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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. 36.

THURSDAY, DECEMBER 16, 1880.

One Dollar a Year.

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

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

EDITORS.

THERE are now 150,000 Chinese in America. Half of them are in California, 30,000 of them are in San Francisco. The rest are mostly in Nevada, Idaho, Montana, Utah, and Oregon.

JOHN HORGES, of London, has just published a little book, "The Eucharistic Manuals of John and Charles Wesley," which goes to show that those Methodist brothers were both sacramentarians.

A CATTLE-exporting company has been formed in Toronto to export 21,000 head of cattle to Europe during the next two years, representing a value of over \$1,100,000, which will all go into the pockets of Canadian farmers.

THE Paris Debats of the 15th Nov. states that the bonds of the Panama Canal Company will be issued on December 8 or 10. The capital of the company is to be £12,000,000 sterling, divided into 600,000 shares of £20 each, issued at par.

THE average yield of wheat in the North West Province of India is 11½ bushels per acre. In Oudh it is 8 bushels per acre, one in the Panjab 13½ bushels per acre. 191,300,000 acres of land are devoted to wheat culture in India, against 3,220,000 acres in Great Britain.

THE Ultramontane papers in Madrid announce that a learned local physician (who is also a zealous Ultramontane) has discovered that the figure on the crucifix in Burgos cathedral is a human body in a perfect state of preservation, and without a sign of decomposition. It has been there since the middle of the eleventh century.

THE whole of the printing, together with the supply of the paper, for the forthcoming Census for England and Wales has been undertaken by Messrs. McCorquodale and Co. There will be 6,527,570 householders' schedules, 79,350 nomenclating books, and 119,000 forms for vessels, the amount of paper that will be required being 57 tons 13 cwt.

AN ancient manuscript of the first two Gospels has been discovered by two German professors, Harnack and Gebhardt, in the cathedral of Rossano, in Southern Italy. This manuscript is written in capital letters or as it is called, an Uncial, which proves its great antiquity and value. It has just been published by two Leipzig publishers.

DR. OSCAR LONG, the Austrian explorer, who started from Morocco, has reached Senegal, via Timbuctoo. He is the fourth European who has visited Timbuctoo, his predecessors being Major Laing in 1826 (who was murdered and his papers were lost); Caillie, a Frenchman, who in the same year started from the South and reached Morocco; and Barth, a German, in 1853.

ON Tuesday, the 2d Nov., the Bishop of St. David's consecrated a new church at *Llanegrynion*, a country parish in the agricultural wilds of Cardiganshire situate some nine miles to the south of Aberystwyth. With a small exception (there being a few English visitors present) the service was conducted in Welsh, and the Bishop, a Cardiganshire man born and bred, delivered a very appropriate sermon in the old vernacular, the only language understood by most of the large and overflowing congregation present. The Holy Communion was afterwards administered by the Bishop to nearly two hundred persons. On the following day he confirmed seventy-six candidates in a country district to the east of Aberystwyth. A correspondent writes—"Most unquestionably the Established Church is steadily regaining lost ground in the diocese of St. David's not only in the towns, but in the agricultural districts."

THE anti-Semitic movement in Germany is striking a sympathetic chord in some parts of Austria.

THE Chinese labour agitation on the Pacific coast is frightening the Chinese. The steamer *Oceanic* sailed from San Francisco for Hong Kong on Thursday 18th Nov., with 850 Chinese on board.

IT is thought that the Special Fund for building Churches in the missionary jurisdictions of the Church, in the United States, amounting to a million of dollars, will soon be completed. The interest only is to be used, so that \$60,000 or \$70,000 annually for all time to come, will thus be available.

A clock in a private residence at Providence, U.S.A., is situated near to the front door, which as it is opened and shut winds it up. In return the clock turns on the gas in the hall as soon as darkness comes on, and lowers it to a bead at a particular hour fixed upon as bedtime. At the hour for the servants to be up, the clock rings a bell with persistence. An hour later it rings another bell for the family to rise. Half an hour afterwards a third bell announces breakfast.

CYPRUS is likely this year to become a favorite winter resort for British vacationists. Those who have lately trod its shores are enthusiastic in its praise; there are no bonds to its hygienic possibilities. A private company is doing for it what the French Government has done for its Algerine possession—erecting attractive buildings for invalids and hostels for travellers; that those wandering in search of increased strength, and hiding from the bitterness of a northern winter, may find shelter and a happy repose.

PLYMOUTH PULPIT AND "BAPTISMAL REGENERATION."

I send you a portion of a prayer offered by the pastor of Plymouth Church at a public baptism of children. It is one of the innumerable testimonies from outside to the wisdom of the attitude of our Church with respect to Infant Baptism. If anything, it goes further than the Declaration of the House of Bishops on this subject, and would almost seem to sanction the extreme sacramentarian view. We commend it to the attention of those of our brethren who may have had conscientious scruples about using the office for the "Public Baptism of Infants." If we mistake not, it can be matched with passage after passage from the published works of the late Dr. Bushnell, of Connecticut:

"Lord Jesus, again lay Thy hands upon the heads of little children, and bless them. Again rebuke those among us who do not believe that God takes care of children, and who leave them to be swayed hither and thither by the impulses of their nature, until they have grown to man's estate, and think that then only are they able to ripen into piety. Teach us all to rear our children so that their first thoughts shall be toward Thee, and their first feeling follow in the way of Christ and Christian love. May we have faith to believe that Thy grace can reach to the very cradle. May we have faith to believe that Thy Holy Spirit can change infant hearts. If, when rugged temptations and violent sins, and all the passions of life, have gnarled and distorted the disposition, Thou canst change men and make them gentle, and pure, and true, how much easier canst Thou change the young before perversion has been followed by settled habits. Grant that Thy Church may be nourished by men who shall grow up from the beginning, in true holiness, and that whole generations may be reared in the nurture and admonition of the Lord. (P.P. Vol. IV., page 47.)—J. E. J., in *Standard of the Cross*."

The editors of the *New York Independent* says:—"The Protestant Episcopal Church has in recent years been taking long strides forward. It has had the reputation of being a fashionable and easy-going Church, with little aggressiveness in its composition; but it is now showing an energy, a purpose, and a determination which must result in substantial gains. It is multiplying its Dioceses, especially in the Great West, and ere long these will cover effectually the United States. It is giving increased attention to Mission work, as is evident from the fact that several sessions of the two Houses of the General Convention have been occupied solely with hearing reports from Missionary districts, and considering the needs of those districts. With a Bishop in every Territory, as it is proposed, the Church must obtain great advantages in the Far West, which it will profit by in future years. The Church is internally united and at peace. Never in its history has there been greater harmony than now, and instead of fighting each other, as the parties used to do, they now work together in a spirit of peace for the advancement of the interests of the Church."

A FEW days ago the workmen employed in digging the foundation of a new wing to the Roman Catholic convent at York came upon a large statue of sandstone, nearly life-size, two small Roman altars, and a third block of stone, which would appear from its inscription to have been also an altar. The neck of the statue was, unfortunately, severed in raising it to the surface, and its feet also are gone, but otherwise it is tolerably perfect. The face and head are fine, and the first impression of those who saw it when brought to light was that it represented a Roman patrician. The inscription, so far as it can be deciphered, runs:—"C. JULIUS C. ESSENTIUS (OR CRESCENS), MATRIBUS DOMESTICIS VOTUM SOLVIT MERITO LIBENS A.U.C. 1050." The altar on which this inscription is rudely cut is 17 inches in height by 8 inches in width. The whole is of smooth polished stone, fluted in the characteristic Roman fashion, and coloured at the sides. The second altar, like the figure, is of sandstone, in height 12½ inches by 7 inches wide, and on it nothing can be deciphered except the word "MARTI," probably the last four letters of the word "Marti," implying that the altar was dedicated to the god Mars. The third stone is of lesser dimensions, being only 10½ inches high by 5 inches wide, and 3½ inches deep. Its inscription is scarcely legible, but it is thought by those who have seen it to be "DEO VETERI BIBLIFICIS," the rest of the words being worn away. Canon Raine, who has seen these treasure-troves, pronounces the figure to be that of the god Mars, and the sandstone pedestal to be an altar belonging to it, the God of War being represented in the dress of a Roman warrior under the Empire. One of the altars Canon Raine considers to have belonged to a private house, and in the first instance to have been set up by some of the German soldiers in the Imperial Legions, as the inscription "Matribus Domesticis" was peculiar to the Teutonic tribes, and probably here points to the presence of the Teutonic element in the armies of Rome in this island. This he holds to be the first example of the kind discovered in Yorkshire; and the same he considers to be the case with the stone inscribed "Deo Veteri," though some similar examples have been found in the Roman wall in Northumberland. It is considered that these relics belong to the third century of the Christian era, and from their being found so near to the surface, it is thought that they probably were buried in order to save them from destruction, either at the introduction of Christianity, when heathen figures would naturally be objects of hatred, or else during the troubled times of later date, very possibly in the Wars of the Roses.—

VERY recently, a Dissenting Minister at Brynamman, in the Parish of Cwmafan, South Wales, and about two hundred of his congregation left the trammels of Dissent and joined the church of their fathers—an event unheard of before in the history of the Church in Wales. The Minister after passing a very satisfactory examination before the Bishop of St. David's and his examining chaplains, was ordained Deacon and the duly licensed to the curacy. About two hundred persons received the rite of confirmation from the Bishop, and continue faithful members of the Church. Brynamman, is an outlying village of the Parish of Cwmafan, with a population of three thousand, distant three miles from the Parish Church and twelve from the original mother Church Llangadoc. The event has created a great sensation in the Principality. A new church is to be erected there at an expense of £1500 Stg.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—II.

TINNEVELLY.

In the month of December, while we in Canada are being wrapped in our wintry mantle of snow, the Province of Tinnevely is putting on its robe of green. Stately Palmyra trees lift their tall heads in the air, and thousands and thousands of acres, baked hard and brown by the tropical suns of July, are now covered with cotton plants and waving corn. But it is not the outward aspect of Tinnevely which attracts our attention, it is chiefly interesting as being "the bright spot" of the mission field. Here has occurred lately one of the most striking religious awakenings of modern times. As mentioned in our last number, the two leading Missionary Societies of our Church have been at work for many years in this Province,—the S. P. G. in the Eastern part; the C. M. S. in the centre and West. In 1877, two senior missionaries of these Societies—Dr. Caldwell and Dr. Sargent—were consecrated coadjutor Bishops to the Bishop of Madras, their especial duty being to exercise episcopal supervision over the mission work of their respective Societies. Who could foresee the great events that marked the first year of their episcopate?

In the hot months of 1877, a dreadful famine came upon Tinnevely, caused by failure of the water supply. There are no wells in the Province, and though two large rivers flow through it, they are so rapid and run down such a steep bed into the sea, that they cannot be used for the general irrigation of the country. The people supply themselves with water by means of tanks. The hills slope all one way; so they build great embankments at the bottom of a slope, and the water which falls in the rainy season is held by these tanks, some of which are so large they might be mistaken for lakes. In 1877 the rains did not fall until much later than usual; the tanks were dry, the supply of food exhausted, and all the horrors of famine set in. We in this land of plenty can form but a faint idea of the awfulness of such a visitation. Whole villages died one by one, the strongest lingering last. Emaciated human beings, looking like living skeletons, crept to the Mission-station, seeking relief. Appeals were made, and aid came, for Christian England's charity always opens a bountiful hand when the cry of want is heard. Upwards of three millions of dollars were sent to the Famine Relief Fund. Of this, \$85,000 passed through the hands of the S. P. G. missionaries, who devoted half this sum to the support of life, without distinction of religion or caste, and thus were the means of keeping alive 80,000 persons. At length the rains came, the seed sprang up quickly, harvest, in that hot climate, soon followed, and the famishing people were relieved.

