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The Church Guardian.

Am Godfrey

"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. 32.

THURSDAY, NOVEMBER 20, 1879.

One Dollar a Year.

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

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

EDITORS.

WE cannot do wrong to another without doing a greater wrong to ourselves. The evil door always suffers a deeper and more lasting injury than the persons against whom the evil is done.

MR. GLADSTONE will reach the age of seventy on December 29, and it has been unanimously resolved by the executive of the Liverpool Liberal Association to invite him to a banquet in Liverpool on that occasion.

THERE is, or was till quite lately, an Armenian Church at Cabul, with a small congregation, several of whom have been baptized by English clergymen. They had no priest of their own so far back as the expedition to Cabul in 1842; and a relative of the present writer baptized some children in the church for the little congregation of Armenians on that occasion.

A SINGULAR fact is noted in connection with the sarcophagus of Ashmenezar, King of Sidon, now deposited at the Louvre, the inscription of which has just been deciphered. It is in effect like that of Shakespeare's tomb, uttering a curse upon whomsoever should remove the monarch's bones. It further declares that such robbers leave no descendants, but shall be driven from their country. The Duke de Luynes bought the sarcophagus; he and his only son were killed in the Papal war of 1859. Again, Napoleon III. brought it to Paris and deposited it in the Louvre; he died, was buried in a foreign land, and his only son died at the hands of savages in a strange country. There is not a descendant left of Napoleon III. or of the duke de Luynes.

THE Bishop of Gibraltar, who is visiting the English congregations under his charge in Eastern Europe, has received a very friendly welcome from the Metropolitan of Roumania and from Bishop Melchised, a Roman. The Bishop of Gibraltar, on arriving at Bucharest, called upon the Metropolitan, and presented to him a copy in Latin and Greek of the Lambeth letter of last year. The visit was returned on the following day by the Metropolitan, who invited the Bishop to assist at a religious service. At Odessa the Bishop has been most cordially received by the Russian Archbishop and his clergy, who invited him to witness the consecration of a church and an ordination, which was to be holden on the 12th. After the service the Archbishop entertained him at luncheon. In proposing the Bishop's health, the Archbishop expressed the hope that the English might soon have a church at Odessa, and promised to give all the help in his power to further this object. He was very anxious that his own Church and the Church of England should become better acquainted with one another. The Governor of Odessa and the Minister of Police, who were invited to meet the Bishop, spoke to the same effect. In the afternoon the Bishop held a service at the English Sailors' Home, which was attended by a hundred persons. No less than 14,000 English sailors visited Odessa last year. This year 428 English vessels have already entered the port. There are every day on an average 100 English sailors in harbor. On his way to Bucharest the Bishop stopped at Munich to see Professor Von Dollinger. The Governor of Odessa, General Heintz, has also entertained the Bishop.

THE Senate of Roumania has voted political rights *en bloc* to 888 Jews who had served in the Roumanian army during the war of independence.

THE Rev. R. P. Bent sends the following interesting account of the "great Communion" at Yarmouth on Sunday, in which, as an old curate, he took part—a service he believes to be without a parallel in any other parish in England. "The Bishop of Norwich held his annual confirmation on Thursday, 23rd October, and on the following day there were one thousand and seventy-two communicants at the morning service in that church. The vicar (Rev. G. Venables) was the celebrant, assisted by twelve other priests and one deacon. On the last similar occasion (a year ago) the number of communicants was one thousand and sixteen, which shows an increase of fifty-six this year."

DISTRIBUTING the prizes at Keighley School of Science and Art in Wednesday, the Bishop of Manchester remarked that parents should not send their children out into the world too soon. His father, who had a very active mind, invested his means in the iron-stone mines in the Forest of Deau. That investment turned out unfortunate, and his father died, he feared, a broken-hearted man. They were a family of seven, and he (the Bishop) was then fourteen years of age. His mother was not clever, but she would have done anything she could for her children. She said—"I cannot give these lads large fortunes; but by denying myself and living quietly I can give them a good education." Three of his brothers went out to India—one fell in the Mutiny, and another was now at the head of a department of public works in India, where he had a good situation, and was doing a good work. By God's providence he had his mother still spared to him. She was now paralyzed, speechless, and helpless; but every day when he went into her bedroom and looked on her sweet face he thought gratefully of all he owed her, of what he was, and what he had been enabled to do.

As one of the signs of the times, it may be noticed that among the English Methodists, John Wesley's abridged liturgy is being replaced here and there, by the Prayer Book. The Conference has taken up the subject, and has directed the preparation of a short book of Services, which shall contain the Psalms, the Apostles' Creed, the Te Deum, the Ten Commandments, and portions of Scripture. They already have a litany. Thus they are narrowing the line that separates them from the Church—they are bridging the gulf, and it is to be hoped that some day they will return to the mother, whose house they never should have left. In this country, doubtless, the separation will be longer. It was here that the schism was precipitated, and that the Methodists, under Coke and Asbury, first claimed to be a Church. The liberty which would have satisfied the English Methodists, in this county became license; and Wesley himself was powerless to stay the ambitious men, who were as regardless of him and his wishes, as they were of the Church. He died in her communion, bemoaning this schism of which he was the unwilling father; and he was buried as a priest of the Church which he had never ceased to love.—*Ex.*

WE commend the following from the Wesleyan, (Georgia), to some of our brethren: "When a Christian man reaches the point that it is not necessary to his happiness that all others should agree in opinion with him, he is growing in grace; when he reaches the point that opinions antagonizing his own do not raise his polemical bristles, he has grown a great deal; when he reaches the point that he is not tempted to brand a friend as 'unsound' when he differs from him, he is nearly grown."

THE PASTOR would be greatly aided in his work if his people would be more ready to confide in him their religious difficulties, and doubts, and troubles. If they would speak more freely of their peculiar trials and perplexities, and would go to him for help and instruction in the many little and great matters that arise as questions in their minds—suggested perhaps by the objection of some critical or skeptical neighbor, or may be in reading the Word of God. Besides being themselves directly benefitted, they would in this way help to give their pastor that insight into the character and thoughts and spiritual needs of his people which is so necessary to the efficacy of both his pastoral and pulpit ministrations.—*Ex.*

THE *Church News* (Baltimore) says: "As the politics of the country have suffered from the influx of uneducated voters, so, as Bishop Doane recently pointed out, the Church is suffering from the rapid influx of uncatechised converts, not sufficiently instructed in the principles of the Church. One obvious remedy in this case is the careful preparatory instruction of every class for confirmation. None should be presented or admitted to that rite who have not received instruction equivalent to what is required of children by the rubric. We suppose it is competent for the Bishop to examine beforehand any class to be presented, and to exercise his own judgment as to their qualifications. If it were understood that all would be liable to such examination it would doubtless have a good effect."

ACCORDING to the inscriptions on the slabs of a palace near Mosul, the king's name was Sennachi-riba, and he was the son and successor of Sargon, king of Assyria. Col. Rawlinson has succeeded in reading the entire history of this king's wars with the Jews, and he finds it to agree in a remarkable manner with the Scriptural record, even to the very items of the fine Hezekiah paid to Sennacherib, viz: "three hundred talents of silver and thirty talents of gold" (2 Kings xviii: 14). The Bible narrative proceeds (v: 16): "At that time did Hezekiah cut off the gold from the doors of the Temple of the Lord, and from pillars which Hezekiah, king of Judah had overlaid, and gave it to the king of Assyria." Instead of this the Assyrian account states that Hezekiah also gave "the ornaments of the temple, slaves, boys and girls, and maid servants for the use of the palace." It is a striking thing to find so close an agreement between records kept in different languages, and by people in bitter hostility to each other. The Assyrian slabs call Hezekiah, Khazakiahho; Jerusalem, Urselimama; and Judah, Yeheo dah, words which are much better representations of the original Hebrew than our English rendering of them.—*S.S. Teacher's Weekly.*

Foreign Missions.

WEST AFRICA.

THE DIOCESE OF SIERRA LEONE.

THE Missions which laid the foundations of this Diocese date back to the beginning of the century. It is true the *Society for the Propagation of the Gospel* had sent a missionary to the coast of Guinea as early as 1752. Fifteen years afterwards a native African was ordained and went out to the same mission field. These were, however, but desultory efforts. The first organized work was undertaken by the Church Missionary Society in 1804, soon after its establishment; but it was not until 1852 that a Bishop of Sierra Leone was appointed. By that time, owing to the zealous, self-denying labours of the missionaries, the church numbered 10,000 baptized but not confirmed members. We do not wonder when we read that the first Bishop, Dr. Vidal, sank under his work and died after a fatiguing visitation in little less than three years. A tried and faithful missionary of the C. M. Society, (Dr. Weeks), was next consecrated; he ordained 11 native clergy, but was called from his labours in sixteen months. Nothing daunted Dr. Bowen accepted the sacred office, (1857) in this unhealthy region, which has been fitly termed "the white man's grave." He died in two years, and was succeeded by Bishop Beckles, who resigned his episcopal charge, and Dr. H. Chestham, the present Bishop, was consecrated in 1870.

