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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. 2.—No. 42.

THURSDAY, JANUARY 27, 1881.

One Dollar a Year.

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

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

EDITORS.

It is announced that Jerusalem, not to be behind the times, is to have gas, passenger elevators, and a telephone exchange.

LORD RIXON has declined to preside at the annual meeting of the Devon College, a Protestant institution in Calcutta.

THE Island of Rotumah, in the Western Pacific Ocean, has been annexed to her Majesty's dominions as part of the colony of Fiji.

THE executive committee of the "World's Fair," New York, have adopted Inwood Hall as the site for the Exhibition building.

Six different companies are now introducing the electric light in New York, viz., the Brush, Maxim, Edison, Jablochhoff, Sawyer, and Gramme.

AN influential international committee has been formed for the purpose of endeavouring to effect the suppression of the gaming tables which disgrace the tiny principality of Monaco.

THE Rev. Y. Peyton Morgan, for two years rector of the Reformed Episcopal Church of the Atonement, Brooklyn, has resigned, and will enter the Episcopal Church. Mr. Morgan was formerly a Methodist minister.

WHEN the St. Gotthard Pass is impassible during this winter, the letter-carriers are to pass through the tunnel, and passengers are to be allowed to do the same at their own risk. In this manner there will henceforth be no interruption of communications.

ON the Third Sunday in Advent, December 12th, ordination services were held in the various dioceses throughout England and two hundred and thirty-eight candidates were admitted to the diaconate, and two hundred and sixty were advanced to the priesthood.

THE *Churchman* contrasts the collections on Hospital Sunday at New York of the congregations of our sister Church and of the Methodists. The latter, though sometimes called the "Church of the Poor," contributed barely \$1,000, while our own brethren gave over \$11,000.

THE committee for the erection of a new American Church in Paris have purchased a site in the Avenue de l'Alma, close to the Rue Pierre Charron (formerly named the Rue de Morny). This Church will therefore stand in a thoroughfare near the Avenue des Champs Elysees, in the centre of the best quarter of the city.

A GREAT development of the iron mining industries of this Province is looked for consequent on the building of the Pacific Railway. The mineral resources of Nova Scotia are immense, and its position on the seaboard is very favorable to the development of an export trade. There are fine openings here for English capital.—*The Colonies and India.*

L'Impartial des Alps tells a St. Bernard dog story. Father Nicholas, a monk of the Grande-Chartreuse, once side-camp to the Czar, was returning from Fourvoirie to his monastery, followed by a fine St. Bernard, to which he was greatly attached. As he walked on reading his breviary, he fell down a precipice. The dog presented himself at the monastery, and by plaintive barking and gestures did his best to tell the monks that something was wrong. In the end some of them decided to follow him, and the dog, with many manifestations of delight, led the way to the place where he had left his master. Father Nicholas was found, much hurt, but alive.

Of the 3,674 churches reported to the national council of the Congregationalists, only 868 are supplied by installed pastors, and 883 are neither entirely vacant or else supplied by ministers of other denominations.

THE *Times* this morning hints that the Marquis of Ripon will resign the Vice-Royalty of India, owing to his inability to stand the climate, and recommends the immediate appointment of his successor, and suggests Lord Dufferin for the position.

THE house of refuge on Mount St. Gotthard, which was founded in the fourteenth century, is to be permanently closed at the end of two years, owing to the tunnel through the Alps. The twenty thousand travellers who annually found an asylum at the house now go through and not over the Alps.

A TABLE prepared by Mr. Frederick Young shows that the annual consumption of English merchandise per head is represented by the following figures:—United States, 7 s.; Germany 9 s. 2 d.; France, 7 s. 8 d.; North America Colonies, 2 l. 2 s. 9 d.; Australia, 8 l. 10 s. 8 d. A more elaborate analysis by Dr. Forbes Watson shows that Australia actually consumes, in proportion to its population, a larger quantity of English manufactures than we require ourselves.—*Colonies and India.*

It was a great blessing to the press and to literary men when the postage law required the prepayment of postage. On one occasion Sir Walter Scott received from America a play, called "The Cherokee Lovers," from a lady who asked him to read and correct it. In a few weeks after a duplicate of it was received on account of the possible loss of the first copy. The postage, which of course was not prepaid on the two, amounted to £10 sterling, or \$50.

THE *Colonies and India* says A very interesting experiment has been made in Nova Scotia, which illustrates most forcibly the relative merits of Canada and the States as places for getting on. It appears from carefully kept records that, out of 17 families resident in Nova Scotia, 23 boys went to the States. Out of these, 15 came to ruin and premature death. Of 33 young men belonging to these families who remained in Canada, 5 are dead, 2 in difficulties, and the remaining 26 in good circumstances.

From the data at hand we may safely say that the Irish population of New York is not far from 300,000. The German population approximates 250,000. There are only two or three cities in Germany whose population exceeds this. So that we may say that New York is the third or fourth German city in the world. This city has more Irish than Belfast, and has five times as many Jews as the whole land of Palestine. Fifty languages and dialects are spoken in our streets.—*N. Y. Observer.*

PROFESSOR MOMMSEN has published a pamphlet against the Anti-Jewish Agitation. According to the celebrated historian, "The Jews are a highly developed race, with their good as well as their bad qualities most prominently expressed. The history of the Rothschild family, he says, is more important than that of the electorate and kingdom of Saxony, and though Heine is repulsive in many respects, he was yet the greatest poet of the country. The noblest and deepest metaphysician that ever breathed was a Jew, and Jewish charity has never been surpassed anywhere. If they contributed towards obliterating certain old traits in the German national character, it should be recognized that such obliteration was imperatively required at a time when the various provincial features had to be blended into a common nationality."

By appointment of the Bishop, the Eucharist was to be celebrated daily at All Saints' Cathedral, Wisconsin, from the beginning of Advent.

On the 14th ult. Mr. Bernard Harding, who had joined the Church of Rome, and had been for two years a monk of the Cassinese congregation of the Order of St. Benedict, was received back into the communion of the American Church at the Cathedral of North Texas.

THE Mayor of Athou telegraphs to the Lord Mayor of London the discovery of a "magnificent and complete statue, *chef d'oeuvre* of Phidias, Minerva Victorious." It is thought not improbable that it is the bronze one that was erected on the Acropolis in honor of the victory of Marathon.

STATISTICS show that St. Luke's Hospital, New York, an Episcopal institution, has cared for over 4,000 Roman Catholics, 68 Jews, 1,305 Presbyterians, 982 Lutherans, 833 Methodists, 412 Baptists, and 1,370 of no special denominations, while only 7,173 out of the aggregate of 17,000 cases were Episcopalians.

"DISTINGUISH between the fact of peace and the sense of peace. All true sense of peace rises from the fact of peace. It is not the sense of peace which causes you to be at peace; but the fact of peace which bestows that sense when it is deep and real. The eternal peace made with God is the star; the inner peace its reflection."—*From a sermon of Bishop Alexander at the opening of Worcester Cathedral, 1874.*

THE approximate value of vessels of all nationalities, with their cargoes, lost during the year 1880 was not less than £68,327,000, including British property worth £405,000. The total number of wrecks reported was 1,680, which compared with the total at the end of 1879, showed a decrease of eight. British owned ships numbered 613, and those of all flags wrecked on the coasts of the British Isles were 480. The registered tonnage aggregated upwards 900,000 tons, inclusive of 160 steam vessels, mostly owned in the United Kingdom. About 4,000 lives perished, and about 200 vessels were lost through collision. During the past week 34 British and foreign wrecks were reported, of which 14 were British, the estimated value being £3,100,000, including British £1,600,000.

THE OFFERTORY.

"Men are to be taught that giving to the Lord is an essential part of Christian worship, quite as essential as singing and praying! They are to be instructed in plain truth that words must go out in deeds! They must recognize the Altar-basin as an essential part of the Church furniture, the putting of money into it as a devotional act. Their special attention must be called to the name by which their contributions, given in Church, are called in the plain English of the Prayer Book, 'The devotions of the people.'"—*Hugh W. Thompson.*

"You have given your tears, said the preacher, Heart alms we should never despise; But the open palm, my children, Is more than the weeping eye!"—*Paul H. Hayne.*

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—VIII.

TRICHINOPOLY.

We have furnished our readers with a somewhat exhaustive account of the work carried on in Tinnevely under the auspices of our two leading Missionary Societies, and we would now turn to an-

other part of this same great diocese of Madras and speak of two other fields of labour.—Trichinopoly, and the Telugu Mission. The former is in charge of the S. P. G. Society, the latter is worked by the Church Missionary Society.

Bishop Caldwell's son-in-law, the Rev. J. L. Fryatt, has written an interesting paper on Trichinopoly (Mission Life June 1880) from which we make the following extracts:—

"Trichinopoly is both the name of a district or Collectorate, and is also the name of its principal town. The District is cut in two by the river Cauvery. This water-way has a large branch which separates from it eleven miles above the town of Trichinopoly. For a considerable distance after their severance the younger runs nearly parallel with the older stream and then almost rejoins it.

The island—for such it practically is—enclosed by the two rivers, is exceedingly rich. It is full of coca palms, and these, with their beautiful feathery fronds give it a most bower-like and picturesque appearance. In the midst of all lies nestled the holy town of Sirangham, with a population of about 11,000, a number of very large and richly endowed temples, dedicated to Vishnu, and considered one of the most sacred places of pilgrimage in the whole of South India. It is about three miles from the town of Trichinopoly.

The Collectorate of Trichinopoly is very fertile in the river valleys, but poor in other parts, and generally flat. Here and there, however, great bosses of bare rock rise up almost perpendicularly, some of them to the height of 50, 100, or even 200 feet. The only hills of any importance are on the western boundary, about 2500 feet high, but they are too feverish to be used by Europeans as a sanitarium, or to be cultivated by natives. The S. P. G. is the only Church of England Society that has any Mission here. To the north of the rivers Cauvery and Coleroon there is only one European Missionary—Mr. Kohlhoff—with an assistant recently appointed—Mr. Taylor—in an area of about 2300 square miles, and a population of about 820,000. In the south of the Coleroon the only representative of the Society is myself, in an area which, though not so large as that of Mr. Kohlhoff, is still more than sufficient for the energy of any one person. My district contains 200 square miles, and a population of more than 370,000.

The Mission of the S. P. G. to the south of the Cauvery which has now been placed under my charge was begun by Swartz in 1792. He and Klein another Missionary were invited over to Trichinopoly where an English garrison was then stationed. His own letter to the Danish Mission College is so interesting that I give it here:—

At the beginning of my residence here (Trichinopoly,) I preached before a small native and Portuguese congregation. On week-days I tried to instruct Hindus and Mohomedans. Not long after the English Commandant requested me to conduct public worship for the English on Sundays. A few months after a sorrowful event led to the erection of an English school. The powder manufactory here blew up, robbing many soldiers of their lives and many children of their fathers. The Commandant, Major Preston, set a collection on foot for the orphans, which amounted to 300 pagodas; this he gave into my hands, asking me to select a schoolmaster from amongst the old soldiers. I found one who had ability, but not sufficient perseverance, and I therefore determined to send the money and the children to Fabricius, in Madras. "The English now marched upon Madras to take the place from the rebels. The siege lasted long; the number of the sick and wounded increased, and Major Preston often begged me to come to him for a time for the sake of the sick. All the brethren gave their consent, and I therefore went to the camp, and remained

there for two months. When Madras was given up to the English, the Nabob made a present to the army, of which (without any request on my part) 600 pagodas were given to me, which I dedicated to Tamil congregation and school. A pious soldier had been wounded in the hand before Madras, which made him unfit for service. When I had left the army and returned to Trichinopoly, this man, whom I did not know before, was brought to me and recommended as a schoolmaster. I engaged him. Not long after, the Nabob gave 800 pagodas for the orphans, so that I now had 600 pagodas for them, with which I supported the schoolmaster and four children. The other children only received instruction books and paper. After the taking of Madras, the army returned and remained for some weeks in Trichinopoly. Some of the officers remarked that the place where Divine worship was performed for the English was most unsuitable. This evoked a desire of building a church here, and a subscription was opened, which soon amounted to 2,000 pagodas. The church was also to be used for the Tamil and Portuguese congregations. The Governor of Madras helped both by advice and deed. The Nabob, when his permission was asked, declared that he had nothing to say against the building of the church, but only wished that it should be outside the fort, in which case he would give a good stone bungalow for it, but as the Commandant feeling that such a plan would make it almost useless to the garrison, determined on building it within the fort. The foundation was laid on the 13th of March last year. It was finished in May and consecrated at Whitsun-tide.

