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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
 "Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 1.—No. 46.

THURSDAY, FEBRUARY 26, 1880.

One Dollar a Year.

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

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

EDITORS.

At St. John's, Sheffield, on the Eve of the Purification, 377 persons were baptized, eighty-eight being adults.

The firm of R. L. & A. Stuart, New York, Presbyterians, have given on an average \$100,000 a year for religious and charitable objects for the past forty years.

Mr. Stanley, according to information received by the Lisbon Geographical Society, had reached the last fall of the Congo at Yallala, and was preparing the installation of the first Belgian commercial station on the right bank of that river.

The London Guardian has the following—

"It having been stated erroneously that Miss Helen Gladstone, who died on January 16th, at Cologne, remained to the last in communion with the Roman Church, and also that she closed her life in a religious house, we are requested to make it known that neither of these statements is well founded."

The London Standard announces that the Queen has conferred an army chaplaincy on the Rev. George Smith, late incumbent of the parish of Esteourt, Natal. This gentleman, on the day of Isandula, seeing from some high ground the Zulu advance on the Buffalo, hurried to Korke's Drift to warn the troops, and remained there through the night of the defence. Subsequently he volunteered to bury the bodies of Lieutenants Melville and Coghill, and was present at the battle of Ulundi. His gallant conduct in a previous Kafir war had drawn attention to him.

Leo XII. has acquired for the Vatican Library twelve Codices of great value, both for their antiquity and contents—the Institutes of Justinian; the Pandects. *Vetus et Novum Informatum*, the *Novum* being of the end of the eleventh or beginning of the twelfth century; two copies of the Decretals of Gregory IX., of date anterior to the time of Boniface VIII., and one of which contains the letters sent by Gregory IX., to the University of Paris; a splendid collection of documents of the sixteenth century, described as throwing a marvellous amount of light on the history of that period; an important volume of decisions of the Rota of the fourteenth century, those in the Archives of the Rota only commencing with the fifteenth century; and other manuscripts.

The consecration of the "Hook Memorial Church," in Leeds, England, in memory of the late Dean Hook, has brought out the following reference in the *Guardian* to the work of that great and good man, in the twenty years he was Vicar of Leeds:—"At the first blush, the erection of any formal memorial to Dean Hook at Leeds might seem superfluous, for the whole town, viewed in its ecclesiastical relations, is full of him. The Parish Church, the rebuilding of which might almost be said to have marked a new era in the architectural history of the age, is in itself a splendid monument; but besides that, he accomplished a work which has few parallels. He found in Leeds fifteen churches; he left thirty-six. He found three schools; and left thirty. He found six parsonages; he left twenty-nine. He found twenty-three clergymen; he left fifty-seven. Mainly through his instrumentality, no less than £150,000 was directed to the direct service of God in the town."

That is to say, for twenty years' work; twenty-one churches; twenty-seven schools; twenty-three parsonages; thirty-four clergymen; and \$750,000 expended directly in Church work. What a busy life his must have been; and how plainly such a record points out the marvellous activity and growth of our Mother Church.

It is stated in the *Times* that an Italian priest and philologist, Bernardino Peyron, has discovered in the binding of a Greek manuscript from the ancient library of St. Ambrose, on Mount Athos, two fragments of St. Paul's Epistles in the Greek text.

Borings have been made in the Hannover oil region near Peino by American engineers, and the existence of a basin as large and as rich as the Pennsylvanian one is reported. It extends from the city of Hannover, where oil is found in the suburbs of Linden and Linmer, as far as the Hildesheim hills to the south and the villages of Oilper and Klein Scheppenslett to the east. The whole area seems to comprise about forty square miles.

The Lake of Zirkuitz, in Carniola, has been frozen into a solid mass of ice, myriads of fish being killed. Other lakes in Upper Austria have also been frozen solid, a phenomenon which last occurred twenty-five years ago. On the Lake of Constance, near Bergenz, a newspaper has been printed to commemorate the "ice jubilee," the lake being frozen over about once in fifty years, the last date being 1829-30.

A SKEPTICAL young collegian confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said: "Does thee believe in France?" "Yes; for though I have not seen it, I have seen others that have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe in anything thee or others have not seen?" "No; to be sure I won't." "Did thee ever see thine own brain?" "No." "Ever see thyself that did?" "No." "Dost thee believe that thee has any?" The young man left.

Rev. G. C. TUCKER, late Baptist preacher of Western Grove, St. Louis, has applied for Holy Orders, and has been admitted as a candidate in this Diocese. Mr. Tucker is a brother of Rev. Dr. Tucker, Rector of St. Andrew's, Miss.

The Rev. Dr. Tucker, to whom reference is here made, entered the Church's ministry from the Baptists in 1869. While sojourning in the South he had the pleasure of witnessing his ordination at Columbus, Miss. The father of these gentlemen was a well known and highly esteemed Baptist minister. We may add that the predecessor of Dr. Tucker in his first parish, the Rev. J. T. Pickett, D. D., now of Holly Springs, Miss., with whom we were personally acquainted, had likewise belonged to the same denomination.

DO NOT WAIT.

Do not wait to become more learned; do not wait to become perfect in your own strength, which is impossible; do not wait for any miraculous work on your soul; do not wait to accomplish this or that plan; do not wait for a more convenient season, for none will be offered. If your mind has been drawn to your religious duty, and you have a simple desire to know and love the Lord our Saviour, the fear to repress such desire lest it should never return. The gracious Saviour, to begin at once His work upon your soul, only demands from you the desire to receive His pardoning grace, and allow Him to mould you more and more after His own likeness. He is no hard master watching for opportunities to condemn. He is a gentle Saviour waiting to prepare you for His grace, waiting for the smallest yielding on your part to draw you fully to Himself. Without your full and free consent, He will not accept your allegiance. Without your full and free consent He will not bestow His gifts, leaving you to reap the fruits of your own choice.—Selected.

THE ANCIENT BRITISH CHURCH.

Austin the Monk did not plant the gospel in Britain. When he arrived there to convert the nation, and preach the gospel among the Britains, he did not find the place in heathen darkness, as the Church of Rome pretends. To assert he did, is against all faith and truth of history, (minimize it as much as we will,) which assures us that Christianity was planted there among the Britains several ages before, and perhaps sooner than even at Rome itself. And not only so, but had got considerable footing among the Saxons before Austin the Monk ever set foot in Britain: when Austin the Monk arrived there, the two great points of his Christianity were to bring the Britains to a conformity with the Church of Rome in the time of Easter and in the tonsure and shaving of the priests, after the manner of St. Peter, as they pretended, upon the crown of the head, and not of St. Paul, which was by shaving or cutting close the hair of the whole head, as from some vain and foolish tradition he pretended to have learned. The promoting of these customs was his great errand and business, and the zeal of his preaching was spent upon these two fundamental points, in which, after very barbarous and bloody doings, he at last prevailed. And this is the conversion of England, so much boasted of by the Church of Rome, and for which Austin is magnified for so great a saint; when it is very evident from the history of those times, that he was a proud, ignorant, turbulent and cruel man, who instead of first converting the nation to the faith of Christ, confounded the purity and simplicity of the Christian Religion which had been planted and established in Britain long before.—Archbishop Tillotson.

Foreign Missions.

INDIA.

MISSIONARIES IN THE BEGINNING OF THE PRESENT CENTURY.

One of the most important branches of Missionary work, is the translation of the Bible into the various languages of mankind. The bible—that most glorious gift which God through His Church has bestowed on the human race. Christians "as the Dean of Canterbury says" are sometimes twitted as being the 'people of a book' and our respect for the Bible is called Bibliolatry. But in proportion as men study this book and act upon it, they become more just, more temperate, more self-denying, more willing to labor for the good of others; while its neglect leads to luxury, to self-indulgence, to the loosening of the reins of our passions, to national weakness and private infamy. Among the mass of mankind—and we must remember that the object of religion is to find a motive power that will influence not one or two extraordinary minds, but the great mass of ordinary people—among the mass of mankind, a man is in the main just, sober, industrious, temperate, chaste, in exact proportion as he studies and values his Bible. A bad translation of this book exercises a depressing influence upon a nation's advance in civilization; a good translation is one of the great levers in a nation's rise. By translating this book Luther moulded the German language into shape and consistency. Our own translation so elevated and noble, is the mainstay of our language, the means whereby its purity is maintained at home and abroad, and the bond which unites our colonies to their mother-land" (Bampton lectures on Prophecy).

If we give full weight to the ideas thus forcibly expressed we shall appreciate aright the joint labors of the three Baptist Missionaries at Serampore—Cary, Ward and Marshman who were the first to translate and publish the Bible in Bengalee. Mr. Tucker the Secretary of the Society for the Propagation of the Gos-

pel and the well-known author of the lives of Bishop Selwyn and Bishop Foild gives us in his missionary book entitled "Under His Banner" the following interesting account of Cary's life and labors:

"William Carey was born in 1761 in Northamptonshire: what little education he received was given to him by his father, who kept a school. He was an ardent student; he picked up Latin for himself, and after being apprenticed at the age of fourteen to a cobbler, he by a laborious process acquired a knowledge of the Greek Testament."

"After not a few vicissitudes he ultimately joined the Baptists, and began to preach at the age of eighteen. Whether he was an indifferent shoemaker, or whether his preaching tours interfered with his trade we know not, but it is certain he had difficulty in earning a maintenance, while an unhappy marriage and perpetual ill health added to his anxieties. At the age of twenty-five he obtained the pastorate of a chapel which was worth \$80 per annum, and a school which was a failure in his hands; continuing also to work at his trade. The geography lessons touched a chord in his heart; he knew little enough of the science, but he pasted up sheets of paper on the walls of his little shop, and the broad tracts of heathenism, compared with the little spots which denoted the presence of Christianity, led him to brood over the subject, and filled him with a longing to give himself to the work of evangelisation. Many difficulties stood in the way, some seem in these days almost incredible. Proposing for a subject of consideration at a Ministers' Meeting 'The Duty of attempting to spread the Gospel among the Heathen,' he was at once silenced and told that if God wished to convert the heathen, he would do it without human aid. Many both of his own denomination and of the Scotch Kirk in those times declared missionary work as 'highly preposterous,' and regarded missionaries themselves as rightly suspected by the Government."

"Succeeding after infinite pains in reaching Calcutta, only heavier misfortunes befell him. He struggled on alone till 1799, when he was joined by four other Baptist teachers, among whom was Marshman. These had no sooner landed than a panic arose at the mischief which they would do, and they were ordered to re-embark; but they found shelter in the Danish Mission Serampore, which was to become in time the centre from which many missions would emanate, while its light attracted laborers from other countries, and of other denominations to undertake the work which this struggling handful of weakened suffering men were trying to do. Printing, translating, keeping school, preaching in the streets, this little body labored on receiving no help from, but much suspected by those in power."

"A change was at hand—Lord Wellesley had founded the college in Fort William, in which Europeans should be trained in native languages and laws, and customs, in order to fit them for the Civil Service, and when all was provided except the teacher, the only qualified person to be found was the missionary cobbler who had acquired the Bengalee for the love of God. He was asked, nay urged to become the teacher with a salary of \$3000 a year, and the Government that had forbidden him to land, was now glad to secure his services and to consent to his continuing his missionary work as well. The salary thus earned kept the Serampore community free from anxiety on the score of money. The trio of friends Cary, Ward and Marshman labored on until 1823, when Ward died of Cholera; Cary died in 1834 in his seventy-third year, and Dr. Marshman followed in 1837, his latter days being clouded by the shock he received at the danger of his daughter, the wife of Lieutenant Havelock who twenty years later was the best known and most honored soldier in India.

"Cary had not lived in vain; he kindled the flame of missionary zeal in England. It was the recital of Cary's life-story in the rooms of the Rev. Charles Simeon that first suggested to Henry Martyn the missionary career which he followed. He left behind him the example of devoted zeal and died at the early age of thirty-one, a stranger in a strange land with no European near to receive his last words, or to support him in his last moments."

