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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. 44.

THURSDAY, FEBRUARY 12, 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.

In the last financial year the annuities paid to the Royal family amounted to £156,620 13s. 9d.

The amount expended on public schools in the United Kingdom during the year 1878, was \$13,677,000

At a meeting of the Truro, Cornwall, Town Council lately, it was announced that the Prince of Wales was expected to lay the corner stone of the new Cathedral this summer.

AUSTRALIA comprises an area of 3,000,000 square miles, with a population of 2,600,000. Its progress has been marvellous. The greatest drawback to the trade of Australia is the want of a market for its surplus productions.

WHEN fourteen years ago Bishop Clarkson went to "Nebraska and parts adjacent," there were 4 churches, 7 clergy, and not 200 communicants. There are now in the same limits 52 churches, 54 clergy and 2,500 communicants.

A HUGENOR church, the Church Du St. Esprit, in New York city, which has worshipped for many years after the Presbyterian order, has gone over to the Episcopal Church. It numbers eighty-four communicants. So says the N. C. Presbyterian.

AN old thatched house at Belper, Sheffield, which is reputed to have been first erected a thousand years ago, fell recently. At any rate, this much is known, that four hundred years ago, under the sign of the Peacock, it was the only inn in the town.

It is now pretty well ascertained that the Cathedral of the Incarnation, Diocese of Long Island, now building with such munificence by Mrs. A. A. Stewart, will be finished by next October, and it will possibly be consecrated during the session of the General Convention.

A MEETING in the interests of the General Theological Seminary has been held, composed of wealthy and influential laymen. It needs additional buildings; and it ought to have a sufficiency of funds, not only to enlarge the number of its professorships, but to fill them with men of the very highest ability. The Dean said at the meeting, that in the judgment of an eminent banker, not less than \$750,000 would be necessary; and doubtless it would come in time. But, in the judgment of the Dean, \$250,000 would be required as a permanent endowment to provide for the wants of the Institution on the present inadequate scale.

THE following statistics of the religious persuasion of non-commissioned officers and men in the British army are given by the *Manchester Guardian*:—"Allowing for defects in returns, there are, as nearly as can be ascertained, 100,000 men in the army who have declared themselves as belonging to one or other of the great religious denominations. Of these 62,860 are returned as belonging to the Church of England, 7,125 are Presbyterians, 3,985 Wesleyans and other Protestants, and 20,872 are returned as Roman Catholics. Thus, out of the whole 94,802, sixty-seven per cent. belong to the Established Church of the country."

THE report of the Canada and Newfoundland Sealing and Fisking Company, says the *London Guardian*, has reached this country. The operations last year are stated to have been very successful. The vessels of the company took no fewer than 39,492 seals, which was considerably above the average. The prices realised, however, were not so satisfactory. In 1872 the prices obtained for seals was 37s. 6d. per ton, while last year it was only 22s. Since then, however, prices have considerably improved, and the company expect to work to greater advantage this year.

A METHODIST minister, lately pastor of the Methodist congregation at Edenton, North Carolina, has come into the Church and received confirmation from the Bishop.

ONE of the several kinds of Methodists in the South, we notice, has had a new schism, and the result is the new organization call the Methodist Free Church of America. It starts out with nine ministers.

TRINITY Church, New York, has filled the office of Comptroller (which was vacated by the death of General Dix), by the election of S. Van Rensselaer Cruger. There were seven applicants for the office. The salary is \$8000.

At Belgrade on Saturday, as the feast of the Epiphany, the Metropolitan, with numerous clergy, led a procession from the cathedral to the river-side, where, before the altar, with a cross of ice, the water was blessed. Cannon salvos were fired from the fortress. The *Times* correspondent says the stream is a mass of sawage.

Among the bequests of the late Judge Packer is the sum of \$300,000, the interest of which is to be used for the support in St. Luke's Hospital, at Bethlehem, Pa., of workmen of the Lehigh Valley Railroad Co., who become crippled, sick or too old to work while in the company's employment.

THE Ladies' "Anti-Polygamy Society of Utah" an association which has for its object the limitation of the number of wives in a household to one, has sent for presentation to the House of Representatives at Washington a memorial asking for the expulsion from that body of Mr. George Cannon, the territorial delegate from Utah. The memorial gives the number of Mrs. Cannon's as four; it also states their names and number of their children, the aggregate being about twenty. The president of the society is a Mrs. Cook, formerly a Mormon, and the secretary is a Mrs. Chislett, who also belonged to the sect, but has now left it.

Bishop Whipple, of Minnesota, preaching at the church of the Holy Trinity, Philadelphia, spoke of the wonderful growth of the Northwest and the fusion of men from all parts of the world. From one little building, 18 by 24 feet, he has progressed until there are now buildings worth over two hundred thousand dollars. He spoke highly of the progress of the Indians in the field of labor, stating that there were seven full blooded educated church clergymen under his charge. At a recent agricultural exhibition by the Indians, there were fifteen hundred exhibits, which were regarded by good judges as fully equal to those made by the whites at the Minnesota State fair.—*Register*.

A STORY comes from Australia how that Mr. Smale, the Government diver at Belfast, Victoria, has had "a ghastly combat with a devil-fish." He was at work at the bottom of the Moyne river, and it occurred to him to thrust his hand into a hole. Instead of taking hold of something, something took hold of him. The loose clay was stirred up, and he could not see what had happened for a few moments. Then he beheld one feeler of a large octopus writhed round his hand, like a boa constrictor, while the suckers of the animal closed on his arm like mouths. The pain was so great that the octopus seemed to tear his hand to pieces. If Mr. Smale gave the signal to be raised to the surface, he would inevitably leave his arm behind him. Mr. Smale got hold of an iron bar, and pounded and prodded at his ghastly enemy till the creature relaxed his hold. The diver dragged a good deal of the creature to the surface. What there was of him measured more than 8ft. across, and it is likely that more of him remained in his hole.

THERE are now 1,000 Sunday schools in France, 2,000 in Germany, and 1,200 in Italy.

THE *National Church* hears that Archdeacon Deason has been struck in his recent tour throughout England by the evidences of Church progress that have met him on all sides, that he is no longer an advocate for disestablishment, which he once considered the only panacea for the evils with which the National Church has to contend.

THE following statistics from an English Bishop's work-book for 1879, in what is described as by no means an exceptionally heavy year, show that the Episcopal chair is not one of ease:—Sermons preached, 89; clergy ordained, 50; churches consecrated, 4; churchyards consecrated, 2; churches opened, 23; confirmations held, 63; candidates confirmed, 7,211; speeches at public meetings, 40; other addresses given, 155; letters received, 6,744; letters answered with his own hand, 4,529.

AN interesting incident was witnessed on Sunday morning last during the high celebration at St. Augustine's Lagerston—namely, the return to the Church of his baptism of a young man who had been induced to leave it for the Church of Rome. Before the sermon, the gentleman in question knelt at the chancel steps, and having, in answer to the vicar's questions, declared his repudiation of the errors of Popery, he recited the Nicene Creed, and was solemnly readmitted into the communion of the Church of England. Hymn 216 (Hymns Ancient and Modern) was then sung by the congregation, and the vicar preached a brief but appropriate sermon. Another correspondent informs us that on the Monday previous a Roman priest was reconciled to the Church of England by the Bishop of Bedford in the church of St. Matthew, Upper Clapton.—*Church Times*.

THE BISHOP OF LINCOLN AND THE WESLEYANS.

Some time since a Wesleyan minister got into a controversy with some of the authorities of the Diocese of Lincoln. The occasion of it was their refusal to acknowledge the claim of the minister to the title of "Reverend." This, of course, stirred up a great deal of righteous indignation, on the part of the Dissenters and their sympathizers, on this side of the water, as well as on the other. We find the following allusion to the matter in the *London Times*. The *Times* says:

In a new edition of his pastoral to the Wesleyans *Bishop Wordsworth* says: It has been alleged by some that the word "reverend" is, after all, only "a title of courtesy," and may be safely conceded by the Church of England to Wesleyan preachers in her own churchyards and churches; and that it is only a question concerning a name.

But to this it may be replied, that Wesleyan preachers do not care for it or claim it as "a title of courtesy," but because, in the popular estimation it identifies them with the clergy.

Dr. Johnson says in his dictionary, under the word "reverend," this is "the honorary epithet of the clergy. We call a clergyman 'reverend.'"

For this reason John Wesley forbade Wesleyan preachers to assume that title; and in 1792 (the year after his death) the Wesleyan Conference declared (as may be seen in its minutes) that any of them who assumed the title would "by so doing exclude himself from the Connexion."

John Wesley and the Wesleyan Conference forbade them to assume that title, because the assumption of it was tantamount to a claim on their part to the spiritual character and ministerial qualifications which are conferred by ordina-

tion, and are possessed by the ordained ministers of the Church of England.

John Wesley and the conference prohibited that assumption, because they rightly regarded it as an act of intrusion into the sacred office of others, and as a usurpation of spiritual powers which did not belong to them.

But now, in spite of these prohibitions, Wesleyan preachers assume that title; and they assume it for the very reasons which led John Wesley and the conference to forbid its assumption—namely, because in the popular mind it puts them on a level with the clergy, with regard to the spiritual qualifications for the ministry of the Word of God, and of the Holy Sacraments.

Let me now ask this question:

Is the Church of England to be condemned by Wesleyans and by others because she follows John Wesley, and addresses Wesleyan preachers as John Wesley himself would have addressed them, and because she does not concede to them, in her own churchyards and churches, that very title which John Wesley forbade them to assume?

Is this logical?—*Pacific Churchman*.

Foreign Missions.

INDIA.

THE MISSIONS OF THE ROMAN CATHOLIC CHURCH.

The first of modern Christian Missions to India in point of time are those of the Church of Rome, commenced in the 16th century. They were conducted with much zeal and earnest devotion, marred however by many errors and superstitions. We have not space for details, but we give an epitome of the life of one of their most "saintly workers" in the eloquent words of Canon Farrar.