This year I have prepared two little bands of heathens for baptism, and have instructed two Portuguese women who voluntarily left the Romish Church to join ours."

Swartz remained here till 1760. His successor was Mr. Pohle, who laboured here for 41 years. Then followed Mr. Rosen. After him came Mr. Schreivogel, who began as a Lutheran, but was admitted by ordination into the Church, and was employed here by the S. P. G. when they took over the Mission in 1826. He died in 1840. Since that time, others have laboured here, but at no time does the Mission appear to have been in a prosperous condition. But it is not to be wondered at. It has always been sadly deficient as regards the number of European Missionaries employed.

At present the one great feature of the Mission here is the great S. P. G. High School, in the town of Trichinopoly. It is a grand institution, the largest school in the whole of the Mofussil (the country as contrasted with the Presidency town). It has 196 boys on the register. Mr. Pearce, a layman, is the Principal, and there are 27 native assistants with him, but about one-half of them are non-Christians. Scriptural instruction is given for one hour daily by the Christian teachers. Besides this there is the church alluded to in the letter above, built by Swartz in 1767, called Christ Church, a large substantial building used now only by the Tamil congregation. This is almost all there is of a Missionary character.

You will see that there is a large field to be undertaken, and a great work to be done, and to be done under adverse circumstances.

The Church of England at home has been gladdened by hearing of the harvest of souls gathered in Tinnevely; but it is well that people should bear in mind how this harvest became possible. Humanly speaking, it has been owing to the vigorous way in which the Mission has been worked. If the Church of England would only take up each district in India as it has done Tinnevely we should not, I venture to think, hear any more of failure of Missions in India, or of the small number of converts in different parts.

Family Department.

SO RUN THAT YE MAY OBTAIN.

1 Cor. ix. 24.

[Written for the Church Guardian.]

The race is almost over, And the course is nearly run, While I am gaining step by step, And rising rung by rung.

The prize is worth the struggle Of this hard and bitter fight, And though my footsteps often slide, Guide Thou my feet aright.

It would never do to falter, Or to linger by the way, I must reach the heavenly mansions, Where night is changed to day.

When once I get to that City, With its strands of shining gold, When once I see the Saviour's face And rest within His fold.

And hear His dear voice saying, "Thou hast not toiled in vain, Rest thee from want and sorrow, Rest free from weary pain."

I will join the loud hosannas Which the Heavenly Hosts shall sing, I will lay down my burden, At the feet of Christ my King. P. E. Cromwell, N. B.

THE BROKEN MILE-STONE.

AN ALLEGORY.

As I was journeying along a highway, formerly much frequented, but now almost deserted, my glance fell on a broken mile-stone. There it lay—an old moss-grown, apparently useless monument of bygone times, yet picturesque and suggestive in its neglected decay.

And as I glanced at the mile-stone, many sad thoughts, born of that which men call "chance and change," floated through my mind. By degrees, I seemed to lose myself in the train of meditation suggested by it. Methought there appeared, resting upon the bank upon which lay the fragments of the broken mile-stone, a traveller, old and weary, who beckoned me to sit beside him. I yielded, more from a compassionate feeling towards one so much in need of compassion, than from anticipation of any pleasure or profit to be derived from a colloquy with him.

Scarcely had I seated myself, when he bade me close my eyes. I obeyed, and felt his trembling fingers softly touching my eyelids. Then he bade me open my eyes; and again I obeyed his manly date.

My eyes had closed on a vast extent of moor and upland, barren, (for it was winter time,) and with scarce a living creature in all the extent of country which stretched before me. They opened on a great plain, crowded with living beings, hurrying hither and thither, running to and fro, pressing one on the other, each striving to go beyond his brother in the way. It was a vision of complex motion, such as is rovened when an ant-heap is displaced by an unwary foot; and there was as little apparent unity of purpose in the movement of the masses who crowded the plain, as in those of the ant whose home has been shattered by the ruthless invader.

I turned in distress to my comrade, "Whither, ah! whither," said I, "is all this multifold journeying, and why this restless turmoil?"

"My son," his calm voice answered, "there is a way that seemeth right unto a man, but the end thereof is the way of death."

I scarce could bear to gaze on this scene of inextricable confusion: my very eye-balls ached as I looked on what seemed to me a restless sea of change. Then my companion put a glass into my hands, and bade me look through it, and tell him what I discerned by its aid.

The glass steadied my gaze, and the confused mass seemed as it were, to divide itself into various sections; so that I perceived that, notwithstanding the hurry and the running to and fro, there was yet some method in the seeming confusion.

The old man at my side inquired of me, "What seest thou now?"

"Father," I replied, "I see a multitude of paths perpetually crossing, and millions upon millions of travellers thereupon."

"Yes, my son," said the old man mournfully, "the way of man is froward and strange."

Again I looked, and saw that every one of the millions and millions of tr-

avellers bore such a heavy burden. Some staggered under the weight of their burdens, but none seemed to regard his brother's trouble—all hustled and jostled and struggled together, seeming rather to try to hinder than advance each other's progress. And in deep amaze, I said again to my guide.

"Whither, ah! whither, are all these restless millions journeying?"

"Look once again, my son," he answered.

I obeyed; and this time I discerned that, though the paths crossed and recrossed, yet they really led in one direction; and as I strained my eyes to the far horizon, I beheld in the remote west a huge temple, upon the portico of which was inscribed in gigantic letters—"To the Worship of Self;" and I turned in surprise to my guide to know why these travellers, hurrying by so many paths to the temple, bore with them such heavy burdens.

Then he explained that these burdens were their votive offerings at the Shrine of Self; and bade me examine them more narrowly. I did so; and it appeared to me that each burden was inscribed with a name, declaring the nature of its contents. Upon thousands of burdens was inscribed the word, "Business;" many bore the name "Pleasure;" many Vanity; and there were a variety of other inscriptions. And methought, as I gazed, a murmur of voices reached my ear. Presently the tones grew clearer, and I found that the travellers, though barely pausing in their hurried way, were yet communicating their thoughts rapidly to one another; and many wore the plaquid I heard bestowed upon those who bore the burdens labeled "Business." I turned in much surprise to my companion.

"Yes," he said, "as long as thou dost well unto thyself, men will speak good of thee."

Again I looked at the strangely shifting scene; and this time I looked more narrowly at the paths, and discerned that all along by the way-side were mile-stones. These already passed by the travellers were overgrown with moss, and looked as old and neglected as the broken mile-stone by which I was resting. Each, whether old or new, had its inscription—only to be discovered by searching on the old, but standing out clearly and plainly on the new. On some was graven only the word "Now!"—on some "Repent!"—on others "Prepare!"—and such like words of admonition and warning. I noticed that as each traveller neared a mile-stone, his burden increased in size and weight; so that he was forced to pause on his way.

I looked eagerly to see what effect these pauses had on the restless crowd. I saw that most of the travellers but paused for a moment; and then rushed forward with redoubled haste on their tumultuous journey, breaking and crushing many of the mile-stones in their headlong course. Other travellers paused and gazed at some of the mile-stones, and endeavoured to read the inscriptions; but I was astonished to see how very hard a task this was to them. Most of those who paused seemed only to give themselves time to read the inscription, and then hurried on to join their companions; some lingered longer by the mile-stones, and then followed those who had gone before. For a little while they walked with slackened steps; but soon they resumed their former headlong pace. Some few there were who, after reading the inscription, dashed down their burdens at the foot of the mile-stone, and, turning back, retreated swiftly by the way that they came.

(To be Concluded.)

SPURGEON ON PERFECTION.

Spurgeon concerning perfection, in a recent letter said: "I have heard of some professors who dream that sin is utterly destroyed in them, and that they have not more evil tendencies and desires. I shall not controvert their motion. If it be so, I congratulate them, and greatly wish it were so with me. I have however, had some little experience of perfect people, and I have generally found them the most disagreeable, touchy, and sensitive persons in the world, and some of them have turned out to be such detestable hypocrites that I am rather afraid of a person who has no imperfections. As soon as I learn that a brother states that he has lived for months without sin, I wonder whether his vice is lawfulness, or theft, or drink, but I feel that somewhere or other there is a leak in the ship."

PASSING AWAY.

How quickly the time passes! It does not seem long since you and I were children; and now we are in the middle, perhaps near the end, of the journey of life. Time is passing away.

"How things are changing!" Old customs, old ways, get forgotten, and new ones come into fashion; only in their turn to pass away. The scenes of our childhood and youth, how altered they are! The world is passing away.

"How fast money goes!" Why, there are many people we know who once were very well off as it is called, and now they seem to be always in difficulties. Riches are passing away. "How people are dying!" The old faces are continually disappearing. We are always hearing of some friend who has left us for the unknown land. And day after day the great list is swelled of those who have lived and suffered like ourselves, but whose time of living and suffering here is over. All men are passing away.

Then you and I are passing away. God only knows how soon our friends will say, "He is gone." And the word—it will go on much as it has done till its turn shall come—and the sky and the sun and the flowers will look as beautiful. And we shall have passed away—passed away—from the pleasures of life, from the society of those whom we loved, from the cares, the struggles, the hopes of this world, from the ease to which we had looked forward, and the position at last obtained, and passed away for ever.

Whither shall we have passed? Into eternity; into the unknown land where all wait the final award. Others expect us there. And we, you and I, are expected at the Judgment of God.

There will be one more Passing away. When the books shall have been opened, and every man's account made up, there will be those who shall pass away—shall pass from the vision of untold happiness just unfolded—shall pass from the opened gates of heaven, and the very throne of God—and shall pass away for ever.

Must we, you and I, be among that number? God forbid! Our day is passing away, and the night will soon overtake us; but as yet there is time—time for an earnest repentance; time but only just time, to do the will of God. Shall we not begin at once? God is ready to forgive the past neglect of Him on a true contrition. The atonement and merits of Jesus make up, more than make up, our miserable deficiency. And the grace of the blessed Spirit is ample strength for our struggle in the future. In these is our true, our only safety.

"The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

SACRA PRIVATA.

Our Father which art in Heaven. In Thee we live, and move, and have our being." Acts xvii. 28.

Grant, O Father, that all Christians may live worthy of this glorious relation. O that we may not sin, knowing that we are accounted Thy children. Grant that we may love Thee with all our heart, and mind, and soul, and strength. Blessed be God, who dealth with us with the tenderness of a Father. O that we may remember that our Father and our inheritance is in Heaven. I commit myself, and all that belongs to me, to Thy fatherly care and love. "Verily, whatsoever ye shall ask the Father in My Name, He will give it you." This is the great support and comfort of sinners. Hear us for Thy Son's sake; for, as sinners, we have no right to ask any favors. "What manner of love is it that we should be called the sons of God." 1 John iii. 1.

Hallowed be Thy Name.—"Thou art worthy, O Lord, to receive glory, and honor and power, for Thou hast created all things"—Rev. iv. 11.

"Herein is My Father glorified that ye bear much fruit."—John xv. 15.

May Thy children have a great regard for everything that belongs to Thee. May I never dishonor Thee, O heavenly Father by word or deed. May I glorify Thee daily by a good life. Fill my heart with a great concern and zeal for Thy glory.

"Let everything that hath breath praise the Lord." Ps. ci. 6.

"Them that honor Me, I will honor." 1 Sam. ii. 30.

—How little have I done to promote Thy glory! God be merciful unto me.

