

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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. 40.

THURSDAY, JANUARY 18, 1881.

One Dollar a Year.

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

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

EDITORS.

It is said that at a recent heathen festival in India, the offerings to the idol were valued at \$1,000,000.

The Queen of England has given £2500 towards the restoration of the Abbey Church of Minster, in the Isle of Sheppey.

Dr. THOS. MULRY, the Roman Catholic Bishop of Meath, Ireland, has presented to the Pope the sum of 4,000 francs collected in his Diocese for Peter's Pence.

RISHOR QUINTARD, of Tennessee, intends to build a residence at Rugby, the new English American settlement, and make that place his future home, at Tom Hughes' request.

BARON Charles De Rothschild, of Frankfurt, has lately purchased a silver gilt cup for his collection, costing \$150,000. It is the most expensive thing of the kind in existence.

In 1786, there were but five clergymen of the Church in Pennsylvania. In the year 1881 there are over three hundred clergymen and over thirty-five thousand communicants in the three Dioceses of Pennsylvania.

St. PAUL's, London, is to have a bell of twelve tons in weight, at an expense of £2500 stg. The bell in Olmutz Cathedral weighs nearly eighteen tons. That in Venice is nearly as heavy. The bell at York weighs eleven tons, and that at Westminster thirteen tons and a half.

A CONTEMPORARY states that intelligence comes from Japan to the effect that the chief priest of the Chioin temple at Kioto, is seriously alarmed at the diffusion of the doctrines of Christianity among the people of that country; and that he has prepared an argument against the Christian religion, and sent it to the Department of Education.

The Syndicate at Cambridge University, Eng., which has been considering the question of giving degrees to women, will report soon; and it is probable that they will recommend that women should be allowed to enter for honor examinations, and have their successes formally announced; but that they should not, for the present, be admitted among the graduates.

CETEWAYO is certainly not starved by his British captors, as appears from the following memorandum of the rations issued to him daily: For Cetewayo and women, 15 pounds beef (fresh), 9 pounds bread, 9 pounds sweet potatoes (or other kind), 1 pound coffee, 2 pounds sugar, 3 ounces salt, 2 candles (per week), 30 pounds coal, or 100 pounds wood (the wood for preference), 1 bar soap (per week); for four men attendants, four ordinary native rations, viz., 4 pounds mealie meal, 9 pounds fresh meat, 2 ounces salt.

A PEAL of eight bells was recently presented to St. Andrew's Church, Wells street, London, and the feast of dedication was celebrated with much solemnity by the dedication of the bells by Bishop Jackson of the See of London. The ringers, the clergy of the Church, Bishop Tozer, of Jamaica and his Chaplain, and the Bishop of London with his Chaplain accompanied by a number of clergymen, the Church Wardens and others, ascended to the ringing chamber, where the ringers stood, rope in hand, ready to begin. At the conclusion of the ceremony, the Bishop gave the signal to the ringers, who at once rang out a peal of Grand and Triples, which was received with cheer by the crowds of persons who thronged the neighbouring streets. The bells are said to be unusually mellow and sweet in tone. They are the gift of a lady, Mrs. Imbert Terry.

It is stated that the Russian police, shortly before the departure of the Emperor of Russia from Livadia, discovered on the Losowo-Sebastopol Railway, in a barn close to the line a few yards from Slaygorod, a freshly dug tunnel. It is added that the proprietor of the farm has shot himself, and that one of his sons was exiled to Siberia some time ago, while another is stated to have disappeared after the discovery of the tunnel.

ARRORS of the earnest preaching of Knox Little in Trinity, last week and this, comes a good story about him from over the water, which I must venture to give your readers, many of whom will the more keenly appreciate it, from having themselves so recently seen him. He had been asked to preach in a parish adjoining his own in Manchester, England. The church wardens got wind of it, and, fearing the "Ritualism" of Knox Little, made him a private call, for the purpose of begging him not to accept. The good man met them so kindly, and corresponded so little to their conception of a "Ritualist," that they relented; going so far as to write a special letter to him afterwards, urging him to come without fail; and adding by way of excuse, "We thought that when you came, you would bring candles to burn while you were preaching."—*Cor. Living Church.*

CANON LIDDON, preaching at St. Paul's Cathedral on Sunday afternoon on St. Luke xvii. 20, upon the nature and origin of the Divine Kingdom, and the gradual extension of the Church of Christ, said: "Christians were truer to Him when they suffered and prayed in the Catacombs than when, after Constantine's conversion, they waited as courtiers in the ante-chambers of the Caesars. And when the Roman Empire fell, and amidst the general collapse of the old society, the Church remained as the single institution that stood erect in a world of ruins, it followed that the chief pastors, though styling themselves servants of the servants of God, became in the natural course and by the pressure of events temporal princes ruling the bodies as well as the souls of men; and that her Bishops took their seats in earthly Legislatures; and that her public action commingled with that of the powers of this world and attracted at least an equal share of human observation. And then even Christian men brought themselves to think that the kingdom of God could somehow be made to come, with great "observation," by the mere manipulation of physical force; that it would come in the wake of conquering armies, or at the dictates of earthly magistrates, or in obedience to the sword, not of the Spirit, but of the soldier or the policeman. Now, this gigantic and degrading misconception was undoubtedly in its origin due to a particular kind of intimacy between the Divine kingdom and the powers of this world—an intimacy of such a sort and character that the received methods for extending and guarding an earthly empire seemed to be immediately applicable to the work of protecting and enlarging the kingdom of God. The days of that old intimacy are, as it would seem, passing away all over Christendom; and if, as we look back on them, we must as Christians regret the loss of that public honor which was assigned by our forefathers to religion among the other concerns of life; still we may repeat that the true strength of Christianity lies, not in the outward symbols of its empire, but in the reality of its empire over hearts and wills; that the kingdom of God which "cometh not with observation," does not really need contrivances for causing it to be observed; and that a possible future of the Church which may seem to worldly eyes sheer poverty and failure, may yet contain within itself the springs of a renovating moral force—a force intense and concentrated, whereby she may win back to the faith and love of the early ages the worn-out energies of a jaded and heartsick world.

SAN FRANCISCO has been in the habit of importing the codfish consumed on the Pacific coast. It now appears that in lieu of deriving her supply from the East, she will soon be in a condition to export the article. In 1875, seven vessels caught 569,400 fish; in 1875, seven vessels caught 504,000; while during the season of 1880, just closed, eight vessels conveyed to San Francisco the large number of 1,206,000 fish. The chief sources of the supply are the Choumagin island and the Okhotak sea.

A CHILDREN'S Mission has lately been held in Swansea, followed by very good results. The Vicar has now established a 'Children's Church' with regular morning and evening services. They are not held in a church but in a schoolroom at present. They are conducted chiefly by his lay helpers. He has an excellent choir of children, led by a very good harmonium. Altogether it is a most popular service. A Confirmation was held lately by the Bishop of St. David's, when a large number were confirmed, many being children of Dissenters.

AN ancient copper mine has been found in Arizona, which was evidently worked by a very primitive people—probably Aztecs or Apaches. It was not worked for metal, but for paint. Rich carbonates, easily worked, are left while high-colored soft material has been taken out. Rock tools have been found with battered edges, and stains of ore on them which make it evident that only stone tools were in use. There is a tunnel in the ledge nine feet high and from six to eight feet wide. It is about twenty feet long. Walls were built in some places, and the waste matter was thrown behind them.

The Times says the agricultural depression in Leicestershire is becoming exceedingly severe, and in consequence of the extreme difficulty of finding tenants, landlords have a great many farms on their hands. In some parishes as much as half of the land is unlet, and landlords are compelled not only to reduce the rents of farms from 20 to 30 per cent, but also to lay out large sums in improvements in order to keep the land in cultivation. The sheep rot has made its appearance among the flocks, and, aggravated by the damp weather is making great ravages. Instead of breeding ewes, farmers are fattening them for the market to such an extent as will make a considerable difference in the production of wool.

THE Archbishop of Canterbury has issued the following appeal on behalf of the National Society:—The National Society has been at work now for seventy years endeavouring to promote the religious education of the people in the principles of the Church of England. Two millions of children are already under instruction through its instrumentality, and it is continually called upon to assist in the establishment of new schools. Since 1870 the action of the State has in great measure devolved on the society the work of superintending the religious education given in these schools. Not only has the society to assist largely in the work of religious inspection in many dioceses, but it is also called upon to contribute not less than 6000l. a year to secure efficient religious training of teachers. I desire to commend the claims of the society to the serious attention of all who are interested in the highest welfare of the country. The results would be melancholy if the future teachers of our schools were massed together, as boarders in training colleges without any religious instruction or supervision. One of the most important functions of the National Society is found in the maintenance and regulation of Church training colleges under the immediate sanction of the Archbishops.

On the formation of the new diocese of Liverpool, a number of valuable gifts were offered to the Bishop's Committee for their acceptance on behalf of the diocese. Among these were a service of altar-plate, consisting of two chalices, four chalice covers, four patens, and four plates; the magnificent gift of a lady, Mrs. Lawrence; and to these was added, by Messrs. Elkington and Co., the offer of a magnificent alme-dish. The designs for the entire service have been now completed by Messrs. Elkington. They have been inspected by the Bishop and others interested in the case, and have called forth great admiration. The service will be constructed in solid silver, richly gilt, and studded with jewels and enamel.

Foreign Missions.

INDIA.

THE DIOCESE OF MADRAS.—VI.

TINNEVELLY.

We have lately been considering the work of the Propagation Society in Tinnevelly, and have listened to Bishop Caldwell's earnest words as he closed the celebration of the first Missionary Convocation ever held.

We will now turn to the other Coadjutor Bishop, Dr. Sargent, who has the episcopal supervision of the Church Missionary Society's Stations in Tinnevelly. Dr. Sargent, although born in Paris, had the advantage of an early training in Madras. He was in the employ of the C. M. S. as a lay agent before he came to England in 1839 to study for the ministry. He was ordained in 1842 with two friends, the late Rev. J. T. Tucker and the Rev. S. Hobbs, both of whom laboured with him for many years in Tinnevelly. But when the three missionaries sailed for India, soon after their ordination, two of them had the task before them of learning the language, but Dr. Sargent entered at once upon his missionary work, and the first mention of him after his arrival in Tinnevelly, is that he interpreted Bishop Wilson's farewell sermon to the native Christians.

There was then but one native clergyman connected with the Church Missionary Society in Tinnevelly, the Rev. John Devassagayam, now there are fifty. Then there were 13,600 native Christian adherents, only about half of whom were baptized, and 1,160 communicants. Now there are more than 40,000 adherents, three fourths of whom are baptized, and 7,550 communicants. Such is the work which it has been Dr. Sargent's privilege to aid for 35 years. Even before his elevation to the episcopate he held a most important position in the native Churches, and exercised great influence owing to the universal affection in which he is held, and perhaps no one has done more to draw out the free energies of the native Church, and to develop its self-acting organization. Three years ago he and Dr. Caldwell were (as already mentioned) consecrated in St. Paul's, Calcutta, by the Metropolitan of India, assisted by the Bishops of Madras, Bombay and Colombo.

As an illustration of the attachment of the native Christians to Bishop Sargent in Palamcottah, which for so many years has been the centre of his labours, we give the following interesting account of his reception on his return home from his consecration. It is written by a native schoolmaster:—When it became known that Bishop Sargent might be expected here on Friday preparations were extensively made in Palamcottah; to welcome him with every token of love and respect, people began to flock in the previous day. Not only the Native clergy and agents of the Mission, but the leading men of the congregation also. At the railway station an ornamental shed or arcade was erected, besides one at the gate of the Mission compound, and another in front of Bishop

Sargent's house. At intervals, between the railway station and the Bishop's house, the distance of a mile, the main roadway was spanned with garlands of leaves and flowers, and with temporary arches, each one appropriated (in large letters of Turkey-red cloth on white ground) to one of the districts hitherto under the Bishop's care. In this way we had at one place "Palamcottah hails her Bishop"; at another, "Nallur district hails her Bishop"; "Dohnavur District hails her Bishop"; and so on.

From twelve o'clock to two the highway was filled with people flocking to the railway station. There were many Hindus among the party. Several English gentlemen also came for the purpose of expressing their kindly welcome. Above twenty-four Native clergy in their robes were formed in order under the ornamental arcade erected on the platform of the station, and the children of the boarding-school, with flags in hand, were marshalled alongside. As word passed the train was coming, all eyes were turned to the north. In a very short time the carriage containing the Bishop fronted the expectant party, and our beloved pastor alighted amidst congratulations of friends both English and Native. The school children struck up a lyric in Tamil style. The Native clergy presented an address.

As soon as the Bishop showed himself outside of the station, the concourse of people broke out in loud demonstrations of welcome. A kind English friend had placed his carriage at the disposal of the Bishop, who, in company with the Rev. V. Harcourt, now made his way to the Mission House. The road for a great distance was filled with people, all dressed in pure white, a few only having colored garments, all moving as fast as they could to keep pace with the carriage, which for their sakes, was driven rather slowly. The desire depicted in every countenance to see the face and hear the voice of our dear pastor was so manifest, that the scene was truly exciting.

There were assembled in the church forty-eight Native clergy and some 1,500 people, besides those standing without, amounting, as some think, to about the same number, among whom were also many heathen. The senior Native clergyman read the Litany and a few appropriate Collects. The Bishop had knelt at the end of the chancel rails, near where he entered from the vestry, but, on the prayer closing, he advanced to the centre, and, standing on the chancel step, addressed the assembly as follows:—

"By God's good hand upon me I have been brought back safely among you. From this place you sent me away last month with many prayers and kind wishes, and now I am restored to you again. I only trust that my return may be 'in the fulness of the blessing of the Gospel of Christ,' without which no effort for good can be of any avail. You have here in this church witnessed many ordinations; you have heard the solemn vows imposed on those who received the ministry of deacon and priest. Now, with a view to my gaining your intelligent sympathy, your prayers, and your support, let me tell you what the solemn engagements are which the Metropolitan and his coadjutors required of me in God's name, when this holy office of Bishop was conferred on me."

The Bishop then entered into a full and clear statement of the examination questions contained in the consecration service. After which he said that these solemn and onerous duties were such as he could only undertake under God to accomplish successfully by the hearty prayers and loving help of his people. After pronouncing the benediction, the Bishop withdrew to his house, and the concourse of people soon dispersed to their several villages. At night, above 1,000 poor people of all castes and creeds had a good meal supplied them by the liberality of Native Christians, in the travellers' bungalow, and in the large coach yard adjoining.

Family Department.

FENEBERG'S LOAN TO THE LORD.

[Written for the Church Guardian.]

BY O. A. HAMMOND.