"Francis Xavier, in the 16th century, was a son of the Lords of Xavier. He entered the University of Paris, and there rose into brilliant reputation. Among the crowd of the wealthy and the noble who thronged his lectures stood day by day the stern figure of Ignatius Loyola, and his sordid dress and grave bearing were often the butt of Xavier's ridicule. Yet Ignatius did not leave him. Constantly with him in business, in pleasure, in discussion, in amusement, in exercise, in society, he invariably ended every meeting with the one awful question: 'What shall it profit a man if he gain the whole world and lose his own soul?' When the popularity of Xavier failed, Ignatius revived it, but still with the same question: 'What shall it profit?' When his resources were wasted by extravagance, Ignatius re-supplied his wants, but still with the same question: 'What shall it profit?' In success, in happiness, in pleasure, always the same question. 'What shall it profit?' At last that question was burnt in upon the young man's soul, and joining the Order of Jesus, which Ignatius had founded, he surpassed all the rest in his austerities and penances. At this time John III. of Portugal desired to plant Christianity in India, and Xavier embraced with delight the awful and perilous mission. Imbued with the stern error that the crushing of every natural affection was a duty which Christianity required, he passed without a farewell the castle in which his mother and sister lived, and embarked penniless and possessionless on a vessel bound for Goa. During the long months of the voyage he lived entirely on the scraps given him by the soldiers and sailors; but so entirely did he win the love of all on board by tending the sick and consoling the sorrowful, and trying to reclaim the sinful, that, though he labored in all the emaciation of disease and weakness, his shipmasters regarded him as the happiest man of the crowded and suffering crew. How he was shocked by the depravities of Goa—how he taught the children there—how he went to work among the poor degraded pearl-fishers of the Straits of Manar—how he laboured

at Cape Comorin—how he converted thousands, and baptized tens of thousands—how he crossed to Travancore, and inspired the Rajah to repel a hostile invasion—how he reformed the guilty city of Malacca—how, with calm intrepidity he carried on unmoved the offices of religion while an earthquake was heaving the very ground under his feet—how, amid incredible dangers and violent opposition, he made his way to Japan—how he met and foiled the bonzes (priests)—how, returning to Goa, he lauded the people during a raging pestilence—all his learning, all the sagacity, all the patience, all the boundless self-denial, all the immense empire and authority over the minds of men which that self-conquest gained for him, you may read in the records of his life. But I should like you to observe the abounding joy and happiness which he experienced in the midst of squalor, disease, starvation, suffering. On one occasion he "baptized" his hand dropped with weariness, and his voice became inaudible." experiencing, as he says, in his whole soul a joy which it would be vain to attempt to express either in writing or by speech. "So intense," he wrote on another occasion, "and abundant are the delights which God is accustomed to bestow on those who labour diligently in his service in the vineyard of this barbarous land, that if there be, in this life, any true solid enjoyment, I believe it to be this, and this alone." And how did he die? He was trying to make his way to China, to plant the Gospel there, when the angel of death met him on his wild and perilous journey. At his own request he was removed to the shore, that he might meet his end with greater composure. Stretched on the naked beach, with the cold blasts of a Chinese winter aggravating his pains, he contended alone with the agonies of the fever which wasted his vital powers. It was an agony and a solitude for which the happiest of the sons of men might well have exchanged the dearest society and the purest joys of life. It was an agony in which his uplifted crucifix reminded him of a far more awful woe endured for his deliverance. It was a solitude thronged by blessed ministers of invisible consolation. Tears burst from his fading eyes,—tears of an emotion too big for utterance. In the cold collapse of death his features were for a few brief moments irradiated as with the first beams of approaching glory. He raised himself on his crucifix, and exclaiming, "In te, Domine, speravi—non confundar in eternum!" he bowed his head and died."

Canon Farrar adds: "My brethren, what a life is this! How superior to ours, which are so murmuring, so discontent, so self-indulgent! Are not our lives, compared to the lives of such as these, as the brambles to the oaks at whose feet they grow."—*Saintly Workers*, (F. W. Farrar.)

RECENT INTELLIGENCE.

For some years the University of Cambridge has had a mission at Delhi. The Bishop of Calcutta has now appealed to the University of Oxford to send out missionaries to work especially among the educated natives of that city, many of whom are now familiar with the English language and English literature. A committee has been formed, of which the Bishop of Oxford is chairman and the Regius Professor of Pastoral Theology is vice chairman, (the members including the Dean of St. Paul's, the Archdeacon of Oxford, Professors Ince, Rawlinson, Monier Williams, Bright, and Liddou); and three clergymen—the Rev. E. F. Willis, M. A., Balliol, vice-principal of Cuddesdon; the Rev. M. F. Aryles, M. A., Fellow of St. John's; and the Rev. E. F. Brown, B. A., late Scholar of Trinity—have agreed to go out next year. The committee in their appeal quote largely from the writings of Dr. Duff, the Scotch missionary, as to the importance of Calcutta as a missionary centre.

News from the Home Field.

DIocese OF ALGOMA.

BY REV. T. H. APPLEBY.

Our Diocese has now been in existence a little over six years, and by the abundant blessing of God and the working of His Holy Spirit upon the hearts of His people, much has been effected for the advancement of His Church, and many have been quickened into a deeper spiritual life in Christ, throughout the Algoma Diocese, portion of the Lord's vineyard.

Much of our success is due, under God, to our unwearied and self-denying Bishop, who, like a faithful chief shepherd annually visits and duly performs his episcopal functions throughout his most extensive Diocese.

It is with the deepest feeling of gratitude to our heavenly and gracious Father that we humbly acknowledge His providential care over us during the past years, and most signally has it been manifested during the last twelve months; for while we have heard scarcely anything else but the cry of "hard times" all through the Dominion, he has been pleased to pour into our treasury more abundant offerings than before, and we are enabled at the end of the old year to carry a considerable balance to the credit of our mission fund for 1880. The diocese of Toronto however is still in arrears, and the large sum of \$912 I deeply regret to say, is due as their portion towards our Bishop's stipend, but we feel sure a generous effort will be at once made to meet their liabilities, especially with regard to the latter amount.

It is cheering indeed to be able to begin the new year with a balance, but yet for our population of about 75,000 both more men and means are most urgently necessary.

In the Muskoka and Parry Sound districts, where immigrants are continually flocking in, the Bishop could easily find work for five or six additional missionaries, in fact they are urgently wanted, and yet in this extended and interesting field he can only promise to place one extra man for the present. On the great Manitoulin Island where there is a population of 10,000 the Bishop is only able to promise a stipend to one additional missionary, and yet three more could be most advantageously employed. For St. Joseph's Island with a population of about 2000 we require a resident missionary, also on the north shore, in the neighborhood of the Bruce Mines ample work is waiting for another. West of the Sault another missionary will soon be wanted. The Neebingon requires another, or better still, very shortly, a white man in full orders and an Indian deacon. Then we ought to have one or two travelling missionaries among our pagan Indians.

"Lift up your eyes, then, and look on the (Algoma) fields for they are white already to harvest."

"The harvest truly is plenteous but the laborers are few, pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

The Bishop offered \$800 per annum each for two men in good standing in priest's orders, all this autumn, and commissioned me to enquire for two such during my visit to the older dioceses, one for the Manitoulin Island and one for Rosseau in Muskoka, and yet not one officiant man offered his services, although different ones have said to me they would like very much to be engaged in our work. And why, it may be asked, had we not suitable applicants? Simply because they felt they would be called upon to give up too much by entering our diocese.

We have no surplus commutation, no superannuation, no Widows' and Orphan's Fund, no provisions to look forward to, and if a man of good standing leaves one of the older dioceses immediately he enters on the mission field of Algoma his name is at once struck off the roll of the diocese from whence he came, and participation in any of the above named funds by the present synodical action seems to be denied him.

I have heard some of our brother clergy in the other Canadian dioceses remark that most of the missionaries in Algoma are paid the liberal stipend of \$800 per annum! In reply I would merely say that in the district of Algoma some things we have to purchase are double the price they are in the front, and many are at least one third more. Then we are cut off from the the civilization of the outer world during the

winter months, and in the whole district we have not a suitable school for the education of our children. What inducements are there then to hold out to men to cast in their lot amongst us? There is in our high and holy work a thorough realization of a strong earnest faith, a secret satisfaction, a seeming larger outpouring of the Holy Spirit upon the hearts of those who go, and upon those who hear the word of God, and the missionary often, oh! so often, experiences an inward peace which this world cannot give, nor, thanks be to God, can ever take away. Ours is a blessed work of simple implicit faith, a work of prayer, a labor of love, of faith in the Canadian Church's hearty, generous support.

DIocese OF FREDERICTON.

St. John's—Church Institute.—The following is the course of Lenten Lectures arranged for Wednesday evenings during Lent:—1. "One, Holy, Catholic, Apostolic Church," Rev. Canon Brigstocke. 2. "The English Church older than Romanism," Rev. T. E. Dowling. 3. "The Church of England during the Middle Ages," Rev. J. R. Campbell. 4. "The English Reformation," Rev. G. G. Roberts. 5. "Schools of Thought within the Church of England," Rev. Canon Partridge. 6. "Growth and development of the Anglican branch of the Church," Rev. T. Nealos.

Trinity Church.—Work is actively proceeding in the interior. The outside is finished, all but the spire. The school room is finished, and has been occupied for service.

Portland—St. Luke's.—We hoped to give our readers the architect's description of the new building, taken from the *Sun*, but its great length will not permit it just now. Rev. L. G. Stevens informs us that he expects to have the Church consecrated about Easter.

Church of England S. S. Teachers' Association.—This Association for the Diocese of St. John has arranged an admirable programme of meetings and services for the year. A devotional meeting was held Feby. 3rd. The subject of address was "The Example of our Lord Jesus Christ, spoken to by Rev. F. H. Almon and Rev. Canon De Veber. The next meeting will be April 6th. Subject—"Children's Hymnals, Services of Song, and Carols." Opened by Rev. L. G. Stevens, Mr. W. M. Jarvis.

Carleton.—Rev. Mr. Dowling is instructing candidates for the annual Lenten Confirmation. The Metropolitan is expected on the 2nd Sunday in Lent. Two hundred copies of *Church Work* are taken in this Parish. In this respect it is the banner Parish in the Dominion. We clip from his parochial cover the following:—

Teachers' Devotional Meeting.—Twenty-one of our willing workers in the Sunday Schools (including five Teachers from Fairville) assembled on Wednesday Evening, January 14th, to take part in a Devotional Meeting.

A short address on St. John, ch. xxi. verses 15, 16, 17, was delivered, the subject being "The Principle of Christian Work." Our Teachers' Meetings generally deal with details in the organization of the Schools, but this one—the first, and let us hope not the last of its kind—bore directly on the Teachers' personal application of THE GOOD SHEPHERD'S simple and yet searching question:—

"LOVEST THOU ME?"

Deanery of Kingston, N. B.—About a year ago the clergy of this Deanery, at one of their usual meetings, after discussion, organized the Deanery of Kingston General Union, for the purpose of improving the choirs and promoting congregational singing in the Churches of the Deanery. The management was placed in the hands of three officers—a President, a Secretary, Treasurer and a Conductor, and it was resolved that an annual subscription of fifty cents should constitute membership. During the winter months from the various choirs of the Deanery have been at work upon the following selection of music for an evening service:—Magnificat, to Single Chant, by Tallis, in G.; Nunc Dimittis, Single Chant, by Barnaby, in E.; Psalms, the 17th and 48th, to Single Chant, by Tarrant in F., the pointing used being Elvey's; Hymns, from the New Edition of *Ancient & Modern*, 235—"O what the joy and the glory must be"; 365—

"O Lord of Heaven and Earth and Sea"; 479—"Now thank we all our God," and 431—"Disposer Supreme," and the Anthems—"O Taste and See," by Dr. A. Sullivan.

The Conductor (the Revd. Canon Medley) has also visited several of the Parishes and held preliminary practices, so that when the Union hold its first general meeting, all knew what was required.

This first meeting was held at Rothesay on Thursday last (Jan. 29th.) Contributions were there from several Parishes—Rothesay, Greenwich, Hampton, Kingston, Morton, Springfield and Sussex—forming in all a choir of fifty-four members of the Union. Eight members were absent.

A practice of the choirs was held at the Church, at 11.30 A. M. Unfortunately, in consequence of a delay of the train, Revd. Canon Medley was absent, but things went fairly. After this a splendid lunch was provided for the members of the Choral Union by Mrs. Partridge and the ladies of Rothesay; at the Rectory, and then at 3 P. M. came the service. The Conductor had, by this time, arrived. The President of the Union and Rector of the Parish acted as accompanist. There were eight other clergy present. Prayers were said by Revd. D. Pickett, Rural Dean; Lessons by Revd. T. E. Dowling and Revd. E. A. Warneford, and Revd. L. G. Stevens preached.

The singing was, on the whole, steady and good. There is always a good deal of difficulty in getting a number of choirs to sing together, especially since the pointing is not that generally used by several of the choirs. The Psalms and Canticles, however, were clearly sung with the words far more distinct than is usual in such cases.

The hymns also went well—perhaps "Disposer Supreme," to Handel's glorious tune, the best while the hymns sung after the offertory—"O Lord of Heaven, and Earth, and Sea"—was the least steady.