The Diocese, since the separation of the Niger Mission under Bishop Crowther, consists of Sierra Leone and the large district of Yoruba, separated from each other by Liberia and the barbarous kingdom of Dahomey. In the *CHURCH GUARDIAN*, Sept. 25, we gave an account (from the *C. M. Gleaner*) of the first missions to Yoruba, 30 years ago. Now there are Christian communities scattered throughout the land and several mission stations, the principal ones being Abeokuta, where are 2300 native Christians in a population of 14,000 heathen, and Lagos, (Breadfruit Station), where are 2000 Christians in a population of 11,000.

The Bishop resides at Sierra Leone, and from one of his late charges we learn that there are 46 clergy in the Diocese, (including Yoruba), of whom 10 are Europeans, 4 West Indians, and 32 natives. In Sierra Leone there are 37 lay readers "licensed by the Bishop to minister in the congregation." There are in the whole Diocese 17,829 "ordinary attendants on public worship," of whom 6,740 are communicants. In the last six years the local contributions to Church purposes in Sierra Leone have averaged \$13,000 a year.

For the last two years the Ch. M. Society has been transferring the settled pastoral work in the Colony from the Society to the Native Church, which is self-supporting with the exception of a small yearly grant of \$1200 to aid some of the poorer congregations. Thus the Society's efforts in Sierra Leone are chiefly educational. It has three institutions: THE FOURAH BAY COLLEGE, the GRAMMAR SCHOOL, and the FEMALE INSTITUTION.

THE COLLEGE has lately started on a new course of usefulness. It is no longer merely a Theological school. Sierra Leone is a very different place from what it was 50 years ago. The sons and grand-

sons of the poor liberated slaves of those days are now the merchants, and tradesmen and professional men of the colony and their sons want a liberal education. Many have been sent to England for this purpose; but it is far better to provide it on the spot. The Society has therefore thrown open Fourah Bay College as a high-class school for those African youths, whose parents are able to pay for a good education. The subjects taught comprise Latin, Greek, Hebrew, Arabic, History and Geography, Comparative Philology, Moral Philosophy, Political Economy, Logic, Mathematics, Music, some branches of Natural Science, French and German. And the University of Durham, has accepted the affiliation of this African college to it in such a way that the students may obtain the degrees conferred by it, without coming to England to obtain them. Special provision is made for the theological training of students for Missionary work.

The GRAMMAR SCHOOL, under Rev. J. Quaker, is self-supporting.

As regards the FEMALE INSTITUTION, the school building has been repaired and enlarged, and will now give accommodation to 80 boarders and 150 day scholars. The consistency of those who were formerly inmates or day-scholars of the Institution, but who are now scattered all along the coast, gives cause for thankfulness. Their difference from those who have not been under its influence is apparent in many ways, the devotion of the married to their home duties, their cleanliness and methodical habits, being amongst the most striking. "I was told," wrote Miss Caspari, "of an amusing instance the other day with regard to our young girls being easily distinguished. Two persons were talking together, when they saw a young girl pass. 'Oh,' said one, 'that is one of the Institution young ladies.' 'By no means,' answered the other, 'you would never see an Institution young lady walk in that affected way.'"

The most interesting news lately from Sierra Leone is that of the conversion and baptism of an old "lady chief" or considerable landed proprietor on the Pongo, Mrs. Lightburn, who had for more than 20 years been repelling the Gospel. The Rev. P. W. Donglin writes from Freetown, Sierra Leone.

"The principal event during this quarter is the baptism of Mrs. Lightburn, and her request that a Missionary should be sent to her town of Farrinjia. This certainly is one of the greatest triumphs which the Cross has achieved in this country; as Mrs. Lightburn is the old lady chief of Farrinjia. She was, in her day, by far the greatest slave dealer on this part of the coast, and the greatest person among all the natives—the Zenobia of West Africa. Alliance with her was eagerly coveted by all around, and to have a wife given by Mammy Beli was esteemed a great honor, even if that wife was one of her slave-girls. She had been the wife of a distinguished slave-trader, and had grown rich and powerful. Her personal appearance, her beautiful hand, and her train of girls, have been often mentioned.

Mrs. Lightburn, so far as I understood, did not profess to disbelieve what was told her by the Missionaries. She only doubted that it was the right thing for her and for her people. She was prejudiced against it. I contrived always to glide from ordinary conversation into talking and explaining to her the way of God, from every-day concerns to the things which belong to her peace. It was not long before I asked her to kneel down with me and pray to God through that loving Friend I had been telling her about, Jesus Christ. She knelt down, and uttered a very hearty Amen at the end of every petition. On rising from her knees she struck me on the shoulder and said, "You want to make a convert of me." I read the Bible with her regularly. Every visit found her learning more of Jesus, learning a prayer, and praying on her knees, but we had little

hope of getting Farrinjia during her lifetime. Her head-man Arribo, her confident, who had the charge of all her treasure, was asked very earnestly to be baptised. After satisfying myself that he had the root of the matter in him, I decided to go up and baptize him.

A very large number of people gathered in the three spacious piazzas of Mrs. Lightburn's house. I baptized Arribo (Arribo Nathanael) and four children, and Mr. McEwen baptized five children. I preached in Susu. Mrs. Lightburn herself came in during the service, assisted by Mr. Marsden, an English merchant living at Farrinjia, who married one of Mrs. Lightburn's granddaughters. During the sermon she continually exclaimed, "What he says, is true. It is true!"

When all was over, Mr. Marsden came to me and told me that the old lady had begged that I would baptize her. He did not like to interrupt me in the service, but the old lady was very anxious about it. She told that she could not stay any longer without being baptized. I put a few home questions to her as to whether she had renounced the devil and all his works, going into minute particulars. She had renounced all charms, greegrees, sarrakes (sacrifices), and country-fashions, and said in English, "I believe in God. I trust in Him. I put trust in Jesus Christ: in Him only." She promised to serve Him faithfully. I then requested Mr. McEwen to baptize her for me. She knelt, surrounded by her grandchildren and Mr. Marsden, who acted as witnesses, and by her people, and was baptized. As she was returning to her seat she chanted a short native ditty of thanksgiving. Mr. McEwen said to her, 'You belong to God now.' Large slave-owner as she is, she understood well what that meant. New slaves are entrusted to some responsible person to take charge of them, to show them what work they are to do, and the rules of the place. She caught the idea, and begged that she should not be left alone; but that we would send her some one to take charge of her, and to show her what to do to please God and to walk in His ways.

"Most earnestly do I appeal for help to enable me to go in and take up that place for the Master. I cannot leave that old lady to wander on alone during the few remaining years that are left to her. I cannot leave the Farrinjia people to go on in the dark."

United States.

New York.—Italian Mission.—The Rev. C. Stauder, the missionary in charge, reports that in the six years that the mission has existed he has made more than three thousand visits, and has received three times that number from poor, disconsolate, destitute, and forsaken foreigners. He has held services every Sunday, with an aggregate attendance of 31,700 worshippers; has had conferences and public disquisitions, on week days, in church and private houses, and administered the Communion on the first Sunday of every month, at which there has been an aggregate attendance of 2,160. He has given consolation to 358 sick people, baptized two score of young children and adults, and presented for confirmation 250 candidates. He has officiated at 37 marriages and 31 burials, enrolled in the congregation 500 adults and as many children in the Sunday-school, printed and distributed 24,000 folio tracts, translated and distributed 900 mission books, 300 catechisms and hymnals, and donated about 750 Bibles and Testaments.

Jewish Missions.—Preparations have been some time making by the Church Society for Promoting Christianity among the Jews for a course of lectures especially designed for the large class of educated Jews in New York.

BROOKLYN.—Gold Medal Received.—The Rev. Newland Maynard, F. R. S., rector of St. Paul's church, Brooklyn, E.

D., has received from the Royal Historical Society of England the gold medal of the association for the more extended knowledge he has given in sacred art and mediæval architecture, through his illustrated lectures on the cathedrals of England, France, Germany, and Netherlands.

Massachusetts.—The bishop admitted of the diaconate the Rev. F. B. Allen, who was formerly a minister in the Congregational church, Boston.

THE BOARD OF DOMESTIC MISSIONS REPORTS. The number of Missionaries, in eleven missionary jurisdictions and twenty-eight dioceses, receiving their entire or partial support from the domestic committee:

Among white people: Missionary Bishops, 9; Clergymen, 226; total 235.

Among colored people: White Clergymen, 18; Colored Clergymen, 8; Lay Readers, 3; Teachers, 15; total, 44.

Among Indians: Missionary Bishops, 1; White Clergymen, 12; Native Clergymen, 11; Lay Missionaries, 1; Native Catechists, 14; Women Helpers, 12; total, 51; net total, 330.

News from the Home Field.

DIOCESE OF NIAGARA.

QUEENSTON.—On Sunday, Nov. 2, the Right Rev. the Bishop of Niagara consecrated the Brock Memorial Church, which has been erected at Queenston, and which, as its name implies, is another tribute to the memory of the gallant General, who died in the moment of victory on Queenston Heights. The church is situated on the banks of the Niagara River, is an extremely pretty one, and is built of that beautiful gray freestone so prevalent in the neighbourhood of Queenston, in the style which was in vogue in England toward the end of the 13th and beginning of the 14th centuries, which, while it maintains all the graceful simplicity of the early English style, admits of rich details and beautiful tracery of the decorated period. The tower, forming the main entrance on the northeast corner, will, when completed, form one of the principal features of the Church, terminating in a spire seventy feet in all. The seating capacity of the church as already built is 175, and the building is so arranged as to admit of north and south transepts being added at a future period, which will accommodate about fifty more, and at the same time improve the appearance of the church. An unique feature is the bell, which is the oldest in Canada with the exception of that in the Mohawk church at Brantford.—*Evangelical Churchman.*

DIOCESE OF HURON.

