, were rebuked by the Archbishop, who told them it was the only language which would admit them to good society, and that those still refusing to use it would have to keep silence.

A ROMAN Catholic journal of Milan says, since 1870 the Protestants have built fourteen new churches in free Rome; opened many schools, asylums, meeting-rooms; given away millions of Bibles and tracts; distributed alms, and made use of various means to induce the sheep to enter their fold.

ON Monday, March 1st, the Rev. Dr. Stephen H. Tyng, rector emeritus of St. George's church N. Y. reached his eightieth birthday. He was born in Newburyport, Mass., March 1st, 1800, was ordained to the diaconate by Bishop Griswold on March 5th, 1821, and has served in the ministry fifty-nine years.

THERE are about 60,000 Mennonites in America. They have 500 meeting-houses, one-eighth being in Canada. They accept no public offices, abstain from taking the oath, never go to law, and are nearly all farmers. They have a publishing house for the West at Halstead, Kan., where they issue a fortnightly paper called *Die Heimath*.

THE *Church Review* says, "a straw often shows the way the wind blows, so it may not be uninteresting to our readers to know that one of the principal Dissenting meeting-houses in Penzance, Cornwall, being left vacant by the minister's death, no sect would take the venture, and so it is bought up by a central hall company, and fitted up for secular entertainments. Dissent seems to have seen its best days in Cornwall."

The following statistics of the Church in New York are interesting—in 1804 there were 1,332 communicants; in 1810, perhaps, 1,500. The first reported collection, in 1816, for missionary and episcopal funds, perhaps, 1,750 dollars. Communicants in 1820, 2,395; collections, perhaps, 1,600 dollars. Communicants in 1821, 2,500; collections for three objects, 3,400 dollars. Communicants in 1840, 4,000; collections for four objects, 4,300 dollars. In 1850, collections for five objects, 5,867,577 dollars. In 1860, communicants, 12,000; contributions for all objects, 300,000 dollars. In 1870 communicants, 17,000, and probably more; collections, 530,000 dollars. In 1878, communicants, perhaps, 24,000, collections, exceeding, probably, 630,000 dollars. Speaking roughly, the Church in New York doubles itself in every twenty years, but it is noticeable how much the ratio has increased since the Catholic mind made itself felt. Thus in the twenty years 1820-40, the increase was only from 2,395 to 4,500, whereas in the next twenty it was from 4,500 to 12,000. We observe with pleasure the formation of a Church League for the dissemination and defence of Church principles. At Brooklyn the increase in communicants has been even more gratifying, as the following figures show. Beginning in 1804 with 77, the increase proved thus, 1810 100, 1840 767, 1860 4,788, 1870 6,500, 1879 11,363.—*Ed.*

The legislature of South Carolina, in its recent session, passed an act prohibiting the running of cars on Sunday upon any of the railroads in that State—trains carrying the United States mail being excepted. The governor has approved of the act.

In the Via del Babuino Rome, Italy, the ground is being cleared for the foundation of the new English Church, to be erected, from the designs of Mr. Street, on the site of the late convent of Gesù Maria. The total cost will amount, it is stated, to \$75,000.

THE Right Rev. C. R. Alford, formerly Bishop of Victoria, China, has resigned the living of St. Mary, Kippington, and accepted the office of Commissary and Canon of the cathedral in the diocese of Huron. He will leave England about Whitsuntide, to be present at the diocesan synod to be held in London, Ontario, June 15th.

ADVICE TO STEBBINS.

He lives in a town where our Church is not strong and never has been. It is as amusing as it is melancholy to hear Stebbins explain why it is not. He thinks the Church is not popular; and above all things he would popularize it. He does not seem to know just what would make it popular, but he would have it "exchange pulpits with the leading denominations." Why it does not and cannot, he does not know. Indeed, Stebbins knows very little about the Church, its history or its teaching. First of all then, we would suggest to Stebbins that if he knew more about the Church he would care more for it. He knows about a good many things. He has heard all the leading actors and singers. If you speak of them he is full of interest and animation. He can tell you all about them. If he knew half as much about the Church and her teaching, he would be able to "give to every man that asketh a reason for the hope that is in him." We would suggest then to Stebbins that he inform himself as to the Church, her history and her teaching; and then we would advise above all else that he should himself honor the Church and her teaching if he would have other men do so. The truth is, he is more than half ashamed of the Church and of her ways. It would be well for him if he did not think or care so much about popularity. Generally speaking, men and women are respected in a community only where they respect themselves, and as a rule the Church is respected for the same reason. It would be well for Stebbins to know that the Church never has been popular with the world, and there is no reason to think that it ever will be. It's great Founder said, "If ye were of the world the world would love its own." What the world and the frivolous think of us is a matter of no importance one way or the other. But of those not of us there are a great many thoughtful and right minded men and women. As a rule these will respect us if we deserve respect;—will respect us when they see that we respect ourselves. If then we would commend ourselves to these, let them see that we respect our own belief, our own ways, our own observances. Then and not till then will they respect them also. But if they see that we do not respect and honour our own faith and teaching and observances, we can hardly expect that they will. "As a man thinketh so he is." If Stebbins would think differently himself, other men would think differently of him. And this which is true of him personally, is true of the faith and ways and observances which he should commend to other men by manifesting the blessed influence and power they have over him. Hoping therefore that what our advice lacks in length it makes up in point, we say to Stebbins, "think on these things."—*Living Church.*

INTELLIGENCE has reached Cambridge of the death of the Rev. Charles Yorke, whilst labouring as a missionary in Central Africa under Bishop Steere. The deceased was only twenty-four years of age. He was formerly a chorister in Trinity College choir. Bishop Steere writes that he was "the most successful of all our younger clergy."

A FIND of unusual historic interest has been made in the Forum at Rome within the last few days, in the discovery of the marble pedestal which commemorates the victory of Stilicho over Radagisus and the conclusion of the Gothic War, A. D. 405. Pisidius Romulus, the Prefectus Urbani, whose name is recorded on it, is not mentioned in any other inscription.

ON St. Chad's Day (March 2) the Dean of Lichfield preached in the cathedral on the history of the great Bishop of Mercia. The very rev. gentlemen argued that while we owed a great deal to the Italian Mission from Rome under St. Augustine for the introduction of Christianity into England, yet that a large part of England received the light of the Gospel from Lindisfarne, where St. Chad was a pupil of St. Aidan, who founded there an illustrious school. The Dean said—"You will bear in mind that he (St. Aidan) received his mission not from Rome or Canterbury. He was a missionary Bishop sent from the neighbouring Celtic Church at the request of the Northumbrian King. It is important to notice these facts as showing how very large a share the Celtic Church had in evangelising our fore-fathers. St. Aidan was a man of wonderful beauty and sweetness of character, and had great influence with the rough Saxons. He founded a school at Lindisfarne for twelve boys, of whom St. Chad was one. St. Chad was a native of Northumbria, and one of four brothers, all of them eminent for their goodness, all of them priests, two of them Bishops." The Dean then gave a graphic account of St. Chad's life and labours, and concluded by saying that when the northern waters from Lindisfarne and the southern from Canterbury mingled, not without some chafing or resistance, their union added strength to the Anglican Church, and they became the mighty river of the Anglican communion.

Foreign Missions.

INDIA.

THE BISHOPRIC OF CALCUTTA.—IV.

The long episcopate of Bishop Wilson, extended from 1832 to 1857. As the outward course of this world's history materially affects the progress of Christ's Kingdom, it would be well to glance briefly at the leading scenes of Indian history during this stirring time.

The first event is the Afghan war of 1841-42, and as we read, we seem to be foreshadowing the history of 1879, so wondrously similar are many of the incidents. There was an invasion of Afghanistan to support a supposed rightful prince—then apparent success and fancied security—then the murder of the British envoys, Sir Alexander Burnes and Sir William Macnaghten at Cabul, and then on that sad January morning of 1842 Gen. Elphinstone began his fatal retreat through the mountain passes in which 5,000 soldiers and 10,000 camp-followers perished. One Englishman (Dr. Brydon) alone survived to struggle on to Jellalabad. Then followed the defence of this city and its heroic relief by Pollock and Lawrence who led their troops bravely from Peshawar through the long gloomy gorges of the fated Khyber Pass to the gates of Jellalabad. All through the summer the war continued, till in September 1842 the British ensign once more proudly floated from the top of the Bala Hissar, the palace-citadel of Cabul, and the Great Bazaar where

Macnaghten's mangled body had been exposed to every insult was blown up and utterly destroyed.

Three years passed when in 1845 the first Sikh war broke out. This warlike nation enflamed with hatred against the "Infidel Farings," proclaimed a holy war and crossed the Satlay into British territory. They were defeated in a great battle at Ferozshar December 1845. The victory was dearly fought. Out of 17,000 troops 2,415 had been killed or wounded.

After a year or two of peace the Sikhs again declared war. They were finally defeated at Lahore in February 1849. Their boy sovereign Dhuolop Singh was poisoned and their country annexed to British India. During after years several other Indian provinces were annexed in a peaceable manner the latest being the kingdom of Oudh in 1856.

For eight years the Earl of Dalhousie had been Gov-General. "His name, is inseparably linked with the whole history of India's progress for a quarter of a century. To him India owes the removal or the lowering of almost every remaining barrier to trade, industry, social well-being and mental growth. From the planting of trees in dry places to the building of railways, from the reforms in jail discipline to the diffusion of aids of knowledge among the people, nothing seemed too small or too great for his far-reaching powers. His genius for governing embraced a rare mastery of details, a clear conception of the work that lay before him, and a strength of will which triumphed over the drawbacks of a sickly frame, enfeebled by prolonged toil in a trying climate. In every department of state his strong hand wrought some change for the better. Both in the army and civil service individual overlooking was substituted for that of Boards. He was the first to give India a cheap uniform rate of postage. Under his zealous encouragement the country in a few years was covered with 4000 miles of telegraph wires. To him also India owes the general planning and first instalments of those 4000 miles of railway which now join Bombay to Madras, Calcutta and Lahore. He organized that improved system of State-aided Schools and colleges under which nearly a million of scholars are now taught." (History of India, L. T. Trotter.)

Such is a brief record of the civil and military events in India during this long period. We will now turn to its ecclesiastical history:

When Bishop Wilson in 1832 accepted the vacant See, he was 54 years of age. Four bishops, all younger than himself, had died within nine years. He felt deeply the weight of the enormous responsibilities he was assuming, and on the day of his consecration he writes in his diary, "Lord, I cast myself upon Thee for guidance. I am a child. I cannot speak. Be Thou to me mouth and wisdom."

Soon after his arrival in his diocese two vexed questions of great importance were presented for decision—Caste and the Law about Marriage and Divorce. As regards the latter, "his plan was, where the law was yet uncertain, to decide each case on its own merits, and to gather a body of precedents which might help to form a righteous law. A Christian man must be the husband of one wife, and that wife the first married. If the heathen wife desire to go let her go, but let the Christian live without a second wife during the lifetime of his absent partner" (Bromehead). It was during his visitation in Ceylon in 1835 that the question of Caste was referred to him. After spending many days in reasoning with its advocates, he was convinced of its real and complete opposition to the most vital principles of the Gospel. He laid down stringent rules on the subject for new converts, and for ostechumens before they were confirmed. He decided that the observance of Caste was not consistent with a Christian profession. In 1855 he was relieved of a portion

of his burden by the sub-division of his huge diocese. An Act was passed to establish the Dioceses of Madras and Bombay. The two first bishops of these new Sees were his own trusted and well-loved friends.

Dr. Currie became Bishop of Madras in 1835, and Dr. Carr Bishop of Bombay in 1837. After seven years work in the Diocese, Bishop Wilson was greatly encouraged by a wonderful awakening among the inhabitants of Krishnagur—a district in Bengal some distance from Calcutta. Villago after villago came forward pressing for baptism. He sent several clergy from Calcutta to assist the missionaries, and as soon as it was possible he went himself to assist in the good work.

The year 1846 found the Bishop in England preaching and collecting funds for his new Cathedral, which was consecrated on his return to India during the next year. He himself contributing \$80,000 towards its completion.