The anthem was rendered correctly and with spirit, showing a great deal of care in the preparation of the various choirs, which will doubtless tell in improved singing at home.

And altogether the day was not only a most enjoyable one, but one spent usefully and well in the endeavour to mutually improve one another in the performance of the musical part of our simple Parish services.

The spirit and heart with which, after the Benediction, the choir sang "Now thank we all our God," expressed the feeling of all present for the glorious opportunity of meeting together from our various homes, and, we may hope, that from this small beginning, greater things will grow.

Hampton.—We regret to hear that the Rev. George Gardner has gone to Algoma. He is a loss to the Diocese.

Aberdeen.—The Rev. A. Hoady is endeavouring to put up a building for the Beaufort Settlers, where Worship may be held. To assist in this object, drawing room concerts have been held in St. John, with very successful results.

Sackville.—This Parish requires a Clergyman. It is the centre for the Methodist Schools, and needs an able and prudent man.

Shediac—St. Andrew's Church.—Mrs. John Bell, an aged lady, lately deceased, whose interests were identified with this Parish, has bequeathed \$300 to the Corporation, and \$50 to the Sunday School.

Moncton.—A most successful drawing room concert was given by the choir on behalf of the Organ Fund, at the house of the Hon. Judge Botsford. A limited number of tickets was sold, and 70 persons were comfortably seated. The concert was a great success in every way. The instrumental pieces of the Misses Carrie and Justine Dunham, and Mrs. Elliott were much admired. There was a charming Piano Trio by Mr. A. A. Rankin, Miss Agnes Taylor, and Miss Carrie Dunham. The vocal music was excellently sung. Mr. Rankin deserves great credit for his efforts:

OUR MR. SHAW has met with good success so far in New Brunswick. He has been out a little over three weeks, and has obtained over 250 subscribers. In Rothesay he got over 50 names, making 80 in all in that parish. Canon Partridge, to whom he expresses himself

much indebted, went with him through the parish. A large number has been added to our list in St. John, Portland and Carleton, and Mr Shaw hopes to bring the number in these places up to 500 before he is done. Our paper is working its way into homes, where a Church paper has never gone before, and its influence will be felt. We feel sure that New Brunswick will materially add to our strength, judging from the good beginning that Mr. Shaw has made.

NEW DENMARK.—The Danes are making strenuous efforts to complete their Church for consecration. They greatly need \$200 for this purpose. What Churchman will help them in their praiseworthy object?

Sussex.—A large class is under instruction for Confirmation in Sussex and Studholm. A S. School House is contemplated as among the necessities for Parochial work. The ladies have \$200.00 in hand towards it, and it is hoped will soon take active steps to increase this sum.

DIocese OF NOVA SCOTIA.

We are given to understand that while there has been a small deficit in the receipts from the city Churches to the Home Mission Fund of the diocese, the amounts so far received from the country parishes are in some cases considerably in advance of previous years.

What is wanted is an organization of a permanent character in each parish to foster an interest in the cause, and to stimulate the people to offer of their substance to Him whose bounty has given them all that they possess.

Rosette.—The Rev. W. S. Gray, whose health compelled him to make a trip across the Atlantic, has returned home greatly improved in health.

We heartily pray that our brother may, in the good providence of God, be able to continue his work, blessed with restored health and strength.

Pictou.—We had the pleasure of a visit from the Rev. Mr. Edgcomb, the popular Rector of this parish, and we are glad to learn that the work is prospering in his hands. He has our best wishes.

Truro.—A very successful concert was recently given in Truro, towards the Church Fund, and over \$100 realized therefrom. It is to be repeated after Easter.

Seaford.—The Rev. J. W. Norwood, the Rector of this parish, has had a tumor of considerable size removed from his neck. We rejoice to learn that Mr. Norwood is doing well, and that he is able to resume his duties.

Dr. Weeks, the Warden of Dartmouth, has shown his interest in the people at the head of Chezetook, and in the cause of religion, by contributing \$5 towards the completion of St. George's Church at that place.

Sackville.—Permit me, through the medium of your columns, to make an appeal to the Churchmen of the Dominion, and more especially of this Province, on behalf of the Sackville Parsonage Fund. It is now nearly a twelve-month since (the old house being utterly unfit for human habitation) the people of this parish began to build a new Parsonage for their Rector, and although every effort has been put forth, and many kind friends in other places have in a true Christian spirit, contributed towards its completion, we yet find ourselves in need of about \$400 before it can be made ready for occupation. Having taxed our own financial strength to the utmost, and having obtained from personal friends all that we can expect them to give, we are compelled to make this GENERAL APPEAL to those who have been blessed by God with the ability to help us. This is a very urgent case, as the Rector is obliged to reside several miles from the nearest Church, while he has two others to serve, as well as an outstation, still further away. If all those who read this APPEAL will contribute even one quarter of a dollar each (which may be sent in postage stamps to the care of the GUARDIAN office), we may surely hope that sufficient money will be forthcoming to complete the building.

WILLIAM ELLIS.

St. Margaret's Bay.—The Rector of St. Margaret's Parish begs to acknowledge with many thanks the receipt of the fol-

lowing:—Jan. 1879, \$20; Feb., \$19; May, \$10; June, \$10; Aug., \$10; Oct., \$7; total, \$67,—collected by Mrs. F. H. D. Veith, of Halifax, towards St. Peter's Chapel in this Parish, and also for same object, \$2. Nfld. currency, collected by Mrs. Ferns, of Halifax; also for Bell for Parish Church, collected by W. E. Baine, Esq., \$9.50; given for new Organ by D. Gruchy, Arichat, \$5; also, for Chancel of Parish Church, from John Croucher, Esq., Barrington, \$5.

Halifax.—C. of E. Institute.—A fair and appreciative audience attended to hear the lecture delivered on Monday evening by Mr. J. Y. Payzant, "on Religious Unreason." The subject was the difficulties which thinkers, non-thinkers, and free thinkers of the present day experience in deciding what to believe in regard to religion.

The lecturer, elegant in diction, sound in logic, and eloquent throughout, contained a great number of points for earnest consideration, and was interspersed with pleasant anecdotes and keen satire. In conclusion the Lecturer showed that the attacks of philosophy, and the speculations of those who were engaged in opposition of science, falsely so called, were not really a source of danger nor a cause of fear to those whose faith was built on the Rock of Ages, and the assurances of Revelations as to man's higher destiny and future bliss. He paid a graceful and feeling tribute to the work and brilliant talents of the late lamented Prof. DeMillo. As also did Rev. Dr. Kill, who introduced and offered some appropriate remarks in connection with the Lecturer's topics.—Mail.

PRINCE EDWARD ISLAND.

Charlottetown.—St. Paul's.—The adjourned discussion of St. Paul's Church Association took place on Friday evening, from eight to ten o'clock. The point raised was as follows: The British Church was exterminated by the Saxons, and no trace of Christianity or of Church buildings remained in England, and that as a Church we are an outcome of the Church of Rome and nothing more. Supported by Messrs. L. H. Davies, R. Shaw, and A. B. Warburton. A contrary position as follows: The British Church did exist when Augustine landed, and fought the Church of Rome on several questions; was finally merged by diplomacy. Supported by Lieut. Dixon, R. N., Revds. D. Fitzgerald, A. Osborne, Messrs. R. Fitzgerald, Newbury and Welsh. Mr. A. Peters joined in the discussion but it was not clear what theory he supported. Mr. T. Williams argued the British Church was destroyed, and if any Church had a right to claim descent from the Christian Church in opposition to Augustine, it would be the Presbyterian Church of Scotland. The discussion was kept up with much spirit, but the speech of the evening was made by Rev. D. Fitzgerald. There was a large attendance.

The Men's Bible Class from eight to nine p. m., Wednesdays, is flourishing. We are going through the Epistle to the Romans. The Women's Bible Class from 3.30 to 4.30 p. m., Thursdays, has been in operation for three months. We have studied St. John's Gospel, Epistle to Ephesians, Epistle to Galatians, St. James' Epistle, and now commencing Revelation of St. John. The Ladies' Sewing Society is doing good work. Mr. Charles Palmer, Superintendent of the Sunday School, is lecturing on the Book of Common Prayer, to the scholars, after the usual lessons, on Sunday. At the Children's Service, 3 p. m., on the first Sunday of the month, Mr. Osborne is taking up the Doctrines, Usages, and Holy Days of the Church.

St. Paul's Church Association.—The Rev. D. Fitzgerald read a paper, on Friday evening, the 6th inst., on "Christian Missions to the Heathen." Louis H. Davies, Esq., in the chair. After the paper the chairman spoke well on the cause of the rapid spread of Christianity in the Apostolic age; pointed to the decline of missionary zeal through many centuries; the revival of the Jesuits, and the present earnestness of the Church of England. A discussion was kept up by Messrs. F. Peters, Lieut. Dixon, R. N., A. Peters, Dr. Leeming, Charles Palmer, F. W. Hales, Rev. A. Osborne, Thos. Williams. The Rector replied in an eloquent speech against the position taken up by some of the speakers: the position being that Protestant Missions were more or less a failure, and that the Jesuits were the successful missionaries.

UNITED STATES.

MARYLAND.—Here are some facts for our good friend "Aspen" to reflect upon. They were recently published by the Baltimore American. The Church there, it would seem, did not suffer from having a Bishop whose Churchmanship was not of the chameleon kind. In 1869 there were 2,655 Communicants. In nine years they have increased nearly nine-fold, to 18,200. The Communion alms of 1869 were \$1,440; those of 1878, \$22,000. The contributions for all other Church purposes (exclusive of clergymen's salaries) were in 1869, \$12,856; in 1878, \$239,976, nearly twenty times as great. Of baptisms, in 1869, there were 723; in 1878 there were 5,515. Two hundred and ninety-nine persons were confirmed in 1869; in 1878 the Bishop reports 1,637. Sunday-school scholars are ten times as numerous as they were nine years ago, the number then reported having been 1,393; the report of last year makes them 13,720.—Living Church.

The following, showing the growth of the Diocese of Central Pennsylvania since the division of the Diocese, is a strong argument for division:—

Table with 2 columns: Year (1872, 1878) and Clergy (57, 94), Parishes & Mission Stns (90, 133), Communicants (4,539, 6,585), Church Accommodations (18,369, 25,513), S. S. Teachers (1,000, 1,132), S. S. Scholars (8,354, 11,832).

MISSOURI.—Messrs. Charles H. Gauthier, Cassius M. C. Mason, Louis R. Downing, recently a minister among the Methodists, and William L. Woodruff, recently a Congregational minister, have within a few weeks been admitted as candidates for Holy Orders.

TENNESSEE.—Sewanee.—Ordination to the Priesthood of a Professor in the Divinity School.—On Sunday, January 4th, in St. Paul's on the Mountain, the parish church of Sewanee, the bishop of the diocese advanced to the order of priests the Rev. Professor A. Jaeger, formerly the rabbi of a Jewish synagogue in Mobile, Ala.

ENGLAND.