ALVINSTON.—The social given in the Music Hall on the 22nd, in honor of Rev. W. J. Taylor, was in every way a success. The band came out at 7 o'clock and gave the signal that proceedings were about to begin. At about 8 o'clock the Hall was comfortably filled, and tea began to be served. Two tables were arranged side by side, at which about one hundred could easily be seated while the ladies unceasingly exerted themselves until everyone was satisfied. After supper the chair was taken by George Shirley, Esq. ex-Reeve, in whose hands was placed a very attractive programme. The speakers called upon were Dr. C. W. Marlett, Dr. Crawford, Rev. W. L. Hackett, C. M. Minister, Mr. Alex. Lucas, Church Warden and Mr. Taylor, himself. All the speakers expressed themselves as sorry at Mr. Taylor's departure, which sentiment was shared by everyone present. Mr. Taylor was the last speaker called upon, and in a few words gave a summary of his labors in the parish, ending with many deep regrets at leaving. Mr. Hughes, of Napier, then read the following address from the Napier congregation, and presented Mr. Taylor with \$40, over and

above the stipend paid by the Napier people.

REVEREND AND DEAR SIR.—We the members of your congregation at Napier, take this opportunity to express to you our full appreciation of your earnest and faithful work during the two years that you were among us. We beg that you will accept this little sum of money as a token of that respect and gratitude which we feel is your due from us. We sincerely regret that you are about to leave us, but we know that you are going where your labors will be less arduous, and where you will have fewer difficulties with which to contend; so that we can only wish you a heart, felt farewell, and earnestly pray that God, in whom we know you trust, will always be your Guide and Protector. And may we sometime meet in that "better land," where parting shall be known no more. Signed on behalf of the congregation by THOMAS MOYLE and JOHN HUGHES, Wardens of St. Mary's Church, Napier.

Before and after the meeting a number of other presents were made, to Mr. and Mrs. Taylor. Good music was rendered by the band and others. A little girl, daughter of Mr. Hughes, is worthy of special mention as a vocalist. Her singing was extremely good. Proceedings came to a close by Mr. Taylor pronouncing the benediction. On Friday the 24th Mr. Taylor and family moved to Wardville; and there we wish him a long and prosperous career. A very handsome brick Church has recently been erected here.—*Com.*

DIOCESE OF ONTARIO.

OTTAWA.—Thanksgiving Day—Christ Church.—The attendance at Christ Church was very good, and the services of the most interesting character. The musical service was well rendered, Mr. Harrison presiding at the organ. The Venerable Archdeacon Lauder preached a practical sermon on the subjects for which Thanksgiving should be poured forth from every heart, and urged his hearers to beware of the great sin of ingratitude.

St. Alban's Church.—There were two sermons in this church, at 11 a.m., and 7.30 p.m. In the morning the rector preached a thanksgiving sermon from the text psalm xxvii., vii., "Therefore will I offer in His dwelling an oblation with great gladness; I will sing and speak praises unto the Lord." The sermon was exceedingly appropriate for the occasion. It showed the correspondence between the thank-offering of the previous dispensation and the Christian Eucharist, and how incumbent it was on Christians to come to testify their gratitude to God for His mercies by offering this oblation in the Lord's dwelling.

St. John's Church.—A very good congregation attended this church. Proper psalms and lessons were used, and an appropriate sermon preached by the rector, Rev. Mr. Pollard, on St. Luke, vii., 48. After showing how nature required a due proportion of giving and receiving or ruin would ensue, the subject was applied to the many benefits God showers upon His people, and the returns they should make for His mercies.—*Ottawa Paper.*

DIOCESE OF TORONTO.

ARCHDEACON AND PRINCIPAL WHITAKER of Trinity College, now in England, has been appointed rector of Newton-Upon-Wells, by the Bishop of Salisbury. Mr. Whitaker will return to Toronto next month to set things in order at Trinity College, preparatory to his final departure from Canada.

DIOCESE OF QUEBEC.

QUEBEC.—Thursday, 6th November, was observed as Thanksgiving Day in Quebec, when services were held in the different churches in the morning, and a grand union service was held in the Cathedral in the evening, when all the clergy of the city took part. A large congregation assembled and joined in a very hearty service. The sermon was preached by the Rev. Charles Hamilton, commissary to the Bishop of Quebec.

DIOCESE OF MONTREAL.

NEW GLASGOW.—The new Church, built to replace the old one, will be opened by the Bishop on Sunday 9th inst. New Glasgow is an important mission station of the church and we are glad to chronicle any fact that points to the progress of the work in that place. Rev. Mr. Scully is the missionary in charge.—*Dominion Churchman.*

DIOCESE OF FREDERICTON.

RICHMOND.—*The Parish Guild.*—The Rev. H. H. Neales has begun his winter's work in connection with the Guild, which is likely to prove a most important agency in the Parish. The Guild meets on the first Friday in each month, for the transaction of business, and upon all other Friday evenings for instruction. A number of Committees are actively engaged in work. The committee on Church Literature has already disposed of one lot of pamphlets, tracts, &c., such as Bishop Randall's "Why I am a Churchman?" Dr. H. M. Thompson's "Concerning the Kingdom of God," T. K. Beecher's lecture. The committee sell at cost, and have just ordered \$6 worth of the same kind. The plan of work is—"Monthly Business Meetings," "Weekly Instruction Meetings," "Course of Secular Lectures," and "Communicant's Classes in Advent and Lent." Friday is known as the Parish Day. On that day, the Sewing Society meets at 2 p. m., Choir Practice at 6.30 p. m., and Guild Meeting at 7.30. The Society has proved itself to be a worthy institution. Mr. Neales, while not forgetting the more ordinary means, attributes the zeal which promotes the work, to the Parochial Mission held some time since, and to the free circulation of our little *Monthly Church Work*. We are glad of such testimony, and hope that the Parish Guild of Richmond will find many imitators in the country Missions.

MONCTON.—A most successful Bazaar, &c., has been held for the benefit of the Organ Fund, and the extinction of a small debt on the Rectory. The amount realized for these was about \$150.

DALHOUSIE.—The harvest Thanksgiving services in connection with this mission, were held in St. Mary's Church on Wednesday November 12th. The Church, though not extensively, was very prettily decorated. Sheaves of oats and everlastings were fastened to the tops of the several divisions of the Rood Screen, and in the choir, just in front of the Communion rails, stood a large cross about four feet high, made of the same materials, beneath and around which stood several pots of household plants. Upon the altar itself, which was vested for the occasion in its handsome white hanging, stood a large sheaf of wheat surrounded by fruit, while upon the re-table were fruit and flowers. The whole had a very pleasing and pretty appearance from the body of the church. The services commenced at 10.30 a.m., by the use of the special Harvest Thanksgiving service compiled by the House of Bishops in the year 1865, with a celebration of the Holy Communion. The Rector, the Rev. J. H. S. Sweet, was the officiant at this and at the evening service. The Rev. H. H. Barber, of Newcastle, who was expected to have been present, having telegraphed the evening before of his inability to get away from his parish on the day in question. During the morning service three hymns were sung with great heartiness, and the Kyries and Sanctus were also sung to very effective tunes. The evening service was at seven, and was in every respect very heartily and effectively rendered. The Hymns, the Canticles and special Psalms were sung in a creditable manner, and showed that the choir had been doing what they could to make their Harvest Service one of real praise, and, as far as their own ability went, somewhat worthy

of his whose honor it was held. The hymn 381 A. & M., was particularly well sung, and by the first two lines of the hymn being sung by the children of the choir alone, the whole choir joining in the refrain, had a most pleasing effect. The Rector preach from Lam. iii. 22, 23. The offertories throughout the day were in aid of the W. & O. fund of the Church Society, and were very good.

On the following day a Social Tea-meeting, generally known as our annual *Harvest Home*, was held in the Masonic Hall. The ladies had spared no pains in preparing a sumptuous and plentiful repast, and the well-filled tables were reminders to all present of the Bountiful Hand who had once more "reserved unto us the weeks of the harvest." A goodly, but not a large number, sat down to the tables. The choir sang the hymn 381 A. & M., as a grace before tea, and the old 100th at the conclusion of the meal. Afterwards, at intervals throughout the evening, songs and glees were given, chief among which we may mention *Only a Dream of Home* sung very sweetly and powerfully by Miss Wilkison, aided by a chorus. *Merry Leigh* by M. A. Campbell, who was loudly applauded, and the *Officers Funeral* by M. H. Smith which was deservedly encored. A duett, the well-known *All's Well* was also very nicely rendered by Miss Wilkison and W. H. Smith, as was also a Glee by the whole choir, aided by one or two other voices, entitled, *Let the Hills Resound*. During the intermission of the singing, very brisk and successful business was being carried on at sales table, on which were displayed a variety of useful and fancy articles. The whole proceedings were brought to a close by the singing of the National Anthem. The proceeds were devoted to the liquidation of the debt upon the Rectory, of which the Rector has lately taken possession, and, considering the bad times, realized fully the expectations of more by whose exertions the *Harvest Flower* proved such a success.