Dr. Wilson was the first Bishop who visited Borneo, where he had much friendly intercourse with Dr. Judson, the leader of the American Baptist Missions in that country. In 1851 he visited Borneo. He was received by Mr. Macdougall (afterwards Bishop of Tabuan, in Borneo.) He consecrated a church and held several services, returning to Singapore "exhausted and pale as ashes." One of his last public acts was the consecration of Mr. Macdougall as Bishop.

And now we approach the year 1857, that fatal year, whose history is written in blood red characters in the annals of India. The origin of the dreadful Sepoy mutiny has never yet been fully explained. Certain it is that evil-disposed men inflamed the native mind with many false rumors about an English plot against their caste and creed. Nightly meetings were held, bungalows were fired, officers were shot by their men. At length (May 10th) the stern burst at Meerut. The native regiments rose in arms while our countrymen were at church in the morning. A fearful scene of murder and pillage followed. Early the next morning (May 11) the mutinous regiments marched to Delhi. The whole city rose against the English. Men, women and children were butchered within the palace itself. When in a future number of the *Church Guardian* an account is given of the Delhi Mission, some details of this horrible massacre, in which many missionaries fell, will be related. The revolt spread like wild-fire. By the end of June not a station in Oudh except Lucknow, the capital, was left in English hands, and that city was closely besieged. Meantime Lord Canning, the Governor-General, was exerting himself to the utmost, troops assembled and marched to the scene of conflict, not in time to prevent the horrors of Cawnpore, but Delhi was retaken, and the brave Sir Henry Havelock succeeded in relieving Lucknow.

During all this time the aged prelate who was in his 80th year, never lost heart, he comforted and counselled and cheered the crowds of fugitives who thronged Calcutta. He closed his long ministrations in India by an impressive sermon, in which he declared that the present troubles were a punishment for the timid and unchristian policy of the Government and the irreligious lives of too many of the people. The sermon was published, and its effect was seen in a memorial to the Government for a general day of humiliation. But the Bishop was too ill to take part in the services. He was suffering from fever, and on Jan. 2nd, 1858, from amid the gloom and anxieties of those troubled times, he passed, his long earthly labors completed, to his rest.

One of the sons of this venerable Prelate, the Rev. Edward Wilson, is now working among our Indians in Algoma. He visited St. John and Halifax in June 1877, with two Indian boys from the Shingwauk Home.

News from the Home Field.

DIOCESE OF HURON.

In publishing in last week's *GUARDIAN* the Petition of the Metropolitan and Bishops of the Ecclesiastical Province of Canada, we missed the name of the Bishop of Huron, but made no comment, being persuaded that the omission of His Lordship's name could not be attributable to any unwillingness to sign it. And we are now able to state that we were right in our supposition, and that the Bishop has sent in a Petition from his Diocese against the Bill, which is therefore unanimously opposed by the Bishops of this Province, whose opinion and protest, with reference to the point at issue, ought to have weight with the Dominion Parliament.

DIOCESE OF ONTARIO.

NORTH FRONTENAC—As your valuable Church paper has such a large circulation and is read by so many members of the Church; permit me to ask the publication of a short account of the recently opened mission of North Frontenac, and crave the indulgence of your readers for the facts about to be stated. This mission embraces 12 townships in the northern part of the County of Frontenac in the province and Diocese of Ontario, and covers an area of at least 1600 square miles of a rough and hilly country, much of which has been known chiefly to the hunter and the lumberman. A few years since the government opened it for settlement by offering free grants to actual settlers. There, then, have settled many people from the older townships of Ontario and the other provinces, and among them quite a large number who either are or were members of the Church of England. Many of the settlers are necessarily poor, coming as they have done, empty-handed into such a wild track. As to the future prospects of these people I will not venture a word. As a missionary, I have to deal with their present condition and point them heavenward in the path of the Cross. The people are extremely kind and hospitable, and some are devotional, having come eleven miles to church on Sunday morning. I have known some young people to travel on foot over seven miles of the roughest road imaginable, to our evening service. In Barrie I found persons who had not seen a clergyman for fourteen years. This place I reach in winter by rowing single-handed in a boat some thirteen miles on a lake, and during the constitutional by a walk of six or eight miles more. One poor woman devoutly and audibly thanked God that she was able to look once more on the face of a clergyman of the good old Church of England. Some said that it revived the memories of their younger days to hear the Church Service and to join in it once more. One firm, consistent working churchman said that he would not have missed for five dollars the instruction and pleasure he derived from our Christmas Morning Service and Sermon. What a lesson and a reproof to careless Churchmen and Churchwomen who have the services of the Church every Lord's Day; but who so frequently are absent from them for trivial reasons. Some of the children are very intelligent and many of them have learned most of the Catechism by heart. I will relate one more little reminiscence, and that must suffice for the present. A pious member of our church stands aloof from dissenters' meetings, on principle, though frequently pressed to attend them. Instead, being a parent he gathers his family around him on Sunday, and reads with his wife the prayers in the Order for Morning or Evening Prayer, and then reads a sermon, after which he instructs the little ones in the Catechism—this is his regular practice. I mention it as a model for others to follow who are on some Sundays without Church Services. That man remembers and obeys the Divine admonition, and Almighty God will surely bless him and his—to those similarly situated, might not Christ's admonition "Go and do thou likewise" be extremely applicable.

Faithfully yours,
in Christ,
H. FARRAR.

DIOCESE OF QUEBEC.

The following circular, which will explain itself, has been sent to the clergy in the Diocese of Quebec. It will doubtless be equally interesting to the laity

who receive our paper, and may also suggest a way of making "CHURCH WORK" similarly useful in other Dioceses.

We therefore gladly print it here.

(CIRCULAR.)

LEVIS, P.O. MARCH, 12th 1880.

SIR,—You will receive immediately after, if not by the same post with this letter, a copy of "CHURCH WORK" localized for the Diocese of Quebec.

It is believed that this paper will commend itself to you as containing just such information on many points, and in just such brief form, as will be both useful and attractive to the Families in your congregations.

The four pages forming a cover to the paper will contain short paragraphs such as will convey month to month to both Clergy and laity, all incidents of value affecting the Diocese, its Missions and Institutions, its Bishop and his official acts, the Clergy and their Congregations, the Church Society and its Funds &c. Will you not take a special interest in it. 1st by recommending it personally to your Families. 2nd, by inducing some of your Sunday School Teachers, or active young people to obtain subscribers. 3rd, by forwarding brief items concerning your Mission, its work and progress. A Post Card to me, will oftentimes suffice to carry an item which will prove of general interest. The price is 40 cents a year, the money must accompany the address of any one to whom the paper is to be sent. Prompt action is desirable, as "CHURCH WORK" began its 5th volume on 1st March.

Yours faithfully,
Ernest A. Willoughby King.

Address:
Rev. E. A. W King, M. A.,
Levis, Prov. Que.

DIOCESE OF FREDERICTON.

Two Parishes are now vacated, Sackville has not called a Rector yet. Westfield is also vacant by the lamented death of Mr. Woodman. The salary is reported as \$772 and a House. The contributions of the people to the stipend are only \$180. There are 100 acres of Globe land, and invoiced glebe funds to the amount of \$2,200. There are two churches and one station. The Parish is pleasantly situated on the St. John river, and has also handy railroad connection with St. John.

DEANERY OF KINGSTON.—This Deanery has been summoned to meet at Rothesay on the 7th April, to consider the Bishop's Pastoral on the D. C. S. The meeting is a special one.

ST. MARY'S. The new School House was burned on the 24th, and our Church which stands near it caught fire, but the flames were extinguished. The building was damaged by the water and fire. Rev. W. Jaffrey is the missionary at this place.

At SHEDIAC AND MONCTON, there have been daily services during Holy Week with addresses on special topics, in Shediac on the "Typos" of Christ, in Moncton on the Epistles for the day. The attendance at both places has been very gratifying. At Moncton on Easter Even. There was a Service of instruction for Communicants. The "Story of the Cross" was sung on Good Friday Evening.

WELDFORD.—Rev. Wm. Armstrong, Rector of St. James Church, St. John has been doing duty in this Mission for two weeks, during the absence of his son, on account of temporary ill-health.

ST. JOHN.—The usual services were held on Holy Week in the different Churches. In St. Mary's Church, the services were at night with addresses by city clergyman.

Trinity Church.—Contributions have been given towards the furniture required for the School House. A Bill has passed the Legislature enabling the corporation to issue Debentures for the completion of the Church based on property in the city. These are redeemable in twenty years. It is fortunate that Trinity has such property, but it is not a good example for the Mother Church of the Diocese to set the country churches. The church will be mostly built by the proceeds of Insurance. The Merritt legacy and the proceeds of Debentures. Where is the liberality of the congregation! Where are the sons and daughters of the Church, who offer willingly "of their abundance?" If Trinity has such

contributions to her Building fund, we think it is a case where light ought "to shew before men" "So that the country churches might be encouraged by seeing their good works." The country laity often put the city members to shame in their relative contributions to Church building and other needs, taking into account the difference in their means. We believe it would have a good effect in many ways, to publish the names and amounts on the subscription list for the rebuilding of the church of the loyalists.

ANDOVER.—It is reported that Rev. L. A. Hoyt will resign his pastorate to take charge of the Indian School and that the Rev. Mr. Hoady will succeed Mr. Hoyt.—*Cor. Telegraph.*

SUSSEX.—The Concert before spoken of as likely to be given by the choir of Trinity Church and others is indefinitely postponed. This is to be regretted as the people were looking, soon, for one of those treats so often enjoyed in listening to this choir.

The Lenten Lectures delivered by Rev. Canon Medley, Rev. Mr. Lockward and others are spoken of as being of a very instructive kind.

MONCTON.—The Easter Services at St. George's Church were attended by crowded congregations, both morning and evening. A handsome reredos covered the end of the Chancel. Above it was the text: "I am the Resurrection and the Life. In the centre was a beautiful floral cross, made of choice hot-house flowers, of which a calla lily formed the top. Vases of flowers were on the table, and the Font was trimmed with flowers. Fifty-four persons remained to the Holy Communion; 42 at mid day, and 12 at the early service. The singing was particularly good at both services, all the choir being present except three, detained by illness. In the evening, Psalms 113, 114 and 118 were chanted antiphonally to separate chants. The anthem was "Christ being raised from the dead,"—by Sir G. J. Elvey. The Rev. Mr. Pontreath preached in the morning from St. John 10—11—18, and in the evening on 114th Psalm,—"Israel's deliverance from Egypt, a type of man's deliverance from sin."—*Times.*

THERE are many Parishes in the Diocese we would be glad to hear from. A few notes even sent to the N. B. editor will always receive prompt attention. Is there not some one in the back Parishes who reads this sufficiently interested in the Church and her progress to send us items, addressed to Moncton.

DIOCESE OF NOVA SCOTIA.

YARMOUTH.—I cannot believe your remarks in a late number about "dearth of news from N. S." were intended entirely for the clergy, for I am glad to see that the correspondence part of the paper is as well occupied by the laity as by those who have "taken Orders," and I think the Parish News column should attract the pens of the former equally with the debateable ground of exchange of opinions. Really, however, there is very little of news to inform you of in our western Parish at present, and presumably it is the same in the other parts of the Diocese. Our energetic Curate, (Rev. R. Shreve), closed the winter's Bible Class last Friday evening, the evenings now being too fully occupied by business men, and too short to insure a good attendance any longer this season; so until All Saints' Day we will have no Friday evening Bible Class to look forward to. The class under Mr. S's management has been both interesting and instructive; and all who have attended regret that it has come to an end, but hope that next winter will see our class resumed with an increased attendance. The first of the season was occupied with the first two chapters of Acts, from which brought out much conversation and many thoughts, and the last four evenings have been taken up with "The Apostolic Succession," and have proved fully as interesting as, if not more so, than the first of the series. We have two flourishing Sunday Schools in connection with the Parish, one under the superintendence of the Curate, being held in the "upper school-house," a building just across the street from the church, and the other ably managed by W. H. Moody, Esq.; (a thorough go-ahead Churchman), and a competent staff of teachers in a neat building erected on the site of the old church, and distant about a mile from the

upper school. There is an average attendance of nearly a hundred in the two schools, and a considerable amount of interest manifested. At present both schools are using the "Leaflets," published at St. Catharine's, Ont., and are finding them very serviceable; but it occurs to your correspondent that a part of your paper could be made very valuable by publishing a weekly lesson for our S. Schools—either the "Leaflets," or an improvement on that system, so that every S. S. in the Diocese could use the same lesson, and be sure of its regularity in coming. I sincerely hope, if this is not done, that the Synod, at its regular meeting this season, will devise some plan for S. S. teaching; for now, beyond the Catechism, we have nothing ordered to be taught, and a school cannot be kept learning Catechism alone all the time. Probably, after the Easter meetings are over, you will have an abundance of news to chronicle. Let us hope that the "spirit of love and charity" will be present at every business meeting of our body, and that each brother will be to those who differ from him in some things.