Thy Kingdom Come.—May all the kingdoms of the world obey Thy laws,

and submit to Thy providence, and become the kingdoms of the Lord and of His Christ. May all that own Thee for their King become Thy faithful subjects. Bless the pious endeavors of all those that strive to propagate the Gospel of Thy Kingdom. Vouchsafe to reign in my heart, and let not Satan ever have dominion over me. Fit us, O God, for the coming of Thy Kingdom. May I submit and rejoice to be governed by Thee. O that Thy Holy Spirit may direct and rule my heart. Subdue in me all pride and covetousness, hatred, malice, envy, lust and all uncleanness, and whatsoever shall offend Thee.

(To be continued.)

MAKE up your mind that God does not look at your professions or intentions, but at your life. His Spirit is a "discerner of the thoughts and intents of the heart."

THERE is no coming at the fair haven of eternal glory without sailing through the narrow strait of repentance.

SOLA singing psalms are souls bringing palms.

Our London Letter.

(From our own Correspondent.)

The great day has come; and if weather is at all ominous it opens a session perfectly brilliant. This, the 9th of January, is the finest day we have had this winter. The air is cold, but clear enough to suggest that the fog demon has been frightened into absence by the threatened demonstration against him, which is to be held under high auspices to-morrow at the Mansion House. The sun shines brightly, and across the sky the clouds pass as fleecily as in summer. The weather has, of course, permitted innumerable idlers to take their stand at Westminster, though the ceremony, shorn of the royal presence, was rather dull. To those who have never seen them before, the Royal Commissioners, dressed in pantomimic robes, who come ready to back up the Lord Chancellor in his statement that the Queen's Speech is "in her Majesty's own words," are interesting; but when the novelty has worn off the interest wears off too. To-day the scene in the Lords at the opening ceremony was far from exhilarating; and those who took part in it, having come only because they must, or to hear at the earliest moment what the Queen had to say, were evidently glad when all was over.

Lord Selborne is a very prudent man. He has contrived to be too busy to hear the Dale and Enraght appeals, and to lay the responsibility for whatever may be the legal decision upon the three Lord Justices—James, Brett and Cotton. In this way he escapes as a member of the Government from the odium which would attach to his judgment, whichever way it went. So far as the three Lord Justices are concerned, it is, happily, impossible to guess from their theological leaning what their judgment will be. So far as the points in dispute are concerned, they have the impartiality of very Gallios. Tuesday is fixed for the hearing.

The project for building an ecclesiastical exhibition in London has by no means been abandoned. It was to have begun as a temporary institution, with its home in an iron building. That plan has for the present been given up. In place of it a proposal is now being considered by its promoters to build galleries for permanent use on the Thames Embankment, the upper floors of which would be let out in luxurious flats to the families whose object in life is not to possess their own front door.

Canon Farrar has become a full Stanleyite. He has been preaching lately on the Ritual controversy, and, with that flowing eloquence which distinguished him, he has been urging, both in St. Margaret's and in Westminster Abbey, that "the menacing tyranny" which is being assailed as the unholy hand of the State is in truth "the eagle of our protection." The majestic impartiality of the civil power he regards as the palladium of the liberties of the Church. Without it, ecclesiastical intolerance, the gusts of religious passion; will make the parties now held together fly at each other's throats; the freedom that will be gained by what is called liberation will be "such as is found in the numberless subdichotomies of self asserting schisms."

Free opinion will be crushed by noisy ignorance. "Beware (he cries) lest you exchange something infinitely better than King Stork for something infinitely worse than King Stork." The unlearned will probably stare at the word "subdichotomies." It must have puzzled even the canon's congregation, which has had a training in the use of hard words. I never saw it used before but once, and that was in Milton. Strangely enough, when the word is used by Milton it is to say the very opposite of what Canon Farrar has alleged. "We may soon," says Milton, "fall again into a gross conforming stupidity, a stark and dead congelment of wood, hay and stubble, forced and frozen together, which is more to the sudden degenerating of a church than any subdichotomies of petty schisms." It is, to say the least, an error to use an obsolete word, which can mean nothing to the vast majority, and to those who can understand it will recall Milton's plea: gainst uniformity of ritual.

The deceased wife's sister must mourn this year. Mr. Gladstone will pay absolutely no attention to her; and though she has the oldest unredressed grievance known to Parliament, her advocates not only expect, but they believe, that so far as the House of Commons is concerned she may remain a spinster to the end of 1882. Sir Thomas Chambers introduces his measure on the "off chance;" but in all probability it will soon be in the hands of Lord Houghton, and relegated to a certain defeat in the House of Lords.

We expect every day now to hear that the universities, who have bought the copyright of the revised version of the Bible, will have it ready for publication. It must be in type; and the changes made are in possession of a large number of Biblical scholars. The long-expected addition to Biblical knowledge cannot, therefore, be delayed much longer. The delay we have suffered is due to the great care being taken to make every line, every word, every comma right. A word misspelt or a stop misplaced would be a blot on the volume. For nobody doubts that as it appears so it will be used for— it may be—centuries. When the revision was first undertaken a cry went out against the new version and not a day passed without disturbing belief in the doctrine of primary verbal inspiration, which any change, he said, would assail. Murmurs of opposition came from Mr. Spurgeon. But the demand for an accurate representation of the most ancient manuscripts has silenced all these voices, and the acceptance of the new version by the unanimous voice of a committee representing all sections of religious thought shows that, whatever controversies may break out, the new rendering will be generally adopted in the end.

In a paper laid by Earl Puffrin before the Irish Land Commissioners amongst the other things, he suggests that Emigration should be applied to that region of Ireland in the West, where there extends "a broad riband of hopeless misery which no change in the present relations of landlord and tenant is likely to alleviate." The following is the charming and hopeful picture which he draws:—

"Within the compass of little more than a week, after a pleasant voyage a proportion of these unhappy multitudes might be landed on the quays of Quebec; the women healthier, the children rosier, and the men in better heart and spirits than ever they have been since the day they were born. Four or five days more would plant them without fatigue or inconveniences on a soil so rich that it has only to be scratched to grow the best wheat and barley that can be raised on the continent of America. I myself have seen an immeasurable sea of corn clothed with its golden expanse what two years before had been a desolate prairie, the home of the lynx and the jackal, simply through the exertions of a small Russian colony that had run up their shanties in the favoured land. In the neighbourhood was an Irish settlement containing many descendants of the extirpated peasantry who had fled from the famine of 1846, now converted into happy, loyal, and contented yeomen. Instinctively, my mind reverted to the sights I had seen in Mayo, Connemara and Galway in 1848. Strange to say the appearance of the horizon in each case was identical. Its verge stood against the setting sun indented like the teeth of a saw; but in Ireland the impression was produced by the gable ends of deserted cottages; in Manitoba by the long line of cornstacks which sheltered every homestead."

The Church Guardian,
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THE COLLEGES AND THE GRANTS

Dr. J. G. McCreoon, a Professor of Dalhousie College, Halifax, has been writing a series of lengthy and interesting articles on the College Question in the *Herald* newspaper, the purport of them all being to the effect that Higher Education in Nova Scotia is not what it ought to be, a position, we think, no one will feel disposed to question; that the University of Halifax has proved a great failure, a fact which has been very generally accepted all along; and that by the amalgamation of King's and Dalhousie Colleges, and the withdrawal of the Grants from the others, a strong teaching University, either in Halifax or Windsor, could be formed, which would prove a blessing to the country.

We are not so sanguine as the Doctor appears to be with regard to this latter proposition proving a panacea for all the educational ills he tells us we suffer from. Whether it would be so or not, if unanimously supported and faithfully carried out, remains to be seen; but while we feel confident that the authorities and friends of King's College would offer no opposition to the main features of the Professor's scheme, we are very certain, having in view the claims and influence of the other Colleges, that it is utterly impracticable at the present time. What we would suggest would be this: In justice to those bodies especially affected by the change, let the present Grants be continued for another five years, and in the meantime let a Commission be appointed to arrange a mutually satisfactory settlement of the vexed question; and let the Governing Bodies of King's and Dalhousie mature a wise and liberal basis for a union at the end of the period named.

THE BISHOP ELECT.

REV. HENRY TULLY KINGDON, M. A., of Trinity College, Cambridge, Vicar of Good Easter, Essex, has been elected by the Synod of Fredericton Conductor, on the Bishop's nomination. High testimonials were furnished by those who know him. It does not appear that Mr. Kingdon has been prominent in party strifes in England, or that he has identified himself with party organizations. He is a man unknown in literature, or as a reader or speaker at Congresses or great Church gatherings in England. But he has ample testimonials as a scholar, an earnest worker and a Christian gentleman. Some of the best of our Colonial Bishops have been taken from country vicarages, where they have been comparatively unknown, as for instance, Bishops Milman and Foild. We earnestly hope that the Diocese has secured one

who will be the leader of his clergy in zealous work, and around whom our laity will rally. The field here, with all its drawbacks, is an inviting one. Clergy and laity are disposed to give a warm welcome to the Bishop-elect. He will find us hearty and cordial in our reception of him, and willing to work loyally with him in advancing Christ's Kingdom. And coming amongst us, as we trust and believe he will, with no narrow nor contracted views, but disposed to act in a broad and liberal spirit, and with that toleration and fairness, for which the present Bishop is noted, we may hope to see a bright future before the Diocese of Fredericton. It is a matter of much thankfulness that the discussion was conducted with so much courtesy, and resulted in the hearty and harmonious acceptance of Mr. Kingdon.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

THE *Christian Visitor* says:—"For months and months the CHURCH GUARDIAN has bristled with articles on "Marriage with a deceased wife's sister." One would almost imagine that the members of the Church of England are in a sad plight matrimonially. Can it be possible that there is a universal desire among the brethren of that church to marry their wife's sister. If not, why so much discussion on the subject?—*Wesleyan*.

We hope that both the *Christian Visitor* and *Wesleyan* have profited by our articles to which reference is made above. To know that they have been benefitted, would simply repay us for the time and space consumed in the elucidation of the subject. For the information of our contemporaries, we are happy to be able to state that there is no universal desire among Church-people to violate God's Law in a matter fraught with so much danger to the well-being of society. Indeed, we do not believe that a score of members of the Church in the two Provinces could be found to sympathize with the proposed legislation.

It has been our object to make the subject so well understood that no sophistry on the part of the editor of the *Christian Visitor*, or any one else, would have the smallest weight with our readers. And we have modestly hoped to be in some measure a hindrance to the passage of so obnoxious a measure. Believing, most conscientiously, that Marriage with a Deceased Husband's Brother or with a Deceased Wife's Sister is forbidden in God's Word, as it has been by the Universal Church from the very first, we should be no safe GUARDIAN did we quietly look on while efforts promoted by those who have violated the law, were being put forth to make others partners and accessories in their guilt.

THE HISTORICAL CHURCH.

THE information asked for by our correspondent "A Subscriber" we are quite ready to impart, so far as it is possible to do so. We have more than once in the columns of the GUARDIAN given a connected account of the Church of England from her earliest known history, and we gladly seize the opportunity to repeat it here. We do not know of what nature our correspondent would desire to have the "Scripture evidence" which he asks for in proof "that the Church of England is the Church established by our Saviour." We presume that he wishes us to show that she is a true Branch of the Catholic Church established by our Saviour when on earth as set forth in the Scriptures; or, in other words, that she possesses all the marks and characteristics of the Apostolic Church. When such claims are put forth as are put forth by the Church of England, it should lead Christians of every name to an examination of her position. For, we pray our readers to mark well, she does not pre-

fer to be a "sect" brought into existence by, and assuming the name of, some man three, or three hundred years ago. She repudiates any such position as containing within itself its own refutation and condemnation. The Church of England claims to be a true Branch of the Church established by our Lord and continued by His Apostles; and that her Bishop have been, in direct line, the successor of the twelve who were followers of Christ. Her position is that the Church of Christ is not only a Spiritual Body, but also an Historical Church—continuous, unbroken, perpetual, so necessary a condition in order to have fulfilled her Lord's declaration, "Lo I Am with you always, even unto the end of the world."