To godly Michael Feneberg,
Pastor of Seeg, Bavaria,
With downcast eyes and empty purse,
A weary Traveller came one day,
Who may aid him to journey's end,
Now that his silver staff is gone?
Shall the generous Pastor be his friend,
So far as three crowns, to help him on?
"The journey is long—ah, see the gate!
Hence must I go at morn's awake;
A hapless Traveller, thus in strait,
I crave three crowns, for Jesus' sake!"
Three crowns! "All the Vicar can claim!
But the Traveller earnestly implored:
"Now, since he asks in Jesus' name,
I will lend the money to the Lord."
He drew the silver from his purse,
He sent the stranded stranger on,
But now the Vicar's case grew worse,
Needs pressed him sore, his means were gone.
To left he looked, he looked to right:
No aid, no token of relief;
His wants came pressing, thick as night,
And mustering winds portended grief.
He went unto the Lord, and said:
"Three crowns, dear Lord, I lent to Thee:
My needs run gaunt, my dreams have fled,
I pray Thee, give them back to me."
Ere night there came a message;
What means that packet? hidden it aught?
This opened: "Lo, what have I here?
Three hundred thalers safely brought!"
Childlike, amazed and joyfully,
Exclaimed the man for kindness famed:
"Dear Lord, what dare one ask of Thee?
Straightway one feels so much ashamed!"

EPIPHANY.

[Written for the Church Guardian.]

BY EGRIA.

As they who of old were led,
To Thy manger's lowly bed,
Bending low the knees, confessed,
Thou wert God, forever blest,
Christ, let us be led to Thee,
At this glad Epiphany;
Let us have the blessed sight,
Of Thy glory infinite.
Though Thou art on earth no more,
We can see Thee and adore,
And with faith's all-seeing eye,
Have Thy presence ever nigh.
Christ, praised, lauded, and adored,
Mighty, gracious, loving Lord,
Hear us, as to Thee we cry,
At Thy glad Epiphany.

A HARD LESSON.

A TALE.

[Written for the Church Guardian.]

(Continued.)

Not a little surprised was Mr. Alleyne to find that the lady who had requested to see him for a few moments was no other than Miss Goodwin. Mr. Alleyne was a bachelor, and although no longer young was far from having altogether abandoned any matrimonial intentions, and Inez was one of the young ladies of whom, in his softer leisure moments, he sometimes permitted a vision to flit before his mental gaze. "My dear Miss Goodwin," he said with no little embarrassment, to what am I indebted for this pleasure? How can I serve you? "You will wonder what can have brought me here to-day, Mr. Alleyne," she replied in her bright, gentle manner, "and it was only because I knew you are so kind that I have ventured to come to trouble you, and to ask a favor of you." "I shall only be too glad to do anything in my power," replied Mr. Alleyne, with all sincerity, and thinking at the moment that no young lady of his acquaintance had a more charming manner than Miss Goodwin. So Inez made her request, which was that he would hand over to her then and there the five thousand pounds deposited in the bank by her late father. Very much surprised was Mr. Alleyne, for the doctor's affairs had been well known to him and he well remembered his expression that after a life's hard work and successful practice he could leave only a very modest income to his wife, and his own reply that a man so tender hearted and liberal to all in need could not expect to leave riches behind him. Leading such a quiet, retired life

the interest of their modest capital had apparently quite sufficed Mrs. Goodwin and her daughter, and the elder lady had more than once expressed her satisfaction in knowing that her little fortune was in such safe keeping as that of the old-established Brantford Bank. And now she wanted so suddenly to withdraw it, and on a day when business of all kinds was usually put aside, her daughter requested him to hand her over the money. However the ladies knew their own business best, and Mr. Alleyne was too much the gentleman even to express the surprise he felt, much less to trouble Inez with any questions. He simply asked her to wait for a short time while he went to the bank, which was adjacent to his own house to get the money for her, feeling himself amply repaid for the small trouble by the grateful look in her eyes.

In half an hour more Inez was walking fleetly homewards, clasping in her hand the little packet which was on the one hand to ease Archie of his heavy burden, but in giving up which she and her mother were to take a burthen upon themselves hitherto unknown.

Before day-break the following morning Archie Lennox was seated in the express train to Hillerton, a very different man from the joyous, self-confident Archie Lennox of two short days before; truly the tide of his fortune had turned swiftly. He could not yet fully realize the change in his life, and only had a depressing consciousness that he had injured those who were dearer to him than his life. We need not accompany him to the town where Miss Culpepper, the unconscious cause of his misfortune, anxiously and eagerly awaited tidings from the solicitors who had charge of her late uncle's estate. This legacy meant for her a change from grinding poverty or painful dependence to blessed independence and freedom from care for her remaining years, and at any other time Archie would have warmly sympathized with the unconcealed gratification of the care-worn, faded woman when she found herself actually in possession of what for her represented so much, but alas, she was being enriched at the expense of Inez and her mother, and it was with a sickening sense of this that Archie placed in her hands the notes which Mr. Alleyne had yesterday given to Inez. Having received Miss Culpepper's receipt for the money, he abruptly took his leave of her and wandered aimlessly about the town for hours until the arrival of the train by which he was to return to Brantford.

Some weeks passed, during which a first-class detective spent a good deal of his skill and time to no purpose in the futile attempt to discover a clue to the disappearance of Archie Lennox's pocket book, and Katie had been so deeply grieved and insulted by his cross-questioning that nothing less than her faithful love for her mistress and Inez, and her idolatry of Trixie could have tempted her to remain in the household. She did not suspect that her remaining at all was a matter of debate, that Inez and Mrs. Goodwin had discussed the advisability of doing without a servant altogether. It was chiefly on Archie's account that they decided to keep their faithful Katie, at least for the present, for Archie, whenever he came, seemed to notice with feverish anxiety any change, however small, in their domestic matters. Mrs. Goodwin had not scrupled to promise him, that if necessary, she would allow him to help them, but his income was as yet but a small one, and the promised partnership was yet a year off. Inez had quietly but positively announced her intention of forming a little school, and had gone systematically to work to find some pupils. It was a nine days' wonder among the Goodwins' acquaintance who had supposed them in much better circumstances than had been the case, and some curiosity was expressed as to the change, but it is needless to say that it was not gratified. Their circle of mere acquaintances of course suddenly and mysteriously narrowed almost to a point; whereas, the few friends, really deserving of the name, rallied round them, cheerfully and hopefully Inez and her mother entered on their new life. The one great treasure was theirs, of which no human vicissitude could rob them—they felt no anxious forebodings, and indulged in no regrets. Their hearts were warmed with the consciousness of having helped the one dearest to them in his hour of need. As Inez had said, they were still better off than thousands of others; so long as they were endowed with health, and still could call the dear old home their own.

To Archie, however, things wore a much darker color; he could not for an

hour shake off the miserable remembrance that he had, as he expressed it, despoiled them, that through him they had lost their pleasant independence and exchanged it for sordid cares and anxieties. What a poor unmanly part he had played, he who had prided himself on being in some sort their support, on taking the place of his dead benefactor. Sanguine and elated as he had been, buoyed up by a consciousness of the elements of success in himself and a belief in his good fortune he was now profoundly discouraged. Since an unpleasant interview with Mr. Dryson, on his return from Hillerton, that gentleman had not treated him with his former cordiality and confidence, whether he wished to express his disapproval of Lennox's un-businesslike conduct, or that he believed some further blame attached to him, or that he was irritated by a consciousness that the heads of the firm should themselves bear at least a part of the loss incurred, he was cold and overbearing in his manner, and Archie, for the first time in his life, experienced the unpleasant sensation of being snubbed.

But greater than all other troubles, and yet connected with them all, was the fact that his marriage with Inez seemed to be removed to an indefinite period. Mrs. Goodwin he well knew, dearly as she loved him, would not give her consent to her daughter's marriage in the present circumstances of both, thus day added itself to day without bringing the old brightness back into his life. Impatient as he sometimes felt, he began to look abroad and think of other and shorter roads to fortune than that which he was pursuing; he read much of the far West, of California and Australia, what might not a few years accomplish in his case, as in that of so many others. One evening, partly in jest but more in earnest, he asked Inez would she wait for him if he could make up his mind to put the ocean between them for a while. The bare thought of his doing so gave her pain, such as she had never experienced, but she answered bravely, that if it would be for his good, God would help her to bear his absence, yet that it seemed to her that in his own land and his own profession he would find room to make as much fortune as they should need—"we don't want to be very rich, Archie," she said, "father was not a rich man, and yet think how happy we have all been." But you have never known straitened circumstances, you have never felt care pressing upon you until now," he answered, with that look of distress in his eyes which Inez dreaded, and which it was her loving aim to banish as much as possible. "You foolish fellow," she said, laughing; "do I look as if care was killing me? You don't know that I bid fair to become a popular teacher; you should see my class of little maidens; and, by-the-by, Trixie has become a model of good behaviour in school; she seems deeply impressed with the importance of her position."

Thus Inez would make light of the cares which were really pressing enough; and now that she had discovered what Archie seriously contemplated, she set herself more than ever to the task of cheering him. Mrs. Goodwin preached patience, and spoke trustfully of his prospect, but by a tacit consent nothing passed between Archie and herself on the subject of his marriage with Inez; and it was this which made him recur more and more frequently to the idea of seeking his fortune abroad. The project began to take shape with Inez too, and the dread of a separation from her lover began to steal the brightness from her sweet face also. She had said nothing of it to her mother, but Mrs. Goodwin saw the shadow plainly enough.

(To be Continued.)

BE HONEST.

I tell you, brethren, be honest in your dealings; take no advantage, even of a child. Be conscientious in your bargains. Have a single eye and a single heart. Seek not to be shrewd. Be not ashamed to be called simple. And let me tell you a secret, seeing it is written in the Scriptures, that your whole body will then be full of light, and this in every kind. You will actually see further and see clearer than shrewd and cunning men; and you will be less liable to be duped than they, provided you add to this another part of the character which is proper to an honest man—namely, a resolution to protect honesty and to discountenance every kind of fraud. A cunning man is never a firm man, but an honest man is; a double-minded man is always unstable, a man of faith is firm as a rock. I tell you there is a sacred

connection between honesty and faith; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.—Selected.

Our London Letter.

(From our own Correspondent.)

A few weeks ago I was in Canterbury and visited St. Augustine's College, which is so well represented in Canada. Old Augustinians will be pleased to learn that the college is filled to its utmost capacity, and is, under the able direction of Dr. Maclear, the present and recently appointed Warden, doing a good work. From his past experience, and the nature of his work in London, Dr. Maclear has acquired the faculty of drawing young men to him, and of winning their respect and affection, which will render him invaluable in the position he now occupies. Old students, of whom you number many amongst your readers, will be pleased to hear this, and to be assured that should they ever return on a visit to their Alma Mater they will meet with a warm reception and be made much of.

Some few evenings ago one of the former students from the College, the Rev. George Smith, of Rorke's Drift celebrity, at a missionary meeting, gave a very interesting account of the Zulus, an abstract of which I purpose sending you, thinking it will interest you more than a description of the prize pigs and fat oxen which are the principal topics of conversation here just now.

Mr. Smith said he had consented to tell them something about the Zulus, he might say from the cradle to the grave, although Zulus knew nothing about cradles. He should tell them something of their manners and customs so that they might become more personally interested in the Zulu people, and be stirred up to help in the Mission work. He had lived nine years in Natal, on the borders of Zululand. His parish was large—about the size of Norfolk and Suffolk, and part of Essex added in, the native population being very large. The Zulu people were a strong and vigorous race; their weak ones die off early. Their ideas of clothing were far from expensive or extravagant. (In illustration several "suits" were shown varying in size, from a few square inches to a moderate size apron). They were by no means clean or particular in their own houses. He had tried hard to persuade a Zulu mother to wash her child, and was amused to see her odd ways of doing it. Having fetched a bowl of water from the river she took mouthfuls, and used her mouth as an engine to squirt it over the little one, who showed a true Zulu dislike for the cleansing process. The Zulus had a very sensible way of naming their children. Every name had some meaning to it, and referred to some incident of the infant's life or peculiarity in its habits. Mr. Smith showed a great variety of articles of clothing, ornaments, and nicknacks of many kinds and gave a very interesting account of their several uses. Amongst other items was a Zulu doll. He had long tried to get one of these, but the girls would on no account part with what they spoke of as their own flesh and blood. He had got a Zulu young lady to make the specimen shown. It was quite two years before he could finally obtain it, for their was no use being in a hurry in Zululand. When a girl comes of age she is invested with a special dress as an intimation that she has "come out" and is prepared to receive the attention of the young men. Then she shaves the wool of the forehead and ornaments the brow with a circlet of bead work. They are very fond of bangles on their arms and he had seen as many as thirty between the wrist and the elbow. The Zulu ladies rejoice in a sort of perpetual leap year, and think it quite natural to make a declaration to any young man they may take a fancy to. She goes to his place and says that she has come to her father's house. But it is not such an easy affair to get married even then. The young man has to pay a certain number of cattle to his lady's father. An ordinary marriage gift may be ten head, a chief would have to pay twenty, and a big chief as many as could be got from him. When engaged the girl goes to the young man's village and stays there three days. A dance takes place to denote the engagement, and a part of the cattle is sent in by the man. The wedding may not come off for a long time, but the girl is looked upon as the man's wife. The

chief amusement of the Zulu young ladies appears to be dancing. Decking themselves out with as many belts and strings of beads as they can to make themselves attractive they dance most assiduously. Hair dressing is another favourite amusement. They had learned to wear their hair in fringes on the forehead long before the European ladies borrowed that invention. Man, woman or child, everyone took snuff on every conceivable occasion, and in quite inconceivable quantities, lading it into the nostrils with a spoon they carry as an adjunct of their snuff boxes. The Zulu brides wear a wedding veil and a proper wedding dress made out of the skin of a small antelope, which is ornamented with Birmingham buttons. (One of these garments was exhibited and was subsequently inspected with much curiosity.) That dress they have to wear till it is worn out. They have bridesmaids, from two to twenty, according to the station of the parties. The bride comes the night before the wedding to a neighbouring village. The next morning she goes down with her maids to the nearest stream and is supposed to perform the highly necessary operation of bathing till about midday. It is true the efficacy of the bath is somewhat marred by the fact that the ladies adorn themselves by daubing their bodies with various coloured clays. Then a procession is formed which works its way in a curious zigzag fashion to the bridegroom's abode—he, poor fellow, looking all the while very disconsolate and little like the happy man his. The bride remains hidden among her crowd of friends, while abundant dancing on both sides goes on.

When all are exhausted a man comes out who lauds the bride as the finest girl that ever lived, and winds up his speech by asking for one more head of cattle, or at the very least a goat. After that the bride performs the ceremony of insulting the bridegroom. She has her dagger and shield and hits her future lord usually with the shield, but sometimes with the knife. Then comes more dancing, and in the confusion the bride suddenly rushes off in an apparently desperate attempt to escape. She takes to the hills, and her maids and friends after her until she is caught and brought back. The day ends with much drinking of beer and a friendly fight.

