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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. 43.

THURSDAY, FEBRUARY 3, 1880.

One Dollar a Year.

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

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

EDITORS.

THE total amount subscribed for the proposed bishopric of Liverpool, England is £88,617. There were 230 subscribers.

THE consecration of Rev. Dr. J. N. Galleher to the Bishopric of Louisiana, takes place to-day in Trinity Church, New Orleans, of which parish he was formerly Rector.

VERY sad accounts of the condition of the populations come from the Northern Provinces of the former Kingdom of Naples. Fever has become epidemic over large districts; in a population of 61,617 the sick amount to 32,587; the deaths from the middle of July to the middle of December were 3,423.

SIR Walter Scott was once crossing a stream in a skiff. The man pulled with one oar only; "That oar's faith," said he. Then with the other oar only; "That's works," said he. Then with both oars at once; "Now, we move," said Scott. "Yes sir, faith and works, both, sir," said the theologian at the oarlocks.

It may not be generally known that there are surpliced choirs in some Dissenting Places of Worship in England. Such is the case, however, if we have been rightly informed, in Mr. Newman Hall's chapel in the Westminster Road, and in the chapel of Lady Huntingdon's College, Cheshunt. There are surpliced choirs, also, in the Dissenting chapels in Bradford, Yorkshire.

THE Princess Louise arrived in Halifax from England on Monday last by the S. S. *Sarmatian*. The people of Canada should feel by this gracious act of Her Royal Highness, in braving the perils of a mid-winter voyage in order to be in Ottawa during the meeting of Parliament, that she is deeply interested in the welfare of this country, and anxious to advance the happiness and prosperity of its people.

THE New Year's number of the Church Missionary Intelligencer states that, eliminating legacies and benefactions, the income of the Church Missionary Society rose from an average of £117,000 a year for the five years ending March, 1870, to 134,600 for the five years ending March, 1879, showing thus an increase of £17,600 in nine years, or nearly £2,000 a year. On the 31st of March last, however, there was an adverse balance for two years of £24,757. Some £14,000 has been received for a deficiency fund.

RECENTLY a meeting in aid of the Society for the Propagation of the Gospel was held at Sion College, Mr. Richard Foster in the chair. The Bishop of Rangoon gave an interesting account of his work in Burmah, and urged young men to seek the mission field. Canon Farrar spoke strongly of our countrymen sending out alcohol to the heathen and killing them body and soul. Mr. Henry Wright stated that the sensuality and intemperance of the Europeans are amongst the great hindrances to Mission work, especially in India.

THE Church Electic gives the following remarks to those who pretend they can't afford to take a Church newspaper: "It is one great drawback to the Church in this country, the way in which it treats its own Church literature. Every other department of life makes great use of the press. But in the Church we see whole congregations in which hardly a religious paper is taken. One test of being a Methodist is a subscription to some Advocate, and many a poor man we know, takes a monthly magazine along with his Advocate. It is the secret of their strong and enthusiastic denominational feeling. But it would seem our people are as much opposed to Church newspapers as to Church schools and colleges, for fear our children may become too earnest Churchmen. Is all this in any degree the fault of the clergy?"—*The Kalenjar*.

DURING the past year the Gospel was preached in a thousand towns and cities in China where it had not been previously heard.

In the Cathedral, Dallas, Texas, Mr. Herman B. Dean, for several years a Congregationalist Minister was ordained Deacon by Bishop Garrett. At the same time two gentlemen were confirmed, one of whom was a Romanist.

"How much truth does it take to make a minister?" asked Bishop Randall. "And how much to unmake him? Who is competent to go through a city, and say, according to this rule, who is a Minister of Christ, and who is not? Now, there must be some mode of determining. The Succession was the mode which prevailed every where for 1500 years."

We extract the following recipe for a sermon from the *Christian Union*, a New York paper: what a very simple process the writing a sermon becomes! 1. Write down the text on a scrap of paper, and look at it. 2. Inquire what does the text teach? Get a clear view of the point in hand. 3. Put down thoughts as they come, without regard to order. Get as much material as possible. 4. Then reduce to order. 5. Throw out extraneous ideas."

THE London postmen have a hard time. There are not only large numbers of streets known by the same name, but there are sometimes many houses in the same street bearing the same number. For example, there are in Oxford street eight houses numbered 314, as many numbered 315, three numbered 343, and two numbered 356; while 140 houses have only 55 different numbers among them. No wonder that the Post-Master-General has appealed to the parish of Marylebone to have something done about it.

THE question has been raised by *The Jewish World*, of London, whether the Afghans are not of Jewish origin. That paper asserts that the prevailing type of the Afghan physiognomy is strongly Jewish—more so than any other living race; while in their religious customs considerable analogy can be traced between them and orthodox Jews. In the case of certain branches of the Afghan people this is particularly striking—so much so that one writer went so far as to conclude that he had found in them the descendants of the lost tribes of Israel. All the native Afghan histories contain detailed accounts of the early history of the Jews, from Abraham down to the captivity; and although the bulk of the population was converted to Islam years and years ago, it is stated in a local history that it was not until the middle of the tenth century that Judaism was entirely given up and Islamism had become the prevailing religion.

BATTLE-FIELD OF ISANDLWANA.—Your readers may be interested in learning that on the 9th of last month—the day on which services of thanksgiving for peace were to be held in Maritzburg—the Bishop, accompanied by Archdeacon Usherwood, the Revs. C. Smith (of Rerke's Drift renowned) and Johnson, was to celebrate the Holy Communion with the Burial Service on the field of Isandlwana. The Bishop took with him an iron cross, which he proposed to erect on a cairn of stones on the spot on which he should celebrate the service, and it is his wish to establish a Mission chapel on the field, in accordance with the consent, and even invitation, of the Zulu chief of the district. May I not express the hope that he may be aided in this noble project by the contributions of those who would wish for a fitting monument to the memory of those relatives or friends who, in the faithful discharge of duty, "counted not their lives dear" unto them on that disastrous field?—*Bryan King in London Guardian*.

COMPREHENSIVE INTEREST IN THE CHURCH'S WORK.

So far are efforts or contributions of any kind in behalf of the general work of the Church from impairing the interest, or diminishing the activity, or lessening the ability of any parish in the support of its local operation, that such a manifestation of an unselfish and Christ-like spirit, such out-reaching charity, such heartiness of desire for the present welfare and final salvation of all men, being the very secret of the Church's distinctive power in the world, is that which must finally determine the moral influence and growth and strength of any particular parish.

Any parish which, under whatever plea, isolates itself from the organizations of which it is a member, and exhibits no practical sympathy with movements or efforts beyond its own narrow limits, is in the last stage of spiritual decline, though it may still exhibit many outward tokens of prosperity; it will surely dwindle and decay, and be rejected at last as a mere "cumber of the ground," unless the principle of a new and nobler vitality shall be infused into it by the Spirit of God.

On the other hand, every token of a consciousness that the work which the Lord has resigned to His Church is *our* work; that we are in some measure and degree responsible for its performance everywhere; that the circumstances of proximity or remoteness determine only the sphere of our personal labors, and that where we cannot go personally our hearts still go, and our prayers, and our offerings according to our ability—every such token is a sign of spiritual vitality and vigor, and a parish whose members exhibit these will go on from strength to strength, however wanting it may be in mere worldly resources.—*Bishop Neely's Convention Address*.

CHRISTIAN FELLOWSHIP.

THE want of Christian courtesy in some of our churches, especially in the city, is astonishing. In some cases even cultivated families may attend for years and not obtain the slightest recognition. Now, there may be excellent preaching, and everything, so far as the worship is concerned, entirely congenial, but what does it signify when you are no better than a Samaritan among the Jews? When a family has attended a church six or eight years and never received so much as a word of welcome, it comes to be a little tedious. Of course, nobody is supposed to go to church from social considerations, and yet the state of the case is conceived to be a little different between a company of Christians and a company of Brahmins. You are preached to from the text, for instance, "Where there is neither Jew nor Greek, bond nor free," and yet you have it demonstrated to you year after year that unless you happen to be one and not the other you are as much an alien from the congregation, whatever you are to the Commonwealth of Israel, as though you had never been naturalized. If you demand too much, as very possibly you do, perhaps such abstention will be good for you; but the case is different if you deserve much and receive nothing. People naturally want to know by certain external signs whether the communion of saints means anything, and whether, if it mean nothing here, it may mean anything hereafter. The worst thing of all is that not a few people become exasperated and soured against the Church because they find in it nothing answering to Christian fellowship, and next to nothing which answers to Christian civility.—*N. Y. Churchman*.

A CANONRY, without cure of souls, has just been granted by the Chapter of Albano to the celebrated composer and musician, Abbé Franz Liszt.

Foreign Missions.

INDIA.

EARLY CHRISTIAN MISSIONS.

After having given our readers a short account of the three false religions which, like a triple fortress, obstruct the progress of Christianity and civilization in India, it would be well before we enter on the wide field of modern Missions to record the earliest efforts made by the Church to carry the Evangel of Salvation to the far East.

We often hear enlightened and earnest men of the present day who would have us withhold support from Foreign Missionary work. They point to fields "white for the harvest" nearer home, and ask us to wait until they are fully provided with labourers before we expend money and men on such distant lands. Without dwelling on other grave objections which might be made to these remarks, we would point out that certainly this mode of action has not the sanction of the Apostolic Church. We are told by the Christians of Malabar, on the South-West coast of India, that early as A. D. 52, St. Thomas, after preaching to the Parthians and Medes, came among them to proclaim the Gospel. Only fifteen years had passed since his Blessed Master had ascended into Heaven. In the Apostle's own country there was much Church work to be done. Jerusalem was a large, thriving city, the heart of a populous district. Christians were few in comparison to those around, who were either blinded with Jewish error or infected with scepticism. There were converts to be made, there were recent proselytes to be instructed and edified. And yet, directed doubtless by the one All-Guiding Spirit, we hear of St. Paul coming over to preach in Europe, while about the same time St. Thomas is engaged in like blessed work among the Malabars of India. Many believed and were baptized. The Apostle laboured among them for 30 years; then he went on to a place named Mylapore, where he was murdered by a heathen priest.