"It is admitted by all, that our blessed Lord, when on earth, established a visible kingdom, or Church, against which He declared "The Gates of Hell should not prevail;" and to extend which, He commissioned the Twelve, who were to make disciples of all nations. It is not denied that they, along with St. Paul, who was soon after miraculously added to their number, obeyed their ascended Master; and that Churches were established in all parts of the then known world.

Thus, there were apostolic Churches of Jerusalem, Constantinople, Antioch, Alexandria, and Rome; and the seven mentioned by St. John in the Apocalypse; and those at Ephesus, at Corinth, and on the Isle of Crete.

All of these, it is evident, were at the first separate and independent; each having its own apostle, angel, bishop, or overseer. As time rolled on, however, all did not prosper alike. Some rose or fell with the political fortunes of the city from which they took their name. Some had their candlestick removed for their lukewarmness and wickedness. Others, as Constantinople, Alexandria, and Rome, continued to maintain their existence and independence for centuries.

And from time to time, as the rise of some new error called for the testimony of the whole Church, as to the interpretation of an article or phrase of the creed—that form of sound words received by all—or as to some other disputed point, the whole Church met in solemn council, the various parts or branches of the same being represented by legates or deputies duly appointed.

The first and most famous of these General Councils was held at Nice, a city of Asia, in the year 325. Among the 318 Bishops present at this council, there were Bishops from Asia, Africa, Italy, Egypt, Spain, France; and (as is altogether probable) from the Islands lying to the west of the continent, and called Britain or Anglia.

By whom the Gospel was first preached in this part of the world, it is now impossible certainly to affirm; but it has ever been the current opinion that it was by none other than St. Paul. He tells us himself, that he intended to go to Spain. Clement Romanus, of the first century and Jerome, of the fourth, speak of his travelling "to the utmost bounds of the West;" of his preaching us far as the extremity of the earth;" of his preaching the Gospel in the Western parts; expressions which were always anciently used (as has been shown by Bishop Stillington) with reference to the British Isles. Again, the historian Theodoret, writes A. D. 435, as follows:—"Paul liberated from his captivity at Rome, preached the Gospel to the Britons and others of the West." Our fishermen and publicans not only persuaded the Romans and their tributaries "to acknowledge the Crucified and his laws, but the Britons also, and Cimbric." To the same purport is his comment on 2d Timothy 4-17—"When Paul was sent by Festus on his appeal to Rome, he travelled, after having been acquitted, into Spain; and thence extended his excursion into other countries, and to the island surrounded by the sea."

Giving these statements due weight, and taking into the account the Apostle's burning zeal, and peculiar mission to the Gentiles, in connection with the fact that there is a period of about eight years between his last recorded act and martyrdom entirely unaccounted for, and we have strong presumptive evidence for the belief that the great Apostle was the first to break the spell of Druidism—to introduce the civilizing and humanizing influences

of the Gospel, and to lay the foundation of the British Church. There is every way greater reason for believing this than there is for thinking that St. Peter founded the Church at Rome, or was ever a Bishop there; of which there is not the slightest historical or scriptural proof.

But by whomsoever planted, we know that there was a Church in Britain in Apostolic times. We know that this Church had three Bishops at the Council held at Arles, in France, A. D. 311. We know that it had its Bishops at the Council summoned by Constantius, the son of Constantine, at Sardica, (the modern Sophia in Bulgaria,) in the year 347; and, again, at the Council held at Ariminum (now Rimini) in Italy, in 360. We also know that it was free and independent down to the beginning of the seventh century."

(To be continued.)

ROME'S LOSSES.

Below we publish extracts from a little work, of which we spoke a few weeks ago. The greater part of these converts have entered the Church of England, and are now, as her Clergy or Laity, rejoicing in their emancipation. Such a record must, of itself, make plain that the professed unity which Rome has been flaunting in the face of—alas!—a divided Protestantism, as existing within her Communion is fictitious and unknown; while, on the contrary, a wide-spread dejection has shown itself, which, let us hope, will, in God's good time, so develop as to result either in the destruction or regeneration of the Roman Church.

We do not wish to convey the idea by any words of ours that anything is better than the Religion of Rome. Alas! sadly we must say it, there are evils even more to be dreaded than the seductive and soul-paralyzing influences of the Papal System.

The Roman Religion is Christian—corrupted, idolatrous, in a measure, but nevertheless containing within itself overwrought with error, the principles of Christianity, which will make a man wise unto salvation. The dangerous and subtle tenets of the modern irreligionists, of which the infamous Ingersoll is chief, would eliminate God altogether from their religion, and make the animal desires, and the natural bent of men's minds, their only guides and directors. "These as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

A pamphlet containing the names of those who have given their adhesion to the doctrines of the Roman Church was recently circulated widely throughout England. The title of the publication was "Rome's Recruits," and an expression has doubtless been created in the minds of many who have read it, that the whole world is going over to the Roman Communion. But there is a brighter side of the question when regarded from a Protestant stand point: the number of converts to the Papal Church, as published in "Rome's Recruits," is but small when compared with the far larger number of those who embrace the truth.

The chief object of the present publication is to record modern secessions of Priests, Monks, and Nuns from the Church of Rome. No attempt is made to give an extended list of lay-converts to Protestantism. Volumes might be filled with the names. Christian efforts which are being put forth in Roman Catholic countries, are blessed in the evangelization of immense numbers. Secessions from the Priesthood are of far more frequent occurrence than is ordinarily supposed. In 1848 the Abbés Migne, Clavel, and Genoude were deprived of their spiritual functions for daring to advocate liberty in religion. A law was passed in Austria, in the same year, permitting Austrian subjects of the Roman Catholic religion to embrace the Protestant faith. Dr. Nowotny, of Petershaim, in Silesia (himself an ex-priest), not many years since gave an account of fourteen Roman Priests who left their Church, between the years 1851 and 1857. In 1853 M. Clausel de Mentals

(formerly Bishop of Chartres), M. Cour (Bishop of Troyes), the Abbé de la Courte, and other ecclesiastics, strenuously protested against Ultramontanism. In 1854, the Roman ecclesiastical body became alarmed at the rapid progress of a spirit of enquiry, and Menseigneur Romilly (Archbishop of Milan), and Menseigneur de Charvaz (Archbishop of Genoa) joined in imprecations upon it. In the following year, the Abbé Laborde and many monks, particularly the Dominicans of the Convent of Minerva, rejected the dogma of the Immaculate Conception. Also, in 1855 the Rev. L. Durand, reported that the Evangelical congregation at Nessonvaux consisted of three hundred converts. In 1857 the Archbishop of Utrecht, the Bishop of Haarlem, and the Bishop Deventer declared against the dogma of the Immaculate Conception. In 1858, at Hechingen and its neighbourhood (Sigmaringen, in Germany), thirty-six Roman Catholics embraced Protestantism. The Rev. Mr. Tretzel gave in detail the cases of ten Bavarian Priests, whom he declared to be a real gain to the Protestant cause. He moreover mentioned that Professor Schmidt, of Erlangen, knew of no less than one hundred and fifty priests who were ready to quit their Church if they had the means to subsist after taking such a step. Again, Prelate von Kapff was the honoured instrument in receiving four priests into the Protestant Church. The conductors of the Priests' Refuge at Trischona report that, from July, 1857, to July, 1858, five other seceders gave evidence of true conversion to Christ. In 1859, at Oran, in Algeria, thirty-five Spanish colonists the majority heads of families openly embraced the reformed religion. The same year, five priests in Rome and Pavia were suspended from office and excommunicated for opposing the dogma of the Immaculate Conception. In 1860, help was asked through the medium of "Evangelical Christendom" for the subsistence of several priests in Lombardy, who wished to renounce their office. In 1862 a petition signed by 8,000 priests was forwarded to the Pope, praying for "the removal or rectification of indulgence, the Confessional, the superstitious worship of images and relics, the introduction of lay influence into the Councils of the Church, and the improved and liberal education of the priests." In 1863 the Abbé Passaglia drew up an address to the Pope, praying him to restore peace to Italy by renouncing the temporal power. Such a petition, as may readily be supposed, met with little favour on the part of His Holiness. It was published, and it bore the names of 8,643 members of the Italian clergy, of whom 96 were Episcopal Vicars; 1,095 Monsignors, Canons of Cathedrals or Collegiate Churches; 783 Archpriests, Provosts, or Parish Rectors; 317 Chaplains; 861 Parish Vicars or Curates; 343 Doctors, Preachers or Professors; 167 Schoolmasters in Orders; 4533 Secular Priests; 767 Monks, &c.

A few years since three hundred liberal priests were suspended in Naples, and cast adrift on the world, because they declined to admit the "inalienable right of the Pope to the temporal power." A great and good work is being done by the "Reformed Priests' Protection Society" of Dublin. It was founded in 1844, and since that time has given aid and protection to fifty-one priests and fifty-one students, who have left the Church of Rome. Through the ministry of Rt. Rev. Dr. H. C. Riley, in the city of Mexico, several prominent priests have been converted, and are now preaching the doctrines of Protestant Christianity.

The Rev. L. S. Tugwell, in 1875, reported that six Portuguese priests were searching the Scriptures, and had expressed a wish to join the Protestant Church. Signor Conti, in 1877, announced the conversion of French and Austrian priests, who had come on a pilgrimage to Rome. Three churches in Seville, which were a few years ago Roman Catholic places of worship, are in charge of missionaries who were formerly priests.

It is alleged, by some that only the unimportant and ignorant members of the Roman Church come over to our side in the list of Priest-seceders, however, which is now published, will be found the names of two Bishops (one of them Prince), two Vicars Apostolic, a Vicar General, two Abbots, a Prior, two Canon, a University Chancellor, a Synodal Examiner, a Bishop's Secretary, a Missionary-Apostolic, an Imperial Chaplain, a Chaplain Magistrate, a Provincial Physician, three Superiors of Convents, four

Knights, a College Founder, a Librarian of a Papal College, a Prefect of Studies, a Private Censor, a Licentiate in Divinity, an Inspector of Schools, fourteen Professors of Divinity, five Professors of Moral Theology, three Professors of Philosophy, a Professor of Greek and Hebrew, a Professor of Canon Law, a Professor of Controversy, a Professor of Rhetoric, a Professor of Belles Lettres, thirty-five Doctors of Divinity, Laws, Philology, and Theology, two Bachelors of Divinity, three Members of the Holy Inquisition, including the Qualificatore and Secretary, and the following Members of the Papal Staff:—Chamberlain, Prefect of the Guard of Honor, Capellane Cantore Pontificio, and Librarian.

Among the laity who have succeeded, appear the names of a Princess; several of the Nobility and important Government Representatives; six Doctors; sixty Fellows and Scholars of Trinity College (Dublin); one Scholar of Balliol College (Oxford); four Professors of Oratory, History and Irish; and three Lawyers.

PROTESTANT RECRUITS:

A Record of Modern Priests, Monks, Nuns, and Theological Students, who have left the Church of Rome.

The names of very many, who fear persecution, are withdrawn from publication.

Right Rev. G. G. Achilli, D. D., O. S. D., Vicar Apostolic; Librarian to Pius IX.; Prior and Visitor of the Dominican Convents in the Roman States and in Tuscany; Professor of Greek and Hebrew in the University at Rome; Regent, Prefect of Studies, and Primary Professor in the College of the Minerva and the University of Macerata; "Vicar of the Master of the Sacred Palace;" President of the Theological School of the Dominican Order, &c., &c., &c.

Rev. Manuel Aguas, O. S. D., Priest and Friar (Bishop Elect of the Mexican Branch of the Church.)

Rev. Francisco Aguilar, Priest, Mexico.

Rev. Fr. Alouzo, Priest, Grenada.

Rev. Don Ambrosio, Priest, Diocese of Mondovi.

Rev. Francis Anelli, Priest: Missionary at Bombay, and Military Chaplain at Belgaum, Hindostan.

Rev. Alois Anton, Priest, Vienna, Austria.

Very Rev. Nicholas Beatty, D. D., Superior of the Convents in Drogheda, Athlone, Waterford and Mullingar, Ireland; Commissioner to dispense indulgences and invest with the Scapular, &c., &c.