"—his faults a little blind,"
"—And to his virtues ever kind."

HALIFAX.—The congregations at all the Churches were large on Easter Sunday, and there were ten hundred and ninety-three Communicants. About two hundred others will receive on Sunday next, having been unavoidably prevented from partaking on Easter Day. The exact number at the several Churches was as follows:—St. Luke's 260; Garrison Chapel 242; St. Paul's 230; Trinity 92; Bishop's Chapel 84; St. George's 80; Dartmouth 55; St. Mark's 50.

WINDSOR.—This Parish has adopted CHURCH WORK as its Parish Magazine. There are several interesting items that have appeared in its first number which we shall transfer to our columns next week.

LONDONERRY MINES.—Easter Services largely attended.—Communicants numbered twenty-five.

TRURO.—Full congregations and sixty-three Communicants on Easter Day.

HALIFAX—Trinity.—A crowded Church on Sunday night last, testified to the respect entertained for, and the regret at parting with, their beloved Pastor by the people of this congregation. Having received notice from the Rector of St. Paul's that after Easter Sunday, his services would be no longer required, Mr. Ancient had announced that on that evening he would preach his farewell sermon. Mr. Ancient's loss will be severely felt, and the Church and Halifax will suffer accordingly.

HALIFAX.—We are indebted to the Recorder for the following summary of the proceedings at the Easter meetings of the several parish churches.

St. Luke's.—Liabilities \$1133.32; assets \$529.38. The receipts for the year were \$6,779.39 and the expenditure \$5578.01.

After some discussion it was decided to adopt the system of regular weekly offertories towards the current expenditure and indebtedness instead of pew rents, each giving according to his means. Those who did not agree to this to continue the present system of paying pew rent and making offertories. The following were elected for the Vestry:

Wardens—E. H. Keating, James Goslip.

Vestrymen—Capt. Clarkson, C. B. Bullock, W. H. Pallister, B. B. Bond, E. P. Archbold, W. B. Reynolds, W. N. Silver, D. Robertson, F. Wainwright, Dr. Cowie, C. J. Wyld, Arthur P. Silver.

Auditors—A. C. Edwards and C. J. Spike.

Vestry Clerk—W. H. Wiswell.

Delegates to the Synod—J. T. Wyld and W. C. Silver.

Rev. Mr. Sills, the curate, retires, and the vacancy will not be filled.

St. Paul's.—Receipts, \$8,468.28. Balance in hand \$29.80. Outstanding liabilities, \$3,946.67. It was decided at suggestion of the Rector to hold afternoon services only at Trinity church in future, and not fill the vacancy caused by the resignation of Rev. Mr. Ancient, and to take up collections at the morning service as well as the evening service in future.

The officers elected were:—

Wardens—R. Taylor, R. Uniseke.

Vestrymen—Wm. Dunbar, J. E. Curren, W. J. Clayton, Geoffrey Morrow,

Augustus Allison, Thos. Clay, E. J. Lordly, C. C. Blackadar, J. C. Malon, Ezra Davidson, E. D. Meanell, and Lieut. Hicks.

Auditors—Jno. H. Symons, and Hon. A. G. Jones.

Representatives to Synod—J. N. Ritchie, and T. A. Brown.

It was resolved to ascertain what amount could be collected towards the exigencies of the parish (repairs to church etc.), and a subscription list being opened at the meeting nearly \$300 was raised.

St. George's.—Receipts \$2,567.16; expenditure, \$2,663.57. The following officers were elected:—

Wardens—J. J. Hunt and D. H. Whiston.

Vestrymen—Edw. Marshall, H. Y. Clark, Joseph Starr, James Fidler, E. Wright, A. Woodill, W. Woodill, John W. Marvin, William Taylor, Thomas Forhan, James Wade, R. Wilson.

Auditors—G. R. Anderson, R. Pickford.

Representatives to Diocesan Synod—J. J. Hunt, and D. H. Whiston.

It will be noticed with pleasure that St. George's Parish, which for so long a time remained aloof, has decided to come into the Diocesan Synod, and has elected its delegates.

GLACE BAY MISSION.—St. Luke's congregation have again been at work at their church, and at an outlay for materials, and after some twenty-four days labour, got the inside of the church ready for plastering; these added to a previous one hundred and twenty days' labour, makes almost one hundred and fifty days work given by a dozen families within six months. The congregation at South Head met a few days ago and resolved to get out a plan for a Sunday School House, capable of seating sixty persons. St. Paul's congregation have been enjoying a series of sermons, delivered by the Incumbent of Sydney, who preached on Monday and Tuesday evenings—the Incumbent of Sydney Mines, who preached on Wednesday evening, and the Incumbent of Louisburg, who preached on Thursday and Friday evenings. The interest in these services were well kept up by increased attendance, not only of Church people, but of the various denominations around us. May God help the services to the advancement of piety and true religion.

PRINCE EDWARD ISLAND.

CRAPAUD.—Mr. Johnstone, the popular clergyman of St. John's, Crapaud, was in Charlottetown last week, looking well and speaking hopefully of his charge. The Church at Crapaud is a model for a village Church, and has been considerably improved by the exertions of the clergyman and his parishioners. The improvement in some of the Island Churches during the last few years is worthy of note, shewing, unmistakably, a growing sense of real churchmanship and vigor. It is to be regretted that the same cannot be said of all the village Churches, some are decidedly unchurch-like, and slovenly, but we hope for better things.

We have gleaned from the Report of the D. C. S. recently, to have the following Statistics for 1879:—

Confirmed, 188; Baptisms, 138; Marriages, 19; Burials, 75. There is no report of baptisms, marriages, or burials from St. Peter's Church, Charlottetown. The following is the amount of contributions for all Church purposes reported:—St. Paul's, Charlottetown, \$424.29; St. Peter's (including legacy of \$2,324.88) \$5046.56; Milton, \$798.23; St. Eleanor's and Summerside, \$936.85; Crapaud, \$809.25; New London, \$169.81; Georgetown, \$324.50; Alberton, not reported; St. Paul's Charlottetown, has \$2,160.00 on hand towards a new Church. Twenty-eight Communicants were added to the list.

St. Peter's reports the Church Consecrated, and an increase in the Sunday School.

At Milton, a handsome Communion Service is reported, and a tower and bell.

St. Eleanor's reports Church improvements.

Crapaud reports \$300.00 raised for Rectory, and \$150.00 for Organ. The Rector is assisted by a number of zealous young people.

At New London, the Parsonage has been repaired, and the Churchyard put in order.

At Georgetown, which has been served

by a clergyman for only part of the year, the Church has been repaired.

At Alberton, the place was in quarantine for three months, on account of small-pox. This was followed by other diseases. The Missionary reports improvements in the Church at Cape Kildare, a monthly service at Montrose Hall and at Cascumpec Village, services altogether at six Stations. Two or three Missions sent no reports.

What the Island seems to want is an active resident Bishop, who will work people and clergy up, organize Church work, and take the Church to the people. A man of broad sympathies, a good organizer, and a good worker, abreast of the times, surrounded by an active body of clergy, would soon make a great change in the growth of the Island Church.

UNITED STATES.

On Feb 25, Bishop Green, of Mississippi, completed the 30th year of his Episcopate, and is now in the 82d year of his age. It is probable that an Assistant will be elected at the next Council.

Nebraska has increased in 14 years from 4 churches, 7 clergy and 200 communicants to 52 churches, 54 clergy, and 2,500 communicants. The corner stone of the new Cathedral at Omaha is to be laid in May.

ENGLAND.

The Liverpool Courier says that in the London Gazette of Friday will appear the official announcement of the establishment of Liverpool into an Episcopal see independent of that of Chester, and shortly thereafter the appointment of the first chief pastor of the new diocese may be expected.

Mrs. Herwood, of Cloverley, has sent £1,000 to the Southwell Bishopric Endowment. Of the £6,000 required from Salop £3,720 has now been raised.

A legacy of £2,000 has been bequeathed to the National Society, and a like legacy to the Society for the Propagation of the Gospel in Foreign Parts, by the late Miss Mary Woodward, of Sproughton, Ipswich. A legacy of £1,000 has also been bequeathed to the same society by the late Miss Susanna Caroline Power, of Helms Park, Berks.

Deaths.

RATCHFORD.—At Amherst, on the 24th ult., Charles Edward Ratchford, Esq., for many years a much respected Justice of the Peace, aged 69 years. (His remains were forwarded to Ferrisboro, his native village, for interment.)

HARDY.—After a lingering illness, at Windsor, on Easter Sunday, Margaret Jean, eldest daughter of the Rev. Duncan Henry and Agnes Hind, aged 2 years and 5 weeks.

HARDY.—Gathered to the arms of Jesus, March 18th, Ellen Olivia Gertrude Florence, infant daughter of Charles F. and Margaret Hardy, Big Glace Bay.

BOARD OF FOREIGN MISSIONS.

RECEIVED, March 27, 1880, Twenty Dollars for Algoma, under date of Oct. 25, 1879, signed A. B.—with a request to "Please acknowledge receipt of this to George Hamilton, Grand Pre, Kings County."

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CANADIAN PACIFIC RAILWAY.

TENDERS for a second 100 mile section WEST of RED RIVER will be received by the undersigned until noon on Monday, the 29th of March next. The section will extend from the end of the 48th Contract—near the western boundary of Manitoba—to a point on the west side of the valley of Bird-tail Creek.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Office, in Ottawa, and Winnipeg, on and after the 1st day of March next. By Order.

F. BRAUN, Secretary. DEPT. OF RAILWAYS AND CANALS, Ottawa, 11th February, 1880.

The reception of the above Tenders is postponed until noon on Friday, 9th April next. By order.

F. BRAUN, Secretary. DEPT. OF RAILWAYS AND CANALS, Ottawa, 22nd March, 1880.

SUBSCRIPTIONS RECEIVED.