But during all these months of waiting and suffering other seed had been sown, which was also destined soon to produce fruit. The ground had been long and laboriously prepared by many resident European missionaries; education had been widely diffused. When in their distress the hungry people cried to their gods;—there were none to answer. The heavens were as brass; the earth a stone. Then the teachers to whom they had so often listened came forward to assist them in their dire necessity. What more natural than that the poor people should say, "You have proved yourselves our friends. We received no help from our idols or demons. Vishnu's priests and Siva's passed by on the other side. You came to us like the good Samaritan of your religion. We have therefore no hesitation in following your advice. We are now your disciples. Touch us whatever you want us to know." (*Bishop Caldwell Bombay Review*.) Several villages at a time forsook their idol worship and placed themselves under Christian instruction. The movement began in the S. P. G. stations, where the famine had pressed most heavily. 23,000 accessions were reported the first year. The impulse gradually extended to the C. M. S. stations, where the accessions amounted to 12,000.

Much doubt was at first expressed as to the reality and permanence of the movement, but it continued and increased after the Famine Relief ceased. During the last six months of 1879, Bishop Caldwell reports 1700 accessions. Of these he says:—

"We do not call these new people 'inquirers'; these people do not come to us to inquire whether the Christian religion is true or not. They take that for granted, and come to us to be taught all that Christianity implies. We call them in these parts still, as we have always called them, 'persons who have placed themselves under Christian instruction'; and this name, though somewhat lengthy, implies all we mean. Especially it implies, what is the sheet-anchor of our system and of our hopes—the assembling of these people morning and evening in the village house of prayer to offer to God their prayers and praises, and to be instructed, line upon line, in His truth. It is a name that will hold good till they have earned by baptism a right to be called Christians. As for the name of 'converts,' we have abstained from giving these new people so dignified a name as that. I prefer reserving that name for persons who have been influenced exclusively by religious convictions."

Bishop Sargent's account is very similar. Writing from Pannivilai, he says:—

"We met the representatives of some twenty-six villages, where 419 families have, within the last six months, placed themselves under Christian instruction, comprising above 1500 souls. They came in, party after party, and gave me the opportunity of inquiring fully into their condition. The burden of their requests was, 'Send us a teacher; how are we to know the Veda if we have not a man to instruct us?' In one case I said, 'Well, now you have given up your idols and been Christians several weeks, do you know anything of the Veda?' 'Yes,' said one, 'I know the Lord's Prayer.' I asked him to repeat it: he did so very fairly. 'Well,' I said, 'who has taught you this much?' They pointed out a poor old man, who was till now the only Christian in the place. In his spare moments he taught them, but he was unable to read, and could not do more for them."

Such has been this wonderful movement,—arising, some say, from natural causes. This may be so, but can we doubt that the Great God, Who ordereth all things in heaven and earth, has not worked out His own purposes by His own means for the furtherance of His glory and salvation of souls.

To be continued.]

Family Department.

ADVERT.

[Written for the Church Guardian.]

The inner chambers of those shadowy walls That rise remote in pulsing depths of space— Beyond the genial sun, the sheen of stars...

On the celestial stairways that ascend In stately windings up to heaven's gate, Over the adamantine walls that gird The golden city's dazzling pinnacles...

And through their ranks a subtle whisper creeps Of higher import than the daily task Of adoration, love and warfare high— The Judge of quick and dead will ere long time Like from His Throne omnipotent to save...

In pilgrim ways of toil and doubt and gloom The Church on earth breathes onward through the years, Her children oftentimes faint, and fear, and fall...

No wondrous portents speak Redemption nigh, No warning voice moaned upward from the sea No herald radiance through the rifted east, No blood red cross streated on the pallid clouds...

O Jesu! Lord of New Jerusalem! Come! for our hearts have waited long for Thee! Come! for Life's day is drawn, and end, and long, We would see Light ere eventide in Thee...

'Star of the morn'! In purest splendour shad! Light of the world! Scatter nights gloomy shades! Emmanuel! dwell Thou with us indeed! Bid the high trump in solemn cadence sound...

Dec. 16th.

LORNA.

PREACHING THE WORD.

Persons who have heard Knox-Little must have been impressed with the folly of those who underrate the importance of the apostolic ordinance of preaching. Let us honestly acknowledge our shortcomings!

The voice of the living preacher is indispensable to the propagation of the Gospel. There is a reason for this in the very nature of things. Speech makes a stronger impression than reading.

If any one were first to read the manuscript of a sermon, and then listen to its delivery from the pulpit, he would perceive the force of this remark. Truths and ideas which in the former case had scarcely affected lodgment in the mind...

The word of God has always been addressed to this outward visible body. The members of this body, or Church, are always assumed to be, or to have once been, in the favour of God.

No interior or 'invisible' Church within this outward body is ever recognized in God's Word as a separate Church. When a man who belongs to the visible body lives contrary to his profession...

The smile, the mute gesture, the soul-stirring glance, The lip's soft persuasion that melts while it sweats.

All successful propagation of thought, whether it be true or false, is accomplished by this means. If you were to deprive a political party of this method of reaching the popular mind and heart, you would at once seal its overthrow.

Lifting our eyes to the Great Teacher, the Ambassador of the Skies, we behold Him falling in with the laws which govern our nature, and approaching men by those avenues which in the nature of things lead most speedily to their minds and consciences.

We hail the approach of the larger view of preaching with lively satisfaction. As long as the Creed, the Prayer Book, and the traditions of the Catholic Church survive, we need not fear that sacramental truth will perish.

CHURCH PRINCIPLES IN HOLY SCRIPTURE.

From the time of Abraham to the present time, it has been God's will to save men, not only by working in them individual personal religion, but by joining them together in a body, or family, or kingdom, or Church.

This body has always been an outward and visible body, known by certain outward and visible marks. Men have always been admitted into this Church by a rite or ordinance which betokened God's special good will toward each one of them.

The word of God has always been addressed to this outward visible body. The members of this body, or Church, are always assumed to be, or to have once been, in the favour of God. Each member is assumed to partake of the covenant of grace, whenever that grace may be.

No interior or 'invisible' Church within this outward body is ever recognized in God's Word as a separate Church. When a man who belongs to the visible body lives contrary to his profession, he is nowhere bidden to see whether he belongs to the visible body only, and not to the invisible.

He is rather told to believe and realize that the Church, in which he is already, is the fold of God, and so his condemnation will be great if he do not love and love accordingly.

Such is, in brief, what we may call the great Church principle of Scripture, and its practical application.—Rev. A. F. Sadler.

OUR LONDON LETTER.

(From our own Correspondent.)

Ministers have evidently been moved by the scene at Guildhall on Tuesday night. Few of them suspected how strongly, and even violently public opinion ran in favor of putting an end, even by exceptional means, to the disturbances in Ireland.

These Cabinet Councils and commotions have had one good effect. They have filled London; chiefly, I admit, with Irishmen, but not entirely, for in the Park now you may meet almost as many people of note and fashion as you generally meet in April.

Lord Beaconsfield is about everywhere. You may see him in Bond Street, in the Parks, in the theatres, and among the pictures. His new book is full of the most piquant personal sketches—sketches as vivid and as racy as those of Lothair and Vivian Grey.

The position of matters with regard to Mr. Dale remains unaltered; his friends are working energetically, and are receiving a great number of signatures to a petition to Her Majesty, now in course of preparation. The health of the prisoner continues good; in fact, at the present time he is better than he has been for a considerable time past.

Mr. Dale has received the support of the Bishop of Manchester; on the other hand, Mr. Dale has received the advocacy of another prelate—Bishop Bromby, of Tasmania. Judging from the correspondence columns of the Record the dissatisfaction which prevails among the Evangelicals is widespread and deep, and they are even quarrelling amongst themselves.

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The President of the English Church Union, in the name of several Bishops, priests and laymen, has enclosed an address of sympathy to the Archbishop of Paris, in connection with the 'outrages to the liberty of conscience and religion' as illustrated in the expulsion of the Monks.

English people may actually feel surprised that the Republic is not sufficiently robust to allow the religious bodies to exist. The French, however, think otherwise, and they who hold the handle of the pan know the difficulty of turning the pan-takes. No principle of freedom of conscience or religious liberty was involved in the execution of the decrees; individually, the expelled members are free to worship on any amount they please; but the law lays down that no corporate body or association can exist without the preliminary permission of the authorities.

Mr. Voysey has given his body a name, and will soon be able to provide it with a habitation. The name of the Voyseyites will henceforth be the 'Theistic Church.' The local habitation is to be built. A new trust has been erected, and monies are being rapidly collected to buy a site and begin building.

THE CHARGE DELIVERED BY THE LORD BISHOP OF NOVA SCOTIA To the Clergy, July 1880, is now published.

For sale at the Store of W. GOSSIP, Granville St., Halifax.

Will be sent, post free, for 12 cents.

SUBSCRIPTIONS RECEIVED.

Mrs. Geo. Grasse, Annapolis, N. S.; Samuel Grey, do.; Mrs. Geo. Corbit, do.; Mrs. A. Meale, do.; Mrs. Mansfield, do.; Wm. Hardwick, do.; Jno. K. Spurr, do.; Augustus Harris, do.; Edward C. Cowling, do.; Mrs. James Spurr, Perotte, do.; J. M. Owen, Annapolis, do.; Mrs. Freilk. Hardwick, do.; Jas. A. Buckler, Saw Mill Creek, do.; Benj. Fairm, Annapolis, do.; Wm. McLeod, Round Hill, do.; Jas. A. W. Whitman, do.; Bernard Sanders, do.; Andrew Lecain, do.; Geo. Whitman, do.; Miss Caroline Sanders, do.; Mrs. J. M. McLeod, do.; Benj. Shorten, Grand Bay, N. B.; Rev. W. O. Raymond, Stanley, do.; Chas. E. Bernard, Alberton, P. E. I.; Mrs. L. J. Almon, Rothessy, N. B.; Rev. Jno. Manning, Blandford, N. S.; Henry Jack, Penfield, N. B.; Joseph Gayton, Londonderry, N. S.; Rev. N. M. Hansen, New Denmark, N. B.; Frank Johnson, Round Hill, do.; Jas. N. Richards, Oak Point, do.; Mrs. J. F. Tippitts, Fredericton, do.; Mrs. Jno. Kinsey, Burlington, P. E. I.; Mrs. Jacob Duggan, Park Corner, do.; Spencer Stewart, do.; Jno Adams, Senr., Darnelg, Lot 18, do.; Robt. Howard Margate, do.; Jas. Evans, Burlington, do.; Er Zwickler, Clearland, Lunenburg Co., N. S.; Joseph Zwickler, do.; Mrs. Wiley Smith, Halifax, do.; Timothy G. Northrup, Belleisle Creek, Springfield, N. B.; B. Lester Peters, St. John, do.; Rev. Jno. Foster, Coaticook, Que.; Jno. D. Willmot, Ormoco, N. B.; Chief Justice Allan, Fredericton, do.; Capt. Jas. Maxwell, St. James, Charlotte Co., do.; Jno. D. Moore, Glen Margaret, Halifax Co., N. S.; Mrs. Jacob Bogyne, do.; Geo. Conrod, Dartmouth, do.; Jno. Armstrong, Hammond, King's Co., N. B.; Joseph Perry, Church Over, Shelburne Co., N. S.; Allan McElroy, Lower Woodstock, N. B.; J. D. M. Keator, Hammond River, do.; James Hooper, Milton, P. E. I.; Frank Morash, Dartmouth, N. S.; W. O. Schwartz, Moncton, N. B.; Wm. Howe, Lepreau, do.; Mrs. F. Hatheway, St. John, do.; Ronald McDonald, Athol, N. S.; Dr. Hewson, River Hebert, do.; Wm. Hirtz, Spring Hill, do.; Robt. C. Williams, Long Reach, N. B.; Wm. Hiltz, Gold River, Lunenburg, N. S.; Rev. J. N. Jones, East Bridgewater, Mass. U. S. A.; Geo. McDonald, Weymouth, N. S.; Mrs. St. Clair Jones, do.; Capt. Albert Muscell, Clementsport, Annapolis Co., do.; Capt. Sanders, do.; J. W. Ditmas, Deep Brook, do.; H. F. Vroom, do.; Cereus Purdy, do.; Abraham D. mas, do.; Geo. H. Boice, do.; W. E. Ruggles, do.; Peter Boice, do.; Jno. Purdy, Bear River, do.; Jno. Bohaker, do.; Jas. E. Harris, do.; Jonas Rice, do.; Geo. Nichol, do.; Mrs. Jno. Troop, do.; Capt. de Balthard, Digby, do.; Rev. J. Ambrose, do.; E. Biden, do.; Miss J. E. Wright, do.; Miss M. W. Stewart, do.; D. R. Wade, do.; J. C. Wade, M. P., do.