THE Princess Louise while in England opened a new building which has been erected in Wearys-road, Blackheath, by the Girls' Public Day-schools Company, and is intended for pupils of the middle classes. It is nominally for three hundred scholars, but it would accommodate a much larger number. The London Guardian says: The Princess was received at the principal entrance by Mr. W. H. Stone, chairman of the council, and Mr. Hobson, the architect, and conducted round the building. On entering the central hall she was presented with a bouquet of choice exotics by Miss Robertson, daughter of Vice-Chancellor Robertson, the first pupil entering for the new school. Her Royal Highness was then conducted to the platform; and the Collect, "Prevent us," and the Lord's Prayer having been said by the Rev. H. Jones, her Royal Highness declared the school to be open, wishing it every prosperity, and trusted it would be as successful as the last. Mr. Stone then delivered a short address, in which he mentioned that the company had now seventeen schools in operation—at Chelsea, Clapham, Croydon, Dulwich, Hackney, Highbury, Maida-vale, Notting-hill, St. John's-wood, Bath, Brighton, Gateshead, Norwich, Nottingham, Oxford, and Sheffield, and the number of pupils at the commencement of the last term was 2,885. In reference to a vote of thanks which was given to the Princess, Mr. Stone said he had been commanded by her Royal Highness to say that she should follow the progress of these schools with great interest during her absence from England. Her Royal Highness and suite then departed; and as her carriage passed through the ranks of the crowd outside she was greeted with loyal and enthusiastic cheering.

It was stated at the Chester Consistory Court last week that in 1879 forty-one faculties were granted for the restoration and improvement of churches, and the amount expended thereon was £50,000.

The Bishop of Rochester consecrated on Saturday last the new Church of St. George's, Pevery-hill, Lewisham. The cost of the church, £9000, has been entirely defrayed by Mr. George Parker of Lewisham.

Marriages.

VATLE-TOWNSEND.—At the Church of St. Bartholomew, Louisburg, C. B., on Wednesday, 21st January, 1880, by Clarence W. McCully, Deacon in charge, Henry C. V. Le Vatie, Esq., of Louisburg, and Elizabeth Townsend, of Lorraine.

Deaths.

At New Ross, Jan. 27th, John Moore Pratt, aged 29, elder son of John Pratt, Esq. Blessed are the pure in heart. On the 13th ult., at her daughter's residence, 34 Granville Street, Mrs. Susannah C. Warner, relict of William Warner of Spryfield, Halifax Co., in the 76th year of her age. The deceased was a native of Lunenburg, N. S., and was a respected member of the Church of Christ for many years.

SUBSCRIPTIONS RECEIVED.

John Eager, Liverpool, NS; Rev F Prime, Moultenette, Ont; R Connell, Birmingham, do; Edward Moore, do; James S Cochran, Halifax, NS; Samuel Porter, do; Thos Elford, do; Geo Hill, do; W Plant, do; Jno Spruce, do; Miss Friat, do; H M Williston, do; Mrs George Davidson, do; Philip Hine, do; Sappor W A Foster, do; J W Marvin, do; Mrs Richard Paven, do; Peter Etter, do; William Merkel, do; Mrs J Dugwell, do; Mrs J Clarke, do; Mrs Ward, do; W E Schaffer, do; John Smith, do; Robt Eastwood, do; Jas Ward, do; Chas Piercey, do; Geo Deal, do; Mrs Wm Deal, do; H F Worrall, do; Stephen Vawels, do; Abram Ormiston, do; Mrs Robert Walker, do; Miss Johns, do; H St G Twining, do; Captain Milner, do; J Priest, do; W G H Morris, Waltham, NS; M Eilender, Maccan Station, N S; Rev T W Johnstone, Crispaid, PEI; Comd Geat Murray, do; Edmund Sharp, Martin's Point, Lunenburg, NS; Alfred Rafuse, do; Jas Rafuse, do; E V Godfrey, Dorchester, NB; Geo P Baines, Canning, NS; Miss H Barker, Halifax, NS; H V B Farnsworth, Aylesford, NS; Geo Bird, Nichollsville, do; Mrs S B Raymond, Springfield, NB; J C McAlpine, Weymouth, NS; Mrs Samuel Juddy, Block House, Lunenburg, NS; Wm T Nyson Indian Point, Mahone Bay, NS; James Langille, Martin's River, NS; James W Langille, do; Mrs B Zwicker, Oakland, Mahone Bay, NS; David Acker, do; Elias Ernst, do; Mrs Capt John Messervey, Halifax, NS; Mrs William Vieth, do; Mrs Wm Appleton, do; Mrs Walter Jones, do; Rev W A Read, Oxford Mills, Ont; Rev R S Fuller, Wakefield, Que; Mrs Odell, Halifax, NS; Capt Maxwell, R N, Charlottetown, PEI; Chas Strople, Bayfield, NS; Mrs D Duncan, Paradise, N S; Mrs Sinclair, do; Miss Haliburton, Wolfville, NS; S B Raymond, Springfield, NB; Rev W M Godfrey, Clements, NS; Henry Vroom, do; John W Richardson, Indian Harbor, NS; Rev N M Hansen, New Denmark, NB; Geo M Conyers, Halifax, NS; Wm Worrall, Rotherly, NB; Mrs Waddington, do; James Anderson, do; Mrs D D Robertson, do; Mrs H Caffey, do; John R Manzie, do; J F Second, do; Mrs M G Paul, do; Wm Pinesley, do; G G Gilbert, do; Thos Stead, do; Jas Bettington, Quispasis Station, NB; T W Saunders, Goudville Point, NB; J Lee Flewelling, do; J H Dixon, Nauwigewauk, do; Wm McMahon, Beatty's WO, do; LS Pierce, do; C Langstrath, do; E M Gardner, do; E E Kenney, St John, NB; George Hornbrook, Terryburn, NB; Mrs Capt Perry, Rotherly, do; Mrs Jas Douville, Kingshurst, Halifax, NB; Miss McNutt, Moncton, do; Miss Wood, do; F J Hunter, do; F M Cotton, do; Wm Stevens, do; Jas F Sayre, do; K F Bayer, do; W A Trueman, Dorchester, NB; W W Wells, do; Chas E Knapp, do; James Clarke, do; A E Oulton, do; Mrs Thomas Landry, do; Joseph Hickman, do; Gideon Palmer, do; Mrs J Kieler, do; T M Blesdell, do; W D Wilbur, do; H A Jennings, Halifax, NS; Rev F Alexander, Fredericton, NB; Vcu Archdeacon Leach, Montreal, PQ; Rev Canon Norman, do; John Delaney, Londonderry Mines, NS; Rev A J Balfour, Hatley, Que; Geo Penke, Charlottetown, PEI; Harace Huzard, do; Charles Powell, Halifax, NS; Mr H G Newcomb, Cornwallis, NS; Mrs E C Benson, New Liverpool, Que; Miss Margaret Summers, Weymouth Landing, Mass, USA; Mrs Wm Conrad, Halifax, NS; E H Brown, Aylesford, NS; Mrs James Parker, do; Hon D L Hanington, Dorchester, NB; Dr C J Shreve, Lincoln Centre, Maine, USA; Mrs Joseph Duncan, East Chester, NS; Mrs F Frederica, Chester, NS; Wm Boutlier, Marriet's Cove, NS; Jno Rafuse, Western Shore, NS; Archibald Rafuse, do; Rev Canon Anderson, Montreal, Que; Rev J Dumoulin, do; Rev W J Mackenzie, Milton, Ont; J R Fraser, ICR, Moncton, NB; John Eisenhaur, Indian Point, Mahone Bay, NS; Mrs Howell, Dartmouth, NS; James Walker, do; Mrs J W Nicholson, St John, N B; N H Sutherland, Malagash, NS; Jacob Wagner, Blueberry Plains, Queens, NS; Rev A H Alwater, Port Medway, NS; John Smith, College Road, Fredericton, NB; B Gaw, St John, NB; Mrs Bullock, Halifax, NS; Mrs Wallace Foster, Bridgetown, NS; Maynard Wade, do; Wm E Miller, do; Albert Morse, do; Jno Shears, St John, NB; ECS Westmore, do; W J Whitney, do; F Cowan, do; W D W Hubbard, do; J Mullin, do; Miss Wheeler, do; F Brock, do; Mrs McGrath, do; Peter Clinch, do; Mrs A P Ralph, do; James Kinckle, do; Miss Boyd, do; M F Mauks, do; James W Gregory, do; C P Clarke, do; Dr Griffith, do; W H B Sadlier, do; Dr Bayard, do; A H DeMille, do; Chas Masters, do; A H Hanington, do; J J Leakey, St John, NB; Messrs Allan & Chandler, do; Mrs Frank Smith, do; J Morris Robinson, do; George Peacock, do; J R Armstrong, do; Jas Rogers, do; W C Lee, do; D Caldwell, do; Jno A Wright, do; Thomas W Pengilly, do; H C McMenagie, do; Capt A Betts, do; Mrs Gordon, do; Geo W Ketchum, do; Mrs Leavitt, do; Miss Alice Chipman, do; Mrs Wm Hazin, do; Mrs J Morrison, do; E Smith, do; Mrs Underhill, do; Wm Edleston, do; Mrs Pike, do; Mrs Hatheway, do; Mrs C J Turnbull, do.

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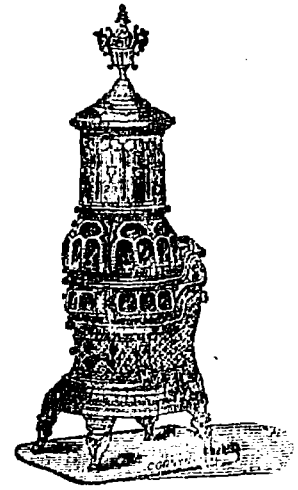
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**THE DIOCESAN CHURCH SOCIETY,
AND MISSIONS IN THE DIOCESE
OF FREDERICTON.**

THE time is near for our preparation for the great Missionary work of the current year. Soon the Board of Home Missions must make their estimates, and frame the Missionary schedule. Ere long, the Treasurer of the Society will close his annual accounts, and, it is to be feared, with a considerable balance on the wrong side; and, soon the Secretary will send out his notices and the blank forms, on the filling up of which so much depends. Never has this Diocese had so much need as now of wise counsel, active co-operation, and self-sacrificing gifts for the service of Almighty God.

A few years ago the position and prospects of this Society were otherwise. Its yearly income was on the increase; the parishes or missions, with few exceptions, complied readily with the local requirements, and the expenditure was kept within the income. Then it seemed as if the interests on legacies and the funded balances might be reserved to meet the diminutions of the grant from the S. P. C.; and some were sanguine enough to hope, that a little addition might be made to the limited stipends of the missionaries. No one then anticipated the occurrence of three calamitous fires, which wrought such untold injury; nor continued years of commercial depression. In the meantime, perhaps, not over wisely, but with the best intentions, the Society undertook the charge of several new missions, and work which had been previously abandoned. Who would not rejoice in this? It might be admitted, however, that the income of the Society was, in this way, overstrained. The expenditure now exceeds the income. Worst of all, the amount from annual contributions, on which the Society chiefly relies, is falling off. The grant from the S. P. C. still forms the larger portion of our assets, and this will be at once curtailed. This diminution will very properly go on, till, in a few years, this whole amount will probably be withdrawn. With the present condition of things, in the most important portion of this Diocese, the Society can hardly reckon on the usual contributions for the current year.

It may be said that the Churchmen of the Diocese will respond favorably to a special appeal. In many instances no doubt they will. But in looking this whole matter in the face, we must not over-estimate the ability of the Diocese. The whole population is small. Not that of a very large city in other parts of the world. Churchmen are in the minority. Men of large means are also in the minority, and still more they are in the minority who are disposed to give as God has told them to do. In every parish there are large and constant local calls—in many cases involving liberal expenditure. We may not, therefore, look for a large addition to our central fund. Nor can we, for many

years to come, expect that to be made up in the Diocese which the S. P. C. has so liberally given.

Relief, to a great extent, must come from the parishes or missions. In many of them much more may, much more must be done to relieve the central fund. To this matter the Church must be aroused. Now is the very time to act. Churchwardens and leading Churchmen in the several parishes and missions should at once, get to work and devise plans for increased local support, and either offer to the Board of Home Missions to make their parishes self-sustaining, or that they will be satisfied with a diminished grant. This must be done for the current year, and this proposition should come from the parish or Mission itself. There are few localities, if any in the Diocese, in which something in this way may not be done. Woodstock has set a noble example, not only relieving the Society from all charge, but contributing largely to the general fund.