J. J. Jones, St. Andrew's, N. B.; Mrs Thos Richardson, do.; Wm. Snodgrass, do.; Mrs. E. Langmade, do.; Wm. Townsend, do.; Jao Townsend, do.; S. H. Whitlock, do.; W. F. Vroom, St. Stephen, do.; C. H. Smith, do.; J. H. Bell, do.; Capt. J. Smith, do.; A. Gregg, do.; Miss Atherton, do.; L. A. Mills, do.; Miss W. F. Todd, do.; Mrs David Upton, do.; Miss Sarah Dunham, Fairville, do.; H. Moren, Carleton, do.; Rev. J. S. Smith, P. title Riviere, N. S.; Mrs. J. s. Ernst, Mahone Bay, do.; Mrs G. Walter, Chester, do.; A. Peters, Charlottetown, P. E. I.; J O Dunham, Carleton, N. B.; T. D. Seeley, do.; Mrs. Essou Halifax, N. S.; Hon. A. M. Cochran, Matitland, do.; L. B. Cochran, do.; Dr. Chas. Atkins, Lunenburg, do.; J. B. Silver, Chester, do.; Mrs. Jas. D. Woodnam, Dartmouth, do.; Rev. W. L. Currie, S. E. Passage, do.; Jas. Hickman, Amherst, do.; Pater S. Boutillier, French Village, do.; Jacob C. Robbins, Roseway, Digby, do.; Geo. G. Carritt, Albion Mines, do.; Jas. Smith, do.; Mrs. Griemer, St. Stephen, N. B.; Mrs T. E. Smith, do.; Mrs. Wm. Vaughan, do.; Jno. Grimmer, do.; Mrs. Jas. Grant, do.; Mrs. Hugh McKay, do.; Mrs Sarah Brown, do.; Mrs. C. E. Wakelield, do.; Robt. Watson, do.; Mrs. C. C. Murchie, do.; Mrs. Saml. Maxwell, do.; Mrs. Levi Maxwell, do.; Archibald Maxwell, do.; Jas Baldwin, do.; S. G. Maxwell, More's Mills, do.; D. Henry Maxwell, do.; Mrs. Wm. Gillespie, do.; Mrs. Wm. Douglas, do.; Loren Thompson, St. David's, do.; Jas. H. Ross, Oak Bay, do.; Geo. Tower, St. David's, do.; Robt. Denison, do.; Robt. Tower, do.; J. & F. L. Haddock, McAdam Junction, do.; Jas. Cunningham, Canterbury Station, do.; Thos. Cunningham, do.; Miss Lizzie Hamilton, do.; Wm. R. Evans, Pictou, N. S.; Mrs. Wm. Rudolph, Lunenburg, do.; W. Bishop, Dartmouth, do.; Rev. Canon Dart, King's College, Windsor, do.; Mrs. Richardson, Halifax, do.; W. C. Allen, Carleton, N. B.; Miss Elizabeth McAdam, do.; Jas. Harris, Melville Island, N. S.; Thos. J. Fellows, do.; Restor Jennings, Halifax, do.; Mrs. Capt. Creighton, Lunenburg, do.; A. B. Gray, Stellarton, do.; Wm. Taylor, Halifax, do.; Ed. Marshall, do.; Rev. Jno. Abbott, do.; Rev. H. M. Jarvis, Guysboro, do.; Miss Isabella Leet, Intervat, do.; Albert Warren, Pictou, N. B.; R. E. Digbee, Halifax, N. S.; Jno. Givins, do.; Mrs C. C. Flogg, Campobello, N. B.; Mrs. Fixatt, Arichat, C. B.; Rev. G. Metzler, Sydney Mines, do.; Mrs. Yorke, Barrington, N. S.; Chas. Campbell, St. John, N. B.; Mrs. Capt. Locke, Halifax, N. S.; Rev. W. W. Bates, Ivy, Ont.; Capt. A. Quick, St. John, N. B.; Jno Marshall, Woodstock, do.; Jno Whennan, do.; Frank W. Bourne, do.; H. W. Phillips, do.; G. Harold Stickney, do.; W. F. Dibble, do.; J C Winslow, do.; B. H. Smith, do.; Mrs. Jas. Aughersten, do.; Mrs. D. F. Merriott, do.; E. H. Craig, do.; R. S. Bull, do.; F. W. Bull, do.; W. S. Corbett, do.; Mrs. Dr. Smith, do.; E. W. Williams, do.; D. L. Dibble, do.; Mrs. Jas. McKinlay, do.; Mrs. Thos. Jacirane, do.; Mrs. Chas. Connell, do.; A. V. Wiggins, do.; Mrs. W. A. Bullock, do.; Miss Jennie Atkinson, do.; Mrs. Jas Edgar, do; Richd Cliff, do; Jas McCoy, do; C H Bull, do; Jarvis Dibble, do; Chas Upham, do; Henry Upham, do; H B Smith, do.; S. H. Wade, do; Mrs Chas H Beardsley, Charles W Raymond, do; Odber Garman, do; Livingstone Dibble, do; J D Ketchum, do; Joseph F Griffith, do; Mrs Chas Bull, do; Abner Bull, do; W H Niles, do; Miss M Allen, do; Miss Annie B Ray, do; W. M. Connell, Woodstock, N. B., Mrs. Chas. Whennan, do.; R. B. Ketchum, do.; Alenzo Jackson, do.; G. R. Ketchum, do.; W. C. Hazen, do.; Jas. Watson, do.; Miss H. D. A. Allen, do.; Miss Jane Brewer, do.; Henry Brewer, do.; Owen Saunders, do.; Chas. W. Ketchum, do.; Albert Simonson, Jacksonville, do.; B. B. Vail, do.; H. Emery, do.; W. C. Harper, do.; Jas. E. Rankine, Grafton, do.; Gabriel Craig, do.; N. M. Breena, Halifax, N. S.; Geo. Wells, Dartmouth, do.; Mrs. W. H. Dakin, Digby, N. S.; L. R. Harrison, St. John, N. B.; Mrs R. B. Emerson, do.; Thos. Kee, do.; Geo. Ham, do.; E. R. Patchel, do.; F. T. Stephens, do.; Wm. Kee, do.; Thomas Wakeling, do.; William Paisley, do.; E. A. Tapley, do.; Thomas E. Milledge, do.; T. G. Merritt, do.; William Causay, do.; Charles F. Smith, do.; George Dunfield, do.; A. Burnham do.; Mrs William Patton, do.; W W Chisholm, do.; A. P. Tippet, do, Mrs Catherine L. Mosely, Yarmouth, N. S.; Mrs Gordon, Fredericton, N. B.; A W Hart, Halifax, N. S.; G H Fairweather; Rothesay, N. B.; Wm Spurr, Round Hill, Annapolis Co, N. S.; Mrs S Brittain, Carleton, N. B.; Thomas M McLachlin, do, Miss Annie Drake, do.

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TO THE CLERGY.

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CLERICAL EDUCATION.

It was recently asserted by a Presbyterian minister of the city of Toronto, that the ministers of that denomination were the best educated of any denomination of Christians in the Dominion of Canada, and the assertion led to some discussion in the newspapers of that city. The assertion is not one, we think, that can be proved, and one correspondent of the Globe showed that so far as University degrees were a test the number of clergymen of the Church of England in Canada, possessing them, far outnumbered that of the Presbyterians or any other body in this country.

The traditions of the Church of England are all in favor of a high degree of mental culture in her clergy. Till quite recently it was the exception for any man to be admitted to Holy Orders who was not a graduate, and proofs of the great learning of the clergy of the Church of England, both past and present, exist in these numerous contributions to literature, both sacred and profane, which have made the Church of England in this respect *facile princeps* of all others. So far as the whole body of the Anglican clergy is concerned we think there can be no question that in point of education they are superior to those of any existing church or sect.

But we are now more immediately concerned about the state of clerical education in Canada. For we must remember that for some years the Church has in this country occupied an independent position. In the United States ecclesiastical followed and was the result of political independence, but in Canada we are independent in Church matters, though the political union still remains, and we hope will long continue to do so. Of the great achievements of the Mother Church we do right to be glad; but of what she shall accomplish or fail to do in the future we have no share in either the praise or censure that may be due. If we fall behind in so important a matter as that of maintaining a high standard of clerical education, it will not atone for our deficiencies, to point to the learned body of clergy existing in the Mother Church. The privileges and responsibilities of separate and independent existence are ours. We have lefty traditions and a glorious past as well as most respectable connections in our older and wealthier sister churches, let us see to it that in all that evidences a true and vigorous branch of the Church of Christ, we prove worthy of our founders of the Church of England to which we are indebted under God for our first planting and for long continued, and even though independent, still enjoyed nursing care.

We believe that in the past the Church in this country has maintained as high a standard of clerical education as was possible or as the circumstances of the country demanded, but we fear that of late as the country has been advancing rapidly in education, the

standard of clerical education has not advanced in a corresponding manner, if indeed it has not been lowered.

Not unfrequently in charges and synodical addresses, our Bishops speak of the necessity of maintaining the standard of clerical education, of the need of a learned body of clergy to meet the skeptical objections of modern times, and refute these objections which, on all hands, confront those who are set for the teaching and defence of the Gospel. And rightly do they assert this need, for never were more books written against the faith of Christ than now, and never were there so many able to read and consequently to be influenced by them.

In this country the whole responsibility as to ordination, who shall or shall not be ordained, is, and we think rightly so, vested in the Bishops. The Provincial and Diocesan Synods have in no case, that we are aware of, proscribed any literary standard or course of education, nor have we any standing committee to recommend persons as candidates for Orders, or to pass upon them when they come up for Ordination. Each Bishop makes his own standard, and is, we suppose, generally governed by circumstances as to those he admits to Orders. And yet in all Dioceses we hear complaints of men being ordained whose literary and theological qualifications are small, and who have not used all the means of improvement which the educational facilities at hand admit of. We cannot blame our Bishops if we do not provide the means of educating our Candidates for Orders, but we have some ground of complaint if existing institutions are not used to the utmost to raise the standard of clerical education in our midst. Candidates are sometimes burdened by want of means from taking the full course at some of our colleges, and the true way to remedy this would seem to be an educational society to help needy students rather than that the Church should be injured by the ordination of but partially educated men. So poorly furnished are our Church colleges in Canada with the means of imparting a good education that even those who have enjoyed to the full these advantages are at a great disadvantage compared with the graduates of the old and well equipped universities of other countries; how great then must their inferiority be who have not had even such an education as the colleges of the Church and country afford.

The Church in Canada seems now committed to the principle of Diocesan Colleges and Divinity Schools. This we think unfortunate, but it now appears to be beyond remedy. In our nine dioceses we have no less than seven existing or contemplated Colleges and Divinity Schools, viz., Kings College, Windsor; the (proposed) Divinity School, Fredericton; Bishop's College, Lennoxville; Trinity College, Toronto; Huron College, London; and last the Protestant Episcopal Divinity School, Toronto. The Presbyterians who are numerically stronger than we are, have but three, viz., Theological Hall, Halifax; Queen's College, Kingston, and Knox College, Toronto. We cannot but in fairness admit that by concentrating their resources they have three good institutions, where we have seven indifferent ones.

Of our institutions, the oldest, and, we think, the best is King's College, Windsor; but we have there but one Theological Professor who, however well qualified, cannot possibly do justice to all the subjects which our Divinity students ought to be required to study. To compare again with the Presbyterians, we find that in addition to Dalhousie College, which they rate for their Arts course, they have in their Theological Department three Professors, viz., those of Systematic

Theology, Hebrew and Exegesis, and Church History and Pastoral Theology. Must we not admit, in all fairness, that a student for the Presbyterian ministry in Nova Scotia has advantages over those of students for orders in our Church in the same Province.

If it be true, as we have heard it stated, that the Visitor of Kings College has a fund for Divinity purposes at his disposal quite large enough to provide for the endowment of another Chair, then we think the time has arrived when, in the interests of the Church an additional professorship of Theology should be founded, and the solitary Professor of Divinity be relieved from a task which, as we have already said, must be beyond the power of any one man to do justice to.

By the wasteful and extravagant system of Diocesan Schools and Colleges, we are placed at a disadvantage compared with some other denominations in maintaining the standard of clerical education. There is but one thing left for us to do, and that is to make, as efficient as possible, existing institutions, and for our Bishops to require all candidates for orders to make full use of such educational facilities as we already possess. The age we live in is an inquiring one, and that Church must retrograde whose ministers cannot discuss the living questions of the day. The pulpit must keep in advance of the pews, and it will be a sad day for the Church when her pastors are not in all respects the equals of the best of her educated and intelligent laymen.

We believe that in respect to the education of her clergy the Church in this Dominion is second to no other body, and is in keeping with her venerable traditions, but we must not rest content with whatever has been accomplished, for others have a laudable ambition to excel in this respect, and we shall be left behind if we are not alive to the importance of the subject, and make efforts to maintain the prestige we have already acquired.

CHURCH AND STATE.

We publish in another column a letter from the Rev. Mr. Richey, of P. E. Island; and while doing so, we cannot refrain from drawing attention to his outspoken utterances upon the question of Church and State, as well as to his reference to the subject with which it is more immediately concerned—the Marriage Bill.

We have pretty fully and warmly expressed our opinions upon the latter question; and as to the first named, we shall always be ready to endorse views such as Mr. Richey has so loyally expressed.

While the present state of things in England to which he refers, is much to be deplored, yet we are convinced with him that a better, and truer, and more Catholic spirit is being awakened, is growing rapidly, and is taking firm hold upon both Clergy and Laity in a way which augurs well for a great and important change at no very distant day.

But lest we might be supposed to recommend or endorse the separation of Church and State, which we by no means advise, let us briefly explain our position.

This better spirit, to which we have alluded as now being displayed in England by the best and noblest of the Church's Clergy and Laity, simply desires that Convocation, and not Parliament, shall legislate for the Church. In other words, that the Church shall make or unmake her own laws, as she deems best and sees fit, and shall carry on her own legislation independently of the State altogether.

