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## News from the Home Field.

## DIOCESE OF RUPERT'S LAND.

MANITOBA.—REV. CANON GRISDALE'S LETTER.—(Continued.)

We camped about three miles south of Pine Creek, and had the privilege of inviting to bed and board in our tent a stranger whose horse was too tired to travel further. There was a slight frost during the night. The next day we travelled about twenty-five miles and camped 2 miles west of the signboard which directed us to leave the old trail for the new trail to Rapid City. From this point onward we saw ducks by hundreds, but we had no dog with us we made a virtue of leaving them unmolested, and discharged our shots at the prairie chickens almost exclusively. We reached Rapid City at 4 p. m., and camped on the hillside east of the Little Saskatchewan. Now my work was to begin, and I lost no time in making the acquaintance of some of the leading Churchmen residing in, or near to, the city. Mr. Butchart, who had almost finished the erection of a large store for the hardware business, although not a Churchman, kindly placed it at our disposal for afternoon service on the Sunday following. Mr. Thompson, acting for the proprietor of the town site, offered six building lots for church purposes, unfettered by any conditions. Dr. McIntosh, Mr. Balkwill, Mr. Merrick, and others were very sanguine with regard to Church work in the district. Saturday I spent in visiting the farm of Captain Mollon, and in looking up other Church people who did not live very near to the city. We found it rather cold in tent during the night. The morning of Sunday dawned with the appearance of a storm of some kind, but soon the sun won the victory, and we had a day of glorious beauty. Three o'clock, the hour for service soon came. Worshippers came along the various roads—some on horseback, some in wagons, some on foot; all looking so bright and happy that we could see there was no disappointment with the country of their adoption. Hope was written on every face. Between eighty and a hundred found places in the building. A lady had come some distance to start the tunes of the hymns, and to lead the chants. The singing was hearty and good. In the sermon I placed before them the character of the patriarch Abraham as one well fitted in many points to be the guide and example of the colonist. At a meeting of Church members which followed, a committee of nine was appointed to look after the interests of the Church, and specially in the first place to see to the raising of three hundred dollars towards the stipend of their future clergyman. One and all seemed anxious to take part in furthering church work, and I felt encouraged when I thought what may be done, if we can secure the services of an earnest and active clergyman. The members of the Committee are Captain Mollon, Dr. McIntosh, and Messrs. Lindsay, Thompson, Treherne, Balkwill, Howard, Merrick and Hodson.

On the morning following we started by a S. W. trail for the Sioux Reserve, which is situated between the Assiniboine and Oak Rivers, about 30 miles by road, from Rapid City. This reserve is occupied by one of several bands of Sioux Indians who came over from the States after the terrible massacre there. For years they had no fixed abode, but about four years ago the Canadian government granted them reserves. When I visited this reserve three years ago, there was not a single Indian living upon it. Now I found twenty-three tents there, some of them built of logs. The Sioux living on the reserve have had excellent crops of Indian corn, potatoes and other roots. They had also done considerable fall-plowing. We have a large mission house in this reserve which has been waiting for a tenant for two years. The Sioux are very eager for a missionary. It is proposed that Mr. Burman, now studying at St. John's College, should occupy this position in the early spring of 1880. Judging from what has been done by the Indians whilst they have been left to themselves, and from the anxious desire which they expressed that their paposes should be taught only in English, I think that great things, under the blessing of God, may be expected from the Sioux Indians. Our return journey to Winnipeg was mainly by the route we had taken in going out. The whole trip took up a little more than a fortnight. It was time pleasantly spent. Every such journey must give to the traveller enlarged

views of the coming greatness of the Great North-West.

## DIOCESE OF SASKATCHEWAN.

At Prince Albert, the Bishop of Saskatchewan has founded his new training College, which, when finished, will comprise a main building 55 x 30 feet, and 18 feet high. Teaching has already begun in the temporary College, which boasts a tutor in Cree, and will soon have others competent to teach the Sioux and Black-foot tongues. The object of the College is principally to train natives to act as interpreters, catechists, and schoolmasters, and some as ordained missionaries. The Bishop hopes to secure students speaking all the dialects used in the diocese. A strong effort is to be made to elevate the Indian population by furnishing them a literature of their own, in their various dialects. A secondary object of the College will be the training of white students for the ministry, and also a Collegiate school, open to all denominations, for a limited number of pupils in the higher branches of classics and mathematics. During his recent visit to England the Bishop succeeded in raising a diocesan endowment fund of \$52,500. He is going back again for the third time, and hopes to raise enough for all the wants of the College.

## DIOCESE OF BRITISH COLUMBIA.

At Chomains, a new Anglican church has been built for the use of three Indian tribes with a population of 500. The Indians themselves hauled the lumber a distance of twelve miles.

## DIOCESE OF TORONTO.

The Venorable Archdeacon Whitaker is expected in Toronto in a few days. He will not return to England until next summer.

TORONTO.—The Church of the Ascension.—Since the resignation of the late Incumbent, this Church has been, at the Bishop's direction, under the charge of the Rev. Canon Givens. Lately he has had the valuable assistance of Mr. Henry Grassott Baldwin B. A. Cantab—who has been nominated to the Incumbency—and under their united endeavours the congregation has greatly increased. The Bishop of Toronto has arranged for Mr. Baldwin's ordination on His Lordship's return, which is expected early in the ensuing month. The cure of a parish circumstanced as this is, is an extremely arduous undertaking, but Mr. Baldwin's qualifications and advantages peculiarly fit him for the position, and the fact of the Church itself being a memorial to his late universally-beloved and lamented father, will go far to insure his success.

## DIOCESE OF ONTARIO.

KINGSTON.—The annual meeting of the Ladies' Kingston Auxiliary (in connection with the Church of England), on behalf of Missions to the French speaking people of Lower Canada, was held at St. James' Church school house on Monday evening, the Rev. F. W. Kirkpatrick presiding. Revs. R. V. Rogers, Henry Wilson, F. W. Dobbs and J. J. Roy (Agent of the Society), were all present.

Rev. H. FARROW, missionary in North Frontenac, is collecting in Kingston, to complete the erection of a church in his poor mission.

STUBENHAM.—On the 12th instant, the church in this village was re-opened after being closed for some weeks for repairs. Rev. W. B. Carey, of St. Paul's, Kingston, preached an earnest sermon.

LANDSPORNE.—A new church, St. John's, was recently opened by the Ven. Archdeacon Parnell. The building cost \$3,500, all of which, except some \$50, has, through the exertions of the Rev. William Houston, the incumbent, and the ladies of the congregation, been paid up. The church is of Gananoque freestone. The windows are of stained glass by Spence, of Montreal. The Archdeacon preached from Psalm cxxxiii. 8. "Arise, O Lord, unto Thy rest; Thou and the ark of Thy strength." This is the second church erected in this parish through the exertions of Mr. Houston.

## DIOCESE OF MONTREAL.

MCGILL UNIVERSITY.—The annual University lectures was delivered by Archdeacon Leach, L. L. D., Vice-Principal of

the University, on Thursday, 19th inst. His subject was "Lord Bacon a poet." There was a large attendance, and the learned gentleman was very frequently applauded.

The first of a series of Temperance meetings was held on Wednesday evening, the 20th, in the school-room of St. Jude's Church, the Rector, the Rev. J. H. Dixon, in the chair. There was a very large attendance, and among the speakers were the Rev. T. Gales, Rev. Mr. Scrienger, T. S. Browne, Esq., John Douglall, Esq., and others. It is the intention of the friends of the temperance cause to hold these meetings in various parts of the city, in order to awaken and revive interest in this good work.

THE REV. EARNEST E. WOOD has taken temporary duty at Lacolle.

THE REV. MR. DEMOULIN intends preaching sermons on special subjects the four Sunday evenings of Advent.

## DIOCESE OF QUEBEC.

LENNOXVILLE.—Bishop's College has received a very costly and valuable gift from the Emperor of Russia, a fac-simile copy of the famous Codex Sinaiticus, in four handsome volumes. A Latin letter of thanks has been returned to the Royal donor.

THE REV. CANON ELLEGOD, of Montreal, has consented to deliver another lecture in Quebec on Palestine.

## DIOCESE OF FREDERICTON.

St. JOHN.—Subject of next debate at the Church of England Institute, will be, "Is it advisable to introduce choral services into our Parish Churches?"

St. Mary's C. of E. Temperance Society.—St. Mary's C. of E. Temperance Society held its regular monthly meeting last evening in the school room adjoining the Church. Rev. F. H. Almon, President of the Society, acted as chairman, and opened the meeting with prayer, after which the choir sang the 390th Hymn. Then followed an address by Mr. W. P. Dole. Mr. M. F. Manks sang The Watch on the Rhine in a pleasing manner, and was loudly applauded. Rev. L. G. Stevens, Rector of St. Luke's Church, Portland, gave two select readings, and the choir rendered another selection. The audience dispersed after the singing of the National Anthem, and prayer by the Rev. Mr. Almon.

PORTLAND.—St. Luke's.—A concert, fancy sale, and tea meeting, will be held by the ladies of St. Luke's on Dec. 2nd and 3rd, for the benefit of the building fund. Mrs. John Eagles is the Secretary-Treasurer.

RICHBURTO.—A successful concert was given by the choir of St. Mary's Church, on Tuesday of this week, for the purpose of raising additional funds to complete the advancement of the chancel, now being built on the Parish Church. It is expected that the Church will be opened again for service by Christmas-tide. In the interim, services are held in the Sunday School Room.

MONCTON.—A handsome memorial window in *Vitreum* has been placed in St. George's Church by Mr. and Mrs. Thomas Foot, in memory of their infant children. The subject is "Christ blessing little children." The appearance of the window is very effective.