On the morrow one of the cattle is slaughtered with many peculiar and singular ceremonies; the old ladies hold a final court of enquiry and at last the wedding is considered over and the bridegroom becomes a happy man. Festivities are kept up till there is no more to eat or drink. The girl's joyous days are at an end. Henceforth she has to work in the field and the home while her lord enjoys the fruits of her labour. The Zulu men are often drawn in pictures wearing head rings. These are made from an exudation of the mimosa tree. While still sticky the hair is fixed into it and the ring becomes an inseparable ornament. But it can only be worn by special permission of the king, or in Natal, of the chief. A variety of small articles of use or ornament are carried in the hair, and charms are usually worn round the neck. The Zulus are inveterate smokers of a native hemp, very stupefying and maddening. The speaker often gave them tobacco to induce them to give up this pernicious habit, but they clung to their own special weed. They were hospitable, but their hospitality was far from attractive. Their small huts, into which one had to creep, swarmed with cockroaches which too often had a way of drowning themselves in the soap or porridge. When a Zulu died his friends endeavoured to bury him so that the place might soon become unknown. A round hole was dug several feet deep and a cavity made in which the body was placed. In front of this his shield was propped up with his assegais and then the hole was filled up with earth. Mr. Smith gave an interesting account of a Basuto chief named Hlubi, who had assisted the British in the campaign and had been made by Sir Garnet Wolseley king of the district in which was the fatal field of Isandhwana. Hlubi long ago asked Mr. Smith to send him a teacher for his people and he caused that to be done. Since he had settled in his kingdom he had again asked for teachers and now upon the spot where the battle was fought they had a school, and were about to establish a church, for which about £1,500 had already been raised. Bishop Mackenzie had gone on to that very field resolved to make it a centre of life and Christian work in Zululand.

MACDONALD & CO.

HALIFAX, N. S.

Steam and Hot Water Engineers,

Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery,

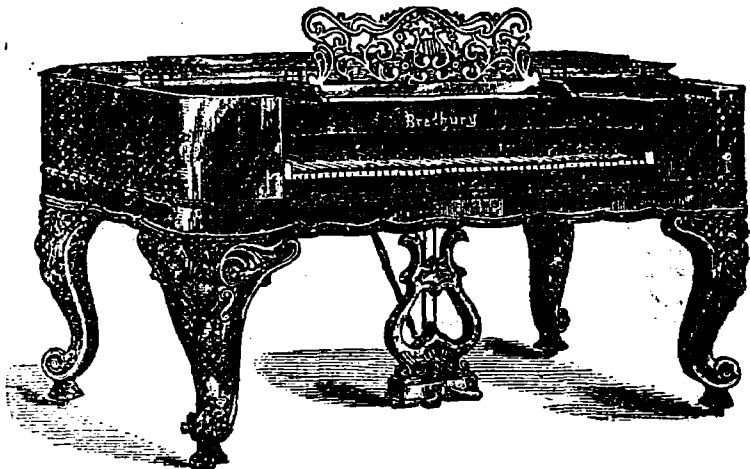
Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS. And the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings.

Sole Agent for the Sale and Application of Warren's Felt Roofing And Roofing Materials in and for the Province of Nova Scotia

Nos. 160 to 172; Also, 308 BARRINGTON STREET, HALIFAX.

BRADBURY PIANOS LEAD THE WORLD.

Received SEVEN PREMIUMS and GOLD MEDALS in Four Weeks. Over 16,000 in Use.



From personal acquaintance with this firm, we can endorse them as worthy of the fullest confidence in the public. We are using the Bradbury Pianos in our families, and they give entire satisfaction.

PREBORN GARRETSON SMITH, late Supt. for and Successor to Wm. B. Bradbury. WAREROOMS—New York: No. 95 Fifth Avenue, corner 17th St. Brooklyn: Music Hall, Junction Fulton & Flatbush Aves.

REMOVAL OF DRUG STORE. JOHN K. BENT, WHOLESALE & RETAIL DRUGGIST,

192 GRANVILLE STREET, Six Doors South of the Old Stand, where will be found a complete assortment of Drugs, Medicines, Chemicals, Spices, Seeds, Dye Stuffs, Combs, Brushes, Fancy Soaps, Perfumery, &c.

St. Margaret's Hall, HALIFAX, N. S.

DIOCESAN SEMINARY FOR YOUNG LADIES.

PATRON. The Most Reverend the Metropolitan. VISITOR. The Right Rev. the Lord Bishop of Nova Scotia.

The Rev. John Padfield.

This School will re-open January 12. The course of instruction is the same as that of the best Schools in England, and is founded upon the University Examinations for Women.

DEPOSITORY S. P. C. K.

Just received at this Depository, a large assortment of

Sunday School Library Books

Quite new and original, and especially adapted to the Sunday Schools of the Church, 13c. and upwards.

Also, a further supply of

Littledale's Plain Reasons against joining the Church of Rome, 25c.

Some of the New Books S. P. C. K. well adapted for

Christmas Presents.

The usual Stock of Bibles and Testaments, Church Services, and Books of Common Prayer.

Church Almanacs, 1881, sheet and book.

DEPOSITORY AT THE United Service Book and Stationery Warehouse, No. 103 Granville Street.

WM. GOSSIP, Depository.

Dec. 1880.

The Halifax Photographic Company

Corner of Barrington & Prince Sts. Christmas Cards, in great variety Frames & Easels, all sizes & prices. Novelties for Hand Painting, in paper, wood and silk panels.

Corner Granville and Sackville Streets.

NOVA SCOTIA Steam Paper Bag Manufactory.

THE CHEAPEST IN THE MARKET. Send for Price-List.

BOOK BINDING

In all its various branches.

G. & T. PHILLIPS.

BRYAN'S ELECTRIC BELT.

THE ONLY GENUINE.

A SELF CURE WITHOUT MEDICINES

A Marvellous Remedy

Intelligently Applied.

A POSITIVE CURE FOR

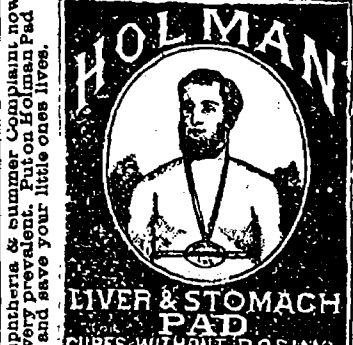
Dyspepsia, Paralysis, Kidney Complaints, Impotency, Weakness, and Physical Prostration.

It Gives New Life and Strength to the Waning Organism.

READ THE TESTIMONY

Dwight King, Esq., Albany, N. Y., says: "I feel that it has saved my life." Geo. A. Parson, Esq., St. Albans, Vt., says: "It has stopped the principal trouble."

H. M. MALOY, 147 E. 15th St., New York City.



LIVER & STOMACH PAD CURES WITHOUT DOSING.

TO HOLMAN PAD CO., 116 Hollis St., Halifax.

December 10, 1880.

GENTLEMEN, I suffered for many years from an impaired digestion an evil which rendered me anything but an agreeable companion.

Yours faithfully, C. C. PRESTON.

Havill's Lung Healer.

THE LUNG HEALER combines within itself the best and most valuable and expeditious qualities.

First—It immediately subdues all irritations in the air vessels and lungs, from whatever cause arising.

Second—In ASTHMA, this medicine acts like a stimulant, and it is impossible to describe the almost miraculous effect it has had on many persons affected with this complaint.

Third—In PULMONARY CONSUMPTION—To those who are suffering under this malady, this medicine will be found invaluable.

TO HOLMAN PAD CO., 116 Hollis St., Halifax.

December 10, 1880.

TESTIMONIALS:

Mr. Havill: DEAR SIR, It is with pleasure that I add my testimony to your list in favor of your LUNG HEALER.

DEAR SIR, For the last 10 or 12 years I have suffered greatly from Asthma, having an attack every few weeks, but last November I was induced to give Havill's LUNG HEALER a trial, and I did so, with very good results.

HALIFAX, N.S., March 26th, 1880.

HALIFAX, N.S., March 26th, 1880.

DEAR SIR, For the last 10 or 12 years I have suffered greatly from Asthma, having an attack every few weeks, but last November I was induced to give Havill's LUNG HEALER a trial, and I did so, with very good results.

Yours respectfully, J. I. CHARR.

BROWN BROTHERS & Co., Agents.

Sign of the Golden Kettle.

RENT'S Stove and Kitchen FURNITURE DEPOT,

No. 31 BARRINGTON STREET, HALIFAX, N. S.

FALL STOCK COMPLETE in all the leading BASE BURNER STOVES, such as the Crown, Jewel, Sultana, Queen and Silver Moon.

TINWARE & KITCHEN FURNISHING HARDWARE

In Dish Covers, Toilet Ware, Bird Cages, Jelly and Pudding Moulds, COAL VASES and FIRE IRONS, Hearth Brushes, Door Mats, Clothes Wringers, and everything required for House Furnishing.

Send for Catalogue.

Extra Discount allowed clergymen purchasing at this Establishment.

GEORGE RENT, Proprietor.

ROYAL Insurance Company, of Liverpool, England.

Representing the largest Net Surplus of any Fire Insurance Company in the World.

Insurances effected on every description of property at Current Rates.

CHURCHES AND PUBLIC BUILDINGS INSURED ON SPECIALLY FAVORABLE TERMS, FOR ONE YEAR.

LOSSES PROMPTLY PAID

Without Reference to the Head Office.

C. J. SPIKE, General Agent for Nova Scotia.

Office, Corner of Hollis and Sackville Streets.

HALIFAX, N. S.

Wichtig Markets.

Table with columns for Fish, Pork, N.Y.C. Meats, and various market prices.

A distinct and peculiar Combination: FELLOWS' COMPOUND SYRUP OF HYPO-PHOS-PHITES

It contains the elements essential to the animal organization, the oxidizing agents and tonics.

In combination with the stimulating agent phosphorus, possessing the merit of being slightly alkaline, and is dispensed in the convenient and palatable form of a syrup.

Its effects are usually visible within twenty-four hours, and are marked by a stimulation of the appetite, the digestion and assimilation entering directly into the circulation.

In a word, it possesses the stimulants to arouse the strength, the tonics to retain it, and merit of a high degree.

PERRY DAVIS & SON & LAWRENCE, GENERAL AGENTS, MONTREAL.

The Champion Nerve Tonic, or Egyptian Cordial,

Is a Specific for Nervous Debility, Prostration, Despondency, Langnor, Weakness of Memory, Loss of Nervous Power, Involuntary Vital Losses, &c., &c.

A. A. WOODILL, Chemist, Halifax, N. S., Sole Agent. Manual sent free to any address on receipt of 8 cent Stamp.

THE CHURCH GUARDIAN A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND. IT IS NON-PARTISAN AND IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR, PAID IN ADVANCE WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America Address THE CHURCH GUARDIAN, Lock Druster 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute and next door to the office of the Clerical Secretary.

THE CHURCH AND THE POOR.

THE remark which we sometimes hear made that the Church of England on this continent is likely to become the Church of the aristocracy, i. e., of the wealthy and refined, may be taken to mean one of two things: Either that the poor and ignorant are being excluded from her by some means or other, or that the upper classes are electing to accept her as presenting the purest and most congenial form of Christian doctrine and discipline.

Now, it is not possible to believe that our Church is essentially any less to-day than she has always been, the Church of the poor. Among her most devout and devoted members may be reckoned many of the poorest and most uneducated. Some of her most important Societies are organized to provide instruction for the poor; a vast amount of her literature is calculated to explain and popularize her doctrines and principles; her preachers, if they have any one distinguishing characteristic, have that of plainness and directness.

Has all this deliberate direction of effort failed? Some answer that in a great measure it has. They point to places of alien worship which have in innumerable instances sprung up in sections of the country where the Church was first on the ground, and had the charge of large but now divided populations. Of course we are also reminded of the torpor which fifty years ago seemed to envelop Anglican Institutions, while the sects were gathering into their folds by warm and exciting religious movements, those who had become chilled by the apparent deadness of their spiritual surroundings.

It appears, by the last Report of the Committee, that ten widows are drawing pensions from this fund; since which, by the death of the Rev. Dr. Cochran and the Rev. Dr. Almon, two additional names have been added, making the present number twelve in all.

These pensions have been \$200 a year each, or about \$4 a week, not a very large sum, we think our readers will agree with us in saying, to meet the ordinary expenses of a family, certainly affording no room for luxurious living.

unity. Let it be granted, our Prayer Book in the classic reserve, yet still alive, has of its perfect literary style, is best calculated to assist the devotions of the educated, yet there can be no difficulty in making provision in the Church to satisfy the cravings of those who prefer to indulge more freely the impulse of Religious feeling. On the other hand, it may not be denied, that by means of exposition, and early use of the memory, the language of our services may become even to the uneducated a natural and sufficient utterance of intelligent devotional. Yet surely School-room and Mission Services, popular hymns, hearty singing, and fervid preaching, may be sometimes resorted to by our clergymen, and shortened services on week days will yield occasionally a salutary variation from the cut and dried routine of piled-up offices which obtains each Sunday forenoon.

But the root of the matter is not here—the alienation of any order of the people from the Church is sometimes caused by neglect on the part of the pastor. Never has a congregation been found to dwindle where the clergyman was as well known by the fire-side or the bed-side, and beneath the roof of the poor, as in the drawing-room, or under the sounding board of the pulpit; when he was something more and better to his flock than a distant object of admiration in newspaper reports of platform speeches, or as the star of some semi-religious "Omnium Gatherum." Nor must we wonder if those whose imperfect training and education does not permit them to see things in the same light as ardent and æsthetic young clergymen, should recoil from, as dangerous innovations, recent revivals of ceremony, and decoration in worship, whenever imitated, under manifestly unfavorable conditions, by a Colonial Church.

But the Church will never alienate any class of her children so long as a real spiritual bond connects them with the pastor whose friendship, counsel and encouragement they claim and enjoy. So long as he guides them and their children in sorrow and joy by personal voice and presence,—so long as he can console them as his penitents, and rebuke them in love as their director, he will never lose them from the Church. If he forgets them, they will forget him, and his Church will see her children seeking elsewhere more love, more warmth, more guidance.

WIDOWS' AND ORPHANS' FUND OF NOVA SCOTIA.