DIOCESE OF NOVA SCOTIA.

THERE is now over \$150,000 drawing interest as the Church Endowment Fund of the Diocese, which, at 6 per cent., produces a yearly income of \$9,000. As, under the rules governing the Fund, only \$3,000 the past year could be made available for Grants, etc., a large addition is being added to the principal, which will some day yield an important income.

It seems most unfortunate that the money should be so locked up that at this time, when the whole country is in a depressed condition, and the Missionaries salaries remain unpaid, so large an amount of interest (\$6,000), cannot be touched.

We venture to suggest that a change in the Constitution, by act of Parliament, whereby the whole amount of interest might now be applied to the pressing needs of our Home Mission field, would give universal satisfaction throughout the entire diocese. Clergy and laity should move in the matter at the next meeting of Synod.

THERE are but nine parishes that are entirely self-supporting in this Diocese, while sixty-one receive assistance to the extent of over \$23,000; of which amount over \$16,000 came from abroad in 1878. A rough calculation shows that about \$30,000 was contributed within the diocese for Church objects of all kinds during the year.

HALIFAX.—We have been requested by the Secretary of St. Andrew's Waterside Church Mission, to state that the proceeds of the farewell entertainment of H. M. S. *Bellerophon* will be devoted to the Reading Room exclusively. The amount received, which was overlooked in our last when speaking of the Concert, was \$119, a valuable and timely addition to the funds of the Institution. Services have been discontinued for the winter, but the Reading Room will be kept open.

ANNAPOLIS.—On Sunday last, the Bishop consecrated the new Chancel which has recently been added to St. Luke's Church in this town. A crowded congregation witnessed the solemn service; after which his Lordship preached an appropriate and powerful sermon. The Rev. J. J. Ritchie, once a lawyer of some note, is the Rector of this important parish.

PICTOU.—A gentleman recently from Pictou, tells us that the new Church is really an imposing structure. In appearance and in accommodation it will be all that the Church here can desire for many years to come. And that so much should be done among themselves speaks well for the people of this parish. This is one among many evidences that the Church in Nova Scotia is by no means standing still; although just at this present time difficulty is experienced in some directions in raising the stipend of the Missionaries.

CORNWALLIS.—The Church-people of this parish have lately bestirred themselves, in the matter of improving their Rectory. At the time of the Kentville Exhibition, the ladies held a refreshment table to raise the necessary funds for this object. An excellent fence of galvanised wire, surrounding the whole of the Rector's garden and orchard, has replaced the former wooden fence, and adds very much to the appearance of the place, and it is intended in the Spring to make further improvements, and some necessary repairs on the Rectory.

WEYMOUTH.—The Church at this place was consecrated on Tuesday last. His Lordship the Bishop, with ten of the clergy, took part in the services. We hope to give our readers some interesting particulars in our next.

PUGWASH.—Efforts are being made to make a beginning with the foundation of the new church this fall. The Rector's daughter is now soliciting subscriptions in Halifax towards the building fund. About \$1,400 is in hand, and \$600 more required. We hope this parish may soon get all they need, for the old church is almost unfit to hold service in, especially in the winter months. When the wind blows hard the minister's voice can with difficulty be heard.

TO THE CLERGY.

An Englishman, of the University of Oxford, married, and in Deacon's orders, now in sole charge of a mission in the United States, wishes to be transferred to a Diocese in Canada, and will be happy to assist a Rector of a Parish, or take charge of a missionary field, Halifax or neighbourhood preferred. He is musical, and can conduct a choral service, and, having also had many years' experience in tuition, could organize and maintain a Church School. Sound Church views: good testimonials. Address, "Deacon" office of "Church Guardian," Halifax, N. S.

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SUBSCRIPTIONS RECEIVED.

Albert Smith, Lunenburg, N. S. Henry Gaetz, do., do. Miss M. A. McGregor, do., do. Mrs. George Smith, do., do. Mrs. Capt. E. Gerhardt, do., do. Lewis Mulock, Upper Lallave, N. S. Benjamin Mulock, do., do. Leonard Tanner, Black Rock, Lunenburg Co., N. S. Jas. Knickel, Blue Rocks, do. Rev. W. M. Seaborn, London, Ont., 50. Rev. Clement Richardson, Cambly Canton, Que. Rev. R. Mosley, Parry Sound, Ont. Henry Jukes, do., do. Rev. T. B. Worrell, Oakville, Ont. Rev. E. H. M. Baker, Mill Point, Ont. Mrs. Geo. Vroom, Clements West, N. S. Rev. G. R. Mathewson, Winnipeg, Man. Rev. A. W. Pinkham, do., do. Rev. R. C. Caswell, Fergus, Ont. Rev. Jas. A. McLeod, Montreal, Que. J. L. Blauvelt, Tusket, N. S. Rev. Thomas W. Fyles, Cowansville, Que. Rev. C. W. Mussen, M. A., Farnham, Que. Rev. E. T. Parkin, Cookshire, Que. Geo. Hall, Lunenburg, N. S. Rev. Arthur Boulbee, Georgetown, Ont.

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DEFINITE CHURCHMANSHIP.

It is greatly to be deplored that so many of our people are sadly deficient in their knowledge of the Church, and in their love and veneration for her as the divinely established Ark of the Covenant, wherein have been deposited the Faith and Sacraments of Salvation.

It is, unhappily, to be expected that those not of our way should class as bigots and fanatics all who claim a peculiar honor for the Church of England as a branch of the Church of Christ, but that this should lead any of her sons to think less of so glorious a heritage can only be accounted for by supposing that their knowledge of the subject is strangely imperfect.

That it is necessary for the proper maintenance of the Faith that a Body, such as the Church professes herself to be, should exist, the multitudinous sects and parties, all calling themselves Christian, all claiming to draw their inspiration and to find their tenets in the Bible, fully establish.

An historical Church with an historical continuity—a line of succession from the first Apostles down to the latest consecrated Bishop—is necessary to the completeness and efficiency of the Church. We must continue "in the Apostles' doctrine and fellowship, in the breaking of the Bread, and in the Prayers." We must have an authority to whom we may look for an answer to the question, "What is Truth?" We must have some guide to lead us by the hand and instruct us in the Way of Life.

With very many who profess to be Churchmen and women regard for the Church of England is simply sentimental; with others altogether emotional and æsthetic; while with but few—although let us hope the number is steadily increasing—is the relationship due to a comprehensive sense of the doctrinal significance of such a position.

Why should our people be less loyal and devoted to the distinctive features of the Church's system than the members of the various denominations to their distinctive views?

The Baptists, Presbyterians and Methodists, all feel justified in maintaining and proclaiming their doctrines and views, and yet when these rights, admitted in others, are exercised by Church-people, they are proselytizing! and they are uncharitable! illiberal! bigoted!

But members of the Church ought not to be led into giving up their position, or into keeping silence for the sake of unity, or by any opposition of this kind which they may meet with. As Canon

Ryle says: "Unity purchased at the expense of distinctive truth, and built on the ruins of creeds and doctrines, is a miserable, cold, worthless unity. I, for one, want none of it." So let Churchmen everywhere say, and let them be content to bear the obloquy of misrepresentation which may be heaped on them, drawing more closely to their Saviour, and walking more humbly with their God; and so be impelled forward with higher aims to renewed exertions for Christ and His Church.

A PLEA FOR UNITY.

In view of the increased and growing neglect of men, young and old, to attend God's House, and to approach His Holy Table, and to assist in maintaining Missions, is it not quite time that the members of the various parties in the Church of England in Canada should seek to draw more closely together, to meet, and fight, and conquer a common foe?

Satan is all the more eager and all the more able to overcome and lead captive those whose faith is being shaken by reason of the party spirit and party bickerings and strifes which they find indulged in by men who profess to have been "instructed in the way of God more perfectly."

Have party men in the Church ever thought of the harm they are doing by their unfriendly position towards each other? Have they never felt that the growth of the Church has been retarded, and the spiritual life of many dwarfed, by their unkind criticisms and their unbrotherly misunderstandings?

We know, alas! that other bodies of Christians are neither at peace among themselves or with others, but what is that to us, save to be deplored?

Let us see to it that we are redeeming the time in these evil days, for most surely will the cultivation of a bad and intemperate spirit bring leanness into our own souls, while damaging the souls of others, and be the fruitful cause of much injury to the Church of Christ.

Let us strive to be more truly one. There is much, very much, that we all hold in common, and we shall find, if we examine our differences intelligently and prayerfully, that many of them may be easily reconciled.

Let us put down this warfare within the camp, and together "fight the good fight of faith," that we may at last "lay hold on eternal life." And may the prayer which the Church puts into our mouths be offered to God in our closets, in the narrower, as well as in its larger sense:

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen."

The first Church in Albany, N.Y., was built in 1715. It was replaced twice, and in 1858 the present noble building was erected. The Communion Vessels given by Queen Anne are still used.

CLERICAL DIGNITARIES IN THE DOMINION.