The infant Church thus planted struggled on. As centuries passed away, many errors crept in, but still it lived, and from time to time tidings of it reached the Churches in Europe. In the 9th century our large-hearted King Alfred sent one of his Bishops to visit the shrine of St. Thomas. Some interesting relics of these early times are still preserved. They are two sets of copper plates or leaves, covered with writing in the native language. The words tell of certain lands or privileges which the Rajah of those days granted to the Christians. A more interesting and ancient relic was found some years ago in a church among the mountains in Travancore. It is a copy of the Old and New Testament beautifully written in the Syrian language. This precious Bible, written by Syrian Christians nearly 1200 years ago, is now in the University Library in Cambridge, England.

In the Middle Ages merchants and monks from Italy give us faint glimpses of the Christians of Malabar down to the 16th century. At that time there were 20,000 Christian families. They could read and write, and had many copies of the Scriptures. They met for worship on Sunday in their churches. They had no images, and did not worship the Blessed Virgin. A heathen's testimony to them at this time is remarkable: "They are frank, sincere, guileless and truthful; they do evil to no one." In treating of the mission work on the Malabar coast, we shall again allude to this deeply interesting subject.

A "VERITABLE JEWEL."

Such is the term applied in the last Report of the Calcutta Church Missionary Association to an old blind man in the Alms-house at Calcutta named John

Mark. In that Alms-house "there lives a little company of Christians who are either blind or maimed or halt, and if you inquire who was the means of bringing these to the foot of the cross, you will be pointed to a venerable blind old man, whose very face is an edifying spectacle, and whose saintly character entitles him to be called a veritable jewel among Native Christians." This little company is visited pastorally by a good Catechist named Bashanto Coemar Pal, who is himself an interesting man, being a descendant of the first Bengali converts to Christianity. His evangelistic work in Calcutta is not a bad of roses. Last year he was struck down, stunned and bleeding, by a stone thrown by a Mussulman. The following account of John Mark is written by Bashanto Coemar Pal himself:

"John Mark was born at Lucknow. His heathen name was Dobi Singh. Adverse circumstances led him to seek work in Jamaica. After eight or nine years' residence there, he made the acquaintance of a God-fearing Sahib, and was baptized about one year before he was struck with blindness. Then he was sent to hospital, where he remained for four years. Finding that his sight was irrecoverable, he resolved to return to his native country. It is now about fifteen years since John Mark has been in Calcutta in the Alms-house. His living there has been a great blessing to the native inhabitants of the place. No sooner a Hindu or Mussulman is admitted there than John Mark fastens on him and preaches to him the Gospel. They are riveted by his earnestness; they listen to him with attention; they believe, and before long one or the other is admitted into the Church by baptism. The first person that was converted through his instrumentality was another blind man, named Hari Dayl. One day when Hari Dayl was still a Hindu, John Mark addressed him thus: 'Dear Hari, now attend to me for a moment. You have often heard the Gospel from me, but have not yet believed. Consider that the rejection of this Gospel will one day bring much sorrow upon you.' These words pierced Hari's heart. He could not sleep that night, and when it was morning he told John Mark that he would no longer delay, and that he believed with his whole heart in Christ as his Saviour. Hari's example was infectious, and before the week was over three more came forward and were baptized. Henceforth John Mark's favorite text was, 'Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy salvation.'

"In this way fifty-two persons were instructed by him and admitted to baptism by various Padri Sahibs.

"But this is not all. He is also a true shepherd to those who have been brought into the fold. He teaches them, comforts them, warns them, and when the evening closes in, he gathers them around and sings and prays with them. Nor is this all. When a brother falls ill or into any kind of distress John Mark is the first to help him, by giving him either his food, or his clothes, or something from his poor savings.

"The consequence of all this is that he is loved and respected like a father. Many believe that they cannot preach Christ, because they have no learning or an eloquent tongue, but to be a witness for Christ no worldly wisdom is required, but the teaching of the Spirit of God, as St. Paul saith in 1 Cor. ii. 4. Our brother Mark, though ignorant of other sciences, is deeply instructed in heavenly learning, and that is the reason why he can accomplish such great things. And what does it matter, though worldly people despise him? he is a 'chosen vessel' in the sight of God. I have known him now for about fifteen years, and I gratefully acknowledged that I have learned much from the example of his faith, his love, his zeal, and the unruffled peace of his mind.—*Church Missionary Gleaner Sept. 1879*.

News from the Home Field.

DIOCESE OF MONTREAL.

The annual missionary meetings in the city of Montreal were held last week. The first was held in the Synod Hall, on Tuesday, January 6th. The Bishop was in the chair, and gave an earnest address. Mr. C. J. Bridges then gave a statement of affairs, which, he said, although better than on the two previous occasions, was far from satisfactory. At this time last year he had made up the accounts to the 31st of December, 1878. The expenditure in payment of all accounts for that period amounted to \$17,290, and the receipts from all sources to \$12,700 in round numbers, leaving a deficiency of \$4,467 on the operations, from the 1st of June to the 31st of December. Now, up to the 31st of December, 1879, the total payments made were \$15,700, and amounts received \$12,350; or a deficiency of \$3,363 on the operations from the 1st of June to the 31st of December, 1879. This result was undoubtedly about \$1,100 better than that of the corresponding period of the preceding year; but, on looking into the figures, it was seen that the amounts received from all sources, including the grant from the S. P. G., amounted to rather less than that of the corresponding period of 1878, but that the payments had been reduced from \$17,200 in 1878 to \$15,700 in 1879, a reduction of \$1,500. In other words, although they appeared to be, and were in fact, \$1,108 better off now than at this time last year, they were only better off because they had not paid out so much, and the entire reduction consisted of amounts taken off the salaries of clergymen. During the year ending December 31st, 1879, \$12,070 was paid for salaries, but in 1878, \$13,360 was paid, showing a reduction of upwards of a thousand dollars. They had been compelled to make reductions from the salaries of those who should have been the last to suffer. The salaries for the year ending May 31st next, would not exceed \$1,100, and in order to effect this saving if saving it could be called, five missions were rendered vacant, and four were only partly supplied. They required \$6,000 additional to their average receipts, in order to meet their expenditure and pay the debt to the Ministers. Their income was derived from three sources; first, the amount from the Society for the propagation of the Gospel, which diminished annually and would entirely disappear in a few years, and which would be \$5,800 for the coming year. Out of this a number of privileged clergies had to be met, leaving only about \$2,000 for the ordinary work of the diocese. Then there was the interest on the sustentation fund and the clergy trust fund, amounting to \$5,000, which, in the natural order of things, would increase. The third source of revenue was the subscriptions. These averaged during the past three or four years, \$17,250. Their total income would amount to \$19,500, which, after paying pensions and various expenses, would leave \$12,000 available for the payment of clergymen's salaries. That amount was not adequate to enable the church to carry on her work properly. The stipends clergymen were receiving were inadequate and should be increased. The remedy for all this rested with the laity of Montreal, and there was a further duty incumbent upon them to provide a superannuation fund for the clergy. Stirring addresses were made by Rev. Mr. Atwell, Rector of Burlington, Vermont, Rev. Dr. Sullivan, and Rev. J. H. Dixon.—Gazette.

DIOCESE OF FREDERICTON.

Woodstock—Enthusiastic Meeting for a New Church.—A number of the influential members of the Episcopal Church met on Saturday evening, Jan. 24th, in the Sunday School Room, to discuss the propriety of building a new church on the site of the old one. Many views were set forth by the members and various plans were submitted, but the general tone was in favor of a new building, and that the old church has outlived its usefulness. The Rev. Mr. Neales took the Chair, and Mr. Charles Raymond acted as Secretary. A resolution was moved by Mr. John Ketchum, and carried unanimously that a subscription list be opened. It was moved by W. M. Cornell, Esq., and carried unanimously, that a committee of five be appointed to prepare plans, which plans would be submitted to the meeting. The following committee to collect subscriptions was appointed: W.

McConnell, Esq., and Mr. Lee Raymond. The following were appointed a building committee: Messrs. W. F. Dibblee, Edw. Craig, R. B. Ketchum, Charles W. Raymond and Richard Bull. A subscription list was then opened and some eight or ten persons present subscribed \$1,650. The largest number took time to consider as to the amount they would subscribe. Some citizens gave as high as \$100. There is no doubt a church will be built that will be an ornament to the town.—Gaz. St. John Telegraph.

WESTFIELD.—We regret to learn that the Rev. Edward S. Woodman, R. A. Rector of this Parish, is suffering from a severe attack of rheumatism, which is likely to confine him to the house for some time.

PORTLAND—St. Luke's.—Rev. G. G. Roberts, Rector of Fredericton, lectured in the course on the 27th of January. Subject, "Our Homes and how to make them Happy."

KINGSLEAR LECTURE COURSE.—The second lecture of the St. Peter's course was given on January 22nd, by the Rev. Canon Partridge, B. D., on the subject: "An Hour with the Microscope." The lecture was illustrated by diagrams, showing the appearance under the microscope of different kinds of hair; the sting of the bee and hornet; a fly's leg; blood discs of men and other animals. The lecture was unwritten, the lecturer having notes. It is very interesting, and in such plain words that all could understand. While it aimed at setting forth God, yet it was in no case a sermon, unless we so call the rising of the sun and the various phenomena which we daily witness. The microscope, he said, was a late invention, unknown till 1838. To gain an idea of its importance he related some anecdotes. A microscopist had something handed to him to ascertain if it was human skin; although it did not look much like it to the naked eye, yet he decided that it was, and that the person was of a fair complexion. He ascertained this from the hair upon it; Centurion before a Dane, for violating the sanctity of a Church, was flayed alive, and the skin fastened on the church door to deter others. The man who sent the skin had noticed it on the point of a nail drawn from the door, while the action of the weather had changed its looks. He explained how the microscope helped in cases of murder, human blood differing from other kinds. The different theories of flies walking on the ceiling and glass were explained. That of air suction was false, because a fly could walk in the exhausted receiver of an air pump. The better theory was that a sticky fluid was exuded from its legs, hence an explanation of the fly brushing its legs together. If a boy would breathe on glass or put flour upon it he would stop the fly from walking. The lecturer dwelt quite fully upon biology (the origin of life) as revealed by the microscope. The rector was disappointed in his music, but gave a reading—"Our Spectators."—Telegraph.

MONROTON.—Another memorial window in Vireman's, has been placed in St. George's Church, as a tribute to the memory of Miss Fauny L. Botsford, daughter of George Botsford, Esq., of Fredericton, who was for some time an active member of the choir and Parish Association. It has a ground-work of blue, with handsome border, and two medallions, one representing the visit of the Women to the Sepulchre, and the other Christ's Agency in Gethsemane. The inscription is: "I memorialium, Frances Lowell Botsford, died Aug. 11th, A.D., 1876, aged 21." The money for this was collected by Mrs. F. W. Byers, a cousin of the deceased.