We have been handed the following Resolution, which speaks, alas! too plainly for itself, but which, nevertheless, calls for some comment, as it certainly affords food for serious reflection, as well as grounds for immediate action:—

Moved by H. Pryor, Esq., D. C. L., seconded by E. D. Moynell, Esq., and unanimously Resolved, That

Whereas, The Widows' and Orphans' Fund has not increased in proportion to the claims upon it, the Committee regret that they are compelled to reduce the pension to \$150 per annum, from the 1st July next, until such time as the income be largely increased, and that formal notice thereof be given to all the pensioners. Also, that the above Resolution be published in the CHURCH GUARDIAN.

It appears, by the last Report of the Committee, that ten widows are drawing pensions from this fund; since which, by the death of the Rev. Dr. Cochran and the Rev. Dr. Almon, two additional names have been added, making the present number twelve in all.

These pensions have been \$200 a year each, or about \$4 a week, not a very large sum, we think our readers will agree with us in saying, to meet the ordinary expenses of a family, certainly affording no room for luxurious living.

But even this small sum of less than \$4 a week has to be cut down, because the 60,000 Church people of the Province cannot contribute how much do our readers suppose? \$2400, perhaps, you think! Not at all; but the insignificant sum of \$800 a year, to meet the \$900 interest on Investments, and the \$700 Premiums paid by the Clergy themselves. The receipts from Parishes, last year, according to the Report, were \$374.31, or an average from each Parish of about \$4.00 for this most important object.

We fear this unhappy state of things is as much a reflection upon the clergy as it is upon the laity, the former of whom appear to have taken little interest in what may some day prove an inestimable blessing to their own families. It is a standing reproach to the Church that the claims of such a Fund as this should have received so little consideration, and it will not be much to the credit of her members if an increased interest is not immediately awakened in its behalf, and prompt efforts are not put forth to prevent the withdrawal of what may seem but a trifling amount, but what to many of the widows is of most serious consequence.

MISERABLE!

THE Net contains several very earnest and very reasonable appeals for help in Missionary work; but it is miserable to read such a sentence as this:—"During my absence the Wesleyans have sent a preacher here (though we are all Churchmen, with the exception of two or three), and they are trying to raise funds to build a chapel. Of course this is not very pleasant, as we are not used to anything like divisions." Newfoundland, Burgeo: Rev. J. Cunningham. When will the Wesleyans begin to read their Bibles instead of pretending to preach the Gospel? "No divisions" is as much a part of the Gospel as "no murder" and "no adultery"—Church Bells.

Indeed, it is miserable! It is a sad commentary on our modern Methodism, which professes to be in sympathy with John Wesley's views, from whom they take their name. That efforts should be made to cause divisions and confusion in a community confessedly Church in sentiment and disposition, is a disgrace to the boasted Christianity of the age. Methodists and others had better turn their attention to the conversion of those lying in heathen darkness, instead of prying upon the Church. There is too much of this same thing practiced everywhere, and it is time the sober minds among them put a stop to it.

THE CO-ADJUTOR BISHOP OF FREDERICTON.

By the time this issue reaches our readers, this important matter will be decided. Should the clergyman proposed be well known, coming with strong recommendations from Churchmen in high positions in England, and nominated by the Bishop, he will probably be unanimously elected, though some would prefer that the nominee should be personally known to his Lordship, who knows far better than any English people can what kind of a man is needed for the Diocese. The growth and prosperity of the Church depend in a large measure on the wisdom of the choice that is made. Neither financially nor parochially are we able to carry the burden of an unpopular Bishop. We need one who will inspire confidence and zeal, around whom our laity will rally, and in whom the clergy will find a wise and prudent leader. Much caution has been exercised by the Metropolitan, and we doubt not, the gentleman to be named will be generally acceptable. May the Holy Ghost guide the Synod to a wise choice!

CHURCH ACT OF NOVA SCOTIA.

We quite agree with our correspondent "One Interested" that the members

of the Church throughout the Diocese should be acquainted with the Act of 1876, with the Amendments of 1879 added, and we make room for it here.

CHURCH ACT OF NOVA SCOTIA.

Enacted by the Governor, Council and Assembly, as follows:

1. No person shall officiate as a Minister of the Church of England within the Province of Nova Scotia, but such as shall be duly licensed or instituted to the cure of souls by the Bishop of the Diocese, having previously subscribed to such declarations of assent and conformity to the doctrines and discipline of the Church of England, as may be enjoined in England at the time of making such subscriptions, except as far as they, or any of them, may be contrary to, or inconsistent with any Canons or Regulations of the Provincial or Diocesan Synods. And no license or institution shall be refused without the reasons therefore being duly signified in writing, and delivered to the applicant within three months from the date of application for such license or letters of institution.

2. The Parishes already established shall remain as heretofore, and when any church shall be erected for divine service, according to the rites of the Church of England, the Bishop of the Diocese may allot a district which shall be the parish of such Church. The Bishop may also divide and sub-divide any parish now established, or hereafter to be established; but no parish shall be divided or sub-divided unless on the application of a majority of the parishioners present at any public meeting of the parish, called for the consideration of such a measure.

3. When any rectory shall be vacant a meeting of the parishioners shall be summoned either by the Church Wardens or by any five parishioners, either by notice given in the church, or churches if there be more than one, during the time of divine service; or if there be no public service in the parish, then by notice affixed to the door or doors of the church or churches, such notice to be given in any case not less than fifteen nor more than thirty days before the day of meeting, at which meeting a clergyman in full orders of the Church of England, or of any branch of the Church of England, may be elected rector by a majority of the parishioners then present. A copy of the resolution containing the name of the person elected, shall be forthwith forwarded to the Bishop, attested by the signature of the chairman and two other parishioners; and the clergyman so elected, when he shall have obtained the Bishop's Letters of Institution, shall be inducted by the Bishop into the said parish. If no election be made within twelve months after the occurrence of a vacancy, the Bishop shall be at liberty to appoint a rector.

4. The Rector or Clergyman officiating as Rector, and the parishioners of every parish, shall meet annually on Monday in Easter week, notice of the hour and place of meeting having been first given by the Rector or officiating Clergyman, at which meeting two Church Wardens and twelve Vestrymen shall be chosen by the parishioners, and any parish business may be transacted. The Rector, with the Church Wardens and Vestry so elected, in all matters connected with the church, and persons usually attending its services and ordinances within their respective parishes shall have the like powers as they have heretofore exercised in this Province. In the absence of the Rector, or Clergyman officiating as Rector, or as duly licensed Curate, the parishioners may at any meeting elect their own chairman. Where there are two or more churches in one parish, the congregation of each church, other than the Parish Church may meet together annually to appoint two Chapel Wardens, who, subject to the control of the Rector, Wardens and Vestry, shall have charge of said church or chapel, and the exercise of this right shall not interfere with the right of the parishioners included in the said congregation, or congregations, to take part in the Easter meeting for the election of Church Wardens and Vestrymen for the whole Parish.

5. If in consequence of a vacancy, or for any other reason, no Easter meeting shall be held in any parish, the Church Wardens and Vestry of the previous year shall continue in office, provided that any Warden or Vestryman may resign his office by a notice in writing sent to the Bishop, or in his absence to his Consistory administering the diocese.

who, upon receipt of any such resignations, shall forthwith send the same to the Parochial authorities. In case of the refusal to accept of any person elected to the office of Church Warden, or Vestryman, or of any vacancy or vacancies in either of the said offices (by death or resignation), the vacancy or vacancies may be filled at a meeting held at any time of the year, as hereafter provided, after due notice. Either at the Easter meeting, or, if so ordered by the Easter meeting, or at a meeting of the vestry held not later than three weeks after the parish meeting, or adjourned parish meeting, the outgoing Wardens shall present their accounts, and shall transfer to the newly elected Wardens the books and all documents, monies or other property belonging to the parish, which shall be in their possession.

(To be continued.)

CHRISTMAS-TIDE.

Some Facts and Fancies concerning The Day.

[Written for the Church Guardian.]

BY REV. F. H. POTTS, OF ILLINOIS.

(Concluded.)

Throughout the middle ages and down to the Reformation, Christmas was universally observed; but at last found opponents among the Scotch; for we are told that the ministers of Scotland in contempt of the other hallic dayes observed in England, cause their wyfis and servants to spin in oppin sight of the people upon yeul day; and their affectionate auditeurs constrains their tenants to yok their plenches (plows) on yeul day in contempt of Christ's nativitate. Whilk our Lord has not left unpunish, for their oxin ran wod (mad) and brak their nekis and lamit (lamed) some plench men as is notoriously knawin in sundie partes of Scotland.

In 1652 Cromwell's parliament ordered "that no observation shall be had of the five and twenty day of December, commonly called Christmas Day; nor any solemnity used or exercised upon that day in respect thereof." In May 11th, 1659, the following law was enacted in Massachusetts, "for preventing (preventing) disorders arising in several places within this jurisdiction, by reason of some observing such festivals as were superstitiously kept in other countries to the great dishonor of God and the offence of others. It is therefore ordered by this court and the authority thereof that whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labor, feasting or in any other way, upon such account as aforesaid, every such persons so offending shall pay for every such offence five shillings as a fine to the county." In this connection we must not fail to speak of mince pies and plum porridge, both which were forbidden upon Christmas, though apparently agreeable enough at other times. Butler tells us of those who in his day,

"Quarrel with mince pies, and disparage Their best and dearest friend, plum porridge."

It is a curious fact that even in rude times Christmas had the power to mitigate the ferocities of war. "In the siege of Orleans in 1428 the solemnities and festivities of Christmas gave a short interval or repose. The English lord requested of the French commanders that they might have a night of minstrelsy with trumpets and clarions. This was granted, and the horrors of war were suspended by delightful melodies."

Passing from the realm of fact to that of fancy, we remark that in the olden times it was generally believed that on Christmas Eve the cattle of all Christians fell down on their knees, even as the oxen are said to have done in the stable at Bethlehem. There is also a legend to the effect that all the plants of Palestine then assumed the verdure of June, as a token of the Paradise which was regained by our Saviour. A memorial of this wonderful change is said to be traceable to this day, in the Glastonbury thorn, which blossoms in the winter.

It was also believed that upon this day all the elements were hushed in peace so that as Milton tells us:

"Birds of calm sat brooding on the charmed wave."

The powers of darkness were then held in check so that no evil influence could be exerted by them upon mankind. The cock was supposed to grow all night long, and by his vigilance scare away the evil spirits. Shakespeare alludes to this in "Hamlet," where he represents Marcellus as saying:—

It faded on the crowing of the cock... When our Saviour's birth is celebrated...

Among peculiar customs of the day, we mention that of feasting on a large pie composed of fish and fowl.

The custom of eating mince pies on Christmas Day is a very old one. The pie ought properly to be of an oblong shape, to represent the manger in which our Lord was laid.

The practice of singing carols is as old as the second century, the oldest printed collection of carols appeared in the year 1521.

Three weeks before the day whereon was born the Lord of grace, And on the Thursdays boys and girls do run in every place.

It was the custom of the Druids to go forth with great pomp and ceremony to the woods to gather the mistletoe, and hang it over their dwellings as a sort of propitiation to their god, Tutanus or Ival.

The object of these decorations was to declare the eternity of our Lord, and hence the evergreen was used for the purpose.

The Christmas tree is usually regarded as coming to us from Germany, but whether it originated there, or not we cannot say.

I know an ash standing, Yggdrasil high, A lofty tree laved With limpid water.

As is well known, the Icelanders are the descendants of a race who came from Asia at a very early period in history.

A very pretty explanation of the symbolism of the Christmas tree is given by the Rev. Dr. Hopkins in the carol: "Gather around the Christmas Tree."

The blessedness of the day is thus set forth by Dickens in one of his "carols": "I am sure I have always thought of Christmas time when it came around apart from the veneration due to its sacred name and origin."

and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow passengers to the grave, and not a race of other creatures bound to go on their journeys; and therefore, though it has never put a scrap of gold in my pocket, I believe it has done me good, and I say "God bless it."

All the bells on earth shall ring, And all the angels in heaven shall sing, And all the souls on earth shall sing, On Christmas day, on Christmas day, On Christmas day in the morning!

GOD'S DIME OUT OF EVERY DOLLAR; OR, THE RULE OF CHRISTIAN GIVING.

By Rev. R. W. LOWRIE.

(Concluded.)

6. When a certain young man came to Jesus and asked what he should do to be saved Jesus, after the well-known conversation with him, told him to go, sell all that he had, give to the poor, and come and follow Him.

7. I would make a careful distinction between dues and offerings. What is due, is a debt. We can not be said to give our debts. If we pay our debts, we only do a duty; a duty, that which it was our due to do.

8. Ask any who have fairly tried the plan of laying aside one-tenth of all they get; one-tenth of each month's rentals; a tenth of every profit made on a bargain, or sale; ten cents out of every dollar, honestly and conscientiously; this Scriptural share of a dime received from all sources no matter what; who have kept this God's penny of theirs in a separate place, sacred to itself, as being not theirs at all, but God's—no more theirs than if it had never been a part of their earnings or possessions—ask them if they have not found it easy to give, if they have not found it a pleasure, yes, a means of grace, to have by them this special store from which to take for such occasions of helping others, and doing good works of Churchly and other nature, as commended themselves from time to time to their charity and judgment, as occasions of meritorious necessity? And they will tell you, Yes.

9. "How much of what I make is my own, then?" Nine-tenths, my Brother; and no more—not a cent more. If you live, or dress, on any part or parcel of the other tenth, you are spending what is not your own. It is God's. Suppose He should demand His own; suppose He were a human debtor, and should foreclose His mortgage, might not many a man be bankrupt in His holy sight? The old Jewish people often failed to pay the mortgage of a tenth which God held on them and their, and most bitterly were they rebuked; "Ye have robbed me," Wherefore have ye robbed Thee? In tithes and offerings!

10. And if any yet deny the tithes to be good rules for Christianity, let me show to what they are reduced. They are brought to the charge upon the Christian religion that it has actually lowered a virtue—the virtue of giving. This is inevitable, if, under Jewry, one must give a tenth; but, under the full light

and glory of a higher and greater dispensation, he may give less, and be free!

11. We would recommend all to keep an exact account of their incomes; put down in one column all that they earn, collect, find, have given them, or, in any way receive; in a column opposite, what they give away to charity and benevolence—and be sure that the latter column foots up, at the end of the year, one tenth at least of the former. If they shall have bestowed upon the poor, their Church, her ministry, mission work, &c., &c., an honest tenth; they have done their duty—paid their dues—cancelled their financial debt; then, all over the tenth, they will have offered, i. e. given. Offerings begin where tenths leave off.

OUR MONTREAL LETTER.

The Advent and Christmas seasons have passed since you have had any communication from this diocese. There is one remark suggested here, and that is, whether work is reported or not, work is always going on. There are very few, if any, drones in the Church's hive, i. e., among the clergy. Each of them are anxious to do what time and place may enable them to do. No exhortation is required from any one "over them in the Lord," nor any urging from the "press" or the "people." It is not a vieing with one another, but a deeper and truer conception of the advantages that arise personally and congregationally by an imbibing of the spirit of the Prayer Book, and the Church year there set forth.