"Three men differing in most things from each other as widely as it is possible for men to differ, labored, each in his separate fashion, for one common end; Henry Martyn, Friedrich Schwartz, William Carey, English Churchman, Lutheran, Baptist, one of gentle birth, one from the lower middle class, one from the lower artisan class, one Senior Wrangler at Cambridge, one a German student, one a self-taught man. And when we come to estimate the result of their labors, it may be that the man of fewest intellectual gifts will be found to have left the deepest mark, and to have done more than his two contemporaries towards the perfection of that work at which they all aimed" (*Under His Banner*, pages 22, 24.)

TESTIMONIES TO MISSIONARY WORK IN INDIA.—The following testimonies to the success of missionary work in India are selected from a much larger number:

Lord Lawrence, late Viceroy—"I believe, notwithstanding all that the English people have done to benefit that country [India], the missionaries have done more than all other agencies combined."

Sir Bartle Frere, late Governor of the Bombay—"I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindus and Mohammedans in India is affecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

Sir Donald M. Leod, late Lieut-Governor of the Punjab—"In many places an impression prevails that our Missions have not produced results adequate to the efforts which have been made, but those who hold such opinions know but little of the reality."

It has always been understood that the strong point of Nonconformity was its zeal for Missions; but till lately it has been very difficult to ascertain what each denomination was doing for the cause. Canon Scott-Robertson has, however, taking great trouble in dissecting the accounts of the various societies, and extracting from their balance sheets the amounts actually contributed at home—in other words, he has eliminated from the debit side all balances in hand, receipts from investments or realized property, and contributions from the Mission field. The results which are obtained from a comparison of the last few years are very striking. It should be promised that the Presbyterian societies mentioned below are those of Scotland and Ireland; and that joint societies are those which, like the Bible Society, are undenominational. The figures stand thus:—

	1878.	1876.	1874.
Church Societies.....	£473,110	£425,926	£400,089
Nonconformist.....	£290,844	£206,771	£203,720
Presbyterian.....	133,601	158,348	133,096
Roman Catholic.....	9,489	6,479	8,709
	£433,934	£405,598	£445,525
Joint Societies.....	£164,900	£156,948	£163,585
	£1,071,914	£1,018,472	£1,009,109

It will be seen that in 1874 the other denominations in the United Kingdom subscribed 45,000l. more than Churchmen; whereas in 1878 Churchmen subscribed 40,000l. more than all others put together. This is a phenomenon which can only be accounted for on the hypothesis that the Church is gradually going up, and Dissent gradually coming down.—*Church Times*.

News from the Home Field.

DIOCESE OF TORONTO.

The Bishop of Toronto will hold an Ordination, March 14th.

In a Confirmation tour through the extreme northern portion of the Diocese of Toronto, during the earlier portion of this month, Bishop Sweatman encountered numerous hardships. Several long drives over rough roads were made when the thermometer was at 12 degrees below zero.

DIOCESE OF ONTARIO.

RENEW.—A very successful musical entertainment and sale of useful and fancy work, under the auspices of the Ladies' Association of St. Paul's Church, Renfrew, was held in Gravelles Hall, on the evening of Thursday, Feb. 5th. The order of proceedings for the evening was announced briefly by the Incumbent, after which the musical entertainment was commenced by the band playing, for the first time in public, an overture—"Caprice," and *valze*—"Day Dreams," followed by piano duets by Misses Murray, and Gravelle, and Misses McDonnell, and Carswell, and a piano solo by Miss Reeves, of Eganville; a *chorus*—"Ye Gentlemen, &c.," in which Messrs. Walford Bates, (of Amperier), Melton, McCormick and Bridge, assisted by Mrs. Vandelaar, who accompanied them on the piano, as well as aided them by her voice. Mrs. Mills, of Eganville, favoured the audience with a song. Mr. Bates, assisted by Miss Bates on the piano, sang several of his favourite songs, with the usual applause and vehement demands for an encore, with which he at once kindly complied. A recitation by Mrs. S. McDougall, a reading by Mr. McDougall, and a lively little dramatic piece, in which the parts were capably sustained, by Mrs. S. McDougall, Miss Ida Smith and Messrs. J. Craig, J. Clark and H. McCormick, filled up the intervals between the sale of articles, the promoting and refreshments.

The attendance was very fair, and the ladies may congratulate themselves that their entertainment gave general satisfaction. Among the visitors were the Rev. Messrs. Mills, of Eganville; Motherwell, of Portago-du fort, and J. A. Morris, the late Incumbent of St. Paul's Church.—*Condensed from Renfrew Mercury.*

NEW EDINBURGH.—St. Bartholomew's, The Vice-Regal Church.—On Sunday, the 15th inst., the Bishop of Ontario delivered an address at St. Bartholomew's Church, New Edinburgh, after morning prayer, on the mission work of the diocese. A collection was taken up in behalf of the diocesan mission fund.

DIOCESE OF MONTREAL.

DEANERY OF IBERVILLE.—As you seem pleased with Church news from every quarter, I send you a concise statement of a series of good works that have been going on in the Mission of Huntington, P. Q. The ladies are particularly active this winter. The "St. John's Church Aid Society" was a short time ago re-constituted, and the ladies have since been hard at work sewing; also inaugurating "Socials" for the cultivation of the social affections, and making money at the same time, the amount of offerings for Church purposes being *admirable*. One very interesting and successful "Social" was given at the home of Mrs. Barrett; and one (a novelty in this quarter) in connection with St. Paul's Church, Hinchinbrook, at the home of Mr. Matthew Lovers. Another takes place this week at the House of Mr. Charles Coulter, on the Gore Hinchinbrook. At one of these "Socials" a gentleman observed: "I like these 'Socials,' as they bring people together who might never otherwise meet."

Recently, the charm of *variety* was experienced in the festival of St. John's Church Sunday School, held at the Parsonage. Music, songs and hymns in abundance, gave much pleasure. Sunday games indulged in by old and young whiled away the time only too rapidly. After tea, and an abundant feast of good things, all were treated to "taffy," oranges and apples, and departed to their homes well pleased with the evening's entertainment. A pleasing feature of the entertainment was the presentation to the Lady Superintendent of the School, of a three tiered, frosted, rich plum cake. The good people of Hinchinbrook presented

their Missionary's wife with an excellent lined cook stove, and the young men gave the missionary a load of oats. The Parishioners of St. John's Church are bringing their pastor a large supply of wood, drawing it from Lee's corners, 10 miles away from the Parsonage. These labours and gifts of love *tell* for good in the Church of God. A new Church building is sadly needed here. The congregation is far from wealthy, and it is hard to know how to set about the matter. Parochial and Sunday School Libraries, bought and granted, have been lately received from England, from the noble S. P. C. K., to while away the hours profitably, of many who otherwise might waste mind and time in reading what did not tend to edification and a sound Church tone. At present, for a while, the Incumbent of Huntington ministers to the good people of Chateaugay, New York, in the Diocese of the excellent Bishop Doane. They are a kind, intelligent, and very pleasant people. The local paper speaks of the "thorough appreciation of all the parish" of the Rev. gentleman's good work. Bishop Doane intends to attach Chateaugay to Belmont, if possible, and locate a Missionary to *work up* that interesting part of the Diocese. It is certainly well worth while.

DIOCESAN THEOLOGICAL COLLEGE.—The following is a copy of a circular which has been addressed by His Lordship the Bishop of Montreal to the clergy and laity of the diocese. We sincerely hope that this appeal may meet with a generous response:—

MONTREAL, February 7, 1880.

To the Clergy and Laity of the Diocese:
DEAR FRIENDS,—I regard the Diocesan Theological College as among the most important institutions of the Diocese, and essential to the prosperity of the mission work.

Our first object, therefore, must be to place it on a satisfactory financial basis, and thus perpetuate the benefits derived from its existence here.

With seven lecturers of acknowledged superiority, and with affiliation to McGill University, we can offer unusual facilities for a thorough clerical education.

Commending this object to your liberality as one of paramount importance, I remain,

Yours truly,

WM. B. MONTREAL.

DIOCESE OF FREDERICTON.

The Most Rev'd. the Metropolitan, is in St. John. We understand that he held a Confirmation in St. George's Church, Charlton, last Sunday, the 2nd Sunday in Lent. He will visit Sussex and Moncton, where classes are under instruction.

St. JOHN.—Rev. G. M. Armstrong is delivering a course of lectures during the Friday evenings in Lent, on prominent events in the Life of St. Peter.

"The English Church older than English Romanism" was most instructively handled by Rev. T. E. Dowling, before the C. of E. Institute in Trinity School-room, on Wednesday, the 18th inst. A large mass of facts was presented, showing the independence of the ancient British Church, its existence, growth and work before the introduction of the peculiar doctrines of Romanism.

Fredericton.—Rev. O. L. Newnam, of Shediac, lectured in Richibucto last week, on "A Voyage to Portugal." The lecturer having resided several years in Lisbon, spoke from actual knowledge of the interesting facts he presented.

It was the farthest from our thoughts, in our reference to the new Rector of Richibucto, to cast the slightest reflection upon the labors of his late lamented and much beloved and venerated predecessor. Will the widow please accept our sincerest apology for having in any way wounded her feelings or caused her pain.—[Eps.]

ABERDEEN.—The Rev. A. Hoadley is doing a pioneer missionary work in his extensive Mission. He has no Church, but preaches in school-rooms, barns and other places. The people are few and scattered, and in keeping his appointments he has many times undergone severe hardships.

NEW DENMARK.—Mr. H. P. Petersen has gone to Ottawa to solicit subscriptions for the completion of the Church for the Danes. We learn that a son of the Rev. N. M. Hansen is now being educated

with a view to preparation for the ministry. He is now going to school; one clergyman, well-known for his missionary spirit, is responsible for his books, and for his clothes; and in this way, one is being raised up to take the place of the present Pastor. Several hundred Danes are expected this year.

HARVEY.—A considerable amount has been expended in repairing the Church, which had been for some time unfit to worship in.

PETITCODIAC.—A small window in the north of the chancel has been presented to St. Andrew's Church by the Metropolitan. The handsome east window was also a gift from His Lordship. St. Peter's Church, Pollet River, consecrated last fall, is well attended.

The clergy are busy in their Lenten work, and there is not much news of interest to report this week.

C. OF E. INSTITUTE, ST. JOHN.—*Fourth Annual Meeting*—The Council's Report.—The fourth annual meeting of the Church of England Institute was held last evening in their rooms, Princess street. There was a good attendance of members. The Rev. Canon Brigstocke occupied the chair. After devotional exercises, the Rev. Canon Brigstocke was unanimously re-elected President for the ensuing year. Hurd Peters and H. W. Frith, Esqs., were chosen lay Vice-Presidents, after which the following Council was elected:—B. L. Peters, Ira Cornwall, jr., G. A. Schofield, Dr. Walker, Allan Jack, C. F. Kiuneur, W. Macleachlan, W. C. Drury, Rev. F. S. Sill, C. Campbell. The Secretary's report showed that the expenditures for the year amounted to \$980 75, with a balance on hand of \$33 86; but there is a debt of \$300 and odd unpaid. Of this amount over \$100 was subscribed at the meeting and the balance will no doubt be shortly made up. The report was adopted.

Fourth Annual Report.—The fourth annual report was submitted, and was substantially as follows: In presenting the fourth annual report of the C. of E. Institute, the Council feel justified in congratulating its members on its present position, as showing steady growth and increase during the past year. Not only has the work heretofore accomplished been duly maintained, but other departments have been opened out, and while many changes have been made in its membership, we are able to report a considerable increase both of ordinary and associate members. The particulars, which we now proceed to give, will enable the members to judge for themselves.

Reading Room and Library.—The tables of the Reading Room have been furnished with a full supply of newspapers and magazines. There are 20 of the former and 18 of the latter. The only change in the list of newspapers of the preceding year was that *The Daily Sun* was put on the list and the *News* taken off. The sale of the second reading of the newspapers was held on April 24th, by which much of their cost was provided for. The only addition made to the library was Hume's *History of England*, which was kindly presented by Dr. Botsford.