ST. ANDREW'S—SHEDIAC.—A deputation approved by the Board of Home Missions, consisting of G. A. Schofield, Esq., Secretary to the Board, E. B. Chandler, Esq., and Rev. Edwyn S. W. Pentreath, recently visited this parish at the request of the Parishioners. Shediac has suffered severely from the late fire and storm, but as a result of the visit the deficiency was made up without an increase in the grant from the D. C. Society.

DIOCESE OF NOVA SCOTIA.

HALIFAX—St. Luke's.—We regret to learn that the Rector of this church, the Rev. John Abbot, met with an accident by falling on the ice on Saturday last. The Rev. gentlemen had his collar bone

broken, but we are glad to learn is now doing well.

A well attended and highly interesting missionary meeting was held in the Cogswell School House, N. W. Arm, on Wednesday evening last, when addresses were delivered by the Clerical Secretary, W. C. Silver, Esq., and Messrs. S. H. Shreve and E. L. Fenerty. It is particularly pleasing to note the warm interest taken in Missions by these two latter gentlemen, both of them young, which augurs well, we may hope, for the future of the church in Halifax. A very liberal collection was taken up on behalf of the Home Board.

St. Mark's.—A successful Tea Meeting was held in the Russell St. School House on Thursday last. A splendid programme consisting of speeches, readings, songs, etc, added to a bountiful supply of creature comforts, contributed to make the affair one that will not soon be forgotten.

The Anniversary services of the Church of England Institute were held on Wednesday as follows:—Celebration of the Holy Communion at St. Luke's Cathedral at 7.30 a. m. Evensong and sermon by the President of the Institute, Rev. George W. Hill, D. C. L., at St. Paul's at 7.30 p. m. The offerings at both services were in aid of the Institute funds.—There was a lively debate at the Institute on Monday night, the question under discussion being, "Which is the finer type of a British statesman, Gladstone or Beaconsfield."

PCOWASH.—Rev. R. F. Brine, Rector of Pugwash, had a quantity of hard wood and several bags of grain recently presented to him by his kind parishioners residing at Roslyn and River Philip.

BAYFIELD.—The insertion of the Biblical Questions of Mr. Berthwick, in the GUARDIAN, have doubtless given not only an important impetus to the circulation of your valued paper, but has been eminently serviceable to Bible Students generally. Through this instrumentality it is not unreasonable to hope that a great number of persons, besides the competitors have had a desire kindled for a wider knowledge of the Word of Life. A lady in this Mission, Mrs. Dr. Sutherland, (Mrs. Sutherland is a sister to the Rev. Mr. Atwater, of Port Medway), has been amongst the number of the successful competitors for Mr. B's prizes. Remembering that out of the whole number of 375 questions answered by her only 163 errors occurred, that she received expressions of hearty approval from Mr. B. with regard to the correctness and neatness of her papers, and that the value of the prizes received was farther enhanced by its being accompanied by a number of gifts, it will be understood that these papers possessed merits of a high order. At the same time difficulties, such as domestic duties, indisposition during a portion of the time she was at work on the questions, and a circumscribed library, seriously interfered with Mrs. Sutherland in the execution of this work, otherwise she might occupy a still higher place in the ranks of competitors.

A fair record has been exhibited in the Parochial work of this Mission, for last year, the amount raised and distributed being three hundred and seventy-seven dollars. Of this amount a considerable portion was contributed by friends residing outside the Mission.

This opportunity is embraced for gratefully acknowledging sums received from the following:—Mrs. Thornborough Shewen, Stinchcomb Gles., Eng., \$17; The Hon. the Minister of Justice, Ottawa, \$5; W. D. Barclay, Esq., Can. Pacific Railway, \$5; John Morrison, Esq., C. B., \$5.

Mrs. Shewen, the lady named above, resides in England but having a son in Antigonish, Mr. T. Shewen, Chief Engineer, of the Halifax and Cape Breton Railway Company, she became interested in that part of the Mission, and has repeatedly made enquiries respecting its wants, with a view of supplying them in the future. She is a very active Church worker in England, being a large contributor to the endowment of one of the African dioceses.

It need scarcely be said that our people here are greatly encouraged by the interest thus manifested in their work by such kind friends. Their earnest hope and prayer is that God's richest blessings may be vouchsafed to these benefactors. Special services in Advent marked the beginning of the Christian year in this Mission. No effort, however, was made to substitute a commemoration of the

Secular New Year's Day for the Feast of the Circumcision. The Christmas Festival was, as usual here, joyous, Church decorations and appropriate services being prominent features in the observance.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—ST. PAUL'S CHURCH ASSOCIATION.—The second paper of the series was read on Friday evening, the 23rd inst., by Dr. Lesning—the subject being "The Introduction of Christianity into Britain." The discussion was of a very lively character, and was pursued with great interest. One side asserting that the English Church is purely a Child of Rome; the other denying such assertion. The position taken up early in the discussion was that both Christianity and Churches were entirely wiped out of England by the Saxons; that Augustine began to convert purely heathen people, and that we owe all as Christians to the Roman Church. This was met by evidence shewing the existence of a British Church long after Augustine's advent into England; and by showing the struggles against Papal Dominion. The discussion was adjourned until next Friday, the 30th inst. The following took part in the discussion: Messrs. T. Williams, C. Palmer, L. H. Davies, A. B. Warburton, E. Welsh, J. Brocken, Lieut. Dixon, R. N., Venerable Archdeacon Read, Rector and Assistant.

THE CHURCH AS EVIDENCED BY THE NEW TESTAMENT.

Paper read before St. Paul's Church Association, Charlottetown, by the Rev. Alfred Osborne, Curate of St. Paul's.

(Concluded.)

2. Faith. We have now to see if the New Testament gives any evidence that this visible Church believed anything, if there be evidence of actual forms of faith. The Jewish Christians had been accustomed to forms of devotion and faith. St. Paul, in writing to Timothy, says, "Hold fast the form of sound words which thou hast heard of me." (II. Tim. i. 12) In Acts iv. 24, "They lifted up their voices to God with one accord." Rom. vi. 17, "God be thanked. . . . Ye have obeyed from the heart that form of doctrine which was delivered you." Heb. x. 23, "Let us hold fast the profession of our faith (hope) without wavering." A man's hope is in his faith. Phil. iii. 16, "Let us walk by the same rule." As the faith would be imparted by preaching and by catechising, all would receive the same thing, for the faith was imparted by the same light of the Master's teaching.

3. Sacraments—Baptism and the Lord's Supper. These are the only sacraments spoken of in the New Testament. They were given by Christ himself, and therefore absolutely binding on the Church.

Baptism. The Command of our Saviour was to "Baptise in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19. St. John says a man must be born of water and the Spirit, chap. iii. 5. St. Mark xvi. 16, "He that believeth and is baptised shall be saved." St. Peter says, (Acts ii. 38) "Repent and be baptised every one of you." It is the covenant of God from Abraham which, says St. Paul, (Gal. iii. 17) "cannot be disannulled or done away," and he clinches the argument in verse 27: "For as many of you as have been baptised into Christ have put on Christ," so "theirs according to the promise." There was no other mode of admission into the covenant but baptism.

Lord's Supper.—In the upper room on the night before His death our Lord ordained this sacrament until His coming again. St. Matthew xxvii., St. Mark xiv., St. Luke xxii. The sacrifice of Christ was for man's redemption. "Without shedding of blood is no remission," "so Christ was once offered to bear the sins of many." Acts ix. 22, 28. "Christ our passover is sacrificed for us." (Rev. v. 7) The broken bread and the poured out wine is the Church's act of faith in that sacrifice, and a Communion of the Body and Blood of Christ. Let us see the Church's practice. It was a formal act, for I Cor. x. 16 says: "The cup of blessing which we bless." This taken with I Cor. xiv. 16 is clear, "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say 'Amen' at Thy giving of thanks," or to translate it more clearly, how shall the laity, the unlettered, say 'Amen' at

thy Eucharist. There is a note in the margin to chapter xi., verse 24, referring to a set prayer of Consecration which St. Paul had received of the Lord, and had delivered to the Corinthian Church. And what is very remarkable,—that of about six accounts of Church Assembly it is in three of them "to break bread." This Sacrament was administered at least every Lord's Day.

It may be well to mention here the rite of Confirmation. This was a rite of the Jews at the age of accountability. But the "laying on of hands" was instituted by the Apostles, and that which was practised by them as a Church Ordinance must necessarily be Apostolic. In Hebrews vi. 2, it is named immediately after baptism. Among six "principles of the doctrine of Christ." If this be not a "principle of the doctrine of Christ," the other five, repentance, faith, baptisms, resurrection, judgment, are not "principles of the doctrine of Christ." This "laying on of hands" in the New Testament is always performed by the highest order of the ministry.

4. Discipline. What evidence have we in the New Testament that this visible Church did rule in matters appertaining to itself, that it was a kingdom within a kingdom?

I. Cor. v. 5.—The incestuous person is cast out of the Church.

II. Cor. ii. 7.—The incestuous person is forgiven and restored.

I. Cor. vii.—Directions about heathen marriages.

I. Cor. vii.—Of eating meats offered to idols.

I. Cor. vi.—Of going to law as Christians before heathen tribunals.

I. Tim. v.—How to rule the Elders and the younger; to rebuke before all.

Titus ii.—To exhort, rebuke, to let no man despise Thee.

II. Cor. iii. 1.—Letters of commendation required to the Church when moving from one city to another.

Acts xviii. 27.—Apostles commended to the Church in Achaia from Ephesus.

Romans vi, 1.—Phoebe, of the Church at Cenchrea, commended to the Roman Church by St. Paul.

I. Tim. ii. 2.—The women to keep silence in the Church.

St. James ii. 2-3.—The treatment of the rich and poor by the Church in Church accommodation.

I. Cor. xi. 22.—Conduct unbecoming to the Church reproved.

Titus iii. 10.—The Church to reject heretics.

I. Cor. xvi. 1. 2.—Offeritory to be on the Lord's Day.

I. Tim. v. 9-10.—Instruction respecting widows who fall on the funds of the Church.

I. Cor. ix.—Ministers to be supported.

There is sufficient evidence to show that the Church was not an undefined incomprehensible something, but an actual, real, visible organization, with lines and landmarks. And this is not surprising, for the New Testament was not before the Church, but some years after it.