Services nearly, churches artistically decorated, repeated celebrations in various churches, observances of the "eve" by a special, and here and there choral service, special gifts to the poor, and grateful remembrance of the clergy, were more than over the characteristic Christian features of the Festival this year, pretty generally everywhere in our Ecclesiastical Province, Montreal being in the first rank.

The St. George's Society furnished a substantial dinner on St. John's day to 1,204 persons. The other charitable associations were likewise alive to the wants of those under their charge during this season.

St. John's Church, as usual, was elaborately decorated, and the services rendered with all that spirit of congregational unity characteristic of that Church. No less than three celebrations after daylight were made there, in addition to the midnight celebration. In St. James' the Apostle, a choral service was given the evening before, and an eight and ten o'clock service in the morning. The Cathedral was the only one among the larger churches that had but one service.

In Christmas tide one, of course, expects any number of Sunday School treats in the shape of Xmas. trees, and so we find them pretty general. In our towns, they are found in the home as well as in the school house, more frequently in the former than the latter; but in the country they are a rarer sight, and entail more labour in collecting and arranging contributions, and are, therefore, more a centre of attraction. We saw that a Xmas tree gathering was held in West Shefford, no less than two trees were heavily laden; another in Cowansville, and another in Iron Hill, and in Bedford and elsewhere, and the gifts were not confined to children; but took in adults, not forgetting the clergyman and his family.

We notice that the choir of St. Martin's, Montreal, on Christmas Eve, sang carols at the house of their esteemed Rector; then proceeded to Bishop's Court and to the Rectory of St. George's and others, where they did the same, ending at C. J. Brydges, Esq., who invited them in and hospitably entertained them. While here, the Rector, who accompanied them, on behalf of the congregation and choir, presented their organist, R. R. Stevenson, with a jewel case containing \$108, as a token of their appreciation of his labours as their organist.

The Rev. J. Motherwell, of Portage-Du-Fort, was presented with an address and a present from his congregation there, and also at Bryson.

We are glad to record these things. They show that where a man perseveres and is faithful and diligent, there he will overcome prejudice, live down the wounded pride of some, and gain a hearing for the truth.

A "Mission" has been held in the Advent Season in the incorporated village of Shawville, Clarendon, on the Upper Ottawa. The conductor was the Rev. J. H. Dixon, Rector of St. Jude's, Montreal. Great good, it is believed, has been accomplished for the good of individual souls as well as for the Church herself, in a place where the Church, although numbering a great many adherents, yet had much to contend with so far as teaching Church doctrine is concerned and carrying out the legitimate ritual, or the "little discipline that is left to her from a degenerate Wesleyanism, an heretic solidianism and a one-sided Protestantism of a glaring hue.

The Mission of Aylwin is about to be declared vacant, the Rev. Mr. Thicke, having resigned and accepted a curacy under his personal friend, Canon Carmichael, of Hamilton. It is a Mission that has in it a strong Church element of a more than usually strong tone and character, and we hope it will not be long without a pastor. The present Incumbent is only in Deacon's Orders, and that but for a short time, and the people feel very much regret at his leaving.

The Rev. J. D. Borthwick, of St. Mary's, Hochelaga, was presented, after the services on Xmas. morning, with the gift of a solid silver pocket communion service. Miss Borthwick received also a purse of \$50 for her services as organist. A bazaar was held in the interests of this Church, whereby \$200 was netted as profits. A new porch and new lamps are to be furnished; and it would be well if the ladies that are taking an interest in this Church would also furnish it with decent and clean supplies and other things that are generally as important as the other. A Clerical Association for the town

ship of Brome was formed on St. Andrew's day, and holds its first regular meeting on 4th Jan. in Knowlton at the Rectory. While formally stated as confined to the township of Brome, it is not intended to exclude any whose parishes are convenient enough to make it easy to them to attend if they so desire, and if they have no association of their own. The Archdeacon, resident in Waterloo, is intending to have one formed for the town of Shefford. The object in each case, mutual edification in matters ecclesiastical, general and parochial, and also in improvement in one's own spiritual state.

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.

NOVA SCOTIA CHURCH ACT.

(To the Editors of the Church Guardian.) SIRS,—For the year 1876, I noticed new Church Act in the Church Chronicle. If you would be kind enough to insert in your paper a copy of the same, it would help the working of the churches very much.

ONE INTERESTED.

THE CROSS.

(To the Editors of the Church Guardian.) SIRS,—Can you divine any cause why the agonizing symbol of the Redemption, the cross, has almost superseded in decoration and ornament (1) the Labarum, the emblem of Life, Mercy, and Love. Withrow, in his recently published book on the Catacombs, tells us that for nearly 400 years, if not more, the cross does not appear on the tombs, but palm branches, monograms of our Blessed Lord, and so on. If people prefer at most seasons to be reminded of His tormented humanity, should we not wisely make use of other symbols at Christmas tide?

Yours truly, ***

MR. DALE IN PRISON.

(To the Editors of the Church Guardian.) SIRS,—Your Bayfield correspondent has no difficulty in finding interesting items for the CHURCH GUARDIAN in his own Parish.

Would it not be well to be content therewith, and not force upon your readers a gentleman who, according to Mr. McDonald, was regularly ordained before he came to Nova Scotia; but owing to some misunderstanding with his parishioners, not only left his Parish, but also severed his connection with the Church, and as a Lutheran minister pretended to administer the rite of ordination,—a practical comment on his "deference of Episcopacy?" Now reconciled to the Church, he will scarcely thank his friend for recalling from oblivion his Nova Scotian experience.

Yours, &c., A SUBSCRIBER.

MR. DALE IN PRISON.

(To the Editors of the Church Guardian.) SIRS,—Will any of your older and more learned contributors answer a question or two on the subject of this letter?

1. Is there a complete correspondence between the case of Messrs. Dale and Hampden, or does the former copy the law on a trivial and non-moral question, while the latter maintained a vital principle of the English Constitution in face of absolute and unwarranted tyranny?

2. Is the Church of England, by her established constitution, subject to the decisions of secular courts, and have the decisions of secular courts hitherto been held to bind her members in matters of ceremonial or of doctrine preached or published as held?

3. Is there any cure excepting disestablishment for the melancholy state of things existing at present, in which an excellent man is imprisoned for conscience' sake? (The Archbishop of his province and the Bishop of his diocese have to this state of things.) Have they proposed or petitioned for his release, and do they look upon their several offices as being invaded? (The Archbishop of his province and the Bishop of his diocese have to this state of things.)

News from the Home Field.

HALIFAX—St. Mark's Church.—The Xmas decorations in this pretty little Church are far superior, both in design and accomplishment to anything seen here in former years. Every lover of Ecclesiology can see at a glance that the whole of the work is strictly in keeping with the architecture of the building. Everything is done in good taste, combined with neatness and elegance. The walls and windows of porch, nave and chancel, are tastefully festooned with spruce and hemlock. The wreathing, which is a new design, is suspended most artistically, and presents a very handsome appearance. An elegant scroll over the western window bears the appropriate inscription, done in gilt letters, with scarlet back ground, "And the Word was made Flesh," this is supported on each side by a well-wrought parchment tablet, containing the texts, "Behold Thy King Cometh," "A Saviour, Christ the Lord. Over each of the other windows of the nave are placed suitable texts of ecclesiastical letters on a crimson back-ground, all of which have reference to the Birth and Incarnation of the Saviour. The chancel arch is nicely wreathed, and is surmounted by a white wool inscription, with chocolate ground: "Hark! the herald angels sing, Glory to the new-born King."

This is supported on each side by elegant scrolls containing the text: "Aria, shine, for the glory of the Lord is risen upon thee." The stars around this and the windows, and the sacred devices on the walls, add much to the pleasing appearance of the sacred edifice. The prayer desk and pulpit are trimmed with hemlock and everlasting flowers, the usual open work being filled in with white, edged with red. A white silk banneret, on which is worked I. H. S. in gold, hangs over the pulpit lectern. The font is covered with crimson drapery, and trimmed, each panel bearing a gilt monogram. A new wood cover, surmounted with a double decorated cross, frosted and outwined with ivy, makes it a most imposing and handsome feature, and reflects great credit on the lady who so successfully carried her designs. Entering the Church, the decorations here, we have no hesitation in saying, are indescribable. The reredos is similar to last year, but more complete, and between it and the Holy Table, are the words, Holy, Holy, Holy; over the eastern windows in straw letters on the scarlet back-ground runs the text, "Glory to God in the Highest," and on each side of the reredos, the continuation, "Peace on earth and good will to men." The sanctuary is surrounded with Gothic arches, filled in with white, relieved with fleur-de-lis. The lower part of the chancel walls is surrounded by lattice work, trimmed with hemlock, and over the door is suspended a beautiful banner, containing the word "Jesus." The choir-stalls and organ are nicely trimmed by the ladies. Churchwarden Connors, with the able assistance of the committee and the congregation, may be justly congratulated on the great success of their indomitable labours.

When speaking of the presentation to the Rev. Mr. Winterbourne, we omitted to mention that he was the recipient of a useful gift, in the shape of a Pocket Communion Service, and on Sunday last was presented with \$31 from the Village congregation.

St. Luke's.—As many of your numerous readers must be interested in the welfare of Sunday Schools, perhaps they would like to have a short account of the Cathedral Sunday School Festival, held in St. Luke's Hall, on the night of the Epiphany. So many of the children are absent in the summer, it was thought a picnic at that season was not desirable, therefore, a treat was decided upon, consisting of a magic lantern, distribution of prizes, singing of carols; and last, but not least, a substantial and elegant tea, in which about 200 children participated. The scholars and teachers first assembled in the Cathedral for a special Epiphany Choral Service, and then went in procession to the Hall, which was most tastefully decorated for the occasion. After a short grace by the Rector, the children were all seated at the well-filled tables, and for some minutes it was a happy and busy scene. Tea over, the Choir boys were called on for their carols, which were well sung. Then, a distribution of prizes by the Rector, to one of the best scholars in each class in the upper school. Then another carol—then more prizes to the Infant School.

After that, the magic lantern was exhibited, to the great delight of the children, who shouted with joy at the different pictures of the nursery tales of "the death and burial of Cock Robin," and "Jack the Giant Killer." That exhibition over, the usual cheers were given for the Bishop, the Rector, the tenor, the School, and "Ourselves." Before being dismissed, a small tree laden with bright cornucopias of candy, was dismantled, and each child presented with one in remembrance of St. Luke's Festival, Epiphany, 1881. Thus ended a most delightful gathering, and we most cordially thank our many friends for their kindness and assistance in giving happiness to so many children.

MISSION OF LOUISBURG, CAPE BRETON Services were held at each of the three Churches in this Mission on Christmas-day. At Main-a-Dieu and Lormine, the congregations were large, but at Evesong the church of St. Bartholomew, at Louisburg, was crowded beyond its seating capacity. The churches were decorated in honor of the festival. At Main-a-Dieu and Lormine, the churches are both small, and being built in the style prevalent some twenty or thirty years ago, are without any chancel; the other with what can only by courtesy be called a chancel, afford but little scope for effective decoration. However, the best that could be done was done, and it is hoped that ere long structures more suitable for the worship of the King of Kings will take the place of those now altogether unsuited to the requirements of the congregations worshipping in them. At Louisburg, however, the Church, although as yet uncompleted, is, as His Lordship the Bishop remarked at his last Visitation, a credit not only to this Island but to the whole Diocese. Loving hands had for a week been busy early and late, working to make glorious the House of our God.

The principal efforts had been directed to the decorations of the Chancel and Sanctuary. The colours employed were chiefly red and white, the fundamental ecclesiastical colours of the English Church. Around the top of the chancel wall, on a red ground, was the text in white letters: (on the north side), "Holy, Holy, Holy, Lord God Almighty;" (on the south side), "Which Was, and Is, and Is to Come. Circling the East window was the text in red letters: "We have seen His star in the East, and are come to worship Him." Surmounting this text was a red star, placed half way between the top of the window and the apex of the roof.

The reredos was of red cloth, bearing two texts: on the north side of the Altar, "I am the Bread of Life;" on the south, "Lord, evermore give us this Bread." Behind the Altar was a panel of white, bordered with red, divided into three small panels, the two side panels containing a red "cross and circle." The centre panel being a background for the Altar Cross. This Altar Cross was the work of a young man, now entered into rest, a son of Wm. Bown, Esq., of Cow Bay. It was his own work, the last manual work which he was able to perform on earth. It is three feet in height, made of black walnut. Within the larger cross is set a smaller one of lighter coloured wood, and within this again a small cross of silver, which lights up as it were the whole cross. Immediately above the reredos, on each side of the Chancel window, in a triangle of evergreen, was, on the north, the Greek letter "Alpha"; on the south, "Omega." The centre light of the east window having been broken out and not yet being replaced, its place was supplied by a red ground-work bearing the sacred monogram I. H. S. in white, surmounted by a floriated crown. The Altar vases were supplied with bouquets of everlasting and Autumn leaves.

A bordering of evergreen surrounds the top and two ends of the reredos. The reading desk and lectern were wreathed with evergreen, as were also the Litany desk, chancel arch, and the several windows in the nave. A double triangle of evergreen occupied the space in the nave on the wall between the chancel arch and the north and south walls of the nave. Girding the West window is the sentence in red letters: "In His temple doth every one speak of His Glory;" and immediately above the window, the monogram "Chi Ro," in Greek letters.

The effect of these decorations is exceedingly chaste and beautiful, especially by lamp-light. The blending of the three colours, red, white, and green, has a most pleasing effect. The banner of the reading desk and lectern were white,

trimmed with green border, and bear respectively the "I. H. S." and the "Chi Ro." It is deeply to be regretted that the mission being as yet in charge of a Deacon, the faithful had not an opportunity, on the Birth Day of their Lord, of partaking of the Body and Blood of Christ; but it is expected that the Rural Dean, Rev. C. Croucher, will visit the mission during the last week of the year; and it is expected (D. V.) to hold a midnight service, with celebration of the Holy Eucharist, on the last night of this year. The Offertory throughout the Mission realized \$16.25, and is to be devoted to the Board of Home Missions.