The Season of Lent.—This season was again duly observed by a series of services held on Wednesday evenings in the Madras school room.

Anniversary Services.—Besides organizing the above series of services, the Religious Instruction Committee and Devotion Committee deserve much credit for the exertion they made in connexion with the anniversary services. These services were held by the kind permission of the Rector and Church Wardens, in St. Paul's Church, on Thursday, Oct. 24th. Thanks are also due the Rector of St. Luke's Church, Halifax, and the Rev. A. Townsend, Chaplain of the Forces there, for permitting chorister boys to come over and assist in the service.

Conversations.—On April 24th, a very pleasant gathering was held in the rooms. Several ladies provided a bountiful supply of refreshments, and, with a good programme of music and readings, a very enjoyable evening was spent.

Membership.—The roll of ordinary members at the present date is 169—an increase of 39 over last year; of associate members, 110—being an increase of 53; making the total increase 110 and the whole membership 279.

Literary Club.—The C. of E. Institute Literary Club, the organization of which

was announced in the last annual report of the Council, completed a most successful course of interesting and instructive meetings during the season of 1879. The Club has a roll of 69 members. Any member of the Institute may become a member of this Club by signing the roll and paying the annual fee of fifty cents. Ordinary meetings are open to all members of the Institute, and members of the Club may introduce friends not members of the Institute, at the discretion of the Committee of Management. At the annual meeting, held last November, a revised constitution was adopted, which has been approved by the Council. The ordinary meeting of the Club was held at the Institute rooms in each fortnight, on Thursdays, for the purpose of debate and education alternately. The Council heartily commend this Club to the honest support of the members of the Institute.

Ladies' Association.—The Council reports with much pleasure the formation of a Ladies' Association in connexion with the Institute. Like the Literary Club this Association makes its own rules, etc., and elects its own officers, subject to the approval of the Council. In order to carry out its object the following Committees were formed from the members: Needle and Fancy Work; General Hospital; Lodging and Employment of Young Women, and Books. These Committees have been actively engaged within their respective departments, and have not only awakened more interest in the Institute but have already done much good in their several provinces.

The report reviews the work done by the respective committees generally, which have also rendered much assistance to the Beaufort settlement; and concludes by impressing on the members of the Institute and the Church generally the value of the Church of England Institute. The report is signed by F. H. J. Brigstocke, and George E. Fairweather, Secretary. The report was adopted and the Institute adjourned about 10.30.—*The Daily Sun, Feb. 13.*

DIOCESE OF NOVA SCOTIA.

TRURO.—This Parish is now looking for the dawn of a better day after many disappointments and difficulties, consequent upon the misfortunes in connection with the erection of their new Church.

A building, the erection of which was originally to cost \$12,000, has, by some blunder somewhere, reached over \$20,000, and is not yet completed.

We are convinced the Vicar and Parish authorities have been in no wise to blame, although so expensive a structure has crippled the Parish for sometime. That an improvement exists is attested to by the fact that this year Truro has given largely in excess of former years for Home and Foreign Missions, and, with hearty good will, the people are now working together and subscribing liberally to finish their Church.

That most popular lecturer—the Rev. A. J. Townsend, has kindly announced his intention of repeating his lecture on "Chas. Dickens," on Tuesday evening next, the proceeds to be applied to the Building Fund of the Truro Church.

AMHERST.—We understand that this parish has this year doubled its usual yearly contributions to the Board of Home Missions. There is only one thing more that we would like to see this parish do, and then we would be disposed to recognize it as the model Parish of the Diocese; and that is get a hundred or two hundred subscribers for *Church Work*, and make it the Parish magazine. We will supply the covers free of charge.

NEW ROSS.—At a Vestry Meeting, held at Christ Church, New Ross, Jan. 5th, 1880, it was resolved, "That the thanks of this Vestry be, and is hereby given, to the Rector, Curate, Churchwardens and Parishioners of Lunenburg, for the kind and generous assistance given in response to an application to furnish means to heat the Church, made by the Incumbent of this Parish last month, and also for the liberal manner in which every appeal made on behalf of New Ross Church has been met by our fellow-Churchmen of Lunenburg."
(Signed) J. S. PRAT,
Vestry Clerk.

HALF-WAY COVE, GUYSBOROUGH Co.—We rejoice to know that at last the faithful Church people of this place have secured a missionary in the person of the Rev. J. W. Arnold, late of Dartmouth.

This is a very populous and important Mission of the C. C. S., but very poor, and we trust that it will not again have to mourn an interregnum. The Church must not allow any place where there are Church people to be without her regular ministrations; while she should be particularly careful to have none but holy men, sound in the Faith, to represent her interests, and to labor for the present and eternal good of her children, and those who may be now outside her pale.

Faithful work will always bear fruit, and will bring its own reward.

CHURCH OF ENGLAND INSTITUTE, HALIFAX.—The annual meeting of the Church of England Institute was held on Tuesday evening, 17th inst. The attendance was quite large, and there was heartiness and earnestness evinced throughout the evening, and the proceedings continued until after 11 o'clock. Rev. Dr. Hill, the President, being unwell, the Vice-President conducted the business, and was supported by the Lord Bishop, who gave assistance through the evening, timely and deservedly appreciated. Opening prayers by Venerable Archdeacon Gilpin. The annual report of the Council showed a most favorable aspect, the membership being largely increased and a far more lively interest taken in the Institute affairs than ever before. Freed from debt, which had gradually accumulated, and being desirous of taking a more satisfactory position, locally and socially, the Council removed the Institute to their present commodious and convenient rooms, of which they have a lease for three years. They made a wide departure from the Institute's previously quiet condition in supplying billiard tables and a gymnasium, which had been the means of not only resuscitating the Institute, but making it widely known and popular. The want of funds and apparent apathy of Churchmen in regard to this matter were remedied by the assistance of lady and other friends and the grand Easter entertainments, which had met with such unexampled success, were gotten up, and the ample supply of means thus given enabled the council to carry into operation all the suggestions proposed at and endorsed by the last annual meeting. The operations of the Institute in its new quarters were told of, and the admission to membership of a large number of young men, not Churchmen alone, but others, was referred to.

The principal changes and improvements were the incorporation of the Institute; the appointment of a membership committee; the establishment of a code of rules; the appointment of a rooms or house committee, and the employment of a paid attendant; the introduction of billiards and the opening of a gymnasium. In connection with this an additional billiard table was procured. So far as the council can discriminate, the tendency has not been towards evil rather than good, as some few persons anticipated in the introduction of billiards. Other improvements were the establishment of a general managing committee and the addition of ten members to the council; the continuation of classes and arrangement for intellectual improvement of the members. The debates commenced last winter had been continued very successfully, and in addition to the public debates intermediate ones, confined to the attendance of members only, had been held for the benefit of those who did not wish to speak in public.

The winter course of lectures had been very successful. The lectures were as follows:—

1. Mr. Sumichrast, on "The church on the waters."
2. His Lordship the Bishop, on "The English Reformation."
3. Rev. A. J. Townsend, on "Old pegs on which to hang old clothes."
4. Mr. Payzant, on "Religious Unbusiness."

Two others are to follow; one was to have been delivered by the late lamented Prof. DeMille, and has to be otherwise arranged for, and the last will be delivered by the Rev. President.

In regard to membership, the number of new members proposed and accepted has exceeded the whole roll of 1878, and there are now in all 280 members. The loss of membership has been: by death, 3; withdrawal, 15; removal, 21.

A revised code of bye-laws and some new regulations have been submitted.

Some of the main objects sought by the establishment of the Institute have been accomplished, but much remains yet

to be done. The religious services held under the auspices of the Institute, and the occasions on which they were held, were enumerated, and the report concluded with the usual expression of thanks for favors received—*Chronicle*.

The following resolutions were adopted:

Whereas, The Institute has shown its confidence in the clergy by providing in the constitution that all clerical members shall be *ex officio* members of the Council; *And Whereas*, The Institute may now be considered a success financially, and as providing wholesome recreation for its members, yet many of the lay members are of the opinion that frequent opportunities are lost for promoting their higher interests by the absence of the clergy from its gatherings.

Therefore Resolved, That the members of the Institute would gladly welcome the presence of their clergy (and their older members as well) whenever practicable for them to attend, not only that by their watchfulness over our proceedings, we may be preserved from any unwise action, but that by their thoughtful counsel and wise suggestions, such plans may be matured, that the opportunities afforded at the Institute of mixing with and influencing for good their lay brethren, especially the younger ones, may in the future be largely utilised to the glory of God and the welfare of the Church.

Further Resolved, That a copy of this resolution be sent to the clergy.

Whereas, the late lamented Professor DeMille was to have delivered a lecture before the C. of E. Institute, on the second Monday in March;

And Whereas, this Institute desires to place on prominent record their sense of his abilities, and of his value as a member of this Society and the community at large;

Resolved, that they cannot better do it than by requesting his widow, for whom they express the deepest sympathy, to allow them to publish the manuscript of the proposed lecture, as also that delivered by him several years since on the early British Church, with an essay written by him on his uniting himself with the Church of England.

Moved by W. C. Silver, Esq., seconded by the Lord Bishop.

HALIFAX.—The entertainment in Cogswell School House, N. W. Arm, on Tuesday evening, was a great success. The programme included instrumental and vocal music by the Quintette Club, Miss Wylde, Messrs. T. Mitchell, J. G. Smith, and West; and readings by Messrs. Veith, Hill, Fenerty, and Tupper. The proceeds were in aid of the N. W. Arm Mission.

HALIFAX—TRINITY.—We find the following reference to ourselves in February number of Trinity Parish Church Work:—"With this number our connection with Church Work ceases. Four years ago when it made its first appearance we 'localized' it by printing covers with Trinity Church items; and although we are money out of pocket by the transaction we do not regret having done so, as we are convinced it has done good. We now desire to recommend it to the continued support of our readers. They will no longer be able to get it in its localized form: but by sending 30 cents to the Editors they will get it left at their houses every month, and we need not inform them that it is a cheap 30 cents worth. All you have to do in order to get it, is to enclose ten 3 cent stamps in a letter and address it as follows: Rev. J. D. H. Browne, Lock Drawer 29, P. O., Halifax—taking care to write your own name and address plainly; and you will have no further trouble. We take the opportunity of thanking all who have paid their subscriptions and of reminding those who have not done so that it is not yet too late. And now we desire—in taking leave of our readers—to express the hope that they may continue in those doctrines and to love those truths which it has been, and which it will doubtless continue to be, the object of Church Work to set forth. In other words that they will continue to walk in the 'old paths,' neither turning to the right hand nor to the left. Many attractions are got up 'now-a-days' for the purpose of drawing people into dissent. But remember that even Satan can transform himself into an angel of light. Continue to pray—and pray earnestly—From all false doctrines, heresy, and schism, 'good

Lord deliver us.' And may 'the God of all grace make you perfect, stablish, strengthen, settle you.' Amen."

And these additional words which, so far as they refer to Mr. Ancient's departure from Trinity, we very much regret to read:—"The last Sunday in March, which will—we presume—be our last in Trinity, will be Easter Day, and as there will be two celebrations of the Holy Communion on that day, we hope to see every communicant present, in order that Minister and people may unite together for the last time in commemorating the dying love of our common Lord and Master."

"We would very much like to see all the Sunday School children brought together for the purpose of giving them a parting treat during Easter week; but as we have no money to spare, we suppose we must forego that pleasure."

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—In your paper of Feb. 12th, inst., you say "the speech of the evening was made by Rev. D. Fitzgerald." Your correspondent wrote "Rowan Fitzgerald"; he is the son of the Revd. D. Fitzgerald.

DIOCESE OF NEWFOUNDLAND.

COMPLETION OF THE CATHEDRAL OF THE CHURCH OF ENGLAND.—A large and influential meeting, presided over by Bishop Jones, of the members of the Church of England, was held recently for the purpose of taking steps towards the completion of the Cathedral. Resolutions, strongly expressive of the desirability of carrying out this good work, were adopted and £3,500 were subscribed by those present at the meeting. This sum, added to former subscriptions for the same purpose, makes a total of over £8,000. The work will shortly be commenced; but it is supposed cannot be completed under £25,000.