But what is to be done with those parishes which will not move in this matter? Such as have for many years secured their main support through this Society, with a very trifling return, and where the number of communicants range from 30 to 50. There are instances when it would only be just to other parts of the Diocese to withdraw all aid till better arrangements are made. But what, in the meantime, of the clergyman and his family?

To one naturally disposed to take a hopeful view, the present outlook is somewhat overcast, but if its call is answered by earnest prayer and zealous determination, the clouds will disappear before the dawn of a brighter day.

CHRISTIAN FELLOWSHIP.

We commend to Church-goers the article on the above subject, taken from the *New York Churchman*, which we printed on the first page of last week's *GUARDIAN*.

The lack of Christian courtesy and Christian fellowship, so plainly visible in our city Churches particularly, is a sad blot upon our professed Christianity. It is incomprehensible how members of the same congregation can, week after week, ignore the existence of their fellow-Christians, and neglect to show them some Christian attention.

This unhappy and unchristian pride dries up the very life blood of the Church, and drives from the Sanctuary and from the Lord's Table very many who, otherwise, would have surrendered their hearts to God, and warmly embraced the Christiana calling.

We say it advisedly, and with the greatest sorrow, whether our words be heeded in the proper quarters or not, that it is a sad reproach upon the Church of England, whose prayers are common prayers, whose services are the same for high and low, rich and poor alike, that any of her members should thus forget what they owe to themselves, their Church, and their God, and what is due to others of the same household of faith.

It was hardly a proper subject to be witty upon, but the sarcasm conveyed in the remark of the old lady to her minister, after hearing him preach a sermon on the recognition of saints in another world, was, perhaps, excusable. "And will Christians really know and recognize each other in Heaven?" she said. "Certainly," said the minister. "Then," said the woman, "it is more than they do on earth, for I have been a member of your Church for many years, and have gone to the Lord's Table and partaken, with other members of the Church of the Blessed Sacrament, and have never yet had the least recognition from any of them."

We do not for a moment mean to say

that this evil is peculiar to the Church of England, but that it is a very prominent evil in the Church no one can deny.

Lent is now upon us, if it be a cross to some to speak to a fellow-Christian of lowly birth or humble position, let them condescend to bear that cross for their Master's sake, and begin at once to learn the lesson which will soon remove it from that category.

We are particularly called upon at this Holy Season to direct our thoughts to the contemplation of the God-man—to Jesus the Son of Mary, the wife of Joseph the carpenter.

Can we learn nothing from His lowly birth? Can pride find a place in our breasts, as we stand by the Infant Child in the Manger at Bethlehem?

"The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord." Matt. 10—24, 25.

"THY WILL BE DONE."

BY MISS ADRIAN.

ONE of the hardest of our life-lessons is to learn and say and feel, from our hearts, the words taught by our loving Teacher, "Thy will be done."

It seems easy to feel these words in the sunny days of pleasure, but when the dark night of trouble closes in around us, what seemed clear and distinct before now seems dim and uncertain, and we cry in our distrust, "Lord, carest thou not that we perish?"

Oh! the extreme wretchedness of our hearts when we do give way to unbelief. All alone in our trouble (for our dearest friends cannot come all the way with us in our lonely path of grief), and seeing not the hand of our Guide, who alone can lead us safely through the darkness into light, we forget that His strong arm is around us, and that He leads the way through paths where He himself has before walked for our sakes.

Let us turn for a moment from our own sorrow and think of Him who, in the Garden of Gethsemane, while enduring such agony as none of us can fathom, still trusted in His Father's love, and prayed, "Not as I will, but as thou wilt."

Cannot we then trust also—we who are ignorant of our own good. Instead of trying to weave our own destinies, and making such tangles and mistakes, let us give all the threads of our lives trustingly into the Great Weaver's hands, and know that in the end it shall be perfect work, for "all things work together for good to them that love God."

Though we may not be called on just now to give up any great thing to God, yet, we may always be ready to give up little things to Him, and thus learn to seek His will and not our own. Perhaps a Sunday School class calls for a little time and labor, or may be only our home duties take up almost all our time and attention. Then, we may do all these duties with cheerfulness and patience, because they are duties, and thus learn to forget self, and love to do God's will for His own sake. Then, when we meet with greater trials, we will bring them to Him and feel that they are no longer our care but His, just as the ravens are not our care, for "He careth for us" and them.

Let us now in the Lenten Season, in which we have just entered, practice self-denials and unselfishness and seek to love God's will better than our own, that His will may be done in us and by us.

PAROCHIAL PAPERS—VII.

THE COMMUNICANTS' CLASS.

THE Communicants' Class may be understood in two senses. It may be a class for those who have been confirmed but have not been urged to communicate on the day of Confirmation. Or it may consist of those who have become Communicants, and who gather together at stated times for instruction and encouragement.

With regard to the former, they will have received much training in the Bible and Confirmation classes which will not need to be repeated when they are being specially prepared for their first Com-

munion. It will not necessarily follow that, because they have not been advised to communicate on the day of Confirmation, nothing whatever will have been said to them of Holy Communion. That subject can hardly, *q. d.*, have been passed over in dealing with "Holiness, its nature and how to attain it"; or again, with "The Kingdom," or "The Ministry." And it will probably be the desire of the Parish Priest to bring his candidates for Confirmation as a body to communicate for the first time, together, as soon as convenient after the Confirmation. His aim will be, during the interval, to instruct them more pointedly as to the position which the Holy Eucharist occupies among the means of grace; to draw out for them the teaching of the bible, and, as a consequence, of the Church; and to prepare the soul for the spiritual strength and the ecstasy of holy joy to be sought and found in communion with its God.

But the Communicants' Class of this paper consists rather of the members of the congregation who are already upon the roll of Communicants. It will not be found practicable to obtain all, or even a majority of the Communicants of a Parish to attend such a class. There will, however, always be a certain number which diligent pains will be sure to increase, who will be glad of such an opportunity of help. There will be these sincere and humble followers of Christ, who will be thankful for the assistance of the pastor to whom they look for example and for guidance; from whom they will readily receive instruction in the aspirations and methods of the higher spiritual life; who are earnestly desirous of leading a life of godliness but feel constantly how very far they fall short of even their own ideal. There will be also the timid and the diffident, who fear to come to the Lord's table, and yet do not wish to stay away, who would fain learn how they may begin to tread the narrow way, and to bear the Cross after the Crucified. These last may need to be invited again and again. They may be by nature shy. But if they are members of the Guild, and are accustomed to attend its meetings, their shyness will by degrees wear off.

Such a class will be productive of many benefits. It will first of all have the great advantage of the concentration of energy on a definite aim. This is always an element of attraction to some minds. It will supply too, what ought not to be, but very often is lost sight of in the well beaten path of Church work, the opportunity, possibly in no other way to be gained, of mutual intercourse between the different grades of society in our flocks. What clergyman engaged in parochial work is there, who has not had reason bitterly to deplore the want of sympathy between the rich and the poor, or the proud and humble, in his congregation? Who is there that has not in vain tried to break down in every practicable way, the solid wall that hinders Christian fellowship between the followers of a common Lord? At the Rectory, in the Communicants' Class, all can meet on equal terms; even as at the Lord's table all partake, as brethren, of the same heavenly food. And not only so, but there cannot fail to be fostered between priest and people an intense spiritual love, a deeper confidence, a nobler zeal. In this matter the sects show their wisdom and teach Churchmen a salutary lesson. Without the centre of attraction possessed by the Church in her unchanging constitution and her unchangeable creed, they "cultivate the social element." And if with them it occasionally happens that the social meetings are so frequent and so exacting in their demands upon the time and energies of their members, as to defeat their own end by creating wear-

ness; that is no reason why the Church should not provide, by the higher aim of spiritual converse, for the holy fellowship of those who are members of the same Body, and yet have been placed, in God's providence, in differing social rank.

But more. How many who once in the fervency of new born zeal drew near to their Lord in the Holy Feast, as time effaces first impressions, and no particular effort is made to keep them alive, gradually fall away, and become, first irregular, and then indifferent. And this, in spite of personal appeal both public and private. If they had been induced from the first to attend the regular Communicants' Class, there is little doubt but they would have been retained, and their first love would have waxed strong.

Perhaps the greatest benefit of all lies in this; that in the Communicants' class, dealing as it professedly does with the most sacred depths of human need, is found an unquestioned opportunity of familiar speech and spiritual counsel. The truths and aspects of truth set before the mind in the teaching of the Class, will almost certainly draw on the anxious and enquiring soul to wish for a chance to state difficulties or seek advice. For this purpose, not only should the member of the class be encouraged to ask questions, but the invitation should always be given to any who may desire it, to remain behind for a quiet talk. The occasion will often be gratefully used, and has the great merit of being above suspicion.

The difficulty of obtaining suitable subjects for instruction is more apparent than real, and will be found to disappear on trial. There is the ever fresh topic of proper preparation. There are the different phases of the spiritual life; particularly the duty of self examination. There is the Communion office itself, which will bear all the expansion, explanation and illumination the scholarship and learning the teacher can apply to it, and then will not be exhausted. Other and cognate subjects will constantly suggest themselves to the earnest and faithful mind.

A few hints in conclusion may not be out of place.

First. A register of attendance should be carefully kept. Not that a roll should be publicly called; this would be too formal, and would savour too much of the school. But the pastor should never omit to mark down the attendance on his own private roll; not so much for the purpose of knowing who are present, as of marking who are absent. Absentees should be seen at once, and thus be led to feel that an affectionate interest is felt in their spiritual improvement. This will in most cases be warmly returned. It is not denied that such close supervision must be exercised with much tact and judgment. The clergyman is not a moral policeman. But he has to "feed the flock of God."

Second. When once the class is formed, no engagements must be allowed to interfere with it. The clergyman should be on his guard not to undertake any duties which will cause him to omit or to give less time than usual to preparation for it. There is nothing which so surely tends to make the members feel that their pastor attaches, after all, little importance to such agencies, as to see him allowing other engagements or personal pleasure to take their place. If they find that he allows insufficient excuses for postponing the class, they will be only too ready to do the same.

Third. There is a good deal in pleasant accessories. Let there be a comfortable room, with a warm fire, and good lights; and a hearty greeting for every one who comes. This may appear a small matter, but with some dispositions it weighs much. And when such me-

mentous interests are at stake, every nerve should be strained and every agency employed, which will strengthen the work. This last consideration applies to all such gatherings.

WHY DO YOU CHURCH PEOPLE KEEP LENT? WHERE DO YOU FIND THE WORD LENT IN THE BIBLE?

When it is said by some as a taunt to Churchmen, "Where do you find Lent in the Bible?" they can merely be told to take down their Dictionary and examine it, and then all their imaginary zeal for God's Word will melt into thin air.