SANDY COVE, DIGBY NECK.—On New Year's Eve the annual entertainment was given for Church purposes. This year, however, the interest manifested was double that of any other year, on account of the special object to which the proceeds were to be devoted—viz., to present the Missionary, Rev. John Partridge with a purse, as a slight token of gratitude for the numerous good works to which he has devoted himself during his pastorate. On Christmas Day, in the evening, however, our endeavours received a great shock, by the sudden illness of our devoted clergyman, during Divine Service. The service, which was choral, had been achieved with great pains by the choir and parson, was well rendered, and the heartiness of the service seemed to fill all with solemn awe. The sermon was eloquent and most impressive, and was just finished when the overworked brain of our dear parson gave way, and the Christmas service brought to an abrupt close by his fainting in the pulpit. We carried him home, and in the morning was very much surprised to find the parson prepared for another day's work; apparently quite revived. On Sunday Mr. Partridge preached twice, and drove 14 miles to Roseway, where he stayed all night. Having been invited to celebrate St. John's Day in Digby, he proceeded there, intending to have a little recreation. During the afternoon, however, he was again taken sick, and has been very dangerously ill in Digby ever since. The concert realized \$36.64, which will be presented when our parson returns to us again. During the season of Advent, we understand, Mr. Partridge travelled over 600 miles, and lectured every night in the week, except Saturday. Although it seems hard for us who have shared his labours to find fault, but any one who thinks of the matter, cannot help seeing that this continuous strain on mind and body must, sooner or later, do its work, and bring low the strongest constitution. I hope I have not trespassed too much on your space, but I thought it nothing but right that the friends of Mr. Partridge should understand the circumstances of his illness. We have just heard, with great pleasure, that Mr. Partridge is much better, but still very weak.

WYEMOUTH.—On the morning of the celebration of the Nativity of our Lord, the congregation of St. Peter's were much gratified by observing a very handsome Lectern, (an Eagle in black walnut,) in the proper position in the chancel of the Church. It was imported by Lamb & Co., London, and was presented by Colia Campbell, Esq., who adds this to his other gifts to our new Parish Church.

In the morning of the day the Rector was able to give the Church of St. Mary, Barton, a full service with the celebration of the Holy Communion, the Rev. Canon Dart kindly taking the duties of St. Peter's, and preaching again at St. Thomas' in the evening. Indeed the Canon, in his usual kind and ready manner, has, since the Christmas vacation at Windsor commenced, rendered the Rector valuable assistance by frequently occupying the pulpits of the churches in this village. On New-Year's Eve we had a service between the hours of 11 and 12 p.m., Canon Dart addressing the congregation, very appropriately, from Pa. xc. 5, (P. Bk. version), "Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live."

The decorations in the churches at this joyous season are of a suitable and chaste character. The offertories on Christmas day were \$11.17, which have since been increased by a contribution from a lady, on New-Year's Eve, of \$1.60, were for Foreign Missions.

WOLFVILLE—St. John's Church.—The decorations in this Church are certainly most beautiful, and reflect very much

credit on the many earnest workers who arranged them. There is a very large amount of lettering. Commencing at the entrance to the chancel on one side, and extending around the nave to the entrance, the text in scarlet and gold ecclesiastical letters, "The Word was made Flesh, and dwelt among us, and we beheld His Glory, the Glory, as of the only begotten of the Father, full of grace and truth;" lower, down on the walls of the nave, between the windows, are the titles "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace, Key of David, Ancient of Days, Rose of Sharon, Princes of the Kings of the Earth," these letters are in scarlet and green. The windows are heavily twined, and over the west door is a green pointed arch, beneath which is a large bell of moss and immortelles. The font is a perfect masterpiece of beauty and effect. From a bank of green moss rise small white pillars, twined with fine vines, and meeting at a point. Above this point is a crystal cross; higher than this, and resting on two heavier pillars is a Gothic arch, with a scroll above and around it. On the latter, in maroon and gold letters, is the text, "Jesus said, 'Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven.'" Inside the pillars are ferns and flowers. Above the chancel arch, in a scroll, are the letters, in old English, "The Lord is in His Holy Temple." The arch has all about it a very heavy rope vine of fir and spruces, and across the front of the chancel is a screen of moss; this screen is of a very chaste design, and is perhaps the most effective part of the decorations. There is a tall point in the centre, having inside an arch with three points. On either side are sloping arches to the sides of the building. The whole structure is covered with moss, in which are placed bleached ferns and autumn leaves, waxed to retain their colour. At the top is a tall cross of pure white, with pale green ferns upon it. Two shields, in silver and gold, and colours, adorn the ends of the nave on either side. Inside the chancel, the trimmings are most elaborate. A heavy border of evergreen runs about the sides, and underneath on either side are the texts, "Let Thy Priests be clothed with righteousness," "Let Thy Saints sing with joyfulness." Against the east end is a heavy reredos, of moss, to about 4 feet above the altar, and thence of evergreen terminating in a point, inclosing in a dark panel, a glittering silver star; at the top of the moss, on a white ground, in green and gold letters are the words, "I am the living Bread which came down from Heaven." On each side the altar are two magnificent dorsal wings of ivory, white, crimson, and gold. The design is in bands, and fleurs-de-lis in plush. The altar is vested in white, and on the reredos are cross, lights and flowers. The lectern and reading desk also have white frontals, and are ornamented with wreaths of ferns and autumn leaves. The Services on Christmas Day were at 11 p.m. and 7 p.m., and were hearty and well attended.

NEW GLASGOW.—Sunday School.—Two years ago we began with two children. On Tuesday last a large omnibus sleigh from the livery stables, and two double sleighs, started from our temporary chapel filled with children and teachers for a happy, pleasant drive. Messrs. Townshend, Drake and Stirling acted chaperons; and on the return the children were warmed and refreshed with hot coffee, cakes, &c., by Mrs. Drake and Mrs. Townshend.

LOUISBURG, C. B.—The Deacon in charge acknowledges with thanks the receipt of the sum of \$15 from Rev. Richard Wainwright, Clerical Secretary, in aid of the funds of the Church of St. Bartholomew in this Mission.

DIocese of Fredericton.

As far as we can learn the decorations in the various churches were equal to former years, in many cases surpassing them. In many Parishes midnight services were held on New Year's Eve, attended by large congregations.

We believe that Rev. F. H. Almon has accepted the Parish of Richibucto.

CARLETON.—St. Jude's Church.—Miss Laura Clark, organist of St. Jude's Church, was presented on New Year's Eve with an epistle and card receiver. Mr. C. Pidgeon, teacher of one of the

senior classes of boys, was presented with an inkstand by the boys of her class.

RICHMOND.—This Parish has localized Church Work, and for the January number we clip the following:—

A meeting of the W. W. branch of the Guild of St. John the Evangelist will be held on Friday, January 7th, at 2 p.m., for the election of officers, &c. Work meetings are held on the Friday afternoons of each week, beginning at 2 p.m. The sale of work held by the "Willing Workers" on the 8th of December, proved a decided success, \$76.48 being realized after the expenses were paid. The ladies are to be heartily congratulated upon the good results of their hard work, and surely deserve every encouragement in their laudable undertaking. The money is partly to be expended in putting the Sunday School on a thoroughly efficient footing, and partly in establishing the nucleus of a Parish Lending Library.

Lecture Course.—An interesting course of secular lectures will be delivered this winter in the Sunday School Room, to begin about the middle of January. The Revs. Canon Partridge, G. G. Roberts, W. J. Wilkinson, T. Neales, are among those who have already consented to lecture.

PRINCE EDWARD ISLAND.

ST. ELEANOR'S AND SUMMERSIDE.—The good people of this Parish have done well this year. Both congregations provided a very liberal Christmas gift for their Parish Priest. Such evidences of good will are highly commendable.

NEW LONDON.—The services in this Church on Christmas Day were of a very bright and joyous nature, and very appropriate for such a joyful day. The service commenced at 10.30 o'clock a.m., and by the time the bell had ceased ringing, the church was well filled with a large and attentive congregation, some of them having come from Kensington, a distance of ten miles, in order that they might be enabled to hear the Church Service and receive the Holy Communion. The service commenced by singing "Hark the Herald Angels Sing" The Te Deum and all the canticles were chanted for the first time in the history of New London Church. The Rev. T. B. Reagh, Rector, preached a very eloquent and impressive discourse on the Birth of Christ; and many of the congregation, no doubt, realized that Christ is indeed our Brother, who took our human nature in order that we might be saved from death and sin. A goodly number of the congregation partook of the Holy Communion of the Body and Blood of Christ. The interior of the church looked very bright and beautiful in its Christmas dress. The chancel was decorated with pure white. Over the chancel window was put the text, "The Word was made Flesh," and over the Communion Table the letters I. H. S., in gold. The reading desk and pulpit were decorated to match the chancel. The remainder of the church was decorated with texts of Scripture, in coloured letters, and wreaths of spruce around the windows, &c. The thanks of the Church people are due to Miss C. J. Anderson for her valuable services as organist, and to Messrs. Pidgeon, Jr., Thompson, Jones and others for their kind assistance in putting up the decorations. The external appearance of New London Church has been much improved by the new towers: and when the parsonage is repaired and painted, we feel confident that New London will be one of the best stations on this Island. The New London people may well feel proud of their church, and they are deserving of great praise for the warm interest they are taking in Church matters. They have had much to contend with, but they are doing their best; and when you see a congregation ready and willing to do all they can, you have every reason to expect that they will (with God's help) triumph over their difficulties.

On Christmas afternoon the following address was presented to Mr. E. M. Welsh by Mr. J. Pidgeon on behalf of the Vestry and congregation of St. Thomas' Church, New London:—

To E. M. Welsh Esq.,
Dear Sir,—We, the Wardens and Vestry of Saint Thomas' Church, New London, on behalf of ourselves and the congregation, beg to tender you our grateful thanks for your kindness in procuring for our Church a valuable bell,

and also to express our deep sense of gratitude for the great interest manifested by you in the welfare and prosperity of our Church, of which we have had so tangible a proof.

Your most obedient servants, FREDK. MEEK, JOHN W. COLE, Wardens. JAS. PRIDGON, WM. THOMPSON, W. MILLMAN, THOMAS PILLMAN, THOMAS THOMPSON, JOHN COULSON, Vestrymen.

St. Thomas', New London, Dec. 25th, 1880.

On Christmas afternoon the service was held at Irish Town Church. The congregation was large and attentive, and we feel sure that the Church in Irish Town will not be behind their brethren of New London in making the necessary repairs to their Church.

The Week.

HOME NEWS.

The Hon. Thomas Moss, Chief Justice of the Ontario Court of Appeal, is dead.

The Bank of Prince Edward Island has declared a dividend at the rate of 8 per cent. per annum.

The probability is that E. T. Brooks, M.P. for Sherbrooke will succeed Judge Dunkin on the Bench, of Quebec.

Ottawa, Jan. 12.—The new French Canadian Lumber Company are to erect a new mill at Hull which will employ some two hundred hands.

We are informed that albertite has been discovered in Albert County—back of Elgin, and about half way between that place and Alwa.—Globe.

Advices from Boone Bay, Newfoundland, are to the effect that herring have recently struck there in great numbers, and vessels will have no difficulty in loading.

Mr. Joshua Peters, of this town, has received the contract for L. C. R. fencing between Point duChene and Penobscuis. The contract includes nearly 3000 rods.—Moncton Times.

Montreal, Jan. 9.—The ice bridge railway is running to-day, a diminutive locomotive having been obtained for it. The present severe weather is favorable to the company's operations.

The Anherst Sentinel says.—"The improved price of deals has given a decided impetus to lumbering this winter. Those engaged in the business are getting their men and teams into the woods, and the probabilities are that a large quantity will be got out.

Montreal, Jan. 9.—The Montreal Telegraph Company has issued its annual report. It shows revenue for 1880 to have been \$550,840, and expenditure \$358,679, a profit of \$192,163; revenue includes a profit of \$50,000 from the sale of telephone interest.

A few weeks ago we stated that Messrs James Harris & Co. had secured the patent right for the Dominion of a new system of car wheel manufacture, and intended sending Mr. James Allen and Mr. Jared Green (foreman of the moulding shop) to the States to learn the different process through the wheel passed before it was fit to use.

Ottawa Jan 8.—For some days past there has been talk in the lobbies that a new Syndicate of eminent capitalists was being formed for the purpose of making a more advantageous offer to the Government to build the Pacific Railway. It is now stated the report is correct. The new Syndicate is composed of Sir W. P. Howland, Herbert H. Cook, Allan Gilmour, Hon. Wm. McMaster, Col. Walker and Mulholland. They will offer to build the

road for twenty million dollars and twenty million acres, with no exemption for taxation or duty. The news has created a great sensation here, and there speculation as to what course the Government will adopt on receiving the offer.

Ottawa, Jan. 7.—In the house to-day after routine, Sir John Macdonald moved that from and after to-day, the P. R. debate should go on day by day until concluded, urging the importance of proceeding as rapidly as possible on account of immigration. He pointed out that it would be unsatisfactory to have one system of immigration pursued by the Government and another by the Synodicate. Blake entered his protest against the motion, complaining that sufficient time would not be given for discussion in and out of Parliament. The debate was resumed by Coursel in French, followed by Charlton, Patterson (Essex) and Rinfort. Longley (Annapolis) moved an adjournment of the debate and the House adjourned at midnight.

THE revenue returns for the month of December show an increase of \$467,992 over the same period last year, the figures being:—1879—Customs, \$888,848; excise, \$436,511, other sources, \$260,816; total, \$1,586,175. For Dec., 1880—customs, \$1,260,846; excise, \$570,845; other sources, \$222,476; total, \$2,054,167. The receipts for the six months ending 31st Dec., were: 1879—Customs, \$6,500,091; excise, \$2,031,699; other sources, \$2,019,601; total, \$10,551,392. For 1880—Customs, \$8,742,848; excise, \$2,829,562; other sources, \$2,507,927; total, \$14,079,537; showing an increase in the six months of \$3,728,145.

NEWS FROM ABROAD.

The Lavin Powder Works, at Wayne Junction, N. J., were burned January 5th. Loss \$85,000.

Allentown, Pa., Jan. 7.—There was a boiler explosion at Allentown rolling mill last night. Nine men were killed.

Right Rev. Thomas Atkinson, Bishop of the Episcopal diocese of North Carolina, died on Tuesday, aged 73.

London, Jan. 8.—The Home Rulers have completed their programme for a systematic obstruction of the Coercion Bill.

Dublin, Jan. 7.—Eleven prominent members and officials of Armagh Down, County Galway branch of the Land League, have been arrested.

Newport, Jan. 7.—The mail train leaving Newport of the Passumpsic R. R. this morning was thrown from the track by a broken rail. One lady was instantly killed and several badly injured.

London, Jan. 7.—Hanan last night posted his final deposit of £250 for the match with Laycock on the 17th inst. The latter had already posted his final deposit.

BOOK NOTICES, &c.