THERE does not appear to be much uniformity in the different Dioceses with respect to the appointments and duties of the Archdeacons, Canons, and other officers appointed by the Bishops. In many cases the office of Canon, for instance, is purely honorary, with no duty to perform, not even the preaching of an annual sermon. It appears to be simply an empty title prefixed to a man's name, signifying nothing. This is not the case, we believe, in some Dioceses, and we are not sufficiently familiar with the duties of Archdeacons and Canons, etc., everywhere in Canada to speak decidedly, but we know sufficient to say that these offices might be made much more useful than they are. In a Church which aims to be practical, and has to deal with very practical people, we should have no place for empty titles. Certain duties should be attached to appointments, which should promote the interests of the Church, and entitle those appointed as well to consider their appointment as a mark of honour given them, as a testimony to their fitness to carry out prescribed duties.

Perhaps our readers would be interested in knowing the number of these dignitaries in the different Dioceses. Nova Scotia with P. E. I. has two Archdeacons, four Canons, two Chaplains, and six Rural Deans; Quebec has neither Dean, Archdeacon, nor Rural Deans, simply two Chaplains; Toronto has a Dean, three Archdeacons, eight Canons, four Chaplains, and several Rural Deans; Newfoundland has six Rural Deans; Fredericton has seven Canons and seven Rural Deans; Rupert's Land has one Archdeacon and two Canons; Montreal has a Dean, three Archdeacons, eight Canons, two Chaplains; Huron has a Dean, three Archdeacons, eight Canons, four Chaplains, and eight Rural Deans; Columbia has one Dean and one Archdeacon; Ontario has one Dean, two Archdeacons, five Canons, three Chaplains; Niagara has one Dean, one Archdeacon, six Canons, and four Rural Deans; Athabasca has one Archdeacon and one Chaplain.

A PIECE OF NEGLECT.

SOME of our American contemporaries are drawing attention to the gross neglect of our clergy in England, in allowing so many of the Emigrants to leave their Parishes without a line of recommendation to the American clergy, or a letter of introduction, or even instruction as to their finding their proper Spiritual home in the United States. We hope their complaints will stir up the English clergy to increased care. We add our own testimony. It is a very rare thing in our ministerial experience in Canada, to find English families bringing Communicant's letters. Many are lost to the Church out here, for want of a few words, or a few lines from the parson at their old home. We feel that such neglect is far too common. Will not the English Church press bring its great influence to bear in helping to redress this grievance of the Colonial and American clergy?

HON. MR. MUDGE has made a splendid offer to the parish of St. Stephen's, Lynn, Mass.—to erect for them at his own cost a beautiful church.

OUR PAPER.

WE have made the necessary arrangements, and trust that we shall be able to issue THE CHURCH GUARDIAN in a much enlarged form about the first week in December. Our increased size will then enable us to pay more attention to the needs of our farmers and fishermen, while endeavouring, still more largely, to interest the residents of our towns and cities.

The Home Field will always occupy the most important position, and we hope to give a more general summary of Canadian news, both religious and secular.

English and Foreign Church news will be given a prominent place; the Children's and Devotional departments will be made larger and fuller; and we shall have room for selections from the speeches and writings of the leaders of our best Church thought in England and America. Altogether, we hope to make our paper a more worthy exponent of the Church in the Maritime Provinces.

REMINISCENCES.

In New Jersey, just a month since, entered into rest, the most learned of the Episcopal College in the United States, the Right Reverend Father in God, W. R. Whittingham, D. D., Bishop of Maryland.

And as he was the most learned, so was he the most humble and unassuming, and among the most manly. For 39 years, he ruled the Diocese; and when we knew how Roman the State of Maryland was in the beginning, and the difficulties incurred by her being a Border State during the unhappy war between North and South, it is marvellous what a wide, and strong, and healthy Diocese Bishop Whittingham left to his successor. His education, up to the time of his studying for Holy Orders, was derived from his mother. She must have been a wonderful woman. The Bishop's extraordinary accuracy of knowledge, and extensive memory, may be exemplified by one instance. I had been discussing with another, the succession of the Moravian Bishops, but needed more information. I went to my Bishop—his reply was, "I am sorry I am so busy, but if you will go to the third shelf from the floor, and about the 10th book from the window, and at page — of that book you will find what you want." I went, and found shelf, book, page, just as said. He was a tall, angular man, and in health an amazing walker—to walk and talk with him, required even more muscle and wind than to keep pace with his Lordship of Nova Scotia, for his stride was immense. He would take his Episcopal robes tied in a colored handkerchief, and off to his parish for work. I remember going with him to lay the first stone, of what was to be the new College of St. James, just outside Baltimore, and I never enjoyed a walk or a ceremony more, in spite of the pace. Alas! the original St. James, near Hagarstown, was destroyed in the war, and I fear the new one is unfinished. To this institution, the Bishop gave his loved library of 10,000 volumes. He was very kind to his clergy, but very straight-going. Mount Calvary was the Church nearest his abode, and when at home, he worshipped there as his family always did. He would frequently help us in the Services. I remember being alone in the vestry one Sunday morning when he entered, and asked where was the Rector. I replied he had gone to S—'s Church to open Service for Mr. J—, but would be back in time to preach, as Mr. J— would be back from a funeral in time to preach at St. S—'s. How can he do that, he can't get back from the cemetery? asked the Bishop. I said he only

intended to have Service in the house. The Bishop rose and said, "will you kindly go to St. S——'s and preach, I will do your work here, and send word to Mr. J—— to go to the cemetery. I will allow no such unrealities. Why it is as unreal as Romish burial rites." I went—the Bishop did my duty; and the poor mourners had the benefit of all our grand Service. Whoever they were, I know not, but not more sincere in their mourning were they than was he who pens these lines, when he learned that he should no more see in the flesh his true friend and kind patron. William Rollinson Whittingham, Bishop of Maryland.

SEVENTH AND LAST SERIES OF BIBLICAL HISTORICAL QUESTIONS.

- 301. Who waxed fat and kicked? and whom did he kick?
- 302. Who mentions "collops of fat" in his writings?
- 303. Where do we find "40 days and 40 nights" in the life of Christ, Moses, and Elijah?
- 304. Where do we find mention made of 7 stars, 7 pillars, 7 times sneezing, 7 years famine and 7 years plenty, and 7 golden candlesticks?
- 305. Mention the peculiar wind which blows over the Magnum Mare? and who speaks of it in whose voyage?
- 306. Give the name of a ship mentioned in Scripture which proves that mariners called their vessels by name then as now?
- 307. Define Anathema Maranatha?
- 308. Where is "Pentecost" twice mentioned in the Bible?
- 309. Mention two Ethiopian Queens? and what is said of them in Scripture?
- 310. Who saved the inhabitants of a whole city from having their right eyes put out?
- 311. Were beetles and grasshoppers clean eating among the Jews?
- 312. When two men fought and one of them cursed the Lord, what became of him?
- 313. Which is the largest ship ever built, and her tonnage and dimensions? the carpenter's name? and how long was he in building her?
- 314. What heathen story was borrowed from "Moses and the bulrushes"?
- 315. What one from Jephthah and his daughter?
- 316. The Mosaic narrative of the Deluge is confirmed by a coin struck at Apama in the days of Philip the Elder,—what were the characteristics of the coin?
- 317. There is a coin proving that the Island of Cyprus was governed by a princely State where in the Bible this governorship is found?
- 318. Name the two rivers which flowed through the city of Damascus? and tell what happened in this city to the Apostle of the Gentiles?
- 319. Name the celebrated Lapidary in the Bible?
- 320. Who said "Tarry at Jericho till your beards be grown"? and on what occasion?
- 321. In almost all Bibles mention is made of the "Occidental Star," who was she?
- 322. What Anglo-Scottish king is generally mentioned in the beginning of the Bible?
- 323. What was engraven on the High Priest's Mitre?
- 324. What Society has translated the Bible into 250 languages?
- 325. Mention the precious stones in the walls of the New Jerusalem?
- 326. Tell who was "mighty in the Scriptures"?
- 327. Mention three of the twelve Cæsars of Rome found in Scripture?
- 328. Where is the earliest and first recorded description of a battle?
- 329. What Apostle speaks of Balaam and his ass in the New Testament?
- 330. Who calls Lot "that righteous man"?
- 331. Who composed the 50th Psalm? and on what occasion?
- 332. Who composed the 18th Psalm? and on what occasion?
- 333. Who composed the 90th Psalm? and on what occasion?
- 334. What word concludes the last five Psalms, and how is it translated in the English tongue?
- 335. Besides meaning a whale what does Leviathan also mean?
- 336. Who tells us that the ostrich leaves her eggs in the earth?
- 337. Who built the Tower of Babel?
- 338. How many of Christ's miracles are related at length?
- 339. Mention the only two miracles of our Saviour's which bear marks of severity?
- 340. Which is the most remarkable of all the miracles in the Bible?
- 341. The most "cutting irony" is recorded where?
- 342. From what period was the golden age of the Hebrew literature? also the silver age? also the iron age, and the lead age?
- 343. Who invented the present division of the verses in the New Testament?
- 344. What great Primitive Father revised the Septuagint version?