If we consult our Dictionaries we find under the word "Lent," as its meaning and derivation, the following:—"Lent, Anglo-Saxon 'Leuten' 'Lengten'—Spring Lent. Dutch, 'Lente'—Spring. Old German, 'Leuten.' German, 'Lentz.' Probably from Anglo-Saxon 'Leugien,' to lengthen, because the days lengthen at this season of the year." Its meaning, then, is merely the Spring-time, and the Fast is called the "Lenten Fast" because it happens to come in the Spring of the year. If it had happened to come in the Summer, or Fall, or Winter, it would have had some other name, but because it falls in the Spring it is called the Spring Fast. To object to the name because it is not in the Bible is altogether absurd. A Churchman would be equally justified in asking, "Where do you find Quarterly Meeting or Elders' Meeting, or Conference Meeting, or Class Meeting, or Synod, or any other of the many names by which the different denominations keep up their organization and endeavor to advance the spirituality of their members, in the Bible? Or the Young Men's Christian Association? or a host of other similar institutions? And particularly, a somewhat analogous case to our own, where do you find a "Week of Prayer" beginning in the first part of January, as put forth by the Evangelical Alliance? Or even this last-named organization, where do you find mention made of it in Holy Writ? God forbid that Churchmen should ever be guilty of advancing against others such trifling attempts at argument. And in this connection we are reminded of the unlettered man who said: "I find John the Baptist in Scripture, but I cannot find John the Methodist, or John the Episcopalian, or John the Presbyterian." Or the other well-known case of the Irishman who said: "I see St. Paul's Epistle to the Romans in the Bible, but where can you show me St. Paul's Epistle to the Britons." He, poor ignorant soul, fancying that the Romans meant the present Romish Church; while the other simple one understood the word used to express John the Baptist's calling, as alluding to the name of a body of Christians of the present day. And so it would really appear that among some the same simplicity and ignorance here displayed are to be found in our immediate day.

But now, leaving this part of the subject, let us take up the other point, which is far more important and interesting, and let us enquire and satisfy ourselves as to what is its origin, and when did it become a rule of the Church to keep these forty days as a season of special fasting, humiliation and prayer. Blunt says: "The observance of a fast before Easter is of very early origin, but a considerable period elapsed before the time of its commencement and the period of its duration were settled by authority."

Writers in the early part of the second century, that is, a few years after the death of St. John, the last of the Apostles, mention it, but speak of a difference of opinion about the manner of fasting, some fasting for a longer period than others. Origen, however, who was born in the year 185, or about 85 years after the Apostle John died, a man of great renown, both as a scholar and a Christian, declares in one of his Homilies that forty days were kept as a time of fast before Easter. And at the Council of Nice, held in the year 325, and which is recognized by all Christians as truly Ecumenical, and long before there was a Pope of Rome, this was taken for granted, as having been long in use. "There is no doubt that the observance of a fast for forty days derives much authority from Holy Scripture. As St. Jerome, who was born in the year 331, says: 'Moses and Elias, by their fast of forty days, were filled with the converse of God, and our Lord Himself fasted the same number of days in solitude, that he might leave us the solemn days of fasting.' And

similar experiences occur in St. Basil, St. Cyril of Alexandria, and others. The truth is, the Church ever loved with reverence to trace the example of her Lord and to follow Him in His Humiliation, as well as in His triumph.

As His Passion preceded His Glorious Resurrection, so a trial of penitential sorrow would naturally be fixed before the Easter season of rejoicing. The object of Lent is particularly to commemorate the sorrow of the Lord Jesus, to follow the example of His forty days fast, and especially to keep in vivid remembrance His most Blessed Passion and Death.

Thus Lent becomes a most precious season of spiritual discipline and a fitting preparation for the joys of Easter Tide.

It may be asked—What is it to fast? What is the full meaning of the word?

If we turn to our dictionaries again we find that the word is an old one; that it is found in the Gothic, Anglo-Saxon, Dutch, German, Danish and Swedish tongues; so that it is a word common to many languages. Its meaning, as given, is "To abstain from food either partially or wholly—in a religious sense to mortify the body by abstinence." And Worcester quotes Bp. Atterbury, who says "We humble ourselves before God, not merely by the outward solemnities of a fast, but by afflicting our souls as well as our bodies for our sins." The verb from which the Greek word, of which fasting is the translation, is *nestaio*—to fast, to abstain from food.

So much for the meaning of the word. And now, as to what it is to fast. Mr. Cruden, the author of the celebrated Concordance, which bears his name, himself set a Churchmen but an Independent, says, under the word "Fast." "Fasting has, in all ages, and among all nations, been an exercise much in use in times of mourning, sorrow and affliction. The sense of it is in some sort inspired by nature which, in these circumstances, denies itself nourishment, and takes off the edge of hunger."

There is no example of fasting properly so-called to be seen before Moses; yet it is presumable that the Patriarchs fasted, since we see that there were very great mournings among them, and those very particularly described, such as that of Abraham for Sarah, and that of Jacob for his son Joseph. Moses enjoins no particular fast in his five books, excepting that upon the solemn day of Expiation, which was generally and strictly observed.

[To be Continued.]

ANSWERS TO MR. BORTHWICK'S BIBLE QUESTIONS.

BY "Z," CHARLOTTETOWN, P. E. I.

1. The Bible. A name for the Holy Scriptures, from the Greek *biblos* a book—that is *The book*, to distinguish it from all other books. The name can be traced as far back as the time in which St. Chrysostom lived, and was by the Greeks commonly used in the 4th century, as the *bibliotheca sacra* was by the Latins. So the Greek name passed into Latin, and from it into the English. The word Bible has been used in its present form in our language for about 600 years.

2. a. "Of the oaks of Bashan have they made thine oars."—Ezekiel xxvii. 6. b. "Fine linen with broadened work from Egypt was that which thou spreadest forth to be thy sail."—Ezekiel xxvii. 7.

3. a. In Genesis ii. 11:—"Where there is gold." b. In Genesis ii. 12:—"And the onyx stone."

4. In Isaiah iii. 22:—"And the crisping pins."

5. Perhaps *Absalom* is meant. II. Samuel xviii. 9:—"And his head caught hold of the oak"; but it was the three darts that really killed him. See verse 14. Or 2, perhaps *Samson*—see Judges xvi. 22:—"The hair of his head began to grow again." So his strength returning, he pulled down the pillars of the House and was killed.

6. a. Jemima was one of the three daughters of Job. Job xvii. 14.

b. In the land of Uz, Job i. 1, or Idumea, in the Ausitis, on the borders of Arabia and Egypt. In Job xlii. 15. It is said that "their father gave them inheritance among their brethren." From that time she may have lived away from her father's household, though probably in the same land.

7. Their names were—"The right pillar *Jachin*; and the left was *Boaz*." I. Kings vii. 21.

8. Lydia, at Philippi, in Macedonia. Acts xvi. 12: xvi. 14. 15. (though Lydia was probably a native of Thyatira; see same chap., verse 14.)

Note.—Some have given Cornelius, the Centurion, of the Augustine band. J. D. B.]

9. The feast of Purim, was instituted by the Jews in the time of Esther, in remembrance of their deliverance by her. See Esther ix. 20, to the end. It was to be observed on the 14th and 15th of the month Adar, March. The name is derived from a Persian word *Pur*, which means "a lot"; Haman having "cast Pur," Esther ix. 24, to consume and destroy the Jews. The deliverance is commemorated by the Jews at the present day, the feast observed, and the book of Esther being read in the synagogues, and loud execrations uttered in Haman's name.

10. Timothy's grandmother was *Lois*, and his mother was *Eunice*. II. Timothy i. 5:—"Thy grandmother Lois, and thy mother Eunice."

11. Zenas was a lawyer by profession. Titus iii. 13:—"Bring Zenas the Lawyer."

12. Rahab (and her household.) Joshua ii. 18 to 22.

13. He is so called, because Jehu, was such a noted driver. II. Kings ix. 50:—"The driving is like the driving of Jehu," "for he driveth furiously."

14. Adoni-bezek, Judges i. 6:—"And cut off his thumbs and his toes."

15. Solomon. Prov. xxxi. 30:—"And beauty is vain."

[Note.—Solomon, I think wrong. It says the words of King Lemuel which his mother taught him.—J. D. B.]

16. Samson's riddle, viz., "Out of the eater came forth meat, and out of the strong came forth sweetness." Judges xiv. 14.

17. Zillah. "She also bear Tubal-Cain, an instructor.....in brass." Gen. ii. 22.

18. In Acts xii. 4. In the life of Peter, during the reign of Herod who killed James the brother of John.

19. In Jeremiah xxxvi. 25. "He cut it with a penknife." King Jehoiakin cut up the "roll" with it and cast the roll into the fire on the hearth.

20. At Antioch, Acts xi. 26. "And the disciples were called Christians first in Antioch."

21. St. John's Gospel xi. 35. "Jesus wept."

22. In Genesis xxxvi. 15, to end.

b. In I. Chron. i. 51, 52, 53.

23. Jeremiah. Jeremiah xxxviii. 12. "Put now these old cast clouts and rotten rags under thine armholes, under the cords, and Jeremiah did so."

24. a. Ahithophel. II. Samuel xvii. 23: "And hanged himself and died."

b. Judas Iscariot. St. Matthew xxvii. 5. "Went and hanged himself"

25. David. I. Samuel xxi. 13, 14, 15, and I. Samuel xxii. 1st part of 1st verse:—"The 35th Psalm was written to thank the Lord for this deliverance." See title of Psalm.

26. The Golden Diana is mentioned in Acts xix. 24, 27, 28, 34 and 35. She was the tutelary goddess of the Ephesians. The goddess was worshipped in many places, in Samos, Gortyna, Mitylene, and Hierapolis, and the chapter has a strong expression, "Whom all Asia and all the world worshippeth," and an old writer tells us "that the Ephesian Diana was more honored than any other deity," which accounts for the large manufacture and extensive sales of her silver shrines. *She was the Goddess of Hunting—this answer is given by several and is correct.—J. D. B.

27. Jerusalem, "the city where David dwelt," was so called by Isaiah xxix. 1.

28. St. Luke. Shewn to be so by the great similarity of writing, style, etc., of the Gospel of St. Luke. His former treatise, Acts i. 1 verse.

29. "A whole herd." St. Matt. viii. 32. "A great herd"—they were about two thousand. St. Mark v. 13.

30. The Church of Ephesus. Rev. ii. 1:—"Because thou has left thy first love." Rev. ii. 4.

31. a. Hannah was one of the wives of Elkanah, the Ephraimite. She was considered a prophetess. She composed the remarkable "song of thanksgiving," on which the song (Magnificent) of the Blessed Virgin Mary is evidently founded.

b. She was the Mother of Samuel, the Prophet.

32. a. Susanna was one of the women who ministered unto the Lord. In St. Luke viii. 3.

b. The name also occurs as the heroine of the "Story of Susanna," one of the Apocryphal books.

33. She was the daughter of Manri, and Manasses was her husband. Judith viii. 1 and 2. She was a widow, in the reign of Nebuchadnezzar, King of Ninivah. By her courage she delivered her people from the hand of Holofernes, the whole history of which is written in the book bearing her name.

b. She slew Holofernes. Judith xiii. 7, 8 and 9.

34. a. Abigail was the handsome wife of Nabal. She was a woman of good understanding, and of a beautiful countenance. I. Sam. xxv. 3. Nabal having slighted the messengers of David, she took the blame upon herself, and sent provisions to him. I. Sam. xxv. 18.

b. Her first husband was Nabal. Her second David. I. Sam. xxv. 42.

35. 1. Revelations iv. 3:—"And there was a rainbow round about."

2. Revelations x. 1:—"And a rainbow was upon his head."

[Note.—I cannot find a third place where rainbow is mentioned except as the heading of Genesis ix.:—"Signified by a rainbow."]

3. "The bow shall be in the cloud." Genesis ix. 16.

4. "As the appearance of the bow that is in the cloud in the day of rain." Ezekiel i. 28.

X. In the Apocrypha I find the following, which I venture to place as No. 3:—"Look upon the rainbow." Ecclesiasticus xliii. 11.

36. Joshua. Numbers xxvii. 18 verse to end, and also Deuteronomy xxxiv. 9 verse.

37. a. Adam means Red Earth, having reference to the (Gen. iii. 7) ground, from which he, the first man, was formed.

b. Eve means life. She, the wife of Adam, was so named because she was the mother of all living. Genesis iii. 20.