STANLEY.—The new Church at this place begun in May last, is now completed, and will be consecrated in a few days, when reference will be made to the style and finish somewhat more fully. The cost of the building is in the vicinity of \$2,200, and the zeal manifested by the people (none of whom are wealthy) in finishing their Church six months after its commencement, cannot but be a great encouragement and source of thankfulness to their clergyman. The community have been much indebted to Colonel C. W. Raymond, of Woodstock, for the interest shown by him throughout in the work. In order to give expression to this feeling, a public meeting was held at the request of the Parishioners, in the Temperance Hall, on the evening of Thursday, the 20th inst., which, despite the inclemency of the weather, was largely attended by members of all denominations.

The following address, which was presented, speaks for itself.  
To Lt.-Col. C. W. Raymond.

SIR,—We, the undersigned members of the Corporation and Building Committee of St. Thomas Church, on behalf of the Church people of Stanley, desire, on this, the eve of your departure from among us, to express our warm appreciation of the service you have rendered us in the erection of our new Church.

Not only are we indebted to you for the plans and specifications you so kindly furnished at the outset, and which met our cordial approval, but also for the zeal, energy, and faithfulness with which you superintended the construction of the building.

We look upon our new Church as one that is a credit and ornament to our little village, and we humbly trust it is in some measure worthy the sacred purpose to which it is to be set apart—the worship and praise of the Almighty. And we would add our hope, that after you and we have passed away from mortal life, it may still stand for many a year, itself the most fitting memorial of your love for your Church and your regard for our welfare.

We also desire to express our high regard for you as a Christian gentleman, and we pray that God's choice blessing may ever attend you and yours.

In conclusion, permit us to express the hope that your long sojourn amongst us has afforded some degree of pleasure to yourself as well as us.

Signed by Church Wardens, Vestry, and Building Committee.

To this Address, Col. Raymond made a very feeling and suitable Reply, after which a leading gentleman at the place on behalf of those without the pale of the English Church, spoke in very gratifying terms in regard to the kindly feeling that all classes and creeds held towards the recipient of the Address.

## DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. George.—We understand that this parish is soon to have an additional Curate, a lady parishioner having offered to bear the expense. If this prove to be correct it will give great satisfaction to very many whose hearts love the old church. This congregation ought to be the largest, as the district is the most populous, of any in the city. Three men are not too many to do the work that ought to be done, and even that number will find their time very fully occupied. The memory of that godly man of noble mien and childlike faith—the Rev. Dr. Uniacke—is still green, and his loving, gentle words still live in many hearts. We trust the Rector may soon find himself in a position to call to his assistance such help as will enable him to do the work that is to be done, and awaken an enthusiasm for Christ and His Church throughout the parish.

St. Luke's.—Canon Townshend, as Canon-in residence, will preach at the Cathedral on Sunday morning next.

Don't forget the Missionary Meeting in connection with the Board of Home Missions at St. Luke's Hall to-night. The Bishop will preside.

Church of England Institute.—The Bishop's lecture on the "Reformation in England" will be delivered on Monday evening next, at the Institute Rooms. We advise all who can to be present.

The Ladies of the Victoria Road Clothing Society intend holding a sale of Useful and Fancy Articles in St. Luke's Hall, on Thursday, Dec. 11.

DARTMOUTH.—After paying all expenses, one hundred and twenty-six dollars was realized by the recent Fancy Sale. So profuse was the generosity of those who sent provisions, that the Rector was enabled to have a tea and entertainment for the Sunday scholars on the following evening, which was immensely enjoyed by the little people.

SYDNEY, C. B.—St. George's Parish.—A Juvenile Branch of the Church of England Temperance Society has been organized in this parish, and now has a membership of 24; the prospects are that it will soon be increased. The senior branch is steadily advancing, there being 32 registered members. The Rev. David Smith, since his return from England, has been unanimously elected President of the Society.

A Bazaar was held by the ladies of St. George's, on Thursday and Friday, the 20th and 21st of November. It was intended that the Bazaar should occupy

only one day, but a most violent storm preventing many people from attending, it was continued on the following day. The weather was again unfavorable, but notwithstanding adverse circumstances, the sum of two hundred and thirty dollars was realized.

WEYMOUTH.—Consecration of the new Parish Church.—The Bishop of the Diocese arrived in Weymouth on Monday evening, 17th ult., and was met at the station by the Rector of the parish. Several clergymen came also at the same time. The Rector deemed that it was fitting, on the eve of the consecration of the new church, to invite his parishioners once more to prayer in that House of God in which their forefathers had, during several generations, offered their united prayers to the throne of grace. Shortly before 7.30 the Bishop and the clergy entered the church. Evening prayer was said by the Rev. F. P. Greatorex, Rector of Granville, and the lessons were read by Mr. Draper, a candidate for Orders, now acting as lay-reader at Rosette, during the disability of the Rev. W. S. Gray. After prayer, the Bishop addressed the congregation, and referred to the special circumstances under which they were assembled, for the last time, in their ancient church. It is, perhaps, needless to say that his Lordship's address was marked by faithfulness, counsel, and encouragement, and was delivered with such solemnity and feeling as could not fail to make an indelible impression upon the large congregation present.

The following day presented an animated appearance. Numbers for miles round were seen converging towards the spot; several friends were expected from Yarmouth by train that morning, who were anxious, as well as those who had already arrived from Digby, to join their fellow-Churchmen in taking part in the solemn services of the day.

[To be Continued.]

## PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Paul's.—We have commenced our Winter Classes, as follows: 1. Women's Bible Class, at 3.30 p.m. on Thursdays. Mr. Osborne. 2. Young Men's Bible Class at 3.30 p.m. on Sundays. Dr. Leeming. 3. Men's Bible Class at 8 p.m. on Wednesdays. Mr. Osborne.

The Classes Nos. 1 and 2 have been in operation for three winters, and have been of great interest and profit to the members. We are trying to establish No. 3. The Word of God is our charter, and we hope by earnest effort in these classes to direct our people to that which maketh wise unto salvation. Something is needed to supplement the Pulpit and the Church Services, and we believe a study of the Word will make the ministrations of the pulpit more profitable, and will make clear the teaching of our Prayer Book. One good sign of any Church is that the Congregational aspect goes into the background, and membership by Communion increases. I think we can say this. A good congregation is pleasant to see, and evidences a popular preacher; but how many of these hearers ever become consistent members? Alas! very few. Work, spiritual work, which will abide, is not the result of popular preaching, but of diligent teaching. We know of congregations breaking to pieces when a popular man has left a Church. None remain but the genuine Church people. We trust these Bible Classes will be the means of leading souls from preacher to Christ, from hearers to doers, from mere formal attendance upon worship to real spiritual participation in Christ.—Com.

## DIOCESE OF NEWFOUNDLAND.

BELLORAM.—The inhabitants of Belloram, Fortune Bay, are making great efforts to forward the erection of the new Church in that settlement. The building is a very handsome one (the chancel too small), and reflects credit on all concerned; all the labour thus far has been free and voluntary.

GARNISH.—The Church people at Garnish, in the mission of Harbor Briton, are erecting a large church in the settlement, 60 feet long with a well proportioned chancel. The Lord Bishop of Newfoundland was able to hold Confirmation Service in it, though the windows in the Nave were not put in. The Chancel windows were put up pro tem. for the Bishop's visit. All the labor has been free, and a good deal of the materials provided by the people.

United States.

At a meeting of the Board of Missions, recently held in Brooklyn the Rev. Dr. Matheson speaking upon Missions generally, and of the Jews in particular, said:—"If we compare fifty years ago with the present, we may be sure there has been growth of religious sentiment. Fifty years ago to urge missions was to be regarded as fanatical. Now things are much changed. We feel that to be indifferent or cold toward the needy anywhere is against Christian consistency. Fifty years from this time the Church will look with surprise upon our supineness, just as we are now astonished at the indifference of the past. The Church to-day has not before her a clearer obligation than is imposed to preach the Gospel to the Jews. There is not a more inviting field for missionary work than among them. It is not commonly thought so. Look at some facts. Seventy years ago missions for the Jews began. Then they would not take the New Testament; now they accept it eagerly by hundreds. On the continent of Europe there are 20,000 converts. Four converted Jews have been made Bishops in the Church of England, and 100 Presbyters are converted Jews. We have made two Bishops and received many clergymen from their ranks. We are awaking to a sense of our duty, and lately a society for the Jews has been formed in New York, which is meeting with encouraging success. The converted Jew seeks at once our Church, attracted by our liturgy and historic relation to the early faith. He avoids Rome because of its idolatry, and because he has been persecuted the most by that communion. The only State that has excluded Jews from office is Roman Catholic Maryland."

NEW YORK.—Bishop Potter's Anniversary.—The New York Independent says:—"The commemoration of the twenty-fifth anniversary of Bishop Potter's consecration as Bishop of the Diocese of New York, the particulars of which we note in our Religious News columns, is a notable event in the history of the Episcopal Church in this section. During this twenty-five years the advance of that Church in membership, wealth and influence has been uninterrupted, until now its beautiful church edifices, its large charities and its great mission work place it in the front rank of religious organizations. The city of New York especially has witnessed a growth in which all disinterested observers will rejoice. The work of the Episcopal Church among the poor of this city has obtained a magnitude which would probably greatly surprise those who are not acquainted with the facts. Trinity Church, with its ancient traditions and strong ecclesiastical feeling, Grace Church, with its fashionable congregations, and St. George's Church, with its earnest and tireless activities, have all contributed to a religious and practically helpful work which has left a permanent impress for good on our city."

England.

Mr. A. N. MALAN writes from Wimbledon. "Numbers of persons were skating Monday, 17th. Nov., on Ruskens, the pond on Wimbledon-common. The elms are still well covered with leaves, which on some trees have scarcely assumed their autumnal tints. Such an unusual spectacle ought hardly to be let pass without being recorded."

The Abyssinian Prince Alamayu was buried in the catacombs of St. George's Chapel, Windsor Castle, on Friday the 20th ult.