It is truly a "shame" and a sad reproach, that Parliament, as now constituted, should be allowed to discuss questions which only Churchmen ought to deal with. The motives that ordinarily govern

many members of the House of Commons, are simply motives which subserve personal or public interests, with little or no reference to the interests of the Christian Religion, or the welfare of the Church. It was this unhappy, worldly policy which kept back the Church for so many years from doing her work in India; which kept the Episcopate for over a score of years from America; and which, even now, would prevent the free course of the Gospel in Africa.

Knowing these things, and feeling them keenly, is it any wonder that a desire for the change is growing rapidly amongst all true-hearted sons of the Church, and that great efforts are being put forth to place the Church in her rightful position?

"BAPTISM."

The following sketch is an answer to certain statements written, and put into my hands for consideration by a Campbellite with whom I had a conversation. The idea that it might be useful to some people to whom your paper is sent, suggested my forwarding it for publication in the GUARDIAN:—

Statement by Campbellite.—1. Christian Baptism. Mark i. 9, 10; Matt. iii. 16.

Answer.—These passages refer to the Baptism of JESUS CHRIST by His forerunner St. John the Baptist, which was His being set apart to the High Priesthood. Heb. v. 4, 5. Fulfilling the Law in Lev. viii. 6—"Fulfilling all Righteousness," where the High Priest was not Immersed, but water was applied to His body—the same word there is used as in Acts viii. 37: "Washing the Body of Dorcas," which was a corpse.

CHRIST'S Baptism was not St. John's, "unto Repentance." St. John "forbad it." Matt. iii. 14. Nor could it be Christian Baptism "for the Remission of Sins," for CHRIST JESUS was sinless.

CHRISTIAN Baptism was not until JESUS CHRIST had Redeemed the World, which was not for three years after JESUS CHRIST'S own Baptism—after He had laid down the Principle of the New Birth (Jno. iii. 57) of Water and Spirit, and gave command to His Apostles to put it into practice, which they did for the first time. Acts ii. 37, 42.

S. of Camp.—2. "There was much water." Jno. iii. 23.

Ans.—St. John baptized in AEnon because there were MANY WATERS there: that is many springs of water issuing from the high rocks, and thus afforded conveniences for the refreshment of the larger caravans which gathered to him.

S. of Camp.—Greek word for "with" is (en) in (water).

Ans.—The statement baptized WITH water is correct. For, although the Greek word (en) is used, it is with the dative case, which always in Greek is with or by, and not in; called "dative of the instrument"—for example, St. Luke xxii. 49, (en machaira) "with a sword," and I Cor., iv. 21, en rabdo "with a rod," and besides this, to show that (with) is intended, and not (in), St. Luke's account has not the word en at all. Luke iii. 16.

S. of Camp.—3. Paul's Baptism a burial. Rom. vi. 4. Also a planting, v. 6. We don't sprinkle a thing to "bury" or "plant" it, but cover it up. Also Col. ii. 12—"buried."

Ans.—St. Paul is referring to a spiritual, not physical death; so also baptism, "Christ died unto sin," likewise

"dead unto sin through JESUS CHRIST," i.e., by your baptism into CHRIST. CHRIST'S Death benefits us, not His Burial. We use the cross then, as the symbol of His death in baptism, and not the symbol of burying.

CHRIST was not buried as we now bury in the earth. Besides we do sprinkle earth on the corpse in the act of burying. Afterwards the corpse is covered up and left, or immersed in the earth, and not taken out any more.

In planting a tree, one neither entirely covers it over, nor again pulls it up when partially covered, and then keeps it out of the earth.

It is the spiritual effect, not physical mode. Ver. 5. For when baptized into Christ, we remain in Him. Again, baptism is the means, or by which, not in which, the burial takes place. Ver. 4.

In Col. ii. 11, 12, there are other examples of "the dative of the instrument," the same word (en) is used in ver. 11 "by the circumcision," as in ver. 12 "by baptism" (in our version in baptism.) S. of Camp.—4. Baptize means to immerse,

and does not mean to "sprinkle" or "pour." No scholar can deny this.

Ans.—Baptize does not mean to immerse, and every SCHOLAR, (especially the Greeks themselves), does deny it.

Hesychius, a Greek scholar of the 4th Cent'y., gives the root only baptō, and the only meaning he gives is autles, to draw or pump water.

Suidas, of the 10th Cent'y., gives only baptizo, and his meaning given is pluno, to wash.

Glosses, of the present Cent'y., defines baptizo by to wet, moisten, bedew, wash, to bathe, to draw or pump water.

Not one gives the meaning to immerse. The Greeks know their language best.

Buthizo is the only Greek word which means to immerse, and is used in the New Testament but twice—Luke v. 7, "began to sink"; I Tim., vi. 9, "drown men." Neither the word for immersion (Buthizo) nor for sprinkling (Rantizo) can denote what baptism implies, and therefore are not used.

BAPTISM is a change of state or condition, as when the Israelites were Baptized unto Moses "by the cloud and by the sea" as instruments; they were changed from slaves to free men. Compare I Cor., x. and Exod. xiii., xiv.

Where mark, those immersed were drowned; those baptized by sprinkling or pouring (see Ps. xvii) were saved, through means of the cloud first hindering, and then the sea destroying the Egyptians.

S. of Camp.—Ezek. xxxvi. 25. "Sprinkle clean water" refers to Jews in captivity, means "water of purification" and cleansing "separation." (See Num. xix.) And Is. lii. 18, "sprinkle" many nations comp. Christ's blood sprinkled. I Pet. i. 2.

Ans.—The "water of sprinkling" (Rantismou), Num. xix. 21 and xxxi. 23 "of purification" (Agnismou) is not the same word used by the Prophet Ezekiel, which is clean, (Katharos) and does not apply to the Jews, but to Israel, who have not yet returned to their land. A first fulfilment of this word was on the Day of Pentecost (see Acts ii. 38, 41); the final fulfilment to take place when Israel returns. The Prophet Isaiah lii. 18, is referring to the same blessing given to the Gentiles.

I Pet., ii. 2—"sprinkling of the blood of JESUS CHRIST," is referring to the spiritual and actual effect of their baptism, to which also Heb. x. 22, has reference. Now, if the real thing which cleanses the soul, that is the Blood of Christ, be sprinkled, would not the symbolic act of purifying by sprinkling the body be more in harmony than immersion?

S. of Camp.—Jailer and Household were not baptized in the house. Acts xvi. 30. "Brought them out" (v. 23), "took them and was baptized."

Ans.—The Jailer was neither baptized in the house, nor out of doors, but IN THE PRISON.

"Brought them out"; ought of what? Why, the INNER PRISON (v. 24) into the outer, where "he washed their stripes, and was baptized, he and all his." Their feeling all confidence in them, as not attempting to escape, took them into his own compartments.

The Apostles left not the Prison until the Magistrates came and fetched them out. Verse 37, 39.

S. of Camp.—Not one passage in God's Word where water alone was ever sprinkled or poured on any man for baptism—but one baptism. Ephes. iv. 5.

Ans.—The word Baptism gives no idea whatever as to the mode of performing the Rite. Nor was it ever intended to do so. The mode may, however, be gathered from what I have now written. Moreover, all symbolic cleansing or purifying in God's Word is by sprinkling or pouring.

THE CHURCH always has used either pouring or sprinkling from Apostolic days. And no such idea as that of immersion can be found in the representations of Baptism, in the catacombs of Rome, made by Christians some 1600 or 1700 years ago.

A greater and more important question to decide than the mode, is the person by whom baptism is performed—namely,

Whether he has derived AUTHORITY, directly or indirectly, by succession from CHRIST, who sent His Apostles to send others, as the FATHER had sent Him.

"ADVICE TO STEBBINS."

"STEBBINS" gets no more than he deserves at the hands of our esteemed contemporary the Living Church. And it would be well for the "Stebbins" in

this section of the Lord's Vineyard to read and ponder such good advice.

People both within and without our Communion probably hold very different views as to the reasons which lead to the failure or success of the Church; but from a large experience, in a very wide field of observation, we must entirely concur in the remarks of our contemporary, and attribute failure to a half-hearted, loose, uncertain Churchmanship; and success to sound Church principles, honestly held, and faithfully and energetically set forth.

THEN AND NOW.

In a little book called "Lady Huntington and her friends," there is an account of the different preachers with whom she comes in contact. Some very curious statements are made which would hardly be accepted as truth by the descendants of the men named.

The first "awakening" in the heart of George Whitefield was when he saw the Wesley's and their friends, "go through a jeering crowd to receive the Lord's Supper at St. Mary's" (Oxford.)

The following is the description of the first "Methodists." "They aim at restoring the practice of the primitive Christians as to daily Sacraments, stated fasts, frequent prayers." Here is George Whitefield's own account of a visit to Lady Huntington at Ashby de la Zouch: "Ashby Place is like a Bethel. We have the Sacrament every morning."

Whitefield (his name is spelled thus all through the book) continuing his circuit, goes to Haworth, from thence he writes to Lady Huntington as to his success: "At Haworth the Lord's Supper is frequently administered not only to stated Communicants, but to hundreds from other quarters. * * * At Haworth on Whit-Sunday the Church was thrice filled with communicants."

When Lady Huntington could not go to Church, she had private celebrations in her house.

On page 127 there is a memorandum of "a celebration on Tuesday by Whitefield, assisted by Romance and Meadow."

OUR VENERABLE FATHERS.

The following statement of the consecration and age of our oldest Bishops in the different quarters of the world may prove interesting.

United States.—The oldest Bishop in the U. S., or in the Church, is Dr. Smith, of Kentucky, now presiding Bishop, born in 1794, ordained Deacon 1817, Priest 1818, and consecrated Bishop in 1832.

The next oldest in point of consecration is Dr. W. P. Austin, Bishop of Guiana, born in Demerara in 1807, and consecrated in 1842.

Turning to British America, we find the next in seniority to be our own Metropolitan, born in 1804, and consecrated in 1845.

Australia comes next, with Dr. Short, of Adelaide, born in 1803, and consecrated 1847.

The oldest Bishop in England is Dr. Olliphant, of Llandaff, born 1793, consecrated in 1849. The oldest in Ireland, Dr. Knox, of Down, born 1808, consecrated 1849. The oldest in Scotland, Dr. Eden, of Moray, consecrated 1851.

The oldest Bishop in New Zealand is Dr. Harper, Metropolitan, born in 1807, and consecrated 1856. The oldest Bishop in Asia is Dr. Gell, of Madras, born in 1820, and consecrated 1861. The oldest Bishop in Africa is Bishop Macrorie, consecrated 1869.

We hope the following will not shock our Maritime Presbyterians and Baptists:

Western New York.—The *Kalendar* says: We are pleased to record that the First Baptist Church, in Rochester, has introduced the repeating of the Lord's Prayer and the Apostles' Creed in concert into the Sunday-school exercises. It is also worthy of remark, that at the Christmas Festival of the First Presbyterian Church, several Scripture selections were read responsively by the superintendent and the children, that the Apostles' Creed and Lord's Prayer were recited by the children and congregation present, and that a "Procedural Song," so called upon the Programme, was sung, and the children marched from the Church into the lecture-room. Verily, our venerable

tional brethren are making progress; and the inquiry naturally presents itself, how long will it be before they will use these good things in their Sunday work.

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 MARRIAGE LAW.

ST. ELEANOR'S, P. E. I.,
March 20th, 1880.

(To the Editors of the Church Guardian.)
DEAR SIRS,—Although your paper has reached me on Saturday, in the midst of my preparations for the services of "Palm Sunday," yet I cannot forbear offering a few remarks in answer to your correspondent, "Plebs."

Surely, every honest and conscientious Catholic of the Anglican Communion, must feel himself placed under a deep debt of gratitude to "Plebs," for, whether his utterances be intended as the "wounds of a friend," or as those of an enemy, he has, at all events, uncovered our shame; and we should be thankful, in proportion, as its disclosure may lead to its being healed and recovered, without danger of future exposure.