ENDYMION—By the Earl of Beaconsfield.—"Have you read Endymion?" Yes, I have, and think it very like the author, a great puzzle. And the key or keys don't help it. Endymion was the son of a Privy Counsellor, and married a nobleman's widow. The key says he is the author's self. But Benj. D'Iarneli was the son of old Isaac D's, and married a commoner's widow. The key says the history ends in 1850, and in 1850 there was no Cardinal Manning, albeit, the key says he is meant by Nigel Poursedock. The Neuchatels says the key says the Rothschilds, and yet the book says nothing of the Neuchatels being Jews—they might as well be the Hope family as the Jewels, and the name of "Adrian" might indicate. And Lady Roehampton, as Lady Palmerston, is the greatest puzzle of all; for Lord Palmerston married the widow of Earl Cowper, and she outlived him, and certainly never married Prince Florestan, alias Napoleon III., who, it is well known, married the daughter of a Spanish Countess, born of Scotch parents, rejoicing in the Churchy-sounding name of Kirk-Patrick.

Then from a Church point of view. The author knows, or affects to know, so little of Church matters that he makes one of his characters say that the Roman Church admits the validity of our orders, their "inner consciousness" convinced by the inexorable logic of facts doubtless must do this; but practically they re-ordain all foolish parverts. Another character of Lord Beaconsfield is made to say "all wise men are of the same religion," and that what this is "wise men never

tell." If they did tell probably those who would be found to be followers of Gaillo. And here is the lamentable part of the whole matter. Such men appoint bishops and have the Crown patronage, as well as their own at their disposal. And what is the alternative, a man who knows better and does worse, writes in favor of establishing and endowment, and dis-establishes and dis-endows, goes to Church faithfully, and reads the lessons from God's word, (so declared by the Church,) and sells the interest of the Church for the support of a Bright or Bradlaugh, and in consequence there is at the helm of the Church one who undertakes by imperial authority alone to steer her without regard to compass, chart, or sailing orders as Pontiff Pilot.

The Living Church of Chicago comes out with a handsome wood cut on its first page, and a supplement. It is, to our mind, the brightest and the best of the American Church papers. The CHURCH GUARDIAN wishes it and all its exchanges a prosperous year.

A LADY'S WISH.

"Oh how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. How?" inquired the first lady. "By using Hop Bitters, that makes pure rich blood and blooming health. It does it for me, as you observe."

SUBSCRIPTIONS RECEIVED.

- Lord Bishop of Newfoundland, (2); Ver. Archdeacon Lindsay, Waterloo, Que.; Wm. Collins, Salisbury, N. B.; Rev. J. A. Morris, Murray, Ont.; Chas. A. Wilcox, Windsor, N. S.; Rev. Canon Evans, Montreal, Que.; Rev. Geo. Love, Kingsclear, N. B.; Rev. A. J. Bronghall, Toronto, Ont.; Thos. Ketchum, Hampton Station, N. B.; Dr. Fred. Welling, Sheliac, do.; Mrs. Joseph Hanington, do.; Geo. W. Wellings, do.; Mrs. Jas. N. Ayer, do.; R. A. Graham; Petersburg, Ont.; Wm. Tolson, Bedford, N. S.; N. S. Wetmore, Liverpool, do.; Thos. Rees, do.; W. Haliburton, do.; Dr. Forbes, do.; Dr. Farish, do.; Capt. Rees, do.; Jno. Edgar, do.; Alex. Cowie, do.; Philip L. Gallant, do.; Richd. Williams, do.; Peter Johnson, do.; Rev. J. Forsythe, do.; Capt. Wm. Harnish, do.; Geo. Dominic, do.; Miss Morgan, do.; Mrs. Levi Shanks, Gloucester, Mass.; U. S. A.; Simeon Spence, Liverpool, N. S.; Elahn West, do.; Mrs. Jno. Hogan, do.; Mrs. Geo. Smith, do.; Mrs. Andrew Farquhar, do.; Mrs. Frank Rafuse, Western Head, do.; Mrs. Simeon Mailman, Hunt's Point, do.; T. M. Dunphy, Port Melway, do.; Capt. H. Hacker, do.; Mrs. Reuben Wambach, Vegler's Cove, do.; Jas. Conrod, Broad Cove, do.; Capt. Daniel Getson, Getson's Cove, do.; Rev. A. Jordan, LaHave Ferry, do.; Dr. Robertson, Bridgewater, do.; W. H. Owen, do.; Henry Crowe, do.; Henry Dauphinee, do.; J. P. Miller, do.; Dr. Croucher, do. (2); Mrs. Geo. Snyder, do.; Chas. Clevercy, do.; David Rafuse, do.; Wm. Schwartz, Lunenburg, do.; Mrs. Jno. Swartz, do.; J. H. Brown, do.; Wm. Anderson, do.; Chas. Hemett, do.; Benj. Anderson, do.; Jas. Kirby, do.; Jaa. Daniels, do.; Mrs. Henry Backman, do.; A. J. Knight, do.; J. J. Rudolf, do.; Jno. H. Scott, do.; W. A. Zwicker, do.; Stephen Fink, do.; Daniel Owen, do.; C. W. Scott, do.; W. A. Gaetz, do.; Mrs. W. J. Dauphinee, do.; Henry Gaetz, do.; Geo. Darea, do.; Michael Anderson, do.; Alex. Ande. son, do.; Miss Swygamer, do.; A. Etter, do.; Geo. Hall, do.; Jas. Boelner, Martin's Point, do.; Chas. A. Zwicker, Malone Bay, do.; Henry Schuare, J. P., do.; Henry Schuare, do.; Mrs. W. H. Ham, do.; Miss Ann Zwicker, do.; Reginald Hyson, do.; Dr. Gray, do.

BOARD OF FOREIGN MISSIONS.

Received, January 3, 1881, from C. D., Twenty Dollars, for the Diocese of Saskatchewan. Also, January 5 \$0 30, New Ross Subscription List, per Rev. R. Wainwright. Wm. Gossip, Treas. B. F. M., Dio. N. E.

Baptisms.

At St. James Church, Westfield, N. B., on the 1st inst., by the Rev. A. V. Wiggins, A. B., Jeanette Adelia (Mrs.) Belyea, nee Mrs. Mary Caulfield, Grace Aylmer Finlay—Adulte. Also, Charles How, son of Raymond and Charlotte Finley; Charles Gillis, and Josephine Bernice, children of Jacob N. and Jeanette Adelia Belyea; Harry and Alexander, children of Alexander and Elizabeth Rankin.

At St. James Church, Westfield, N. B., Jan. 2, by the Rev. A. V. Wiggins, B. A., Harry, son of Jacob and Jennie Belyea.

At Cheyne Settlement, Westfield, N. B., Jan. 7, by Rev. A. V. Wiggins, B. A., Robert Cheyne and James Wilfred, children of Jas. S. and Bertha J. Parker.

Marriages.

LEANDER GOVILL.—On the 29th inst., at the residence of his bride, by Rev. R. W. Dyer, Rector of Saint Peter's, Alberton, P. E. I., Mr. George Adian (son of the late Louis Leard, Esq., of Lot Seventeen, to Miss Eleanor Ellis Govill, daughter of John Govill, Esq., of Lot Six.

Deaths.

GRAY.—At Effingham, Ill., January 8th, the Rev. Walter Gray, late Rector of Rosette, Annapolis, son of the late Rev. A. Gray, of Halifax, N. S.

WIER.—At Halifax, on Saturday morning, 8th inst., after a long and painful illness, Joseph Wier, in the 63d year of his age.

BLATCH.—At his residence, Leinster Street, St. John, on Friday evening, 7th inst., George Blatch, Esq., Barrister-at-Law, Clerk of the Courts for the City and County of St. John, and Registrar of the Court of Vice Admiralty, in the 78th year of his age.

HAMILTON.—At Sealight, N. J., on the 4th inst., Eben Gay Hamilton, Esq., son of the late Joseph Hamilton, Esq., of Halifax, Nova Scotia.

DENNIS.—At Port Hill, P. E. I., on the 16th Dec., 1880, after seven weeks' suffering of inflammation of the lungs, William James, aged 6 years and 4 months, beloved son of John and Catherine Dennis.

Beloved and honored fare thee well, Go in thy last long home to dwell. Softly our loving hands prepare Thy narrow bed, sleep softly there.

ROBERT.—On the 28th December, 1880, at the African Settlement, Weymouth, John Edward, youngest son of the late Mrs. Joseph Robert, aged 20 years.

GAETZ.—At Sealight, Halifax Co., on Sunday, the 2nd inst., of diphtheria, Mary Ella, aged 1 year and 3 days, daughter of Joseph Gideon and Margaret Sarah Gaetz.

TRUTH AND SOBRIETY.

WHAT is the best family medicine in the world to regulate the bowels, purify the blood, remove costiveness and biliousness, aid digestion and stimulate the whole system? Truth and Sobriety compels us to answer, Hop Bitters, being pure, perfect and harmless. See "Truths" in another column.

TRINITY COLLEGE SCHOOL, Port Hope Ontario. LENT TERM

(WILL BEGIN ON Thursday, January 13th.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M. A. HEAD MASTER.

PROVERBS.

- "The Richest Blood, Sweetest Breath, and Fairest Skin in Hop Bitters."
- "A little Hop Bitters saves big doctor bill's and long sickness."
- "That invalid wife, mother, sister or child can't make the picture of health with Hop Bitters."
- "When worn down and ready to take your bed Hop Bitters is what you need."
- "Don't phrelo and phrelo, for it is weakness, and destroys, but take Hop Bitters, that build up constitutionally."
- "Physicians of all schools use and recommend Hop Bitters. Test them."
- "Health is beauty and joy—Hop Bitters gives health and beauty."
- "There are more cures made with Hop Bitters than all other medicines."
- "When the brain is wearied the nerves unstrung, the muscles weak, use Hop Bitters."
- "That low, nervous fever, want of sleep and weakness, calls for Hop Bitters."

Hop Bitters Manufacturing Co., Rochester, New York and Toronto, Ontario. For sale by all Druggists.

HOPE FOR THE DEAF

Barnore's Artificial Ear Drums. RESTORE THE HEARING AND perform the work of the Natural Drum. Remain in position without aid, and are not observable. All Congenital and even Worn deafness cured. We refer to those using them. Send for descriptive circular. Address: B. W. Corner 5th & Race Sts., Cincinnati, O.

JOHN K. TAYLOR, Merchant Tailor and Importer,

Would invite special attention to his Splendid Stock of

Goods for Fall and Winter Wear, in Overcoatings, Suitings, Trouserings, and Vestings,

Comprising all the Novelties of the season, and is by far the largest stock of the best Goods in the City.

Clergymen's Clothing, of Every Style, made to order from our own Goods, at moderate Prices, and on

EASY TERMS.

Samples Free by Mail. Garments Expedited to any part of the Dominion.

Perfect Satisfaction Guaranteed, and no Garments allowed to leave the Premises unless satisfactory.

J. K. TAYLOR, Union Street, Carleton Place, Ont. THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY. MEN BELY & CO. W. ST. TROY N. Y.

PURE SPICES BROWN & WEBB, (LATE AVERY, BROWN & CO.) WHOLESALE DRUGGISTS, and Spice Merchants, HALIFAX.

Invite the attention of readers of the Church Guardian to the

UNRIVALLED EXCELLENCE

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 MINERAL TRANSI 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

The Best is Always the Cheapest.

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

Our Spices are ground by Steam Power, On Our Own Premises, packed in tinful 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.

Brown & Webb, WHOLESALE DRUG AND SPICE MERCHANTS Halifax.

Full Opening
McMURRAY & CO'S
POPULAR DRY GOODS

And Millinery Stores,
273 & 275 BARRINGTON STREET,
Corner of Jacob Street.

WE WISH TO ANNOUNCE the Opening of the
LARGEST, RICHEST, and most varied assort-
ment of
Fancy and Staple Goods
we have yet shown, and have pleasure in inviting
our friends and customers to an inspection of our
Stock, which must be seen to be appreciated. We
call special attention to our

MANTLES,
Including a selection of FIRST CLASS BERLIN
MANUFACTURE in

Dolmans, Wraps, Sacques,
Jackets, Circulars, and
ULSTERS,

of various colors, in fashion's trimmings and styles
English Ulsters and Sacques
from \$1.75 up—forming one of the largest and best, and
decidedly the CHEAPEST STOCK in this line on
Island in the city.

MANTLES AND ULSTER CLOTHS
in all the LEADING GOODS as worn this season
Dress Goods.

The new and leading all Wool Fabrics, and a large
variety of medium and cheap stuffs in all the fash-
ionable colors.
Embroidered Costumes,
Cashmere and Knitted Jerseys for Ladies and
Children,
Black and Coloured Velveteens,
Black and Coloured Silks, New Shades,
Black and Coloured Satins,
Broadens and Pompadour Satins,
Black Silk Fringes,
Coloured Kettles & Fringes, &c., &c., &c.

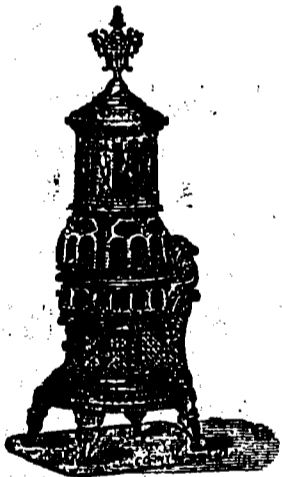
Corsets and Underwear!
MILLINERY
Fancy Goods and Novelties.

Our SHOW ROOM is especially attractive in An-
tumn Millinery, Fancy and Colored Feathers, French
Flowers and Ornaments, Gold and Jet Trimmings,
Laws, Ribbons, etc. etc. Fur, Moccasin, Beaver,
Push, Camel Hair, Felt and Straw Hats, &c., &c.

McMURRAY & CO.
"The Cheapest Dry Goods House,"
273 & 275 Barrington Street, Corner Jacob Street

Winter Wants Supplied at
"THE CORNER."

STOVES OF ALL KINDS, STOVE PIPES.



Fireboards, Coal Vases, Fire Iron, Coal Hods.

Hearth Brushes, Spark Guards for Parlor Grates
SAUCEPANS,
Ham Boilers, Stew Pans, Fish Kettles,
And a large variety of
Cooking Utensils and House Furnishing Goods.
REILLY & DAVIDSON,
59 BARRINGTON & SACKVILLE STS.
112.