The Victoria Cross is to be conferred on Captain O'Moore Creagh, of the Bombay Staff Corps, for his conduct during an action with an overwhelming number of Mohmunds. Sir F. Paul Hafnes says that but for his coolness, determination, and gallantry the detachment would, in all probability, have been destroyed. The Cross will also be bestowed upon Commissioner Dalton, of the Commissariat and Transport Department, for his conspicuous heroism at Rorke's Drift.

The Albert Medal of the Second Class has been given to Charles Morgan, collier, for his intrepid conduct after the Abercrombie explosion, on the 11th September, 1878, when ninety lives were saved.

The Worshipful Company of Mercers of the City of London have forwarded a contribution of fifty guineas to the National Committee for the Restoration of Tewkesbury Abbey. £5,000 is required.

Miscellany.

THE BIBLE MUST BE STUDIED TO OBTAIN A KNOWLEDGE OF CHRISTIANITY.

Would mathematical science thrive if Euclid and the Principia were to cease from the studies of our youth? Would the public watchfulness of the people over their rulers thrive, if they were to refrain from perusing the daily intelligence, and conversing of public affairs? Will Religion thrive, if the Word of God be not studied, and its topics conferred on? If, at that season, when our youths of first talent and ambition are preparing their minds for guiding affairs, by courses of early discipline in public schools, and those of second rank are entered to the various professions of life; if, then, no pains be taken to draw their attention to the sacred writings, and impress principles of piety and virtue upon their minds, how can it be expected that religion should ever have a chance? Why, when the future lawyer is studying Blackstone or Lyttleton; the future physician, Hippocrates and Sydenham; the future economist, Smith and Malthus; the future statesman, Locke and Sydney; each that he may prepare for filling a reputable station in the present world, why is not the future Immortal, at the same time studying the two Testaments of God, in order to prepare for the world to come, in which every one of us hath a more valuable stake?—Ed. Irving.

WHAT IS MY HOPE?

An infidel passing through the shadows that hang around the close of life, and finding himself adrift amid the dark surges of doubt and uncertainty, without anchor age or harbor in view, was urged by his skeptical friends to "hold on." He answered, "I have no objection to holding, but will you tell me what to hold on by?" Here is a question which men would do well to consider before they reach the closing scene. If they are to hold on, what are they to hold on by? Where is their trust? Where is their confidence? What certainty have they as they go down into the shadows? Surely a man who comes to his dying hour needs something better than infidelity can give him; he needs the guiding hand of Him who is the resurrection and the life, who has conquered death and triumphed over the grave, and who is able to bring us safely off at last. He needs that hope which is "as an anchor of the soul."—The Christian.

TRUTH.

TEXT: Ps. cxx 2 "Deliver my soul, O Lord, from a deceitful tongue."

It is said that the ancient Persians taught their sons three things: to ride, to shoot, and to speak the truth. When a boy had learnt that, they thought his education was complete.

In at least one of these three things they were right: for the first lesson of a man's life is to be true. Till you have learnt that, you have learnt nothing. Truth is a firm rock on which you may build up the other virtues. Without it, all your trouble will be in vain.

A man whose life is a lie is nothing but a miserable sham of manhood. There is no greatness possible where there is no truth.

Better be a poor man all your life than buy a fortune with one lie. Better go hungry all your days than buy the devil's bread by earning his wages.

Once learn what a precious thing truth is, and you will be able to sacrifice wealth, employment, love, age, and happiness, rather than soil your hands and heart by insincerity.

Keep your soul clean. Let it be your pride to make your whole life so transparently pure and true, that men may trust your word as though it were a king's.

Let it be said of you, as it was once of a great ruler, that your word is as good as another man's bond.

And remember always that a man may lie by his silence, as much as by his speech. He may lie by concealing the truth as much as by denying it. By whatever means you wilfully make another believe the thing which is not, you are so far lying to him.

It will cost you much to be always true, but the truth is well purchased at any price. You are going off to your work. Do not forget it to-day. "Buy the truth and sell it not."—Standard of the Cross.

TO THE CLERGY.

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

SPECIAL OFFER FOR 1880.

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- Rev. O. H. Tiffany, "
- Grand Central Hotel, N. Y.
- St. Nicholas Hotel, N. Y.
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- Gen. O. O. Howard, Oregon.
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- Rev. B. M. Hatfield, Phila.
- Dr. J. M. Reid, New York.
- Dr. C. N. Sims, Brooklyn.
- Dr. H. B. Ridgeway, Cin. O.
- W. G. Fischer, Phila.
- Chaplain McCabe, Phila.
- Rev. A. J. Kynett, D.D.
- Rev. Daniel Curry, D.D.
- Rev. W. H. Do Puy, D.D.
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A reduction is made of ten per cent. on all publications to members, and on the Society's Sunday School Library Books to Clergy and Superintendents.  
For further particulars see last page of Cover of Report of D. C. S. of New Brunswick, 1879.

**ENLARGEMENT.**

We are endeavouring to fulfil our promise, to give our readers a live paper for a living Church. Our enlargement gives us more room, and if our correspondents will send their favours promptly, so as to reach us by Saturday, we shall be able to secure insertion earlier than we could do before. We, on our part, are making increased efforts to keep pace with the demands of the Church, as shown unmistakably by the amount of matter received, and the interest that is taken in our success. There are always two sides to everything. Will our well-wishers kindly do their part? To meet this additional expense, we want to see our list of subscribers rapidly increase. We are thankful that it is increasing, but we should like, by Christmas, to dismiss all anxiety for the future of the paper, so as to be able to devote ourselves cheerfully to the improvement of our columns. We feel grateful for the large measure of success that has accompanied our efforts, a united effort on the part of our subscribers would soon place THE GUARDIAN on a sound financial basis. Few people who receive their paper, have any idea of the constant thought and unremitting labour required in the conduct of a Weekly. We cheerfully give this, in the hope that a Church paper may find its way to the homes of all our Church people. And we feel sure that increased interest in the Church and her work will be produced in those who carefully read our columns.

**EXAMINATION FOR TEACHERS IN CHURCH SUNDAY SCHOOLS.**

In the recent Report of the Sunday School Committee of the Synod of Fredericton, the Committee made some valuable suggestions, the substance of which we give:—1.—The formation of Sunday School Associations by Deaneries or Districts. 2.—The appointment of a Standing Committee on Sunday Schools, and the affiliation of the Associations to the Church of England Sunday School Institute in England. 3.—That an attempt be made to procure the most approved materials, and adopt the best methods for Sunday School work. 4.—The appointment of Head-quarters in St. John, with a competent person to give information and advice to the Clergy who desire to improve their Schools. 5.—That the attention of the Associations be drawn to half yearly inspection of Schools, voluntary examination of Teachers by the Church of England Sunday School Institute, Meetings of Sunday School Teachers, Teachers and Children's Services. The Committee were re-appointed to consider these recommendations, and take such steps as they deem advisable towards carrying them into

effect. The Committee have already taken steps to procure all the necessary information from the Secretary of the Institute, which is doing such a noble work for the Church in the Mother Country, and they hope soon to be in a position to further this most important work of the Church. Our present object is to call the attention of our readers to the Examination of Teachers. This is conducted by means of printed questions issued from Head-quarters of the Society in London, and forwarded to a Local Secretary, who is responsible for carrying out the regulations and instructions issued by the Examination Committee, and who has authority to make all the Local arrangements, the answers being returned to the head office in England. The next examination will take place in May, and will be open to all Teachers in a Church of England Sunday School, on the payment of one shilling, if they belong to a Subscribing School, and two shillings if the School is not connected with the Institute. Twenty prizes will be given in money or books. We have not at hand, at the moment of writing, the Subjects for 1880, but we give the Subjects for 1879, to show the kind of examination:—*Scripture*—The Acts of the Apostles, chapters 15 to 28. *Prayer Book*—The Te Deum, Benedictio, Benedictus, and Jubilate, with 11, 12, 13, 14 of the Articles of Religion. *Lesson*—An outline of a Lesson from the last fourteen chapters of the Acts. Certificates of the first-class will be given "to all who obtain half marks in all those subjects, and of the second-class to those who obtain half marks in two subjects, and not less than ten in the third, or one-third in all subjects." Candidates may enter for one or two of the subjects, and if they pass, their names will be inserted in the *Church Sunday School Magazine*. We hope, soon, to see some of the Teachers in the Lower Provinces coming forward for examination, as has been the case in the Upper Provinces. We shall publish, shortly, the Subjects for 1880. They are admirably adapted for winter Bible Class, and if the Clergy formed these classes, to which others besides Teachers might be invited, and induced some of their Teachers to come forward for examination, it would be a step in the direction of a training for their work, which is so sadly lacking in our Sunday School system, as at present carried out. It is probable that a Local Secretary will shortly be appointed for the Diocese of Fredericton, to whom intending Candidates in that Diocese may apply for information. We shall keep our readers advised of the progress of this movement in the direction of greater efficiency in our Sunday Schools, because we believe the Church in Canada has been so busy in other matters, that she has sadly neglected in her Synods the encouragement and organization of work among the young. It is high time for us to awake to our responsibility, and proceed to act.

ONE who knows has kindly called our attention to the fact which, when referring to "Clerical Dignitaries in the Dominion," we but hinted at, that, while in most, or, in fact, in all the other Dioceses of Canada, the position of Canon is purely honorary, in the Diocese of Nova Scotia, the office is precisely the same as in the English Cathedrals—regular installment with religious services, prescribed duties, and fixed (although small) salaries.

Our readers in town and country may depend upon our market reports being reliable. They are prepared for this paper by honorable and well-informed gentlemen. We shall be glad at any time to give our country readers special information on any subject upon which they may wish to make enquiries.

**CHURCH ENDOWMENT FUND.**

NOVA SCOTIA.

In our issue of the 20th ult., we drew attention to this Fund, as much for the purpose of promoting a temperate discussion of some of its features, as to express our sympathy with the hard-worked and self-sacrificing Missionaries, whose stipends for the Quarter ending July last, are, we believe, still unpaid.

