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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. 25.

THURSDAY, SEPTEMBER 30, 1880.

One Dollar a Year.

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

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

EDITORS.

THE court-martial on Sergeant Marshman, of the Royal Marines, who was charged with falsifying the targets at Wimbledon during the recent rifle meeting, has concluded and a verdict of not guilty rendered.

A PARIS telegram says the project for the formation of the Panama Canal makes rapid progress. The first issue of shares will soon take place, and will be of the amount of 300 million francs. American capitalists are largely interested in the undertaking. M. De Lesseps is very sanguine as to its success.

A NEW sensation has been invented—a balloon race in the neighbourhood of London. On a recent evening eight started, one of them belonging to the Government, the object being which could sail the furthest in an hour and a half. The ulterior object is to adapt ballooning to the purpose of Arctic exploration.

COLONEL LANE, of Westminster, British Columbia, has invented a method of preserving salmon whole, in tins. The tin, or case, is described as "fish-shaped," and stamped out by machinery. The fish can be turned out whole, in excellent condition. A large demand for salmon preserved in this way is confidently anticipated.

ON Thursday week twenty-seven young women, who had been paupers in the South Dublin Union Workhouse, left that establishment, accompanied by a matron, for Canada, via Londonderry. Previous to leaving they were brought before the Guardians, and the Chairman addressed to them in a few words on their entrance into a new sphere of life.

A Papyrus manuscript recently discovered in the cave of a hermit near Jerusalem, and said to be the work of St. Peter, has been submitted to a committee sent out by the Biblical Society of London, who have come to the conclusion that the papyrus is in reality the work of the great Apostle. They have offered 500,000 francs to the heirs of the hermit for the document, but the offer was refused.

THE soundings taken by the French Scientific Commission show that the bed of the Bay of Biscay has depressions and elevations resembling those of the neighboring Spanish coast. The fauna is very rich, including most of the species found in the Atlantic, with a number of the fine echinoderms formerly supposed to be extinct, and a multitude of worms and crustacea. It is now proved that the fauna of the Atlantic depths extends along the European coast.

It cannot be too widely known that the new editor of *Punch* is not only a Roman Catholic, but a pervert from the English Church. It has been noticed for some time that, while *Punch* never does more toward Romanists than poke mild fun at them (as might fairly be done by one of themselves), he never loses a chance of being venomous and spiteful toward the Church of England. This feature of the paper will probably be continued in an aggravated form.

ACCORDING to the calculations of New York papers, Dr. Tanner made by his forty days' fast, upwards of \$135,000. This is at the rate of \$3,500 a day. This is stated to have been made up from the following sources:—The doctor's own bets, \$5,000; through a betting agency, \$12,223; sale of photographs, \$1,500; payments for admission to the house, \$78,915; from various manufacturers, for the Doctor's signature to their commodities, \$11,102; gift from the University, \$33,000; present from the State of Ohio, \$5,000; and from the firm of Liebig & Co., \$20,000.

A Roman Catholic priest, in a letter upon immigration and its evils, estimates that there should be in the United States 12,000,000 Romanists, whereas there are but 7,000,000, and the discrepancy he charges to the public school system and mixed marriages. The latter are denounced as a curse, and he says by reason of them the most bitter foes of Romanism are those who bear Irish and Romanist names. In the matter of the mixed marriages it would seem that the gain is all to the Protestant side.

WE have overlooked making mention of the fact that the Rev. Enos Nuttall, B. D., has been elected by the members of Synod, which assembled at Kingston on July 15th, Bishop of Jamaica; in place of Bishop Tozer resigned. Mr. Nuttall was ordained in February, 1866. Last year the Archbishop of Canterbury conferred on him the degree B. D. He was a Wesleyan minister before taking orders in the Church. Mr. Nuttall will probably go to England for consecration.

PRIOR to A.D. 1700 double Christian names in England were the very rare exception. In the earlier times surnames were almost entirely unknown. There was the one Christian name, and, added to it by way of description, was the place of residence or the profession or calling that was followed. Hence the origin of so many Smiths. Trades were numerous; there were blacksmiths, silversmiths, gunsmiths, etc., etc., and so John Smith came easily into vogue, that is, John the Smith.

THE Continental agents of the Bible Societies report a brisk demand for Bibles and parts of Scripture. Some 13,000 portions in various languages have been sent to Brussels for the exhibition there, where a plan will be adopted similar to that which was successfully carried out at Paris. Fifteen hundred volumes have been sent to Rotterdam in answer to a call for Dutch Testaments for the Sunday-school children. A "Bible Coach" is traveling in France distributing copies.

"A CORRESPONDENT of the *Independent* says: 'May not, indeed, an almost total surrender of infant baptism on scriptural grounds be not only a possible, but even an imminent event.' The writer was a member of the Reformed Episcopal Church. More than this, he was a Minister of that Church. It has been said that the Reformed Episcopal Church is rapidly disintegrating. Its clergy have suffered sore disappointment in their labors. Its laity are vexed and dissatisfied over their distresses and failures. The wise rats are preparing to leave the sinking ship. Some will return to the mother, so scornfully forsaken, others will join some of the sects, and others, mayhap, will make another effort to start a new church and establish a new theology."

A CATHEDRAL at Cologne, Germany, was begun by Hildebold the metropolitan, early in the ninth century, and was finished in A. D. 873. Ruined by the Normans, it was rebuilt and again destroyed by fire. The foundation-stone of the present cathedral was laid in August 14th, A. D. 1248, by Conrad of Hochstaden. The top-stone was laid August 14th of the present year, so that the cathedral has been 632 years in building. It is in the form of a cross, with a length of 480 feet and a breadth of 282 feet. We are told by the Roman Catholics that the relics of the three kings of Cologne, that is, of the three wise men who visited our blessed Lord in Bethlehem, are still in the cathedral, a legend which may fittingly be classed with that of the true cross, which is to be found in so many places that there must be enough of it to build a ship. It requires great capacity of faith to convert fables like these into truth.

A SCENE IN THE HOUSE IN NEW ZEALAND.

A CURIOUS, and to the chief actor a most undignified, scene occurred in the House lately. The native Minister had introduced a Bill to enable the Government to continue in custody for a further period the Maori prisoners from the West Coast, it being considered advisable not to allow them to return to their homes until the settlement of the district is completed. Sir G. Grey rose to condemn the measure, but fancying erroneously from the attitude of the Premier that he was not paying attention to his speech, he refused to proceed. The Premier took no notice, and Sir George continued standing in silence. As the Speaker had ruled that the knight was in possession of the House, no one else could carry on the debate. At last, when this absurd state of things had lasted for 45 minutes, the Speaker asked leave to retire for half an hour, by which time Sir George had regained his temper, and resumed his remarks.

THE DEATH OF THE REV. G. M. M. GORDON AT CANDAHAR.

In noticing the late Rev. George Maxwell M. Gordon, who was killed in the recent sortie from Candahar, the *Record* says that he wrote several very interesting missionary letters, and especially two from Candahar, which appeared in that paper only a few weeks ago. It adds:—"We have not heard from him since the disaster which befel the brigade of General Burrows, but his reference to the disaffection of the Wali's Candahar troops and the Ghazis, as well as to their fanatical hatred to the English, prepared us for the mutinous spirit they evinced as soon as they approached Ayub Khan's army." He was the younger of the two sons of the late eminent Christian Protestant Captain Gordon, R. N. (some time M. P. for Dundalk), by Barbara, sister of the late Hon. Mrs. Leslie Melville, mother of Mrs. Henry Wright, widow of the Rev. Prebendary Wright, of Hampstead. The occasion of his determining to offer himself to the Church Missionary Society was a visit which he made to the Holy Land, and in 1866 he became a missionary at Madras till 1871, under Bishop Gell. He then came home for a short time to recruit his health, but soon returned to the north of India, when the present Bishop French was principal of the C. M. S. School at Lahore. During the Persian famine Mr. Gordon was very energetically and usefully employed. Last year he accompanied the army in its advance towards Candahar.

Foreign Missions.

INDIA.

SKETCHES OF THE PUNJAB MISSION.

By the Author of "Moravian Life in the Black Forest," &c.

VI.—AMRITSAR.—THE NATIVE TOWN.—A VISIT TO THE LADY LAWRENCE SCHOOL.

AND now will you accompany us on an early drive to the Native town of Amritsar? We do not live within its walls, but about a mile away. The buggy awaits us; we are going with Mrs. Keene to visit the Lady Lawrence School in the city.

"Bisi" feels that a light hand holds the reins, and frisks us along the Batala Road at full speed. The syc girds himself up and runs before till we are fairly on our way, when he takes an early opportunity of jumping up behind, till we reach the city gates; then down he comes, and, gesticulating and shouting, makes way for us through the crowded, narrow ways of the bazaar. As we drive on, we see a

great many things of which we should like to stop and ask the names and uses. Merchants sit cross-legged on their heels amid their wares, their fruits and native sweetmeats, their cowries and their cloth, their baskets of parched corn, piles of hot chupatties, and earthen bowls of "cows," or coagulated milk. A little way on we see a knot of people collected in a listening attitude, and soon we can discern a voice reading. It is that of Edward the catechist. He is reading from the Punjabi Testament. To attract the passers-by he has chosen the text, "Ho, every one that thirsteth, come, buy wine and milk, without money and without price." One of the missionaries is with him. He is about to preach to those who have assembled.

A bye-way leads us from the crowded bazaar thoroughfares, with their dense and motley assemblage of vendors and buyers, smokers, loungers, chatters, and bargainers, to the quiet quarter in which the girls' school lies. It is a day-school for heathen girls, founded as a memorial to the late Lady Henry Lawrence, who in her lifetime took a deep interest in the question of Native female education.

There were few children present on the day in question. The woman employed to go round and collect the scholars every morning had brought word to Susan, the catechist's wife, who acted the part of mistress, that one was stopping at home "to wash her head," and that the rest of the absentees were gone to a "mela," or Native fair.

Those who had come read to us, and showed their writing, and very fair it was. The three youngest children were bright, merry little creatures of eight or nine years old; a fourth was a great girl of fourteen or fifteen, whom we much wondered to see there, as the girls are generally taken away to be married long before that age. One of twelve years old, whom Mrs. Keene inquired for, was, we were told, just about to enter the wedded state, for which reason her mother, the woman who collected the children, was desirous of having a month's leave, in order that she might go from house to house to beg or borrow food and clothes for the occasion.

The children looked picturesque in their extraordinary little coloured Punjabi trousers, which are made very full at the top, and narrow gradually towards the ankle, where they are almost tight, although, being cut very long they are curiously puckered up above the instep. The remainder of the female costume consists of a little loose vest or jacket which is sometimes dispensed with altogether, and the "chaddah," a white or colored cloth of muslin or other material, which covers the head and a considerable portion of the person. It is brought under the chin, and thrown over the left shoulder, so as to form very graceful drapery, if of a proper size. The children had their ears full of ornaments, as many as twenty pendants hanging from the rim of each ear, causing it to fall forward in a very ugly manner; in their noses, too, they had gold and silver rings, and upon their arms, ankles, and necks.

Some women came in with their little naked infants perched astride on their shoulders or sides, curious to see and hear the Mem Sahibs. The bright-eyed little scholars darted gleefully hither and thither, looking very pretty and happy.

Year by year female education has gained ground in the Punjab; the scholars, formerly counted by units, have increased to hundreds, and that one little school has sent out branches all over the city. Normal classes have been added, from which well-trained teachers have gone forth, and in which Susan, now an able and experienced Bible-woman, gives a weekly Scripture-lesson to a group of eager and earnest listeners. In 1875 these schools numbered twenty-two. "They contain," wrote Miss Tucker, who had then just joined the Mission, "Hindus, Mohammedans, and Sikhs; those who would, without this teaching, probably know nothing of religion, but

the fallacies of Islamism, or the more revolting nummeries of idol-worship. The power of teaching the Bible in twenty-two Native schools seems to me a wonderful power for good."

In 1877, 750 scholars were under the influence of this teaching. There are now Mission girls' schools, not only in Amritsar, but in the out stations of Batala, Taran-Taran, Jandiala, and Fatehgarh. Let us give our readers a hasty peep into one of each of the different schools—a Mussulmani, a Hindu, and a Mehtani, or "Sweepers'" school, showing them as they now are, in the words of the present lady superintendent:—

In the first the girls are arranged in four classes, each sitting before a low bench, and moving their fingers over the books arranged on it. The first class are reading *Line upon Line*, and for secular reading they have the *Takmil-ul-Talm*, containing descriptions of animals and other useful teaching. The second and third classes read elementary books; and the babies, and some who look rather more than babies, are placed before the blackboard, while the monitor is teaching them the letter. All we want is to give them the power of reading any tolerably easy Urdu book without difficulty. The four simple rules of arithmetic and a general acquaintance with the maps of India and the Punjab is all we can expect from girls who are considered "finished" at eleven or twelve years of age, and whose school-life is interrupted with perpetual holidays. Still, in spite of the difficulties, something is learnt. The Ten Commandments, and a catechism in rhyme, besides several hymns and texts, are repeated. Two or three little songs with movements, such as "Do you know how doth the peasant?" "We all stand up together," are gone through with great merriment, and then we leave the school amidst a chorus of salaams.