Very Rev. Thomas Butler, D. D., Priest; Principal and Professor of St. Clement's College, Rome; Professor of Philosophy and Divinity in the Roman University of Malta; Chamberlain to Gregory XVI.

Rev. G. E. Biber, LL. D., Priest.

Rev. FR. Barbeck, Priest; Order of the Friars, Bohemia.

Rev. Signor Hassanelli, Priest, Rome, Italy.

Rev. Abbé Bauduin, Priest; Vicar in the Diocese of Namur, Belgium.

Rev. Ferdinand Belleau, Priest, Curé of St. Hermas, Canada.

Rev. M. Berthuel, Priest; Professor of Theology, Paris.

Rev. Augustus Beslon, Priest, Department of the Eure, France.

Rev. Luigi Bianchi, Priest, Province of Aquila, Abruzzo Ultra, Naples.

Rev. Carl Binder, Priest and Professor, Kloster Munster, Austria.

Rev. M. Biou, Priest and Chaplain, France.

Rev. M. Blanc, Priest, Paris.

Rev. Michael Bogan, Priest, Diocese of Limerick, Province of Cashel, Ireland.

Rev. D. Bolton, Priest.

Rev. Tobias Bolton, Priest.

Rev. Signor Borelli, Priest; Passionist Friar, Bologna.

Rev. John Evangelist Borzinsky, Priest, Order of the Monks of Mercy; Chief Provincial Physician of the Convent of that Order at Prag.

Rev. Fr. Brady, Priest, Kells, Diocese of Meath, Province of Armagh, Ireland.

Rev. Denis Leyne Brasbie, Parish Priest of Keelmechedar, Diocese of Ardert, County Kerry, Province of Cashel, Ireland.

Rev. M. Brennan, O. S. F., Priest.

Rev. Patrick Brennan, Parish Priest of Crere or Crivea, Diocese of Elphin, Province of Tuam, Ireland.

Rev. Fr. Brine, Priest, Lancashire, Diocese of Liverpool.

Rev. Fr. Broderick, Priest and Missionary, Diocese of Chicago, formerly of All Hallows' College, Dublin.

Rev. Fr. Brannack, Priest, Posen. Rev. Abbé Edouard Brutte, Priest; Curé de la Chapelle, Barbonvielle; for five years Vicar of the Parish of Astafort; Professor of Philosophy; Professor of Catholic, Apostolic, and Roman Dogmas and Morals, Diocese of Agen; Ancien Militaire de la Garde Royale; Knight of the Legion of Honour, &c.

Rev. John Burdett, Priest.

Rev. E. Burke, Priest, Diocese of Elphin, Province of Tuam, Ireland.

Rev. Patrick Burke, Priest, formerly Student of St. Patrick's College, Maynooth, Ireland.

Rev. William John Burke, P. P., V. G., Priest; Vicar-General of Liscannon, Diocese of Kilmacduagh and Kiltenera, Province of Tuam, Ireland.

Very Rev. George Canon Case, D. D., M. R., M. A., Canon of Clifton, Member of the Chapter of the Pro-Cathedral Church of the Apostles; Missionary Rector of St. Peter's, Gloucester; formerly Student of the Collegio Pio at Rome.

Rev. Michael Angelo Camilleri, D. D., Priest, Malta University College.

Rev. Senor Juan B. Cabrera, Priest; Order of the Escolapios, College of the Escolapios, Valencia, Spain.

Rev. Patrick Caffrey, Priest, Diocese of Liverpool, England.

Rev. Don Juan Calderon, O. S. F., Priest and Professor of Philosophy; Convent of Alcazar de San Juan (of the Priorate of the same name; Order of Religious observants of S. Francis, Spain.

(To be Continued.)

LETTER FROM CHICAGO.

CHRISTMAS, with its festivities and rejoicings, has come and gone, and we are well on in the New Year, so that I have been thinking, when reading the accounts of how these anniversaries have been kept at home, it would not be amiss to give you some idea of the manner in which they are spent here, for though using the same language, and having the same "faith," there are many points of difference which are worthy of notice. One of the leading papers here remarked that Christmas was rapidly losing its aspect as a religious anniversary, and becoming more and more a day of amusement and revelry; this is from a Chicago point of view, and will not apply to Nova Scotia, and many other places I could name. To be sure, there are many everywhere who rarely ever think of the meaning of the day, but endeavour to make it one of amusement altogether, and a special occasion for a good dinner, etc. To a stranger in Chicago it is kept in a very different style from other places he has seen. He will notice, that except in the wholesale quarters the stores are nearly all open, and some of them driving quite a trade, while but few of the butcher's stalls, markets, etc., are decorated, or, if at all, only in a very slight manner. There is not quite so much of the hurrying to and fro which is such a marked feature of this great mart of commerce, the people have a less care-worn look, some of them quite jolly, and a "Happy Christmas" is heard on every side, as it is, I suppose, in all English speaking communities. As the hour for Church Service approaches, no pealing bells are heard, or throngs of people seen entering the Churches as at home. The Episcopal and R. C. Churches have about the usual Sunday congregations, except in cases where the music is unusually attractive, when there is quite a crowd. The children everywhere, with scarcely an exception, look happy, for it is emphatically the children's day here as elsewhere; no mistake about that. But the whole day has not the genuine ring of Christmas about it that we have been accustomed to. In the evening, the theatres are crowded, and many are turned away for want of room, as they are also at the afternoon performances. Some of our Churches were finely decorated, all, I believe, looked well, and many eager hands worked hard, as they always do, but so much has been devised and invented in the way of decorations that it seems hardly possible to have anything very novel. In two or three of the Churches there was a bright star of gas over the altar, which had a fine effect; greens in profusion are used in ropes, wreaths, crosses, &c.; also many beautiful plants and flowers. The festivals and Christmas trees for the children connected with the various Sunday Schools were held during the week of Christmas, and great pains were taken to make them a success; for the most part,

they took place in the churches. I attended at the Cathedral, which was converted into a bower of beauty for the occasion. An immense tree, finely decorated, stood just without the chancel rail; at its foot were tables loaded with books and other articles. A large calcium light threw its rays on the scene, and produced a beautiful effect. The school, numbering over 400, was arranged in classes. Each class had a banner of crimson, purple or green, &c., a boy carrying the banner marched at the head of the class which, after receiving their presents, marched around the side and up the centre aisle. The carols were finely sung by the children, assisted by the full regular choir. A novel feature in some of these festivals was the giving of presents by the children to children of the poor in place of receiving any themselves. One of these schools, numbering in all departments about 700, carried on this work with absorbing interest, and many of them saved their money long before for the purpose. On Christmas Eve each class, en masse, brought its offering, which included in all everything which could clothe or feed the naked or hungry. One class of girls brought hoods, made by themselves, another dresses; each member of a Bible class of young men brought a turkey; some of the boys brought a barrel of oranges on a sled, and there were apples in profusion; canned food, comforts, &c. until the place looked like a country store which had been just getting in a stock for the season. Some little girls took dolls for others, while some of the "small fry" in the boy line beat some other boy's drum or tooted some other boy's horn en route to the S. School House, where it was cheerfully delivered up. The whole affair was entirely successful, and it ranked among the best they had ever had; and when all was done the children received each a duplicate of the toy it had so generously given (we may suppose much to its surprise), and the other classes were all treated to boxes of candy (nothing is done without candy here).

New Year's Day was bright and pleasant, just right for calling, which was largely taken advantage of, as the custom has taken deep root here, and is far more general than in the East. New Year cards are advertised quite as extensively as Christmas cards, and embrace almost as great a variety in their way. I do not myself approve of highly ornamental visiting cards, and think the plainer they are the better, but *chacun à son gout*, and for one day they are well enough. Many of the houses were lit with gas all day, so that the admirers of gas-light beauty had full opportunities of contemplating this particular style. The often reiterated wish for a "Happy New Year," sincerely uttered, must surely take root somewhere, and bring forth a harvest of happiness, though with many it is a mere form, and must be so, in a measure when spoken to hundreds in a day; with many more it springs from the heart, cements a slightly-formed friendship or liking, and creates a warmth of feeling that is mutually beneficial. There is often a tinge of sadness, too, woven in with these festive greetings, as we think of Happy Christmases and New Years' in earlier years, with dear friends now gone from our sight to the better land. Like a changing kaleidoscope, we each year look back to the changes that have occurred since the last anniversary, and look forward to the next. The world moves ever onward, and we mites are borne along nearer, each season, to the final goal.

In noticing the changes of opinion that of late have occurred or been given utterance to concerning our Church, I listened to an address not long since from a Congregational Minister, in which he gave statistics of the relative increase of the various Protestant denominations throughout the United States as shewn by their returns. He proceeded to show that in many cities and towns his denomination had stood still, neither gained nor lost; in some there was a considerable gain; but in very few had the growth been what was expected. The ratio in the congregations was 1 in 27; the Presbyterians, Baptists and Methodists were next cited with similar results; but in no church, said the speaker, "has there been such a relative per centage of gain as in the Episcopal Church, where it has been 1 in 17"—that is, to each 16 or 17 communicants, there has been one added in the past year. One reason of this, he said, is that the Episcopal Church grows within itself; its young children are looked after, taught to come to confirmation, to

their Sunday School and no other, and to believe that *their's* is "the Church"; their people seldom go to any other church; while "our children are let do as they please, go to this or that Sunday School, and then grow up without any decided bias or leaning to any; this, said he, is "all wrong." You will see from the above that the Congregationalists at least are waking up to the fact that, to use a well-known phrase, we are rapidly "catching up" to them, which is in reality the case, for where 10 years ago they were ahead of us fully 40 per cent, they are now only 20 per cent. This I have gathered from well-known statistics, and as far as this city is concerned, as I have stated in a previous letter, I have reason to believe the Church is steadily growing wherever it has been planted.

The engravings of the New Church of the Ascension are out, showing a magnificent stone building, with highly decorated interior, and though the services are to be of a somewhat advanced type, it will work largely among a class who would otherwise go to no church at all. I have now encroached enough upon your space, and must close, rejoicing to hear that the GUARDIAN has so large and increasing a circulation, and remain

Yours, fraternally,

S.

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.

THE CHURCH AND THE POOR.

(To the Editors of the Church Guardian.) SIRS,—Enquiry would satisfy the most dubious that "appropriated seats" (pews) are one of the main causes of the poor being excluded from the services of the Church.

FREE AND OPEN.

THE CHURCH.

(To the Editors of the Church Guardian.) SIRS,—Will the Editors of the CHURCH GUARDIAN, for the information of some of its readers, be so kind as to publish through its columns some Scripture proofs, showing that the "Church of England" is the Church established by our Saviour? Also, on what authority Archbishops and Bishops are consecrated; and why Bishops only have the authority to make Priests and Deacons? Sincerely yours,

A SUBSCRIBER.

W. & O. F.

(To the Editors of the Church Guardian.) SIRS,—That the Widows and Orphans of our dear departed brethren of the clergy should lose one-fourth of their scanty pittance, for which their bread-winners largely paid in life,—this, surely, will not be allowed! £600 are wanting. Over 60 parishes are represented in our Diocesan Synod. Let each parish be asked through its clergy, to send an extra \$10 before the first of June, and the "threatened distress" will be averted. And for the future, perhaps, a larger percentage should be charged the clergy as premium; and the good laity seeing the need, will doubtless add to the capital from which interest is drawn.

Yours,

CLERICUS.

MR. DALE IN PRISON.

(To the Editors of the Church Guardian.) SIRS,—It is impossible to say whether I am older or more learned than your correspondent "Student," but I will try and say something in reply to his queries.

1. Although a different portion of the English Constitution is concerned, Mr. Dale, equally with John Hampden, maintains one of its vital principles—viz., that granted by Magna Charta, that the Church of England should be free.