REMARKABLE SUCCESS.

MR. SHAW is now in St. George, N. B., and we hope soon to learn that he has met with the success in that fine Parish which has attended his canvass elsewhere. Since he has been in New Brunswick, he has averaged about sixty-five new subscribers each week.

We fully expect our circulation to reach 4,000 before Mr. Shaw gets through his labors in the Diocese of Fredericton.

United States.

OREGON.—Bishop Morris at the end of some ten years service, gives some very interesting facts relating to the growth of the Church in his remote Jurisdiction. He reports the number of Baptisms 1,868, the Confirmations 946, and the contributions \$193,653. The value of the Churches erected is \$71,000; Parsonages and other property, \$17,300; School buildings and Hospitals, \$112,000, and there are endowments and invested funds amounting to \$31,578. During the year all indebtedness upon the property, with the exception of \$2,000, has been entirely provided for.

MICHIGAN.—The Bishop and clergy of this Diocese met at the Mariner's Church on Wednesday and Thursday of last week. Three services were held each day, beginning with the Holy Eucharist. "Our Consecrated Manhood as an Instrument of Divine Power in the Work of the Church" was the subject of the first meditation "The Clergyman in his Family and in Private Life," was the subject of the next meditation. "Loving Sympathy as a Means of Success," was the third meditation, and was conducted by the Bishop of Vermont, Rt. Rev. Dr. Bissell. On Thursday morning after the celebration of the Holy Communion, Bishop Harris announced as the fourth meditation, "The Clergyman in the Pulpit and Desk." The fifth meditation began at 3 P. M., the theme being "The Clergyman in his Parish Work." The last meditation was at 7.30 P. M., the subject being "Our Lenten-Work, and the Needs of the Hour."

Detroit.—In ten years the Church in Detroit has increased fifty per cent. in communicants. The eleven clergy are paid \$19,000 a year.

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TENDERS for a second 100 mile section West of the River will be received by the undersigned until noon on Monday, the 29th of March next. The section will extend from the end of the 4th Contract—near the western boundary of Manitoba—to a point on the west side of the valley of Bird-tail Creek. Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Offices in Ottawa and Winnipeg, on and after the 1st day of March next. By Order. F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 14th February, 1880. 46



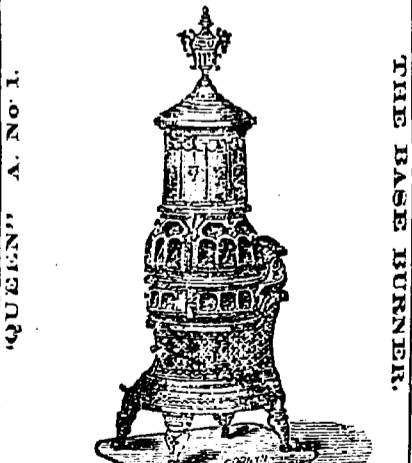
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TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:— 20 Locomotive Engines. 16 First-class Cars (a proportion being sleepers). 20 Second class Cars. 3 Express and Baggage Cars. 3 Postal and Smoking Cars. 240 Box Freight Cars. 100 Flat Cars. 2 Wing Ploughs. 2 Snow Ploughs. 2 Flangers. 40 Hand Cars. THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba. Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next. Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next. By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, Ottawa, 7th February, 1880. 46

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GIVING, AN ACT OF WORSHIP.

It has been left for some in these modern days to institute a divorce between Worship and Giving. There are many who feel offended if an ambassador of God feels it his duty to neuter giving as an act of worship, publicly, in the Church. Such forget that the same religion which teaches honesty in making money, teaches us our duty in spending it. It is the clear duty of the Church of God to make men understand their relations to God and their duty to their fellow-men. It is also clear that this cannot be done without the instrumentality of money. It is our duty to maintain the knowledge and worship of God, and do works of mercy and piety. It is the shame of our day, that many imagine that God does not require His children to take part in maintaining the work of His Kingdom on Earth. In the beginning, a part of man's time and wealth was equally consecrated to God. The Sabbath and the thank offering were instituted together. Independently of the elaborate system of offerings which God Himself enjoined upon the Jews, we find giving among the Heathen as an act of worship to their gods. It is a part of natural religion. Wherever men have worshipped, they have worshipped by offering gifts. And in the days of our Lord and his Apostles, tithes, first-fruits, peace-offerings, thank-offerings, and such like, were regarded as proper tokens of faith in God. The Apostles could hardly have imagined that Christ's followers would have ever considered it anything but a privilege to contribute to the advancement of His Kingdom. The tithes were swept away, equally with the Jewish Sabbath. But the foundation principals remained, that a part of our time, and a part of our support were due to Almighty God. The first day of the week was substituted for the seventh, and the principle of giving, according as God has prospered each one, was substituted for the tithe. The New Testament disciples, trained as most of them were in the Temple worship, never thought that offerings could be divorced from worship. To meet for prayer, singing, and reading the Word of God, was incompatible with appearing "empty handed." The early Christians linked giving and praying together. They accepted tribute to God as a principle. But take even the best instructed among us. Who remembers at all times that what is given for Church building, the support of the ministry, missionary work, the ornamentation of the Church should be regarded as offered to God, not to man. Is it not a common way, in giving to a religious object, to give with reference to each other's ability? It is too much the habit to put up a Church, divide it into pews, cushioned and made comfortable, put a price on them and suction them off, and charge rent for them, then to hire some one who will draw a congregation, and if he fail, dismiss him. The modern idea, in too many cases, is that the Church is a religious

club house, in which to spend an hour or two on Sunday. Can there be a greater contrast with the true idea? A Church, where those who call on the name of the Lord can meet to offer united worship, built of the very best material, its doors ever open for prayer; a building where the root-idea is that of worship, a place where people realize that they are in the presence of God and act accordingly. Such a House of God will be free to the rich and poor, it will be supported by the willing offerings of the faithful, who give as God hath prospered them, and whose aims are placed reverently where the offering of bread and wine is put, and then distributed in the proper channels. God expects and requires offerings. Even the ancient heathen knew that! When shall we learn that loyalty to God is associated with gifts to His Service? When shall we realize that as we are always receiving inestimable benefits from God, so, continually, our thank-offerings should be made to Him? Who, then, would offer the paltry coins to Him, and receive the abundance to be spent on ourselves?

FASTING AND THE METHODIST "DISCIPLINE."

We are glad to find the *Westeyan* earnestly enquiring about the neglect of Fasting, so imperatively enjoined by their Discipline. It quotes the following:—

1. The Discipline, page 12, in the General Rules of the Society, says: "It is expected of all who desire to continue in these societies, that they shall continue to evidence their desire of salvation . . . by attending to all the ordinances of God:—such as . . . Fasting or abstinence."

2. The Discipline, in Chapter III., page 25, mentions as one of the appointed means of grace, and ordinances of God, the following requirement: "to observe days of fasting or abstinence all Fridays in the year."

3. The Discipline, page 79, requires that such superintendent minister shall see that a Fast be observed in every Society on the Fridays preceding every Quarterly Meeting."

4. The Discipline, page 60, indicates that, among the instituted means of grace, about which ministers shall inquire of one another, is: "Fasting: Do you use as much abstinence and fasting every week as your health, strength and labor will permit?"

5. The Discipline, page 41, 12, provides that: "Every person proposed to the District Meeting as a candidate for the ministry, shall be asked by the Chairman the following question, among others, to which a distinct answer shall be required: Will you recommend fasting, both by precept and example? The answer, presumably, must be in the affirmative."

These vows and obligations are plain and serious, and the habit of mind which would assume them, without the slightest intention of ever keeping them, is certainly not commendable. A "vow unto the Lord" is a solemn matter. And so the *Westeyan* sensibly and pertinently asks:—

"Many inquiries might be made touching this question. What is the attitude of our societies, of our officials, of our ministers, to this subject? What is the moral effect of having obligations that are not met, and of making, under the most solemn circumstances, vows, and not paying those vows? Such inquiries involve difficulties and perplexities; and yet the subject is of so serious and grave a character, as to demand our careful and earnest consideration."

We trust the *Westeyan* will not lose sight of this matter, especially at this season, when the Old Church to which Wesley belonged is keeping her Lenten Fast. What a power there is in a liturgy! Could a matter to which evidently so much importance is attached in the Discipline have so utterly dropped out of sight, if there had been a liturgy to keep alive the system of doctrinal truth which Wesleyans held, and bring it before the people, in order and inde-

pendently of individual ministers? We suggest to the *Westeyan* that instead of uncharitably assuming that the accusations of Methodist ministers to the Church are due to unworthy motives, perhaps one of the reasons may be that a study of the Discipline and Wesley's writings may have led them to see how far the modern Methodists have departed from the practice of their forefathers, and to seek that Body which reflects most the ideas of the first Wesleyans.

THE LATE MEETING OF THE S. P. G.

SOME of our English brethren connected with the S. P. G. have recently had a very stormy monthly session in reference to a Rev. Mr. Colley, who has gone out to Natal to be "Archdeacon" to Dr. Colenso, and who claimed to have received words of commendation from the Archbishop of Canterbury and the Bishops of Worcester and Exeter. A motion to reaffirm the resolutions condemning Dr. Colenso and supporting Dr. Macrorie, was most unwisely, in our opinion, brought forward by the Standing Committee. The previous question was moved and lost by a majority of two. An amendment of the Rev. B. Compton, profixing to the original motion, a preamble, reciting among other things the excommunication of Dr. Colenso was lost by a majority of one, and after a scene of much excitement, when the Dean of Westminster received scant courtesy, and the Bishop of London was rudely interrupted, the original motion was carried. The gentlemen who are so ready to drag controversial matters before a Missionary Society are secure in their position and benefices, and so do not care for the effect on the Society produced by their conduct. There was no excuse for the clamour, and bitterness, and intolerance displayed. And, though our words may not reach them, we wish the English press would teach some of these gentlemen that in injuring the prestige and the funds of the Society, they injure the whole Colonial Church; they are crippling the work of our Bishops, preventing us from taking hold of grand opportunities for work, and bringing privation into the homes of Missionaries, whose stipends must be reduced if there is a failure in the contributions to the funds of the venerable Society. There is no need of a Missionary Society "plunging into the troubled waters of Church politics," and the friends in the case before us were really the Society's worst enemies. The Church, the Society itself, cannot afford to let its noble work be diminished. Wiser counsels must prevail. Let the "moderates" arise in their might and rescue the Society from opposing factions, so that we shall be spared the pain of such another meeting, and the disastrous consequences which would accrue to Colonial work, if the contributions to the S. P. G. should be sensibly decreased. The best cure for some of the pugnacious and erratic gentlemen, who make themselves unduly prominent about trifles and non-essentials, would be to get them to spend a few years in missionary work in the Maritime Provinces, with a couple of Parishes and half a dozen stations to look after on a Missionary's Salary, with the usual obstacles to our work. They would probably go back wiser men and broader in their sympathies.

TEMPTATION.

TEMPTATION is solicitation to do what is evil, or leave undone what is good. It is an appeal, too, to some natural desire in the tempted one. A temptation to a naturally good tempered person to be angry, would be no temptation, because it would not appeal to a passion he possessed. There are three stages: 1.

Suggestion—The devil assaults us through the senses, or the association of ideas. 2. Delight—A response is provoked. Then comes the suffering of temptation, the conflict between desire and principle. Still Satan has no conquest. There is no sin until there is 3—Consent. By consent the tempted one yields. Sin is not being tempted, it is yielding to Temptation.

Our Blessed Lord was tempted, yet without sin. It is no sin to be tempted, no sin to suffer the conflict—it is sin only when we yield, and prostrate ourselves body, soul and spirit, before the Altar of the Evil one.

Jesus, by his victory over Temptation, has merited Salvation for those who are conquered. Fly to Him for forgiveness, for strength, for salvation.