Births.

BULLOCK.—At 94 Tower Road, Halifax, on Sunday, 12th inst., the wife of C. B. Bullock, of a daughter.

Marriages.

GEDDES—WELDON.—At St George's Church, Moncton, on the 7th inst., by the Rev. E. S. W. Pentreath, Mr. George W. Ryan, to Martha A. Geddes, eldest daughter of Mr. W. J. Weldon.

MARRIETT—BRUNT.—At Harrietsfield, on Tuesday, the 7th inst., by the Rev. J. C. Cox, Mr. Albert Marriett to Miss Emma Jane Brunt, both of Harrietsfield.

ZINK—ZINK.—On the 11th inst., at Shoal Cove, by the Rev. John Manning, Rector of Blandford, G. Jesiah Zink, of Lower Blandford, to Sophia Adelaide, daughter of Francis Zink, Esq., of Blandford.

Deaths.

RICHARD.—At Conquerall Bank, at the residence of his son-in-law, Mr. Solomon Raine, Captain George Richard, aged 87 years, for many years a hardy coaster on our Western Shore; and a consistent communicant of the Church.

BARR.—At Ohio, Parish of Weymouth, on the 6th inst., Athela Gertrude Barr, in the 16th year of her age.

JOHNSTON.—Entered into rest, at Weymouth Bridge, on the 9th inst., after a protracted illness, Mr. George Johnston, aged 36 years. The deceased was partner in the firm Campbell & Co. To his natural qualities was added high moral principle. From an early age he was a communicant of the Church, a most zealous promoter of the temperance cause, and, so long as health permitted, the Superintendent of St. Thomas' Sunday School. No private or public object, or benevolent cause, ever failed to commend itself to his warmest sympathies, and liberal support. Long will the memory of his beautiful character dwell in the hearts of the community in which he resided, where, and by whom he was known, his early removal all to whom he was known, his early removal is regarded with unfeigned sorrow and regret.

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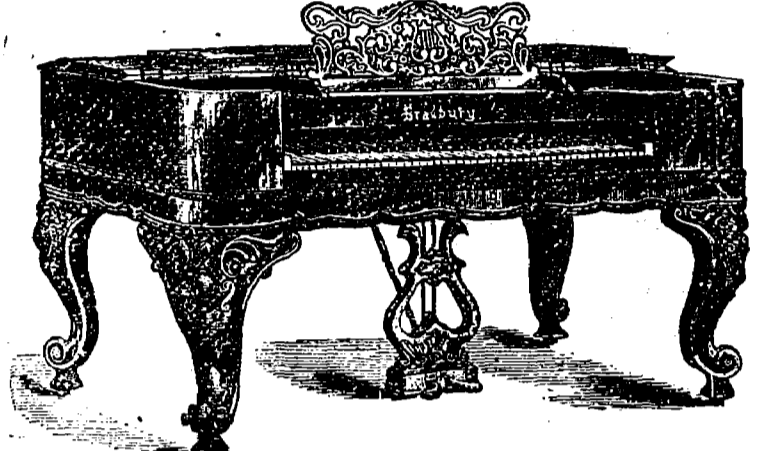
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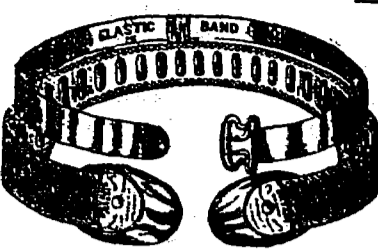
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BROWN BROTHERS & CO., Agents. HALIFAX, N.S., March 25th, 1880.

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Table of Weekly Markets listing prices for various commodities such as Fish, Pork, Beef, and Flour.

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Can now be procured at the Depository, Messrs
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THEODORE E. DOWLING,
Secretary.

December 7, 1880.

**THE FOUR NOTES OF PREPARATION
FOR JUDGMENT IN THE
ADVENT SERVICES.**

In the four Sundays in Advent, the Church, in her services, points out to her children four great means by which we may prepare for the Coming of Christ to Judgment. On the first Sunday we are called to arouse our Conscience, and put it into vigorous action; "Cease to do evil; learn to do well." The first blast of the Advent trumpet is sounded to awake in us the slumbering spiritual life; to warn us to cast off the works of sin. A sincere endeavour to cherish and obey our conscience, is the first necessity in preparing to meet our God.

But an awakened conscience, a terror for past sin, an earnest attempt at repentance—those cannot avail alone. Conscience, like the alarm bell, discloses our danger, but does not point out the way of escape. It requires to be guided and directed. Consequently, on the Second Sunday in Advent, the second great means of preparation is brought before us, viz: the right use of the Holy Scriptures. In them God has given us instructions for finding out the good and avoiding the evil. He tells us the right way to worship Him; the right way to discharge all those things about which the conscience can give us but little light or guidance. These are "written for our learning in Holy Scripture."

First, then, in coming to Christ, there must be an awakening and obeying of the conscience, and then an informing and guiding of that conscience.

The three great means of preparation is through the agency of the Ministry, who are "Ambassadors of Christ," i. e., representatives of Him; "Ministers of Christ, and stewards of the mysteries of God," charged to proclaim His will, and the terms on which He receives the rebellious world; authorized to admit into the visible kingdom, and to dispense the bread and wine, which become to the faithful "the spiritual food of the most blessed Body and Blood of Christ."

It is the office of the Church of Christ, through the Ministry, to be the "Witness and keeper of Holy Writ;" to be the dispenser of the Sacraments; of Baptism, wherein the soul is now-born; of the Holy Communion, whereby it is nourished.

On the last Sunday in Advent is brought before us the fourth great means of bringing us to Christ. It is the constant, earnest, sincere looking up to God, in faith and prayer, for the life giving powers of the Holy Spirit, through those other means. Steps the others are; and yet without the last they reach not unto God. Conscience may prick the sinner,

Holy Scripture may show him the right path, the Church may offer him wells of living water, but none of these could bring him to Christ. We shall not profit by them unless we look up through all, and pray to receive by all, the life-giving powers of the Holy Ghost. He works through those means, and they cannot profit the soul without Him. He is the Crowning Gift.

Such is the important and definite teaching of these four Services at the beginning of the Christian Year. They show us the four steps of coming to Christ and preparing for Judgment. There are others, but these are most important ones. Shall not the prayer of our hearts rise up, that upon our souls may be poured the water of life; "to purify our conscience from dead works to serve the living God;" to throw light on the Holy Word; to give efficacy to preaching and Sacraments; to cleanse and beautify our garments, that we may be fit to receive our Lord?

REGENERATION.

REGENERATION is for man what the coming of Christ is to the human race. It is the *breaking out* of grace in man. A new personality is established, a copy of the divine personality of Christ. The identity of the man is not changed however. Awakening in adults precedes regeneration, but does not constitute it. The awakening grace of God, whereby the unbaptized are led to inquire "What shall I do to be saved?" is the sign of the Spirit seeking its home in the soul. The awakened man is only *aroused* by grace, not *endowed* with it. The incorruptible seed sinks into the will, takes root in the heart and develops with the progress of the Christian character. Objective regeneration is begun in baptism, it is the entrance, the beginning; but subjective regeneration begins when the man begins his new life.

Regeneration, as we have often shewn, is entirely distinct from conversion. The former is a change of state, the latter a change of heart and will. The former in its full sense includes the latter. For as regeneration is an organic connection with Christ our Lord, by which the germ of spiritual life is communicated to us, we can readily see that it is by no means concluded in baptism. The change of state is made, but the good results which flow from that change may come on in all their fulness later; when the grace of baptism is carried out in the life. There is an objective and subjective side of the act. Infant baptism is the same in principle as adult baptism, the only difference being that the personal conditions are required of infants by proxies at the time, and are to be furnished by them afterwards when they are capable of doing so. In adults the conditions are antecedent. Our organic connection with the life of the Incarnate Son of God begins with baptism. A new consciousness and a new man are secured. The after conduct, if bad, does not destroy the fact that grace has been given. It only shows that baptismal grace is conditional. God, so to speak, enters into partnership with man. He is to work out his own salvation," do his own part, for the very reason (a word of hope as well of awe) that "it is God that worketh in him to will and to do."

**PROPOSED MONUMENT TO THE
LOYALISTS IN ST. JOHN.**

In 1883 will occur the centennial of the Landing of the Loyalists and the founding of the city of St. John. Public attention has already been directed to the best mode of celebrating this anniversary and the propriety of erecting a suitable memorial to those loyal men who, with great personal sacrifice and discomfort, relinquished their homes in the States of New York, Connecticut

and elsewhere, and came to the unknown forests of New Brunswick to begin life anew. There has been much discussion in the papers as to the character which the memorial should take. Some advocate a monument, one a statue of the first Mayor, while others would prefer a memorial building, containing accommodation for the Free Library, the Art and Historical Society, &c., with one room devoted especially to memorials of the Loyalists, where stained glass windows might show scenes in the history of the city, portraits and memorial brasses would recall to memory many who had been identified with the early struggles of the Province, while there might be gathered for safe-keeping relics and mementoes of a past which ought to be kept prominently before the minds of the coming generations.

Unquestionably this latter proposal is the most satisfactory. It would be costly, but with the enthusiasm that will be evoked by the Centennial, the attention called to the work, the piety, the sterling character and the sacrifice which these men made for principle, it ought not to be difficult for the descendants of the Loyalists throughout the Province and not alone in St. John, to place in the city of the Loyalists a fitting memorial of their ancestors. The whole Province of New Brunswick has an interest in St. John, as the chief commercial centre. And one notable memorial is much better than smaller ones at different points. As the city at present has no such building, and sorely needs one, between now and 1883 the Loyalists' Memorial Hall ought to become an accomplished fact. There is at present no memorial of any kind. In the rebuilding of Trinity Church, there was a grand opportunity. But with the exception that the Church stands on the same site, and contains a few memorials of Loyalist families, from the way the money has been obtained to build it, it can, in no sense, be called a memorial Church. It has not been erected by the generous gifts of those who wished to commemorate the honored names of the loyal Churchmen of 1783.

The way is clear for a Memorial Hall, and we hope it will be built. Let some one take the lead, and agitate! agitate! agitate! The result will come. At the same time, while we advocate this building, we earnestly wish that some devoted Churchman of Loyalist stock, to whom God has given the means, or some family, might be moved to set apart a portion of their God-given wealth to the erection of a Free Memorial Church in the city. Such a free Church is much needed, and would be a success. Almost every American and English Church paper contains notices of such memorials,—memorials that redound to the glory of God, commemorate departed worth, and keep green the names of those who are the means of diffusing blessings in the community long after they are gathered to their Fathers.