- 345. Who made the first printed Bible?
- 346. How many separate seasons are indicated in the Bible?
- 347. What occasion gave rise to the "Song of Solomon"?
- 348. Name the four major Prophets?
- 349. What Book of the Apocrypha have the Jews always rejected?
- 350. What does St. Jerome call it?
- 351. What do you mean by the origin of Macca-bees?
- 352. Name the celebrated schoolmaster and the more celebrated scholar mentioned in the Acts?
- 353. Name the orator in St. Paul's life?
- 354. Where was St. Paul born? and state the three methods of gaining or being made a Roman citizen?
- 355. When St. Paul lay in the Maritime Prison at Rome why did he send for his cloak?
- 356. The Epistle of Laodicea mentioned by St. Paul, but not in the Canon of the New Testament, is supposed to be what Epistle there? and why?
- 357. Name two places in Old and New Testaments where the word "vagabond" is found?
- 358. What did Demetrius, the silversmith, make?
- 359. Tell Joshua's father's name? and what is the New Testament name of Joshua?
- 360. Who wrote "The wisdom of Solomon"?
- 361. Mention the Prophetic Books written before the Babylonish captivity in chronological order?
- 362. Mention those written during it? and in order?
- 363. Mention those written after it? and in order?
- 364. What difference is there between "Daniel in the lions' den" and "Daniel in the den of lions"? and what does the Bible always call it?
- 365. Mention the three feasts when all the males of the Jews had to appear before the Lord?
- 366. When were circumcision and all the observances of the Jewish ritual made capital offences?
- 367. What was the 1st city captured by the Israelites after entering Canaan? and what miracle was there displayed?
- 368. Mention four great occasions when the Shekinah was visible?
- 369. Which was the first English Bible divided into chapters and verses? and why so called?
- 370. Prove from the very first of Biblical History the truth of "Trinity in Unity and Unity in Trinity"?
- 371. What two ordinances were instituted during the period of man's innocency? and of what is each a type?
- 372. When was Adam's religion a pure Theism?
- 373. Who was the first man that became intoxicated?
- 374. Where does St. Paul say "that if a man have long hair it is a shame unto him, but if a woman have long hair it is a glory unto her"?
- 375. Who says and where "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain?"

As this is the last series of questions, and Mr. Borthwick wishes soon to announce the Prize-takers, candidates will please send their papers in at once.

RELIGION FOR EVERY DAY.

By REV. CANON BARRY.

LECTURES TO MEN.

WHAT IS RELIGION?

LECTURE I.—PART III.

Then there is, on the other hand, the great world without, full of things and persons, so acting upon and influencing us, that our course of life is just like the passage of a ferry; it is the result partly of the direction in which we steer, and the force with which we row, and partly of the current, which carries us down whether we will or not. For some it seems as if that current were but a gentle ripple, hardly stirring them from their straight course; for others, as if it were a torrent sweeping them all but irresistibly away. But it exists for all. No one of us is exactly the same as he would be if he had been born in a tropical or an arctic climate—to the cold bleak struggle with life of the Eskimo, or the bright luxurious indolence of a Pacific islander. No one is what he would have been, had he been born in France, and not in England, or born twenty years earlier or later than the time of his actual birth. There is a world of things which we call physical, to which we are bound by this our material body, to which we are drawn by

our appetites, and on which our senses work. It acts constantly, though insensible, even upon our soul. What we call "circumstances"—poverty or riches, dirt or cleanliness, beauty or ugliness of life—all effect a man's character. There are times and places in which these circumstances are such, that a man seems, we say, to have no chance, there are others in which it seems, although it only seems, as if he could hardly fail of a right development. Then there is a world of persons which is much nearer and dearer to us. As soon as we are born we are born into a family; father and mother, brothers and sister act upon us for good or for evil. Then we enter upon our education; that is, we undergo the direct action of other minds, wills, influences, upon our own. We grow up, and we find ourselves members of a nation; each is placed under laws, gifted with privileges, burdened with duties, by the action of his fellow-men. He can at most ask to have a little part in this influence—to add his feeble accents to the great voice of a people. Yet, as if all this were not enough, we are always making new ties for ourselves by harmony of spirit. We take up friendship, and the friend becomes often more than a brother, so that for the young such friendship may alter the whole life. We leave father and mother at the call of what we call especially "love;" and so cleave to a wife that this self-chosen bond is stronger and goes deeper than all natural ties. We form ourselves associations, unions, congregations, in which that voluntary tie extends far more widely, even although by its extension it becomes looser. And this world of persons, through its various ties acts upon us far more powerfully than the world of things. We admire a man who is superior to circumstances, cares not for pleasures, comforts, and the like. The voice of self-discipline always warns us to sit loose to these things, and at times to put aside even their lawful indulgence. But we do not admire a man, we call him inhuman—that is not a true man—if he neglects the ties which bind him to his fellows. The man who cares nothing for pain and death is a hero; the man who (according to the old story) said, when his son's death was announced, "Well, I knew that he was mortal," was far below a brute. With the ascetic, who underwent hunger and cold and nakedness and self-inflicted pain to chasten the flesh we sympathize; the ascetic, who learns to forsake father and mother, wife and children, not in love for God, but in fear of his own soul, we almost despise.

So then we have these two experiences of the world within and the world without. But then we go on to feel that these are insufficient for two reasons. The first is that neither of these worlds can satisfy; and the second is, that we do not know how to harmonize them with one another.

I cannot imagine how any man who knows himself can be contented with himself. His will, sacred as it is, is so pitifully weak; he knows how it is bribed by pleasure, how it shrinks from pain, till he cries, "Lead me not into temptation." His reason, wonderful as it is, is yet so liable to error, and in any case so limited, that its little bark, even if rightly directed, strikes on every side on the steep black precipices of mystery. His conscience, more divine still, is yet so often misguided, that although it is always wrong to act without it, the world's history is full of crimes done for conscience' sake. The Saul who persecutes, and the Stephen who dies, may both be conscientious, but they cannot both be right. It seems really impossible, unless a man's ideal of life be very low, that he can be satisfied with this little world within; and even if he were, what can we say to the shadow of death which always hangs over it, and which he is powerless either to dissipate or to pierce? "What is man?" after all, we ask; and he, who like Hamlet, is living in a world of his own, is sure to ask whether it is

better "to be or not to be;" and perhaps to answer, with the Hebrew author of Ecclesiastes, and the greatest of Greek tragedians in his darkest mood, that it is far best not to have been born, and that the next best thing is to die as soon as may be.

(To be Continued).

Correspondence.

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

(To the Editors of the Church Guardian.)

SIRS,—Would you kindly allow me, by the aid of your paper, to draw attention to a matter interesting to the whole Church.

Some few years ago a blow was struck against God's Holy Word by a bold newspaper notice in a Halifax paper, and from that time to this no public notice has been taken of it. The article was on Lamentations iv. 5, and the offer was one of a sum of money to any person who would explain the same, and appointing certain well known gentlemen of the Province to act as a jury to try the arguments.

Many, no doubt, read that notice, and were astonished it received no attention; some may even have concluded from this silence that the attack was one which could not be met. The matter, however, was taken up, and an answer handed in, but most unfortunately the papers were sent to the person making the offer, and he became judge and jury in his own cause, saying the answer was not satisfactory, refusing to refer the matter to the jury appointed by himself.

This is a subject interesting and important to all Christians, and therefore is one which ought not to be allowed to pass away in silence.

Would the able divine who sent in the answer now kindly lay the same before the Christian public? and will you allow him the aid of your CHURCH GUARDIAN in thus defending the truth?

Yours,

W. E. G.

We shall be glad to hear more upon this subject.—Ed. /

(To the Editors of the Church Guardian.)

SIRS,—I write with reference to letter of "An Enquirer" in your paper of Oct. 30th. I, like him, have been puzzled at the common practice of retiring from the church in the middle of the most solemn office of our religion. I searched the Prayer Book and found not only no authority for it, but evidence against it in the Rubrics of the Office, e. g., the Rubric before the General Confession, which is to be made "in the name of all those who are minded to receive the Holy Communion, by one of the ministers; both he, and all the people, kneeling," etc. Here is clearly a distinction between "those minded to receive," and "all the people." To retire before the blessing is plainly opposed to the Canons 18 and 90. In the former the people are charged to give "quiet attendance to hear, mark, and understand that which is read or ministered," etc.; and again, "neither shall they disturb the service or sermon by walking, or talking, or any other way; nor depart out of church during the time of divine service or sermon," &c. The latter Canon (90) charges the Church Wardens and Sidersmen to see that parishioners "continue the whole time of divine service" in the church.

I have searched everywhere and cannot find the slightest authority for the present irreverent custom but much against it. Should any of your readers desire to hear more of the results of my search for the truth in this matter, I shall be glad to comply with their wish. The italics in quotations are mine.

ANOTHER ENQUIRER.

[To the Editors of the Church Guardian.]
 SIRs.—In THE CHURCH GUARDIAN of the 13th inst., now before me, I see these words—"Prince Edward Island should be formed into a separate diocese, and have a bishop of its own. Charlottetown ought to move in the matter."

I do not know by what inspiration such was penned, but it is the Truth, the whole Truth, and nothing but the Truth. If the Church is to do anything here, we must have an energetic bishop. We need a bishop on the Island, one who could organize and administer; one who by God's help would breathe the spirit into our dry bones. To do this, he must be here to go in and out amongst us. The matter could, I think, be arranged, of course, with the approbation of the Bishop of Nova Scotia.

It would be difficult to get Churchmen here to consider the question. We lack spirit as yet, but it is coming. Dear Editors, do hammer away at it in your paper.