PAROCHIAL PAPERS—IX.

MEMBERS' WORK.

WE have hitherto treated of the work of the Guild to be done by the Rector of the Parish as President, and have probably assigned to him as much as he can comfortably manage. We now come to the more active work to be performed by the members themselves. This is highly important, and will, if properly managed, relieve the Rector of much anxiety and labor. This is clear gain to him, as he thereby has more time for study. It is no less clear gain to the Parish, as it interests the guild-members in Church work and the general progress.

The Guild, in its working capacity, will be divided into as many committees (sometimes called Wards) as there are branches of work. Each committee should consist of not less than three members, of whom the first-named will be Chairman (or Warden.) In most parishes the following work will most likely be necessary: There will be a Committee on Church Literature, on Parochial Entertainments, on Sewing Society, on Church Music, on Sunday School, on Finance. It is not proposed to give to the three last mentioned special papers. It is sufficient to say that the Church Music Committee would manage not only the music matters connected with the Choir, but also with the Sunday School and any public concerts that might be given. The Sunday School Committee will consist of the Teachers, with the Superintendent as Chairman. The Finance Committee will have charge of the money and disbursements of the Guild. While there should be provision for the Rector's being an *ex officio* member of the Committee, it will be better that he should be neither Chairman nor Treasurer.

Taking up the first mentioned branch of work, we may begin by saying that there is scarcely a parish that can afford to be without some machinery for disseminating Church literature. A good, trustworthy Church newspaper is as good as a Curate—far better than an incompetent one. Besides this active missionary influence, if you can keep the homes of the people well supplied with healthy general literature, though it be not technically religious, it will help to bar out the pernicious, soul-destroying trash that often has wide circulation. In fact, the only way to counteract the mischief done by much of the literature now tacitly allowed entrance into Christian homes, is to provide something better, and thus gradually create a purer taste. The greater part of the novels which many parents allow their sons and daughters to read without check, are so merally poisonous that they in many cases completely nullify religious teaching, enfeeble the intellect, and create a thorough distaste for anything like strong reading. If the parish is large, and the Guild strong enough, the attempt might be made to provide sound and healthy

general reading for the fireside.* But if the aim must necessarily be more limited, then Church literature forcible and distinctive, should be supplied.

There is first the *Church Newspaper*. This should, and probably will, provide, at a low price, general and much local news, interesting extracts bearing on Church progress, instruction in Church principles, and doctrine, and history, discussion of questions of the day, and bracing miscellaneous reading; in short, such a paper as the *Church Guardian*. Then for poorer families and for children a parish magazine, either *Church Work* or some other as good, which will cost but a trifle, and be most serviceable.

Next for *aggressive* work. There are many tracts and pamphlets, leaflets, etc., on the principles and history of the Church, answers to popular objections, refutations of the most general errors, put into short and telling form, which will penetrate and influence where the *Church Newspaper* would not be received or read. These will be useful to Church people, supplementing the instruction-class, and reaching those who would not attend it. The ignorance of the general run of Churchmen upon the most critical epochs of the Church's history is astonishing. But they are willing to be taught, if it be done in the right way. And the plan proposed is a good one, but the chief difficulty lies in selection. The Rector should be Chairman of this Committee, and should faithfully examine every periodical which passes through the hands of the Guild, as the responsibility for the teaching is certainly his.†

This branch of the Guild will also be a Bible and Prayer Book and Hymn Book Society. If the funds will admit of it, prayer books and hymnals might be furnished at less than cost. Bibles are already as cheap as to be within the reach of every one who would read them.

Finally, three points should be kept in view. Each member of the Committee, which should be large, should consider himself as a canvasser, and must work. If the interest is once allowed to flag, it will be difficult to revive it. Next great punctuality will have to be observed in the delivery of any papers or periodicals undertaken to be distributed. Any neglect of this will be fatal. People will not subscribe if they cannot obtain their papers regularly. And thirdly, no credit can be given. Everything must be paid for in advance. This will not only simplify the book-keeping, but will enable the Committee to know exactly what they can afford to repeat at any time.

This Committee perhaps requires as much energy as any part of the work of the Guild. But it will pay in a hundred ways.

F. P.

*For those who are able to attempt this, there is much information of a practical character in an article entitled "Magazine Association: how to form and work it," in the *Church Sunday School Magazine* for October, 1878, every detail being plainly given.

†The author of these papers purposes the publication of some leaflets of Church teaching, which will cost but a nominal price, and it is hoped will supply a want. They will shortly be ready.

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

(CONCLUDED.)

The Fast of this season we have seen, is called "Lenten," because of its taking its name from the season of the year wherein it is celebrated,—Lent merely meaning the Spring time, because the days at this time are lengthening. As regards its use, others, we have shown, have their "Week of Prayer" at a stated time each year, and also their different organizations—all of them of the most modern date—to promote and increase the spiritual life of their members; and Churchmen, hailing with delight anything that will draw a soul away from the world and bring it nearer to God, can not only not ridicule, but rather wish them every success, if it will affect the much-to-be desired object. And we, as Churchmen, ask that when we are striving

to work in the way that saints, martyrs, and confessors of the Christian Faith have only known, having the same great object in view, that would be let alone—that we be not condemned in our efforts to live more closely to Christ. We know that many a soul has been drawn away from the world, and has been made to see the great guilt of sin, and the gracious love of Christ during the Church's Revival Time in years that are past. We know that many a one has been drawn nearer to the Saviour during its quiet hours, and has been made more truly Christ's, and we too long to gain more and more of that peace which passeth understanding. We keep the Lenten Season as a special time for fasting, humiliation and prayer, for the practice of self-denials, for self-examination, for deep heart-seated penitential exercises, and for fervent prayer, because we require a special opportunity to bring before our minds our many sins, and our entire helplessness in meeting the attacks of Satan, and, therefore, our need of God's help and strength, so that we may be enabled to make more earnest efforts to forsake our sins, and to serve our God in sincerity and truth. We grow careless; we become lukewarm; we lose sight of our sinful condition; and we need this special time as it recurs year after year, so that our eyes may thereby be opened to see our sins, and so abhor them. Let us strive to imitate those who have gone before in this glorious work. Let us follow the examples of the Saints in all ages and "use such abstinence, that our flesh being subdued to the Spirit, we may obey His Godly motions in righteousness and true holiness." Let us during this Holy Season do such things as will promote our spiritual growth, as will draw us nearer to our God. And let our daily prayer be, "Almighty and everlasting God, who hastest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

LETTER FROM CHICAGO.

CHICAGO, ILL., February, 16, 1880.

DEAR EDITORS:—

Some months have slipped away since I promised you in Halifax to write some of my impressions of this great commercial emporium of the West, and unless I do so now the winter will have passed away before I make a beginning. I have now been some three or four months a resident here, and still continue to be amazed at the wonderful growth of the city, the indomitable energy of the people, and their business talents and resources, which have contributed to build it up. It is, indeed, an enormous work shop. Long before dawn the streets resound with the tramp of a busy crowd and the rush of vehicles, which increase as the day goes on, and last far into the night. I have never seen in any city of the same size streets so crowded, such a throng of pedestrians on the side walks, and so many loaded wagons everywhere. Chicago is very advantageously situated too, having the level prairie on three sides, and the broad lake in front, into which empties the Chicago river. Up this river, which forks a short distance from its mouth, come the lake craft, and the greater part of the year the bridges are swinging open every few minutes to let them pass up, to the great annoyance of foot passengers and vehicles. A crowd collects and a long string of vehicles on each side, sometimes extending a quarter of a mile, is stopped until the bridge swings to; they call this being "bridged," and if a clerk is late at office or store in the morning there is always a good excuse—he was bridged. Various remedies have been proposed to relieve this pressure, but none have taken much effect as yet; there are, to be sure, on two of the main streets, tunnels under the river, but they are little used, as they are generally damp and unpleasant. Another annoyance to which we are subjected, is the smoke, dense volumes of which are constantly belching forth from the numerous factories, and pouring down into the streets, the long lines of stately buildings put up since the great fire are fast assuming a dingy hue from this cause; the residence parts of the city are, however, quite free from this blemish, and the long streets and handsome residences glisten in the sunshine with nothing to obscure the view. The mildness of the winter in this region has been remarkable. We have had but few cold days, and only two days when a sleigh could be used, one of which was Christmas Day. We have had no severe

storms, and the atmosphere is, for the most part, dry and clear. I have heard that there is some peculiar property in the air here which induces every one to hurry, and this may partly explain the eager rush along the streets, which is thought to be a little faster pace than anywhere else, and the city extends so far now that most business men dine downtown. I heard an instance lately of a man whose friends feared he had softening of the brain; his wife said it was from constant fear that he would not catch the car in the morning. One would think his brain must have been rather soft to begin with if that was the cause.

But, Messrs. Editors, I presume you would like to hear something of Church affairs in this city. We have about fifteen Episcopal Churches here, but our Church is, in a great measure, overshadowed by other denominations, which, we may hope, will in time be changed, and our church edifices are for the most part small and unpretending, with the exception of three or four spacious stone buildings. The Cathedral is a neat structure of light-colored stone, seats about 600, and all the sittings are free; a large congregation fills it on Sundays, and quite lately, as you have heard, it has been renovated and now presents a very handsome interior. I observed that more than half the congregation were men. St. James', a large and wealthy church on the North side, has lately secured the Rev. Frad. Courtney for Rector, a young and talented man who has been for some years assistant at St. Thomas, New York; Rev. Dr. Hollaand, formerly a Methodist minister, has also recently come here from St. Louis to take charge of Trinity Church; he is said to be an eloquent preacher, but as his church is a long distance from where I live, I have not yet heard him. In all of our churches which I have attended so far, I have found uniformly large and attentive congregations, and, with rare exceptions, hearty singing and responding by the people. This leads me to remark the advance made by some of the denominations here towards a liturgical service. In one of the largest Presbyterian churches in Chicago the Lord's Prayer and Apostles' Creed are repeated by the minister and people standing. What would some of our old Presbyterian ministers have thought of that? You are aware that this city is the headquarters of the Reformed Episcopal schism. Well, one Sunday I went, may I say out of curiosity, to St. Paul's R. E. Church. I thought I would like to see for myself how it worked in what the Appeal said is one of the most flourishing of their churches. It was a bright, beautiful morning, but when I entered the building I thought I must have mistaken the hour, when I saw a long array of empty pews. But, to be brief, in a church seating 800 or 900 people, there were not 200 present; the long galleries were quite empty, and fully one-third of the people were shown seats, which proved that they were strangers like myself, and this in their largest church in Chicago, with all the prestige of a Bishop for its Rector, a man of talent and an eloquent speaker. Does it not seem an anomaly to have two Bishops of this sect resident here? But that is really the case, and if St. Paul's is one of the "most flourishing," what must the others be? Time forbids me writing more at present. In my next I hope to give you more news of the churches here, as I become better acquainted with them. Lent is now upon us, and seems very much like Lent at home; the familiar hymns and service are the same, and often draw me to think of home scenes and former days at old St. Luke's and St. Paul's, in the dear old city of Halifax.

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.

BROTHERHOOD.

(To the Editors of the Church Guardian.)

Sirs,—The article on Brotherhood amongst the clergy, by X. Y. Z., "Prince Edward Island," is admirable. He says: "The older clergy must receive the younger as Brethren in the Faith, and look over a little too much zeal, perhaps without knowledge, in the younger ones, remembering what mistakes they themselves made when first ordained." Certainly they should. But have they not in our days something else to bear and look over?

I have seen (what a venerable friend of mine used to call) a clergyboy so very

brotherly to a man old enough to be his father, not to say his grandfather, that he would salute him by his surname with a sort of "hal fellow well met" manner that must have been intolerable to the old gentleman college-bred and finely strung.