As to your correspondent's first statement, that "such marriages are already quite common throughout the Dominion, as well as the United States, and even in England, when the table of degrees is law, I would simply say that when the usual reciprocity, and interchange of brotherly and sisterly offices and relations, obtain, as usually exist among the members of those families which are united by such ties, instinct should teach abstinence from such a union. Where such have not obtained, and when the parties are comparatively strangers to each other, the law of instinct would not certainly prevail to the same extent. The reference too, to the habits prevalent in the United States is, to say the least, unfortunate, if intended as a recommendation, for it would be hard to imagine in the most disorganized and demoralized state of society, a more relaxed state of public opinion, than that which seems to exist in the neighboring Republic, upon the nature and obligations of the holy estate of matrimony, as evidenced by the facilities afforded for, and the laws relating to Divorce. The Catholic Churchman points to such a sad state of affairs, and borrows from it a loud and emphatic warning against allowing any civil authority to revise or remodel that upon which Omniscient wisdom has already pronounced His decisions. Certainly, in the domestic complications of those whom we are accustomed to call our cousins, the result has not proved attractive.

Then, how out of place the reference to the woman who had, in succession, married seven brethren. The question is triumphantly asked, "Why did not our Lord pronounce condemnation upon this?" Because it was a case of obedience and not disobedience.

The very same authority which commands (Lev. xx. 21.) that a man shall not take his brother's wife, because it is an unclean thing, enjoins that under certain circumstances, recorded in Deut. xxv. 5-10, a surviving brother shall marry his brother's widow, but only for the sake of preserving his brother's name, and not his own. The case adduced by the Sadducees, and brought under the notice of our Lord, was clearly of this kind, as the Sadducees themselves distinctly affirm in explanation of the succession in the matter of husbands, that they were all without issue. In reference to this requirement by which it devolved upon a surviving brother to raise up a posterity for his deceased brother, we are informed that a law, precisely similar, exists among the Hindoos. It was on account of an evasion of duty in this respect, that the Lord slew Onan. (Gen. xxxviii. 9, 10.)

And now for that part of your correspondent's letter to which I more especially allude, when I say he has uncovered our shame. Speaking of the table of prohibited degrees, as one of the Canons of the Church, he says, "but whatever may be the table of degrees, it possesses the fact of its being the law of the land in England, and not because it is a

Canon of the Church. Whenever the law of the land removes any of the prohibitions in that table, the Church will follow suit, and expunge it from the Canon. Connected as the Church is with the State, it cannot hold a Canon in opposition to the law of the State." The italics are his own. Now, sirs, I believe in Church and State, but I do not believe in State and Church. Is it not a strange and monstrous usurpation of authority on the part of the State to assume the office of Dictator upon questions on which the Church is the divinely appointed teacher of the world? Is it in this way that the prophet intended us to understand his prediction of the nursing offices of kings and queens towards the Church of Christ? But the sad part of the question is this—Has not our Anglican Church, to her shame, thrown herself open to the imputation of caring more for her State alliance, than for her corporate union, and unity of faith and teaching with the great Catholic family?

When we see the present occupant of the seat of Augustine, clandestinely, waving a flag of truce and sympathy to so pronounced and excommunicated a heretic as Colenso. When we see the Dean of Westminster Abbey most industriously coquetting with everything except the Apostles' Creed. When we observe the widespread laxity upon all questions of discipline which have virtually placed our laity without law, unless they choose of their own good will to be law unto themselves. And when we are coolly told, as we are by your correspondent, that the Church has no voice and no authority, but must simply prove itself the echo of parliamentary enactments, which may be as anti-Christian in their complexion as are certainly some of the elements which, in this progressive age, enter into the composition of that August body—then, sirs, I say, it is high time for these members of the English Church, who wish to live "godly, soberly, and righteously," who desire to "earnestly contend for the faith which was once delivered to the saints," who purpose to fulfil their Baptismal and Confirmation vows; who desire to maintain and be governed by the precepts of the ancient undivided Church—it is high time for them to ask, where are we? and whether are we drifting?

I believe most thoroughly, and thank God for it, that so far as the earnest, self-denyng zeal of our clergy, and the love and sympathy of an ever-increasing body of our faithful laity are concerned, the current is setting in the right direction, and that we are surely approximately more and more great Catholic centres. All the more reason then that we should well see to it, that there is no tampering with our ecclesiastical compass, and that we accept of no pilotage from those who man the ship of State, and who, for aught we know to the contrary, may be Jews, Turks, Infidels or Heretics. We are not responsible to them for the faith we hold, but we are responsible to "the Church of the living God, the pillar and ground of the truth."

Yours very truly,
THEOPH. S. RICHY.

A CHURCH WANTED IN HALIFAX

(To the Editors of the Church Guardian.)

SIRS,—In your issue of 18th March I notice a communication upon this subject signed "T." The writer refers to the want of a church somewhere in the north-western suburbs. I would like to say that I heartily agree with him that some steps should be taken to provide for these persons living on the outskirts of the city equally distant from St. George's and the Bishop's Chapel. I know of families in that vicinity who are obliged to attend dissenting places of worship. There is no doubt a few years of such a course tends to weaken their attachment to the Church; and that children brought up and taught in these Sunday Schools have not that respect for the Church's teachings which is so desirable. I was not aware that the foundation of a church had been laid in the neighborhood, and I would be thankful for further information upon the subject, as also for information as to the best means of bringing this important subject to the notice of the proper authorities. I am confident, if the matter was properly represented to the B. H. M., some steps would be taken to provide accommodation for these people, who are daily drifting further and further from the Church. I am, Sirs, Yours faithfully,
OBS. LITTLEMAN,
20th March, 1880.

OUR BOYS.

(To the Editors of the Church Guardian.)

SIRS,—Having read a great deal in the papers lately of the higher education of girls, a thought arose in my mind. What is being done for the boys, particularly the sons of clergymen? Not a diocese in the States but where the Bishop and clergy are making an effort to establish schools, where boys can be educated cheaply. Bishop Niles of Concord writes, "What we are extremely anxious to do, is to gather many youths both to instruct them thoroughly, and to load them with the Divine blessing to be good, God fearing men, and the work at the school is a holy thing with us, and is the object of many daily prayers." Why cannot such a school be established in the diocese of Ontario? I suppose the answer will be, we have a good school at Port Hope. I grant it.

But, can the minister who is obliged to support his family on \$500 or \$600 send his sons to Port Hope? I say it is impossible. Establish a school about Brockville or Prescott, with terms from \$100 to \$130, including every thing, and I will venture to say that many families besides the clergy will take advantage of it. Can it be wondered that children are growing worse instead of better when we have nothing but secular education, whereas, if the young man about to be ordained were obliged to teach a year or even 9 months in this school, the boys would always have some religious teaching. I sincerely trust that His Lordship Bishop Lewis, who is a thorough scholar, will soon provide a school with terms suitable to the pockets of his clergy, and for the good of the diocese in general.

Yours,
A SUBSCRIBER.

Ont.

THE CHURCH IN THE CITY OF HALIFAX.

(To the Editors of the Church Guardian.)
HALIFAX, March 22, 1880.

SIRS,—"T." from studying the subject, is convinced "that the Church people residing in the North-Western part of this city are gradually slipping away from the fold of the Church." I know persons who two years ago were convinced of the same thing, and made an effort to arrest the tide flowing from us, but without avail. His Lordship the Bishop, alive to the necessity of doing something to save the lambs of his flock, purchased a suitable site for a Church. Farther he could not go, as it was within the Parish of St. Paul's. The residents there encouraged by the liberality of his Lordship, went to work with a will, supposing the Church, as a whole, would come to their aid. Some subscribed money; others, who, like the blessed Apostles, Peter and John, had no money to give, followed their illustrious example, and gave of such as they had—their strength. Some subscribed to work one day, some four or five days, and others to work when they could. Excavations were made and a foundation built, but these so willing to work could go no further because there was no money to buy material to build with; not even enough to pay for labor hired to build the foundation; and therefore for the last two years it has stood a monument before God of the Church's indifference about the welfare of her children.

The effort to build a Church having failed, another effort was made to keep the little ones in "the faith once delivered to the saints." Two rooms were rented on a flat of a house in the neighborhood; teachers were enlisted who visited the homes and procured scholars; and one Sunday P. M. the School was duly started with nearly thirty children to commence with. For awhile all went well; but gradually the school grew smaller and smaller, and at last had to be closed. How could it be otherwise? No clergyman was ever within its walls except one from another parish, and any Churchman can readily understand what an effect that would have on the school. Again there was no money to procure books, papers, prizes &c., all of which were to be had in abundance at the dissenting schools surrounding it, and soon the children of the Church who had been induced to leave these schools to be taught according to the doctrines of the Church of their fathers, were found returning to the schools which they had begun to leave, and in which, in all human probability, their children and children's children will receive their spiritual instruction.

I am sorry, heartily sorry, to see the lambs straying from the fold, losing their brightness, but I can thank God from my heart that there are men amongst the Dissenters who are trying to gather up the lambs, unweared for and unfed, by those to whom the command was straightly given, "feed my lambs."

In conversation with a teacher in a dissenting School (Sunday) I asked if they had many pupils belonging to other denominations. "Oh, yes," he said; "he could not say exactly but he thought that two-thirds of the whole school belonged to other denominations." This did not surprise me very much; but it did surprise me when he told me that they had more "Church" children than of all the rest outside of their own. That school now numbers, I think, about 500 pupils. Think of that ye who profess to be the successors of those to whom Jesus the Christ said, "feed my lambs"; "feed my sheep." Truly, if those things are allowed to continue, there is a gloomy outlook for the Church in this city. On Sunday next Rev. Mr. Ancient preaches his last sermon in Trinity, because St. Paul's, with an endowment of about \$1,200 per annum, cannot pay eight or nine hundred towards Trinity. On Sunday next—Easter, of all days in the year to scatter one hundred and twenty, or more, of a Sunday School, to be swallowed up with those already mentioned—Christ's lambs are to be thrust from his fold; and this on the day we commemorate His Glorious Resurrection. Some one must answer for the Good Shepherd for this, must answer for each lamb that strays from the fold, perhaps nevermore to return. If any soul is lost by this closing of Trinity School, some one must answer for it—but who?

NORTH WEST.

[The above came to hand just too late for last week's issue of GUARDIAN.—EDS.]

DOGMA.

(To the Editors of the Church Guardian.)
SIRS,—I think you will do good service if you publish the following extracts from this year's convention address of the Bishop of Albany.

Yours,
D. C. M.

"The alternative is this: that if a layman cannot believe the dogma of the Church, he must avow himself not a Churchman; and if a priest of the Church cannot teach the dogma of the Church, he must renounce the ministry, coat what it will, and not serve one Master in the living of another.

To which I know it will be objected that dogma is not clearly defined; and that a man's intellectual manhood rebels against such restraints.

Of the latter this is enough to say: that moral manhood which is higher than, because it includes, intellectual manhood compels honesty to vows. And the Priest has vowed before God, as the condition of his orders, "to minister the Doctrine and Sacraments and Discipline of Christ as the Lord hath commanded and as this Church hath received the same, according to the commandments of God."

There is consistency in the individualism of the free-thinker; there is honesty in the founder and follower of sects; there is intelligibility in the surrender of all further thinking, by the one thought of thoughtless subjection to the human holder of a foreclosed mortgage on one's brains. But there is the very opposite of each of these, in the position of a man who stands before the world an accredited ambassador for Christ and denies and contradicts the message of his Master.

(To be continued.)

PRACTICAL CHRISTIANITY.

The following is extracted from a placard on the door of many of the churches in Switzerland—

"Be thou faithful unto death, and I will give thee a crown of life.

"Death may surprise me at any moment, and I shall be eternally in the state in which it will overtake me.

"I wish never to forget that I have but one soul, and this soul once lost, all is lost for me; but this soul of mine, once saved, all is saved."

Dr. J. W. Phelps, in a sermon at the Bazaar Hall meeting on the Prayer Book, that "The Church of Rome, like that of the early Christians, must be taught in the towns, where we were bringing together great congregations of ex-Dissenters, by the exhibition of greater life, vitality, devotion, and zeal."

Literary Department.

EASTER.

Risen with Thee, my Saviour!
Risen with Thee to life!
To peace and sweet assurance,
From doubt, and care, and strife.

Risen with Thee, my Master!
Risen with Thee to Light!
To pure and holy gladness,
From sin and sorrow's night.