2. The Church of England (I don't know what "established constitution" means) is rightly subject to the Queen in all causes ecclesiastical as well as temporal, and so is every sect. But the Parliament of England, made up as it may be of "Jews, Turks, Heretics and Infidels," has no right to impose a secular court to judge Church causes (strictly

such) without consent of the Church herself; and the secular nature of the court is but little hidden by stealing Church titles for the new Judge as "Dean of Arches," &c., &c.

3. Other cures than disestablishment do exist—viz., To make Convocation as real in England as Synods are here and Conventions are in the Church of the United States. Do away with the farce of the present "Congé d'élire," to elect one person and no other to a vacant See under unknown penalties, and then allow the Church of England to rule herself, as the Church in the United States rules herself.

4. The Archbishops and Bishops of England are appointed under the above named farcical *Congé d'élire*—in fact, by the Conservative or Radical Premier, and it is a lottery whether the men so chosen have any special qualifications for knowing "what to say to this state of things." A former head master of Rugby School, broken down by family losses, and rolled to a Deanery, who know nothing of Parish work, at present claims to be the Pilot of the Church of England, and seems to uphold that ancient maxim, "No one must speak to the man at the wheel."

RONNYMEDR.

THE SISTERS' MARRIAGE BILL.

(To the Editors of the Church Guardian.) SIRS,—As many persons are not aware what course the Presbyterians in Canada have taken in connection with the proposed alterations in God's Law of Marriage, I quote, without note or comment, the following paragraph, page 53, from "The Acts and Proceedings of the Sixth General Assembly of the Presbyterian Church in Canada, 1880."

I venture to recommend to all thoughtful persons a pamphlet published in 1871 by Edmaster & Douglas, Edinburgh, and Hamilton & Adams & Co., London, entitled "The Relationships which bar Marriage, considered scripturally, socially, and historically: being a respectful address to the Nonconformist Ministers of England by Ministers of the Presbyterian Churches of Scotland."

THEODORE E. DOWLING.

Carleton, St. John, January 15, 1881.

"Overture, Marriage with Deceased Wife's Sister."

There was taken up and read an overture from the Presbytery of Toronto, relating to the proposal in the last Session of the Parliament of Canada to legalize marriage with the sister of a deceased wife, and with a deceased brother's wife, and praying the Assembly to take the whole subject into consideration, and adopt such measures as it deems best to avert such legislation as that recently proposed. Professor Gregg now moved, seconded by Principal McVicar, the resolution of which notice was given near the close of last Sederunt, in terms following:—Receive the Overture respecting marriage with a deceased wife's sister, and appoint a Committee to watch legislation on this subject, and to take such steps, by petition or otherwise, as they may deem advisable, with a view to avert such legislation as that recently proposed in the Parliament of Canada. It was moved in amendment by Principal Grant, seconded by Mr. McL. Sinclair, That the Overture be laid on the table. Votes being taken, the motion of Professor Gregg was carried, and the Assembly decided in terms thereof. The Committee was appointed as follows:—The Moderator, Dr. Reid, Principal Caven, Prof. McLaren, Prof. Gregg, D. M. Gordon, Dr. Moore, Dr. McVicar, Robert Campbell, Hon. Mr. Vidal, George Hay, Esq., Hon. Geo. Bryson, John Charlton, M. P., Hon. David Christie,—Dr. Gregg, Convener.

A Prayer for those who are tempted to marry contrary to God's Law.

O ALMIGHTY GOD, Who hast ordained the framework of society as the stay of our natural life, and hast also promised Thy grace to those who enter into matrimony sanctified by Thy blessing, have mercy upon all who are tempted to marry without regard to those restrictions which Thou hast imposed for our welfare; [. . .] and grant that they may not seek the gratification of earthly love in such way as to forfeit Thy love, which is eternal, but may by Thy help restrain their natural desires, and find their reward in the fruition of Thy Divine glory, in the communion of Thy saints; through Jesus Christ Thy Son our LORD. Amen.

News from the Home Field.

DIOCESE OF FREDERICTON.

It will interest our readers to know that Good Easter, of which Mr. Kingdon is Vicar, is a parish containing a population of 581 souls. The stipend is £300, with a house. Mr. Kingdon was appointed in 1878. He was ordained Priest in 1869, and until his recent appointment as Vicar, he has been a Curate, with the exception of three years' service as Vice-Principal of a Theological School.

FREDERICTON.—We regret to learn that Mrs. Medley has been dangerously ill but are glad to know that she is now recovering. The Bishop also was quite sick before the meeting of the Synod.

The anniversary of the C. of E. Temperance Society was held on the 10th, with a good attendance considering the storm. H. F. Cropley, G. J. Bliss, G. R. Parkin and others spoke. Rev. G. G. Roberts preached an admirable sermon on temperance work as a part of Church work, and the sermon has been requested for publication.

Rev. A. H. Weeks having resigned the Parish of Queensbury, is spending the winter in Fredericton.

Rev. W. Shannon, late of Grand Falls, left Fredericton lately for Toronto, where he expects work.

Mr. H. E. Montgomery, Divinity Student, is assisting at New Maryland, where Church matters are progressing. A good work is also going on at St. Margaret's Mission, below Fredericton.

MADEIRA.—A very successful concert has been held here for the benefit of the Endowment Fund. This fund is steadily increasing each year. Other Rectors should follow Mr. Stirling's example in raising endowments.

WICKLOW.—The friends of Rev. J. E. Fluwelling, of Wicklow, gave him a handsome donation of \$67.00 recently. Many outside the Church of England were present and gave evidence of their appreciation of his work. Supper and speeches were in order during the evening.

STANLEY.—Nearly all the men being away in the lumber woods, the Rev. W. Q. Raymond has followed them, and held service in the camps. At one camp service there were 45 men present. Within a radius of ten miles there are probably upwards of 500 men in the woods. The Parsonage is completed, and has been occupied for several weeks. It is in keeping with the Church, and is very complete. The success of this Mission shows the wisdom of dividing our unwieldy Missions, and placing active men in charge.

KINGSCLEAR.—The services of Rev. Geo. Love, M. A., are much appreciated.

SPRINGFIELD, KING'S CO.—A number of the parishioners and attendants at the services in this Parish assembled at the Rectory last evening, and not only by their visit gave general expression to the good-will and friendly feeling, which happily exists throughout, but also made a handsome present to the Rector, amounting "in cash and kind" to about forty-five dollars. A very pleasant evening was spent in conversation and music, and we feel sure that it terminated in a splendid drive home over beautiful roads and by moon-light.

Parishes in which there still stands one of the substantial old-fashioned Churches, which they long to improve and preserve rather than to pull down and destroy, ought to send a committee to see the restoration of our Church in Springfield which, by the energy and zeal of the people, has been rendered thoroughly Church-like, comfortable and even handsome, and being now simply, though prettily, decorated after the custom of the season with hemlock and autumn leaves, looks, as many of the people say, better than they ever hoped or expected to see it.

WESTFIELD.—The Rev. G. G. Roberts, M. A., Rector of Fredericton, lectured in the Westfield Hall, Jan. 13th, to a large and appreciative audience, on "Homes and how to make them happy," the proceeds of which go to the parsonage building fund. G. Herbert Lee, M. A., of St. John, will deliver the next lecture Feb. 1st. The ladies throughout the parish have organized knitting and sewing societies with the same object in view, and are already at work in earnest. They are determined that Westfield shall not be in debt for its parsonage, and were greatly encouraged in their work, when informed that the B. H. M. had made a grant of \$100 for the same object. The ladies propose having a sale, with refreshments, on the parsonage grounds, on next Dominion Day. Some of the young ladies have asked for and received collecting boxes. They are not given in families where there are children having a Mission box. Men, women and children, are all busily engaged in Church work, and success must crown such earnest efforts.

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DIOCESE OF NOVA SCOTIA.

MISSION OF LOUISBURG, C. B.—The Rev. Charles Croucher, B. A., Rural Dean, Incumbent of Glace Bay, visited this Mission on the 29th December for the purpose of celebrating the Holy Eucharist in the several churches in the Mission.

On New Year's Eve service was held in the Church of St. Bartholomew, Louisburg, commencing at 11 o'clock p. m. The service consisted of Choral Evensong and Litany, with short sermons by the Deacon in charge. The sermon being concluded at 11.50 p. m., the remaining ten minutes of the old year were occupied in private silent prayer. At midnight the Te Deum was sung and immediately afterwards the Rural Dean commenced the office for the Holy Communion, which was also chorally rendered. The congregation present numbered over one hundred, and would have been much larger had it not been for the dangerous condition of the roads, which, being exceedingly slippery, rendered it impracticable for many of the older members, especially those living at a distance, to be present.

On the 1st January (Circumcision) Evensong, with sermon, was said in the Church of St. James, Main-a-Dieu, and on the morning of the Lord's Day the Holy Communion was celebrated. The Rural Dean preached an impressive sermon from the text Luke ii. 21. The church was filled to its full seating capacity at both services. The number of communicants was thirty-seven. At 2 o'clock p. m. in the afternoon of the Lord's Day, the Litany was read by the Rural Dean, and the children catechised by the Deacon in charge.

Evensong was said in the Church of St. Bartholomew, Louisburg. Sermon by the Rural Dean.

On Monday the Holy Communion was celebrated at 10 o'clock in the Church of St. Jude, at Lornaine. Sermon by the Deacon in charge. Number of communicants, twenty-one.

The total number of communicants in this Mission is one hundred and six and taking into consideration the fact before stated of the dangerous state of the roads, and also the distance at which some reside from the churches, the number of those who communicated at Christmas-tide is evidence that, although on account of the Mission being in charge of a Deacon, the opportunities of partaking of spiritual food in the Holy Eucharist are necessarily somewhat infrequent, still the people do not grow careless or indifferent nor allow their faith to fail.

The Rural Dean returned home Tuesday, 4th January, having, by his visit and ministrations, cheered and encouraged the hearts of all the faithful in this Mission.

RIVER JOHN.—Appeal in behalf of the Missionary Parish of St. John the Baptist.—As Missionary in charge of River John (which was originally an outpost of the Parish of Pictou, and was served by occasional visits from the S. P. G. Missionary of that place), allow me to set before your charitable consideration the following brief statement of our needs:—

A very poor wooden building was erected here about 48 years ago, which is not now tenable, and cannot stand much longer, and for which the present building in course of erection is a substitute, which will be entirely free as to the seats, and will accommodate about 300 persons. It should also be stated that the people here, within the last 15 years, (with very little help) built a very comfortable house for the Missionary, a Church at Tatamagouche, within the limits of the Parish, and another at Tatamagouche Road, between the Parish Church and Tatamagouche, and that the means of the people have been greatly

diminished, and that they cannot finish the present Church without help. We turn then to our wealthier brethren throughout the Diocese, with a good hope that the riches of their liberality will abound to the relief of our deep necessity; and that with their help we shall be enabled to raise, in God's honor, a humble, but fitting house for His praise.

We shall be thankful, dear brethren, to God and to you for whatever you can give us, be it much or little. Will you not, then, do something for this Mission among the poor, which, in its present needs, is poorer than any on our northern shores? Remembering that our Lord has promised that He will one day say, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

Yours, for His sake,
JAMES L. DOWNING,
Missionary at River John, Pictou, N. S.

KENTVILLE.—St. James' Church.—I am glad to notice a very large number of the Churches throughout the Diocese are reporting increased attention to their Christmas decorations, which in itself is a matter of congratulation, but as I observe no word from Kentville, I will, without going into details, report that St. James' Church never looked better, perhaps never quite so well as it does now. The work is all of the very best and executed with the finest taste. One wonders how time was spared from the various sources of amusement and business for so much labor as must have been devoted to the work. 'Tis true many of our most devoted workers of other days have transplanted themselves with their hands and their hearts to other localities, which have therefore benefited by our losses. I see in the Halifax papers that both at St. Paul's and at the Bishop's Chapel, the names of some of our old friends and fellow-workers were among those of the foremost in Church decoration. Some Churches also in New Brunswick have gained in the same way. Still it is due to Miss Webster and her kind assistants to say that in spite of all such drawbacks their excellent work gives the greatest satisfaction and pleasure. You already have a report from Wolfville. It is to Mr. Peters, of King's College, and his noble coadjutors in Wolfville that the praise is most justly due.