We go on to the next. Here are Hindu and Sikh children, as we soon see by the very bright face the Rasida-worked chaddahs, and the Gurmukhi books lying before them. They can answer many questions on the miracles and teaching of Christ; and the elder girls, and many of the little ones too, can read fluently. They are always anxious to get something new, and A.L.O.E.'s charming little books are hailed with great delight. They willingly give their price for the coveted possession.

Now for a Mehtani school. This is open later in the day, as the girls have to be out in the morning at their work. Dirty as they are, nowhere do we see such eager, intelligent, happy faces as in this school. Running about all day in the fresh air makes them far more lively and energetic than the poor children who are more pent-up. Yes, and there is more than head-work going on here. The fact of their having no caste, and feeling themselves despised, makes these girls more ready to hear of One who embraces all within the arms of His love. Our Native pastor, the Rev. Mian Sadik, kindly took the Scripture examination for us this year, and these sweeper girls outdid all the others in the readiness with which they gave their answers. We have three Christian teachers amongst our number, all converts from the schools. We still keep up the singing class. We shall greatly miss the help of Bibi Hannah, whose sweet, clear voice and knowledge of Native tunes, was a great help to us.

I have no space to speak of the village schools, though they are, if anything, more interesting than the city ones. Four years ago, one girls' school was opened in Batala, now there are seven, and thirty-three zenanas visited. There is a dense jungle of ignorance to be cleared away, but every barok is doing something, and when ready to faint, we are cheered on by the thought that we are at least gathering out some of the stones, and in some degree helping to fulfil the command, "Prepare ye in this desert a highway for our God."

News from the Home

PROVINCIAL SYNODS

THIRD DAY.

Synod opened with Prayer. Minutes of Wednesday read and confirmed.

Rev. Geo. M. Armstrong on "behalf of Canon on the Diaconate" presented a report to the following effect.

The subject being one of very great importance and beset with great difficulties, it had been thought advisable to content themselves with throwing out the following suggestions. As to the existing diaconate, many reasons induced the committee to recommend that, without an extreme necessity, no deacon should be placed in an independent charge, but that in cases where there were several deacons in sole charge of country parishes, there should be a person in priest's orders placed at their head. As to a secular diaconate which should not require that the deacon should surrender all his worldly callings, it was desirable to provide great safeguards, and they suggested that any candidate for the diaconate should act for one year in the capacity of a lay reader and should not be appointed under the age of 21 years. Then he should be recommended by the incumbent of his parish, the rural dean, the lay delegates and the archdeacon, and no man should be admitted under the age of 25 years, and the qualifications should be a thorough acquaintance with the Holy Scripture, the Book of Common Prayer, Church History and dogmatic divinity. In view of the intellectual and sceptical dangers of the present day, the committee thought it desirable that the standard of qualifications of the priesthood should be largely increased. The committee thought the candidates might be admitted to the lower orders without academic training or classical learning, but that they should not be raised to the priesthood without they reached the higher standard the committee recommended for the future. At the proper time he should move that the Synod should take the report into consideration.

The Rev. E. S. W. Pontreath gave notice that he would move, seconded by Rev. J. D. H. Brown, that a committee be appointed to report whether any change in Article I. respecting the official dress of the clergy was advisable, and if not, in what way such uniformity might be secured as would tend to the dignity of that body.

The object of this motion is to lead the Synod to declare either that members shall not wear gowns and bands, (the present rule of Synod although not regarded, but may sit in Synod in ordinary dress; or to insist upon every member wearing the same.

The Rev. Dr. Hill, of Halifax, moved:—"That Section 3 of Canon 1, be amended by striking out the words after 'the said province,' and that the following words be substituted, 'but that the Provincial Synod meet alternately in the Maritime Provinces and the Upper Canadian Provinces the Provinces of Nova Scotia, New Brunswick and Prince Edward Island, and by the Upper Provinces the Provinces of Quebec and Ontario, as by civil law established.'" The section of the Canon read "that the city of Montreal shall be, as it presently is, the place of meeting for the Provincial Synod of the said province." His reason for moving the resolution he would endeavour to give as briefly as possible. In the first place he would state what they all admitted that their first object was to promote the interests of the Church. He believed so far as regarded the true interests of the Church a very great advance had been made within these few years in the dioceses which now constituted the Provincial Synod of Canada. For many years the dioceses acted in so far as regarded both the clergy and laity almost independently, doing the work they thought necessary in their own parishes. They were at one time the Church established by law, and a great step was made in advance, when in each diocese a diocesan society was formed. That brought the members of the Church together in the different dioceses; when they interchanged thoughts, and each parish found itself more closely identified with the others in consequence of these meetings. Afterwards the Synod was established, and although some of them took different views and remained outside, still now they admitted that Synods were of very great importance, and that they proved of very great usefulness to the Church. Men who hitherto had never seen each other

had now an opportunity of seeing each other, and expressing their views, and although doctrinal subjects were to a great extent excluded, the laity had an opportunity, which they had never had before of expressing their opinions upon various important matters. It was quite true that the laity before were unable to express themselves, except through the press; they sneered at the clergy who spoke from the coward's castle whence they could hurl their missiles whilst no layman had an opportunity of answering them. Now the laity could express themselves, and the clergy had the benefit of standing on the floor and answering any reflections that might be cast on them. Then he thought a great advantage accrued to the Church in the city in which the General Synod was held. That was an advantage which Montreal had enjoyed alone from the establishment of the Synod, and he thought that advantage ought to be enjoyed by dioceses included in the Provincial Synod. There had been a great revival in the Church throughout the Dominion, but in no part had there been such a revival as there had been in the Diocese of Montreal, and he thought that arose to a very great extent from the influence directly and indirectly of such gatherings as these. Therefore he did not think that Montreal alone should stand in that position, for he thought the advantage should be shared by other dioceses, who should have the opportunity of receiving the clerical and lay delegates. At least that should be so in the Maritime Provinces. They had always been most hospitably received at Montreal, and desired to return some of it, and he thought it would benefit the members from Montreal if they went to Halifax sometimes, for he believed with the exception of Mr. Brydges they know very little about it. He should be very glad if the Synod would hold its meetings sometimes in the Lower Provinces, in order to show the strength of the Church of Canada, in order to show that they were not the small body they were supposed to be, but that there was the spirit of God dwelling amongst them. If it was said that the Synod would under this plan be a travelling menagerie, he would reply that he had heard of ancient and venerable Synods of the Church which were held at Jerusalem, at Constantinople, at Ephesus and at Chalcedon; he knew the time came when the Lateran councils were held in one place, and he knew also the influence that was exercised in consequence of the councils being held in one place, and so far from an ambulatory assembly being laughed at, he thought it would be a great advantage, and great weight would be exercised by it. He might be told that the legislature always met in one place, but there was no analogy between the two; the Legislature must meet every year, but he could not help calling to mind the fact that in many places the legislatures did not always meet in the great capitals. He moved the resolution.

The Hon. W. B. Vail seconded the resolution, adding that he was afraid that the city of Halifax would not be able to come up to the hospitality of Montreal, but he was sure if the Synod decided to hold its next meeting in Halifax, the people would extend all the hospitality that they could.

This motion after considerable discussion participated in by many of the leading Clergy and Laity of the Upper Provinces, and by Rev. Geo. W. Armstrong of St. John, against; and by Rev. Canon Dart, Rev. Geo. W. Hodgson, Rev. John D. H. Brown, and Hon. P. C. Hill, of the Diocese of Nova Scotia, in favor of its passage, was rejected by a very large majority, and the meetings will, therefore, be held as formerly in Montreal.

DIOCESE OF MONTREAL.

MONTREAL.—A delegation of the Provincial Synod of the Church of England waited on His Excellency the Governor-General, at the Windsor Hotel, on Thursday morning last to present him with the address adopted by the Synod at its last meeting. The following gentlemen composed the delegation:—His Lordship the Bishop of Montreal, the Rev. Canons Evans, Norman, Henderson and Baldwin, Rev. R. Lindsay, Rev. G. Baker, Chancellor Bophane, Messrs. C. J. Brydges, W. B. Simpson, Geo. Macrae, Q. C., Thos. Simpson and Leo. H. Davidson. His Excellency was attended by Lt.-Col. DeWinton, Capt. the Hon. C. Harbord, A. D. O., and Capt. Chater, A. D. O.

His Lordship the Bishop read the following address:—
To His Excellency the Marquis of Lorne, Knight of the Most Ancient and Most Noble Order of the Thistle, Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George, Governor-General of the Dominion of Canada and Vice-Admiral of the name, &c., &c.

We, the Bishops, clergy and laity of the Church of England in Canada, in Provincial Synod assembled, desire to take advantage of this, the first meeting of that body since your Excellency assumed your present high and important position, to assure you of the devoted loyalty of the members of the Church to the Throne and person of Her Most Gracious Majesty the Queen, and of their deep respect for your Excellency as her representative in this Dominion.

It is with no little satisfaction that we observe the uniform and practical interest which your Excellency and Her Royal Highness take in every movement made for the social, moral and religious advancement of the people of the provinces over which you have been called to preside, and we trust that this interest may ever meet with a ready response and grateful appreciation on the part of those on whose behalf it is manifested.

We desire also to take this opportunity of expressing the great satisfaction which is felt by the whole body of the Church in Canada that Her Royal Highness the Princess Louise has taken up her residence amongst us, and we earnestly pray that she may speedily return, completely recovered from the effects of the accident which caused such heartfelt sorrow and sympathy throughout the country.

In conclusion, permit us to say that it is the unfeigned hope of every member of our Church that your Excellency and Her Royal Highness may long continue amongst us, and our prayer that the blessing of Almighty God may rest upon you and guide you in the discharge of your high and responsible functions.

Signed, John Frederickton, Metropolitan of Canada; George Whitaker, Prolocutor of the Lower House; John Pearson, Secretary of the House of Bishops; R. W. Norman, M. A. D. C., Clerical Secretary to the Lower House; Alexander Johnson, M. A., L. L. D., Lay Secretary to the Lower House.

His Excellency replied as follows:—
My Lord, Reverend Sirs and Gentlemen: I gratefully accept the assurance you give me of the devoted loyalty of the members of the Church to the Throne and person of the Queen.

I have watched with great interest and sympathy the proceedings of the Synod, and pray that your deliberations may be attended with benefit to that branch of the Catholic Church to which you belong, and for the furtherance of good among your people.

Your concluding words to prove to me the sympathy you have felt for the Princess, who has suffered much from the results of the accident of last winter.

As one who has been brought up in your communion she has seen with the most heartfelt satisfaction that your labors are being attended with the heavenly blessing in the efforts that are being put forth by you to accompany with the ministrations of the Church the spread of civilization in distant regions.

Nowhere, perhaps, in the world are the operations of the different branches of the Christian Church carried on with a more unflinching zeal, and with greater toleration and mutual regard than in the wide-stretching Provinces of the Dominion. The state machinery works here in separation from ecclesiastical organizations, but every one whose duty is to endeavor to promote the material progress of the people must look to the ministers of religion for the spread of those influences without which government would become indeed almost a hopeless task.

I thank you for your expressions of good will towards myself, for such words are an encouragement to perseverance in the endeavor to use whatever power lies in the office I have the honour to fill, in the promotion of the interests of our Canadian people.

The deputation then withdrew.

Amongst the pulpits in Montreal which we did not name last week was that of St. Thomas, which was filled by the Rev. D. C. Moore, of Albion Mines, N. S., and the Rev. E. J. Fossenden, of Chippewa, Niagara. The former

clergyman preached on the previous Sunday at St. James the Apostle.

CHARENTON.—Thursday, the 16th September, was set apart as a Parish Festival and Harvest Home. The morning dawned somewhat cloudy, but as the day advanced the clouds partially cleared away, making the temperature enjoyable.

The proceedings of the day commenced with a thanksgiving service in the Parish Church, Shawville, which was conducted by Rev. W. H. Naylor, incumbent, assisted by Rev. T. Motherwell, of Portage du Fort, and Rev. W. B. Longhurst of Eardley. The singing was remarkably good; the sermon preached by Mr. Longhurst was an eloquent, plain, and earnest appeal for gratitude to Almighty God for the present bountiful harvest. The beautiful little church had put on a truly beautiful garb, and the taste displayed in its decoration reflects great credit on those ladies engaged in its ornamentation, and eminently so on Mrs. Lyon, who was the moving spirit.