Yours faithfully,
 ALFRED OSBORNE.

[To the Editors of the Church Guardian.]
 SIRs.—Conservative Churchman" will find the authority given in a general Rubric, which is placed in a prominent position at the beginning of the Book of Common Prayer.

"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

What those Ornaments were, I would refer him to the annotated Book of Common Prayer, by the Rev. John H. Blunt, M. A.

I am yours, &c.,
 MEMBER OF C. OF E. INSTITUTE.
 St. John, N. B., 15th Nov., 1879.

THE CLERGY.

[To the Editors of the Church Guardian.]
 DEAR SIRs,—Mised, doubtless, by the "Clerical Guide," I see you have fallen into a mistake or two in your last number, regarding that little band of worthies, who, for upwards of half-a-century, have laboured in our Dominion as Priests of God's heritage.

The Rev. M. Burnham, whom you cite as one of the eight, died on the 17th of May, 1879, having resigned St. Mark's Church, Otanabee, of which he was Incumbent, at Easter, 1876. A beautiful memorial window has been erected in his honor, in St. Luke's Church, Ashburnham, a building which was erected chiefly through his instrumentality, and by his large-hearted and generous assistance. He lived to see only the foundation stone laid, an event which took place just one short week before his death. On the very eve of his decease, he was busily engaged preparing a series of questions on St. Matthew's Gospel, for use in the Sunday School. Mr. Burnham's last appearance in the pulpit was on the 24th Sept., 1876, when, at my request, he preached a very interesting and thoughtful discourse, based on I John, 2, 3. For nearly a quarter of a century he was Rector of St. Thomas, now in the Diocese of Huron, and was afterwards appointed to the Rectory of Peterborough, which he resigned in 1858. Possessed of ample means, blessed with a liberal education, wise in counsel, moderate in all things, studious, a lover of books, and a theologian of no mean order—a man of much talent, yet most unassuming and retiring in his disposition—we shall not soon look upon his like again. Perhaps the burden of his loss outside his own family circle falls heaviest on me, his unworthy successor.

Truly yours,
 W. C. BRADSHAW.
 Peterborough, Nov. 12th, 1879.

P. S.—You speak of the Rev. George Hallen as being still on duty. This is

also an error. Mr. Hallen, for some few years back, has resided in Toronto, and has no parochial charge, being quite incapacitated from active service. Still, his form is a familiar one at all our Synods yet, and we hope it may long be so.
 W. C. B.

[To the Editors of the Church Guardian.]
 SIRs.—You will be glad to add to your list of aged clergymen the name of one who has been in Holy Orders for fifty-six or fifty-seven years, some forty-five of which have been spent in Canada—he is not now in active duty—the Rev. William Bettridge, B. D., St. John's College, Cantab, Rector of Woodstock, Ont.
 WM. CRAIG.

PUBLIC WORSHIP.

[To the Editors of the Church Guardian.]
 SIRs.—"B. H." heads his letter in your last with the above title. Had he omitted the word "Public" much less exception could be taken to some of his sentences. To his spirit and temper in writing no exception can, I think, be taken. But surely in Public Worship order and decency require a uniform posture on the part of the worshippers. I know how annoying it is to see some sitting, others standing, another set making believe to kneel, while others follow the directions of our mother the church, and do "humbly" or "devoutly" kneel.

Your correspondent's letter, which contains many excellent assertions, makes some which must be taken "cum grano salis," and others which cannot be swallowed at all. I know how much harder it is to write briefly than to edit a "lengthy brief," probably if "B. H." had gone over his two columns and a half with a pruning-knife, and cut out the redundancies, he would himself have thought it improved. "Cum grano" I would take the classing of words and postures in non-essentials of Public Worship. How are we to worship in common without "a form of sound words?" How can postures be non-essential before God, who told Moses to take off his shoes, whose word tells us how that to show they "would not worship" the three holy children stood among the prostrate thousands. Were these postures not essential? If "B. H." mean that which our childhood's friend of "Let dogs delight," and "How doth the little busy bee" certainly well expressed, that prayer can be uttered or unexpressed, he is of course correct, but Dr. Watts did not say that Public Worship could be unexpressed. Again, I fancy the statement about the organ acting as a cry of fire in the capital of Scotland has a very limited application. Many a sound holder of the Westminster Confession and the Shorter Catechism in old Edinburgh enjoys "the kist of whistles," and the Church is not without adherents surrounding Arthur's Seat.

There is something I cannot accept, "The fixed stars may change, but religious prejudice never change." If this be a correct dictum, where have all the Christians come from in the last 18 centuries? Jews are believed to have pretty strong religious prejudices, 12 of them are as stars, fixed stars, but it is in a different firmament from that in which they first reflected faint beams of heavenly light. Now as to preaching,—I fully believe that great things have been done by its "foolishness," and would be the last to say a word against the cultivation of the art of preaching, but is "B. H." sure that "born again by the Word of God, which liveth and abideth forever," refers to what he speaks of as "the preached gospel, the divinely appointed instrument to convert and regenerate men?"

May not "dia logou zontos" refer to the same Word concerning whom St. John speaks in the opening of his gospel? Beginning at the 18th verse I Peter 1, until we reach these words might lead to such a thought, and verse 25 says as much.

But I am writing as lengthy an epistle as "B. H." One word, and I am done. Although, as "B. H." says, "We shall soon have done with the Church Militant," it does not follow we are to neglect it, and merely "look beyond." Let us "fight the fight," "maintain the faith," "quit us like men," for the reward is to him "that endureth to the end."
 "A KNEELER."

[To the Editors of the Church Guardian.]
 SIRs.—"Church Bells" for Oct. 25 gives an engraving and short history of the church at Loughborough. I would like to call attention to two or three points therein:

1. In restoring the church 20 years ago "The unsightly galleries were swept away, and the high pews replaced by good open seating."
 2. Since that time the Rector "has restored the church to the people by doing away with the exclusive "pew system," and making the whole free and open to all, a step which it is pleasant to know he has never regretted."
 3. "The position of the entrances are not as usual in the westernmost bay but one, but in the westernmost bay itself, which adds much to the convenience and comfort of the worshippers."
- To this last point I would like to draw the attention of those who are now building and improving churches amongst ourselves. Ancient models in the mother country fail in this, and in following these models we too often adopt a defect, i. e. for our present mode of worship.

When the most ancient churches at home were erected seats were almost unknown. The congregation knelt and stood, except, perhaps, a few aged or infirm, who had places round the bases of the pillars, &c., consequently the position of the porches mattered little. Now and with us open benches, or better yet, rows of chairs, are "en regle" for the accommodation of all, and unless the porches are as far west as possible, some of these seats must be cut off from the rest by the passage way from the porch doors to the middle alley between the seats, and that portion of the church becomes the retreat of "the baser sort," who drop in to lounge, perhaps to annoy the worshippers and the clergy.

I have suffered thus, and thinking Loughborough "a good peg" on which to hang my ideas, I have ventured to ask you now to publish them.

Yours, &c.,
 P. P.

HOCHELAGA, 7th Nov., 1879.

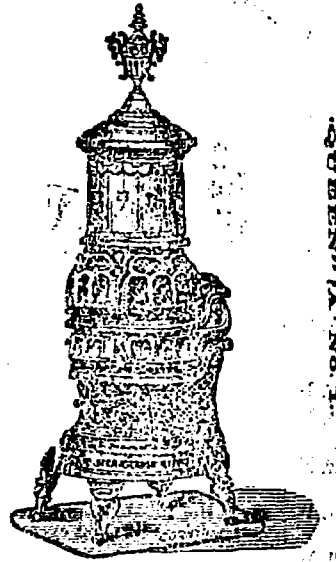
[To the Editors of the Church Guardian.]
 SIRs.—I send now the 7th Series of Questions, and have to thank you for your kindness in granting me space in your esteemed paper for the same. I hope that the investigation of the answers to all the questions will result in much profit to many engaged therein. I have received many notes to that effect. Notwithstanding my advice in a previous letter, quite a number of large envelopes have come, from Halifax and other places, "more to pay." In one day, no less than four, all double postage, i. e., 6 and 9 cents extra in every one. Of course, they have been sent by the Postmaster here to the dead letter office in Ottawa, where they will be opened; but as they in all cases contain a *nom de plume*, it will be difficult to discover the authors, except that each competitor will send me their *nom de plume* and true name, as the questions are now all given, and I can let them know whether their MS. has arrived here, and is in my hands or not. Please, let all know in your next issue, the following alteration in the list of prizes. I have to do so, because so very many candidates come near to the same standard; and I hope that all will agree with me in my final lists. There will be THIRTY PRIZES, of all kinds, and their names will be given, I hope in next issue. I am trying to get several other books, &c., so that I can give the above thirty; that is, there will be a prize for

every fourth candidate, or thirty prizes for about 120 candidates in all. Trusting that by the questions, you have secured a good addition to your subscribers.

I remain, yours fraternally,
 J. DOUGLAS BORTHWICK.

P. S.—I have just received your paper, and glad to see that it is enlarged. I hope MANY BOYS AND GIRLS will compete for the prizes for the largest number of subscribers to your paper before New Years.
 J. D. B.

Try the Standard Remedies advertised in another column by Allison & Co. They will all be found reliable and efficacious.