This Parish is certainly blessed with a good number of most active and willing workers. May their shadow never be less.

The musical portion of the services at St. James' is also at the present time worthy of the highest commendation, under the able management of Mr. and Mrs. Charles Pyke, with the aid of a large and well-trained choir of excellent voices. These and all who are endeavoring to make the services of this Church attractive have their reward in the appreciation which is already shown by the large and increasing congregations that are now present.

Yours, &c.,
JAMES.
January, 1881.

DAYFIELD.—The Festival of the Epiphany.—As I intimated the other day with regard to the Christmas Tree, so I have to announce that it came off with great éclat on Christmas Eve at the Rectory. Through the generosity and kind thoughtfulness of Mrs. R. Henry, of Antigonishe, and Miss Langille, of Bayfield, the Tree was literally loaded with the useful and ornamental, bearing gold and silver also. Every one of the scholars of St. Mary's Sunday School received presents. The teachers were not forgotten in the distribution, a pleasing feature being the presentation of a purse containing nothing but gold, to our Lay Reader. The Rector handed over the purse with a few feeling words, in which he spoke of the faithfulness of the Reader for over twenty years in this work in the parish. The Reader read a reply, couched in the most appropriate terms of thankfulness. The Rector and Mrs. MacDonald were not forgotten, sharing most abundantly in the valubles. The evening was spent most pleasantly, the visit from St. Nicholas, in full character, in the person of Annie Theresa MacDonald, distributing from his capacious pouches innumerable quantities of candy, apples, &c., created no little merriment.

I send enclosed for publication the Declaration of the American Bishops, (53 in number) one of the outcomes of the General Convention. It is so full of meaning, so logical and fearless, and withal so much allied to the Declaration

of the 100 Bishops at Lambeth that all will recognize it as issuing from a similar source of authority. In its certainty of the Church's Apostolical descent, it is Catholic. It accepts the validity of the consecration of the Catholic Bishops of Germany, it re-asserts the rule of the threefold cord of consecration of Bishops, it upholds the condition, as under the supervision of the Bishop of Edinburgh, of the great work of M. Loysen in France. It is a practical application of theology and history to modern demands. It deals with Romanism as it should be dealt with, not with hard words, but with hard facts. It exhibits what Reformers should ever bear in mind, that their work is not merely denial and rejection of truth, but that positiveness, primitiveness and purity are its chief elements. In connection with this Declaration it will not be amiss to give you a few figures from the statistics of their great American Church which had to wait for a century and a half for the Episcopacy from its Mother. For the year 1880 it reported 48 Dioceses, 16 Missionary jurisdictions, 65 Bishops, and 3,400 Clergy. About \$70,000 contributed for Mission work, and \$1,750,000 total offerings for religious purposes.

LENEXBURG.—On the Eve of the Epiphany, the Curate of St. John's, Lunenburg, was presented with a nice casebook by his Class for Religious Instruction, with the accompanying note:—

Rev. and Dear Sir,—Will you please accept the enclosed as a small token of the regard and affection your Class have for you.

Tuesday, Jan. 4th, 1881.
To which he replied:—

FEAST OF THE EPIPHANY.
My Very Dear Friends,—I am, indeed, thankful for the nice present you sent to me last night. You could not have chosen, as a token of appreciation of my instruction, an article more needed. I am deeply gratified by the feelings of respect and affection which you express in your letter, and trust that I may never fail to merit them.

Believe me to be,
Yours, affectionately,
FRED. SKINNER.
This Class is nearly a year old, and numbers about 45 members.

EAGLE HEAD.—St. John's.—We are generally too fully occupied with the work of the Parish to find time to inform you of what we are doing, and are satisfied to leave to others the task of entertaining your readers with an account of local Church matters. However, an account of our Christmas work may show that we still form a part of the Church militant. The Parish Church of St. John having been permanently decorated by the Rev. C. E. Grosor during his Incumbency, will not admit of much additional decorations. Appropriate to Christmas, the decorations here consist principally of wreaths in the nave, and a sentence around the Church—"His name shall be called Wonderful, Counsellor, the Mighty God the Everlasting Father, the Prince of Peace." In the chancel, the text over the east window is "The word was made flesh." The Christmas service here was attended by the usual large number—all in this part of the Parish considering it a matter of duty to attend the services in foul weather as well as fair. A large number partook of the Bread of Life at the 10.30 celebration. Jackson's Te Deum was sung at this service, the organ being ably presided at by Miss Edna Hemenway, the lady who, for some time past, has devoted her attention to that department of Church work. The Christmas Eve service was also rendered heartily by good singing and hearty responses from the usual large congregation.

Mill's Village.—The Chapel at Mill's Village was also simply and tastefully decorated, and a service conducted at that place at 3 p. m. A chancel screen, which the many engagements of the Rector did not afford him time for superintending the completion of, will be erected at the Parish Church for the Festival of the Epiphany. A midnight service was held at the Parish Church, which was a novel feature in the work here, but was entered into heartily by the large congregation present. The service commenced at 11 p. m. After Evensong had been said, and a sermon preached by the Rector on Psalm cix. 96, a space of ten minutes was allowed for silent prayer, after which Jackson's Te Deum, in F, was sung, and the bene-

diction pronounced. Some improvements are in contemplation by the parishioners in connection with the Parish, of which you will be informed in due time.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Paul's.—The annual examination of the Sunday School was held on Dec. 20, and the prizes were distributed by the Rector on Jan. 16th. The Superintendent offered prizes for the best papers on the Book of Common Prayer. The examination was held on the 18th inst. by the Rector and the Assistant. Eleven scholars competed for five prizes, and the order of merit of the successful competitors was as follows:—Carrie Wade, Charles Swabey, Robert Palmer, and Jane Sweeton and Amy Desbrisay equal. Some of the papers were of great merit. The organ is undergoing considerable improvement. New pedal pipes are added, and certain stops, and a swell are contemplated. If all the additions are carried out, the organ will be a good instrument; and the cost of the enlargement will reach about \$800.

CRAFAUD.—St. John's Church was tastefully decorated for the Christmas Festival. Large congregations met together, morning and evening, to commemorate the Birth-day of the Child Jesus. On Christmas Eve, the Rector, on behalf of the congregation, presented Miss Clara Palmer, the efficient organist with an Address, accompanied with a purse, expressive of their appreciation of her much valued services. Miss Palmer's Reply, in which she thanked her friends for their kind wishes, was read to the congregation on a subsequent Sunday. A "Tree" at Victoria, on Monday, the 27th, for the scholars of the Victoria Sunday School, was well supplied with useful articles, candies, fruit, &c., by the lady friends of the school. J. P. Cooke, Esq., distributed the presents; books, as rewards were also given to each scholar. On Wednesday, 29th, rewards were presented to the pupils of the Springfield School, so ably looked after by Messrs Thomas and Robert Haslam. At the last meeting of the Bible Class, at Westmorland, the scholars of the Sunday School in that settlement were presented with rewards by the Rector. This school is conducted by two earnest young Churchmen, Messrs. William Collett and Crisp. Moore. Prizes were also forthcoming for the scholars attending the school in St. John's Church. The Rector, Rev. T. W. Johnston and Mrs. Johnston thankfully acknowledge the receipt of many kind presents from various members of the congregation.

DIOCESE OF MONTREAL.

MASCOUCHE RAPIDS.—The Rev. Josiah Bill has had presented to him a handsome Fur Coat, and the following address:—
17th JAN. 1881.

The Reverend Mr. Bill:
DEAR SIR,—The congregation of St. Michael's Church have great pleasure in presenting to you this fur coat as a small token of our appreciation for the manner in which you have always fulfilled your duties as our minister, which we hope you will accept. May our best wishes for the welfare of yourself and family accompany it.
I remain, dear sir,
Yours sincerely,
MATTHEW MOODY,
In behalf of the congregation.

FRELINGHUSA.—The Bishop Stewart Memorial Church is going on very well. The slating of the roof is completed; and the basement, as the lecture room, will be opened on the 29th of this month. The Rector, the Rev. J. Burrows Davidson, is unceasing in his efforts to push forward this important parochial undertaking, and is efficiently aided by Vestry and congregation.

DIOCESE OF ALGOMA.

The Algoma Missionary News comes to us enlarged to eight pages, 9x12, with a new heading, and an experienced printer, we believe, from St. John, N. B. We would ask for it a wide circulation. All our people ought to know what is going on in Algoma, as appeals are yearly made for the support of Missions, Schools, &c., in the Diocese. The Bishop of Algoma is an earnest, hard-working man, sent out to his work without endowment of any kind for his Diocese, and sorely needing assistance

in men and means, especially the latter, to meet the wants of his growing field. This paper will tell you all about it. The price is only 35 cents a year. To Sunday Schools supporting a child in the Homes, 20 copies or over will be sent at the rate of 20 cents. To Sunday Schools contributing in other ways, 25 cents per year. Address Rev. E. F. Wilson, Sault Ste. Marie, Ont., and subscribe.

The Week.

HOME NEWS.

A large new torpedo boat-house is being built in H. M. Naval Yard, Halifax. The P. E. Island steamer "Northern Light" has proved a failure again this winter. Twenty-five pairs of oxen were shipped from Annapolis via Halifax for England on Friday last.

The Canada Gazette contains notice of the grant of letters patent to the New Brunswick Land and Lumber Company. The reports from the Dominion for the month of December were: produce of Canada, \$3,641,919; produce of other countries, \$762,198; total, \$4,404,117.

Mayor Dawson, of Charlottetown, P. E. I., is a candidate for re-election, and ex-Mayor Desbrisay and William Heard are seeking the civic chair.

The Canada Cotton Company, of Cornwall, Ont., is beginning to make up for lost time; a dividend of six per cent, has been declared for the current half year.

Notice is given of the incorporation of Hon. Isaac Burbee, of St. John; E. R. Burpee, of Fredericton; Samuel Thorne, of New York; J. K. Tol, of New York, and H. O. Northcote, of New York, as "the New Brunswick land and lumber company."

Mr. Emil Vossnack was in town last week with reference to the projected paper mill at Milton. We are glad to learn that capitalists are about to undertake this work. There is something needed at hand for a successful prosecution of this industry; all that is wanted is capital.—Liverpool Times.

The bill to incorporate the Credit Foncier Company provides for the incorporation of Messrs. Kohn, Reinach & Co., of Paris, V. Belzold, of Paris, and Duncan McIntyre, Senator Thibaudeau, Hon. P. Mitchell, Andrew Robertson, of Montreal, and Senator Bochner and Charles D. Rose, of England. The head office is to be at Montreal, and the capital stock is to be \$5,000,000.

According to the Windsor Mail, the following is a statement of the tonnage of several of the largest ship owning districts of Nova Scotia:—

Table with 3 columns: District, Vessels, Tons. Rows include Hants, Yarmouth, Annapolis, Digby, Lunenburg, Shelburne, Queens.

Sir Hugh Allan, G. A. Drummond, A. A. Allan, and H. A. Budden, of Montreal, J. W. Clendenen and C. B. Hoffman, of New York, gave notice of their intention to apply for incorporation as "the British American Iron and Coal Company" for the acquiring, mining, and working of iron and coal mines, and coal deposits and the manufacturing of iron and steel within the Dominion of Canada to wit within the province of Nova Scotia, and of trading and dealing in produce thereof throughout the Dominion of Canada.

Messrs McGirr and Macdonald assisted by W. A. Piggott, have been the present week looking after beef cattle for the English market, thus far with good success. They shipped from here on the car Friday morning for Halifax 25 pairs of nice oxen ranging in size from 2800 to 3700 lbs., and costing on an average over \$100.00 per pair. The air is full of the jingle of coin and the rustle of bills ditto the pockets of our farmers. How handy it would have been, had our proposed boat been ready to take them Annapolis.—Journal.