After service the congregation with their many friends repaired to Mr. R. Shaw's bush, where a sumptuous dinner, prepared by the ladies of the congregation, awaited them. When justice had been done to the good things, kindly words were spoken by the incumbent, then followed an eloquent address by Mr. Motherwell. The day's doings were closed with service in the church, which took the nature of thanksgiving to Almighty God, the giver of all good gifts.

UTILE DULCI.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Mark's.—The teachers and children of the Sunday School in connection with St. Mark's Church, Russell Street, held their annual picnic at Hosterman's grounds, North West Arm, on Thursday, the 16th inst. Notwithstanding the unfavorable appearance of the early morning, a large number of the children, with their friends, embarked on board the "Charger," at the Dockyard Pier, at 10 1/2 o'clock. A number of visitors, principally members of the congregation, came by the steamer at 3 p. m. Lady McClintock visited the grounds in the afternoon, and was invited by the Superintendent to present the awards to the successful competitors in the races, recitations and lessons. Lady McClintock expressed herself very much pleased with the appearance, conduct and intelligence of the children. Games of various kinds whiled away the afternoon, and at 7 p. m. the party embarked on board. The sail down the Arm was most enjoyable, the nocturnal luminary in all its resplendency enhanced the pleasure of the return home. Red and white fires displayed at intervals, presented a very pleasing effect from the shore. The Superintendent and teachers were indefatigable in their attention to all, and succeeded in bringing to a successful termination this annual picnic for 1880.

St. Paul's.—The Rector of this Parish—the Rev. Dr. Hill, Chancellor of the University of Nova Scotia—leaves tomorrow for the United States, whither he goes as one of a delegation, appointed by the late Provincial Synod, to represent the Church of England in Canada at the General Convention of the Episcopal Church in the United States, which meets in New York on Wednesday next.

INGONISH, C. B.—Having spent the Sunday, 14th, after Trinity, at New Haven, the Missionary, attended by his wife, left in an open boat to go to St. Paul's Island. The day was fine the wind pretty fair, and in 6 hours they were at the home of the large-hearted Superintendent of the Island, Saml. C. Campbell, Esq. Nothing could exceed the kindness of him and his family. So seldom do they see any strangers, that their welcome seems condensed when they do come. When the boat came in sight of the Governor's house, every man on the Island was busy transporting a five ton boiler to the Engine house, a matter of wonderful difficulty, demanding caution, patience, and inventive power, such as few men possess. After six days' hard and constant work, it was safely placed in the whistle-house, where it will shriek forth its warning voice, when the fog hides the perilous rock. During his stay, the Missionary visited every part of the Island—had Service every night, but Saturday, and on Sunday, two Services in a store which was gaily decorated for the occasion. These Services were

attended by most of the inhabitants of the Island; whose general population of 45 is just now augmented by some engineers and carpenters at work at the new boiler. It is not often that one has a place in such a thoroughly united community, where everything is as well planned and carried out by the Superintendent, that every one there seems a member of one large family, (and are we not so?) Your readers will remember that St. Paul is thirteen miles, in the Gulf from the Bill of Cape North, and until lately, was often before the public as the scene of many wrecks; but during the superintendence of S. Campbell, Esq., only two wrecks have taken place. In 1876, the Island was visited by a waterspout, which destroyed many of the buildings, and killed one man. It is 500 feet high in the highest part—has two ponds or lakes on it, and is well wooded—has two light houses, one at North-East Point, kept by a Newfoundland family, and one at South-West Point. It has this year been visited by steamer Napoleon, which landed supplies, etc., and a new boiler for the whistle-house. On board this steamer were two Roman Catholic priests, who were sent around to look after the spiritual welfare of their people living on the distant stations visited by the steamer. Is not this good example worthy of imitation on the part of the Nova Scotia Government? Could not they send one large hearted Protestant minister in the same way. It seems strange that the subject of a school for the inhabitants of St. Paul's and the Sable Islands has never been mooted by any of our statesmen. Surely, the Dominion Government would make a special grant, and that not a small one, for that object, if the matter were properly represented at head quarters. Won't some influential Government man take hold of the matter and carry it through? After a very happy visit, on Tuesday, Sept. 7th, the Missionary bade farewell to the hospitable inhabitants of St. Paul's, rested and refreshed in body, richer in purse by a handsome donation, and glad to think that his voice had been raised in his Master's service on the wave-beaten shores of St. Paul's.

New Ross.—Though regretting sincerely the illness of the estimable clergy of Shelburne, which we hope was only of short duration, yet we could not help congratulating ourselves on the opportunity thus opened the Rev. Clerical Secretary for paying us a visit.

Mr. Wainwright arrived late Friday evening, the 3rd inst. On Sunday, 5th, he attended our S. S. session at 9 a. m., in the parish church. Of 71 on our present roll about 44 responded to their names, one-third of these living at varying distances of 4 or 7 miles. Mr. Wainwright explained in full the organization and work of the "1st Royal Reserves,"—which must certainly prove an important adjunct to parish work,—and so deeply interested the school that all were at once duly enlisted and their officers elected. At 10.30, Mr. Wainwright preached to a large congregation, and the Missionary celebrated—54 of the congregation receiving the sacrament. Another good congregation awaited us at "Forties" school-house, 6 miles W., on Annapolis road, at 3 p. m., whom Mr. Wainwright addressed in reference to the improved scheme for collecting B. H. M. subscriptions. He then formed a committee of vice-president, secretary and four collectors. A third hearty service in the parish church at 8 p. m., with instructive address by rev. secretary, brought the day's efforts to a satisfactory close. On Monday we drove up the Kentville road 7 miles to Aldersville school house, where, at 3.30 p. m., over 30 had assembled, a large number, all things considered. After the B. H. M. prayers, Mr. Wainwright made a very successful appeal, and all the adult church people present asked to have the same chests sent to them, this mode of collecting being preferable to that district. On Tuesday a similar meeting took place in the parish church at 8 p. m., when a B. H. M. committee was formed of vice-president, secretary and 14 collectors. Here, also, the rev. secretary enkindled the warmest zeal and interest. We regret the various collections amounted to no more than \$4.41, but immediately before special collections amounting to \$7.50 had been taken to cover insurance on our church. Mr. Wainwright's visit was doubly acceptable, having been accompanied by Mrs. Wainwright, whose genial pleasant society afforded us great gratification during their stay here. The rev. sec. left us on Saturday a. m. for Bridgewater, etc. As God, through him,

has certainly shed a benign influence over our mission, so may He graciously extend the same blessing, whithersoever Mr. Wainwright may go on his important work.

PARISH OF SHIP HARBOR.—The much-looked for visit of our Bishop was paid this Parish on Saturday and Sunday, July 24th and 25th. Besides the holy rite of Confirmation in the three Churches, there was also the third, with the burying ground to be consecrated. On Saturday morning, His Lordship was met at the somewhat antiquated Church of Jeddore by the veteran Priest of the Parish, the Rev. Robert Jamison, and by the Curate, the Rev. William Mess Ogle. Morning Prayer being said by the Rector, a short address was given by the Bishop to the one candidate (out of nine who were to have come forward) but were prevented chiefly on account of the unpropitious state of the weather. In his Lordship's address much loving and helping counsel was also given to those who, perhaps, had nigh forgotten that like advice on the day in which they too, had been blessed in the same holy rite, which was now about to be repeated, and which, if taken to heart by them now, could not help but bring them again to the starting point, and help them to live in the future nearer to that which they had sworn to in the forgotten part. A drive, amid a pouring shower of rain, was now made to Oyster Pond, where his Lordship, the Rector and Curate partook of the hospitality of Mr. and Mrs. John D. Mitchell, who had kindly prepared a lunch, which was more than welcome and refreshing to the inner man after the wet trip. A move was then made to the new Church, St. John's, a pretty, though small building, for which the people of Oyster Pond deserve all the credit and praise given by his Lordship for having raised it, with the exception of £50, (half the usual amount given by the Society) by self-denial and hard labor, and entirely at their own cost. The Church stands on a rising ground above the Pond, and is surrounded by a large yard neatly fenced in, adding much to the beauty of the little place. Evensong being said by the Rev. W. M. Ogle, who also now read the deed of conveyance, his Lordship fully explained the meaning and effect of consecration, after which preaching from the text, "Ye are not your own: ye are bought with a price," twelve candidates coming forward from St. John's for confirmation, a touching, and never to be forgotten, address was given them, followed by the holy rite. The consecration of the Church and ground was then proceeded with, the deed, etc. being read by the Bishops Chaplain, (pro tem) Rev. W. M. Ogle. His Lordship's remarks, and the pleasure he expressed at seeing the flowers which the children had placed on the Altar, were not lost.

After all was over, a drive of nine miles was made to the Rectory, Ship Harbour, which welcome shelter being reached, his Lordship (who was suffering much, and really too unwell to have been out so dreary a day), could not have been less than thankful to find once more "his head over a dry ham," as the Irishman said.

DIocese of Fredericton. PERSONALS.—The Metropolitan and Rev. Canon Medley were at Chatham on Sunday, the 19th. They spent Thursday night in Quebec, and dined with the Lord Bishop of that Diocese. Rev. Canon Ketchum, D. D., preached in the Cathedral at Portland, Me., on the 19th, and delivered the sermon in that city at the meeting of the Diocesan Convention on Tuesday, the 21st. Rev. J. A. Kaulbach, of Truro, N. S., preached in the Cathedral at Quebec on Sunday the 19th. We noticed there also the Rev. R. Avery, of Aylesford, N. S. On the same day Rev. G. G. Roberts preached in St. Alban's, Ottawa.

SACKVILLE.—Rev. Cecil F. Wiggins, Rector, was married at Jordan Falls, Shelburne Co., N. S., on Wednesday, 15th inst., to Miss Kate Freeman, daughter of Mr. Robert Freeman. We tender our congratulations.

St. JOHN.—Rev. Canon Carmichael, of Hamilton, Ont., preached in St. John's Church, morning and evening, on the 19th. The Canon is considered one of the best of our preachers in the Upper Provinces, and his name is freely mentioned for a higher office.

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EDITORIAL NOTES.

THE PROVINCIAL SYNOD AND ITS WORK.

(Continued.)

We have spoken of the intellectual ability of the Synod in high terms. The debates brought out this, and there was evidently a latent reserve power which only needed some great question to bring out. Many were silent, because the important matters were few. The trifling details of minor points, and technicalities in this, as in all other bodies, are too much dealt on, and provoke too much discussion. In our judgment, the most important subject was the "Permanent Diaconate," of which we shall refer at length. The speaking here was nearly all one way. Man after man rose up, and testified to the great good which would result from such an order of men. The report was unanimously adopted, but when the Canon came down from the Upper House, it was found that the Bishops had enacted that after twenty years service, a Deacon might be advanced to the Priesthood without any classical knowledge. This was rejected by a large majority. The clause allowing a Deacon to be ordained at 21, was also rejected, and the Canon, as amended, was afterwards confirmed by the Upper House.

The Temperance debate was ably conducted, and resulted in an almost unanimous vote in favour of Church of England Temperance Societies. Laymen and Clergymen spoke out strongly and clearly. Judge McDonald showed the results of Temperance from his experience on the bench. Adam Brown, Esq., of Hamilton spoke of the great work in that city. Canon Carmichael introduced the subject in a most effective speech, and the debate, which lasted the whole afternoon, brought out clearly that the Church of England in Canada is awaking to the seriousness of this question, and trying to grapple with it in various ways. The forms for the consecration of Churches and churchyards, and for the induction of ministers as printed in the Journal of 1877, were adopted with a few verbal alterations. These forms are to our mind, singularly bald and unimpressive. They could have been made much more striking. These were arranged to secure uniformity, but will form no part of the Prayer Book. Some discussion took place as to the legal name of our Church. It was decided to be the "Church of England in Canada," and the necessary legislation will be applied for, to give effect to this. Dr. Hill's proposal to have the place of meeting changeable, was lost. The Doctor's speech was an able one, but the sense of the Synod was against him. The attempt to use a shortened Service on Sundays was affirmed. Considerable discussion

arose on the Report on the Duties of Deans, Canons, Archdeacons, and Rural Deans. Not far down in the Report occurred the statement that where the Cathedrals are only Parish Churches, "in these cases the titles of Dean and Canon are nothing but an empty name," was strongly criticised, and condemned.

It turned out afterwards that this very clause had been struck out, but by some inadvertence had been printed in the Report. To our mind there was truth on both sides, and we hope a remedy will be provided. Where there is no Cathedral, it rests altogether with the laity to find the means to build one; and where such a building exists, there can be no difficulty in making the offices a reality.