Our correspondent "D's" timely remarks bring out prominently two very important points for consideration, in connection with the subject; we refer, of course, to what he says about maintaining good faith with the original subscribers to the Fund, and his reference to the S. P. G. grant.

We would not be understood for one moment, as wishing to change or divert any portion of the Fund permanently from its proper and avowed channels, but we do not believe that if, by this means, it were possible to effect it, the relief of the present alarming deficiency would in any way be opposed to the spirit, however much the letter of the rules governing the Fund might be strained, which dictated the contributions of those who supported the scheme.

We believe that the Synod should take immediate action with regard to this matter, and that the Legislature should be asked to modify the existing rules and regulations, so as to place the Fund, like all other monies, unrestricted and unfettered in the hands of the representative and governing Body of the Church—the Diocesan Synod, not to encourage inactivity and indifference on the part of the people, but so that, should at any future time (which God avert!) a similar exigency arise, proper and prompt action may be taken to remedy it. The opportunity for full and free discussion upon this question of the Church Endowment Fund, as upon every other question which affects the Church's interests, is the best way of bringing out people's views; and it has been, as it is the object and aim of THE CHURCH GUARDIAN, to give the clergy and laity every opportunity of speaking freely their mind.

It is the intention of the Editors of THE GUARDIAN to discuss the living questions of the day. They mean to be fair, and yet, at the same time, fearless and outspoken; and while the paper may at times—necessarily must—touch upon delicate subjects, and perhaps stir up some degree of opposition, it will always be found ready to acknowledge its error, if shown to be in the wrong, as it will be prepared to maintain its position when it believes itself to be right, and on the side of righteousness and justice.

We wish to be considered the friend of both clergy and laity; and we hope to sustain the paper free from party bias and narrow prejudice, so as to be recognized as the exponent of liberal and progressive ideas, and of fair and honest views.

We print below, as our correspondent suggests, the "Prospectus," which our readers will see pretty effectually ties up the Fund, and limits its application, although, to our mind, not always wisely; but must admit, that in the future, even if its rules be not amended, its increased proportions will ultimately prove a great blessing to the Church in Nova Scotia.

**PROSPECTUS.—CHURCH ENDOWMENT FUND.**

It is proposed to raise a sum of money as an Endowment Fund for the Church of England in this Province, upon the basis of this Prospectus, and strictly in conformity with it; the money subscribed and paid to be held for the present, in trust, for that purpose, by the Hon. M. B. Almon, and Edward Binney, Esq., the Treasurer of the Fund—to the latter of whom subscriptions may be paid—and who will receive and hold the same

as Trustees, provisionally, until the next annual meeting of the Diocesan Church Society of this Province, when all subscriptions, which shall have been received by them, shall be paid over to the said Society (provided it shall consent to receive the same), which shall also receive all further subscriptions and contributions for this Fund, unless at any time hereafter it should be thought advisable to apply for an Act of Incorporation for said Fund.

All monies so collected to be held by the Diocesan Church Society, in trust, solely and strictly for the objects, purposes, and designs, and under the rules, regulations, and provisions set forth in the present Prospectus. The future management and investment of the said trust funds to be vested in a Committee of the said Society, to be appointed at such annual meeting of the Society; but neither the Society nor such Committee to have any power to change, or in any respect to vary from, or to control the objects, purposes and designs of such Fund, set forth in the said Prospectus, or any of its rules, regulations and provisions, whatever.

1. The proceeds and annual income arising from this Fund shall be appropriated solely and exclusively towards the support and maintenance of the Clergy of the Church of England within this Province in the following manner:

2. The annual deduction of £100 stg. which the Society for the Propagation of the Gospel intend to make from the amount of their present grant, (which has been transferred by them to a sub-committee of the Diocesan Church Society,) shall be made good out of the proceeds of this Fund, so that the said grant shall be kept up and maintained in its full integrity, at the sum which may be required, for the purpose of paying all the Rectors and Missionaries who shall be on the list of the Society for the Propagation of the Gospel, on the day when this Fund shall go into operation, the full amount of the salaries to which they may on that day be entitled from the said Society.

3. Whenever and as often as any of the Rectors or Missionaries on the said list on the day above-named shall die, or from any cause shall cease to be entitled to receive the salaries to which they were at that time entitled, out of the said grant of the Society for the Propagation of the Gospel, then the said grant is no longer to be kept up at its former amount, but only at such an amount by contribution from this Fund as will suffice for the payment to those Rectors and Missionaries still living, and entitled to receive the same salaries from this Fund. And every new Rector or Missionary, appointed in their place, shall be paid out of the annual proceeds of this Fund a yearly sum, according to the class and scale arranged for that purpose, and herein contained.

4. In like manner, whenever and as often as any of the present Rectors or Missionaries, now on the Government list and paid by it, shall die, or cease to be entitled to be so paid, then every new Rector or Missionary appointed in his place to any parish or mission shall be paid out of the annual proceeds of this Fund, according to the said class and scale; and whereas, there are some parishes and missions of which the incumbents are not paid either by the Government or by the S. P. G., the said incumbents and their successors shall be on an equality, in respect to their claims upon this Fund, with the successors of the Clergymen now upon the lists of the Government or of the S. P. G.—it being understood that "parishes" shall have always the first claim upon this Fund, except on all questions arising under Clause No. 8, which shall be decided by seniority of appointment, as there provided.

5. If from any unforeseen cause, the present grant of the Society for the Propagation of the Gospel, subject to the present reduction of one hundred pounds (£100) stg. a year, should fail, or if the present provision by Government for certain Missionaries should not be continued (neither of which contingencies it is fully believed will occur, and are only hereby provided for "ex abundantia cautela"), then, in such case, the annual proceeds of this Fund shall, according to their means, be appropriated towards the payment of the old Rectors and Missionaries, whether on the Government list or on that of the Society for the Propagation of the Gospel, and of the other Rectors and Missionaries claiming under this Prospectus, rateably by an equal per centage deduction from the old salaries and new allowances,

under Clauses Nos. 3 and 4, as the state of the Fund may require and will permit.

6. If the annual proceeds of this Fund, after providing for the payment of fifty-one claimants, according to Clauses Nos. 3 and 4, should exceed the amount required for fully carrying out the proposed scheme, then, in the first place, the surplus shall be devoted to the payment of additional Clergymen, under the same classification and at the same rates, and preserving as nearly as may be the same proportionate numbers in each class as are herein prescribed. But if at any time the income of this Fund shall exceed what is necessary for the fifty-one payments now provided for, and such additional payments as may hereafter be agreed on, and there shall be no need nor opportunity of adding to the number of Clergymen to be paid out of this Fund by any further subdivision of parishes, then such surplus shall be applied to increase the allowance of each Clergyman, "pro rata."

7. The subjoined scale is that referred to in the Clauses 3 and 4. It provides for fifty-one Clergymen, and is based upon carefully prepared calculations, so that reliance may be placed upon the capabilities of the Fund to supply the payments proposed for the respective classes.

The Clergymen are to be divided into three classes:—

Class 1 will contain twenty-one Clergymen, who must have officiated in this Province more than fifteen years, who are to receive each £75 currency per annum.

Class 2 will contain fifteen Clergymen, who must have officiated in this Province more than five years, who are to receive each £50 currency per annum.

Class 3 will contain fifteen Clergymen, who are to receive each £30 currency per annum.

8. All removals from one class to another must depend not only upon the standing of the individuals, but also on vacancies in the upper classes. If at any time there shall be more Clergymen holding appointments within the Province than the number for whom provision is made in clause 7, or by the Committee under the conditions of clause 6, then admission to class 3 must also depend upon vacancies in that class,—the seniority of original appointment in this Province deciding the question. The standing of any Clergyman who, after leaving this Diocese, except on account of ill health, shall return to it again, shall be reckoned from his appointment to a parish or mission on his return, and any previous service shall not be reckoned. If any Clergyman officiating in this Province shall cease to hold any parochial or missionary appointment, but shall not leave the Diocese, and after an interval shall again be appointed to any parish or mission, he shall take his place upon the lists in the position in which he stood when he ceased to officiate, as soon as a vacancy shall occur in the class to which he belonged.

(To be continued.)

**REV. B. MAITLAND ON INTERNAL UNITY, AT THE CONGRESS.**

REV. BROWNLOW MAITLAND, who described himself as "one who has long looked on at the parties in the Church, but has stood outside the conflict," said: "Were I asked to name off-hand three means of promoting unity in our Church, I should be inclined to reply: First, withdraw all support from any party journals which live by accentuating the lines of parties and blowing up the flames of discord between Churchmen. Secondly, withdraw all support from party associations of all kinds, which form centres of hostile camps, and train recruits to keep alive civil war within the Church. And, thirdly, put into practice, with regard to your brethren, who have different views from your own, the maxim, 'Put yourself in his place.' Try to see what they mean, why they differ from you, what they are contending for, and find out fairly how much you can agree with them in."

**CHURCH WORK.**—We direct the attention of Rectors of Parishes to the advertisement with reference to CHURCH WORK in another column. An opportunity is now afforded Parishes to have their own Parish Magazine at a small cost.

NO STRANGER.

THE Metropolitan, in his translation of the Book of Job, has, in that memorable and wonderful passage, prophetic of the Second Advent of our Lord, brought out a clearer and more beautiful meaning, by the use of a word hitherto found only in the margin, but now introduced into the text. Bishop Medley's version reads thus:—

I surely know that my Redeemer liveth,  
And at the last, shall arise over the dust.  
And after my skin they destroy this (body),  
Yet from out my flesh shall I see God:  
Whom I shall see for myself,  
And mine eyes shall behold, and no stranger,  
For which my inmost soul is consumed with longings.

—Ch. xix. v. 27.