An Apostolic Church should be both Catholic and Protestant. As Catholic it should hold with the one Catholic and Apostolic Church of the New Testament, just as the Apostolic Creed declares every Sunday. As Protestant it protests against.

1. The destruction of the Ministry of the New Testament and of the Apostolic Church.

2. Additions to the Faith of the New Testament and of the Apostolic Church, and departures from it.

3. Additions to the two Sacraments of the New Testament and of the Apostolic Church, and opposition to them.

4. The discipline of the Church being taken out of her hands.

THE BISHOP AND CLERGY OF THE DIOCESE OF CENTRAL NEW YORK IN RETREAT.

The following Pastoral Letter appeared in the diocesan organ—the Gospel Messenger—for January instant:

FOR THE PARISH CLERGY OF THE DIOCESE. Syracuse, Dec. 16, 1879.

My Dear Brother:

Under the conviction that one of the greatest needs of our common work is a deeper and stronger religious life in ourselves, the Clergy, I have long desired to invite the Brethren to come together in some convenient place for a season of retirement, common and private devotion, and spiritual meditation, endeavoring on my own part to render such helps as I am able. A way appears to be found in

which this purpose may be carried out. We can be received at St. John's School Building, Manlius, in the absence of the scholars (occupying their dormitories at night), Wednesday afternoon at 5 o'clock, Jan. 7, and remaining till Friday evening. Will you inform Dr. Babcock if you will attend?

This year the meeting will take the place of the annual Conference. Most of the topics suitable for that have been repeatedly and ably treated, not only among us but in Church Congresses and by the Public Press. If prayer, communion and reflection should bring us larger gifts and more grace from the Holy Spirit, we should be so much the better prepared for future Conferences, and for all the holy labor to which we are called and set apart. The Sacrament of the Lord's Supper will be administered each morning.

It must seem, I think, by all, that in both the topics and the tone of conversation such a company is to be distinguished from ordinary social gatherings: that much in the way of pleasurable talk which would be blameless elsewhere would be incongruous here; and that the mind and tongue should be uniformly subdued to the sacred spirit and grave purposes of the occasion. Your daily prayers are earnestly asked meantime that the Lord of life and light would grant us his blessing, and so instruct and re-consecrate us that we may more effectually "prepare and make ready" His way.

In order to relieve those of the Clergy whose means would not allow them to expend money for this object, and yet would consider attendance a privilege, I give notice that the expense at Manlius will be met by a common fund; that those who wish to pay for themselves may contribute to this fund \$1.50 each; and those who desire can make offerings for their poorer brethren; and that what is lacking after this will be supplied: so that none should stay away on account of the cost. As to traveling expenses, missionaries at a distance from Manlius, receiving a stipend from the Board, and feeling unable to pay railroad fare, are requested to send their names confidentially to me.

I am affectionately your Bishop,
F. D. HUNTINGTON.

Pursuant to the above call, the Clergy of the Diocese of Central New York, to the number of forty eight all told, assembled at Manlius; many others regretting their inability to attend, and sending forward their contributions to the "common fund."

At the opening service in the chapel, the Bishop greeted the Brethren cordially, and explained the object of the summons. Without laying down rigid rules for the occasion, he recommended that even when not engaged in their united duties in the chapel, all should regard the time and place as sacred; that much time should be spent morning, noon, and night, in private meditation and prayer in the several apartments; and that, in their social intercourse, the tone of their conversation should be suitably subdued; that such topics as are ordinary and secular, church politics, the absent brethren, with anecdotes told for entertainment, should be carefully avoided. It is needless to say that these suggestions were gladly received as the law of a House, given by a father to his sons; and that they were faithfully carried out. For forty-eight hours, Bishop, Priests, and Deacons, hospitably provided for by the Head-Master of St. John's and his family dwelt together under one roof in great harmony and comfort. In the interval between the more public devotions, the Clergy either withdrew into retirement, or might be seen gathered into little groups about the halls, library, and parlors of the ample building, or walking up the fine varied uplands surrounding the site. At night, the lights being extinguished at a comparative and early hour, most of the guests were admitted in the "alcoves" of the Dormitories. The meal was blessed with a very short responsive act of worship, such as is used habitually by the School. As desired, the fare was simple, though plentiful. All the household life was marked by an easy regularity.

In the chapel, each day began with an early Celebration of the Holy Communion, preceded by an appropriate hymn sung by all. In the forenoon, Morning Prayer was said, and several hymns, (penitential and supplicatory,) were sung at Evening Prayer.

Three times in the day the Bishop (sitting in his chair) addressed the

Clergy for about an hour; the matter being for the most part written, only occasionally reading from some devotional writer of the Church, ancient or modern. The central idea of all the six addresses, in order, was "Sacrifice," in its relation to the entire spiritual life, moral character, and official functions of the Holy ministry. Although the substance of these conferences was largely taken down in notes by the Clergy, it was the Bishop's desire that they should neither be reported nor commented upon outside.

After each one, there was a considerable pause for silent meditation and self-examination. Then, any brother, so moved, gave utterance to such thought, or train of thought as was suggested to his mind, or asked a question. At the close of every session, the Bishop conducted a special service, constructed by himself; consisting mostly of portions of the Psalter, the Lesser Litany, ancient Collects, the prayers of Bishop Wilson and Taylor, and of other English divines, and the *Veni Creator*, with Singing and Benediction. Between the parts, there were frequent intervals of silence for more searching self-scrutiny or personal petitions.

Bishop Huntington observed that although he had not, in his invitation called the meeting a "Retreat," he had no objection to that name as a proper description of it. He only wished it understood that he was more concerned for the character and results of the occasion, than for the designation; and that he had not attempted to conform it to any particular pattern.

The clergy were all very much impressed with the admirable arrangements for the progress, comfort, and healthy enjoyment of the boys of St. John's. It is undoubtedly one of the very best and pleasantest Church-Schools for boys in the whole country.

At the close of the meeting, the following "minute" was adopted: "The Clergy assembled at St. John's School, Manlius, during this Epiphany week, by the invitation of their Bishop, desire before they separate to convey to him their unanimous and hearty appreciation of his labor, for the deepening of their spiritual life; and pray that the Divine Blessing may rest upon him and them, and bring him fruit from the precious seed sown during this holy season of retirement and devotion. The undersigned were desirous to communicate to the Bishop this action of the clergy."

WALTER AYRAULT.
HENRY R. LOCKWOOD."

Thus fittingly concluded a religious gathering, which will be remembered with feelings of the liveliest gratitude and pleasure, by every one who was so blessed as to have participated in its sessions. Of one thing there can be no doubt; though unique in many particulars, if the same idea were introduced into, and carried out, by all the Dioceses of the American Church, there would ensue an unprecedented advance in a knowledge of the more salient and saving principles of Christianity; an increase of genuine spiritual fervor, that would not but be contagious wherever carried; and a renewed consecration to the several departments of the holy life of the Priesthood, that would be as abiding and strong as the divine source from whence it flows. The opinion expressed at the close of the Service by one, honored for his learning and piety, and respected for his wisdom in the General Councils of the Church, to the effect that this Retreat marks a new epoch in the life of the Clergy, of the Diocese of Central New York, and of its people, found no dissentients, but a repetition of the hearty "Amen" that had characterized the devotions from its beginning.

A spontaneous and unanimous desire from the Clergy was expressed to Bishop Huntington that his papers might be published in book form, in order that not only those present might have the opportunity of studying more leisurely what they had heard and so much appreciated, but that the Church at large might be permitted to share in what properly belonged to the whole body of the faithful. As indicated in the above, the Bishop did not give his immediate consent. There are those, however, who, having faith in the eventual triumph of the true fitness of things, yet hope, that the articles may appear, and that at no very distant day.

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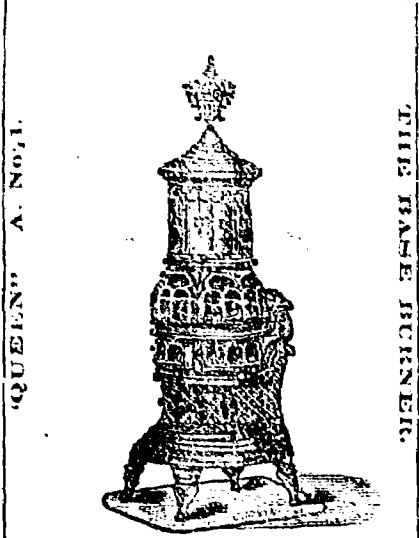
Wm. Smith, Deputy Minister of Marine, Department of Marine, Ottawa, 2nd Jan, 1880

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MORE ABOUT ACCESSIONS.

The last Minutes of the Congregational Conference of Connecticut are very interesting. A most noteworthy feature is the relative increase in that State of different religious bodies, for the last twenty years. It is:—Baptist, 13 per cent; Congregationalists, 20 per cent; Methodist, 34 per cent; Protestant Episcopal Church, 69 per cent. That is to say, our Church grew faster in Connecticut than all other bodies combined. This is a significant fact, and shows that the recent accessions we have chronicled were not exceptional. Statistics are also given of the withdrawal from the Connecticut Congregationalists during the same period. Twenty-six of their ministers withdrew, of whom thirteen sought our communion. There is no doubt a great deal of unrest in all bodies of Christians, but at the same time there is a steady stream setting in from all denominations, year by year, towards the Church of England, and her sister, the Protestant Episcopal Church. In spite of the savage attacks made upon her from all sides, the ridicule heaped upon her comprehensive character, she is growing wonderfully, and in part from the accessions of those who come to her for stability and order, and who are tired of negations and sensationalism. It is true that she is so tolerant, that weak and one-sided men sometimes overstep the limits on one side or the other. This will be the case with a body as broad and comprehensive as the Church of God must be. It is difficult to check this, in an age of such activity, morally and intellectually. Sensible men will recognize that where there is vigorous life and burning zeal in a body, extremes are probable. To deal with them requires wisdom and thought.