38. Sabel, the son of Nahash. II. Samuel xvii. 27 verse to end.

[Note.—Other answers have been given equal correct, such as Bayellai, etc., etc.—J. D. B.]

39. a. She was thrown from the window (I. Kings ix. 33) and eaten by dogs, II. Kings ix. 35, 36.

b. Jezebel was the wife of Ahab. She was the daughter of Eth. Baal, and she introduced the idols of Baal, and she stirred up her husband to sin against the Lord. I. Kings xxi. 25. God's prophets were attacked by her orders. I. Kings xviii. 13, and II. Kings ix. 7. Her whoredom and witchcraft were many. II. Kings ix. 22. She outlived Ahab 14 years.

40. a. Jupiter is mentioned in Acts xiv. 12:—"They called Barnabas Jupiter." In Acts xiv. 13:—"The priest of Jupiter." In Acts xix. 35:—"Fell down from Jupiter."

b. Mercury is mentioned in Acts xiv. 12:—"And Paul Mercurius."

41. Reuel, in Exodus ii. 18:—"Reuel their father." He is also probably Hobab, in Numbers x. 29:—"Hobab, the son of Raguel, the Midianite, Moses' father-in-law."

42. Jehovah-Jireh means "Jehovah will provide, or Jehovah will see; it was the name given by Abraham to the place where he was offering Isaac (Genesis xxii. 14) to commemorate the interference of God during that act, and in God providing a sacrifice."

43. Eli. I. Samuel ii. 18:—"He fell from off his seat backward, by the side of the gate, and his neck brake and he died, for he was an old man."

44. In Genesis xxiii. 9:—"As much money"; and the same chapter, 16 verse:—"Four hundred shekels of silver, current money with the merchant."

45. Ahab's blood. I. Kings xxii. 35:—"And the blood ran out of the wound into the midst of the chariot."

46. I think—Nathan's parable of the ewe lamb—II. Samuel xii. 1 to 14. David's interest in the story, his anger, and the climax reached at Nathan's words, "Thou art the man."

47. Ezekiel. Ezekiel v. 1:—"Take thee a barber's razor, and cause it to pass upon thine head and upon thy beard."

48. Isaiah. Isaiah ii. 4:—"They shall beat their swords into plowshares, and their spears into pruning hooks." Also, Micah. Micah iv. 3:—"They shall beat their swords into plowshares, and their spears into pruning hooks."

49. Amos iii. 10:—"Beat your plowshares into swords, and your pruning hooks into spears."

50. David. I. Samuel viii. 3 and 4:—"King of Zebah." "And David houghed all the chariot horses." I. Chronicles

xviii. 43-4:—"King of Zebah." "David also houghed all the chariot horses."

[Note.—There have been at least 12 to 15 different passages of Holy Scripture given as the most beautiful examples of climax. I think, to fulfil the real characteristics of a climax in Rhetoric and Belles Lettres, the words found in 1st Corinthians, 3rd chapter and part of the 22nd verse and the 23rd, viz., "All are yours, and ye are Christ's, and Christ is God's." This exemplifies the pure rising from one stage to another still higher. I don't say I'm right. That is only an opinion, and consequently I have counted none of the replies as errors.—J. D. B.]

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.

CHURCH DECORATIONS AND LENT

(To the Editors of the Church Guardian.)

Sirs,—I write for information as to the proper time for removing Christmas decorations. I am told by some that they should be taken down before "Septuagesima Sunday," others say that they should remain until the Feast of the Purification, while by others I am informed that they should not be removed until Ash Wednesday. But what makes me feel especially puzzled about the matter, is the fact that, on "Sexagesima Sunday," having attended Divine Services at St. Luke's Cathedral, I perceived that, while the Christmas decorations were still up, the Archdeacon, who took part in the service, wore a stole of violet colour, which, if I am not much mistaken, is that appropriate to the solemn seasons of Advent and Lent. Being well assured that a clergyman, holding so prominent a position in the Church, could not be at fault as to her times and seasons, I am somewhat at a loss to explain the continued presence of the decorations. I trust that you or some of your readers may enlighten me upon this subject.

Halifax.

"OMISSION IS PROHIBITION."

(To the Editors of the Church Guardian.)

Sirs,—In one of the more recent judgments of the Judicial Committee of the Privy Council—I think the so-called Redcliffe Judgment—it was ruled that "Omission was Prohibition." Of course this "dictum" was delivered with special reference to the Rubrics of Our Book of Common Prayer, and was the basis of the declared illegality of certain practices adopted in certain so-called Ritualistic Churches. Yet if such ruling be true in principle, and not only relatively so, and merely of policy, it will be held as law, and to be followed in the interpretation of all and every law or judgment. Now I have just been very carefully reading a tractate of the present very learned Bishop of Lincoln, "On marriage with a deceased wife's sister." I learn from that tractate that one of the arguments brought against the prohibition of such a marriage is that "it is nowhere prohibited in express words in Scripture."

In reading this objection, the celebrated dictum of the Privy Council came forcibly to my remembrance. It would surely be consistent for all believers in (and admirers of) that Judicial Committee, to apply their dictum as a principle of legal interpretation, whatever treatment it might receive or be exposed to from the ritualistic sceptics. If, from their point of view, "omission is prohibition," then the very objection which they allege above against the illegality of marriage with a deceased wife's sister, is the strongest legal proof of its illegality. It is, indeed, omitted in the degrees of relationship or affinity mentioned in Leviticus xviii., and therefore is prohibited.

If this is not an honest application of the said principle of legal interpretation, then it would appear that the principle itself is not one of general or universal application, but only invented or adopted for the purpose of a special interpretation. I confess not a little mistaken about the matter, and hope that if you will kindly admit this into your paper, some of your readers will help to lift the cloud in which I am hid.

Yours very humbly,

LAMBDA.

January 30th, 1880.

Literary Department.

WHY DOST THOU WAIT?

Poor trembling lamb, ah, who outside the fold Has bid thee stand, all weary as thou art?

For miracles like this who bids thee wait? Behold, "The Spirit and the Bride say come."

Nor trust the love which yet thou canst not see? Thou hast not learn'd this lesson to receive;

Still dost thou wait for feeling? dost thou say, "Fate would I love and trust, but hope is dead;

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

Lucie and I again asked to be excused from dinner; we wanted to enjoy our beautiful presents. Frau von Schlichten received that very graciously, she had just seen me refuse Herr von Tilsen's offer to escort me to dinner.

Weary now I go to rest, Close mine eyes in sleep, Father, may Thine eye of love Watch above me keep.

What to-day I have done wrong Pardon gracious Lord; Through Thy grace and Jesu's blood, All may be restored.

Father watch o'er those I love With Thy tender care, And let all men, high and low, Thy sweet mercy share.

Send Thy peace to troubled hearts, Weeping eyes now close; Let Thy moon keep watch in Heaven O'er the earth's repose.

I felt just in the mood for singing that, and did so with a moved heart. Afterwards, when I was gathering my beautiful things together, and Aunt Julchen, with Herr von Schaffau, and Lucie stood near me, I could not refrain and, with tears in my eyes, I said to Aunt Julchen that I trusted they would all have patience with me, that I wished so earnestly to be worthy of so much kindness.

Christmas Day.

I did not sleep much and got up early, for I knew that my Lucie was to have a special pleasure. She came earlier than usual, and we had our prayers. Voll-

berger came just after to see if we were ready, Sophie was going to and from Lucie asked for breakfast. "There won't be any to-day!" said Sophie, laughing. Lucie had no time to wonder, for Aunt Julchen and Herr von Schaffau took us into the 'cooking-room.'

When we came out of Church, my dear children from the parsonage came round me. They wanted to take me with them at once, but I had still some things to get at home. Though I sent the best confectionary to aunt, there were some little sugar figures and sweets which must go to give pleasure at the parsonage.

I felt greatly distressed,—that unfortunate letter! It seemed to me as if he were going to say something to me, but he remained grave and silent, so different from last evening. It hurt me very much. O, the heart is weak, the bright Christmas gladness was clouded. But yet the dear Christ-child remained in my heart and once more helped me. On my way back I met Herr von Tilsen. I could not avoid him. "Have you read my letter?" he asked at once. I said I had not had time. "Not time?" he said very bitterly. I felt afraid. "I did not know it was so urgent," I said, timidly. He laughed aloud, and I felt more and more frightened. But then he grew calm and gentle, and, in many strange words, made me an offer of his hand. I shook my head. He said that he could not endure to see me here; that I should occupy a very different position in the world; that it would be a sweet thought to him to release my aunt from her present painful circumstances, all his wealth he would lay at my feet; I should reign supreme, and with delight he would follow me to bring my aunt, Trucken and Jacob to my realm. The last thought was an unexpected one; with a long-drawn breath I looked up to him. He wanted to take my hand. "Lulu, say yes," he said, urgently. Then I was terrified at my own thoughts. It seemed as if I were tempted by the devil, and the words escaped me, "Away from me! I have nothing to do with thee." He continued to speak very earnestly. I tried to leave him. At last he entreated me to be as though he had said nothing; that he felt he had been premature; that I was still too young; that I did not know the world nor how to value an honest heart and manly protection; in time I should think differently; but that when the world forsook me I should remember where I might seek help and protection. My heart swelled at those words. Who is my protector and my help? "Thou art my confidence, Lord, and my hope from my youth up." "O," I said, "poverty is not hard to bear. The Lord in Heaven is my Father, and he has great riches. He will give me what is best, and will never forsake me, and he will not forsake my aunt. He has always poured His mercies upon me. I will

worship my God, and Him only will I serve." I hastened away; up by the hedge I stopped once more. Lord keep me in Thee! I prayed, and Christmas came again; I went into the lowly hut to the little child. I would have laid down crowns before Him. O, dear Lord, in Thy sight all the gold of the world is but dust. Rich and poor are alike before Thee.

(To be continued.)

THE POWER OF SONG.

In one of the hospitals of Edinburgh lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told that he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities, and made profanity and scorn his second nature. To hear him speak, one would have thought he had no piously-nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid him no attention and respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the help of religion." And he turned his face to the wall.

Farther conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:

"O mother dear, Jerusalem, When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and soothing as he sung them. Pretty soon the soldier turned his face again, but its hardened expression was all gone.

"Who taught you that?" he asked when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her."

Weeping, and with a hungry heart, he listened to the Christians thought of death, and in his last moments turned to his mother's God and the sinner's Friend.—Selected.

I study over and over Acts iv: 13: "Now, when they saw the boldness of Peter and John, they took knowledge of them, that they had been with Jesus" See there that ministerial power which springs from being with Christ, and this alone. Other things may polish, but the power is His soul touch, arousing a faith that is bolder, braver, stronger than the world's far stronger is he that is in us than he, that is in the world. We are to carry this world for Jesus by force of spiritual arms, and not by diplomacy. The devil can beat at diplomacy twenty to one. The power of a man's ministry, after all, settles down on the power of his faith. As thou hast believed so be it unto thee, is a law of God's power in the human soul.—Bishop Penick.

HUMILITY.—Humility is the truest abstinence in the world. It is abstinence from self-love and self-conceit; the hardest and severest abstinence. It is abstinence from wanting our own praise and exploits, and lessening the merits of other men. It is abstinence from ambition and avarice,—the strongest propensities of our nature; and, consequently, it is the severest mortification and the noblest self-denial.—Delaney.