It cannot be denied that there are youths tempted into the Orders of the Church by a hope of raising their social position; and when once there, as they think, they are the equals of any priest, and so in priest-hood they are, but certainly not in good breeding. Some of them certainly never remember—if they knew the Poet's words, which I shall slightly alter—

"The man that hails you 'Smith' or 'Black,'
And proves, by thumps upon your back,
How he esteems your merit,
Is such a friend that one had need
Be very much his friend indeed,
To pardon or to bear it."

Imagine a scene like this, (and I require not to imagine.)

The venerable form of the Reverend Dr. Black is seen quietly approaching the Synod Hall, and the tall, blustering, fresh-fledged Mr. White comes up and claps him on the shoulder, "Halloo, Black, how are you, old boy?" The eyes behind the spectacles open very wide, but the quiet lips only say, "How do you do, Mr. White?" Some would take the quiet snub, but alas! not all. Or the Reverend Mr. Sankey, who is known the diocese through, and is never addressed by the Bishop even without the "Mister" prefixed, has his 70 odd years forgotten by a 23-year-old Deacon Moody, thus: "Why, Sankey, how are ye?"

This is what I call Brotherhood with a vengeance! I don't speak feelingly. I am neither young nor old, but I am young enough to remember that, when a Curate, my Rector was always "Mister" to me, and old enough to have seen that there is some danger of some of our Bishops incurring the blame of Jeroboam when he "made priests of the lowest of the people."

Indeed I have seen Bishops themselves veine at the familiar style of some on whom they had recently laid hands.

One such addressed a Bishop somewhat thus: "I have a grievance against you, and, following the teaching of the New Testament, 'If a brother hath ought against any,' etc., I am come to lay my grievance before you as a brother."

The good Bishop said: "My young friend, your quotation is correct—your premises wrong. I am your Father, not your Brother."

No one believes more strongly, and desires to act more warmly, on the principle of Brotherhood in Christ to all the clergy, but there are some who need to be reminded that too much familiarity towards elder brethren is not permitted even in human families.

FRATERNITY.

P. S.—*Fus est et ab hoste doceri.* The Vicar-General of Orleans (France), the Abbe Bonnard, has written a pamphlet to bewail the low condition of the clergy, to which it has fallen by reason of its priests being no longer recruited from among the upper classes, but almost entirely from the peasantry. Cardinal Bannechere, of Rouen; Cardinal Guibert, of Paris; the Archbishop of Amiens—all make statements of the want of education of the clergy; and it is said to be a fact that when Renan came forward as a candidate for the Academy, a "Protestant" had to be selected for want of a Roman champion against the "Infidel."

A GOOD SUGGESTION.

(To the Editors of the Church Guardian.)

Sirs,—Knowing your readiness to allow full and free discussion of all questions, having for their object the development and welfare of the Church, I take the liberty of asking for space in which to lay before your many readers in this Diocese a few suggestions which I believe will—if accepted and acted upon—have a very beneficial effect in lengthening the Church's cords and strengthening her stakes.

Judging from the tone of some of your correspondents, I think I am not alone in attributing part, at least, of our comparative weakness to the isolation of most of our Parishes; and the consequent want of intercommunication between them. I believe some of our clergymen and parishes scarcely ever get a pulpit change, and few get more than one or two a quarter. As for public meetings, for the discussion of Church matters on a broad and comprehensive basis, by which useful knowledge may be disseminated and a Churchly spirit cultivated, I believe they are almost—need I say almost? unheard of. It is true that there is a meeting of the Synod once in two years, when, as a rule, all the clergy meet, and when two laymen from each Parish and Mission are

supposed to be present; but there are obvious reasons why this cannot supply the Church's want in this respect. In the first place, the Synod is a legislative body and can only allow the discussion of such subjects as are to be put to vote and, if carried, become binding upon the whole Diocese. And even these are of a limited range. In the next place, supposing all the Parishes to be represented by resident delegates, the proportion of the laity is almost infinitesimally small, and as the Synod always meets in Halifax, the laity in the remote parts of the Diocese naturally feel little interest in it. While to the members of other denominations it is almost an unknown institution.

As a remedy for this state of things, and a means of supplying the Church's want, I would propose the holding of a conference for the discussion of any questions directly or indirectly affecting the Church, every alternate year i. e. during the year in which the Synod does not meet; and let it be held at such places as a committee appointed for the purpose shall decide upon, taking care to consult the convenience of those attending it as well as the interests of the whole Diocese.

With your permission, I will continue this subject next week. Meanwhile,
I am, &c.,
Vox.

"THE CHURCH SACRAMENTS."

(To the Editors of the Church Guardian.)

Sirs,—Credo's communication in your issue of the 5th inst., whilst manifestly written by a true Churchman, seems to me to contain an error which is worth correcting, especially as it is more prevalent than is commonly supposed.

In the Church's definition of Sacrament, the Puritans make *given* agree with *sign*, and many good Churchmen make it agree with *grace*. I have not a Latin copy of the Catechism by me, but I believe the definition under consideration contains the words *sacramentum, signum, gratie datum*. Now the particle manifestly cannot agree with *gratie*, whilst grammatically it may agree with either of the other substantives, and theologically it must agree with one of them. To make it thus agree with *signum* would imply that only one part of each of the two chief Sacraments was given by Christ, whereas no one denies that both parts, the outward sign and the inward grace, the latter part as certainly as the former, were given by Him. Hence it follows that *datum* agrees with *Sacramentum*. The definition in the Catechism, therefore, is equivalent to, "A Sacrament is an outward and visible sign of an inward and spiritual grace, and it is given into us ordained by Christ Himself; and the due reception of the outward part is the means whereby we receive the inward grace, and is also a guarantee to us that we do there and then receive that grace."

It follows from this that a comma not only may, but should, be placed between *grace* and *given*, for thus it would be evident to all that *given* belonged to *Sacrament*, and not to only one or the other of the two parts of which a Sacrament consists.

SACERDOS.

West Simcoe, Ash Wednesday, 1880.

THE SUNDAY LETTER.

(To the Editors of the Church Guardian.)

DEAR SIRS,—Possibly Mr. C. V. F. Bliss copied the calendar from the "Churchwarden's Pocket Book." C. P. C. K., which has the same mistake which "A Reader" justly points out. Strange to say, on page 2 of the Pocket Book, in the *Chronological Notes*, the Sunday Letter is given correctly, D. C., and on the sheet almanack of the same Society, the calendar also is correct in the matter.

Your correspondent appears to have overlooked the "Note" in the Prayer-Book. "That in all Bissextile or Leap years the letter found as above will be the Sunday Letter, from the intercalated day—exclusive to the end of the year."
D. C. M.

INDEPENDENT TESTIMONY.

(To the Editors of the Church Guardian.)

Sirs,—The following extracts from the New York Herald of 15th inst., are an independent testimony to the truth of the statements which you have lately had reason to make respecting the influx of ministers into the Episcopal Church:—

"The Rev. Mr. Whitmarsh, formerly a Baptist Minister, is to be ordained as an Episcopalian by Bishop Harris, of Michigan,

on the 22nd inst. in Cleveland, Ohio. The Rev. S. T. Street, formerly a Presbyterian Minister of Niles, Mich., will shortly be ordained also as an Episcopalian clergyman at Gaultier.

In Connecticut alone, within the last two years, thirteen Congregational Ministers have gone into the Episcopal Church; and within the last year, twenty-six ministers of various denominations have taken Episcopal Orders, and for every one received two or three have been rejected."

This requires no comment.

A. B.

(To the Editors of the Church Guardian.)

Sirs,—To a comparatively old clergyman, ordained nearly forty years ago, there are many things of which I read in your paper, that tell of matters that surprise, and, to some extent, puzzle me. I find disputes going on among correspondents about matters which I had deemed to have been long ago settled and agreed on by all Churches, whether High, Low or Broad. The vexed question, e. g. of the use of the surplice while preaching, was decided, after much discussion, so long since, that the mention of any difference of opinion about it, at this time of day, becomes a species of novelty.

There are many new customs and strange opinions, if not doctrines, among Church people of which, in former days, we knew nothing. We had no "Gulls," (whatever they are); no Hymns "Ancient" or "Modern"; no disputes about pews or seats in the House of Prayer; no Lay Teachers, either boys or girls, in Sunday Schools or elsewhere; no societies but that of the Church, membership in which, was considered to be sufficiently close and strong bond of brotherly love.

Our old friend "Rora," with whom the clergy, especially if they hail from Ireland, and many of your Lay readers are familiar, is rather hard on old men whom he represents as "grumbling, hard to please, praisers of what was done when they were boys, and censors and castigators of their juniors;" but yet some weight belongs to the opinion of the experienced, and they may be permitted to attach less importance to minor matters, about which their younger brethren are eager to differ.

Take, for instance, the "pew question." This, although a point of some importance, becomes almost lost sight of except as an accessory idea, when the great object is to succeed in the struggle to erect a church. As I (think) Hooker says: "You must have first a *being* before you can have a *well-being*," so our great object, when we had only a log-house 20x20 to worship in, was to have a church, and there was no contention for places; and when, after years of hard work, we succeeded in building a church, we had it *quod non pered*, and the worshippers were too glad to secure, for a nominal fee, permanently allotted seats for themselves and their families. There was not the slightest distinction between one seat and other, all having open backs, book-boards and kneeling-stools, but no doors; the only door in the church was the one by which you entered from the porch.

Our only Sunday-school was the ordered and authorized public Catechising by the clergyman in the church, and our singing was Psalms, as set forth in the "New Version" and the Hymns, twelve in number, printed at the end of the Psalms. It is true that the music was not scientific, much less operatic, but it would not be presumption to claim for it quite as much sincerity and heartfelt worship by prayer, as one finds in the best trained choirs of cathedrals and fashionable churches.

I should be extremely sorry to be thought to undervalue all the real improvements which have been attempted in promoting the progress of the Church by all these means; but I would respectfully and diffidently caution all concerned, and particularly the younger clergy, against aiming at, or encouraging others to strive after *sensationalism* in our holy religion.

X.

(To the Editors of the Church Guardian.)

Sirs,—A sentence in the remarks on Richibucto, in your issue of Jan. 29th, appears, perhaps unintentionally, to cast a most undeserved reflection on the late Rector, which must not be allowed to pass unnoticed. Notwithstanding its being "a difficult parish to manage," the very great changes caused by the death, failure, or removal of the wealthiest of the parishioners, and the pressure of the times, Richibucto, under his "guidance," cannot be said to have been backward in good works.

Services regularly maintained through failing health and strength, (latterly with the assistance of the Rev. W. B. Armstrong), children and adults brought to baptism, the sick and the poor visited, sometimes under great danger and difficulties, a good endowment secured to the parish at the cost of great anxiety of mind, sleepless nights and heavy expense; and with the aid of the few faithful workers, the Sunday School kept up, good libraries supplied, fair contributions to the D. C. S. Algoma, S. P. G. and other objects obtained, works of mercy and charity when needed, carried on, the School Chapel built free to all, the Rectory and its fences kept in repair; these all prove, were proof needed, that the late Rector by no means neglected, by precept and example, the effort to guide his flock aright, till in his eighty-second year, "faithful unto death," and deeply mourned he entered into rest.

WIDOW OF THE LATE RECTOR.

Literary Department.

OUR REFUGE.

Lead us to Thy dear Cross we flee,
And plead to be forgiven,
So let Thy life our pattern be,
And form our souls for Heaven.

Help us through good report and ill,
Our daily cross to bear;
Like Thee to do our Father's will,
Our brethren's grief to share.

Let Grace our selfishness expell,
Our earthliness refine,
And kindness in our bosoms dwell,
As free and true as Thine.

If joy shall at Thy bidding fly,
And grief's dark day come on,
We in our turn would meekly cry
"Father Thy will be done."

Kept peaceful in the midst of strife
Forgiving and forgiven,
O may we lead the pilgrim's life
And follow Thee to Heaven.

—Selected.

DIARY OF A POOR YOUNG LADY.

(From the German of MAMIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued). Dec. 27th.