There were two things most strikingly noticeable in connection with the recent meetings of the Provincial Synod which gave more than ordinary pleasure to the clerical members present, and which augur well for the future of the Church in Canada. We refer to the active part taken in the proceedings by the laity, and to their warm and earnest advocacy of the cause of Home and Foreign Missions. This evidence of increased life in the Church may well call forth hearty thanks to Almighty God.

It is, of course, to the laity that we must look for both the means to carry on every Christian work, and also for the needed sympathy and assistance which can alone make that work successful.

It was indeed most gratifying to hear the burning words uttered by laymen, urging increased efforts on behalf of our Missionary Diocese of Algoma, and in the work in Manitoba and the Great North West; and we look for much good to follow the formation of a General Missionary Board, with head quarters at Montreal, and branches in each of the other dioceses.

Another very gratifying feature was the good feeling between the Clergy and Laity, as shown by the unanimity which prevailed throughout the entire session. The extreme party spirit which a few years ago ran so high, and which greatly retarded the growth of the Church, if it did not jeopardize her very existence, is visible no longer, and in its place warm fellowship and unity of purpose, such as can be found in no other religious body in the land, now happily characterize the Church of England in Canada.

We only hope that immediate action may be taken to give effect to the two most important measures adopted by the Synod, and that great and united efforts may be put forth to provide the means necessary to extend the work of our Missions in Canada, and to find men of recognized moral and religious character who may be willing to enrol themselves as Permanent Deacons to fill for the time being those parishes now without a resident Missionary, and to occupy places otherwise unprovided for.

By the action of this Synod an impetus has been given to all Church work, which will, we venture to say, be at once felt from one end of this Ecclesiastical Province to the other, and if followed up by earnest and united action, new life and vigor will be infused into every parish in the land. We have been greatly benefited by our attendance at the meetings, and we promise to do our part to advance and extend the missionary work of the Church.

DEANS AND CANONS.

The St. John *Globe*, which is usually pretty correct in regard to Church matters, has been very unfortunate in a recent article, having displayed a lamentable amount of pure ignorance upon the subject of which it treats. Led astray by a discussion in the Provincial Synod upon the Report of the Committee on the

Duties of Deans, Canons, and other Dignitaries, it has presumed that the committee reported adversely to these offices, when in fact the Report was altogether the other way. We give its exact language as follows:—

"That the offices of Dean and Canon have been conferred in several dioceses where there is no proper Cathedral. The churches called Cathedrals being simply parish churches, without anything in their character or mode of government, that can distinguish them from the other parish churches of the Diocese.

In these cases the titles of Dean and Canon are necessarily nothing but an empty name. And your committee are of opinion that the present system whereby parish churches have been constituted Cathedrals, is most inexpedient and subversive of the practical usefulness of such Cathedrals.

Your Committee find, as the result of an historical investigation of this matter, that the great object of the institution of the Cathedral staff, was first, to provide for the due performance of public worship in the Cathedral, which requires, according to the present law of the Church of England, the daily offering of morning and evening prayer and the celebration of the Holy Communion on every Sunday and holy day at least; 2nd. To provide the Bishop with a council and a staff of preachers whom he or the Dean (who presided in his absence) might send to any part of the Diocese where they were needed.

2. To make provision for a learned body of Divinity, who, discharged from parochial cares, might benefit religion by their writings.

3. To make provision that in the Cathedral, the mind not of the individual Rector, but of the Church, might be exhibited.

Your committee are of opinion that these objects ought to be kept in view, as the ultimate ends to be attained, in the establishment of a Cathedral Staff. To this end they strongly recommend that as soon as circumstances will permit, one Church in each Diocese be set apart, as extra parochial, to be constituted a Cathedral on the Primitive Model. The Bishop being head of the Cathedral Staff, with a Dean as a substitute and assistant, and with such canons as may from time to time be appointed, or, if it be thought expedient, the Bishop himself shall be Dean.

Your Committee are aware that in order to make these offices a reality, it will be necessary to appoint to them, the men who are best qualified by their ability and learning for the discharge of the duties of the office to which they may be appointed.

It is evident from the above that these offices are very important and valuable, and it is only, the report says, in some dioceses where there are no Cathedrals that Deans and Canons have no prescribed duties to perform, and, consequently, these offices in such dioceses are but empty names. The Committee pointed out the great antiquity of these offices, and the importance of making them a reality, in order to carry on the great work entrusted to them. Exception was taken by members of the Synod, not to the titles, but to the statement that any office in the Church is an unreality, and it afterwards transpired (see Canon Medley's explanation), that the Committee themselves considered the words "an empty name" much too strong, and had intended to erase them, but had overlooked doing so, and the Report had gone to the printer in its unaltered form.

The whole of the *Globe's* article has evidently been written from an anti-Church standpoint, and in entire ignorance of the Church's position and work, both in England and this country, and is, therefore, full of inconsistencies and absurdities, palpable to every Churchman reading it.

We strongly advise the *Globe* to enlist the services of some intelligent Churchman when discussing in the future questions connected with the Church of England.

An interesting letter from Chicago will be found on page 5.

THE REIGN OF VICTORIA

Forty-three years our Sovereign Lady the Queen has sat upon the Throne of her ancestors. They are years memorable in the history of the world. At no former period has there been such an advance in literature, science and art, and in the diffusion of sound, social and religious principles. During that time there has been a remarkable improvement in the moral tone of society, due, in a great part, to the pure domestic life of the Queen and the late Prince Consort, their blameless lives, and the earnest discharge of their family and public duties.

In the early part of the century there was a general coarseness of manners. The drinking habits of the people were notorious, profane swearing was the constant practice of the gentlemen of the day—ladies used oaths—Lord Thurlow swore on the bench—George IV. swore incessantly—books were read aloud in families that would not be tolerated in respectable houses to-day—duelling was common. In 1851, only one child in eight attended school. When the Queen ascended the throne, there was a tax of 8 cents on every copy of a newspaper, and it cost 32 cents to send a letter from London to Aberdeen. Only in 1843 were women forbidden to work in the mines. In 1837, only 58 out of 100 could sign their names. In 1876, 81 out of 100 could do so. In 1838 the Atlantic was first crossed by a steamer. In 1845 only 33 millions travelled by railway in England; in 1876 there were 600 millions. In 1837, the first line of telegraph was established on the Black-wall Railway. In 1855 was established the first daily paper. There have been wonderful improvements and inventions in all kinds of machinery, in medicine and scientific appliances. The photograph, phonograph, telephone and audiphone, and countless other discoveries, have made the reign of Victoria remarkable over all her predecessors. The development in religious and philanthropic work throughout the world has been unprecedented, where in 1837 there were only 7 Colonial Dioceses, there are now 76. In the United States they have increased during that time from 15 to 62. England's Colonial possessions have enormously increased. She rules on this continent alone over a Confederated Dominion, stretching from the Atlantic to the Pacific. The Empress Queen governs one-third of the globe, one quarter of the population, and 38 separate colonies. Truly, there has been a wonderful improvement, religiously, morally and socially. We wonder if there can be more improvement, and yet we are probably on the threshold of discoveries and inventions which will transcend anything we now know of. We are still far from perfection. As we look out on the world, there are many things to sadden our hearts, yet we cannot deny that the motto has been onward and upward all these years. Upon the generation of to-day falls the heavy responsibility of guiding the thought and activities of the age into the right channels. God has placed us in the largest division of the Colonial Empire. We are highly favored in resources. Our possibilities are boundless, our destiny is brilliant, our progress has been slow, but who can imagine the future, when our immense country shall be filled with active life! We can no more picture it than did those alive in 1837 dream that in 1880 a daughter of the Queen would preside in the Vice-Regal Court at Ottawa over a Confederated Dominion, and that a son, a daughter and a son-in-law of Her Majesty would be entertained by a native Governor of Quebec.

But amid all this progress there are serious dangers. The materialism of the age has supplanted the wisdom that cometh from above to guide the helm of State. The great danger in

this land of plenty is that the people will forget that it is "righteousness that exalteth a nation." The place that England occupies is due partly to the fact that she has acknowledged God in her legislation, and has not been ashamed of Him. We have the witness of the ancient nations to show that it is God that rules. If we realize that God alone is the author of the Church, the State, and the family, then can we look for the continuance of those blessings we now enjoy. The tendency of the present day is to ignore God in national affairs. Woe to the nation which does this! Her decay and destruction are only a question of time.

SERMON OF THE LORD BISHOP OF NOVA SCOTIA AT THE OPENING OF THE PROVINCIAL SYNOD.

(Concluded.)

Again the maintenance of the efficacy of the sacraments is not in any way inconsistent with the belief that we are justified by faith, for much more is implied in faith than is ordinarily understood by that word. It has to do with the mysteries of the Kingdom of God; the faithful should by the exercise of faith be living as subjects of a kingdom which is not of this world. Faith ought not to be, as it often is, engaged mainly upon self, taking in fact man's feelings and conditions as its objects. It should be occupied with the facts and truths revealed to us. Such expressions as, "our life is hid with Christ in God," as "the life which I live in the flesh, I live by the faith of the Son of God," can only be used by one, who habitually looks out of himself to Christ, who has regard to the body of which he is a member and Christ Himself the head. Where the value of the sacraments is not appreciated, there is probably a defect in that man's faith, which alone can discern, that they are instinct with life, that Christ is in them, and that "they be certain sure witnesses and effectual signs of grace, by the which God doth work invisibly in us." What is called the sacramental system is most decidedly opposed to all claims of merit, on the part of man, and to salvation by works in every form; whereas in the popular system of religion, while human merit is repudiated in words, every thing is made to depend upon personal qualifications, the feelings of the individual being much more regarded than the instruments provided by Christ. Moreover, the same persons, who allege that laying stress upon the sacraments is to substitute something else for Christ, insist upon the efficacy of preaching, of which the effect depends to a considerable extent upon the ability and eloquence of the preacher, thus magnifying the human agency, whereas in the administration of the sacraments the human agent may be disregarded, the effect being the same whatever may be the qualifications of the minister, and wrought solely by the operation of the Holy Spirit who works by and in the divine ordinances. But there is no reason whatever, there cannot be any reason, for regarding attention to any one of the means of grace as incompatible with due regard to any other, or for supposing that any of them can be substituted for Him upon whom their efficiency depends. The organization of the Church, as we have received it from the days of the apostles, with its officers, and its rites and ordinances, demands our faithful adherence and support, because we believe it to be most strictly in accordance with the will of our Lord and Master; and that which he has been pleased to provide for us must be attended with benefits which cannot so certainly be received in any other way; wherefore we ought to adopt it in its integrity, not arbitrarily selecting certain portions to the disparagement of others, for only in this way can we hope to build of pure gold. It is strange that the feast of love, which should be especially the bond of union between those who eat of the same bread and drink of the same cup, has become the occasion of the bitterest animosity, so far at least that they who teach what may be described as high doctrine concerning it, are sometimes reviled and branded as unfaithful, as traitors to the Church of which they are ministers. If any teach, on the one hand, that the substance of the bread and wine is changed, or on the other that the supper is only a sign of love and union among the partakers, they expressly contradict the definite teaching of our Church; which is, that we do,

in that Holy Sacrament, spiritually eat the flesh of Christ, and drink His blood, that although the manner is an unfathomable mystery, we do verily and indeed take and receive the body and blood of Christ, that the cup of blessing is the communication of the blood, and the broken bread the communication of the body of Christ, that there is a real presence, truly real because spiritual, of Christ in that Holy Sacrament. There must be either a real presence or a real absence, and I presume that few will be found to argue for the absence; for the Apostle says that to eat and drink without discerning the Lord's body is to eat and drink unworthily. We can understand, and heartily sympathize with, the feelings of those who dread any teaching that may imply the possibility of a repetition of the sacrifice once for all offered upon the cross, but the error is their own, when they confound with this false doctrine, the belief that when we celebrate the Holy Communion, we do make a memorial of that sacrifice, and do in the most effectual measure plead it before God as offered for us. Any lower view falls short of the plain teaching of the Church, as it has come to us from the age of the apostles, and should be repudiated by the members thereof as being inferior to the pure gold. If some of us, my brethren, cannot observe the public dignity of that holy mystery as clearly as others, why should we set ourselves in opposition to those who, having stronger faith, accept in their literal sense the words of our beloved Lord, of St. Paul, and of the Church to which we profess allegiance. If any language is capable of a twofold interpretation, none of us have a right to insist upon the adoption by others of that which we ourselves prefer; and even in the matter of ritual, with respect to which there are two parties whose views seem to be diametrically opposed, there is probably a recognition by both of the same principle, although they differ in its application. Both will admit that the worship of those who worship in spirit and in truth is alone acceptable in the sight of God; and the one party holds that little, if anything, more is needed, while the other considers that all possible attention should be given to the adjuncts, and that nothing connected with divine worship can be unworthy of our care. Let each act according to his own convictions, and let not the one condemn the other. The one party consider that the heart may be moved by the aid of the eye and the ear, and adopt architectural decoration, and vestments, and gestures, and music, for this purpose. The other party condemn this mode of action, and are not aware that they are themselves acting on the same principle. Man is not all intellect, and appeals by which his moral and religious character are to be affected must be addressed to the affections even more than to the mind; and the question is, How shall they be moved? The objectors do not hesitate to adopt this principle, and while they condemn what they call Ritualism, adopt other means, with the same intention. They would arouse the sleeper, and affect the heart by means of preaching and services. They think it quite right to employ the eloquence of the actor and the art of the rhetorician in order to move those who would be unaffected by a plain unadorned statement of the truth, and are not at all averse to the use of exciting hymns and music, such, for example, as were very effective in the Moody and Sankey meetings. Here, then, is an agreement. In the principle that it is right to make use of agencies whereby the feelings may be moved in dependent of, and beyond, the mere reading or simple preaching of the gospel; and each should be content to apply that principle according to his own convictions, giving those who prefer applying it in another way very full credit for sincerity of purpose, and for an honest desire to use the most powerful influences, for awakening the sinner, and of elevating the affections of the faithful, and assisting the endeavors to raise them above earthly things. The assumption that external aids, or appeals to the senses are used otherwise than as helps to the spirit, without positive evidence that it is so in every particular case, is contrary to that charity which thinketh no evil. There are errors of excess, and errors of defect, and the extremes on either side seem widely separated; but neither should judge the other. (A branch of the Catholic Church, as distinguished from the sects, must needs be comprehensive; let us not endeavor to restrict the liberty of others, but let us beware