What words of infinite consolation are these! What a glorious and blessed hope which we may feed upon, and from which we may gather strength and heavenly joy! We shall see our Redeemer—our God,—we shall see him face to face, and yet not be consumed by the brightness of His Glory! With the eyes of our risen and incorruptible bodies, we shall behold Him—the Lamb that was slain—the Light of Light—very God of very God—and yet—NO STRANGER. That Divine face will be the face of a friend. If we have lived as in His Presence on Earth, it will be a rapturous RECOGNITION to see Him then. And if upon the soul of Job, overwhelmed as he was by mortal anguish, and living in an age of darkness, the light of this glorious conviction flashed as a ray from Heaven itself, to us it may, and should be a bright and shining light, a beacon of unfading splendour to guide us to the haven where we would be. O, comfort beyond all others! His glory has not put Him further from us! Now, as in the days of old, when a weary, footsore, homeless pilgrim, he went from village to village, from city to city, doing good,—now, as when the little children crowded to His arms, and Mary sat at His feet, and the beloved disciple pillowed his head upon His breast,—now, at the right hand of the Father, in the Holy of Holies he is touched with the feeling of our infirmity! "And at the last," when we shall see God, if so be that we are among those blessed ones to whom He shall say, "well done good and faithful servant," it will be that nearness to our humanity which will temper the exceeding glory. NO STRANGER, but the dear familiar form, which with the eye of faith, we have beheld, a lowly man, and dying for our sake, then coming in the clouds of Heaven with the holy angels, the awful Judge, and yet our Redeemer and our friend.

O, that our souls were consumed with longing like that of Job, and that we might truthfully say with the Psalmist—"My soul is athirst for God, yea, even for the living God." "When shall I come to appear before the Presence of God."

The following, which we clip from an exchange, must be gratifying to Col. Stewart and his friends, as it is highly creditable to the ability and perseverance of the subject of this notice:—

"Mr. Harry King Stewart, son of Lieut. Colonel C. J. Stewart, has passed a very successful examination for the army, having been fourth out of a list of sixty who competed, and making 4,338 marks, being the highest number ever made by any candidate from the Oxford Military College, where he has been a student for the last three years."

The Right Hon. R. A. Cross, Secretary of State, for Home Affairs, laying the foundation stone of a new Church, said: "The Church of England belonged to the people, but the iniquitous pew system, against which he had ever waged war, had driven the poor away from their parish churches. This system was, however, rapidly dying out."

RELIGION FOR EVERY DAY.

By REV. CANON BARRY.

LECTURES TO MEN.

WHAT IS RELIGION?

LECTURE I.—PART IV.

WHAT can all the pleasures, the riches, and the glories of the world do to bear sickness, or to assuage the pain of a sufferer? What can all the beauty and magnificence of nature do to bind up the broken heart, or satisfy the longings for a happiness which shall be real and lasting? Even earthly guidance is always failing us. From the day of that great shock which a child feels when he first finds out that his parents are not perfectly wise and good, till the last day of life, those who rest wholly on men find their lives full of idolatries and disenchantments. Nor can earthly love quite go to the bottom of our hearts. You know how difficult it is rightly to congratulate, how still more difficult rightly to console. You have, I can hardly doubt, found out for yourselves, that "the heart knoweth his own bitterness," and a stranger doth not intermeddle with his joy." And then, behind all this, there is the consciousness that when death comes, a man must lose all this world. He must be alone, although all the wealth and beauty of the world glitter before his darkening eyes—alone, although the tears of wife and children, or the mourning of a nation, sound in his dying ear. The world without is, after all, even less satisfying than the world within. New philosophies may bid a man lose himself in the universe, or bow down in the worship of humanity; but the "I," the individual soul within the breast of each, absolutely refuses. It recognizes something in itself which all without can neither absorb nor satisfy.

But yet, besides this sense of their insufficiency, we find that these two worlds are constantly in conflict with each other—selfishness concentrating all on the world within—worldliness dissipating all spiritual energy by idolatry of the world without. You know how these rival forces are apt to tear our lives to pieces. And even if their excesses be repressed, how difficult it is to know how to reconcile the duty to self—the need of solitude, the assertion of independence, and the like—with the duty to others, which draws a man out of himself, bids him work instead of thinking, bids him sacrifice his freedom to the service of mankind. If the two worlds were in perfect harmony, they would not satisfy; as it is, they seem to conflict, and so to neutralize much of that which, even as a whole, would be quite insufficient.

Now here it is that religion comes in, to give something greater than either world, and so to harmonize both together.

It is the recognition of a tie to God in the secrets of our own soul—a tie combining both the kinds of unity of which we have spoken, both the tie of unity of nature, and that of harmony of spirit. It leads us as children to One Who is really the Father of all, and Whose Fatherhood is absolutely perfect in wisdom and in love. Our reason seeks after truth; religion tells us of God as revealing that truth to us. Our conscience is always searching for the foundation of right; religion finds that basis in the will and in the nature of God. That tie of unity with God is always present and living. You know how wonderfully it is expressed in the 139th Psalm (verses 2, 4, and 6), "Thou art about my path, and about my bed; and spiest out all my ways. There is not a word in my tongue, but, Thou, O Lord, knowest it altogether. . . . Whither shall I go then from Thy Spirit? or whither shall I go then from Thy presence?" That tie of unity cannot be broken by death.

"The coffin sleep of the good and just  
Is a sure and a blissful waking."

For God's sunshine cannot be destroyed by a mere overshadowing cloud, and man's spirit can pass through the darkness of death to the eternal light beyond.

That tie to God is therefore exactly what the world within requires to give it unity and vitality, permanence and strength. "Alone—and yet not alone, because my Father is with me," is the language of every religious experience.

And just so in regard to the world without. As we look upon the world of things, we cannot help seeking to ascend to a First Cause; we cannot help inquiring whether the world has an end and purpose, or whether it is a mere

phantasmagoria of changes, or an iron machine grinding ceaselessly and fruitlessly on. The only experience which we have of origination or guidance is in the action of will; and so the soul cries out eagerly for the discovery of some Almighty Will creating all and guiding all that He has made. New religion is just the recognition of such a will—wise, strong, righteous, loving. It and as it seems to us, it alone, gives us any true delight and rest in the contemplation of nature. If a man looks up to heaven on a starlit night, and recognises in the slightest degree the awful and infinite vastness and complexity of what he sees, he cries out with more reason than the Psalmist, "What is man?" but the cry is one of desolation and despair. Only when he can add what religion taught that Psalmist—"Lord, what is man, that Thou so regardest him?"—only then, I say, does he, so to speak, recover himself, and stand unappalled and independent in the presence of nature's vastness.

Correspondence.

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

(To the Editors of the Church Guardian.)

DEAR SIRS,—That a change in the Constitution of the Church Endowment Fund, whereby the whole amount of interest might now be applied to the pressing needs of our Home Missions, and many Incumbents is undoubted; but I scarcely think that such a change "would give universal satisfaction throughout the entire diocese."

If any part of the Fund be diverted from its original purpose, how far can we be said to be keeping good faith with those who have contributed to it?

Further, should we not be purchasing present relief at the cost of much future difficulty? The S. P. G. grant for Missions last year was £2,175; the withdrawal of the whole of this is only a question of time, and if the interest of the Fund is wholly appropriated to other purposes, in which way is it proposed to continue the Missions now dependent on the S. P. G.?

Besides, if you point out and propose to follow such a way of relieving our present necessities, is there no danger of encouraging the idea that there is no call for further exertion?

These questions suggest themselves. I do not say they cannot be answered.

You would do a favor to myself and many others if you would print the prospectus of the C. E. F.

D.

To the Editors of the Church Guardian.

DEAR SIRS,—The question of your correspondent in reference to the color of an ecclesiastical garment has suggested to me that it may not be improper to ask another question. With deference and respect, I would make the enquiry following:—Why do not the clergy and our religious writers tell us less of the Church, less of the succession of the ministry, less of the festivals, fasts and sacraments, and more of "The Lamb of God who taketh away the sin of the world"?

Acknowledging the true earnestness and the devoted piety of our religious teachers, still I submit the enquiry, whether their topics are not to frequently chosen from the first class of subjects named above. Feeling sure, also, that they seek to teach Jesus Christ through these channels, and truly respecting their motives, I yet would venture the suggestion that many, very many among their people thirst with intense longing to hear of Christ and His atonement, with less reference to church methods and outward routine of forms.

I wish to make myself understood. Our Lord said, "If any man thirst let him come unto me and drink." The teaching referred to, seems to say, "If any thirst come to the church, and the sacraments."

I would not lower the sacraments, yet not unduly exalt them. They are secondary, Christ is all in all. Let men be brought to Him in repentance and faith—they will not fail in a due regard to the outward forms of religion.

In Holy Scriptures, tenfold more stress is laid upon faith and love towards our Lord Jesus, than upon sacraments, church organizations ceremonies and forms. Let this "proportion of faith," be observed.

The impression is even sometimes conveyed (whether designedly or not, is

unknown) that Christ cannot act or save except through the Church and her sacraments. A writer in the GUARDIAN says:—"If infants are to be saved in God's revealed way, it must be by the waters of baptism." Yet we read in our Bible that the Children of believers are holy. Another writer in the GUARDIAN says "the Bible is the way . . . the Eucharist is the means."

"He must increase but I must decrease," said the Baptist. Have we reversed this, and do we now virtually say:—The successors of the Apostles—their round of official acts—the sacraments—that entity we call the Church, must be set forth as that which has prestige and authority, it must increase, Christ must decrease? For one word spoken of Jesus, must two be spoken for the Church? Shall the house have more honor than He "who hath builded the house."

Yours very truly

LAYMAN.

(To the Editors of the Church Guardian.)

SIR,—In your issue of the 20th inst my attention was called, by the letter of your correspondent, W. E. G. to a matter, as he rightly says, interesting to the whole Church.