We had a holiday again to-day. I wrote to Aunt this morning; so much had happened that the letter grew long. There were many pleasant things to tell her. She will be so pleased to hear of the additions to my wardrobe. My confectionery is packed up, and Vollberger will take it to the Station to-morrow. I did not go for a walk; I painted, the picture must get done, I thought of giving it to Herr von Schaffau before they leave. Sophie dressed me for dinner in my 'gold-brown' with the orange blossoms—it was the farewell party, the Graubergers and others came. I went down with a calm, firm heart—how different the world looks then. Herr von Tilsen should not triumph any more, though Frau von Schlichten was so remarkably rude to me that I fear she has determined to drive me away. Lucie looked at me compassionately, and at the same time imploringly, I could kiss her forehead and look cheerful and she understood me. "They are all going away to-morrow," she said, to comfort me. I was very much surprised and disconcerted when Count Roden came to take me in to dinner, and I was obliged to take a seat near the head of the table. Herr von Schaffau was my other neighbour. To-day, as always, he asked a blessing before we sat down. I looked up and met Frau von Schlichten's piercing eyes fixed upon me; she appeared very angry, and whispered as she sat down to Frau von Ramberg, who also looked horrified. I felt afraid, I could not remain where I was. I begged to be allowed to take my place beside Lucie, who was all alone, and I was about to rise.

Count Roden looked me with surprise, and Herr von Schaffau, who, strangely enough, always seems to read my thoughts, almost commanded me to remain. He looked across to the ladies with a shrewd smile, and remarked, in rather a loud tone, that, although Lucie was looking very longingly for me, she would have to do without me to-day. Frau von Schlichten had seen my movement. Her face flushed. She must have understood my intentions, and I felt reassured. Count Roden spoke to me a great deal; his manner won my confidence more and more. I told him a great deal of home; the memories of our home life animated me, and when we rose I did not know how the time had passed. After dinner it struck me unpleasantly that he mentioned what a good fellow Herr von Tilsen was and his friendship for myself. Herr von Tilsen had been telling him that my life here was a sad one. He has been painting everything in dark colors, and I fear that it was owing to his suggestion that Count Roden made me the generous offer of coming to live at his house as his daughter's friend; my Aunt should be cared for too. Herr von Tilsen lives in the same little capital. He seems not to have abandoned his foolish thoughts about me. I tried as much as possible to change Count von Roden's idea. I assured him that I would not leave Lucie unless I was sent away; that I should not be happy in a city; that I was ac-

customed to quiet and a country life, and far preferred them. The others had begun to dance, and Herr von Tilsen begged me to join them. It must have been to annoy Frau von Schlichten that he asked me while she standing quite near me. He seems to have broken with her altogether, and to have made close friends with the Graubergers; he is going home with them to-day. He begged me, if I would not dance, at least to stay down stairs. I replied that I had promised to spend every evening with Lucie, and showed him that she was waiting at the door. To my surprise Frau von Schlichten now said a few friendly words to me, that she was pleased to see Lucie's attachment to me, and that she would feel quite satisfied in leaving her here in my care. I don't know what can be under all this, and will not try to find out—it is well that she should be friendly. Count Roden took leave of me very kindly—he will greet my uncle, from me. When I asked Herr von Schaffau whether he was to leave early, he said he would certainly see me before he went. Lucie was in my room with me for a little while, and we made plans for the next quarter. Herr von Schaffau has given us the charge of the poor in his absence. Vollberger will remain here, as "the spy," Aunt Julchen says laughing, but she does not fear him any more. Rosalie may not stay, though she would like to, but her thoughts will be here, and we shall think of her and pray for her.

Dec. 2d.

Herr von Schaffau came in before our morning prayers, he asked for Aunt Julchen; she had not come in yet. For the first time he spoke to me long and confidentially. All is well. He is not angry with me. He counselled and comforted me with gentle, kindly words. I am to remain here, and go my own way cheerfully; and in case of necessity, he will take my part. I was much moved by his goodness. Lucie came in, he drew her gently towards him, and told her to obey me. "Though indeed," he said, smiling, it is unnecessary that I should tell her so. You have influenced her more than I. I could be almost jealous." Lucie assured him tenderly that she loved him much better than she used to do, and Aunt Julchen, too, and everybody. She said he was her dear uncle, and must not stay away from us too long. "You really wish that?" he asked. "I do wish it," she answered, and Lulu, too, don't you?" "Yes, indeed," I said. And he must have seen that I meant it. Aunt Julchen came in now, and Sophie at the same time, we had not had our prayers. Herr von Schaffau asked if he might remain. Aunt Julchen, too, sat down in the corner of the sofa, a sign that she intended to stay. At first I felt very frightened and weak, but soon gained courage and gladness. The follies and weaknesses which had swayed my heart the last few days, seemed swept away. I felt a true sympathy with those who were with me, and who are very dear to me. I prayed with them, and for them with my whole soul. If we had prayed together thus every morning, things would have been different. I have often mis-judged Herr von Schaffau. Now I asked his forgiveness in my heart for every thought that had wronged him; if he were not gone, I could bear a great deal from him, even what I did not understand.

After the carriages had rolled away I went once more through the empty rooms down stairs. I thought of the hours I had spent here; I had to struggle with a feeling of sadness, for I had so much to reproach myself with. I had had many vain and idle thoughts here, had been listless and dilatory in my profession. I might have been much warmer and more affectionate to Thekla, have shown more interest in Rosalie. I sat down in my favorite window, and here I found Herr von Schaffau's gloves and cigar case. I drew the curtains together and dreamed that I heard the rustling and stirring of the party. But all was still and remained still. Vollberger found me here. He came to remove the breakfast things and to put the room to rights. I gave him his master's things. "Well, dear Fraulein," he said, "you just remember the high times that have been going on here—there will be nothing of that sort any more. All the rubbish is to be swept out with the old year; this double housekeeping won't do, it must be one thing or another. My master has done what he could, but his sister's heart is shut against him. He has taken her now to Berlin among people who may influence her more than

he has done. It is to be hoped that they won't be back here any more, I spoke with Vollberger for some time, he is very good to me. I am glad he has stayed with us. This evening Aunt Julchen took tea with Lucie and me in my room. I began to read. Aunt Julchen fell asleep and snored loudly. She had a great deal to settle through the day, and has not done yet.

[To be Continued.]

"Wist ye not that I must be about my Father's business?" is the only word of our Lord's to break the silence and retirement of the first thirty years of his life. But what an Epiphany! How clearly is He manifested by this one utterance to be the Son of God! He makes it known at once that God is his Father. He states it plainly that the one object of his life is to do the will of God. Long before, He had said in Heaven, 'I delight to do Thy will, O my God: yea, Thy law is within my heart.' Afterwards he says: 'My meat is to do the will of Him that sent me, and to finish His work.' Thus at every step, all through His life, He makes it His aim, 'Father, not my will, but thine be done.' He shows decidedly that He will let nothing interfere with the work that He must do for God. Let us seek to make this first recorded word of Christ's our own. Let us see that we have all some work to do for God. We shall find it in our homes, or with our friends, in the shop, or in our social intercourse. Let us be careful that nothing hinders us—relations, love of the world, selfishness, the fear of man, neglect of prayer. We shall thus make it manifest that we are God's dear children, as we show that we must be about our Father's business."—The Lord Bishop of Sodor and Man in Heart and Hand.

A PURITAN in Boston writes thus of the Church: "To go to it, to become allied with its venerable forms, holy examples, inspiring sentiments and unshaken truths, seems the logic of plain sense. Here is a body of worshippers tracing descent through the Church of England—the stream of priceless boons to mankind. We all know that no Church exists so free, so modern, so progressive as the Church of England, and abreast of it, twenty-five years from now, will the Episcopal Church of America be. Yet what deep roots into the past! What symbols of beauty! What traditions of devotion! What ancestral glory, and what elemental principles!"

THE rich man in the Gospel was a bad accountant, when he set down a false sum to his soul, saying, "Thou hast much goods laid up for many years."—Luke xii. He sets down years for days, nay years for hours, like the deceitful tradesman that sets down pounds for shillings. Thus many men are out of their reckonings and much deceived. They busy themselves in addition and multiplication, and dream of many years that they are to live; whereas they should be careful to practice subtraction and diminution—to know that every day, nay, every hour, every moment, calleth off a part of their lives.—Selected.

THE day must come, when each person who reads this, must be forsaken of all the world, when relations, friends and acquaintances shall all retire, unable to afford him any help and assistance. In the solitary and awful hour of our departure, hence, let us remember to think on the Desertion, the Death, the Burial, the Resurrection of our Redeemer.—Bishop Horne.

It is not darkness the Christian goes to at death, for God is light. It is not loneliness, for Christ is with him. It is not an unknown country, for Christ is there; and there the vast company of the just made perfect, who shall be one with him in the fellowship and blessedness of heaven forever.—Charles Kingsley.

THE Roman Catholic marriages in London in 1879 were only 1172, about 34 per cent. 28,873 were at Church, leaving only 3548 for Dissenting places of worship, and Registrar's offices. And yet people talk of Romanism gaining in England. It loses more than it gains.

THE Rev. Dr. Littledale has written a most admirable work: "Plain Reasons against joining the Church of Rome." It is divided into 116 brief sections, and is unanswerable. Published by the S. P. C. K. Price, 35 cents.

REPEATING EVIL.—"He that repeateth a matter separateth very friends." We have not to go far to prove the truth of this old saying. We may see it everywhere. How many families or neighbors are at discord simply because some hasty words have been repeated and kept alive! If we wish to live peaceably with all men there is no better rule to observe than that of the wise man—"If thou hast heard a word, let it die with thee." Yes, "let it die." The trouble is, we keep it alive by repeating it, and so the evil grows. "Evil words," says a modern writer, "should die as soon as spoken." We cannot always avoid hearing evil words, but we can always avoid repeating them. We can let them die with us. Those are the "words better left unsaid."—Selected.

THE number of churches in London in 1869 was 620; in 1879, 872—an increase of 252.

Children's Department.

MAMIE AND HER DOLLY.

The wind blew, the snow flew, and danced about in great white waves through the air. This was outside the window; inside the fire crackled pleasantly, pussy purred softly from the depths of mamma's easy chair, where she had curled herself up in a round, white ball for a nap, and Mamie, Little Curly Golden Locks, as everybody called her, was sitting on a low stool in front of the fire, showing pictures to her dolly.

Now, Dolly was a very, very gay young person indeed, if you looked at her carefully. She had on her best dress, a fine pair of earrings, her long, yellow hair had been carefully brushed, and was tied back with a most elegant blue bow.

If you looked at Mamie, too, there was no doubt at all that she had on her best dress as well as Dolly, though it was carefully covered with a white apron. The yellow hair that never would say in place had been brushed until she really did look like Golden Locks; and her hands and face were as pink and white as possible after plenty of washing. Evidently something had happened, or was going to happen, or had been going to happen.

Listen, Mamie is talking to her dolly: "There, Dolly dear, you mustn't mind. I know it's very, very hard to get all dressed for a party and then have to stay at home," and a corner of the white apron went up to the blue eyes and came away again quite wet through. "To get all dressed to go to a beautiful party as both of us did, Dolly, and then have to stay at home because it snows so hard. And I've just had a sore throat, and you've had whooping cough, Dolly; you know you have."

"I've cried too, Dolly, up in mamma's room, before we came downstairs, and I guess I'm crying a little now. But you mustn't, Dolly. You must set me a good example, just as mamma told me to set you, only I can't. Mamma says every body in the whole world—she and papa and everybody—has to be disappointed sometimes, Dolly. Aren't you sorry for them if they feel as you and I do? I am."

"And then mamma said afterward that if we try hard to be cheerful it won't be such hard work in a little while. That out of the window there, behind those thick gray clouds and the snow that makes us stay at home, the sun is shining, and the clouds will break away to-night or to-morrow, and then we'll see it again. And she said—it seems very hard to believe it now, Dolly, don't it?—that you and I'll have lots of nice times again."