THE BASE BURNER.

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Intercolonial Railway.

RIVIERE DU LOUP BRANCH.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Engines," will be received at this office up to noon of FRIDAY, the 5th of DECEMBER next, for the Supply of Twelve Locomotive Engines.
 Plans, specifications and forms of tender can be had at the Mechanical Superintendent's office at Moncton.
 The Department not bound to receive the lowest or any of the tenders.
 By order,
 F. BRAUN,
 Secretary,
 Department of Railways and Canals,
 Ottawa, November 7th, 1879. 21-32



Intercolonial Railway.

RIVIERE DU LOUP BRANCH.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Cars," will be received at this office up to noon of TUESDAY, the 25th instant, for the supply of—
 Four Snow Ploughs,
 Three Flangers,
 Three Wing Ploughs,
 Two First Class Cars,
 Two Second Class Cars,
 Two Smoking and Postal Cars,
 Two Baggage Cars.
 Plans, specifications and forms of tender can be had at the Mechanical Superintendent's office at Moncton.
 The Department not bound to accept the lowest or any of the tenders.
 By order,
 F. BRAUN,
 Secretary,
 DEPARTMENT OF RAILWAYS AND CANALS,
 OTTAWA, 7th November, 1879. 32

Literary Department.

DAILY STRENGTH.

"As thy day thy strength shall be,"
This should be enough for thee;
He who knows thy frame will spare
Burden more than thou canst bear.

When thy days are veiled in night,
Christ shall give thee heavenly light;
Seem they wearisome and long,
Yet in Him thou shalt be strong.

Cold and wintry though they prove,
Thine the sunshine of His love;
Or, with fervid heat oppressed,
In His shadow thou shalt rest.

When thy days on earth are past,
Christ shall call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.

—Francis Ridley Havergal.

DIARY OF A POOR YOUNG LADY.

From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

(CONTINUED.)

AUNT JULCHEN was just behind him and came and stood by me with a protecting manner, but I felt sure by the laughing faces and mischievous voices that her authority could not prevent an attack upon me. A rather old, unmarried lady came up and said very sweetly, "What a charming bonnet you have here." I looked at her the way aunt does when she says "Catherine!" "Yes, indeed, a charming bonnet," said the old gentleman with the mustache, "what fashion is it, Fraulein? There is something so peculiar, so piquant about it." I felt pride and anger stirring in my heart. I drew myself up to my full height. "Unfortunately I cannot inform you," I said, quietly; "the study of the fashions has never interested me." There was a silence, and a visible change in the faces. But the old gentleman continued, "Well said, Fraulein, let me congratulate you; but—idle asseverations!—can it be possible that you never cast a few loving glances at a journal of fashion like the rest of these ladies?" "I assure you," I replied, with the same quietness as before, "that I see one before me to-day for the first time." "By Jove!" cried the old gentleman, and laughed loudly, but I felt nearer tears than laughter. I felt myself so ugly in this mood, and I determined rather to bear anything than to defend myself thus. I took Lucie by the hand, bowed and turned quickly away. No one could blame me, and, indeed, I heard Aunt Julchen scolding, with her voice raised, and Thelka soon came after us, and asked me if I would not join them in their walk. My tears had really begun to flow by this time, and I felt very unhappy. I tried to speak to her kindly, and hastened back to the house with Lucie. Lucie began to speak of her sisters and the whole party in a very unchildlike way. She is indeed far beyond her years. I knew now what I had to do; it was difficult, but I tried to defend those who had hurt me. Thus I persuaded myself to be forgiving, and I felt how, little by little, the sting seemed taken from my heart. Now I could pray: "Come, Holy Spirit, help me!" and I could speak gladly before my Lord and Master. I could speak of pardon and of the love wherewith He loved us, and now loves us, though our hearts are cold and unloving and turned away from Him; I said to Lucie that we would both pray our Lord to take our hearts to be His own, so that for His sake we could do anything, even love those who hurt us. Lucie listened attentively, though with surprise. When Sophie came to fetch her to dress for dinner she put her hand in mine, and looked at me very affectionately; that did my heart good. A little while after Sophie came back to help me to change my dress, and when I

did not seem very anxious to do so, she told me that my predecessor had always dressed charmingly. She wanted to tell me a great deal about her and nothing but what was bad, but I told her she must never speak to me in that manner, as I considered it a sin to listen to evil-speaking, but that I would gladly listen to any kind things she had to say. "Ah, those are very innocent ideas of the world," said Sophie. "You will soon learn to be different here." I was glad now to apply Trinchen's good teaching, and did so with all my feeble strength. Sophie is an honest, warm-hearted girl; I am sure she understood how ugly and sinful it is to speak evil and to listen to evil of others. I said we ought to strengthen one another, so that we might not fall into this bad habit, especially for Lucie's sake, because we were, to a great extent, responsible for her. She ought not to hear one unloving word from our lips, for our Lord had said: "Whosoever shall offend one of these little ones it were better that a mill-stone were hanged about his neck, and he were drowned in the depths of the sea." O, kind Saviour, bless these words, bless them to me, give me strength for my difficult task, my beautiful task. O that I might lead the child to Thee! These efforts and these hopes are to replace to me a great deal of which I am deprived here.

I went into the dining-room with all kinds of generous and forgiving thoughts, but they seemed scarcely necessary; and Sophie's efforts on behalf of my toilet seemed also to have been superfluous, for nobody took any notice of me. I found my place beside Lucie's, near the end of the table; two boys were sitting next to us. No grace was said, and I am ashamed to say that I had not the courage to ask a blessing myself. The boys were very entertaining; especially the elder, cousin Alfred, is witty and pleasant. We forgot the big people, and were happy in our own kingdom; I even had to admonish my young people, because we were attracting the attention of the guests. Herr von Schaffau often looked searchingly at me, but he did not appear annoyed at our mirthfulness. However his judgment, his approval or disapproval, will have no influence with me. A man who can be so unjust and unsparing in his judgment has no authority for me. I thought thus while we were at table, and in these reflections felt a satisfaction for the injustice done me. But I was soon to have different ideas. After table the young people gathered to play charades and tableaux. Herr von Tilsen, the old gentleman with the mustache, urged me to take part. I declined. He asked me why. I told him that I knew too little about them. He asked me further whether I purposely chose such a peculiar toilet. Trinchen has lengthened and trimmed my white dress with a handsome embroidered flounce. I certainly notice that I look different from the ladies here; it oppresses me to feel that I am the object of their mockery; but it shall not make me unhappy. I replied to Herr von Tilsen that I had been accustomed from a child to see myself strangely dressed, and that my surroundings would have to grow accustomed to my appearance, as I could, for the present, make no change. Then Herr von Tilsen became very friendly, and said, with great impertinence, many flattering things to me, so that I was very glad when Herr von Schaffau interrupted his conversation. I moved away from them. Everybody was taken up with preparations for the performance. I sat down in a deep bow-window, drew the heavy curtains more closely together, and was alone with the moonlight and the beautiful bunch of asters which Sophie had pinned to my dress.

(To be continued.)

"He that hath the Son hath life: and he that hath not the Son of God hath not life."—I John 5, 12.

Children's Department.

NEW PRIZES.

We hope our young friends will not overlook the Rev. Mr. Bortwick's offer, made in last week's paper, of a prize of a handsome book to the boy or girl who shall send us before Christmas the largest list of new subscribers to THE CHURCH GUARDIAN.

We have added three additional prizes for the 2nd 3rd and 4th next largest lists; and besides a prize to every young person sending us three names with the money before the 20th of December next. Here is a chance to win a Christmas box. No one need fail. Make the effort and success is certain.

GIRLS, HELP FATHER.

"My hands are so stiff I can hardly hold a pen," said farmer Wilbur, as he sat down to figure out some accounts that were getting behind hand.

"Can I help you, father?" said Lucy laying down her bright crochet work. "I shall be glad to do so, if you will explain what you want."

"Well, I shouldn't wonder if you could, Lucy," he said reflectively. "Pretty good at figures are you?"

"It would be sad if I did not know something of them, after going twice through the arithmetic," said Lucy laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master hand at accounts in my best days, and it does not grow any easier since I put on my spectacles."

Very patiently did the helpful daughter plod through the long lines of figures, leaving the gay worsted to be idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling hard all day for herself and dear ones, sitting so cozily in his easy chair, enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty—"Thank you daughter a thousand times," took away all sense of weariness.

"It's rather looking up, where a man can have such an amanuensis, said the farmer. "It is not every farmer that can afford it."

"Nor every farmer's daughter that is capable of making one," said the mother, with a little pardonable maternal pride.

"Nor every one that would be willing, if able," said Mr. Wilbur, which last was a sad truth. How many daughters might be of use to their father in this and many other ways, who never think of lightening a care or labor. If asked to perform some little service, it is done at best with a reluctant step and unwilling air that robs it of all sunshine and all claim to gratitude.

Girls, help your father. Give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great influence on their parents, as parents do on their children.—[Our Sunday-School.

BAD BARGAINS.—Once a Sunday-school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain.

"I do," replied a boy: "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second boy said; "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed, "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."—[Selected.

A good name is better than precious ointment,—Ecclesiastes vii. 1.

THE BISHOP STRACHAN SCHOOL

FOR YOUNG LADIES.

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