I refer to a bold assertion made by Mr. J. R. Lithgow in the Morning Chronicle, a few years ago, that there was a contradiction that could not be reconciled between Lamentation iv. 6, and Jude, verse 7; offering at the same time a prize in money to any person who would solve the difficulty, and naming three gentlemen in the City Council as a jury to decide the argument.

I wrote to Mr. Lithgow accepting the challenge, and in due time sent him my paper to be submitted to his council of reference.

The words of the prophet are these,— "the punishment of the iniquity of the daughter of My people is greater than the punishment of Sodom." St. Jude's words are,— "Even as Sodom and Gomorrah. . . . are set forth for an example, suffering the vengeance of eternal fire."

The seeming contradiction lies in this, that there can be no punishment greater than the "vengeance of eternal fire"—yet the prophet says there is, and that his people were suffering under it.

The course I adopted was this. On comparing our Authorized Version of Lam. iv. 6, with the Hebrew original, I was amazed to find thirty-five words in the former, and less than twenty in the original. Referring to the Septuagint, the Latin Vulgate, the German Bible, and the English Version of the Vulgate, Dublin, 1825, I found in all these the same brevity as in the Hebrew. But on reference to the French and Latin Versions, published at Geneva, 1635, and 1630, I found unauthorized words introduced, and that our Translation of the passage was in harmony with these latter versions, and not in harmony with the Hebrew original.

I showed Mr. Lithgow that the passage as it came from the pen of Jeromiah is simply this,— "the iniquity of the daughter of my people is greater than the sin of Sodom," and thus is not in contradiction with the words of the apostle,—"even as Sodom and Gomorrah. . . . are set forth, suffering the vengeance of eternal fire."

I sent this solution to Mr. Lithgow to lay before his referees. Judge my surprise, when Mr. L. wrote me that neither he nor his council understood Hebrew, and that he himself was satisfied with the Authorized Translation.

Again I wrote to him, suggesting that he and his friends should submit the challenge, with my reply, to any impartial scholars or divines in Halifax. He wrote me again as before, and declined proceeding any further with the subject.

Some months afterward I saw in an English periodical that Mr. Lithgow of Halifax, N. S. had challenged reconciliation of the passages above referred to offering a money prize for explanation of the difficulty, but that no one had come forward to accept the challenge.

All that time my reply was in Mr. Lithgow's hands, unsubmitted to council.

Hoping, Sirs, that this explanation will completely satisfy your correspondent, W. E. G., and the whole Christian public, that the above bold charge against God's Word has been fairly met, and successfully refuted.

I remain,

H. L. O.

Let any reader of these remarks draw his pen or pencil, in both clauses of the sentence, through the words,— "the pun-

ishment of,"—twice inserted in the Authorized version of Lam. iv. 6, without the prophet's authority, and he will at once have the words of the text as they came from the prophet's pen. Then let him read Jude, verse 7, and I think he will find every trace of difficulty and contradiction cleared away, as a mist before the light of day.

(To the Editors of the Church Guardian.)

SIR,—As I read your excellent paper from week to week, I cannot but wish that its circulation might be extended to this Western Province. There are, I am sure, many Churchmen here who like myself are weary of the strife that has been kept alive so long. Sometimes, I fancy that these fierce assaults on the one hand, met by sarcasm and sneers on the other, must be a sort of concerted plan to keep the attention of the public as much as possible centered on the Church. One can hardly understand how the different parties within the Church should be so bitter in opposing each other, when there are so many enemies outside her pale, ready to take advantage of her dissensions. I think the now-celebrated words of General Grant express the earnest wish of a great many members of the Church, "Let us have peace." Religious controversy might indeed be very useful, if it could only be carried out without bitterness and acrimony; but religious party warfare is usually, if possible, more violent and extravagant, and uncharitable, and contemptuous, than that which distinguishes secular politics.

The free expression of opinion in the correspondence columns of a Church paper is a useful and almost necessary thing. It relieves pent-up feelings, and thus gives some satisfaction to the writers, and moreover, is sure to find more or fewer sympathetic readers to whom it will be helpful as showing them that others have like difficulties with themselves. But this persistent, interested, selfish party-warfare, full of misrepresentation and extravagant assertion, showing little regard for truth, but determined at all hazards to triumph—who would not weary of it? It is but enough in the sphere of secular politics,—it is intolerable, when concerned with religious truth.

I am thoroughly convinced, Messrs. Editors, that you have taken the true ground, and the sooner every Church newspaper, and every Bishop, and every Clergyman in the Church, adopts a similar course, the better will it be for her true interests. The course you have marked out for yourselves seems to be to deliver fearlessly, to elucidate and defend the truth, plainly taught in the formularies of the Church, but to do so without bitterness or partisan heat—in one word, to "speak the truth in love." And then you have the magnanimity to tolerate opinions different from your own, and to give them expression in your columns. And why should you not? Is not God on the side of truth, and will he not defend His Church? Surely, the English Church has no cause to fear the full discussion of that truth to which she is committed. It seems to me, there is no better way of separating truth from error, and of propagating truth on many subjects, than by free discussion in the columns of a newspaper. If some of your readers disagree with, or dislike the sentiments advanced by some of your correspondents, let them show, if they can, their contrariety to reason, or to the Scripture or the Prayer Book; but why should they be suffered to vent their dislike in contemptuous or abusive language.

For my part, Messrs. Editors, I humbly wish you God speed, and would like to see all the Church papers of the Dominion conducted on the principles which you have marked out for yourselves, and which, so far, you seem to have closely followed.

Yours truly,

VERITAS.

Diocese of Toronto.

MR. JOHN EVANS, F. R. S., is credited with the following masterly summary of Dr. Allman's Address to the British Association:—

From life to consciousness the chain  
Cannot be bridged by protoplasm.  
All flesh is grass, but chlorophyll  
Can all man's duties not fulfill.

THE Halifax Wesleyan of last week says, "We all know that Wesley was a Churchman, and that he declared he lived and died in the Church of England." We commend this admission to the attention of those Methodists who have doubted the fact.

Literary Department.

WANDERING.

I have wandered to the mountain,
And the night is dark and cold;
I am lost! O Heavenly Shepherd,

I am weary, I am helpless,
But still hoping as I stand,
Reaching out into the darkness,

I am looking for Thy coming,
For the fold and safety there—
I shall perish, loving Shepherd,

Hark! I hear the Shepherd calling,
And the morning sky of gold
Sends a light across the mountain—

—Selected.

DIARY OF A POOR YOUNG LADY

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(CONTINUED.)

Herr von Tilsen received me. "Fraulein," he said, "to-day you look like a Sister of Charity." "I wish I were one," I replied pleasantly. "For pity's sake, don't!" he replied; "it is easy to be seen that you have been to church! There it is now! I assure you if you go to hear that parson often, it will be dangerous for you." He went on to speak in a very frivolous way about the sermon and the service. Most of the young people seemed amused at it, and only looked occasionally across to Herr von Schaffau, who was standing near us, but so engrossed in conversation that he did not hear. I looked round to see whether no one would interrupt this blasphemy. Suddenly he said, "Fraulein, you are quite silent!" I replied that I was silent from fear, because I had never heard anything of the kind before. He reddened, and that gave me courage. "You must not think me such a bad Christian," he replied. "You are no Christian at all," I answered, earnestly. He tried to defend himself, said that he was an admirer of intellectual sermons and good church-music. I was glad that his hollow words seemed to make no impression, but I had no further conversation with him, only when he called our church-hymns "lullabies," I stood up and asked him whether I should play and sing the one we sang in church to-day. I used both pedals to imitate the sound of the organ, played in full chords, and sang, "Thee, Holy Spirit, we implore." O, yes, I felt His power; He seemed to move the hearts of the listeners; chattering and laughter ceased; when I had ended I only saw wondering faces. "Magnificent! magnificent!" said Herr von Tilsen. I did not listen to him. Rosalie put her hand on my shoulder, and said, "how beautiful!" Aunt Julchen praised me loudly; she did so to impress the others. Herr von Tilsen is on her side; he asserted that my voice was a "five-thousand-dollar" one; and only wished to hear me in Rome. He begged me to sing something else, and I felt tempted to do so. For the moment it was agreeable to appear something before those people; oh, how ashamed I am! Herr von Schaffau, who listened to Aunt Julchen's praises with a very indifferent face, looked at me scornfully. "Is she a shallow, foolish person after all?" I read in his look. I felt that I was so at the moment, but no one should know it. I declined Herr von Tilsen's request to play the symphony, and seeing that the young people were preparing for a walk, I left the room with them and Lucie. A great many foolish, idle thoughts came into my head afterwards. O, how true it is that we must be always upon our guard. "Lead us not into temptation." The tempter is very subtle. Can it be wrong to take one's right position in the world, and to be respected? It was thus that he whispered. Aunt impressed this upon me as a sacred duty, and she assured me too that I could otherwise possess no influence in my calling. This seemed so reasonable. If I have no weight in the house I cannot influence my pupils. Ah, no! all the deception is over, the solitary hours have done me good; would that I could keep away from the glitter. Dear Master! give me strength; let me ever feel Thee near me.

LETTER FROM LULU TO HER HOME.