We wish, however, to point out the fact, that these extremes are exceptional ones. It is true we hear a great deal of them, but it is because the great bulk of our clergy are doing their work quietly and effectively, and making no stir about it. The noise and excitement come from erratic brethren, whose doings and sayings are made the subject of newspaper comment to satisfy the insatiable greed for sensational news which is the curse of the reading public. As a testimony to the effective work of the clergy, we point to the fact that so many ministers in good standing have come to us during the past year. Does not this show that the Church has been presented in a way to arrest the attention of those men? They have not come over for gain. It is not a pleasant thing to make such a change. They have come because they recognize her historical claims, and the practical Christian work she is now doing. They see that all her services point to Christ, they acknowledge her position as Scriptural, and her ministry as Apostolic. As the best proof of their honesty they submit to be ordained by a Bishop. In view of these facts what becomes of the senseless cry of secessions to Rome? Here and there, one

goes, occasionally, but we receive more ministers in one year from various bodies than leave us for Rome in 50 years. We received several Roman priests last year, more than left us for Rome. It is time that people of common sense understood that this cry about Rome is senseless and absurd. The tendency of the Church of Rome is to disintegration. And while we in Canada are not, as a Church, owing to our past history, drawing many ministers from the bodies about us, there is not a live parish in the land where every Confirmation Class does not present the spectacle of some who have sought the Church in their mature years from choice. When we are free from the blighting traditions of our past ecclesiastical history in Canada, we too shall grow like our big sister in the United States.

LENT.

The Church once more calls upon her children to lay aside for a time the engrossing pursuits of the world, and to prepare to engage in the services of Lent. Wednesday next we shall enter upon that Holy Season. Is there not great need for such a time as that of Lent? Do we not require some fixed season—some regular period—when by special prayer, special humiliation, and special self-denials, we may be made able "to crucify the flesh with its sinful lusts and affections," and "to purify ourselves even as God is pure?"

Who does not feel, remembering his past transgressions and his present impurity, that he is weak, and in need of an Almighty Helper to enable him to overcome the evil one, to "fight the good fight of faith, and to lay hold on eternal life?"

Let each baptized member of the Church make it his or her highest aim during the approaching Season to advance in spiritual things. Let us not be content with a mere increased attendance on the Services of God's House, or with the giving up of some pleasure to be resumed again after Lent is over; but let us determine, by the help of God, to make a real advance, and to acquire new and permanent spiritual possessions, and to live and walk more near to God.

As individuals, let us ever remember that the true and only test of our spiritual condition in the sight of God, is a fervent love for everything that is His, and that tells of Him—a love for His Word, a love for His Sanctuary, a love for His Sacraments, and a love for all who are called by His Name.

And as a Church, let it always be regarded as the safest test of progress, that more charity prevails amongst the members—more willingness to hear with those who differ from us, more love for those who claim fellowship with us,—and thus, by a deeper and ever-deepening spiritual disposition, showing itself in our lives, shall we best display Christ's religion to the world, and best assure ourselves that we are "growing in grace, and in His knowledge and love."

Oh! in the presence of our All-seeing God, and by the recollections of the past and the solemnity of the future, let us steadfastly purpose to lead new lives, to have a lively faith in God's mercy through Christ, and to be in perfect charity with all men.

ACCESSIONS TO THE CHURCH FROM THE LAITY.

A correspondent of the *Dominion Churchman*, the Rev. John Fletcher, in a letter under the above heading, notices the fact that the accessions to the Church from Rome and Dissent are not confined to the ministry of the various bodies, but that the laity in very large numbers have come and are coming into the Church's Communion. In support of his statements he gives the following references and proofs:

In Mexico the once Romish Cathedral of the City of Mexico and three other Churches, have, by purchase, fallen into our hands, and are regularly filled with congregations of converts, who now rejoice in their new position as members of the "Church of Jesus," in communion with the Church of England.

The statistics of that work show, one Bishop (two others elected but not yet consecrated); about ten clergy, and twenty two candidates for Holy Orders; five or six settled congregations, and a large number of missions; and nearly four thousand lay members. This whole work has been accomplished within a few years, and all are converts from Romanism. In the United States the Church is, according to the admissions of Congregationalists and other Dissenters, increasing with astonishing rapidity. In Connecticut 69 per cent has been the increase of the last twenty years; and throughout the whole country the Church alone is keeping pace with the increase in population—in fact exceeding it considerably; and thousands of Lay Dissenters are yearly joining her communion. In England the large and constant increase in the number of Churches,—new ones going up, old ones enlarged, and buildings of various kinds for Church objects opened—all testify to the growth that is going on. "We can judge further of this increase by the acknowledgment of the decrease of other religious bodies, e. g., the Methodists, who, during last year, appointed a day of humiliation, one of the reasons assigned for keeping it being the decrease of its membership within the year."

In Ireland the Church is spreading with wonderful rapidity. A recent number of the *London Guardian* says:

"The Bishop of Tuam, having completed the tour of his Diocese, has published a narrative of the same, giving the following imposing results. In all, 1,291 persons were confirmed, being 457 belonging to the church, and 847 converts. These converts, added to the numbers originally confirmed upon the two occasions within the last three years, making 2,411 converts confirmed. Three new Churches have been consecrated, and one enlarged. Five new Churches are in process of completion. The first stones were laid of three more, and two more were contracted for, making in all fourteen new Churches, which will afford sittings for 5,210 persons. Six new licensed houses for Divine worship have been provided, accommodating 2,300 worshippers, which, added to the former numbers, will afford accommodation for 7,510 persons. Besides this accommodation, afforded in twenty localities where none existed before, there are five other places in West Galway, not included in the above tour, in each of which there is a school-room where Divine Service is performed on the Lord's day, and in which accommodation is provided for 1,340 worshippers. This number, added to the 7,510 already stated, makes a total of 8,850 sittings now newly provided."

"At a meeting held in London, Dec. 15, in aid of Irish Missions to Roman Catholics, Rev. Mr. Bickersteth made the following statements: "Between thirty and forty thousand people have within these four years abandoned the idolatry of Romanism, and made an open confession of their conversion to the truth of the Gospel, and who are now living to the praise and glory of God. In one district in the West of Ireland alone, in a union where this movement commenced, and where, between four and five years ago, there were not more than five or six hundred converts, there are now between five and six thousand. In the Society's schools there are between five and six thousand children regularly attending and receiving instruction in Protestant truth."

"The spread of Protestantism in the West of Ireland is now confirmed by the Roman Catholics. The *Nation* says that systematic proselytism has had immense success in Connaught and Kerry. The altars of the Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland."

In Scotland the Church is also now showing great vitality, not only embracing in her congregations much of the culture and wealth of that country, but also yearly drawing into her fold large numbers who have been trained in other ways. The cathedral recently built and consecrated in Edinburgh, the finest ecclesiastical building erected in Great Britain during the present century, testifies to the activity and liberality of the Church's Lay members in that land.

The fact is, that so little has been said

in the past upon these subjects of accessions, and Church growth and life, and so few Church papers have been circulated among our people, that not much has hitherto been known of the astonishing progress which is characterizing our Church in other places, and, let us hope, which will soon mark a new era in the history of the Church in Canada.

May God prosper yet more and more the work of Bishops and Clergy; and may He so increase the zeal and devotedness of the Laity, that in everything they may advance the cause of Christ, and the salvation of souls.

THE ENGLISH CHURCH.

In order to complete the statistics showing the growth of the Episcopate in the Church of England throughout the world, it becomes necessary to supplement our list of last week, which comprised one hundred and nineteen existing Dioceses in the British Empire, by giving the names and dates of the Dioceses of the neighboring Republic.

It may be safely affirmed that the same care and anxiety which have been exercised in preserving the succession in England, have characterized the action, from time to time, of the Church in the United States:

Connecticut,	1784
Pennsylvania,	1787
New York,	1787
Virginia,	1790
Maryland,	1792
South Carolina,	1795
Massachusetts,	1796
New Jersey,	1815
Illinois,	1819
North Carolina,	1823
Vermont,	1832
Kentucky,	1832
Ohio,	1832
Tennessee,	1834
Wisconsin,	1835
Michigan,	1836
Louisiana,	1838
Western New York,	1839
Georgia,	1841
Delaware,	1841
Rhode Island,	1843
New Hampshire,	1844
Alabama,	1844
Missouri,	1844
China,	1844
Arkansas,	1844
Turkey,	1844
Maine,	1847
Indiana,	1849
Mississippi,	1850
Africa,	1851
Florida,	1851
California,	1853
Oregon,	1854
Iowa,	1854
Minnesota,	1859
Kansas,	1864
Nebraska,	1865
Colorado,	1865
Pittsburg,	1866
Japan,	1866
Montana,	1867
Long Island,	1869
Easton,	1869
Albany,	1869
Central New York,	1869
Nevada,	1869
Central Pennsylvania,	1871
Niagara,	1873
Cape Palmas,	1873
Western Texas,	1874
Northern California,	1874
Northern Texas,	1874
New Mexico,	1875
Western Michigan,	1875
Southern Ohio,	1875
Fond du Lac,	1875
Quincy,	1878
Springfield,	1878

This list embraces fifty-nine Dioceses, making altogether one hundred and seventy-eight Dioceses belonging to the Anglican Communion throughout the world, thirty of which have been formed within the last ten years.

Having given the Dioceses which, as will be seen, occupy almost every portion of the globe, it will be found interesting and valuable to note the number and location of the parochial and missionary clergy of this great branch of the Church of Christ.

Of the clergy there are in round numbers in Great Britain 35,500; United States, 3,500; Canada, including Newfoundland, 1,000; Australia and New Zealand, 1,000; India, etc., 750; Africa, etc., 300; West Indies, 250. Or between thirty-two and thirty-three thousand in all.

We have here a Church with nearly 200 Bishops, over 32,000 other clergy, and probably not less than thirty millions of adherents.

PAROCHIAL PAPERS—VI.

THE CONFIRMATION CLASS.

(Continued.)

The season of Confirmation, if not the most difficult, is certainly the most important and permanent in its effects of any period of the work with souls. This may be our justification if we devote to its consideration another paper. We shall gather a more definite idea of the methods in which the Confirmation class should be conducted, if we first ask what is the object to be attained.

Confirmation is the time for the training of those souls who are already within the covenant, to which they were admitted at Baptism. Obligations of the most solemn kind have been entered into by them, which they cannot evade if they would. They are to be led at a specific time, by a specific act, to recognize and assume those obligations for themselves, of their own free will and accord, and with a full knowledge of the responsibilities and the issues of their decision. At the time of their solemn dedication of themselves to the service of God, they are taught by Scripture, Reason, and the Church, to expect through the human channel, the laying on of the Bishop's hand, the grace of God sealing their act, and bestowing the power to keep and perform their resolutions, in answer to the united prayers of themselves and the congregation. It is evident that this must mark a momentous crisis in the history and experiences of the soul. For such an occasion the preparation should be deliberate, and it should be interesting.