**AN ANSWER TO SOME ROMISH
CLAIMS.**

On Sunday evening, the 5th inst., the Rev. Father Kearns, a Priest of the Roman Church, advertised a lecture in St. Mary's Cathedral, Halifax, on "The Divine Constitution, the Supreme Infallibility and Authority of the Catholic Church," which was attended by many who were not members of the Roman Communion. The following letter appeared in Wednesday evening's *Mail*, and it so well makes apparent the weakness of the Romish position, that we need not apologize for giving it *in extenso*.

To the Editor of the *Mail*:

Sir,—In Father Kearns' lecture, as it appears in the public prints, there are several things which are inaccurate, and which I should like to make a few comments upon. Before beginning to do so,

however, permit me to say that if the statements had been made in a sermon before his own people I should not have considered it my business to interfere in the matter; but as they are contained in a public lecture, to which, for a certain consideration, everybody was invited, and that many outside his own congregation accepted the invitation; and that, in addition to this, it was given in extenso in the *Mail* of Monday, I think it is a fair subject for honest criticism.

With the first half of the lecture, where he confined himself to his subject—the "Divine constitution, the supreme infallibility and authority of the Catholic Church"—I totally agree. It is God's truth. It is exactly our own teaching; it is the Church of the Anglican as well as the Roman that he is portraying; for be it borne in mind we Anglicans are as truly Catholic as are the Romans. If we are not in communion with the Church of Rome, it is through no fault of ours. It was not for any schism, for any error in doctrine, or for want of validity in their orders that the Church of Rome saw fit to excommunicate the whole Anglican communion. Unquestionable evidence exists, and has been published to the world, that Pius IV. offered to receive back the Church and nation into communion, and to acknowledge and sanction the whole "Book of Common Prayer," on condition of the Queen, Parliament and Nation admitting, as of old, a final appeal in questions doctrinal to the Roman See. What the Church of England was then she is now. Her formularies are the same; her constitution is the same, and her orders are the same. She was Catholic then and she is Catholic now; therefore I say, when extolling the Catholic Church, Father Kearns and I are at one.

The Rev. lecturer says our Lord 'Before withdrawing His visible presence from this world summoned His twelve Apostles around Him, the men who had a divine vocation and who were trained up under His very eyes, spoke to them in the plainest and most solemn language, gave them His last and most special charge, invested them with all the prerogatives and powers of divinely constituted representatives, gave them that high universal commission to teach, to preach, to propagate, and to continue to the end of time the Kingdom which He came on earth to establish.' All this, of course, is true; but how can it be reconciled with what is said later on? In one place he says, the twelve Apostles were invested with all the prerogatives and power of divinely constituted representatives; and in another, he says, Jesus elected one man, and made him the source of authority and jurisdiction over all, and made him the foundation upon which the whole depended.

What becomes of the prerogatives and powers of divinely constituted representatives with which the other eleven were invested? If after this most solemn commission and these divinely bestowed gifts, the Lord took away the gifts and powers from eleven and centred them all in one, then, to use Father Kearns' own words, "Did He prove recalcitrant to His words and most solemn promises?"

With regard to the pre-eminence of St. Peter over the other Apostles, there is no proof of any privilege having ever been given to him. Father Kearns quotes in support of this,—in proof I should say—the passage from the XVI. St. Matt. I would here remind him that St. Peter could not have looked his risen Lord in the face, for this occurred before the Crucifixion. After quoting the passage in full he sums it up by saying, 'Peter is declared to be an impregnable rock, upon which the Church was to be built.' But this conclusion cannot be arrived at from either a grammatical or etymological consideration of the passage in question. Christ addressed these words to St. Peter, who had confessed Him "the Son of Man," to be also the Son of the living God. And he calls him *Petros* or a stone (not a rock, as F. K. translates it) and he says that he will build His Church upon this *Petra*—this rock—*v. z.*, Himself, confessed to be Son of Man and Son of God. Nowhere, either in Classical or Hellenic Greek does *Petros* mean a rock. The word for rock is *Petra*. For proof of this see Liddell and Scott's Greek Lexicon. This view is not mine, nor is it a modern one. The following Fathers so explain it, *i. e.*, that the Rock means Christ, or faith in Christ and not St. Peter,—Origen, St. Hilary, St. Chrysostom, St. Isidore, St. Augustine, St. Cyril, St. Leo the Great, St. Gregory the Great, Venerable Bede and St. Gregory

the VII. Three of these you will observe were Popes, and from the Roman point of view, each of them was infallible, therefore this must be the true meaning of the words. And the collect for the Vigil of SS Peter and Paul in the Roman Missal settles the point for Roman Catholics. "Grant, we beseech Thee, Almighty God, that Thou wouldst not suffer us whom Thou hast established on the rock of the *Apostolice Confession*, to be shaken by any disturbances." The Roman interpretation was first systematized in the sixteenth and seventeenth centuries by the great Jesuit commentators, but it is by no means entirely accepted by all their writers of the present day. With regard to what Father Kearns calls the special commission to St. Peter, in St. John xxi. 15-17, St. Gregory, Nazianzen, St. Ambrose, St. Augustine and St. Cyril of Alexandria explain it as the mere restoration of St. Peter to his forfeited rank consequent upon his denial of his Master. As a specimen, I will translate Cyril's own words, taken from his comments on St. John xxi. "By this triple confession of blessed Peter, his sin, consisting of a triple denial, was done away, and by the words of our Lord, 'Feed My sheep,' a renewal, as it were, of the Apostleship already bestowed on him is understood to take place, removing the shame of his after-fall, and taking from him the cowardice of human frailty." I have been the more careful to refute the modern Roman interpretation of these passages by the mouths of Catholic Fathers and Doctors, for Father Kearns says it is on the strength of them that the Catholic has ever claimed a spiritual pre-eminence and supremacy for St. Peter.

It is certain *a priori*, that St. Peter could not have had supremacy over the other Apostles, from the fact that Christ did not authorise, but plainly *prohibits* such a supremacy (St. Matthew xx. 25). He spoke to them of twelve thrones, not one throne, thus placing them on an equality; and the walls of the Church in the Revelations have twelve foundations, and in them the names of the twelve Apostles. It is also clear, *a posteriori*, that St. James, who took the lead at a Council, (Acts xv. 12) at which Peter was present, knew nothing of such a supremacy—that St. Paul knew nothing of it, who said that "he himself was not a child behind the very chiefest Apostle," and that he had "the care of all the churches," and St. Peter himself knew nothing of it, since he was sent by the Apostles to Samaria. The Bishops of Rome themselves for six hundred years, were so far from knowing anything of such supremacy existing in themselves, that Pope Gregory I., denounced the title of "Universal Bishop" as proud, wicked, insane and blasphemous, blasphemous and anti-Christian. "*Quisquis se universalem sacerdotem vocat,*" says he, "Anti-christum precurrit."

But, supposing St. Peter to have had a supremacy over the other Apostles, how comes it that this supremacy devolves upon the Bishop of Rome? Father Kearns says that it does, and this is the key-stone of the whole Roman fabric; it stands or falls upon the truth of this. He says the Pope is the successor of St. Peter. But his saying so does not make him so. It is generally supposed that St. Peter visited Rome and that he suffered martyrdom there, but it would be difficult to prove it. St. Clement, Bishop of Rome, A.D. 91-100, says that at such a date St. Paul suffered outside the walls of Rome, and he adds that on the same day St. Peter also was put to death. This may be considered sufficient proof, or it may not; but that he was ever Bishop of Rome there is not the shadow of a proof; there is not the least particle of historical evidence to support this assertion, and all the inferences go the other way. If there is any evidence, or any proof of this, why not let us have it? The burden of the proof rests entirely with the Romanists. The only ante-Nicene testimony which expressly assigns the See of Rome to St. Peter, is the Apocryphal "Clementine Homilies," rejected by the Roman Church as a heretical forgery. The first post-Nicene witness who is clear on this subject is Optatus of Milvi (A.D. 386), and he is contradicted by St. Epiphanius and Rufinus. What there is evidence of, is that the position of Rome, as the capital of a vast empire and the seat of the most numerous and wealthy ancient Christian community, gave it a great national prominence, and obtained for its Bishop precedence everywhere, so that he exercised a very powerful influence in ancient Christendom. But this is altogether different from a Divine charter

of privilege. The special dignity of the Pope appears throughout as a matter of purely human origin and arrangement, so says the General Council of Chalcedon (A. D. 451), in its twenty-eighth Canon.

But supposing St. Peter did receive a supremacy, and also supposing that he was Bishop of Rome, what evidence is there to prove that his privileges, whatever they were, did not die with him, or that he ever appointed the Bishops of Rome his heirs, even if he had power to appoint any heirs at all, for the three great Petrine texts do not contain anything which even hints at the transmission of the privilege? Roman Canon law states that a personal privilege dies with the person named, and cannot be extended on any plea to persons not so named, and that whenever a claim of a right by privilege is made, the document asserting it must be produced in evidence by the claimant, or else the case fails. Where, I would ask, is the document entitling these privileges on the Bishops of Rome?

Again, supposing the Petrine supremacy to have been left to St. Peter's alleged successors, by what power or process is it conveyed to them? The Papacy is an intermittent office, becoming continually vacant and then filled and conferred by a merely human election. One Pope cannot be said to hand over his gifts to his successor, because that successor is not appointed until after his death, sometimes a long time afterwards. In the case of the Episcopacy this is very different, one Bishop receives his orders from other Bishops, and so the power is handed on without break or diminution. To give an illustration: Hilbert, Bishop of Nova Scotia, was consecrated in the year 1851, by John Bird, Archbishop of Canterbury, and three other Bishops, and we can trace on the line of succession to St. Augustine, Bishop of Canterbury, and through him to Apostolic times. This is not a matter of opinion or faith even, but of historical fact, of which the records are extant. But will Father Kearns tell us how the Pope is made partaker of the Petrine powers?

We are told that "during the period of eighteen centuries Pope has succeeded Pope, without interruption, to the number of 260. No sooner was one Pope dead or martyred, than another succeeded him. No shall it be to the end." I would ask how it was, at the death of Clement V., when there was a vacancy of the See for more than two years, in consequence of a division among the Cardinals? Where was the Supremacy during this time, and how did the Church exist without it? Perhaps by a natural law of compensation it was counterbalanced in 1409, when there were three Popes—Gregory XII, Benedict XIII, and Alexander V, elected by the Council of Pisa. For some years the world saw the spectacle of three Popes, each claiming to be the sole and true vicar of Christ, the successor of St. Peter, and the centre of unity to the whole Church, each powerfully supported, and severed by mutual excommunication from his rivals, and all who adhered to them. If space permitted, and I cared to do so, I could give a long list of rival Popes. There are even Saints in the Calendar who were contemporaries, yet not in communion with the same Pope.

As to the supremacy and infallibility of the Popes, which Father Kearns maintains, it will be enough, out of many disproofs which are at hand, to give a few. Pope Liberius subscribed an Arian Creed, and anathematized St. Athanasius as a heretic. Pope Honorius was unanimously condemned by the Sixth General Council as a heretic, and a successor of his, Gregory II., wrote to assure the Spanish Bishops that Honorius was certainly damned. The Western Church alone deposited, on its own authority, Pope John XII., Benedict IX., Gregory VI., Gregory VII., and John XIII., the last in express terms, as simoniac, sorcerer, schismatic and heretic. And I would especially remark, that all these depositions have been acknowledged as perfectly valid, and the Popes set up in the stead of the deposed ones, as lawful tenants of the Roman Chair. Nothing in history shows more conclusively than this that the Popes were not viewed as infallible by the Church, but liable to er-

ror in the discharge of their office, and to punishment from their superior, the Collective Church, for any misconduct; contrary to the Vatican decrees, which allege that the Pope's decisions on faith and morals are "irreformable on their own merits, not by reason of approval by the Church."

For the sake of brevity, I have omitted giving chapter and verse to quotations, and contented myself with, in many cases, merely referring to them; but if any of them are questioned, I shall be ready to give not only the reference, but the text in the Greek or Latin as it may chance to be.