lest our own use of common liberty degenerate into license. Let us adhere to the fair interpretation of the meaning and intention, as avowedly a restoration (through reformation), of the doctrine and discipline of the early ages. Either the gold is represented by her, or by some other religious system, or it is not to be found upon the earth at all. The latter proposition cannot be admitted, and we declare by our own adherence to her our conviction that there is nothing better to be found. Let us then boldly hold fast and maintain our belief in the traditions that we have received, and let all of us work heartily together, preserving the unity of the spirit and the body, in opposition to the flood of scepticism which threatens to overwhelm the truth. Let us ever bear in mind that the objects of the organization of the Church, and of the whole system, is to develop the spiritual life. Let us, as God's fellow-laborers, work together for the furtherance of the truth, and for pulling down the strongholds of error. That we may do this effectually, the love of Christ must constrain us; we must be able to speak of that we do know, and testify of that we have seen, in our own experience, whether as pastors bearing the commission of the Chief Shepherd, or as lay members discharging the functions of the holy priesthood, of which all the members of the one body are partakers. The source of all energetic action must be faith, faith that worketh by love; faith appropriating to ourselves personally the gifts conveyed through it; faith that realizes the invisible and intangible; faith that is the substance of things hoped for, the evidence of things not seen. Let us see to it that we are individually and collectively building upon the one foundation, and let every man take heed how he buildeth thereon.

LETTER FROM CHICAGO.

CHICAGO, ILL., Sept. 21st, 1880.
Dear Guardian,—
Spring has lapsed into summer and summer has passed away since I last wrote you in the month of May; great indeed and most refreshing is the change from the almost torrid heat we have been enduring here for the last three months to the cool and refreshing breezes we are now favored with. Only a week since the thinnest clothing was worn, now overcoats and warm wrappings are in favor. The summer travellers and habitués of the watering places are again returning to the city for the fall and winter; stores are putting forth tempting displays of goods for the season; and everywhere is life, bustle and ceaseless hurry. What a contrast to your quiet city! But I have no doubt you are more contented than we are here, where, to a stranger's eye, the people would seem to know no rest, but are for ever on the move. I have been somewhat amused by the persistent efforts of the Chicago papers in presenting the claims of the city as a summer resort, speaking of the cool breezes from the lake, the comparative immunity from great heat, fine drives, &c. As to the cool breezes, they are usually hot, as the city faces the lake to the east, and the wind in summer is generally south or west, so that by the time we get the breeze, coming over miles of prairie, it is anything but cool, and for many days together the past summer the thermometer ranged from 85 to 95 degrees in the shade. It seemed to be a great consolation to many that it was hotter in New York than here. There are, however, within comparatively short distances from the city, many attractive spots where the lovers of the grand and beautiful in nature can spend the pleasant summer days; and the variety of lakes, falls and rivers; is very great, the Dells of Wisconsin, the numerous falls and beautiful lakes of Minnesota, are all within a day's journey, as are also the mineral waters of Waukesha, which have attained a more than local fame, and are now the resort of thousands from all parts of the Union.

The past season has seen the usual amount of great gatherings, for which Chicago seems to be becoming famous, from the political conventions in June to the Knight Templars in August, which latter display on the 17th ult. was perhaps the grandest (the papers here say quite the grandest) street parade ever seen in America. More than a quarter of a million people witnessed it. The column was seven miles in length, there were 16,000 Knights, and over ninety bands of music, but owing to the great

heat of the day, the procession did not march through all the streets designated in the programme, so that many thousands were disappointed; but to those who did see, it was a sight to be remembered; the gay uniforms of the bands (no two of which were alike); the sea of waving plumes; the very gorgeous drum-majors, &c. made up a brilliant spectacle. Many of the bands were too near together however, and it was rather too much for a sensitive ear, when just as you were enjoying the strains of Home sweet home, Dixie or Yankee Doodle broke in upon it, making a terrible discord. Perhaps the most ludicrous, but in many instances painful, scenes in connection with the visit of the Knights, were witnessed on the night of the grand ball—grand alas! in nothing but the name. It was given in the Exhibition Building, which holds comfortably 20,000 people, but to which 80,000 were invited. Imagine the result. By nine o'clock in the evening, the streets leading to the building were blocked in every direction, long lines of carriages waited for hours in the streets, and their occupants at length were driven home without having alighted. Hundreds who got in would have given any thing to get out again. The heat was insufferable; dancing not to be attempted in such a crush and a glass of water for the fainting ones was a thing unattainable. Of course the whole management of the affair was wrong from the beginning, and has been severely blamed. What a commentary on those who went expecting to enjoy a delightful evening, their hopes gradually giving way to bitter disappointment, and leading them, we may suppose, to vote a Chicago public ball anything but a pleasure.

To turn from gay to grave affairs, our Annual Convention of the Diocese of Illinois has taken place during the summer, and the Journal of the Convention, giving a very full report of the proceedings, statistics, &c., has been issued. This State is now divided into three Dioceses, those of Illinois, Quincy and Springfield. The argument in favor of the division of Dioceses seems to have been a good one in this instance, as the Bishop says in his address that never before has there been so large a measure of prosperity among the Churches as during the past year, the number of communicants having increased from 4958 to 5861 in the year. Some of the city Churches show a marked gain, notably the Swedish Church of St. Ansgarius from 60 to 160 communicants in one year; and St. Stephen's from 115 to 140. Many of the Churches have been repaired and decorated during the summer. The Church of the Ascension, on the North side of the city, are about building a fine edifice of stone to cost \$50,000. The growth of this Church has been something remarkable. It commenced in the year 1875 with only 30 Communicants, it has now 226, and the sittings are all free and unappropriated. St. Luke's Hospital is an institution belonging to the Church, although supported not only by Churchmen, but by citizens of all creeds; it has pursued its quiet career from year to year, affording help and shelter to many a homeless and helpless one, who, without its care, would have been badly off indeed. The expenses of supporting this institution amount to \$12,000 per annum. Many of the beds are supported by single individuals, one city Church supports five in this way, another two. The amount required for a single bed per annum is \$300. The Express Companies also help by bringing everything in the way of supplies in the city free of charge. There were admitted into the Hospital during the year 246 patients, of various nationalities and creeds, of whom but 40 were of the Episcopal Church, the large number of seventy-five, not professing to belong to any Church. On the whole, an institution like this exercises a great influence in the city, and bids fair to extend its field every year as wealth and population increase, besides tending to make the Church more widely known through its willingness to do the Master's work in a city teeming with so vast and varied a population.

We have reason to congratulate ourselves on the advance the Church is making in this Diocese. It is truly in many respects a Missionary field, as in many parts of the State, sometimes embracing even a whole county, the Episcopal Church is comparatively unknown. The Bishop says that the salaries of the clergy have been paid promptly, and in some instances have been increased, and the stipends of the Missionaries met in full. This is encouraging

and gives us strong grounds for the assurance that our Church will, before long, take her true position in this great Western country, and especially in this city, its great commercial centre. Chicago has a bad name, and no doubt, deserves it, the tide of emigration that is continually pouring into and through it is composed in great part of some of the roughest possible elements, foreigners of every nation and religion, and of no religion, are here, and hard is the problem to reconcile all these conflicting elements so as to blend them into anything like harmony and order. I have been in many large cities, but have never seen anything like the open cursing and profanity I have witnessed here; it pervades all classes, it is heard everywhere, in the store, the office, and the street, the name of God and the Saviour is so commonly made use of, as to shock the ears; and many calling themselves gentlemen, and the sons of gentlemen, are as much addicted to this habit as the roughest truckman or teamster in the street. This reckless use of profane language is, of course, not heard, in the case of boys, when their parents are present, but in conversation with their companions an oath is introduced into every other sentence; in fact, it is like an epidemic that spreads its baleful poison from one to another with terrible power.

I must now close, and with assurances of the pleasure I have in receiving and reading the GUARDIAN.
I remain yours fraternally,
S.

QUESTIONS ABOUT OUR CHURCH.

II.—Are not Churchpeople very much Divided into Opposing Parties?

A notion has prevailed, and to some extent still prevails, that there is a great deal of controversy among the members of this Church, and that we all belong to jarring factions which sooner or later will fall apart. Some good people have waited a long while to see the Church of England divided, but the division has not yet come, and from present indications is farther off than ever before.

A few years ago, in the midst of some excitement occasioned by the discussion of the question of "Ritualism," a bishop and a few of his followers did leave the Church in the United States and set up a new organization of their own. But no movement was so utterly uncalled for, or so ill-advised, as was theirs. Its very weakness proved conclusively the loyalty of the great mass of the membership of the Church. Since the departure of the few disaffected brethren we have witnessed the almost utter decline of partizanship.

This is emphatically a tolerant Church. So long as men hold fast to the essentials of the Faith as contained in the creeds they are at liberty to entertain differing views upon non-essential points. Here if anywhere the old motto holds good—"In essentials, unity; in non-essentials, liberty; in all things, charity." There is no attempt at compressing every one into the same mould. No one is compelled to belong to a faction, or to take up the *dicta* of other men.

One result of this liberty in time past has been the growth of different schools of thought, which have become popularly known as "High Church," "Low Church," "Broad Church" and "Conservative Church"; and sometimes, with reference to certain views, as "Sacramentarian" and "Evangelical." The latest phase of thought relates largely to rites and ceremonies, and is known as "Ritualism." But intensifying all these differing views as much as we may, we note that there is still so much that each party has in common with all the others, that their union is more real than their differences.

A new comer among us need not trouble himself about parties. He is not asked to become "High" or "Low" or anything else that is partisan, and he can very well ignore controversies with which he really has nothing to do.

It would interest some to be informed as to what the controversies have been about; but it is difficult to compress into a few sentences any statements that will make the matter very intelligible, especially as the parties have changed their ground occasionally; so that a thing contended against at one time by one party has been conceded by it at another time. Besides this, it is difficult to find persons who will fully agree to the same definitions for example, of what Low Churchmanship is, or what is Ritualism.

Let it suffice, then, to say that the points which have at one time or another been the occasion of controversy are such as these: the powers of the ministry; the efficacy of the sacraments; the adornment of the services; the relationship of this Church to other religious bodies; and the meaning of words and phrases used in the Prayer Book.

You will not find it difficult to see that there may be very honest differences of opinion upon such topics as these, while at the same time there may be the most thorough union upon essential points of the Faith.

In the overruling of Providence each of the parties in the Church has performed its own mission in preserving the truth in its roundness. The Low Church party has ever brought prominently before us the need of personal, experimental piety, while the High Church party has kept in view the privileges of believers in their corporate relationship as members of the Body of Christ. Broad Churchmen have softened the harsh way of presenting some of the points of the orthodox faith, in which others may have indulged, while the Ritualists have called our attention to the beauty of worship in the House of the Lord, and to the beauty of personal service in the lowly homes of the poor.

It is worthy of special note that perhaps the majority of thinking Churchmen do not belong to any party. They recognize the Church as comprehensive enough to include many schools of thought, and only insist that in all this diversity of thinking all shall cling to the old landmarks.

When men think deeply upon religious questions they will feel deeply about them, and now and then may press into undus prominence matters which ought to have been measured with others so as to preserve the Faith in well-rounded proportions. And so we may explain in part the origin of parties by saying that men, in the intensity of their feeling upon religious questions, have seized upon particular phases of truth and have overlooked other phases which would have led to more comprehensive views.