PROFANE SWEARERS NOT TO BE TRUSTED.—Trust not to the promise of a profane swearer, for he that dare sin against his God for neither profit nor pleasure, will trespass against thee for his own advantage. He that dare break the precepts of his Father, will be easily persuaded to violate the promise unto his brother.—Quarles.

THE HOLY SPIRIT'S AID IN PRAYER.—As the sails of a ship carry it into the harbor, so prayer carries us to the throne and bosom of God. But as the sails cannot of themselves speed the progress of a vessel, unless filled with a favourable breeze, so the Holy Spirit must breathe upon our hearts, or our prayers will be motionless and lifeless.—Toplady.

Children's Department.

THE HARE AND HER FRIENDS.

A hare, which was known to be kind, was a friend to all the beasts of the field, and they said that they were true friends of hers. She was so good that she could not doubt this, and so she put her full trust in them.

One day the dogs caught sight of her and gave chase. She ran through a wood, and from field to field, and then turned and went back to the place from whence she came.

But the fierce hounds kept the scent, and chased the hare far more than an hour. She made her way through grain, and shrubs, and brakes, till at last she lay quite faint by the side of the road.

To her great joy, the horse came along the highway. "Let me mount you," said she, "and the hounds will then be thrown off the scent."

"Poor Puss," said the horse, with a sigh, "I am sorry to see you thus; but look up, for all your friends are near."

She next sought aid from the bull. "I should feel quite safe on your back," said she, "for you are strong and swift, and can push with your sharp horns."

"I would gladly lend you help, and you may be sure that I wish you well," said he; "but I am the head of the herd, and I must now join it."

The goat, which came next, said, "I fear my coat is too rough for you; but there comes the sheep with his soft wool."

But the sheep told her that he was too weak to bear her weight, that he did not wish all the wool pulled off his back, and that hounds worry sheep as well as hares.

A young calf came last, and he said to the poor hare, "If these who are grown up, and who are strong, did not help you, what can I do, who am but young and weak?"

Just then, the hounds came in sight, the calf ran off, and so the hare was left to her fate.

"Ah," said she, "friends are like bees: on bright days they swarm; but when the clouds shut out the sun, they are not to be found, though sought far and near."

When your friend is in want, you should lose no time, but help him at once. The friend in need is the true friend.

THE PARADISE OF BABIES.

The real "paradise of babies" is Japan,—as has been said many times; for not only do the children have every imaginable toy, but many persons get their living by amusing them. Men go about the streets and blow soap-bubbles for them with pipes that have no bowls as ours have. These young Japs have tops, stilts, pop-guns, blow guns, magic lanterns, kaleido-scopes, wax-figures, terra-cotta animals, flying-fish and dragons, masks, puzzles, and games; butterflies and beetles that flutter about; turtles that move their legs and pop out their heads; birds that fly about, and peck the fingers and whistle; paste board targets that, when hit, burst open and let a winged figure fly out; and—most wonderful of all, perhaps—little balls looking like elderpith, which, thrown into bowls of warm water, slowly expand into the shape of a boat or a fisherman, a tree, flower, crab, or bird.

The girls of Japan have dolls' furniture and dishes, and, of course, dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, minstrels, mythological and historical personages. Dolls are handed down for generations, and in some families are hundreds of them. They never seem to get broken or worn out, as yours do; and, in fact, they can hardly be the dear playmates that yours are. They are kept as a sort of show; and, though the little owners play with them, they do not dress and undress them, and take them to bed as you do. A good deal of the time they are rolled up in silk paper and packed away in a trunk. On the great festival day of the Japanese girls,—the Feast of Dolls, of which no doubt you have heard,—there is a great show of dolls and toys, and it is the event of the year for the queer little black-eyed maidens. The Feast of Flags is the boys' great day, and they have banners, flags, figures of warriors and great men, swords, and other toys suitable for boys.—Olive Thorne, in St. Nicholas for November.

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REFERENCES.—Rev. J. A. Kaulbach, Truro, N. S. E. Kaulbach, Esq., M. P., Lunenburg, N. S. Wm. M. Jarvis, Esq., St. John, N. B. Hon. J. J. Fraser, Fredericton, N. B. * * * For "Circulars," address the Principal, Rev. J. DINZEY, Ladies' College, Compton, P.Q. 16-17

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The Week.

HOME NEWS

It has been decided to hold the next Nova Scotia Provincial Exhibition in Kentville.

The expenditure of Montreal during the past year was \$1,510,000, and receipts \$1,519,876.

The opening exhibition of the Canadian Academy of Arts will be held at Ottawa early in March.

The death is announced, at Windsor, of Mr. William A. Johnston, barrister, son of late Judge Johnston.

The Mayor of Halifax has forwarded to the Lord Mayor of Dublin, a check for \$2,500 towards the Irish Relief Fund.

The Dominion Parliament is to meet to-day, and the Legislatures of Nova Scotia and New Brunswick will assemble on the 26th.

A public meeting was held at Oxford on the 5th, and Pugwash on the 10th inst., in the interests of the Spring Hill and Pugwash Railway.

Speaker Wilnot has been offered, and will probably accept, the Lieut.-Governorship of New Brunswick. Who will be Speaker is still unsettled.

An Ottawa despatch to the Halifax Chronicle says:—"Mr. Schrieber will shortly leave for the Northwest, with a staff of engineers, to take charge of that part of the Canadian Pacific Railway between St. Vincent and section 15."

OTTAWA, Feb. 9.—T. C. Shreve, of Digby, N. S., and W. H. Moody, of Yarmouth, N. S., are in the city for the purpose of conferring with the Government respecting the claim of the Western Counties Railway to the Windsor Branch.

The hero, Thos. Sloven of St. John N.B., who has saved the lives of more than a dozen persons from drowning in the harbor, was presented by the Mayor of that city on Saturday with a purse of \$207, which had been made up for Sloven, who is at present employed in the Ferry service.

On Monday afternoon in Halifax, a man named Hawes, met with a serious accident while working on board the old ship Pyramus, which is being broken to pieces at Richmond. He fell among the timbers, and a long copper spike, protruding from a beam or plank, entered his thigh.

The Lieut.-Governor of New Brunswick died suddenly on Friday last, at the ripe age of 80. He was in St. John in perfect health a day or two before his death. Mr. Chandler was widely known as for many years one of the foremost men of New Brunswick, and his death will be universally regretted.

A man named John Harris was killed on the rail near Apohaqui at about 2 o'clock Sunday morning. He was driving with his team on the track one mile below Apohaqui, when No. 5 train, which leaves Moncton station at 10.20 p. m., approached and struck him throwing him a good distance to the railroad fence. The unfortunate man was intoxicated.

A young man about twenty years of age has been arrested at Acadia Mines, Londonderry, N. S., and committed for trial for passing five counterfeit ten dollar bills. The bills are excellent imitations of the Merchants Bank of Halifax ten dollar bills. He gives his name as James Robinson and says he changed a fifty dollar bill for a man on the train and thus got the bills.

News was received at St. Andrew's N. B. on Saturday last, that on the preceding Sunday, about 4 o'clock in the afternoon, off Chenery's Head, Grand Manan, a squall struck a small pinky schooner and upset her. There were five persons on board who were all drowned: John Larry, leaves a wife and seven children; John Nesbitt, a widower, leaves three children; Mrs. Simeon Franklin, all of White Head Island; Frank Robinson of North Head, unmarried; Mrs. Lindsay, Woodward's Cove.

NEWS FROM ABROAD.

A despatch from Naples says an eruption of Mount Vesuvius began on Saturday.

The N. Y. Herald has contributed the magnificent sum of \$100,000 to the Irish Relief Fund.

Robert Watson Boyd beat William Elliott in the boat race on the Tyne.

DUBLIN, Feb. 9, p. m.—Six lives were lost in the fire at the Theatre Royal. Less by the destruction of the theatre and contents £200,000.

PARIS, Feb. 9.—Sixty houses were burnt at Ayot, near Foix, in the department of Ariège, and the sufferers by the fire are in great distress.

LIVERPOOL, Feb. 9.—The vote on the Liverpool representative is as follows: Lord Ramsay (Liberal), 23,885; Edward Whitley (Conservative), 36,106.

A London special says it is again announced that Dean Stanley has consented to the erection of a statue to Louis Napoleon in Westminster Abbey.

LONDON, Feb. 9.—A Constantinople despatch reports that during a fête a barracks, three stories high, near that city, suddenly collapsed, 200 soldiers were killed and 300 wounded.

ROME, Feb. 9.—The official trial of the Italian double turreted ironclad Duilio, fully armed and carrying a complete cargo of ammunition and coal, was made at Spezia, and was thoroughly successful.

The Candahar Railway was finished to Sibi on 14th January. It is 133 miles in length, and occupied 101 days in construction. Five thousand men and 2,000 animals were employed. The Quetta extension will soon be begun.

Mr. J. C. Flood has just bestowed a pleasant little amount of pin-money upon his daughter, Miss Jennie Flood; he has registered \$2,500,000 in United States bonds, in her name. This gift provides for her an income of \$100,000 a year.

VIENNA, Feb. 9.—It is stated that Labanoff, Russian Ambassador at London, has received fresh orders from his Government to hint, in his discussion with the English Cabinet on Asiatic affairs, that Russia considers Herat as lying beyond England's sphere, and that she could not therefore suffer Herat to be exclusively subordinated to British influence.

Says the London Shipping Gazette of the 21st. January:—"A paper on the National Development of Canada, by Mr. J. G. Bourinot, Clerk-Assistant of the Canadian House of Commons, was read last night at the meeting of the Royal Colonial Institute, the Duke of Manchester presiding. Of the three possible destinies of Canada—annexation, independence, or consolidation with the Empire—the author favored the last, and urged the desirability of attention being directed to it.

Tokio, Japan, has been devastated by three terrible fires in the last seven years. The last, which took place towards the close of December, laid waste several square miles of the city, destroyed fifteen thousand houses and left a proportional number of persons without shelter, and a large number without food. The foreign quarter was almost entirely consumed, and several missionary establishments have been reduced to ruin. Over a hundred persons were killed or fatally injured.

KNOXVILLE, Ill., Feb. 8.—On Friday night three burglars entered a bank, seized the president, E. C. Kunkle, who sleeps in the building, and after gagging and beating him and burning his feet in a shocking manner to compel him to give up the combination, departed, taking \$2,300 which had not been locked up. There was a time lock on the safe, and Kunkle was unable to give the combination. There is great excitement, but no clue to the perpetrators.

New York, Feb. 9.—A despatch from Lasvegas, New Mexico, says three ruffians concerned in the recent killing of the sheriff of Carson, named West, Henry and Darsey, who were in jail, were on Sunday morning taking out by a lynching party of 75 heavily armed citizens who took them to a place with ropes around their necks. West was hung, Henry and Darsey were placed on a platform to be hung also, but the mob became enraged and fairly riddled them with bullets. Their bodies lay there at last accounts.

DUBLIN, Feb. 9.—The Theatre Royal was completely destroyed by fire to-day. A Police Inspector and one workman were injured. The military are keeping order and assisting the fire department. There was to have been a performance and pantomime in the theatre this afternoon, at which the Duke and Duchesse of Marlborough were expected to be present. The fire was occasioned by the ignition of the curtains in their state box.

Weekly Markets.

Table of weekly markets including Fish, Mackerel, Cornmeal, Oatmeal, Oats, Beans, Peas, Provisions, SALT from store, Tea, Onions, Soap, Candles, Domestic, Family, Extra, Crushed, Granulated, Porto Rico, Cuba, Country Produce, Butter, Cheese, Beef, Mutton, Lamb, Veal, Pork, Turkeys, Geese, Ducks, Chickens, Cartridges, Potatoes, Turnips, Carrots, Hay, Tallow, Buckwheat, Apples.

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