JOHN PADFIELD.
St. Margaret's Hall, Dec. 7, 1880.

OUR READERS, we know, will rejoice with us that our English correspondent has resumed his labours. His first letter, which appeared last week, (a pleasant surprise) came upon us so suddenly and at so late an hour, that we were not able to call the attention of our readers to it. Perhaps it is as well for us to repeat, that while we have full confidence in our correspondent, we do not necessarily endorse all his views.

ON THE PROPOSED CHANGES IN THE MARRIAGE LAW OF THE DOMINION, LEGALIZING MARRIAGE WITH A DECEASED HUSBAND'S BROTHER, AND A DECEASED WIFE'S SISTER.

Summary of a Sermon delivered in St. Peter's Church, Charlottetown, P.E.I., by Rev. G. W. Hobson, on Sunday, November 14th.

(Concluded.)
Now let us turn to our Bibles, and consider the question with the light thrown upon it there. And here we will only take up the degrees of affinity. Besides the foregoing reasons, are there any from Scripture why degrees of affinity should be counted?

So doing, guards and enforces the great Scriptural truth of the Unity of Man and Wife. If not an absolutely necessary deduction from that truth it is at least a reasonable conclusion from it, naturally and wisely adopted.

But—it may be said—death having dissolved the union between a man and his wife, a fortiori, it is dissolved between him and her relations.

Granted for argument's sake. But is it seemly, is it decent, is it compatible with any high or pure view of those relationships that a man, having once considered a woman as his mother or his sister, may afterwards take her as his wife? While his wife lived she was his mother-in-law, or his sister-in-law. Ought she then ever to become his wife? If the relationship is admitted as a natural deduction from a Scriptural statement during the wife's life, then surely every right feeling person would have it continue.

But now, as to the directions in Leviticus. Here it will be fairer to separate the cases of the husband's brother and wife's sister. Take the former.

"If a man shall take his brother's wife it is an unclean thing, he hath uncovered his brother's nakedness." (Leviticus xx: 21.)

And, "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness." Leviticus xviii: 16.

Very many are of opinion (the Westminster Confession emphatically asserts this) that these laws are part of God's revelation to the world generally. If so, there is no room for further argument on this point, for those who accept that revelation.

But, as I have said, I want to meet the advocates of the change on their own ground. Grant, then, for argument's sake, that these are merely Jewish laws. What then would be the case? The Jewish view of matrimony was lower than the Christian. Polygamy was tolerated. Divorce was made easy. Yet even with this lower view, they remembered that a "man and his wife are one flesh" (Gen. ii, 24); and forbade a woman to marry the brother of her own flesh. But Christian legislators are going to be satisfied with a lower view on this point than was the Jew. That certainly seems a very unworthy position. It is actually a going back or going down. One can understand restrictions being increased, but on what ground are they to be relaxed?

It is said, "but in one particular case

it was commanded" (Deuteronomy xxv., 8, 10). A special exception in no way invalidates a general rule. Our law generally is not to kill a man; but in self-defence I may kill a man. How absurd it would be to argue—Because the law of England permits killing a man in one case, evidently it cannot think it wrong to kill a man even though there is a law against it. Now, clearly understand what this argument is. A Jew with his lower view of marriage, forbids generally such marriages. A Christian with his higher view may even go beyond the Jew and forbid them altogether. He can't surely fall below the earlier standard, and permit them altogether.

Now as to the wife's sister. In Leviticus xviii, 18, we read: "Neither shall thou take a wife to her sister, to vex her, to uncover her nakedness beside the other in her lifetime." The interpretation of this verse is doubtful. In the margin of the common version we read instead of a "wife to her sister," "one wife to another." If this be correct, the verse would only forbid polygamy.

Of course those who throw overboard the direct, explicit statement about the husband's brother, cannot claim this verse to support their view about the wife's sister. They cannot claim this verse as a ground for permitting the one union if they refuse to allow verse 16 to forbid the other. But no doubt there is a considerable number of persons who consider the Levitical law as not without authority—who thereupon disapprove of the marriage with a husband's brother; but who, relying on this verse, would permit the other. To that class the following argument is addressed.

Grant, for argument's sake, your interpretation of the verse. What do we see? Among the Jews, a woman was forbidden to marry her deceased husband's brother; but a man was permitted to marry his deceased wife's sister. Bear these two points in mind.

Now come for a moment and think of a Christian marriage service. What idea runs all through it? The equality of man and wife, so far as that is possible. Have you ever thought of the meaning of the following minute and careful directions given in our marriage service? "The minister shall cause the man with his right hand to take the woman by her right hand and to say: I M. take thee, N., to be my wedded wife. &c., &c."

And now, observe—
"Then shall they loose their hands; AND THE WOMAN WITH HER RIGHT HAND, TAKING THE MAN BY HIS RIGHT HAND, shall likewise say: I N. take thee M. to be my wedded husband." If the man takes the woman's hand, then their hands must be loosed, that she, in turn, may take his. Not only does the man take the woman to be his wedded wife; but the woman takes the man to be her wedded husband. There was nothing of this sort among the Jews, or with any Eastern nation. The positions were not equal. The man took the woman, but the woman did not take the man. She was not allowed so to do. Consequently, when a man "took a wife," he brought her into his family. His brothers became hers, so she was forbidden to marry any one of them. But as the woman did not "take the man," he was not supposed to go into her family; her sisters were not his, and he might marry them.

The one can be forbidden while the other is permitted only on the low view of woman's position, that she is not an equal in the contract. And so, actual women who take this view are (no doubt unconsciously) yet really degrading their sisters, daughters, mothers and wives, in this particular, from the lofty position in which Christianity has placed them, to a level with the inmates of an Eastern harem. The proposal is a burning insult to every woman in the land. There is another matter in connection with this subject to which I must refer. It is impossible to read the debates that took place in Parliament on this question, without seeing how prominently the peculiar claims of the Roman Catholic denomination were brought forward. It may be well to state what ground that Church takes on the question.

She prohibits all the degrees, both of consanguinity and affinity, that we do. She also prohibits the marriage of cousins. She further recognizes spiritual affinities, as a bar, i. e., a godfather cannot marry his godchild. Having thus widely extended the prohibition, the Pope claims power to dispense with them. I do not know whether he is supposed to have the power to dispense with all. As a

matter of fact he dispenses with spiritual affinities, with cousins, with brothers and sisters-in-law, with uncles and nieces, nephews and aunts. Ordinarily these dispensations are not procured without a money payment. Last winter a member of that Church wrote to one of the papers that he had obtained such a dispensation at the cost of one hundred dollars.

I quote now from the official report of the debates (Hansard, session of 1880, vol. II p. 1383) where M. Girouard read letters he had received from several Bishops.

The Bishop of Sherbrooke writes, while approving of the Bill: "Would it not also be apropos to repeal, at the same time, Article 126 [of the Quebec code], which prohibits marriage between uncles and nieces, aunt and nephew?"

And the Bishop of St. Hyacinthe writes: "I have the honor to inform you, in answer to your yesterday's letter, that I would be content to see disappear from our code not only article 125, but also Article 126 [i. e. not only the prohibition against brother and sisters-in-law, but also against uncles, nieces, aunts and nephews], which in many cases are very embarrassing to us Catholics."

So that those who are among the most anxious for the change desire that, not only shall there be a relaxation in the case of marriage connections, but also in that of blood relations.

It is but right to say that when the bill was altered, Mgr. Lefebvre, Bishop of Three Rivers, took alarm, and withdrew his sanction from it. As this prelate is confessedly one of the ablest, if not the ablest theologian on the Bench, it may be that his influence will not be unfelt by his episcopal brethren.

The question is now before you. It is a woman's question equally, if not more than a man's, for women will be the keenest sufferers by any degradation of the marriage state. It is a Layman's question far more than a clergyman's; for one clerical family there are hundreds of lay families. You can, by petition and by the use of every legitimate influence, oppose the bill for the sake of your country; and, if it should pass, you can thank God, with all your hearts, that you belong to a church which, under all circumstances, forbids such unions to all her members.

Correspondence.

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

WHY DO PEOPLE STAND?

(To the Editors of the Church Guardian)
Sirs,—It is difficult to understand the ideas and motives of some persons. It is particularly difficult to understand the ideas and motives of one of your correspondents, who has consumed much time, ink and paper in attacking a beautiful act of worship, which the growing reverence of the age has introduced into many of our churches. Until the eighth century there were but two attitudes allowed to worshippers in churches—standing and kneeling. The apathy in religious matters, and the disregard of ancient pious customs, which prevailed from that period down to the Reformation, if not somewhat later, suffered the Church-goer to sit, and even to sleep, during the time of divine service. Your correspondent may just as well protest against my keeping awake during prayers, by a strong effort of will, instead of giving way to a natural inclination to drowsiness, as to protest against those of his fellow-Christians who formerly sat during the presentation of the offertory, but now rise and, with reverence and gratitude felt in the heart and shown in the bodily posture, returning to Almighty God a portion of what He, in His great goodness, has given them. This is the simple and only meaning of this beautiful and simple custom, whatever other motives may be falsely imputed to those by whom it is observed; and it seems to me that any one who attacks the custom does very wrong. Is reverence to be discouraged and, if it is, are we to take as our criterions the Churchmen who sit through prayers, leave the responses to their fellows, and generally do little in connection with the Church and its ser-

vices except by way of perpetual protest against innovation?

Your obedient servant,
J. A.

THE REPORT OF THE BOARD OF HOME MISSIONS.

(To the Editors of the Church Guardian.)

DEAR SIRS,—It is pleasing to hear from the Clerical Secretary that he hopes to present a satisfactory Report early next year; but I am sorry that I cannot regard as satisfactory his explanations and answers pertaining to the Report of 1879, which appeared in your last issue.

In my former letter I ventured to impugn this Report on three grounds: the first being that the information it contained was insufficient and inadequate; the second, that it was inaccurate; and the third, that it was possibly misleading.

And after a careful perusal of Mr. Wainwright's letter, I have nothing to retract or modify.

I. My first complaint was that it was impossible to gather from the Report what the income of the Board from donations and subscriptions for 1879 really was. And the only reply to this complaint is that Mr. Wainwright was told by the late Secretary and present Treasurer that the table of receipts by the Treasurer was not requisite and need not be printed. But at least a summary of the receipts for the year might have been given, showing from what sources the income had been derived, what from voluntary contributions, and what from investments. If the Report had contained such a summary, I should not have thought of looking further.

II. In the next place, I found that the figures in Mr. Wainwright's comparison of subscriptions for 1877, 1878 and 1879, did not correspond with the sums obtained by adding the lists printed in the Reports of these years. I put Mr. Wainwright's figures and my own in parallel columns:—

Table with columns: Mr. W., J. S., 1877, 1878, 1879.

To the list for 1879, Mr. Wainwright adds \$119.19 collected by him to April, 1879, so that his total for that year is \$5,299.28.

Mr. Wainwright acknowledges that some errors do occur in his Report; but he endeavors to minimize them, and deprecates criticism on the plea of the exacting nature of his duties. But is it not of the first importance that a Report of the Board of Home Missions, which is the only means the Church-people generally of the Diocese have of ascertaining what the work, condition and prospects of the Board are, should be as accurate as it is possible to make it?

It did not escape me that in the Report of 1878 some parishes (viz., Annapolis and Ship Harbor) had two lists. Mr. Wainwright suggests that if these "double lists" were deducted from my figures for 1877 and 1878, they would approximate very nearly to his. This is true enough. But why should they be so deducted? On what principle would he deduct from the Report of 1877 any list that appears in that of 1878? Why deduct from either? I did not notice these lists in my former letter, because in the case of Annapolis there was no list in the Report of 1877, and if one of those which appeared in 1878 were transferred to that year, it would not materially affect my case. I saw, too, that if Mr. W. called attention to them, as I expected him to do, we should only have another illustration of the untrustworthiness of a comparison of the lists as a guide to a knowledge of the financial condition of the Board.