Partizanship is not a new thing in religious history. St. Paul reproved it in his day in the Corinthian Church. Nor has partizanship been confined to Churchmen. At one time there were more than ten different kinds of Presbyterians in this country, and various orders of Baptists. Our Methodist brethren have their controversies about perfection and other doctrines, and the Romanists, notwithstanding their seeming freedom of controversy, and with the iron hand of conformity resting upon them, are not at agreement upon even some very vital points.

It would be too much to expect entire freedom from controversy while we live in a world where truth is many-sided, and where no one can see all the sides at once. The discussion of questions, even the very earnest presentation of our views upon them, can not be censurable. Censure begins when the intolerant spirit of parties begins. When men assume the monopoly of truth and revile others, then they become either absurd or monstrous, just according to the angle from which others may view them.

To sum up; then, what has been said:

1. The Church of England is a tolerant Church, and does not insist upon absolute sameness of opinion throughout her ranks on all questions.
2. The old controversies have changed, or have died away to that extent that it is almost impossible at this day even to give a summary of the tenets of a party.
3. The stranger coming among us has no need to trouble himself about partizanship anyhow. He becomes a member of the Church, and not of a party in that Church.
4. It would be difficult now to find a party. Men there are of different minds, but party lines are nearly obliterated, and the Church takes a long stride forward to do the good work her Lord places before it.

Dr. Liddon, the Professor of Chinese at Oxford, England, says if the present rate of conversion of the Chinese to Christianity continues, by the year 1913 there will be 86,000,000 of church members, and 100,000,000 of professing Christians in the Chinese Empire.

How a man or woman will fly around to be a member for the next year, when they want to take it. And how it is the same person will be in making ready for church.

Family Department.

(For the Church Guardian)
AUTUMNAL STANZAS.

BY G. A. HAMMOND.

The leaves are falling in showers
On the breath of melodious hours;
They fall like beautiful flowers
From the gorgeous forest tree.

Heft and low they are lying,
While the soft air is sighing,
And an unseen Hand is dyping
Their sumptuous drapery.

While the sunlight calm and golden,
With life and power enfolden,
Its crystal keep hath holden
O'er the waves of a lucid sea.

Frail forms! they are gathered to sleeping,
Where dust its darkness is keeping,
While mountain hills are weeping
Old tones of minstrelsy.

Thus beautiful when they perish
Are the joys we fondly cherish,
Rich leaves of this hour—they perish,
Gorgeous, exceedingly.

All that is earthly, is dying,
And dust makes no replying
To bosoms vaguely sighing
For sure felicity.

But a volume old in glory,
Speaks through the shadows hoary,
Telling a marvellous story
Of life from Calvary.

The highest heaven is bending,
Lo! Life's great Lord, descending,
To purchase life mending
On the astonished tree.

"AND WHO IS MY NEIGHBOUR?"

[For the Church Guardian]

(Continued)

The thought of Mrs. Gilbert haunted me through the night; when I slept it was to dream of the gentle face that had always attracted me, and waking, I began to be filled with self reproach. What excuse had I to offer for my unchristian discourtesy, for my lack of common womanly kindness to the stranger who had come among us, who had lived her lonely life in the midst of our social pleasures, a witness to the hollowiness of our Christian fellowship, who, week after week, had knelt in the same sanctuary, where we all profess ourselves children of the one great Father? I could not even urge that it was thoughtlessness, though that in itself was culpable enough, which had caused me month after month, to delay in showing a little human sympathy to our "neighbour." No, in my heart of hearts I know that had she been endorsed by any of our influential friends, she would have met with a very different treatment at our hands. Neither parish-work among our poor, nor the social calls upon us would have interfered with our friendly attentions to Mrs. Gilbert, while, had she been the occupant of one of our country houses of standing, we should long since have discovered in her numberless virtues and attractions. I said all this very plainly to myself that night, and so humbled and pained did I feel by these reflections, that even the thought of Stanley's coming, now, perhaps, close at hand, failed to make me happy. In fact, the thought of Stanley seemed to connect itself with that of my neglect of Mrs. Gilbert. What if Stanley had met with such treatment as she had received at the hands of the model Church-people of Marston? What if he had had no friend to watch lovingly beside him and battle with the fever for his life? Here, in the very heart of our eminently Christian community, as it would have called itself, for all that it had done to the contrary, a gentle, refined woman might live for years, then sicken and die, perhaps, without receiving from her fellows one token of ordinary kindness, and why? because we were all tied and bound with the miserable social pettinesses which go by the name of proper exclusiveness, but which, in fact, are neither more nor less than servile mammon-worship. "Ye cannot serve God and mammon." We can only truly serve God by sacrificing to Him the selfishness and selfishness of our nature—that which costs us nothing is nothing in His sight.

Early on the following day I walked down to Rose Villa. I had never passed through the garden-gate before, and I looked with a sort of regretful interest at the prettily laid out beds with

their beautiful flowers and the trimly kept lawn. There were several bird cages hanging in the porch, but they were darkened was to prevent the little inmates from disturbing their mistresses. Timidly and very gently I knocked. There was a quiet step in the passage and the door was opened by a lady in the dress of the Sisters of the B. Missions, a tall, slender woman with a calm, steady look in her blue eyes that seemed to read my thoughts. "How is Mrs. Gilbert?" I asked; "I was so sorry last night to hear of her illness and would have most gladly come down to stay, had I not known that she would have much more efficient nursing than mine could be." "Thank you," she replied. "Mrs. Gilbert is very ill, and with the prospect of being very much worse before we can hope for any improvement, but she will have every care which I can bestow on her, and Doctor Bentley, who seems specially interested in her, will spare no effort in her behalf. I will not ask you in, she continued, "but you can judge for yourself of the arrangements we have made for her comfort." She pointed as she spoke to the open window beside me. "Mrs. Gilbert is unconscious, you need not fear to disturb her, even were she to see you," she added, seeing me shrink back, "the drawing-room, being cool and airy, I thought best adapted for a sick-room." I moved aside the curtain and looked into the darkened room. All the furniture had been removed, except a couch and the patient's bed had been so placed that I could distinctly see her. She was lying with a deep flush on her face, and her pretty white hands moving restlessly to and fro. She was speaking in a quick, eager tone as I looked in,—"So lonely, Louis," she said, "so lonely—ah! you don't know how I have longed for you—after they took my pretty darling from me, I wanted so much to die—it was only the thought of you that helped me to live—ah Louis so lonely!—you can never know—not a kindly word or look—I felt as if I had done something dreadful that made people shun me—and all the time my heart nearly breaking for my boy,——" She went on, but I heard no more; I said a few incoherent words to the "sister" about her excellent arrangements and that I hoped, if anything was needed, she would send to us and then I went away.

Never, never can I forget what I experienced at that moment. I know not how I reached home; I felt bewildered, stunned, and all the time there was a sharp pain at my heart, a sense of shame unspeakable. Was it possible? I kept repenting to myself—this woman, of all others in the world? this woman to whom, of all others, we should have shown the tenderest sympathy, the nearest and dearest in the world to one who had laid us under a debt of gratitude, too great ever to be paid, had been treated by us with serene unconcern, nay, with studied neglect, and, but for the chance of my servant's sister living with her, might have died at our very gates, without having received the smallest token of ordinary human fellowship.

And he was coming with Stanley, who, poor fellow, had sung our praises as the best and kindest woman in the world; he was coming prepared to feel affection for us, for his friend's sake. O! how to endure the humiliation! Then the distress and anxiety which awaited him, how hard it seemed! Could it be really possible? but there was no escape from the conviction which had suddenly and irresistibly forced itself upon me, that Mrs. Gilbert was no other than Louis Fenton's sister.

It was a long time before I could gather courage to tell my mother and sister of my discovery. I walked to and fro in the copse behind our house, trying to become calm. It was a still, grey autumn morning, the leaves already covered the little footpath through the copse, and a cool wind breathed on my flushed cheeks. Never before had I been brought so face to face with myself; never had I realized, as I did then, how we may shut out the real duties of life by its pleasures and occupations, and how fatally easy it is to deceive ourselves as regards our aims and motives.

The past could not be undone, but, by God's help, my future life should be fashioned by the law of charity, which is kind and thinketh no evil; that vaunteth not itself, is not puffed up.

My mother and sister were, of course, greatly and not agreeably surprised by what I told them, but they were not moved to the extent that I had been.

"It cannot be helped," said Bessie, "and we must only try to make the best of it now. After all it is fortunate that you should have discovered it before Mr. Fenton's arrival."

To be Concluded)

PRAYER AND ITS EFFECTS.

DR. HAMILTON narrates the following as symbolic of the effect of prayer:— "Among the elegant forms of insect life, there is a little creature known to naturalists which can gather around it a sufficiency of atmospheric air, and so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about, dry and at his ease, protected by his crystal vesture, though the water all around and above be stagnant and bitter. Prayer is such a protector—a transparent vesture. The world see it not, but, a real defense, it keeps out the world. By means of it, the believer can gather so much of heavenly atmosphere around him, and with it descend into the depths of this contaminating world, that, for a season, no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon."

Children's Department.

A VACILLATING BEAR.

My negro gardener came to me one evening in great alarm, and stated that his twin sons, Mango and Chango, had taken out his gun that morning and had been missing ever since. I at once loaded my rifle, loosed my Cuban blood hound, and followed the man to his hut. There I put the dog upon the boys' scent, following on horseback myself.

It turned out that the young scamps had gone on the trail of a large bear, though they were only thirteen years old, and their father had often warned them not to meddle with wild beasts. They began their adventure by hunting the bear, but ended, as often happens, in being hunted by the bear; for Bruin had turned upon them, and chased them so hard that they were fain to drop the gun and take to a tree.

It was a sycamore of peculiar shape, sending forth from its stem many small, but only two large branches. These two were some thirty feet from the ground, and stretched almost horizontally in opposite directions. They were as like each other as the twin brothers themselves. Chango took refuge on one of these, Mango on the other.

The bear hugged the tree till he had climbed to them as far as the fork. There he hesitated an instant, and then began to creep along the branch which supported Chango. The bear advanced slowly and gingerly, sinking his claws into the bark at every step, and not depending too much upon his balancing powers.

Chango's position was now far from pleasant. It was useless to play the trick—well known to bear hunters—of enticing the animal out to a point where the branch would yield beneath its great weight, for there was no higher branch within Chango's reach, by catching which he could save himself from a deadly fall—thirty feet sheer.

Three more steps, and the bear would be upon him, or he would be upon the ground. Brave as the boy was, his teeth chattered.

At this moment, Mango, nerved to heroism by his brother's peril, moved rapidly from the opposite limb of the tree. Stepping behind the bear, he grasped with one hand a small higher bough, which extended to where his brother lay; with the other hand, he seized the animal firmly by its stumpy tail. The bear turned to punish his rash assailant; but, angry as he was, he turned cautiously. It was no easy task to right about face on a branch which already had begun to tremble and sway beneath his weight.

Chango was saved, for the bear evidently had transferred his animosity to Mango, whom he pursued, step by step, toward the extremity of the other limb. But Chango was not the boy to leave his brother and rescuer in the lurch. Waiting until the enraged brute was well embarked upon Mango's branch, he pulled its tail, as he had seen his brother do before. Again Bruin turned awkwardly, and resumed the interrupted chase of Chango.

The twins continued their tactics with success. Whenever the bear was well advanced on one limb, and dangerously close to one twin, the other twin would

ally from the other limb and pull his tail. The silly animal always would yield to his latest impulse of wrath, and suffer himself to be diverted from the enemy who was almost in his clutches.

After two hours of disappointment, he learned his mistake. He was now for the tenth time, on Chango's branch, and very near Chango. In vain Mango dragged at his hinder extremity; he kept grimly on till Mango, forced to choose between letting go the brute's tail or the higher branch which enabled him to keep his feet, let go the former.

Chango could now retreat no farther, and he was hardly a yard beyond the bear's reach. The branch was swaying more than ever, and the bear seemed quite aware that he might tax its strength too far. After a pause, he advanced one of his fore feet a quarter of a yard. To increase the bear's difficulty in seizing him, the terrified boy let himself down and swung with his hands from the bough.

He was hanging in suspense between two frightful deaths. His heart was sinking, his fingers were relaxing.

Then the deep baying of a hound struck his ear and his hands again closed firmly on the branch. In a moment a blood hound and a horseman sprang through the underwood.

Chango held on like grim death—held on till he heard the sharp report of a rifle ringing through the air; held on till the falling carcass of the bear passed before his eyes; held on till I had climbed the tree, crawled along the branch, and, grasping his wearied wrist, had assisted him to get back to the fork of the tree, and rest a bit!