Dearest Aunt,—This letter shall be finished to day and sent to the post to-

morrow, that you may at last hear from me. You will feel quite at home in my little room, and I can only assure you once more that I have every comfort. You need not mind my doing my own hair; I do it well and quickly, so that even when Sophia has more time and could do it for me, I shall not let her. Now let me tell you about the ball. Jacob is to hear about it too, it was magnificent. I wish, dear auntie, you could have seen Countess von Romberg in her blue brocade with the yellow bird-of-paradise; ah, no! how happy you are in your peaceful world. By the way, tell Trichen that Sophia has taken the white feather off the bouret and put on a cardinal ribbon in its place. It looked too remarkable, and now it is less pretentious, and yet looks good. The rest of my wardrobe is excellent, and quite sufficient. It would be quite absurd to attempt to vie with the ladies here, who appear in three different toilets every day. Sophia came in the evening to help me about my dress. She seemed quite shocked at my having nothing in the shape of a ball-dress, but when I produced uncle's handsome dress she was surprised. She pinned white chrysanthemums in my hair and in the waist, and they looked beautiful with the glistening gold-brown. So now I could rustle down the stairs and through the rooms. Several servants in livery were standing in the ante-room. I made an exact drawing of one of them afterwards, and sent it to Jacob, that he may see how livery-servants dress now. I hope at Christmas to be able to send him some things, only don't tell him. But do tell him, dear aunt, that, except Vollberger, there is not one among the servants so well-mannered and well-trained as himself. When I entered the ball-room I felt quite dazzled by the magnificence of the dresses, and the furniture and decorations. The older ladies in brocade and feathers and laces, the young ones in gauze and crepe and flowers; everywhere a soft whispering of courteous compliments. The gentlemen, with white ties and gloves, walked lightly over the polished floors; the violins were being tried in the orchestra. I must confess that I felt quite solemn. I did not venture to walk through the room alone, and gladly put myself under Lucie's protection, who took me over to the young ladies. Dear Trichen, are you frightened? No, the temptation passed away. I did not dance. Do you know why? I was not asked to do so, at least not until the first impression had worn off. I saw the elder ladies gliding before their daughters through the rooms, then I saw the daughters growing more and more excited, literally flying past, and then standing near me panting. I cannot describe their expression as they looked down on me with condescension and pity. I made a promise to myself never to dance. But not on that account, dear Trichen, no; but because I thought of you, and of all we had spoken of together. I seemed to see in all this what would be to me a temptation, a snare for my soul. My Trichen, I know you were in your little room praying for me also: "lead me not into temptation!" I felt a sudden strength given me. It seemed as if all the brilliancy was gone, and I saw only a scene of perishable vanity. Just then Herr von Tilsen came to ask me to dance. I declined. Then some other younger gentlemen, but I declined. I wanted to leave the ball-room, but Lucie begged me to remain till the ice-creams came. So I remained in my corner, pushed a flower-stand in front of me that I might not be seen, and went on thinking. Lucie sat in the other corner of the sofa. The ice-creams did not come, and after a while she fell asleep. The dance-music began to sound as if from a distance, my eye lids got very heavy, and I went to sleep too. Herr von Tilsen awoke us with his loud laugh. "Well, is it possible! How could you sleep here?" "Why not?" I answered. "What! in the midst of all this noise?" It had seemed to me as if I had been in my own little room, with a storm of thunder and lightning going on outside. Herr von Tilsen wanted to discover whether I liked dancing. I avoided his question. Rosalie and some strange ladies came over to us. Their dresses were crumpled, they looked tired, so we made room for them on our sofa. If I had been dazzled at first I was disenchanted now.

(To be continued.)

Miss ETHEL GRAY, a young Englishwoman of literary pretensions, has announced her intention of becoming a candidate for a position on the London School Board.

Children's Department.

ROOM FOR ALL.

A few days ago I saw three children playing on the floor with a large baby-house. It was built of wood, like a regular house, three stories with a kitchen basement, and a mansard roof on top. Every floor was furnished as prettily as the heart of children could desire, and they seemed very happy and content, until a little boy, the youngest brother came along. Then arose quite an outcry.

"We didn't want you here," said the oldest child, a little girl of about eleven years of age. "The dolls are having a birthday party, and boys are not admitted."

"Please let me come," said the baby boy, dropping down on the floor in the midst of them. "I won't hurt the dollies; I promise I won't hurt the dollies."

"But there isn't room," spoke up the second sister. "Three's all that can see it; if there's four it crowds; besides you're a boy."

"Yes, yes, there isn't room. Can't you see for yourself? I'd be ashamed to crowd in where I was not wanted."

And so the poor little fellow was driven out of the room crying, and complaining bitterly.

Now I hope such things don't occur often. It seems hard that a child is turned off, away from play or company, just because there isn't room, and I thought perhaps it would do the older sisters and brothers good if they were told of a little incident that occurred this past summer, in Massachusetts, in a small country place where I was staying. Will you listen while I tell it to you, my little friends?

A gentleman with whom I am acquainted had in his wood-shed a half-barrel, or rather keg, nearly full of hay, in which a speckled hen of his took a fancy one day to deposit an egg. The egg pleased her so much that she determined to lay another, and she went on until she had seven nice white eggs there. Then she sat down upon them, and made up her mind that if the eggs were nice chickens it would be better, and she would have some. Before this, however, the old tabby cat spied the comfortable keg, filled with nice hay, and not objecting in the least to the seven white eggs, she slipped in the barrel, and the first thing that the hen knew, there sat Mrs. Puss with three snips of kittens by her side.

The hen peeped over her nest, clucked, fluttered her wings, and undoubtedly said "Get out!" Possibly, like the children, she may have remarked, "That's my barrel! There isn't room for you!"

The cat in return arched her back, distended her tail, sissed, and coolly demanded, "What are you going to do about it?" After a minute's parley, during which they undoubtedly matured their plans, the hen walked contentedly away, leaving the cat sole possessor. Tab spread herself over the eggs and kittens, and when she became tired or wanted her food, in hopped the hen and covered the kittens and the eggs. When night came and it was time for respectable people to be in bed, the cat and hen cuddled down together, and were as happy as possible. There was plenty of room you see in that house for two families.

Presently one little, downy chick burst its shell, then another, and lo! there were soon seven chickens peeping and chirping, and looking about to see what a strange world it was, to be sure. And there was a great animal with green eyes, and a purr that sounded like the biggest kind of a hand organ, to say nothing of three blind kittens, with pink noses and very feeble voices. The kittens weren't blind always, and when their eyes opened what a wonderment there must have been, and a comparing of notes very likely followed! The greatest mystery of all to solve was whether they were chickens or kittens, and who was the mother, the cat or the hen. And they haven't really found out yet. The house must be crowded, but still there is room for all. I presume this state of affairs will not last long, for it must be a very uncomfortable house for them even now, and my friend says there is a great deal of conversation going on in an unknown tongue when it is bed-time in the wood-shed, but as yet there has been no serious disagreement.

And if animals can dwell lovingly together, even under such circumstances, what ought little children to do who

have so many things to make them happy? Wouldn't it be well to try and see if there isn't room for the baby brothers and the troublesome sisters? And the way to begin is to make room for them first in your hearts.—Pacific Churchman.

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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. 16-1f

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Our Book Table.

The Church Eclectic for November, contains, as usual, valuable and interesting original and selected articles.

The American Church Review for November and December is before us. Its articles are all written by able men of the sister Church, and it generally discusses practical and popular subjects in a practical and popular manner.

The Colonies and India is a weekly paper, which is always welcomed, containing, as it does, important information respecting the Colonies of the Empire.

The Canticles.—An edition of the Canticles, pointed according to Elvey, and printed in good, clear type, price 19c. each; \$1.00 per dozen.

Belcher's Farmer's Almanac for 1880 has been received. This old favorite comes to us clothed in modern and attractive style, and most conveniently interleaved with blank pages for memoranda.

Halifax Blind Asylum.—A well-printed pamphlet, and of neat appearance, entitled "Fighting in the Dark," has been received from Mr. C. F. Fraser, the worthy and efficient Superintendent of the Halifax Blind Asylum.

It is said that the Minister of Marine and Fisheries has ordered the Northern Light to be placed on the Capes route, this winter, and that he has ordered 400 tons of coal to Cape Traverse for her, which is being landed there.

MISCELLANY.

Antioch was destroyed by an earthquake about 115 years before Christ.

An English gentleman was recently killed by trying to walk through a draped glass placed on a stair landing.

All apprentices in London were obliged to wear blue cloaks in Summer and blue gowns in Winter, in the reign of Elizabeth, 1558.

The origin of corn is attributed to Ceres, who, having taught the art of its culture to the Egyptians, was deified by them 2409 B. C.

A Cincinnati millionaire recently paid \$2500 for his daughter's bridal robe. It was of cream white striped satin, combined with gold wrought brocade.

The United States Supreme Court has decided that the law establishing a general system of trade-mark registration, and prescribing penalties for a violation of its provisions, is unconstitutional.

One of the hydraulic elevators in the New York Post Office gave way Nov. 20, while six persons were in the car, and fell from the fourth story nearly to the ground. All escaped with slight bruises.

It is proposed at Vicksburg to change the channel of the Yazoo River by turning it into the old channel of the Mississippi. This would give the city a prominent river front, and save it from the fast approaching fate of being left high and dry.

The skull of Lady Jane Grey's father, Henry Grey, Duke of Suffolk, was dug up in the yard of the Church of the Holy Trinity, in the Mineries, London, a few days ago. Gray was beheaded by Bloody Mary for participation in Sir Thomas Wyatt's rebellion in 1554.

A young collegian who paraded his knowledge of astronomy on any and every occasion, until it became something of a bore to his friends, was asked by a bright young lady: "What becomes of the cream that rises in the Milky Way?" But he replied, nothing daunted: "Oh! that is taken care of by the birds that skim the air."

The Week.

Mr. J. W. Bars, of Wolfville, proposes to give that village a lot of land for a cemetery.

A pig was killed in Cape Breton a few days ago which weighed, when dressed, 702 pounds.

Capt. King, of the schooner Charity, is on trial at St. Andrew's N. B., on a charge of smuggling.

The attempt to domesticate the shad in Lake Ontario, thus making it altogether a fresh water fish, has been successful.

The Governor-General has presented a bronze medal to be competed for by pupils of Victoria, British Columbia, common schools.

The Customs receipts at St. John, N. B., during November were \$47,112.46, being \$17,324.77 less than the receipts in November, 1878.

The North British Society of Halifax celebrated the festival of St. Andrew, their patron saint, by dining together at the Halifax Hotel last Monday night.