Nailed to Thy Cross and buried
In Thy dark tomb the past;
Now Thy dear steps to follow,
Which lead to Heaven at last.

O, Easter Dawn! I had thee
With trembling joy and fear!
So vast the mercy shown me,
Thou risen Lord so near!

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

Monday, March 14.

Old Warden seems to be near his end; he is calm and happy. To-day, Lucie read him the seventeenth chapter of St. John. "Dear Fraulein," he said afterwards, "we shall meet again above; I am going to my rest; your pilgrimage will still be a long one, but life is short, eternity never-ending." Lucie is much moved, she has determined to be with him at the last, and goes to his cabin more than once each day. Grossen's wife is well again; her two oldest boys have got employment in the brickyard; they have already gone to work there, and some are already ploughing in the fields.

Wednesday, March 6.

A week ago I was speaking to the children in the sewing-school about what we could do for our Lord. We will not be content with hymns and beautiful stories; we would give Him room in our hearts, and get rid of everything that was unworthy of Him. We would begin the work at once, by exchanging impatience, quarrelsomeness, angry words, and an unloving behaviour, for gentleness, patience and humility, and would pray for a peaceful, loving mind, the greatest ornament for young girls or women; and more I added of the same kind. To-day, I reminded them of our conversation, and told them to inquire of themselves whether they had had any opportunity to practise gentleness and patience. A little girl, the baker's little Liesotte, looked at me gravely with her large blue eyes, and nodded her head. The poor child's mother has a passionate temper, and I have already heard a great deal about it, and because I am getting more and more attached to the children, I feel as if I must do something for them out of school too. So with this poor little one, only I don't know how. "Meddle not with what concerns thee not;" and yet I long to.

Sunday, March 10.

Who wants to turn us out of the Plettenhouse? Who are our secret enemies? What has induced old Müller to foreclose the mortgage? They say it is insecure, because the property loses in value every year; on the first of May, either the mortgage must be paid, or the place sold. It seems to me incredible; I cannot look at it calmly. No one will lend us the capital, Trinchon says, for Müller is right about the property. Aunt has been worse lately,—how I long to go home! I hope to go at Easter, as I wrote to Trinchon. I will speak to Müller myself. It is a rough way opening before me? Well, it has been too smooth; I have become too confident and proud,—so I will patiently accept what the Lord may send me. O, I have confidence in Him; He will help us. He will not let this sorrow come upon my poor, dear aunt. O, faithful Lord, give me strength!

Tuesday, March 12.

We have laid a wreath of snow-drops on old Warden's grave. Lucie was not with him when he died, she found him already fallen asleep. He was a poor man; wife and children had died before him, only one son is living abroad. But he was a rich man too. He was cheerful and happy—happier than thousands of others. In the afternoon I took Lucie to our work in the garden, the right work for these beautiful spring-days. First we made our plans—flower garden, vegetable garden and nursery—all have to be divided. We strayed out till it was

twilight, and the birds grow still and the village children noisy. I wish I could feel happy, spring is so beautiful, but my heart is so full. The thought of my dear ones at home depresses me.

Saturday, March 16.

My heart is heavy again; I don't know why. The days are so bright, and clothed with the beauty of Spring, but a cloud hangs over me, and I am thinking of home all the time. I hesitated whether I should take Aunt Julchen into my confidence, but she might fancy I wanted her to advance the money, as she has always been so kind. How could I expect it? Trinchon is right. Of course the house is much too large for Aunt's means—nearly the whole of it is unoccupied. It would be an advantage to rent a small house, and yet I would fain spare dear Aunt the grief of leaving. I spoke to the Herr Pastor, and he gave me some good advice.

Monday, March 18.

To-day I seriously asked myself why I am no longer at all cheerful. Is this my courage, my confidence, my trust? I walked in the warm sunshine up and down by the beds in front of the green-houses, I gathered crocuses, snow-drops, hepatics, and delicate green creepers, I held up the bunch in the sunlight, I looked into the bright, glistening flower cups, my heart opened, and tears ran softly down upon the flowers.—O, these were blessed tears. Yes, Thou dear Lord, Thou art the faithful, loving God. I love Thee with my whole heart, and this love makes me beyond measure rich and content. Now, come what may,—would that I could be with Trinchon now! Everything will be ordered for the best. Once more I could run merrily through the gardens with Lucie. We hurried off to the parsonage; our gardening talents had been heard of, and we were therefore wanted there. They wish to make some changes in the garden, which had been laid out in an unpractical and unattractive way by the former pastor. The flower-beds and shrubs should be near her house. The Herr Pastor asked my advice, but thought his own ideas the best, and intended to carry them out; I did not interfere, that I might not incur the reproach of being imperious although I thought him greatly wanting in taste. The vegetable garden was left to us. I arranged the division with Herr Heber, the Frau Pasterin is pleased with everything. We measured off the beds, and then the paths between were trodden down.—It was very amusing.—In front, Herr Heber, Lucie, and all the troop of children following. In the midst of our laughter, the garden gate opened, and Herr von Sohannau entered. We greeted him with great joy, but so very quietly, that I felt ashamed of my warmth, and went to my work again. But it hurt me—O, so much! Herr Heber's good humour seemed to have taken fright too, was he offended also? I tried as hard as I could to put him into a good temper again, and succeeded. But what did the Herr Pastor mean, when he warned me in the evening to be careful about Herr Heber. I don't know what they want me to do, but Herr Heber surely cannot misunderstand my friendly manner.

Tuesday, March 19.

My heart almost stands still when I think that the Frau Pasterin's words may be true. O no, she is fond of talking, talks too much! Could he indeed suppose that my esteem—and what else shall I call it—could be something more? Could I entertain such foolish hopes? Could it be on that account that he is often so cold and proud, to cure me of such folly; was that why he reproached me so coldly yesterday? O, it cannot be possible. I thought over it again and again, and could not composed myself. I sat at the open window, the soft air breathed on me; the moon shone brightly, every thing was still, and yet I heard the soft stir and movement of spring. The spring flowers looked at me from the vase with bright, wondrous eyes, it seemed as though I must be happy. Then suddenly he entered. I did not know whether to feel afraid or glad. He was grave and kind. He might have looked into my heart and seen that I had no foolish thoughts, but I cannot bear his cold, indifferent manner! "Lulu," he said, "I wish you had something to forgive me." I looked seriously at him. I cannot understand him. I should have liked to tell him what had disturbed me, and to have begged him not to misjudge me, but I could not. And yet he seemed to guess my thoughts. "We often give ourselves a great deal of unnecessary anxiety," he

said with a smile. Then I felt all at once as if nothing could grieve me. His face looked as bright to me as the spring-flowers. "What was it all about?" I asked brightly. "Foolish fancies," he answered. Can he know? I grow constrained. I gave him the flowers, which he thought so beautiful! All would be well if only the Frau Pasterin had not said these words.

(To be continued.)

WHAT IS A HOME?

A home is a place where character is formed, where education goes on, and where people are impressed for time and fitted for eternity. It is a place to be happy in, to grow in and to start out from, for all good, honest and earnest living. Very great is her responsibility who is queen of this kingdom. To a very important extent she makes or mars its completeness. A fretful, fault-finding, narrow, incapable woman, in the position of wife and mother, can cloud a home with misery, while still she keeps house well, and scrubs floors till they are white as snow. But the recording angel, surveying her performances, will surely say, "This ought you to have done, and not have left the other undone."

In a home there should be liberty without license, time for family intercourse and space for personal solitude, room for the entertainment of guests and the maintenance of social life, and over all, a tender, trustful daily atmosphere of true devotion and communion with God. All this is not wholly, but largely, in the hands of her who is the central thought and well-spring of pleasure in every comfortable Christian home—the dear, honored and gracious mother.

Let nobody who is a housekeeper fear to magnify her office. It is a very sacred one, and if she performs its duties faithfully, she is worthy of no stinted praise. —Christian Weekly.

OUR BOYS.

ALL the way from the cradle to womanhood a girl seems to fall naturally into her place, or the place assigned her, and never appears to feel awkward or in the way. But there is a period in the life of a boy when neither he, his guardian or his friends know where he belongs, nor how he should be treated.

A girl glides naturally along from childhood to womanhood; and sometimes, in this fast age, so rapidly that you almost conclude that the period of girlhood is left entirely out.

With boys it is very different. There is a time in a boy's life when he seems to feel that he is out of place everywhere. And at this very time, when he needs sympathy the most, as a rule, he gets the least of it. He is too big to be petted like a baby; and not large enough to be treated as a man. He is too boisterous to be in the parlour: the cook sends him out of the kitchen, because he asks too many questions; the father is too engrossed in business to notice him, or give employment or directions to his active, inquiring mind; the mother is too busy preparing dainties for his stomach, or fussing for his sister's dress, to pay much attention to her son's brain or heart; and, as a natural consequence, he goes into the street. The education he receives there is soon made manifest.

To me, there comes a question, deep and momentous: "What shall I do to save my boy from the snares that are laid for his feet?"

One thing I have determined on, and that is, I will never knowingly, by word or deed, cause him to feel that he is in my way in the house he calls home, not even if my carpets be soiled by muddy boots and my best furniture marred by finger-marks. It is better that my carpets be soiled and my best furniture be scratched or broken, than that immortal soul, which God has entrusted to my keeping, should become scarred and marred by the villainy which is found in our streets and public places of resort. Soiled and worn furniture may be repaired or replaced by new; but the soul once scarred and disfigured by sin can never be what it might have been, shielded a little carefully during these few years of youth, when it was so pliable to every touch. —Central Advocate.

NOTHING TO BE SAID.

A man has many years of life, high social position, every advantage of circumstances, and wealth with which to do his work in the world and glorify his Creator. He lives through his precious

years, stands in the ranks of the ungodly, turns his influence and example against righteousness, and dies, with his unconsecrated wealth about him. His poor body is borne to the burial, while the shadows gather more darkly around him. It is a sight to make one weep. Sadder funeral is seldom seen. Grand opportunities, great privileges, a wasted lifetime, a dead body, are buried in one grave. At such a funeral there is nothing to be said. The minister of the Gospel is dumb. The boon companions of the dead man are silent. Not voice of eulogy or grateful praise is heard. Alas! there is nothing to be said. Lay him down in silence. Shut the dumb, eloquent mouth of the tomb. Turn away from the cheerless grave, and go to your pleasant home, to your children, to your business. Take up again your interrupted work. Live to some purpose. Let others, if they will, eat and drink and die and be forgotten. Let us strive for honor, glory and immortality. The day is far spent; the night is at hand. —Sel.

HUME used to go to church sometimes in Scotland. Collins insisted on his servants going to church "that they might not rob or murder him." Voltaire "built a church to God" at Ferney. Mr. Huxley wants the Bible introduced into boarding-schools. Prof. Tyndall is indignant with being charged with hostility to religion; and Mr. Herbert Spencer leaves ample space for the "unknown and the unknowable." The heart, like nature, "abhers a vacuum;" it craves for something beyond a negation, and as long as the unknown is treated as "unknown," the craving is hard to satisfy. —Saturday Review.

DESTRUCTION and death are in the power of the tongue. Who can tell how oft he offendeth? "Keep thy tongue from evil, and thy lips that they speak no guile," so they may serve God against the Evil One.

"Guard well the lips; none can know
What evil from the tongue may flow;
What guilt, what grief may be incurred
By one incautious, hasty word."

The Holy Spirit in our hearts shall defend us from the evil word, that it shall not be a snare and death to our soul.

SPASMODIC RELIGION.

If we were called upon to give the chief defect in the popular religion of this day and country, and to assign a cause for the low state of piety to be observed among Christians generally, we should answer, The want of system and order in their lives and conduct; the absence of all settled plan and definite arrangement in their efforts to acquire holiness of heart and life. They live too much at hap-hazard, and are guided more by accident and impulse than by distinct plan and definite principle; they suffer themselves to be tossed upon the waves of circumstance and by the winds of caprice, instead of steadily pursuing a plain and straight-forward line of duty and using every means to make direct head-way in their Christian course.

They may watch and pray, but it is by fits and starts, not systematically and habitually; they may strive and labor, but it is without method and arrangement; they even may fight manfully against sin and Satan, but it is as one that beaeth the air—expending great effort, but without distinct aim, and, therefore, without definite result. —Bishop Doane.