If that bear only had understood in time that a boy in the hand is worth two in the bush, he might have lengthened his days and gone down with honour to the grave!—*St. Nicholas*.

AVOID SNARLS.

LITTLE MARY wanted to have something tied up one day, but the string got "all in a snarl" for her. She pulled at the tangled places, but the more she tugged the tighter they became. At last she gave it to me to "fix." Gently picking at the knots, I soon loosened them, and the string came out of its tangle nicely.

Little folks get into snarls sometimes. Somebody does not do something just as they wish, or things go a little wrong about work or play. Now, at such times it will not do to pull and tug and jerk and scold or call hard names. Impatience only makes the matter worse. Be gentle, speak softly, keep your temper, and all such snarls will be apt to straighten out nicely.—*S. S. Advocate*.

NEW PUBLICATIONS.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending September 18th and 25th respectively, contain the following articles: Mind in the Lower Animals, *Edinburgh*; The Deccan, *Ferntightly*; A Talk about Sonnets, *Blackwood*; A Forgotten Empire in Asia Minor, and A Bath's Ideal, *Fraser*; A Special Assize under Louis XIV, and In Memoriam; Tom Taylor, *Macmillan*; Why our Poor are Ugly, Spectacles, and Aldines and Elzevirs, *Saturday Review*; Colors in Art, L. F. de Pourtales, and Celluloid, *Nature*; Aesthetic Teas, *World*; with continuations of "Adam and Eve," "Bush Life in Queensland," and instalments of "The Portrait of a Painter by Himself," and "The Pavilion on the Links," and the usual amount of Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

Marriages.

BLACK—ROBB.—At Christ Church Cathedral, Fredericton on Thursday, 23rd inst., by the Most Reverend the Metropolitan, assisted by the Reverend Finlay Alexander, Rural Dean, John Black, Esq. of Fredericton, Barrister, to Katherine E., youngest daughter of the late Dr. Robb, of the University of New Brunswick, and grand-daughter of the late Archdeacon Coster.

CAMPBELL—CUNNINGHAM.—At the residence of the bride's father, on the 21st inst., by the Rev. A. V. Wiggins, A. B., Mr. Thomas Campbell to Mary A., daughter of John Cunningham, Esq., all of Westfield, King's Co., N. B.

CAMPBELL—PARKER.—At the residence of the bride's father, on the 22nd inst., by the Rev. A. V. Wiggins, A. B., Mr. William Campbell to Amanda E., daughter of Craig Parker, Esq., all of Westfield, King's Co.

FITCHARD—LAWSON.—In Christ Church, Albion Mines, on the 20th September, by the Rev. D. C. Moore, Rector, Alfred Octavian Fitchard, Esq., of New Glasgow and of Montmouthshire, G. B., to Sarah Elizabeth, daughter of the late Geo. P. Lawson, Esq., of Halifax, N. S.

CONNAL—BYRDERS.—On the 22nd inst., at St. Martin's Church, Montreal, by the Rector, the Rev. J. Philip DuMontin, M. A., assisted by the Rev. Canon Brigstocke, M. A. Rector of Trinity Church, St. John, N. B., Robert Nutter Campbell Connal, second son of William Connal, Esq., of Solgirth, Perthshire, Scotland, to Georgiana Emma Frances, daughter of C. J. Brydges, Esq., of Chandos House, Montreal.

EUCHANNEN—FINLEY.—At the residence of the bride, on the 18th inst., by the Rev. A. V. Wiggins A. B. Geo. O. Euchannen to C. Annie Finley. All of Westfield King's Co., N. B.

Deaths.

COUNTAWAY.—At Middle River, near Chester, N. S., on Saturday, August 21st Matilda, relict of the late John Countaway aged 67 years.

CLISH.—Sept. 17th at Stellarton, Mr. James Clish aged 66.

GRAY.—Sept. 10th Eliza Alice daughter of Mr. A. B. Gray, Station Master I. C. R. aged 1 year and 8 months.

GREER.—Aug. 30th Alexander, son of Mr. Wm. Greer, Sexton of Christ Church Albion Mines aged 15 months.

FOSTER.—Sept. 10.—Herbert Wallace Foster, Albion Mines—aged 2 years.

JONES.—Died at Big Haddeck, C. B., on Sept. 17th, William Jones Esq. Judge of Probate, aged 81 years.

SUBSCRIPTIONS RECEIVED.

I Allan Jack, St John, N B; Lt Col Bingham, English Town, C B; Miss Belle Longworth, Charlottetown, P E I; Mrs Henry A Hall, do; Mrs Fredk Mitchell, do; Hon Judge Hensley, do; Jas Hobb, do; Mrs Francis McNutt, do; Hon Danl Davies, do; A B Warburton, do; Chas Palmer, do; Vernon Lengworth, do; Robt Galbraith, do; F W Hales, do; Jas Wade, do; Mrs Chas Binns, do; Robt Crable, do; Mrs Wm Chandler, do; Thos Caseley, do; Alex Horne, do; Mrs M A Offer, do; Thos McKinlay, do; Mrs Hariland, do; Saml Lorne, do; Henry Lowe, do; Mrs Burbridge, do; Rev Dr Jenkins, do; Capt Freeland, do; Mrs Alexander, do; Mrs R B Peake, do; Mrs A Swabey, do; Mrs W B King, do; W B King, King's College, Windsor, N B; W C Wilson, Charlottetown, P E I; E J Hoogson, do; T J Harris, do; W H Stewart, do; W H LePage, do; Mrs W Swabey, do; Alex MacNab, do; Thos Webb, do; Lt Governor Hariland, do; Thos Ridgeway, do; Mrs T J Jenkins, do; Mrs Geo Foster, do; W Morson, do; Jno Wilson, London, England; Miss Christine Henry, Salisbury, do; Miss Hodgson, Keswick, do; Chas W Weldon, M P, St John, N B; Mrs Hoyt, Hampton, do; Mrs Ketchum, do; J E Whitaker, do; Mrs Thos Frost, do; Mrs Harvie Frost, do; Rev H Jamison, Ship Harbor, N S; Rev R D Bambrick, Charlottetown, P E I; Saml McCormick, Granville Ferry, N S; Joseph Esquimau, Lake Neepigon, Ont; Rev Andrew Gray, Chelsea, Mass., U S A; Mr Wm Jones, Grand Joggins, Digby Co, N S; Jas H Wade, Digby, do; Mrs Wm Baxter, Fredericton, N B; Robt Smith, Pugwash, N S; Miss Port, Woodstock, N B; Stephen Teed, do; Jas Naugler, Liverpool, N S; Amos Barr, Weymouth, N S; Mrs Alexander, Yarmouth, do; Hon L E Baker, do; H A Grantham, do; Wm Godfrey, do; Stephen Murray, do; Myers Moss, do; H A Parr, do; Norman Tooker, do; Rev Geo D Harris, Parraboro, do; Saml Gilbert, do; Mrs Jno Gilbert, do; Henry Jeffers, do; Albert Millet, Chester, do; Chas Lovett, do; Jno A Leslie, Liverpool, do; Dr Henry Chandler, Moncton, N B; David Chapman, Dorchester, do; Miss Bessie Taylor, Upper Peel, do; Daniel Lonely, do; Mrs W Gilmour, Esdraelon, do; Miss Mattie Hartley, East Florenceville, do; Mrs Tradis, Hampton, do; Miss Hoadly, Horsham, Sussex, England; Mrs Sly, Warmister, England; Jno McMillan, Rethesay, N B; G F Robinson, Charlottetown, P E I; Mrs P Evans, Burlington, do; Jno Profit, do; Jno Milmar, do; Richard Poynter, do; Wm Profit, Long River, do; Wm McKay, Burlington, do; Jas Sheen, Park Corner, do; Mrs Kenneth McLeod, do; J W Cousins, do; Mrs Wm Campbell, Melville Mills, do; Hon Senator Montgomery, Charlottetown, Park Corner, do; Jas Pidgeon, French River, do; Anthony Stewart, do; Leunuel P Sims, do; Wm Cole, Senr, do; Mrs Carruthers, Kensington, do; Andrew Bowness, do; Mrs Hunter Duvar, Lot 6, do; Henry A Leslie, Kensington, do; Thos H Sma, do; Jas Howard, do; Wm Mead, Kensington, do; Mrs Hiam Thompson, Margate, do; Jno Mills, Claremont, do; Mrs Henry Maese, New Anna, do; Jno J Pillman, French River, do; James Bowen, Dartmouth, N S; J P Cooke, Craipaud, P E I; Mrs Jno Hall, do; D W Palmer, do; Isaac Smith, do; Richard Boyle, do; Miss P Howatt, do; Jno Moore, do; Mark Inman, Hampton, do; W H Inman, De Sable, do; Thos Haslam, Springfield, do; J D Smart, do; Esbert Haslam, do; Edward Crosswell, do; Jno Weeks, do; E J Crabb, do; Wm Haslam, do; Mrs H Hatch, St Andrew's, N B; Joseph W Perkins, Springfield, do; Mr Geo Johnston, Norton Station, do; Dr Lawson, do; Dr Milnes, Dartmouth, N S; J E Stevens, Hantsport, do; Chas Coles, Charlottetown, P E I; Jas Semmon, do; Mrs Wm Coles, Senr, do; Miss Susan Peamon, do; Otto Curtis, Milton, do; Jas Coles, do; Owen Curtis, do; H Hooper, do.

The Week.

HOME NEWS.

In the Montreal Exhibition, just closed, \$24,000 was received for entrance fees.

Last week the arrivals of Canadian and American live stock and fresh meat in England, were 2,206 cattle, 2,304 sheep, 686 pigs, 3,993 quarters of beef, 302 carcasses of mutton and 116 dead pigs.

Mr. Jas. Humphreys, of Hammond River, had a fine fifteen-months-old colt which he intended to exhibit at the Provincial Exhibition. Some unknown person the other day, however, deliberately shot the animal dead.

The St. John's, (Nfld.), Patriot says: "The fishery, we are happy to report, is, up to this period, considered by all accounts to be a saving trip all around; and in several cases better voyages have been secured than for many years past."

The Allan steamship "Buenos Ayres," for Glasgow, left Montreal on Friday morning with 450 head of cattle, and at Quebec she will take on board 132 more, making a total of 582, which is one of the largest cargoes of cattle that ever left the St. Lawrence.

Yarmouth, N. S., Sept. 23.—Brig "M. E. Coipel," from Martinique, arrived here this morning. Her master, Capt. George E. Earle, died on the 17th inst., after six days' illness. His remains were brought to Yarmouth for interment. He leaves a wife and child. He was greatly esteemed.

The consecration of the new Trinity Church, Digby, will (D.V.) take place on the afternoon of Friday, Oct. 15th, so as to enable visitors from St. John, N. B., to avail themselves of the steamer "Empress," which will leave St. John in the morning. The hour will also suit travellers from Yarmouth and intermediate places by the morning's train. Friends from Halifax and other places cordially invited.

No citizen could be present in the Public Gardens on Wednesday evening, 22d inst., without feeling proud that we have such a splendid institution in our midst. As the boys say, it is certainly "immense," and everybody who has been abroad say on their return—"we did not see anything in that line that was ahead of our own Public Gardens." There was certainly not less than 6000 people present on the occasion; the receipts, about \$1300—would alone account for 5200, supposing that all were adults.—Recorder.

Ottawa, Sept. 25.—At a banquet to the local members for Russell County last night, the Postmaster-General was among the speakers. Speaking of the Pacific Railway, he said the arrangements which were entered into by the syndicate, meant the carrying out of Sir John's original plan, and stipulated that the road from one end to the other would be completed by 1880. The details of the contract with the syndicate will be submitted to Parliament for ratification in a few weeks—perhaps in a few days.

Mr. Jaddus Gogaien, of Kent County, and Mr. Michael W. Coughlin, of New castle, left Moncton by yesterday morning's express North en route to Rimouski, where they will take the steamer for England, principally to dispose of a diamond, or supposed diamond, which was found by Mr. Coughlin, after the last October gale, among the stones at the ballast wharf, Newcastle, which had been disturbed by the action of the water, the brilliancy of the article having attracted Mr. Coughlin's attention. The supposition is that it was brought out from the East Indies in ballast, and had it not been for the October gale it would probably never have been discovered. The prize is oval shaped, weighs 35 carats, has apparently very little outer crust, and is colorless, not being distinguishable from water. It is quite transparent, and if it is a diamond of good quantity is very valuable, Zell's Encyclopedia mentioning a pure diamond weighing 136 1/2 carats, (430.55 grains), brought from India by a gentleman named Pitt, which was sold to the Regent Duke of Orleans for \$625,000. The Koh-i-noor diamond, in the possession of the crown of England, weighs only about 103 carats. So it will be seen that Messrs. Gogaien and Coughlin have a prize if they possess a pure diamond. Mr. Gogaien also takes with him about one hundred pearls, gathered in the North from oysters and black clams, the latter, when found in waters used for steam-driving, often containing pearls which find a ready sale at a high price. A few of these are of quite large size, and should be worth considerable.—Moncton Times.