In face of Mr. Wainwright's correction, I must repeat my assertion, advisedly made with all the facts before me, that the Bishop's donation of \$200.00 is not included in any list. Donations to the amount of \$228.75 are acknowledged. And then immediately below begin "the subscription lists received up to January 16th, 1880." I excluded the donations from my figures of 1879, because Mr. W. himself had limited his financial statement to a comparison of the lists, and because they had no tendency to support the inference "that the people are waking to a sense of their responsibilities." Another element of perplexity appears in Mr. Wainwright's letter. He has corrected his addition of the subscription lists for 1879, and added to it the donations which I have excluded, and \$11.00 obtained I know not how. But he makes up for much of what he has been com-

polled to sacrifice by inserting in his revised statement \$213.00, of which we have no previous mention. In the Report there is an account of \$419.19 collected by the Secretary to April 1879. In his letter appears this, "collected at public meetings held by Secretary, not in Report, \$632.00." The additional \$213.00 (which at a glance, I should say, almost equalled the amounts collected by the Secretary which do appear in the Report) may have been collected after April. But why did it not appear in the Report. Why stop short at April? Why insert in some lists the sums collected by the Secretary, while like sums are excluded from others?

III. My last complaint was that the comparison of the subscription lists was "most fallacious as an evidence of the interest which the people of the Diocese generally are taking in the work of the Board." I will not repeat at length the reasons I gave for this conclusion. I will simply state again that the lists often appear in the Report of one year, while the subscriptions represented by them go into the treasury of the year following. And Mr. Wainwright seems to confirm the conjecture which I hazarded, that the result of the "new rule" was the omission from the Report of 1878 of the lists of some parishes in which the work of the Board had been steadily continued. Some parishes, he says, "refused to comply" with this rule; which means, I presume, that they continued to make their collections early in the year, so that while there was no loss to the Board, the names of the parishes were omitted from one Report.

Mr. Wainwright, in answer to my question, "Has there, or has there not, been such an increase in the income, as the comparison of the lists would seem to indicate?" for an answer refers me to what? To his comparison of the lists! There has, he says, been an increase of \$1,023 over 1877, and of \$1,596 over 1878. But surely Mr. Wainwright is not in earnest, or he fails to see the point of my question. His answer is not only inaccurate, but it is mathematically impossible that it can be correct. The income from voluntary contributions in 1877 was \$4,500, and in 1878, \$4,200. If Mr. Wainwright could find a sum at once \$1,023 greater than the income of 1877, and \$1,596 greater than that of 1878, he would attain a position as a mathematician and financier, which would secure to his financial statements an immunity from the criticism of your present correspondent. The simplest, most direct, and most satisfactory answer would be a plain statement of the total sums actually received from voluntary contributions for general purposes during the year 1879, and for 1880 up to the present time.

It was evident from the Reports that the expenditure had been exceeding the income for some years. But I must thank Mr. Wainwright for his information, which does away with the delusion that we "knew pretty accurately the position we were in." But I would ask if this information should not have been embodied in the Report? How is it possible for either the clergy or the laity in remote parts of the Diocese to have that knowledge of the work of the Board of Home Missions, which is necessary if they are to continue to take an intelligent interest in its progress, unless the Reports are not only accurate, but also contain extracts from the Minutes relating to any important questions that have been before the Board?

Apologizing for taking up so much of your valuable space,

I am, dear sirs,
Your obedient servant,
D. SMITH.
Sydney, C. B., Dec. 6th, 1880.

"ARGENTUS" TO "AURUS."

(To the Editors of the Church Guardian.)

Sirs,—I am sorry to say that the reply of "Aurus" does not meet my question, nor remove the discrepancy apparent between his statement of "St. Paul's gifts to outside Missionaries exceeding those of all other Parishes," and the comparatively small sum that is this year recorded against its name in the Report of the B. H. M. I am aware that one of the parishioners of St. Paul's has contributed largely to a Mission a few miles to the West of Halifax. I am also aware that parishioners of St. Luke's have contributed generously to more than one outlying Mission, but I apprehend that neither Parish has any right to plume itself upon these quasi-private and per-

sonal gifts. The question, as "Aurus" has put it, is, what the clergy and Parish of St. Paul's are doing for outside Missions. The Report of the B. H. M. says less than the Bishop's Chapel; less than St. Luke's; less than Yarmouth. True, as "Aurus" suggests, there is another agency,—there is the C. C. Society; but, unfortunately, this does not help our friend, for I have been given to understand that the whole sum contributed by St. Paul's, through both these agencies, did not exceed the sum contributed by a smaller and much poorer Parish to the B. H. M. in the past year.

But "Aurus" is not satisfied with this quotation of one year. Well, I will go back a few years, and see whether "St. Paul's has done more than any other Parish for outlying Missions." I have not the Reports of the C. C. Society, but I have of the B. H. M. or D. C. S. for the past ten years; and there find contributed by St. Luke's \$13,274.52; by St. Paul's, \$2,876.48.

Will "Aurus" be so good as to favor your readers with other statistics, which may change the face of these, in favor of his statements? If not, I must conclude that the old proverb is true in, alas! a bad sense; that the "silence," arising from the absence of facts, is on the side of "Aurus," and that the "speech" of facts is on the part of

ARGENTUS.

CROWDED OUT.—"Churchman," "W. C. W.," "H.," "Protestant," "J. A.," all of which will appear next week.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

WINSON.—I see by the papers the notice of the death of the Rev. H. P. Almon, D.C.L., and was very sorry to see it. Dr. Almon was known to me for many years, and I can never forget the kindness of his disposition, and his warm-hearted hospitality. Many of his poorer brethren in the Ministry will miss him in many ways. I believe that none of them ever sought aid from him, for Church or Parsonage, in vain. To the Parish of Windsor in particular, where he resided, he was most generous. The books on the reading desk and Altar were gifts from him. The vessels for celebration of the Holy Communion in the Chapel of Ease were presented by him, and hundreds of dollars were given by him to the Sewing Society of the Parish towards the funds for building a new Church; and at this approaching season of Christmas, many and many a poor family in Windsor will miss the cheerful smile and open hand of Henry Pryor Almon. King's College, too, has lost a warmly-attached member and friend. He was never weary in seeking her welfare; no meeting of the Board of Governors, I believe, when he was on the Board, was unattended by him, and it was over his most anxious wish to see her prosper. I am sure that the Clergy and Laity sympathize with Mrs. Almon and her children in their sad affliction.

BRIDGEWATER.—The Rev. W. E. Gelling was inducted as first Rector of Holy Trinity Church on Sunday, the 21st Nov. The services were conducted by Rev. H. L. Owen, Rural Dean, of Lunenburg. During the Induction Service, Mr. Owen gave a short sketch of this new Parish, telling the congregation he could remember the very infancy of the Church in this place, and the joy which he then experienced in seeing it raised to the full standing of a Parish, with a Church and Rectory, and all the Church property free from debt. The venerable Rector of Lunenburg preached one of his fatherly sermons, from the words, "Seek that ye may excel." On the Sunday following the pulpit was occupied by the Rev. Mr. Hiltz, of New Brunswick, who was on a visit to his native land. It was a pleasure to have two Sundays thus enlivened in our Church, where a strange clergyman is seldom seen.

SYDNEY RURAL DEANERY.—On Tuesday, the 7th inst., a meeting of the Clergy of the Rural Deanery of Sydney was held at the Rectory, Sydney, for the purpose of electing a Rural Dean, in place of the Rev. R. J. Uniacke, D. D. In June the following letter was received by the Secretary—

"AMHERST, June 1st, 1880.

"MR. DEAR SIR,—I have made up my mind to resign the office of Rural Dean, and hope this letter will reach you before the next meeting of the Chapter, so that you may proceed at once to the election of a successor. Express my thanks to the members of the Rural Deanery for their acquiescence in my holding it so long, when the distance at which I have been living from them, and other circumstances, have precluded me so often from presiding at their meetings. But as every year renders it now less probable that I shall again have the pleasure of assembling with them, I feel it to be my duty no longer to trespass upon their kindness. Indeed, my chief reason for desiring to retain the office was the probability that I might one day be again resident in St. George's Parish; but such a prospect seems now altogether unlikely.

"I do not say farewell to the Chapter without a feeling of sadness, while I remember the happy days we have spent together in our various missions, and the refreshing hours of our intercourse, both in the Church and at our private meetings. These I shall often recall to mind. I beg to assure my dear brethren, also, that they will often have my prayers for God's blessing upon their future assembling together, and upon their individual labors for the glory of His name and the welfare of Christ's Church. May He guide them, likewise, in a satisfactory choice of the next Rural Dean.

"I remain, dear sir,

"Yours sincerely,

"RICH'D. J. UNIACKE, D.D.

"Richard D. Smith,
"Secretary Sydney Rural Deanery." The Bishop notified at the same time the Senior Priest in the Deanery—the Rev. C. Croucher—that he had accepted the resignation of Dr. Uniacke; but, as the Synod was about to meet, the Clergy of the Deanery asked that the resignation might lie over for a time, so that Dr. Uniacke might once more take his place in the Synod as their Rural Dean. His Lordship acceded to the request, and the resignation did not take effect until the 1st of October.

On Tuesday, the 7th inst., the Chapter was convened to elect a successor. At 11 o'clock service was held in the Parish Church of St. George, and the Holy Communion celebrated by the Rev. D. Smith, assisted by the Rev. G. Metzler. The Rev. G. Metzler preached on St. Matt. vi. 33.

In the afternoon the clergy met at the Rectory. There were present—the Rev. C. Croucher, D. Smith, G. Metzler, S. Gibbons. After prayer had been offered, the Rev. C. Croucher, who presided, read the letter of the Bishop, which he had received last June. The Secretary also read Dr. Uniacke's letter, printed above, and a late communication from the Bishop, informing him that the office of Rural Dean was vacant. The Secretary was directed to enter a copy of Dr. Uniacke's letter in the Minutes of the meeting.

The following resolution was then moved by the Rev. C. Croucher, and seconded by the Rev. D. Smith, and passed unanimously:

"That the members of this Chapter deeply regret the resignation by the Rev. R. J. Uniacke, D.D., of the office of Rural Dean, which he has held since the formation of the Deanery, on Sept. 5th, 1866; and especially the fact which has impelled him thereto, and the probability of his again assembling with them. Their past meetings, to which he so touchingly alludes, will long be remembered by them as seasons of pleasant intercourse and of spiritual edification and refreshment, which owed much of their success and profit to his mild and loving spirit, his calm and gentle guidance, his kind and thoughtful consideration. They receive with thankfulness and encouragement his assurances that they will often have his prayers for God's blessings upon their meetings, and upon their individual labors; and their prayers will never cease to be offered to the Master whom he has so long and faithfully served that He will bless the evening of the life of His servant, preserving it calm, and peaceful, and bright with heavenly light, until the morning break; especially when they meet together to 'show forth the Lord's Death' will they remember him, and seek to realize the fact that though absent from them in the body, he is still with them in spirit, knit together in one Communion and Fellowship in the Mystical Body of Jesus Christ our Lord."

On the motion of the Rev. D. Smith, seconded by the Rev. S. Gibbons, the Rev. Charles Croucher, was unanimously elected to the office of Rural Dean.

It was decided to hold the next meeting of the Chapter at Louisburg, on or about February 24th, 1881, (the Feast of St. Matthias.)