It should be deliberate. The soul, having fallen by actual sin from its Baptismal purity, being out of harmony with the will of God, is in a state of chronic disease. It cannot be cured at high pressure. The power and mercy of God can and will, as in the case of the paralytic in the Gospel, proclaim the sins forgiven. The past may be blotted out, and the soul set free from the dominion of former sin. But the habit remains. And the spiritual training which each soul needs, must be directed not only towards the future conquering of sin, but also towards the rooting out of sinful habit; in short, towards the pursuit of Holiness. It is one of the faults of the age to do things in a hurry. But it is one of the marks of inexperienced impetuosity to attempt to force the soul, either by a "battery of warnings and exhortations," or by a violence of emotion, into a false excitement which may easily deceive itself and cannot be maintained. It is possible to deafen and bewilder, without impressing either mind or heart. By making the Confirmation class a part of the systematic work of the Guild, all undue hurry and consequent imperfection of training is avoided. And it is to be hoped that the time is not far distant, when the Confirmation season will be a settled and regular part of the yearly plan of labour in each parish.

But the class must also be made interesting. Dulness is above all things to be avoided. When the intellect is chiefly addressed, and the heart and feelings are neglected, there will be in the minds of the candidates a sensation of relief that the class is over, which is fatal to any real abiding result. The main object of the instruction is to produce a definite and distinct act of the will. And to do this the happy means must be arrived at, of supplying knowledge in such a way as to interest and develop all the faculties, both of mind and heart. This is not easy, and requires much experience, tact, skill and energy.

In short, the work of the Parish Priest in the Confirmation class is to inculcate personal religion, in the widest sense of the words. There is no existing manual of help which covers the whole ground;

and the clergyman or layman who compiles such a manual will be providing a much needed assistance for the younger clergy, and would earn the hearty thanks of the whole Church. But each clergyman goes to work in his own way, and gradually finds himself in possession of a settled framework and order of teaching, which every recurring occasion of Confirmation renders more perfect and effective.

The writer offers the following scheme, as approximating in some degree to what is required.

I. MAN; his probation, his destinies. SIX; its manifestation, its workings in the soul and in the world.

II. HOLINESS; its nature, and how to attain it.

III. THE KINGDOM.—1. The Church Catholic. 2. The Anglican branch; (a) prior to Augustine; (b) between Augustine and the Reformation; (c) since the Reformation. 3. The distinctive position of the Church of England; (a) as against Romanism; (b) against all Separatists. 4. The Apostolic Ministry; (a) its commission; (b) its powers and functions; (c) its duties.

IV. THE PARISH.—1. With reference to work. 2. In regard of our unhappy divisions.

The above subjects will of course have been treated with very strict and repeated personal application and dealing with conscience. But there is a further work, which can hardly be done in the common teaching of the class, however pointed and direct it may be, that of deepening the impression of the general instruction and bringing to a focus the definite action of the will. There will be provided more frequent occasions of devotion and prayer during the preparation season. But even these will not produce their full effect without personal contact with the individual, and the influence freely used of holy precept and example on the part of the teacher. It will be the aim of the true pastor to see and talk with each member of his class singly; to probe deeply the motives and direct the aspirations of those who are at such a time drawing nigh to God; and to quicken and elevate the spiritual desires which would fain "seek after Him and find Him." Here all the highest and holiest experiences of the Shepherd of souls will be brought into play. Here will be needed a profound knowledge of human nature. Here is a field for all the tact and ability with which the training and the natural gifts of the instructor supply him. And here above all is the opportunity which a burning love for souls and an intense desire to bring them to Christ longs for and thankfully uses.

It will have been noticed that neither in the plan proposed for use nor in the other suggestions is special stress laid upon the Holy Communion. In the early years of the writer's ministry his endeavors were directed towards the inducing every member, if possible, of the Confirmation class to partake of the Holy Communion on the day of Confirmation. But a mere lengthened experience has shown that this is, even if attained, a doubtful gain. In the divided attention given to both these important subjects, it is more than probable that there will be a want of that concentration which each separately deserves. It appears to be for many reasons better that the newly confirmed should have the benefit of a more extended course of teaching upon the Holy Eucharist, which will naturally belong to the Communicants' class. And then the great sacrament of Christ's love will receive treatment suitable to its dignity and importance.*

F. P.

* There is a very good article on Confirmation classes in the *Literary Churchman* for Aug. 25, 1877, and which has supplied some of the thoughts embodied in the present paper, and which will repay careful study.

THE CHURCH OF ENGLAND ON PRINCE EDWARD ISLAND.

No. IV.

Besides, local machinery must be put in motion. A clergyman can no more cope with the world outside than a General can meet the enemy single-handed. Could not the clergy meet now and again at given centres to talk over their difficulties, to devise means for the better conduct of their Parishes? The mere services, grand as they are, will not keep the congregations together. Bible Classes, Communicants' Classes should be working. Parochial associations for the social, intellectual, moral and spiritual culture of young men and women should be in operation for at least the Winter months. Such questions as, What becomes of our lads from 15 years to, say, 25 years of age? Why don't our young men prepare for the Ministry, home and foreign? And then deeper, How shall we promote the spiritual life in the churches? should be considered. The younger clergy are prone to mistakes, and sometimes rash experiments, unless they can now and then have the advice and counsel of the older clergy. The older clergy must receive the younger as BRETHREN in the Faith, and must look over a little too much zeal, perhaps without knowledge, in the younger ones, remembering what mistakes they themselves made when first ordained. Why should not the clergy be brethren in more than theory? How often is a clergyman pained by receiving a letter from a brother commencing "Dear Sir," and ending "Yours faithfully," not always meant to do so, but showing a great want of Christian brotherly affection. A stand-off position is sometimes maintained, though pastors of the same Church of Christ, when the relationship should be a most cordial one. A lively exchange of pulpits should be encouraged, and if on some plan agreed upon, all the better. The people become so accustomed to the same voice year after year that it loses to some extent its original force and influence. They love their own minister, but would love him none the less if he were out of his pulpit now and then. No parish should be without its Annual Missionary Meeting, when a number of clergymen should be present if possible, the rector to do nothing but announce the speakers, and keep the order of the meeting. Earnest laymen should be encouraged to speak, though not so well up in the subject matter, an earnest layman would probably make a point which the clergy might have overlooked. If we want examples of what can be done by organization on this Island let us look at the Roman Catholics or the Methodists. It all centres in the word BROTHERHOOD. Let the clergy remember one thing—there must be life in this 19th century. Even a blundering life, if we can have no other, would be better than formal death, but an organized life would be best of all.

X. Y. Z.

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.

CHRIST AND THE SACRAMENTS.

(To the Editors of the Church Guardian.)

DEAR SIRS,—“Another Layman” will, I am sure, be able to give a good answer to “Layman's” last, and I intend at present to leave this controversy, for the most part, to him, so far as I am concerned, if it is to be carried on further. At the same time an occasional letter from others who agree in general with his views may be useful in the way of clearing the minds of those who do not see as we do, and who very often do not

really know what our views are, though opposing them. “Layman” actually seems to think that we do not hold, as he does, that “repentance and faith are conditions precedent to the reception of the sacraments,” while, of course, we are just as decided as to this as he can be, and he rejects what our Church certainly seems to me to teach very plainly about the high place of the sacraments in the plan of salvation, because he thinks those who hold it must reject “salvation by faith,” so decidedly laid down in God's Holy Word. I need not ask him surely to admit that St. Paul was an example, in his own person, of the “justification by faith” which he taught. Will, listen to the words addressed to St. Paul, after his wonderful conversion, by the divinely-sent teacher: “And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.” Acts 22, 16. Similarly St. Peter, on the day of Pentecost, declared the way of salvation to the many anxious enquirers. “Repent,” he said, “and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost,” etc. Acts 2, 37, etc. And I might go on to show that the same “justification by faith” was taught to the Philippian jailor (Acts 16, 32), the Ethiopian eunuch (Acts 8, 36), &c. The sacraments are, as Canon Liddon puts it, “revealed points of contact” with our Saviour, the Incarnate Son of God and His “sweet-smelling sacrifice,” and faith, therefore, which makes men, in penitence and self-surrender, acknowledge Christ as their only hope, brings them to the sacraments, that they may be blessed through Christ in God's own ways, thankfully recognizing his right to appoint what ways he pleases. This is not at all against the truth that God may and does bless men directly when they pray to Him, though certainly it is not to be expected that He will do so in the case of those who deliberately and knowingly reject any of His own ordinances.

There are other points in “Layman's” letter which I have not time to take up, but which “Another Layman” or some one else will doubtless deal with as they deserve. I would just refer, before closing, to the words of St. Paul, in I Cor., i. 17—“Christ sent me not to baptize but to preach the Gospel”—quoted by your correspondent, as if the Apostle meant to speak of a sacrament such as Baptism, as of comparatively little importance. Let the context be here consulted and it will be found that St. Paul is not comparing baptizing and preaching the Gospel as to their relative importance, though of course Baptism without the preaching of the Gospel, which must precede and lead to it, would be useless. St. Paul never sets the two things over against one another. In this parable he expresses his thankfulness that it had not been laid upon him to administer Baptism personally, but that his work was rather the preaching of the Gospel; the preaching of Christ and Him crucified, which, as we have seen, included pointing out to men Christ's blessed ordinance, “for,” he says—if I may be permitted to paraphrase according to what I think his meaning—“had it been otherwise, and the gift of Baptism been bestowed at all generally through one in such a position as mine, I might have received the credit instead of my Divine Master, and my converts might have considered it a ground for accounting themselves as belonging to me instead of to Christ.”

Yours faithfully,
A MISSIONARY.

MR. BORTHWICK'S BIBLE QUESTIONS.

(To the Editors of the Church Guardian.)

SIRS,—According to your kind permission, I now begin the publication of all the answers to the Biblical questions, and, as I stated before, have chosen those of “Z,” from Prince Edward Island, as the best, as far as I can judge.

I have sent above 69 prizes in books, charts, and 50 photos of Lord Lorne, the actual amount in publishing price of these prizes being over \$100. There are several who have not finished their papers, and I am anxious to know the names of some who have finished, but I can't tell where to send any note to them. I should like to hear from “Smilax,” Sydney, Cape Breton; “Olive,” London, Ont.; “Milly,” Halifax; “A Churchwoman,” Arichat; “Iota,” Halifax; and “Amar Patra.” Some of these papers come near the first.