"But we'll try to be cheerful, won't we, dear? before mamma gets downstairs. Here's the picture-book we like best; let's look at the pictures. I want to be good, don't you, Dolly?" So the fire crackled cheerfully and the pussy cat purred, though the storm howled outside, while the two looked over their pictures; and when mamma came into the room, all ready to read a new fairy story to her disappointed little friends, a very sweet face looked up to hers from under the curly yellow hair—a face that was tear-stained and a little sorrowful, but that smiled cheerfully and spoke brightly. While, as for Dolly, she stared right in front of her, looking quite as serene as usual; indeed, if you hadn't known it before, it would have been very hard to believe that she had ever cried at all.—Selected.

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

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The Week.

HOME NEWS.

The Princess is reported as, not yet having left her bed.

Between 500 and 600 persons were present at the tobogganing and skating party at Rideau Hall on Saturday evening.

The estate of the late T. C. Kinnear, of Halifax, was valued at between \$500,000 and \$600,000. The will has not yet been filed in the Probate Court.

Mr. George Munro, of New York, publisher of the "Seaside" series, has presented to the Citizens' Free Library, Halifax, 130 volumes of the "Seaside Library."

Mr. E. B. Morgan, who brought a shipment of cattle to this station last week en route for Halifax, has made arrangements with the Dominion, Beaver and Great Western Steamship lines to carry 2,800 head of cattle from Halifax and Montreal between now and the first of July.—*Moncton Times.*

The barque "Goletta," Captain Rodman Pratt, was wrecked at Terschelling, 19th inst; crew saved; vessel total loss. The "Goletta" was 178 tons, built at Summerville, Nants, in 1878, and owned by the Captain and others. She was on a voyage from Philadelphia bound to Bremerhaven, with grain.

Toronto, Feb. 21.—Edward Hanlan offers to put up \$2,000 that he can beat any man in the world five seconds in five miles on Toronto Bay, the race to take place in June or July. As an earnest of the genuineness of the offer he has put \$500 forfeit with the sporting editor of the *Mail*, to whom any acceptance of the offer may be addressed.

A large number of Canadian cattle were shipped on the Dominion line S. S. "Brooklyn," at Richmond on Monday, for export to England. This lot was of a fine quality and shipped in splendid order. Among the lot is 60 head of cattle from Westerland, N. B., Cumberland and Colechester, shipped by the Cumberland Meat and Produce Exporting Company.

The adjourned debate of the Halifax Church of England Institute Parliament, on the question, "Which is the finer type of a British statesman, Gladstone or Beaconsfield?" was continued before the House on Monday evening, the Government supporting Gladstone and the Opposition Beaconsfield. The Government was sustained by a vote of 29 to 24.

The necessary application has just been forwarded to the office of the Provincial Secretary for the incorporation of a new joint stock concern, to be called the St. John Bolt and Nut Co. The company commences business with a capital of \$600,000, in a new factory to be built in Portland, and the stock is to be in shares of \$100 each. Levi H. Young, who is the prime mover, says he has six months' orders now in the bolt and nut business.

Pictou, Feb. 23.—To-day matters at the Drummond Colliery, Westville, where a number of men have been on strike for some months past, assumed a new phase. The manager of the mine engaged nineteen men in Cape Breton to work in the mine instead of the strikers. The new men arrived at Westville this forenoon. Anticipating trouble on the arrival of the Cape Breton men, the manager sent to Pictou for aid. About forty-five men of the Pictou Garrison Artillery Company responded, and proceeded to Westville under Capt. Gordon. Previous to the arrival of the volunteers, the new hands, in violation of the express written agreement under which they had been brought from Cape Breton at the Drummond Colliery Company's expense, joined the other strikers. Everything was quiet at Westville up to a late hour this evening. The volunteers are still here.

Ottawa, Feb. 23.—Sir Charles Tupper laid on the table of the House, this afternoon, a copy of the annual report of the Minister of Railways and Canals, containing two appendices not in the first report presented. The first appendix is a report by Mr. Collingwood Schrieber, who reports that for the six months ending 31st Dec. last, the working expenses on the Intercolonial, including general repairs, were \$753,469; receipts, \$721,277; excess of expenditure over receipts, \$32,192.

Mr. Schrieber reports that on one or two occasions delays had arisen from

broken tires and wheels, but it could scarcely be expected that we should be free from such breakages, especially during the cold season, the old iron rails on the River du Loup branch being very severe on the rolling stock. Slight delays only had been caused to the trains by obstruction from snow on the track. East of River du Loup the road is reported as never having been in better condition, but West of that point he is not able to speak so favorably.

NEWS FROM ABROAD.

It is stated that the Czar has decided to declare a siege throughout Russia.

Several further deaths have resulted from injuries received at the Winter Palace.

Monday was the anniversary of the birth of "the father of his country," George Washington.

St. Petersburg, Feb. 23.—The Pope has instructed the Bishops in Russia to oppose the revolutionists.

It is rumored that Sir Henry Austin Layard, ambassador to Turkey, will shortly be raised to the peerage.

40,000 deaths from diphtheria have occurred since November in the Russian Provinces of Charkoff and Peltavo.

General Trepoff has been appointed Military Governor of the Winter Palace, Vice Del Salle, who has become paralyzed.

The Italian Geographical Society have conferred the gold medal of the Society upon Nordenskjold, to whom a very brilliant reception was given.

The Poloffsky Academy at Moscow was destroyed by fire yesterday. Several students have been arrested on suspicion of setting fire to the building.

London, Feb. 23.—The *Standard's* St. Petersburg correspondent announces that Prince Von Schell, Privy Councillor, has committed suicide, his mind being affected by the explosion in the palace.

At 3 o'clock, 1,500 barrels of oil escaped from a tank at the Standard Oil Works, Penn., U.S.A., and took fire. A furious conflagration is raging and the blazing oil is floating on the river and creek, making huge streams of fire.

St. Petersburg, Feb. 23.—The *Official Messenger* announces that the Winter Palace explosion has had the result of rendering it to some extent certain that the crime was committed by a person who passed as a workman. It is suspected that there was connection between this person and some individuals arrested previous to the explosion.

The leading officials of St. Petersburg have received notices from the Nihilist committee, informing them that they need not trouble themselves to make arrangements for an illumination on the Czar's anniversary, as the revolutionists are preparing illuminations such as have not been seen since Nero burned Rome.

New York, Feb. 23.—Subscriptions to the *Herald's* Famine Fund yesterday amounted to \$9,987.30, making a total of \$237,101.77. The *Herald's* special cable from Dublin says the distress in Ireland grows more widespread every day. It is only through the admirable machinery of distribution organized by the Mansion House and Marlborough Committee that actual starvation is checked.

Cabul, Feb. 23.—Mustafa Khan, Minister of Finance under Sher Ali, and Yakoob Khan, has been intrusted with a letter to Mahomed Jan by General Roberts, informing the malcontent leaders that the Government is disposed to accept as ruler of Cabul any Sierdar with certain exceptions, which assembled representatives of that nation may choose, and that to this end General Roberts invites them to discuss matters at Cabul.

Cincinnati, O., Feb. 23.—A St. Louis despatch says: "The labor troubles are assuming alarming proportions. The wagon-makers, cabinet-makers, brass-finishers and moulders, and wood carvers are on a strike, and teamsters, painters, tanners, tobacco-rollers, stone-cutters and stone-masons, store-porters, pressmen, varnishers, and journeymen tailors are organizing preparatory to striking. General disquietude is prevailing in all branches of labor. The coal miners in Belleville district are uneasy."

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.

Large Cod, hard, pr qt.	4.00 to 4.50
Small, Shore, "	3.25 to 3.75
Arichat, "	3.50 to 4.00
Bank, "	3.10 to 3.50
Labrador, "	3.25 to 3.50
Hake, "	2.00 to 2.75
Haddock, Arichat, "	2.50 to 3.00
Western Shore, "	2.10 to 2.75
Poilock, "	1.90 to 2.25
Herring (Vessel):	
Labrador, per bbl.	5.00 to 5.50
Shore Split, No. 1.	3.25 to 3.50
No 1 Fat Shore.	4.25 to 4.50
Shore Round.	3.00 to 3.50
B. of Islands Split.	none
Roone Bay Round.	none
George's Bay.	2.00
Alewives, No. 1.	3.00 to 3.50
No. 2.	1.25 to 2.00
Mackerel—	
No. 1, per bbl.	12.00 to 15.00
No. 2, large.	8.00 to 9.50
No. 2.	6.00 to 6.50
No. 3, large.	5.00 to 5.50
No. 3, med.	3.75 to 4.00
Small.	2.50 to 3.00
Salm.—Store:	
No. 1, per bbl.	16.00 to 17.00
No. 2.	14.00 to 15.00
No. 3.	11.00 to 12.00
our—	
Canada Sup. Extra	7.00
Extra.	6.75 to 7.00
Strong Bakers.	6.30 to 6.50
Spring Extra.	6.25 to 6.30
Extra State.	
Rye Flour, Am.	6.50
Cornmeal—	
Kiln Dried choice	3.30 to 3.40
Fresh Ground.	3.20
Oatmeal—	
Nova Scotia, per bbl	5.00
Canada.	5.50
Barley, per bush	
Oats—	
P. E. I. Black, (Plush 48 to 50)	
Canadian Mixed.	40 to 45
N. S. and N. B.	40 to 45
Bran.	
Beans, per bush.	1.50 to 1.90
Peas, round, per bbl	4.00 to 4.40
Peas, split.	6.00 to 6.50
Provisions—	
Beef, Am. Mess, bond	12.00
" Fz Mess.	13.00
Beef, N. Scotia Mess	5.00 to 5.00
" Am Plate.	14.00
" Extra Prime.	
Extra Plate in bond.	13.00 to 14.00
Pork, N. Y. C. Mess	12.00 to 13.00
In bond.	
" P. E. I. Extra	16.00 to 16.50
" Mess	15.00 to 16.00
" Pr. Mess	13.00 to 14.00
" N Scotia Mess	14.00 to 15.00
" Prime	12.00 to 13.00
lard.	12 to 13
acon, roll.	13 to 14
Hams.	11 to 13
Shoulders.	9 to 12
Eggs, per doz.	20 to 25
SALT from store—	
Liverpool, per hhd	1.30 to 1.50
Turk's Island.	1.50 to 1.60
Cadiz.	1.50 to 1.60
Inagua.	1.50 to 1.75
Liverpool, bags store.	.80 to .90
Tea—	
Congou, com & dusty	25 to 30
fair.	28 to 31
choice.	35 to 37
superior.	35 to 40
Oolong.	40 to 42
Soap, Candles, &c—	
Domestic Brown.	4
Pale.	4.7
Family.	5.4
Extra.	5.9
B. Mottle.	6.6
Crown.	6.4
Laundry.	7
Canada Laundry.	
Candles, 6's and 8's.	13
Molasses—	
Demerara, per gal.	32 to 35
Cienfuegos.	31 to 33
Trinidad.	30 to 33
Sugars—	
Porto Rico, ch. grey.	8 1/2
Yac. Pan, puty.	19
Yellow C.	24
Extra C.	19
Scotch refined, No. 23	
Crash-d.	12 1/2
Granulated.	10 1/2
Porto Rico.	8
" fair.	8 1/2
" choice.	8 1/2
Cuba, dark.	7 1/2
Country Produce—	
Butter, in firkins.	18 to 22
Butter, in rolls.	20 to 25
Cheese, per lb, (dairy)	8
Cheese, " (factory)	13
Beef.	6 to 12
Mutton.	5 to 6
Lamb.	5 to 7
Veal.	6 to 7
Pork.	6 to 7
Turkeys.	13 to 15
Geese, each.	50 to 70
Ducks, per pair.	45 to 1.00
Chickens.	40 to 65
Cartridges.	35
Potatoes, per bush.	25 to 30
Turnips, per bush.	30 to 40
Carrots.	80 to 70
Hay, per ton.	\$12 to 14
Tallow, (rendered) ...	
Tallow, (rough) ...	
Buckwheat, (gray) ...	
Buckwheat, (yellow) ...	
Apples.	2.00 to 2.50

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