A good cause is more injured by a weak defence than by a strong attack.

Children's Department.

CARELESS NANNIE.

THERE was once a little girl whose name was Nannie. Now, she was a careless little girl. She never shut the doors behind her, or picked up her rubbers, or put away her school books. She always left her dolls about, either under the tables or on the chairs, and one unfortunate china child was even found one day in the coal-scuttle. She tore her aprons, spilt ink on her dresses, and fell downstairs ever so many times a week, until at last she earned the name of "Careless Nannie."

It made her very unhappy to be called by this name. She used to cry about it sometimes, also; but nothing seemed to make much difference; not even the surprised look on strange people's faces when they sat down on a wax-doll left in the last place where one belongs—a par-

lor chair; or when the boys called after her as she ran home from school, her apron-strings dragging behind her in the mud, the ribbon lost and her hair all unbraided, and her hat either on wrong side before, or else twisted about her neck.

What the boys called after her was: "There goes Careless Nannie! Isn't she a pretty sight!"

Poor Nannie! Things went on from bad to worse with her. No one could keep her tidy, nor would she keep any of her playthings or books in order, until one day something happened to teach her a lesson, which I'll tell you about, children, that you may all take warning, though I'm sure none of my little friends need it.

Some one whom Nannie dearly loved—her godmamma, I think—gave the little girl a new doll. It was a baby doll in a cap and long white dress, and it—the doll, I mean—had a very sad face, as if she must have known beforehand, in some way, the terrible fate before her.

When the doll came a pretty little wicker carriage to draw her about in, and a little note to tell Nannie who it was from, and to beg her to be very careful of the little baby. "Because," it said, "she is so small and helpless she cannot take care of herself, and I should feel very, very sorry were anything to happen to her." "I'll take care of you," Nannie said, over and over again, when her mother had finished reading the note. "I'll take care of you so carefully nothing can possibly happen!"

And, strange to say, for three weeks Nannie never forgot to put her baby away when she went to school or to bed at night, and her mamma was almost beginning to hope that perhaps she never would forget, when—but, there, oh dear me! I'm forgetting all about the cat.

It was a pussy that was as nearly like Nannie as a cat could be like a little girl. He never washed his fur, or, if he remembered to do it one day in the week, he forgot it all the other six. He was always upsetting pans and pitchers, getting himself very muddy, and then always pattering about the cook's clean kitchen floor; was always howling in a mournful, doleful way in some dark passage when everybody supposed him safely shut out of the house, and trying to get out when everybody wanted him to stay in. And the mischief he did! Nannie had a long row of scratched and chewed playthings on a shelf in the play-room; her mother had put them there to remind her how accidents would and did happen in her carelessly regulated family.

Why did they keep such a troublesome cat? Why did they keep such a troublesome little girl? Can you answer either of these questions?

One day, as Nannie bounced in at the front door, quite out of breath with running, threw her school-books at the table, and only succeeded in throwing them under it, kicked off her one rubber—the other one she had left at school—Bob, her brother, looked over the banisters and called out:

"I say, Nan, you'd better hurry up to your room and see what Tom's doing; he's having a high old time."

"If it should be—!" But Nannie had breath for no more. Her feet fairly flew to her room, and—yes, it was!

Tom, the cat, had her beautiful new doll in its carriage on the floor, rolling over and over with it in his paws, tugging it up and scratching it down again, while now one of its poor arms waved helplessly in the air, or its poor head nodded a reproachful "I told you so" at Nannie.

And Tom meant to have his play out. He scratched Nannie until she could do nothing but stand and cry when she tried to pull the doll away. Then over and over again went cat, doll, carriage, and all, until the wicker-work of the pretty carriage was half chewed up, and the poor doll's brains were beaten out upon the floor.

At last Bob took pity upon the careless little girl, rescued the doll, and turned Tom, growling and spitting, out of the room.

Nannie is a grown-up woman now, and nobody ever has any reason to call her careless; but she'll never forget as long as she lives the bundle of chewed rags, battered wax, and broken wicker-work that Bob held up to her that day. And she says that she hopes this little story may be a warning to all careless boys and girls—though perhaps there are none in the world—of the terrible fate which overtakes, and the dreadful lessons which have to be learned by, people who leave things around. —Churchman.

The Week.

HOME NEWS.

Leather to the value of \$3,000 was exported by R. Campbell & Son, Pictou, N. S. to England, from their works last week.

Rev. Dr. Nichols leaves Liverpool for Ottawa on Monday next, in the interest of the stockholders of the Bank of Liverpool.

London, Ont., has been getting its gas for \$1 per thousand feet as a consequence of there being two companies in the city.

Says the Truro Sun: "One young man from Pictou, writes home from Leadville, Colorado, that he never saw so many people idle in his life as in that place. Other reports are equally discouraging."

Mr. Alfred B. Dixon is now at work near his residence, on Wharf Street, Sackville, building a steam grist mill. The building will be 25x42, fitted with all the modern improvements and a 25-horse-power machine.—Transcript.

The last annual statement of the Starr Manufacturing Company, Halifax, shows the net profits on the year's work to be \$15,617. The company is doing well, and never better than since the N. P. came in force.—Herald.

\$14,000 was the sum paid over the Cashier's desk of the Halifax Company at Stellarton, on a monthly pay day, last week. It is doubtful if ever during a winter month the pay was so large as that made for last month. This very encouraging circumstance indicates unusual activity next summer.

The tender for barrels for the Halifax Sugar Refinery has been awarded to Norman and Jonathan Hayes, Pookwood Mills, Hammond Plains, at twenty-six and a-half cents. It is understood that Messrs. Redpath pay 29c. each for their barrels; and that the St. Lawrence Company have a contract for 33c.

We take pleasure in recommending to the attention of farmers and stock raisers the Manhattan Feed as being perhaps the best and certainly the cheapest Cattle Food in the Market. Mr. Geo. Fraser of Halifax has been appointed agent for the Company, and he intends keeping a large stock on hand at the Depot and office 220 Bedford Row. See advertisement.

On the night of Friday, the 19th instant, a boy named Murray was frozen to death on the ice at Richmond Bay, P. E. I. The family was moving and the boy had charge of a team, his father preceding with stock, etc. After the father had reached his destination and cared for the stock, he became alarmed at the non-arrival of the boy and team, and, in company with others, started in search of him. They did not, however succeed in finding him till the next morning at daylight, when the poor lad was found frozen stiff in the sleigh.

The Wolfville Star gives the following frightful examples of how the ship building industry is being "ruined by Protection" in Kings County.—"E. Biglow, Sons & Co., Canning, a barque 1000 tons; P. R. Crichton, Kingsport, two barques about 1100 tons each; Vaughan & Locom, Blomidon, a barque about 1100 tons; Sheffield & Wickwire, Canning, a barque at Scots Bay, about 1100 tons; John E. Biglow, Canning, a ship about 1400 tons at Spencer's Island. These vessels are all being built in the best manner, and will make a very respectable addition to our King's County fleet."—Moncton Times.

NEWS FROM ABROAD.

St. Petersburg, March 30.—The possibility of war with China is freely discussed here.

The Pall Mall Gazette is informed that the Chinese Government will probably shortly claim Mocao from the Portuguese.

New York, March 30.—The Court House, at Lawrenceville, Va., was unroofed and several buildings blown down by a cyclone Saturday night.

Bret Harte is reported to be on the point of resigning his office as Consul at Elberfeld. His health has been suffering from the climate.

A London despatch says: As an instance of the healthy reaction in trade which is now settling in here, contracts for £2,000,000 sterling in buildings over the metropolis have already been signed, work on which is to be commenced forthwith.

Cabul, March 29.—The Hazaras defeated Mahomet Jan, the latter's loss being 70 killed, including his brother.

New York, March 30.—The steamship City of Berlin landed 1184 emigrants at Castle Garden, on Sunday, the largest from one ship since the Egypt landed 1,400 in 1873.

Berlin, March 30.—To keep the Chinese from Kuldja, the Russians are endeavoring to induce the King of Burmah to join the proposed Japano-Siamese alliance.

Lahore, March 29.—Four batteries, situated beyond Gundamak, were attacked last Friday. A lieutenant and twelve men were killed, and 19 sepoy wounded. The enemy was repulsed.

London, March 29.—Miss Bardett Coutts declines subscribing to the election expenses of Herbert Gladstone, on the ground that she thinks England now needs a strong Government, and the Liberals are too disorganized to give such a Government.

Colonel Synge, whose rescue from brigands on the payment of \$60,000 was announced the other day, was formerly a captain in the Fifty-second regiment, but entered the Turkish service and obtained his rank of colonel in the gendarmerie. He was one of the four English proprietors of a large estate near Tricovista, a village thirty-five miles west of Sa'onica in the Macedonian plain, and about ten miles from the foot of the Bermius range.

Dry pine lumber has not been so scarce in this State for years as it is today. A Kendall Mills lumberman who usually carries a stock of from 200,000 to 500,000 feet, writes: "We have none," and the same may be said of all the Kennebec Mills. Pine shipping plank, which has been plenty in this State the past few years at from \$12 to \$18 per M., now find a ready market in Boston at \$20. Michigan stock is also becoming remarkably scarce, and a sharp advance may be looked for before the new stock is ready to market. Our sash and blind manufacturers, who use a good deal of this material, are looking round sharp for lumber with which to fill their orders.—Portland (Me.) Press.

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POMPADOUR DE LAINES, at 18 cts. per yard. New Spring Prints, Pompadour Prints, Oriental Cambrics, all colors.

KID GLOVES.

2-Button Colored Kid at 45 cents per pair, the best Gloves in the City at the price. Super quality French Kid, Black, Colored, Drabs and Light Shades, 2 and 4 Buttons, from 70c. to \$1.00.

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Monday, April 5th.

FIRST SHOW DAY OF THE SEASON FOR LONDON AND PARIS NOVELTIES, TRIMMED MILLINERY.

A Choice Selection of Rich and Elegant Hats and Bonnets, at very moderate Prices.

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Table of market prices for various goods including Fish, Herring, Mackerel, Oats, Beans, Peas, and various oils and flours.

THE MANHATTAN FEED.

A NUTRITIOUS CONDIMENT FOR Horses, Cattle, Milch Cows, Sheep, Pigs and Poultry.

The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition, and to economize feed. All the ingredients composing this FEED are certain health-giving Herbs, Seeds and Roots, which cannot be obtained by animals that are stall-fed.

DIRECTIONS FOR FEEDING.

Horses.—At each time of feeding mix half pint of the Feed with the usual quantity of corn or oats. In a short time your horse will be in perfect condition, when you can deduct one-fourth part of the usual grain feed. Discard all bran when using MANHATTAN FEED.

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Bags containing 100 Feeds (25 lbs.) \$2.00. Bags containing 200 (50 lbs.) \$4.00. Bags containing 400 Feeds (100 lbs.) \$8.00.

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VISITOR. The Right Rev. the Lord Bishop of Nova Scotia, PRINCIPAL. The Rev. John Padfield.

This School will Re-Open January 11. Classes will be formed at once for the University. Examinations. The title "Associate in Arts" can now be obtained from King's College, Windsor. Pupils not desiring to pursue the higher Studies, as prescribed by the University, can make a specialty of Arts and Belles-Lettres. Unusual facilities are provided for the acquiring of a thorough and correct knowledge of the French Language. There is a Preparatory Department for young Pupils.

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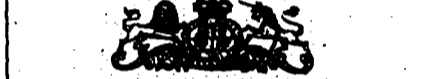
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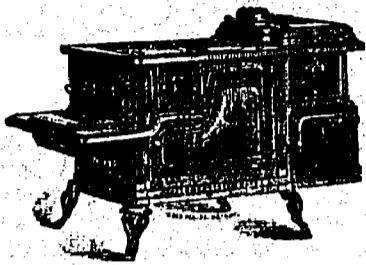
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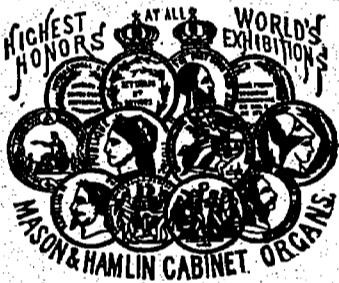
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