NEWS FROM ABROAD.

London, Sept. 22.—Mr. G. F. Grace, the well-known cricketer, is dead.

Geneva, Sept. 25.—The greater part of Visoyos, a large village in the Canton of Valais, Switzerland, has been burned.

Jessie Grant, the third son of Gen. U. S. Grant, and Lizzie Chapman, daughter of Mr. Chapman, of San Francisco, were married at the Palace Hotel, San Francisco, on the 21st.

New York, Sept. 25.—The window shade factories of Rovrick & Co., and the tobacco factory of Thomas Watson in South Brooklyn, N. Y., were burnt last night; loss in the aggregate amounts to \$300,000. Three hundred hands are thrown out of employment.

The New York Grand Jury has found indictments against the publishers of the News, World, Sun, Star, Truth, Staats, Zeitung, Commercial Advertiser, Police Gazette, Frank Leslie's Illustrated Newspaper and the Dispatch, for publishing lottery advertisements.

London, Sept. 22.—The Inman steamer City of Richmond takes out a distinguished party on her westward trip tomorrow, all bound for New York. Among them are Mr. Archibald Forbes, the famous war correspondent, whose feats as a special in the field read like a romance.

Constantinople, Sept. 23.—It is stated a great council was held on Monday at which the Sultan declared he would not agree to the cession of any territory. The British and Italian ministers afterwards had an audience with the Sultan and delivered an exceedingly disagreeable and unpleasant message.

Vermont takes the lead in the production of maple sugar, producing from 8,000,000 to 10,000,000 pounds annually. New York comes next, producing one-third less. Ohio comes third, and produces about half as much as New York. The States of Illinois, Indiana, New Hampshire, Michigan and Wisconsin produce annually about 1,000,000 pounds each.

LONDON, Sept. 26.—Land meetings were held to day at Kilrush and New Ross. Ten thousand persons were present at the New Ross meeting at which 20,000 were present. Parnell denounced the Liberal Government for following in the footsteps of its predecessor, and said that nothing but the abolition of landlordism would lead to a satisfactory settlement of the land question.

A day or two since some men at Newport Points in a boat witnessed one of the most extraordinary sights ever seen in that neighborhood, in the shape of a monster sea turtle. It was at least four teen feet long, covering the whole length of their boat, its slipper being just the width of the boat. The roof of the tail was as large round as a man's body. The turtle was three times as large as any ever seen there before.

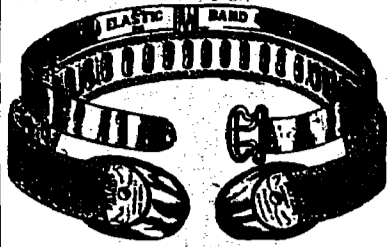
Dublin, Sept. 26.—Lord Mount Morris was murdered on Saturday night by some parties yet unknown. He had attended a meeting of Magistrates at Clonbar, in the County of Galway, early in the evening and left Clonbar about 8 o'clock. His body was found at 9 o'clock on the road side at Rathleen, near Ballinoye, about a half a mile from his residence, "Eber" hall, with six bullet holes in it, most of which were in the head. Lord Mount Morris had recently refused any reduction in the rent of his tenants and his relations with them were generally unsatisfactory.

Madrid, Sept. 25.—King Alfonso, by Royal order, commanded the 25th September, to-day, the fete day of Santa Mercedes be kept as an official holiday and gala day in the palace in honor of the Infanta Maria Mercedes Isabella. This year in consequence of the Queen's health there will be no reception or banquet in the palace. The King and Queen yesterday gave an audience to the Papal Nuncio, who presented in a marble and ebony casket the gift of the Pope to the Infanta Mercedes. The Queen is progressing favorably.

WICKED FOR CLERGYMEN. I believe it to be all wrong and wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it, and therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them.

Rev. Washington, D. C.

BRYAN'S ELECTRIC BELT.



PATENTED 1874 & 1877.

Dyspepsia, Paralysis, Kidney Complaints, Impotency, Weakness, and Physical Prostration.

It Gives New Life and Strength to the Waning Organism.

READ THE TESTIMONY. DWIGHT KING, Esq., Albany, N. Y., says: "I feel that it has saved my life." GEO. A. PRESTON, Esq., Birmingham says: "It has stopped the principal trouble." EDW. WILKINS, Esq., Newark, N. J., says: "It acted soothingly, and removed the debility." Wm. E. GIBBONS, Esq., Union, N. Y., says: "It has made a new man of me." Miss M. J. PARKER, Oswego, New York, says: "It has done me a great deal of good, and carried me through another year, and I have gained eight pounds of flesh, and my dyspepsia is removed." Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

SUBSTITUTES!

The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers, and which is this: When asked for a bottle of Pain-Killer, they suddenly discover that they are "sold out," "but have another article just as good, if not better," which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Pain-Killer; and being compounded of the vilest and cheapest drugs, are bought by the dealer at about half what he pays for the genuine Pain-Killer, which enables him therefore to realize a few cents more profit per bottle upon the imitation article than he can on the genuine.

FOR CHOLERA MORBUS, CRAMPS, AND ALL

SUMMER OR BOWEL COMPLAINTS

PERRY DAVIS' PAIN-KILLER

IS UNQUALLED.

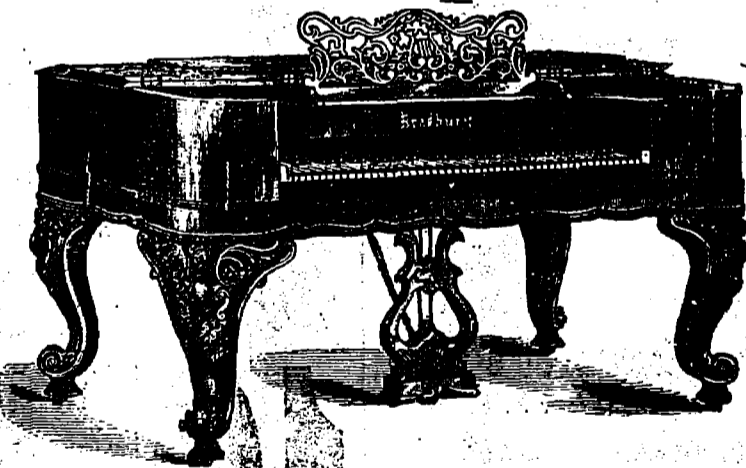
IT CURES ALMOST INSTANTLY.

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THE MUNRO BURSARIES.
 The Winter Session of Dalhousie College
 will commence on Wednesday, 27th October,
 1880. The Matriculation Examination will
 begin on that day, at 10 o'clock, a. m., and
 Classes will be opened on Monday, 1st Novem-
 ber. Students may enter as (1) Undergradu-
 ates, with the intention of applying for a
 University Degree in Arts or Science at the
 end of their course, or (2) as General Students
 who do not look forward to a Degree. For
 the latter no Matriculation Examination is
 required.
 The Matriculation Examinations are partly
 oral and partly written; the subjects for en-
 trance into the First year of the Arts course are:
 I. IN CLASSICS.—Latin Grammar, Greek
 Grammar, one Latin subject, one Greek sub-
 ject. The following subjects are recommended:
 In Latin.—*Cæsar*, Gallic War, Book I.; or
Virgil, *Æneid*, Book III.
 In Greek.—*Xenophon*, *Anabasis*, Book I.
 Instead of the above, equivalents may be
 offered, if they be not parts of the Under-
 graduate course, or giving a week's notice to
 the Secretary of the Senate.
 II. IN MATHEMATICS.—Arithmetic; Euclid's
 Elements of Geometry, Books I. and II.;
 Algebra, Simple Rules, and Simple Equations
 of one unknown quantity, not involving
 Surds.
 III. IN ENGLISH.—Grammar; History of
 England; Geography; Composition.
 The subjects for entrance into the first year
 of the Science Course are:
 I. IN MATHEMATICS.—Same as for the
 First Year in Arts.
 II. IN ENGLISH.—The same as for the
 First Year in Arts.
 III. IN LATIN OR GREEK OR FRENCH:—
 Latin.—The subjects of the Matriculation
 Examination for the First Year in Arts.
 German.—Grammar and Translation.
 French.—Grammar and Translation.
 The following Bursaries and Scholarships
 are offered for competition at the Matricu-
 lation Examinations:—
 1.—The Munro Bursaries.
 GEORGE MUNRO, Esq., the Founder of the
 Munro Professorship of Physics in this Uni-
 versity, offers this year seven Bursaries for com-
 petition at the Matriculation Examination.
 The value of each of these Bursaries is Two
 Hundred Dollars yearly with Free Class-
 Tickets for the first two years of the Under-
 graduate Course, taken consecutively; pro-
 vided that the holder of Bursary gain a Certi-
 ficate of Merit at the Seasonal Examinations
 of the first year. After these two years, the
 Bursaries are again to be competed for, and
 will be held during the third and fourth years
 of the Course, on Terms similar to those of
 the preceding years.
 These seven Bursaries are allotted for com-
 petition to students from the following five
 districts of Nova Scotia, and from New
 Brunswick and Prince Edward Island, one to
 each, viz.:
 1. The Island of Cape Breton.
 2. Pictou, Antigonish and Quysboro.
 3. Colchester, Cumberland and Hants.
 4. Halifax, Lunenburg and King's.
 5. Annapolis, Digby, Yarmouth, Shel-
 burne and Queen's.
 6. New Brunswick.
 7. Prince Edward Island.
 Candidates must satisfy the Principal,
 before the week in which the Examinations
 are held, with respect to the districts to which
 they belong, and as coming from which they
 are entitled to compete.
 Students who have already Matriculated at
 any College are disqualified for competition.
 The Bursaries will be awarded to those
 Students from the several districts mentioned,
 who make the highest total of marks at the
 Matriculation Examinations: but no Bursary
 will be awarded unless a Standard of Merit,
 determined by the Senate, shall be reached by
 the candidate.
 The Examination for the Munro Bursaries
 are the same as those for the Professor's Schol-
 arships.
 Further information may be obtained on
 application to the Principal.

Professors' Scholarships.
 Two Scholarships, entitling to free attend-
 ance on all the Classes of the Undergraduate
 Courses in Arts.
 The subjects of Examinations for these
 scholarships this year are nearly the same as
 those for Matriculation in Arts at the Uni-
 versity of Halifax, viz:—
 Latin for 1880: *Cæsar*, Gallic War, Book I.;
Virgil, *Æneid*, Book III.
 Greek for 1880: *Xenophon*, *Anabasis*, Book I.
 Arithmetic; the ordinary rules of Arithmetic;
 Vulgar and Decimal Fractions, Proportion
 and Interest.
 Algebra; as far as Simple Equations and Surds.
 Geometry; First and Second Books of Euclid.
 English: Grammar, Analysis, Outline of Eng-
 lish and Canadian History, and General
 Geography.
 One Scholarship entitling to free attendance
 on all the classes of the Undergraduate
 course in Science, is offered by the Professor
 this year for competition at the Matricu-
 lation Examination. The subjects are the
 same as those of the Matriculation Examina-
 tion in Science.
 By direction of the Board of Governors,
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Calves and Lambs.—At each time of feeding mix
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Pigs.—At each time of feeding mix half pint of
 the Feed with the usual swill or meal for each hog.
Poultry.—Mix half a pint of the Feed in a peck
 of their usual feed.
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 Corpus Christi College, Cambridge.
 The next Term will begin SATURDAY,
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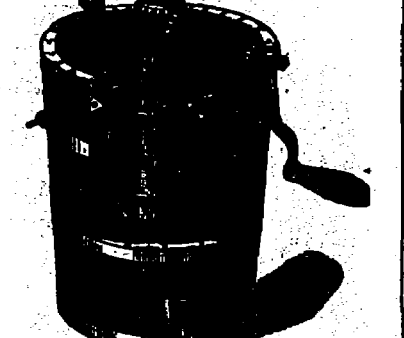
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 TENDERS addressed to the undersigned, and
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 Work" will be received at Ottawa, up to the 8th
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 breakwater protecting the Light Station Building
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 Specifications can be seen, and Form of Tender pro-
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 The Department does not bind itself to accept the
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 Department of Marine, &c.,
 Ottawa, 6th September, 1880.

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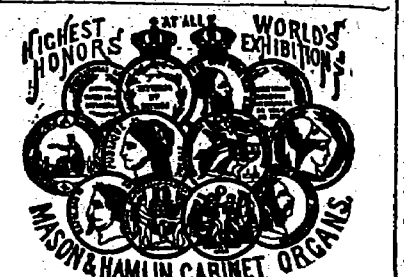
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