Large shipments of potatoes for New York and England are being made from Cornwallis. The "Patrons of Husbandry," commonly known as the "Grangers," have loaded several vessels.

Burglars broke into St. Alban's Church, Ottawa, with the intention of stealing the communion plate. They did not succeed in finding it, and carried off a services book from the altar.

Saturday, in Halifax, was declaration day, and at 12 o'clock the Sheriff opened the ballot boxes, and, having made up his returns from the poll-books, declared Mr. Stairs elected, his majority being 416.

The Manitoba Legislature has been dissolved, and the nominations for a general election have been fixed for December 9th, and the polling a week later. The writs are returnable on the 20th December.

A man named Duncan McArthur, who was a passenger on board the Princess of Wales, from Summerside to Shediac, during the storm of Friday, the 31st ult., became so frightened that he went raving mad, and has remained so ever since.

The Rothesay, N. B. Lecture course was opened on Thursday evening by a concert, in which Mrs. J. R. Armstrong, Misses Hall, Thompson, DeVine, Messrs. G. L. Robinson, Burnham, John Wilson and Prof. DeVine took part. Rev. Canon Partridge presided.

A three thousand dollar swindle has just been perpetrated in Ottawa on the Bank of Montreal here, by two Americans, who have been staying here for some days. They were ostensibly purchasing horses, and got bogus paper passed on the bank. They are now safely across the line.

An Order in Council enacts that, regarding European importations of cattle, all neat cattle coming from Europe, on entering the ports of Quebec, Halifax and St. John, will be subject to a probationary quarantine of ninety days before allowed to come in contact with Canadian cattle or exported to any other country.

The Government have taken possession of the branch railway from Windsor to Halifax, which has been run by the Western Counties Railway, and on Saturday night the train from Annapolis, of the W. & A. R. R. line, came right through to Halifax for the first time since the Western Counties Railway was started.

A very heavy rain prevailed Saturday and Saturday night at Oxford, N. S. The rivers were very high on Sunday. A bridge over a small stream between Oxford and the Station was carried away, together with about thirty feet of the road bed. The roads in some sections of the county are very badly "gullied out" by the heavy streams of water running over them.

The Grand Opera House in Adelaide street, Toronto, was burned on the 29th ult. When the firemen arrived, the flames had full possession of the building. The care-taker, Mr. Wright, his wife and little girl named Mamie, and a young man named Thomas Scott, slept in the upper part of the building. Scott jumped from a window, and escaped with a broken arm. Nothing, so far, has been heard of the Wrights, and it is supposed they have been burned to death.

Weekly Markets.

FISH. The prices of fish are asking prices from vessel; when sold from Store are more, say from 25 to 50 cents per barrel or quintal.

Table listing fish prices: Large Cod, hard, per qt. 4.00 to 4.50; Salt Cod, Shore, 3.00 to 3.25; Arichat, 3.00 to 3.25; Bank, 2.80; Labrador, 2.30 to 2.50; Hake, 1.75 to 1.90; Halibut, 2.00 to 2.50; Pollock, 1.50 to 1.90.

Table listing Herring (Vessel) prices: Labrador, per bbl. 5.00 to 5.50; Shore Split, No. 1, 3.25 to 3.50; Shore Round, 3.00 to 3.50; B. of Islands Split, none; Boone Bay Round, none; George's Bay, 1.75 to 2.00; Alowives, No. 1, 2.50 to 3.00; No. 2, 1.25 to 2.00.

Table listing Mackerel prices: No. 1, per bbl. 12.00 to 15.00; No. 2, large, 8.00 to 9.50; No. 2, small, 6.00 to 7.00; No. 3, large, 5.00 to 5.50; No. 3, med., 3.00 to 3.00; Small, No. 4, 1.00 to 1.50.

Table listing Flour prices: Canada Sup. Extra, 6.50; Extra, 6.65; Strong Bakers, 6.50; Spring Extra, 6.50; Extra State, 6.50; Rye Flour, Am., 6.50.

Table listing Cornmeal prices: Kila Dried choice, 3.60; Fresh Ground, 3.40.

Table listing Oatmeal prices: Nova Scotian, per bbl. 5.00; Canada, 5.40; Barley, per bush, 1.00.

Table listing Oats prices: P. E. Ist. Black, 45; Canadian Mixed, 35 to 40; N. S. and N. B., 35 to 40; Iran, 35 to 40.

Table listing Beans, Peas, and Provisions prices: Beans, per bush, 1.00; Peas, round, per bbl. 4.00 to 4.40; Peas, split, 6.00 to 6.50.

Table listing Beef, Mutton, and Pork prices: Beef, Am. Mess, bond, 12.00; Beef, N. Scotia Mess, 5.00 to 8.00; Extra Plate in bond, 13.00 to 14.00; Pork, N. Y. C. Mess, 12.00 to 13.00.

Table listing Lard, Bacon, and Soap prices: Lard, 12 to 13; Bacon, roll, 14; Cheese, 10 to 12; Hams, 11 to 13; Shoulders, 9 to 12; Eggs, per doz., 20 to 25.

Table listing SALT from store prices: Liverpool, per hhd., 1.30 to 1.50; Turk's Island, 1.50 to 1.60; Caliz, 1.50 to 1.60; Inagua, 1.50 to 1.75; Liverpool, bags store, 90 to 1.00.

Table listing Tea prices: Congou, com & dusty, 25 to 30; fair, 28 to 31; choice, 35 to 37; superior, 35 to 37; Oolong, 40 to 42.

Table listing Soap, Candles, and Domestic Brown prices: Soap, Candles, &c.; Domestic Brown, 4; Pale, 4 1/2; Family, 5; Extra, 5 1/2; B. Mottled, 6; Crown, 6 1/2; Laundry, 7.

Table listing Canada Laundry and Molasses prices: Canada Laundry, Candles, 6's and 8's, 13; Molasses, Demerara, per gal., 32 to 35; Cienfuegos, 31 to 33; Trinidad, 30 to 33.

Table listing Sugars prices: Porto Rico, ch. grocy, 8 1/2; Vac. Pan, puty paid, 10; Yellow C., 9 1/2; Extra C., 10; Scotch refined, No. 20, 12 1/2; Crushed, 12 1/2; Granulated, 10 1/2.

Table listing Country Produce prices: Butter, in firkins, 12 to 13; Butter, in rolls, 14 to 20; Lard, per lb., 12 to 14; Eggs, per doz., 25; Cheese, per lb. (dairy), 8; Cheese (factory), 13; Beef, 6 to 12; Mutton, 5 to 7; Veal, 6 to 7; Pork, 11 to 13; Turkey, each, 40 to 50; Ducks, per pair, 40 to 75; Chickens, 25 to 40; Partridges, 25 to 26; Potatoes, per bush, 22 to 25; Turnips, per bush, 25 to 26; Carrots, 25 to 26; Oats, 12 to 13; Hay, per ton, 12 to 13; Tallow, (rendered), 12 to 13; Tallow, (rough), 12 to 13; Hams, (green), 12 to 13; Hams, (smoked), 12 to 13; Buckwheat, (gray), 12 to 13; Buckwheat, (yellow), 12 to 13; Apples, 2.50 to 3.25.

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 of them using 1200 bushels of potatoes  
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The London *Agricultural Gazette* says  
 that Canadian butter is the worst class of  
 butter that is brought to the English  
 market.

The hog packing business in Western  
 cities for the past year will show a total  
 of 11,150,000 of these creatures, which is  
 in excess of any former year.

ONE half ounce of salt to the pound of  
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THE cause of rancidity in butter is due  
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 water used in washing the butter, as is  
 the practice of some dairymen, is not all  
 worked out—water in butter being a  
 leading cause of putrefaction. It never  
 results, as some seem to suppose, because  
 it is not sufficiently salted.

The agricultural returns of England for  
 the current year possesses more than usual  
 interest as illustrating the general depression  
 there. It appears that the total area  
 under cultivation in the United Kingdom  
 in 1879 including even grass crops, was  
 47,437,000 acres. The acreage under  
 wheat in the United Kingdom was 3,056,  
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 twenty-five per cent of the total wheat  
 acreage since 1869.

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**BRAN BREAD.**—Take a sponge of  
 wheat flour, when it is light, add salt and  
 a small quantity of molasses, stirring in  
 bran flour with a spoon until it is quite  
 stiff. Let it rise, and bake a little longer  
 than the same size wheat loaf. This is a  
 very wholesome food.

**INK ON CARPETS.**—Take up as much  
 of the freshly spilt ink as possible, with a  
 sponge, then wet with water and soak  
 with a sponge, repeatedly; finally, rub  
 the spot with a little wet oxalic acid, or  
 salt of sorrel, wash off with cold water  
 and rub with aqua ammonia.

**BUTTERED APPLES.**—Peel a dozen  
 apples, first taking out the cores with a  
 tin scoop; butter the bottom of nappy or  
 tin dish thickly, place the apples in it, fill  
 up the cores with powdered sugar, sift  
 powdered cinnamon or grated lemon peel  
 over them, pour a little melted butter  
 over them and bake twenty minutes;  
 serve with cream sauce.

**EGGS A LA CREME.**—Hard boil twelve eggs;  
 slice them thin in rings. In the bottom  
 of a large baking dish place a layer of  
 grated bread crumbs, then one of eggs,  
 cover with bits of butter and sprinkle  
 pepper and salt. Continue thus to blend  
 these ingredients until the dish is full;  
 be sure, though, that the crumbs cover  
 the eggs upon top. Over the whole pour  
 a large teacupful of sweet cream, and  
 brown nicely in a moderately-heated  
 oven.

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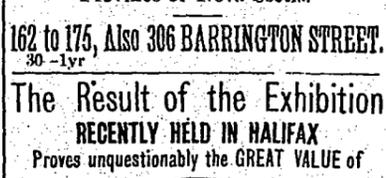
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