KENTVILLE.—An Act Worthy of Imitation.—On Thursday last the Rector of Horton was called away from home, and during his absence an accident happened to his cow, which proved fatal. On Friday evening, as the Rector was returning home, he was tendered upwards of thirty dollars, which had been made up by those of his parishioners who had heard of, and sympathized with him in what would otherwise have been felt as a heavy loss. Such unsolicited aid, and at such a time, unmistakably shows the warm feelings existing between a minister and his people, and at the same time, cements and strengthens a connection which may, and should be, at once pleasant and profitable. We heartily commend such a kind and generous act to the careful attention of other parishes.

SPRING HILL.—Contributions towards the building fund of All Saints Church, received in Nov.—Society for Promoting Christian Knowledge, (balance of original grant of \$245.00), \$120 00; Collected by W. E. & J. S., in Amherst, \$9.70; Timothy Leadbeater, \$2.00; Sale of Aprons at Joggins, \$7.70; Sale of Sketches, 85; Remaining Aprons since sold, \$1.50. Our hearty thanks are due to Messrs Rhodes, Curry & Co., Amherst, who have presented an altar, made after one of the designs of Cox & Sons, London.—*Cumberland Mines Church Work.*

MAHONE BAY.—We cannot allow the marriage of our esteemed and worthy Rector to pass without offering what we are sure the whole Parish, from New Brunswick to the Bay, and from Mainland to Martin's River, will join in, and that is our hearty congratulations and good wishes for his happiness, and that he may live long and see in this world some rich fruits of a long ministry in the Vineyard of the Lord.—*Parish Church Work.*

LONDONDERRY MINES.—At a meeting of the Lay Association of St. Paul's Church on the 29th ult., the following persons were appointed officers for the ensuing winter: J. W. Macdonald, M. D., President; George Romans, Secretary. This Association, of which every adherent of St. Paul's Church is considered a member, has been organized in order that our people may meet weekly for the spending together of an evening pleasant and profitable to themselves. A literary committee will arrange a programme for each evening. Every Churchman, young or old, must consider it a duty incumbent upon him to report, or have reported, to the Association, on the names of strangers, the sick, etc., and to labor diligently to promote the welfare of the Church by encouraging each other in works of faith and piety, and endeavoring to live "Godly, righteous and sober lives." The meetings of this Society will take place in the old School House, at 7.30 p.m., every Monday evening.—*Parish Church Work.*

DIOCESE OF FREDERICTON.

attention to their duties in the choir, and for the good feeling which generally prevailed among them. Reverting to adjudication of the necessity for a coadjutor, His Lordship said that, although he had been blessed with wonderfully good health, yet, as life must come to an end, so must health. A continuance of his present physical vigor for many years could not be expected. The assistance of a coadjutor was required, so as to provide for such a contingency as failing health. He had also found the work of the Diocese increase year after year. He had frequently gone to St. John to attend meetings, which seldom broke up before 12 o'clock at night, which was very hard on a man of his advanced age. His Lordship, with some emotion, declared his intention of performing his duties up to the last; and stated his belief that the clergyman whom he would propose to the Synod on the 12th of next month, as coadjutor, would be generally acceptable. No higher, no better indication can be given of the good Bishop's character, than the deep love entertained for him by the members of the choir.

DORCHESTER.—Mr. E. B. Chandler has been visiting the Choirs of the Deanery of Shediac, and attending a practice in each parish for the Choir Festival on the 29th. We regret to learn that Miss Simonds, daughter of the Rector, still continues in a precarious state of health.

MR. S. R. THOMSON, Q. C., the "Greatest ornament of the nisi prius Bar of New Brunswick," died of typhoid fever in London Nov. 30th, where he had gone to conduct an important case. He was the fourth son of the late Rev. Skeffington Thomson, L.L.D., for many years Rector of St. Stephen, a distinguished graduate of Trinity College, Dublin. The daily papers express the feelings of citizens generally when they do justice to his great abilities and his remarkable eloquence, and lament his comparatively early death.

ST. JOHN.—Consecration of Trinity Church.—This event, which has been looked forward with much interest, took place on Thursday, Dec. 9th, at 11 a.m. The day was a beautiful one, and shortly after 10 o'clock, 1000 people were seated in the spacious edifice. It was peculiarly appropriate that the Lord Bishop of Nova Scotia should assist in the ceremonies, as being the successor of Bishop Charles Inglis, who laid the corner stone of the old Church, and as the head of a diocese to which New Brunswick was then attached. At the hour of assembling it was found that, besides the Metropolitan and Bishop Binney, there were clergy from all sections of the Diocese. The Deanery of Chatham was represented by Rev. W. H. Street, of Bathurst; Shediac, by Rev. Rural Dean Simonds, O. S. Newnam and E. S. W. Pentreath; Kingston, by Rev. Canons Medley, Walker and Partridge, Revs. S. Hanford, W. J. Wilkinson, D. W. Pickett, J. Lockward, J. R. Campbell, E. A. Warnford, A. Hoadley; St. John Deanery, by Rev. Messrs. W. Armstrong, Partridge, DeVeber, Sill, Mathers, Dowling, Uniacke, A. V. Wiggins, Schofield, Stevens; Fredericton by Rev. G. G. Roberts, G. H. Stirling and Jaffrey. At 11 a.m. the Bishops proceeded through the cloisters down the north aisle to the west end, the Rev. Canon Medley bearing the Crozier recently presented to the Metropolitan at the Provincial Synod. Here they were met by the Churchwardens and Vestry; the petition was presented and received, and the Bishops and clergy moved to the centre aisle, chanting the 24th psalm. The form of Consecration, as adopted at the late Provincial Synod, was used. Rev. Canon Medley, the Bishop's Chaplain, reading the sentence of consecration. Morning Prayer was then said by the Rev. Canon Partridge, the special lessons being read by Rev. Canons DeVeber and Medley. Psalms 48, 122, 132 were chanted by the united choirs of the city churches. The hymns were, "O! Hallelujah," "Lift the strain of high thanksgiving," and "Holy offerings rich and rare." The singing was good, but needed a powerful organ to sustain it. The Epistle was read by Rural Dean Simonds, and the Gospel by the Bishop of Nova Scotia. His Lordship, Bishop Binney, preached from Psalm xcvi 8, 9—"Give unto the Lord the glory due unto His Name, bring an offering, and come into His courts. O worship the Lord in the beauty of holiness, and fear before Him all the earth." The sermon was an ad-

ST. JOHN'S.—On Thursday last the Rector of Horton was called away from home, and during his absence an accident happened to his cow, which proved fatal. On Friday evening, as the Rector was returning home, he was tendered upwards of thirty dollars, which had been made up by those of his parishioners who had heard of, and sympathized with him in what would otherwise have been felt as a heavy loss. Such unsolicited aid, and at such a time, unmistakably shows the warm feelings existing between a minister and his people, and at the same time, cements and strengthens a connection which may, and should be, at once pleasant and profitable. We heartily commend such a kind and generous act to the careful attention of other parishes.

SPRING HILL.—Contributions towards the building fund of All Saints Church, received in Nov.—Society for Promoting Christian Knowledge, (balance of original grant of \$245.00), \$120 00; Collected by W. E. & J. S., in Amherst, \$9.70; Timothy Leadbeater, \$2.00; Sale of Aprons at Joggins, \$7.70; Sale of Sketches, 85; Remaining Aprons since sold, \$1.50. Our hearty thanks are due to Messrs Rhodes, Curry & Co., Amherst, who have presented an altar, made after one of the designs of Cox & Sons, London.—*Cumberland Mines Church Work.*

MAHONE BAY.—We cannot allow the marriage of our esteemed and worthy Rector to pass without offering what we are sure the whole Parish, from New Brunswick to the Bay, and from Mainland to Martin's River, will join in, and that is our hearty congratulations and good wishes for his happiness, and that he may live long and see in this world some rich fruits of a long ministry in the Vineyard of the Lord.—*Parish Church Work.*

LONDONDERRY MINES.—At a meeting of the Lay Association of St. Paul's Church on the 29th ult., the following persons were appointed officers for the ensuing winter: J. W. Macdonald, M. D., President; George Romans, Secretary. This Association, of which every adherent of St. Paul's Church is considered a member, has been organized in order that our people may meet weekly for the spending together of an evening pleasant and profitable to themselves. A literary committee will arrange a programme for each evening. Every Churchman, young or old, must consider it a duty incumbent upon him to report, or have reported, to the Association, on the names of strangers, the sick, etc., and to labor diligently to promote the welfare of the Church by encouraging each other in works of faith and piety, and endeavoring to live "Godly, righteous and sober lives." The meetings of this Society will take place in the old School House, at 7.30 p.m., every Monday evening.—*Parish Church Work.*

DIOCESE OF FREDERICTON.

FREDERICTON.—The Metropolitan and Mrs. Medley entertained the members of the Cathedral Choir at a supper, at Bishopscote, on Wednesday evening, says the *Capital*. Mr. Street, Collector of Customs, proposed His Lordship's health, in a very feeling, appropriate speech, expressing on behalf of the choir, gratification at the present good health of the Bishop; assuring His Lordship of the deep affection entertained for him by the members of the choir; regretting the necessity for a coadjutor; and assuring His Lordship it was the universal wish that his health and life might be long spared. His Lordship replied by returning thanks for the kind wishes expressed by Mr. Street, thanking the members of the choir for their constant

attention to their duties in the choir, and for the good feeling which generally prevailed among them. Reverting to adjudication of the necessity for a coadjutor, His Lordship said that, although he had been blessed with wonderfully good health, yet, as life must come to an end, so must health. A continuance of his present physical vigor for many years could not be expected. The assistance of a coadjutor was required, so as to provide for such a contingency as failing health. He had also found the work of the Diocese increase year after year. He had frequently gone to St. John to attend meetings, which seldom broke up before 12 o'clock at night, which was very hard on a man of his advanced age. His Lordship, with some emotion, declared his intention of performing his duties up to the last; and stated his belief that the clergyman whom he would propose to the Synod on the 12th of next month, as coadjutor, would be generally acceptable. No higher, no better indication can be given of the good Bishop's character, than the deep love entertained for him by the members of the choir.

MR. S. R. THOMSON, Q. C., the "Greatest ornament of the nisi prius Bar of New Brunswick," died of typhoid fever in London Nov. 30th, where he had gone to conduct an important case. He was the fourth son of the late Rev. Skeffington Thomson, L.L.D., for many years Rector of St. Stephen, a distinguished graduate of Trinity College, Dublin. The daily papers express the feelings of citizens generally when they do justice to his great abilities and his remarkable eloquence, and lament his comparatively early death.

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mirable one. His Lordship's voice was easily heard in every corner of the building, and its practical wisdom, logical statements and clearness of thought made a deep impression. His reputation for clear and forcible reasoning and argumentative eloquence was well sustained. The collection was devoted to the Building Fund. The Rector of Trinity took the Ante-Communion Service, the Most Rev. the Metropolitan consecrating. They then communicated the Eucharist, after which a large number of persons received the Holy Communion. At the close of the service, the clergy proceeded to the large upper room of the School House, where, for other guests and members of the congregation, to the number of 400, an excellent collation had been prepared. The Rev. Canon Brigstocke occupied the chair, with the Metropolitan, Mrs. Brigstocke, Mrs. DeVeber, Mrs. Merritt, C. W. Weldon, Esq., on his right; on his left were the Bishop of Nova Scotia, Mrs. C. R. Ray, Mrs. Weldon, Mrs. Mansell, John Sears, Esq., and Lt. Col. Mansell. In the evening Trinity was again crammed with a most attentive audience at 8 p. m. The Bishops and clergy entered as before, singing "We love the place O God." Prayers were said by Rev. Edwin S. W. Penneath, Revs. G. G. Roberts and G. H. Sterling reading the lessons. The hymns were well sung by a large number of voices. The sermon by Rev. Canon Penneath we shall be able to present to our readers next week. The recessional was "Through the night of doubt and sorrow." Thus closed a most eventful day in the history of the Church in St. John. May it be the forerunner of peace and prosperity to Trinity and her congregation. From the solid rock, as enduring as the principles for which the Loyalists suffered, has been carved a memorial which shall recall their early efforts. To new Trinity, its Rector and congregation we tender our heartiest congratulations on the event of the day. We but utter the wishes of all Church people when we say of Trinity, as Hawker said of his Saxon Shrine at Morwenstow—

"May thy gray fane, Morwenstow, stand
The beacon of the Eternal Land."