I will now give the *noms de plume* of all those to whom prizes have been sent, and may state that very many letters have been received, thanking me for my trouble and the amount of Biblical knowledge which the writers have gained by my questions. Many have asked me to continue them. Several request that I may do what I said, and give questions on the History of our Church in Canada. I may do both after awhile, but when I am publishing two separate vols. at once, and attending to my clerical duties, etc., I find it impossible for a short time yet to do so. If they are given, I cannot find any prizes, but they must be only for the sake of improvement.

In the subjoined list of prize-holders there is no invidious distinction, and I will put them down just as I take up their letters; the last may be the best, nearly everyone having received their papers back corrected can see how near PERFECTION they are, when the first prize contained less than a dozen errors of all kinds in the 375 questions, and the largest number I think contained 28 or 30. The list is: “Churchwoman,” Ormstown, Que.; “Lodovick,” Flamberg, Ont.; “Mayflower and Bobolink,” Cowanville, Que.; “L'Esperance,” St. John's; “Nomen,” St. John's; “Bridget,” St. Stephens; “Mary Lems,” Shediac; “Hæc studia,” etc., St. John; “Philecclesia,” Apsby, Ont.; “Miss Coates,” Lansdown, Ont.; “Kappa,” Caledonia, Ont.; “Beatrice,” Moncton; “Celia Lancaster,” Fredericton; “Little Dorritt,” Yarmouth; “Hope,” Tracadie; “Nihil and Elmhurst,” Maitland; “Whiteheather,” St. Andrews; “Gipsy,” Moncton; “Castra,” Chester; “Mayflower,” Barrington; “Arcitonens,” Halifax; “Carrie F.,” Bloomfield; “Z,” Charlottetown; “A.,” Yarmouth; “A. W. D.,” Sackville; “Blacknorth,” Newcastle; “Rob Roy,” St. Martins; “Fernlaw,” Rothsay; “J. R. Hayes,” “Magus,” Dorchester; “Flossy Fowler,” Fredericton; “Max Royden,” Round Hill; “Champion,” Florenceville; “Muriel,” St. John; “Incegnito,” St. John; “Deborah,” St. George; Alice Mand, Kentville; “Minta,” Burton; “S. S. C.,” Joggia Bridge; “Sarah,” Kingston; “Eliza E. McE.,” Inland; “Grace Robinson,” Annapolis; “Aloxis,” Petite Riviere; “Pychee,” Acadian Mines; “St. John xv,” Lunenburg; “W. J. C.,” Liverpool; “Wentworth,” Windsor; “Rhoda,” Peterborough, Ont.; “Mary Willoughby,” Liverpool; “Tyro,” Liverpool; “Ehrenbräutlein,” Yarmouth; “Bloomy and Trumbs,” Windsor; “Churchwoman,” Halifax; “Esmeralda,” Summerside; “Mamie,” Belmont, Ont.; “B. B.,” Lake Beaufort, Que.; “Hlyth,” Caledonia; “Little Sarah,” Loughboro, Ont.; “Zorra,” Burlington, Ont.; “J. D.,” Wolfville; “Luna,” St. John's; “Ella D. and Martha T.,” Fredericton.

You can see from the above list that the competitors were scattered in many different parts. I would like you to give me the name of the boy or girl who sent in the largest number of names of new subscribers for your paper to 1st January, and I will send, as promised, the books as a prize. Wishing you a Happy New Year, and great prosperity in your paper, I remain,

Yours fraternally,
DOUGLAS BORTHWICK.
Hochelaga, Que., 28th Jan., 1880.

THE CHURCH AND SACRAMENTS.

(To the Editors of the Church Guardian.)

SIRS,—One of your correspondents says that he cannot believe that the Sacraments are means of grace, and yet he says that he has lived a life of unswerving loyalty to the Church. I cannot see how he can reconcile those two statements, unless he misunderstands the meaning of the term “grace.” For the Church requires him to believe that a Sacrament is “an outward and visible sign of an inward and spiritual grace given unto us, as a means whereby we receive the same,” “inward and spiritual grace,” and a pledge to assure us of the reception of the inward and spiritual grace. Let any one analyse the sentence in the Catechism, by the common rules of grammar, and he cannot make it mean anything else. Those who would place a comma between the words “grace” and “given,” would take an unwarrantable liberty with the Church's language, which they would not venture to do with that of an ordinary writer.

Next, the XXVth Article of our religion tells us that “Sacraments ordained of Christ be not only badges or tokens (notes) of Christian men's professions, but rather they be certain sure witnesses

and effectual signs (signa) of grace and God's good will towards us, by (per) the which He doth work invisibly in us, and doth not only quicken (excitat), but also strengthen and confirm our Faith in Him.” I have given the Latin for some of the terms used, because they were originally written in both languages. Any ordinary reader can see that a “sign” is not a “symbol” or “figure,” but a “mark” that grace is given in the Sacraments, which accords with the words of the Catechism.

The quotation from Article XXVII is not to the point. The Body of Christ is not a Sacrament.

With reference to our Lord's words in St. John vi., I would refer unprejudiced readers to “How's Plain Words,” Vol. II., No. 22. To my mind, no one who reads them will afterwards be wishing to dispute about the Sacred Mystery. I would also refer to the same author with reference to the flippant expression in the letter of “Layman”; “Forbear to tell that it is tied and bound by ordinances.” That truly spiritually-minded man reverently says: “God is not tied to means; but we are tied to God's means.”

The clergyman who really believes the whole truth of God's words, will lay before his people all the doctrines of the gospel. He will preach Christ as born, as suffering, as dying, as rising again, as ascended into heaven, as Head of the Church. Thus will he preach Christ effectually as the Saviour. So he cannot avoid teaching what the Church is, and what is required of all its members. Then the soul of man will be instructed as well as stirred. People will learn how to be obedient servants of Christ. In that way, their religion will not consist in feelings only, which have continually to be stirred up. Their religion will be a habit, and will bring forth fruit in them. For they will have solid ground for their faith to rest upon. They will look upon Christ as the Head of a living Body, and so will be more likely to be living members of Christ. CHRO.

A CORRECTION.

(To the Editors of the Church Guardian.)

Sirs,—I find your printer has made me responsible for two or three slight mistakes, of which the manuscript was innocent; but as they in no wise obscure the sense, I should not have troubled you about them. But there is one which is too serious to be overlooked. He has made me say—“had it not been for the Parish authorities, they would now have been paying \$600 per year,” whereas, I wrote \$300. Please insert this, and oblige.

W. J. ASCHEAT.

[We very much regret these blunders; and also one which occurred in “Lambada's” communication. On the 17th line, “observed” should read “observed.” This alteration will give the intended force to the sentence. We shall try and prevent such mistakes in future.—Ebs.]

A VALUABLE BOOK.

(To the Editors of the Church Guardian.)

SIRS,—Some little time ago you recommended Curteis's Bampton Lectures as containing a useful chapter on the Roman Controversy; but I have lately met with a still more complete handbook, which will be invaluable to any one who desires to be furnished with trustworthy information about the system of the Church of Rome. It is entitled, “Plain Reasons against joining the Church of Rome,” by Dr. Littledale, and being published by the S. P. C. K., should be obtainable at our Depository in Halifax. The name of the author is a sufficient guarantee, that the reasons given are real and substantial, and that the objections are all well-founded. The Book should be extensively circulated, being small and cheap.

A CATHOLIC NOT ROMAN.

APPOINTMENT OF INCUMBENT TEMPLEDERRY.—At a meeting of the Board of Nominators held in the Lecture Hall of this town, on Wednesday, the following members attended: The Lord Bishop of Killaloe, Admiral Otway, D. L.; Archdeacon Robbins, Major Stoddert, James Ardell, and George Powell, when the Rev. F. H. W. Archbold, A. B., of Tracton, Kinsale, was unanimously elected Incumbent of Templederry, in room of Rev. W. B. Fry, appointed to Rathdowney Incumbency.

The gentleman alluded to above is the only son of E. P. Archbold, Esq., of Halifax, N. S.

Literary Department.

"IN THY LIGHT SHALL WE SEE LIGHT."

From many a restless soul in darkness sighing, The cry goes up for light; As men on weary beds of sickness lying, Long for the close of night.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued). DEC. 22.

We began our holidays yesterday. I have been in the garden-saloon all day. The tables are arranged, the presents spread out upon them, the trees dressed, but I have still little things to settle and to do. I have a solemn, blissful feeling in the festive-looking room.

DEC. 21.

"Glory be to God on High, on earth peace, good-will to men." "Sing O Heavens! and be joyful O Earth: break forth into singing ye mountains, for the Lord hath comforted his people, and will have mercy upon His afflicted."

The silver standards were lighted before the Altar, and the old knights and ladies looked more life-like than ever. We sang joyous Christmas carols, many childrens voices joined in, and even some very small, tender voices piping among the rest did not disturb us.

[To be Continued.]

MANY curious stories have been told of the incidents which caused certain passengers to go, or prevented them from going, by the ill-fated train from Dundee. One lady and her maid, who perished, had ordered their cab for the morning train, which reached Dundee in safety.

PURITY.

TEXT—Matt. v. 8: "Blessed are the pure in heart for they shall see God."

I have read in an ancient book the tale of an enchanter who inhabited a wide, dreary forest, whither he lured men to their destruction.

Those who ventured into it lost themselves in the gloomy forest paths, and when, faint and weary, they longed for rest and refreshment, he appeared to them as a crowned king, at the head of a stately court of lords and ladies, offering them food and shelter if they would follow him.

He led them into a shining palace glittering with gold and silver, and placed before them an enchanted cup, out of which he bade them drink.

As they raised it to their lips, they became cold and stiff as marble, so that they could no longer turn and flee.

Their eyes were opened, and they saw the enchanter, not now as a king, but as a hideous monster, surrounded by a rabble crowd of human forms all with the heads of beasts. One had the face of a wolf with fiery eyes and open jaws; another resembled a hissing serpent; a third was like a squatting toad.

Does anything like this ever happen in real life, think you?

There is a dark wood, called the wood of error, into which men wander recklessly in youth. They want to "see life"—and the enchanter comes.—Satan promising them happiness. Sin seems very pleasant, and a man, they think, must have his fling.

So they drink of the poisoned cup and the devil is made glad.

Who can wreck another's soul and leave his own unimpaired? Who can defile God's temple in the heart and not be thereby defiled?