Parks Cotton Mills, at St. John, N.B., are undergoing extensive improvement and additions. A large wing is being added, and another engine of 90 horsepower has been added. It has already in operation 14,000 spindles, and gives employment to 325 hands, all told. The factory is principally employed in

the manufacture of cotton yarns, although its 90 looms yield some excellent fabrics, for which a market is found all over the Maritime Provinces, Ontario, Manitoba, and even British Columbia. Mr. Parks may justly feel proud of the success which has attended this enterprise.

Yarmouth, Jan. 13.—The Yarmouth Herald to-day publishes its annual statement of the shipping of Yarmouth. The total tonnage is 141,331—a decrease since Jan. 1, 1880, of 3000 tons. New vessels added the past year, 8,651 tons. Vessels lost last year, 8,807 tons, with 34 lives, the loss of life being much below the average. There are now building 9 vessels, aggregating 11,900 tons, being 1 vessel and 1,600 tons less than last year. The Herald review concludes as follows: "On the whole, considering the universal depression in this branch of enterprise during the past few years, and the diminution of shipping at all other ports in the Maritime Provinces, our exhibit is quite as favorable and satisfactory as could be looked for."

NEWS FROM ABROAD.

London, Jan. 23.—A private telegram says that Callao surrendered to the Chileans as well as Lima.

Constantinople, Jan. 21.—The ex-Khedive of Egypt has again asked leave to come to Constantinople.

London, Jan. 23.—A despatch says Lima surrendered to General Baquedano, who commanded 40,000 men.

Cape Town, Jan. 21.—The British force at Camp Patchefastroom has made a sortie, killing four Boers. The Colonial force at Mozene, Basutoland, has been strongly reinforced.

London, Jan. 22.—General Calley telegraphs that it is reported from Delagoa Bay that the garrison at Leydenborg has just surrendered. The garrison is supposed to consist of a company of the 95th regiment.

William F. Dalrymple of the famous grain farm in Dakota says that his clean profit for 1880 was over \$250,000. He raised more than half a million bushels of wheat on 24,000 acres, and disposed of it in Buffalo at a profit of fifty cents a bushel.

Dublin, Jan. 23.—In the Court of Queen's Bench yesterday, Serjt Heron, for the Crown, proceeded to reply. He declared that the Council for the Travellers had shirked from grappling with the evidence regarding the damaging speeches of their agents.

London, Jan. 23.—Much suffering is reported in England from the effects of the storm. Most of the railroads have reopened, but hardly any other travel is known. The Thames is frozen over above the bridges, and the streets of London are badly obstructed by masses of snow.

London, Jan. 21.—A despatch from Buenos Ayres, Jan. 20, says the Chileans attacked and completely defeated the Peruvian army at Miraflores. General Pterola, President of Peru, and commander of the army, has fled. The Chileans occupied Lima without resistance on the 17th inst.

New York, Jan. 23.—The storm on Friday and Friday night was very severe on the Harlem railroad, the snow drifting on the track from seven to fifteen feet in depth. Trains were caught in the snow at Hillsdale, and detained over twenty-four hours, the passengers being cared for in the neighboring houses, and many sleeping in the cars.

London, Jan. 21.—The loss of shipping in the storm proves immense; the loss of life is also great. At Yarmouth seven vessels were driven ashore and fifty lives were lost, including six life boat men. At North Shields a boat crew of ten men were lost; several individuals were overtaken by the storm and were frozen to death. A passenger steamer which left Swansea for Bristol, on Tuesday morning, is missing. There are three vessels on Harrow Sands.

New York, Jan. 22.—A few minutes after noon to-day the Obelisk was swung from horizontal to a perpendicular position over the pedestal upon which it is to stand in Central Park. Fully 10,000 persons witnessed the turning of the Obelisk. A guard of one hundred and twenty mariners and one hundred and eighty sailors assisted the police to preserve order. The ceremony was devoid of any sensational scenes, as the Obelisk simply swung to place from the terminus on which it rested. Secretary Everts and the new Secretary of the Navy were present among other notabilities.

E. A. Sothorn, the celebrated actor, is dead.

This tramway epidemic has fallen upon Rome with great severity. A double line has just been laid down from end to end of the Via Nazionale. A band of ruthless speculators was anxious to lay down a tramway along the Via Appia Antica; but a majority of the Municipal Quarta, on whom the question depends have decided against permitting it.

8600 EDWARD.

THEY cure all diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys and Urinary Organs, and \$500 will be paid for a case they will not cure or help, or for any thing impure or injurious found in them—Hop Bitters. Test it. See "Truth" or "Proverbs," another column.

Births.

WAINWRIGHT.—At Landsdown, Truro, N. S., on the 17th inst., the wife of Rev. R. Wainwright of a son.

Baptisms.

HATFIELD.—At Westfield, N. B., Jan 20th, by the Rev. A. V. Wiggins, A. B., Cyrus Wm. Allison and Frank Parks Wentworth, children of Daniel P. and Mary A. Hatfield.

Marriages.

EHLER—TANNER.—At Cole Harbour, Jan. 12th, by the Rev. W. J. Arnold, James D. Ehler, of Cole Harbour, to Elizabeth C. Tanner, of Cole Harbour.

DORT—BOND.—Also, by the same, John J. Dort, to Mary E. Bond, all of Halfway Cove.

GLOVER—McQUARRIE.—At the residence of D. McQuarrie, Esq., DeSable, by the Rev. T. W. Johanson, Rector of St. John's, Crapaud, Mr. John Glover, of Traveller's Rest, to Miss Matilda McQuarrie.

NICHOLSON—SHAW.—At Springfield, on Monday, 17th inst., by the Rev. J. C. Cox, B. A., Geo. E. Nicholson, of Springfield and Christina Shaw, of Loch Lomond, C. B.

CANN—TUTTY.—At the Church of St. Bartholomew, Louisburg, C. B., on Tuesday, 18th January, 1881, by Clarence W. McCully, Deacon in Charge, William Porter Cann, of Louisburg, and Victoria Adeline Tutty, of Loxway Mines.

Deaths.

JOHNSTON.—Entered into rest, at Richibucto, N. B., on the 22nd December, after a painful illness of four months, which was borne with Christian resignation and submission to the Divine Will, John Johnston, aged 79 years. Mr. Johnston was one of the oldest residents of Richibucto and was always a consistent, faithful member of the Church of England. He died in the faith, finding the greatest comfort in firmly confiding in the Grace and Mercy of his Lord and Saviour.

Grant him Thy eternal rest. MATTERS.—At Westmoreland, Crapaud, P. E. I., on the 20th October, 1880, Richard Matters, a native of Devonshire, England, in the 80th year of his age.

SUBSCRIPTIONS RECEIVED.

Rt. Rev. Bishop Kelly, Archbishop of Montreal, England; Hon. Senator Ouellet, Halifax, N. S.; Rev. Dr. Bowman, Parrsboro, Can. N. B.; Mrs. Elizabeth Scott, Georgetown, N. B.; John Monteith, do.; J. S. Hunter, Upper Georgetown, do.; Mrs. Isaac DeVeber, Georgetown, do.; Jas. Caniff, Esq., Emerson Manitoba; Ven. Archdeacon Nelles, Brantford, Ontario; Mrs. W. Lee Metter, Greenwich Hill, N. B.; G. O. C. Carman, Musquash, do.; James West Bingley, Yarmouth, N. S.; Mrs. Geo. McFarland, Emerson, Manitoba; Rev. H. E. Pelee, Rentfrew, Ontario; Mrs. Chandler, Senr., Dorchester, N. B.; Edward Sheriff, Moncton, do.; W. S. Smith, Upper New Brunswick, do.; Rev. Dr. Wright, Montreal, Que.; Rev. W. M. Goffrey, Clements Point, Annapolis, N. S.; Samuel Harris, Victory Settlement, do.; Rev. E. P. Flewelling, Bibles Falls, N. B.; Rev. L. M. Wilkins, Bridgetown, An. Co., N. S.; Mrs. Edwin Jones, Weymouth, Digby Co., do.; Mrs. Blackett, Hunt's Point, Liverpool, do.; Mrs. Sprout, Hampton, N. B.; Rev. W. J. Arnold, Crow Harbor, Guysboro Co., N. S.; E. Hallett, Hampton, N. B.; R. J. Cleave, do.; Mrs. Robt. Parsons, Walton, Hants Co., N. S.; Rev. Dr. Unacke, Amherst, do.; Mrs. Judge Fisher, Fredericton, N. B.; C. E. W. D. Wel, Antigonish, N. S.; Rev. Thomas Co. K. Westbourne, Ontario; Rev. W. S. Darling, Toronto, do.; Rev. Geo. C. Robinson, Aylmer, Lewis Weir, Rawdon, Hants Co., N. S.; E. S. McAlpine, Louisburg, C. B.; Mrs. Dr. Metzler, Halifax, N. S.; Peter Parquharson, Dartmouth, do.; J. W. Stephens, Walton, Hants Co., do.; R. J. Stephens, do.; Dixon Parker, do.; John Brown, do.; Mrs. Henry Mansford, do.; Joseph Wade, do.; Mrs. John Peale, Scotch Village, Hants Co., do.; Nelson Casey, Brooklyn, Hants Co., do.; Henry Smith, do.; F. J. Hennessy, do.; Edwin Mansford, do.; Mrs. Woodruffe, Upper Newport, Hants Co., do.; Shaw Parker, do.; Miss Jane Parker, do.; Wm. Smith, Rawdon, Hants Co., do.; Hugh McKenzie, do.; Miss Annie E. Bliss, do.; Thos. Hopkins, junr., do.; John Bond, do.; Henry Brinton, Upper Rawdon, Hants Co., do.; Wm. McPhee, do.; Daniel Bliss, Gore, Hants Co., do.; Cornelius Bliss, do.; A. B. Smith, Stanley, Douglas, Hants Co., do.; Daniel Anthony, Mosherville, Hants Co., do.; Geo. M. Mosher, do.; M. C. Wade, Falmouth, Hants Co.; Samuel C. Price, Havelock, Westmoreland Co., N. B.; Herbert Seeley, Peticodiac, do.; Mrs. James Mullins, do.

BOARD OF FOREIGN MISSIONS.

RECEIVED, JANUARY 20, from Gordon H. Ross, Monthly Collection St. John's Church Sunday School, Truro, for Wawanona, Rhode, Algona. Received, January 20, through Rev. J. G. Ritchie, \$1, Mrs. S. Delap, and 50 cents, Mrs. Leslie, on account of Foreign Missions, Annapolis.

GOOD FOR BABIES.

We are pleased to say that our baby was permanently cured of serious protracted irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The Parents, University ave., Rochester, N. Y. See another column.

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Invite the attention of readers of the Church Guardian to the

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PURE SPICES

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Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery, Brown & Co.'s

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have come to be recognized in most parts of Nova Scotia as THE BEST.

The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

Still while most grinders profess to supply Pure Spices, they also, send out several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysts of Spices and Foods, by the Inspectors appointed by the Dominion Government have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spices depends only on its Strength and Flavor

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Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, on our own Premises, packed in tin-foil packets of 2 ounce and quarter pound FULL WEIGHT, and labelled with OUR NAME. They may be had at all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them. Convinced that their own merits will secure their continuous use.

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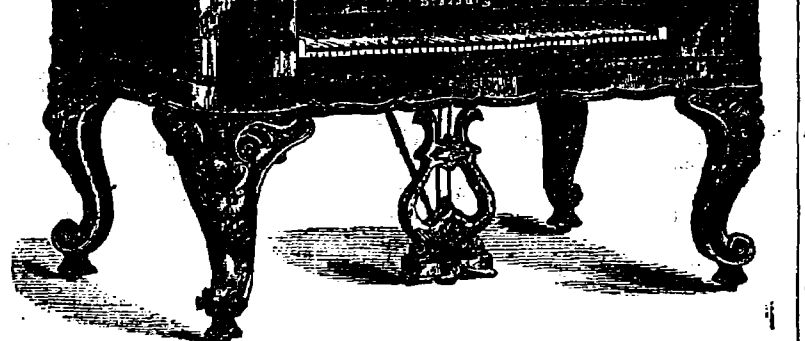
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