The Week.

HOME NEWS.

The total quantity of coal shipped from Picton this season was 238,000 tons; the output from the mines was nearly 400,000 tons.

The Canada Gazette of the 11th contains the appointment of Geo. E. King, of St. John, as Judge of the Supreme Court, *vice* Hon. Chas. Fisher, deceased.

The Windsor Furniture Co. evidently understands the "hum" business. Within a few hours after the fire, the building was roofed, and in two days the factory was running full blast.—Windsor Mail.

Some 600 men have struck work on Section B, Canada Pacific Railway, on account of the reduction of wages. A general strike is anticipated, and J. J. Macdonald has left Winnipeg to pay all the strikers off.

Frederick N. B., Dec. 8.—The Hon. Charles Fisher, D. C. L., Judge of the Supreme Court of New Brunswick, died at his residence here, at 7 o'clock this morning, aged 73 years, after two days' illness of congestion of the lungs.

Nearly 6,000,000 feet of pine lumber has been shipped from Bear River to the West Indies this year, and 7,000 cords of wood to the American market. Lumbering operations will be carried on more extensively than for some years past.

Sugar, refined at the Moncton refinery was to be seen in some of the groceries last night. A good many persons last night or this morning had the pleasure of taking their first cup of tea or coffee sweetened with sugar refined in the Maritime Provinces.—Moncton Times.

The Rev. Geo. W. Hodgson, of Charlottetown, P. E. I., lectured before the Mechanics' Institute of St. John on Thursday evening last. The subject chosen was—"The Canadian Element in the Future of America," and the St. John papers speak very highly of the way in which it was handled.

The Maritime Sentinel says: Messrs Dickey & Buckley are in correspondence with the English steamship owners, with whom they have a contract, in reference to the feasibility of completing cargoes at Halifax with grain instead of going to Boston. This can be done if the I. C. R.

can carry grain from the Upper Provinces at a low rate, and in the interest of our Province we hope that any paying rate will be accepted.

The Nova Scotia Forge-Company, of New Glasgow, shipped to Point Levis last week the crank and shafts for the machinery of the Quebec Graving Dock, which were forged at their establishment. This is said to be the heaviest work of the kind ever done in the Dominion. One of the shafts is over 16 feet in diameter and weighs nearly four tons. The machinery for the Graving Dock is being supplied by Messrs. Corrier, Laine & Co. of Point Levis, the firm that made the engines for the Northern Light.

Ottawa, Dec. 9.—The Dominion Parliament was opened this afternoon with the usual ceremonies. Mr. Beatty, West Toronto, moved the Address in reply to the Speech from the Throne. The address was seconded by Mr. Vanasse, of Yamaska, who spoke at considerable length in French. After the address had been moved and seconded, Hon. Mr. Blake proceeded to criticize some of its features at great length, and was followed by Sir John Macdonald. After brief speeches by Mr. Mackenzie, Hon. J. H. Pope, Sir R. J. Cartwright, Messrs. Mills, Anglin and Carleton, the address was passed on a division. A clause by Sir John A. Macdonald presented a message from His Excellency the Governor General, which contained the contract and specifications for the building of the Pacific Railway. After the usual motions in relation to ways and means, etc. the House adjourned at 10.45, till Monday next at 3 o'clock.

In the House of Commons on Monday, Sir Charles Tupper moved, seconded by Sir John Macdonald, That the House do resolve itself into committee of the whole of Tuesday next to consider the following resolution:—1st. It is expedient to grant and appropriate \$25,000,000 according to the terms of the contract relating to the Canada Pacific Railway transmitted to the House by His Excellency the Governor-General, by his message dated December 10th. 2nd. That it is expedient to grant and appropriate 25,000,000 acres of land in the Northwest Territory, according to the terms of said contract so transmitted as before said Mr. Donville moved for a Select Committee to enquire into the export trade of cattle and sheep from Canada to Europe. Mr. Donville said when putting the notice on the paper, he had not thought of going to the Immigration and Colonization Committee, where perhaps he should have gone. He considered the subject a very important one, especially to the Maritime Provinces, and he believed it of the greatest importance that steps should be taken to foster and further develop the trade in that part of the Dominion.

NEWS FROM ABROAD.

Paris, Dec. 12.—Madame Thiers is dead.

The Tyne ladies have presented Laycock with a gold medal.

London, Dec. 12.—The condition of the Viceroy of India is worse.

London, Dec. 9.—British ship "Belgravia," from Quebec Nov. 15 for Greenock, was abandoned when sighted. She was set on fire, as previously reported.

Virginia City, Dec. 9.—A premature explosion of a blast in the Farman shaft, killed two men seriously injured Charles Jocoline, and several others were slightly injured.

New York, Dec. 8.—A maniac at Chester, Ill., escaped from his keepers yesterday morning, and murdered three helpless people at a farm house; and was about to murder another when he was secured.

Durban, Dec. 9.—The neck of the rebellion on this side has been broken, and Pondomese has been entirely routed. The President of the Orange free states believes that the rebellion will be subjugated in six months.

London, Dec. 9.—The Argentine Legation has sent a copy of the telegram, dated Buenos Ayres, December 7, to the Times, stating that the City of Buenos Ayres has been selected as the definite capital of the Republic, and peace has been permanently insured.

Washington, Dec. 12.—The Naval Secretary, Thompson, has tendered his resignation, to take effect as soon as his successor can be appointed. This is to enable him to accept the chairmanship of the American branch of the Panama Inter-Oceanic Canal Company.

London, Dec. 11.—Over 1,200,000 applications for the Panama Canal shares have been received. Five hundred and ninety thousand shares were offered. Applications for shares in Europe render necessary a reduction of the allotment to one third of the demands.

Great preparations are making at Windsor for the commemoration of the 19th anniversary of the Prince Consort's death, on Tuesday next. The Prince of Wales and his family and all the Queen's children now in England will assemble at Frogmore for the occasion. The Princess of Wales has already gone to Windsor Castle. After the ceremony the Queen will retire to the Isle of Wight for the remainder of the winter.

Cape Town, Dec. 12.—A foraging party in Lerebe district has been compelled to retire with the loss of thirteen colonials. Affairs in Transvaal are very serious. The Boers are assembling in large numbers and threaten to resort to force. An attempt will be made to arrest the ringleader, and a proclamation has been issued warning the Boers of the result of persistence in the agitation.

Dublin, Dec. 11.—"Boycotting" is so common that only a small percentage of the cases find their way into the papers. At Ennis, County Clare, a small landlord named Lyons brought four car-loads of oats to market, but could not sell them, as he had a difficulty with his tenants. Col. O'Callaghan, of Limerick and family are absolutely cut off from all communication with the outer world. The servants and laborers have all left. Col. and Mrs. O'Callaghan never leave the house without revolvers.

The Dean and Chapter of St. Paul's Cathedral, London, have commenced a subscription to buy a large bell for that cathedral of 10 or 12 tons weight. At present their largest only weighs a little more than five tons. Some curious particulars relating to this bell have been sent us by Mr. C. Beeston. He says it was originally the famous bell named Edward, which occupied the Clock or Clock tower, opposite Westminster Hall gate. Subsequently to the Reformation, the bell received the name of "Great Tom," a designation considered by Gough, to be a corruption of the words *grand ton*, deep tone. It weighed 82 cwt. 2 qrs. 2 lbs. On the demolition, in 1698, of the tower above named, "Great Tom," or "Grand Tom," was bought for the Cathedral of St. Paul's, but reposed much neglected during a period of eleven years beneath a shed in the yard of the cathedral, having fallen from the cart carrying it, and been broken on its road to its second destination. At length, however, it was recast—additional metal being employed in the process—and hung in St. Paul's.

The present big bell of St. Paul's is the one which, as the deep-voiced "Tom of Westminster," once performed the exploit of striking *thirteen* at midnight, and by so doing saved the life of a sentinel who was accused of having been asleep at his post on the ramparts at Windsor at the time referred to. The sentinel urged, in his defence, that he had heard the Great Bell at Westminster at midnight, and that it had struck thirteen times—a statement in regard to the number of strokes subsequently corroborated by various witnesses, competent authority on the matter likewise certifying that it would be mechanically possible for the bell to accomplish such a feat, and that it would be due to the "lifting piece" holding on too long. Various romances have been woven round this incident; the authors of these, however, very generally appear to ignore the fact that it was as "Tom of Westminster" the bell performed the exploit recorded, and not as the Bell of St. Paul's.

BOGUS CERTIFICATES.

It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks, &c., and puffed up by long bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known valuable remedies, that furnishes its own certificate by its cures. We refer to Hop Bitters, the purest and best of medicines. See "Truths," and "Proverbs," in another column.

WANTED!

From Six to Twelve Cwt. second-hand, in good order, of "HYMNS, ANCIENT AND MODERN," Edition with Appendix. Any Choir making a change, and wishing to dispose of the same at a reduced price, will please address—REV. O. WILKES, Rector, 25, PATTERSON LANE, E.C. 4.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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LADIES, DELICATE AND FRIBLE
Those languid tiresome sensation, causing you to feel scarcely able to be on your feet; that constant drain that taking from your system all its former elasticity; arising the bloom from your cheeks; that continual strain up your vital force; that you feel irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special causes of periodical pain are permanently removed. Will you heed this? See "Truths."

ZMAS, 1890.

Presents for Gentlemen in Dressing Gowns, Kid Mitts and Gloves, Fancy Knit do.; Silk Handkerchiefs and Mufflers, Muffattoes, Scarfs and Ties, in variety; Scarf Pins and Sleeve Studs, newest Novelties, Silk Umbrellas, &c., &c. All now Goods, at

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Through the liberality of Geo. Munro, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Session of this College in the year 1891, 1892 and 1893:—

In 1891 Five Junior Exhibitions of the annual value of \$200, tenable for two years, and Three Junior Bursaries of the annual value of \$150, tenable for two years.

In 1892 Seven Senior Bursaries of the annual value of \$200, tenable for two years, and Five Senior Bursaries of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates, the Bursaries are limited to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are offered to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduate students of any University who have completed two, and only two, years of their Arts Course, and who intend to enter the third year of the Arts Course in this University. A statement of conditions, dates and subjects of examinations, &c., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

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Just received at this Depository, a large assortment of

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Dec. 1890.

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Invite the attention of readers of the Church Guardian to the

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of the Spices ground and sold by them. For more than Twenty-Five years, our House has made

PURE SPICES
A specialty.

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

UNADULTERATED GROUND SPICES

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

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

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

BROWN & WEBB'S SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice. }

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

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

Ground Allspice.
Ground Cinnamon.
Ground Cloves.
Ground Ginger.
Ground Pepper.
Mixed Spices

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WHOLESALE DRUG AND SPICE MERCHANTS,
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The release of the Leaflets of Vol. II of the above well-known publication containing lessons on the latest historical books of the Old Testament. Scriftures and on the latter half of the Church Catechism, with special lessons for the Christmas Season, will commence previously to Advent Sunday. For the convenience of Teachers who desire the aid of the publication in preparing their lessons, the Scheme of Lessons for the year contains references to those publications.

Leaflets for the Little Ones, (The single series already published,) are also in course of revision for the year 1881. For specimens, please, &c., address, LEAFLET OFFICE, 27-28 ST. CATHARINE'S, ONT. TO ADVERTISERS. GEO. P. ROWELL & CO'S SELECT LIST OF LOCAL NEWSPAPERS.

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