It is thus men lose the self-respect which is their bulwark against moral evil. They blunt the noble impulses which raise them above the brutes. They blur their divinity, and stamp their souls with the sensual animal type.

Not Godwards they look—but earthwards. They have forsaken the white-robed company of the Christ, to follow the rabble crew of the enchanter. Alas for them, even if they break loose from that base society, can life ever again be quite what it might have been had they guarded as their choicest treasure the blessing granted to man and woman alike, of the pure in heart!

Are you on the borders of that dark wood of error?

Is the enchanter holding out that fatal cup for the first time to-day?

"Pray that ye enter not into temptation."—Standard of the Cross.

GRATITUDE AND FAITH.

I remember an old woman, whose great wish it was to obtain an alms-house, in which to spend the last few years of her life. She had taught herself in her old age to read by attending the daily services of the Church.

Two things struck me: one was how grateful some people are for small mercies, and how ungrateful others for God's greatest gifts. The other thing was, that if we all as eagerly desired the mansions that God prepares for us as this poor woman did the alms-house, we should be sure of reaching, because we should live so as to be found fit for, our Heavenly Home.

BEWARE OF THE BEGINNING—Temptation is sure to be early with its beginnings. So too should watching and praying: early in life; early in the day; early in every undertaking what haste the man must make who would be beforehand with temptations!—Foster.

THE Bishop of Tennessee confirmed a Methodist Deacon lately who, when asked what had brought him to the Church, said that he had begun to read the history of his Church, and had gotten to the end of it too soon. It had not enough litany.

Children's Department.

A SNOW-FLAKE STORY.

I was born among the clouds and of illustrious parentage. My father was Major General Cold, and my mother was Madam Storm, of Sleet Castle, Labrador.

We were a large family. I had so many brothers that they could not be counted. They were pale and thin like myself, and we looked so much alike that our best friends could not tell us apart. The sun never shone clearly upon our home. It was always twilight there. We had no lovely pictures hanging upon the walls of our house, and no bright carpets and curtains. We had no garden, and no flowers, and no sweet birds to sing in the morning.

Sometimes an eagle would fly screaming past us, but our home was too cheerless for even an eagle, accustomed as he is to live among the steep rocks, to stay in it. One day my brothers and myself thought we would make a visit to the earth, that lay in the bright sunshine far below us. So we wavered softly downwards and rested on the ground, covering every roof and every tree and bush as if with a white mantle.

As they raised it to their lips, they became cold and stiff as marble, so that they could no longer turn and flee.

There is a dark wood, called the wood of error, into which men wander recklessly in youth. They want to "see life"—and the enchanter comes.—Satan promising them happiness.

So they drink of the poisoned cup and the devil is made glad.

Who can wreck another's soul and leave his own unimpaired? Who can defile God's temple in the heart and not be thereby defiled?

It is thus men lose the self-respect which is their bulwark against moral evil. They blunt the noble impulses which raise them above the brutes. They blur their divinity, and stamp their souls with the sensual animal type.

Not Godwards they look—but earthwards. They have forsaken the white-robed company of the Christ, to follow the rabble crew of the enchanter.

Are you on the borders of that dark wood of error? Is the enchanter holding out that fatal cup for the first time to-day?

"Pray that ye enter not into temptation."—Standard of the Cross.

SINGING IN TROUBLE.

Mr. Stanley, in his "Dark Continent," gives a touching illustration of the influence of songs when the mind is troubled or depressed. The party had been in great danger, and had passed through severe fighting. Frank Pocock, the sunniest of them all, and the best loved, broke into a strain of singing:

"The home land! I long to meet Those who have gone before; The weeping eyes and weary feet Rest on that happy shore."

Mr. Stanley said, "Frank, you will make every boy cry with such tunes as that. Choose some heroic tune." "All right, sir," he replied, with a bright face, and struck up:

"Brightly gleams our banner, Pointing to the sky, Waving wanderers onward To their home on high."

"Ah Frank," said Mr. Stanley, "it isn't the heavenward way you mean, is it? I should think you would prefer the homeward way."

"How do you like this, sir?"

"My God, my Father, while I stray Far from my home, in life's rough way, Oh, teach me from my heart to say, 'Thy will be done.'"

"Frank, you are thinking too much of the poor fellows who have lately lost. Sing, my dear Frank, your best song."

He responded by singing—"Onward, Christian soldiers, Marching as to war, With the Cross of Jesus Going on before."

Mr. Stanley adds: "I saw that he was in a serious and religious vein of mind, and refrained from disturbing him farther."—Church Union.

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CORNER OF SACKVILLE. 17-1

The Week.

HOME NEWS.

The New Brunswick Legislature is to meet for despatch of business on February 26th.

The citizens of Windsor were to meet to-day, to discuss the propriety of purchasing a new fire engine, at a cost of \$1,500.

It is said that Mr. Joseph Royal, of Marquette, will move in the Dominion Parliament the address in reply to the speech from the Throne.

A Quebec despatch says Sir Charles Tupper's gold watch, which was stolen from the cars on the North Shore Railway, has been recovered by the detectives.

The Canada Gazette contains a proclamation offering a reward of \$200 for information as will lead to the apprehension of the murderer of the mounted policeman Graburn.

Although May 1st is the time fixed for the removal of the convicts from the St. John Penitentiary to the institution at Dorchester, it is not considered that the new quarters will be in readiness by that date.

Mr. Sylvanus Morton, of Milton, Queen's Co., N.S., had one of his thumbs cut off in his mill, on Wednesday, by his hand coming in contact with a saw.

The complete plans for the sugar refinery at Halifax have arrived from the United States. They have been examined by competent judges and pronounced quite feasible and highly satisfactory.

The Toronto Mail mentions the rumor that Mr. Ingram, M. P., of the Illustrated London News, is about to start a daily illustrated paper in New York and that Mr. Edward Jenkins, M. P., ex-Agent General for Canada, is to be placed in charge.

An Ottawa despatch says there is good reason to believe that Mr. Mackenzie will resign the leadership of the Liberal party, shortly after the opening of parliament.

The Star says that by all odds the largest operator on Miramichi waters is Mr. William Richards. He has over two dozen camps, 100 pairs of horses, 480 men and works on the Taxes, Sisters, Burnt Land, Kane, Salmon, and other tributaries of the S. W. Miramichi.

OTTAWA, JAN. 30.—There has been a large number of American lumber buyers in town this week making purchases. Owing to the recent heavy rise in the Michigan market, Ottawa offers the best inducement to buyers.

The funeral of the late Professor James DeMille took place yesterday afternoon, and was one of the most largely attended ever seen here.

Mr. Henry Van Buskirk, writing to the Halifax Chronicle from Annapolis County, says, regarding a recent meeting of the shareholders of the Eureka Silver Mine Co., "Mr. Chesley read the report sent him by Mr. Barclay, which showed thirty-nine dollars (\$39) per ton silver, besides traces of gold."

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NEWS FROM ABROAD.

The King of the Belgians has conferred the Leopold Cross on Rosa Bonheur. A return has been issued which gives the number of killed and wounded officers in the Zulu war as 60 against 72 in India.

Yellow fever has broken out at several places in Brazil. Up to the present time the epidemic is mild, but fears are entertained that it may spread to Rio Janeiro.

Dublin, Feb. 1.—At a meeting of the Mansion House Committee last night, Lord Mayor Grey presiding, it was announced that £33,000 had been received to date, and £15,300 had been disbursed.

New York, Jan. 31.—A cable despatch from Edward Dwyer Grey, Lord Mayor of Dublin, states that the distress in the west of Ireland is rapidly increasing and is assuming calamitous proportions.

Schmidt & Zeigler of New Orleans, have obtained a verdict of \$1,000 against Dun & Co's mercantile agency, the value of goods sold to an irresponsible firm which was rated very high by the agency.

On the 10th inst. four hundred bandits, having expelled the Brazilian authorities from Jamaica, in the Province of Minas Gemes, sacked the town, and burned twenty-two houses. They threaten to attack other towns.

LONDON, JAN. 30.—A rich land owner near Barcelona, his wife, three daughters, a son, and two servants, were found murdered in their beds. The deed was done with a hatchet. The house was ransacked. A swine-herd and two sons have been arrested.

The Legislature of Massachusetts has passed a bill prohibiting railroads giving free passes to members of the Legislature, judge of any court or County Commissioner, under penalty of not less than \$500 nor more than \$1000, violations to be prosecuted by complaint of indictment.

M. Loysen (Pere Hyacinthe) asked the Prefect of the Seine to grant him the use of the Church of Assumption, occupied by the Polish Confraternity. Loysen pleads his present church is unsuitable; and that his work addresses itself to persons requiring religion free from superstition and fanaticism.

New York, Feb. 1.—The papers to-day state that the Pacific mail directors, on Saturday afternoon, took their anticipated action and reduced passenger rates to San Francisco from \$130 to \$75, and steers to \$35. The officers of the Pacific Mail Express have expressed an unalterable determination to carry on to the bitter end the war now begun with railroad companies.

ODESSA, JAN. 31.—Persons charged with robbery of 1,500,000 roubles from the Government Receiver's office at Cherson, South Russia, last June, were tried by court martial. Three were sentenced to fifteen years' imprisonment with hard labor, and the woman, who originated the robbery, sentenced to imprisonment for life with hard labor.

When Parliament meets on the 5th of February, the present arrangements are that it will be opened by the Queen in person. The Address to the Crown in answer to the Speech from the Throne will be moved in the House of Lords by the Earl of Onslow and seconded by the Earl of Rosse.

The absorbing event upon the continent is the proposed enlargement of the German army. Austrian journals unanimously agree that it is an intended menace to France. Russian organs affect to believe that an attack upon Poland is proposed; but the general temper of the French sentiment is indifferent to the movement in Germany, and it is universally believed that Bismarck is making ostentatious preparations with a view to frighten the neighbors, rather than meditating a scheme of actual warfare.

Bishop Smith, of Kentucky, Presiding Bishop of the Protestant Episcopal Church is 86 years of age, has presided for 11 years, and has taken order for the consecration of 39 Bishops. There have been six Presiding Bishops, and their average age at death has been 82 years. Bishop White the oldest was 89, and Bishop Hopkins the youngest, 76.

Weekly Markets.

Table of market prices for fish, flour, sugar, and other commodities. Includes sections for Fish, Flour, Sugar, Tea, Soap, and Country Produce.

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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.

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