**WONDERFUL CURE OF DROPSY
AND
LIVER COMPLAINT.**

SACKVILLE, N. B., March 10th, 1880.
C. GATES, SON & CO.—Gentlemen—For over
two years I have suffered from Dropsy and
Liver Complaint, and was reduced very low;
could not walk across the room. In the
meantime I had consulted all the doctors
around, wherever I was, but they did no-
thing that helped. But still I grew worse
until my life was despaired of; my neighbors
looked for my death at any moment; when
your agent J. Ford, gave me a pamphlet, in
which I saw the medicine, which I took, the No.
2, and 3 LIFE OF MAN BITTERS and No. 1
INVIGORATING SYRUP with the Navy
Ointment and Vegetable Plaster, in six
bottles and in six weeks I was almost well,
in ten weeks I was strong and able to work,
and to-day weigh more than ever I did in my
life. I am a wonder to myself and all that
saw me, and I am glad to tell you that
your medicine has saved my life. I do not think
of your medicine in my case. I can and have
freely recommended your medicine to all
I meet. I have used it myself.
Sworn to before me at Sackville, N. B.,
this 10th day of March, 1880.
JOHN FORD, J. P.
Notary at the Maritime Provinces.

New Brunswick Advertisements.

I. & F. Burpee & Co.

**IRON,
STEEL,
TINPLATE**

**General Metal
MERCHANTS,**

ST. JOHN, N. B.
The Church of England Sunday
School Institute Publications.

Instruction for Confirmation for the Use of Senior
Class Teachers. By the Rev. E. P. Cochen-
walle, B. A.
Reasons for Believing in Christianity. Addressed to
Busy People. By the Rev. U. A. Row, M. A.
Lesson on Early Church History. Reprinted from
the "Church Sunday-School Magazine."
Gladin's Ecclesiam or Church Lessons for Young
Churchmen. By the Right Rev. J. K. Ticecomb,
D. D.
The Reformers, their Homes, Haunts, and Works.
By Dora M. Tunnefather.
A Church Sunday School Hand-Book. A Manual
of Practical Instructions for the Management of
Church Sunday Schools. Compiled by the Rev.
E. P. Cochenwalle, M. A.
Lessons on the Life of our Lord. By Emily E.
Dreier.
Bible History Lessons for Junior Classes. By J.
Lilas Trotter.
Elementary Lessons on the Old Testament. By
Emily E. D. ed.
Lessons on Israel in Egypt and the Wilderness. By
Sarah Geraldine Stock.
Lessons on the Gospels for the Ecclesiastical Year.
By Laura Soames.
Fifty-Four Infant Class Lessons, with Introduction
by George Warrington.
Bortholomew to Oliver. A Course of Lessons on the
Life of Jesus Christ. By John Paton.
Lessons for the Little Ones. Containing Fifty-Two
Infant Class Lessons. By Caroline L. Croome.
Lessons on the Collects. By the Rev. J. H. Kyle.
Steps to Truth. A First Course of Teaching for Sun-
day Schools. By Eugene and Sarah Geraldine
Stock.
Lessons on Genesis. By the Rev. W. Sawmar,
Smith, B. D.
Lessons on the Church Catechism. By Rev. A.
Clunney Macpherson, M. A.
Lessons on the Acts of the Apostles. By Eugene
Stock.
Lessons on the Life of our Lord. By Eugene Stock.
For sale by
J. A. McMILLAN,
26 Prince William Street, St. John, N. B.

**NEW FALL & WINTER STOCK
OCTOBER, 1880.**

Wholesale Departments.

Our Stock of DRESS MATERIALS, LINEN,
WOOLLEN, and COTTON GOODS of every
kind, MILLINERY, TRIMMINGS, and
SMALL WARES of every description is now
complete in each department, and will be re-
plenished from the various manufacturing
sources as required.

DANIEL & BOYD,
27 MARKET SQUARE, ST. JOHN

JOHN K. TAYLOR,
Merchant Tailor and Importer,
Would invite special attention to his
Splendid Stock of

**Goods for Fall and Winter
Wear, in Overcoatings,
Suits, Trousers, and Vestings,**

Comprising all the Novelties of the season,
and is by far the largest stock of the best
Goods in the City.

Clergymen's Clothing of Every Style,
made to order from our own Goods, at mod-
erate Prices, and on
EASY TERMS.

Samples Free by Mail. Garments Express-
ed to any part of the Dominion.
Perfect Satisfaction Guaranteed, and no Garment
allowed to leave the Premises unless satisfactory.
J. K. TAYLOR,
Union Street,
by Carleton, St. John, N. B.

**J. & J. D. HOWE,
MANUFACTURERS OF
SETTEES,**

For Churches, Sunday Schools, and Pub-
lic Halls, in Ash and Ash and Walnut
of superior quality. All kinds of
Church Furniture,

Made to order. PHOTOGRAPHS furnished
on application. ENGRAVINGS made from
Architectural Drawings. All work guaranteed.
WAREHOUSES—Market Building, Carleton Street.
FACTORY—East End of Union Street, St. John, N. B.

CUT NAILS, CLINCH NAILS,

Mine, Rail Spikes, &c., &c.

Of superior quality and pattern,
at lowest Market Rates. Orders
solicited.
Also, Fish Plate and other Iron
rolled to order.

H. G. SCOVIL,
36 Cold Brook, N. B.

Most Appropriate Presents.

**PRAYER BOOKS,
Church Services,
AND
BIBLES**
In Cloth, Morocco, Russia, and
Ivory.
New Standard and Miscellaneous
BOOKS
In every department of Literature.
**ELEGANTLY BOUND AND
ILLUSTRATED BOOKS.**
**BOOKS FOR BOYS, GIRLS
AND WEE FOLK,** in immense
variety.
Photograph, Autograph and Scrap
ALBUMS,
Largest, Best and Cheapest Stock in Town.
Purses, Card Cases and Pocket Books,
Writing Desks and Cases,
Gold and Silver Pencil Cases,
Ladies' Companions,
Games in variety, Portfolios, &c., &c.

**Christmas Cards,
Lettres and Canadian Office & Pocket DIARIES**

We keep the LARGEST, BEST,
and Cheapest Stock of above Goods to be found in the
Province.

BUCKLEY & ALLEN,
124 Granville Street, Halifax.

**JOHN C. SPENCE,
Glass Stainer,
MONTREAL.**

Memorial Windows, Heraldic and
Domestic Stained Glass, in the
best styles of Art; Quarry and
Geometrical Windows, in Rolling,
Cathedral and Antique Glass.

**HALIFAX EMPORIUM OF
CLOTHING,**
54 Barrington St., corner of Jacob.

A CHOICE STOCK OF
Men's and Boy's Clothing,
Well assorted, and fully 20 per cent below
current prices.
Gentlemen's Suits
Made to order of shortest notice and latest
Fashions.

The whole Stock of
DRY GOODS
is now selling off at
GREATLY REDUCED PRICES.
Everything marked down.

The Advertiser is removing from the
Premises, 147 Argyle St., to 152 & 154
Barrington Street, corner of Jacob.
1,000 Yds Dress Tweeds
At 5 1/2 per yard.
23-1y W. JONES.

**Wholesale Dry Goods.
ANDERSON BILLING & CO.**
Are now showing the bulk of their Importation of
British, Continental, American,
and Domestic Goods,
FOR FALL & WINTER.

Every Department contains SPECIAL
LINES, which no buyer visiting the City
should fail to examine.
Stock will be complete 10th Sept'r.
**WAREHOUSES IN 8 & 113 GRANVILLE ST.
HALIFAX, N. S.**

**GEO. W. JONES,
Manufacturers' Agent,
HALIFAX, N. S.**
DEALER IN PRINTERS' REQUISITES, NEW AND
SECOND-HAND PRESSES,
PRINTING AND WRAPPING PAPER &C.

**The Leader of Sunday Teaching,
A for Younger B for Older
Scholars**

The revised of the Le. Sets of Vol. II of the above
well-known publication contain 12 lessons for the after
biblical books of the Old Testament. Sent same and
on the latter half of the Church Catechism, with spe-
cial lessons for the Christmas Season, will commence
previously to Advent Sunday.
For the convenience of Teachers who desire the aid
of the publications of the Church of England and Sunday
School Institute in preparing their lessons, the Scheme
of Lessons for the year contains references to those
publications.

**Leaflets for the Little Ones,
LEAFLET OFFICE,
TO ADVERTISERS.**

(The single series already published) are also in
course of the year 1881.
For specimen copies, &c., address,
**GEO. P. HOWELL & CO'S
SELECT LIST OF LOCAL NEWSPAPERS.**

An advertiser who spends upwards of \$5,000 a
year, and who invests less than \$30 of it in this
List, writes: "Your Select Local List paid me better
last year THAN ALL THE OTHER ADVER-
TISERS I DID."
**IT IS NOT A CO-OPERATIVE LIST,
IT IS NOT A CHEAP LIST,
IT IS AN HONEST LIST.**

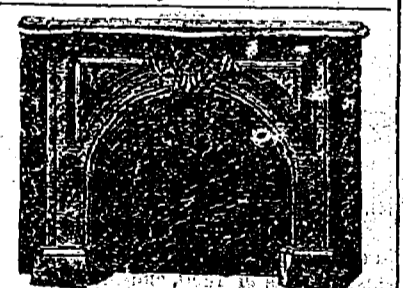
The catalogue states exactly what the papers are.
When the name of a paper is printed in FULL FACE
TYPE it is in every instance the BEST WITH a print-
ed in CAPITALS it is the ONLY paper in the place.
The list gives the population of every town and the
circulation of every paper.
The rates charged for advertising are barely one-
fifth the published schedule. The price for single
inserts ranges from \$2 to \$80. The price for one
inch one month in the entire list is \$645. The reg-
ular rates of the papers for the same space and time
are \$2, \$50, &c. The list includes 953 newspapers
of which 187 are issued DAILY and 765
WEEKLY. They are located in 798 different
cities and towns, of which 26 are State Capitals,
283 places of over 5,000 population, and 408
Country Seats. For copy of List and other infor-
mation address
GEO. P. HOWELL & CO.,
30 Elm Street, New York.



NEW AND BEAUTIFUL STYLES
Now ready, at Reduced Prices.
ONE TO TWENTY-ONE STOPS, \$4, \$6, \$7, \$8, \$9, \$10 to
\$500 and upward. Before purchasing or trying any organ,
send for our latest ILLUSTRATED CATALOGUE,
PRICE LIST, and CIRCULARS with useful information
FOR PURCHASERS. Sent free. MASON & HAMLIN OR-
GAN CO., BOSTON, NEW YORK or CHICAGO.

**THOS. P. CONNOLLY,
WHOLESALE AND RETAIL
Bookseller and Stationer,**
Corner of George and Granville Streets,
HALIFAX, N. S.

Special attention paid to
**SCHOOL & BLANK BOOKS,
Room Paper, and Paper Slides, Commercial
and Fashionable Stationery, Wrapping Paper
and Paper Bags.**
THOS. P. CONNOLLY,
N. B.—Stamping from Copper Plate Mono-
grams, Crest, Arms, &c., Stamped on Note
Paper and Envelopes. T. P. C.
23-ly



**J. H. WILSON,
DEALER IN
STOVES, SHIPS' CASTINGS,
REGISTER GRATES,
Slate Mantels, Foundry
Supplies, Pumps, &c.**

**245 and 247 Hollis St.,
HALIFAX, N. S.**
Agent for the Windsor Foundry, Windsor;
Milton Foundry, Yarmouth.

BOARD OF FOREIGN MISSIONS
DIOCESE OF NOVA SCOTIA.
President, THE LORD BISHOP.

Collections—Offerories earnestly asked.
Funds Greatly Needed.
"freely ye have received freely give."
Treasurer—Wm. Gossp, Esq.,
Granville St., Halifax
Secretary—Rev. R. Wainwright,
P. O. Box 494, Halifax.

W. & C. SILVER,

11 to 17 George St., cor. of Hollis,
Are now showing a Stock of
**Carpets, Floor-Cloths,
AND DRUGGETS,**

Second to none in the Maritime Provinces.
Hair-Cloths, Crotonese, REPS, DAMASKS,
And Imitation Leather Cloths, in immense
variety. A splendid assortment of

**Rich Lace Curtains,
RUGS, Cornices, Stair Rods, &c.
TABLE DAMASKS of all widths and qualities.
FAMILY SHIRTINGS and SHEETINGS**
in all the favorite makes.
One Case Rich Black SILKS from best makers

CLOTHING.
Entrance, 11 George St.

500 Men's Suits, Well-made;
250 Boys' do. Sound materials;
40 dozen Fine Dress SHIRTS;
Gloves, Braces, Handkerchiefs, Underwear, &c.
Prices in every department the very
lowest current in the city

**MODERN & CORRECT STYLES
In Chalice, Paten,
and WINE CRUETS,
FOR HOLY COMMUNION.**

**Watches, Jewellery, Sterling Silver,
And Electro-Plated Wares.**

The Best Assortment and Value
in the Market, at
M. S. BROWN & CO'S
(ESTABLISHED A. D. 1840.)

**JEWELLERS and Silversmiths,
128 GRANVILLE STREET,
HALIFAX, N. S. 1**

**FITZPATRICK'S PREMIUM
STAINED GLASS for Churches**

Costs no more than inferior Works.
Received Prizes, London, England, 1871.
Centennial, Philadelphia, 1876.
Address—Box 226, Stapleton, Richmond
County, N. Y.

**THIS PAPER may be found on file at Geo
Advertising Bureau (10 Spruce St.), where advertising
contracts may be made for it IN NEW YORK.**
1881 1881

**Army and Navy
HAT STORE.**

THOMAS & CO.

Hats, Caps and Furs, Umbrellas,
Rubber Coats, Trunks, Valises,
Satchels and Carpet Bags, Sleigh
Robes, Horse Clothing, Gents' and
Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers,
MASONIC OUTFITS
Always on hand.

Our SILK AND FUR HATS are from
the Best Makers in England, viz: Christy,
Woodrow, Bennett, Carrington, and Luck.
"To Clergymen, on all purchases we allow
10 per cent. Please give us a call.

**44 to 48 Barrington St.
CORNER OF SACKVILLE.**

Clinton H. Meneely Bell Company,
successors to
**MENEELY & KIMBERLY,
BELL FOUNDERS,
TROY, N. Y., U.S.A.**

Manufacture a superior quality of BELLS.
Special attention given to CHURCH BELLS.
Catalogues sent free to parties needing bells.

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Church,
Schools, Fire Alarms, Farms, etc. FULL
WAREHOUSE. Catalogue sent Free.
VAN DUZEN & TIFF, Cincinnati, O.

New Drug Store, Kentville, N.S.
WEBSTER ST., Near the Railway Station.

**CHAS. F. COCHRAN,
Druggist and Apothecary.**
A Complete Assortment of Drugs, Medicines,
and Perfumery, at reasonable prices. Sole agent
in King's County for Manhattan Feed for all
kinds of Stock. Circulars on application.
CHAS. F. COCHRAN.

A GREAT CENT'S WORTH
From 30 to 100 sample copies of the "Northern
Messenger" and Sabbath School Companion (as-
sorted numbers) will be sent free to any Sunday-
school making application through one of its offi-
ces by Postal Card, or in any other manner; the
number to be asked for corresponding to the
number of families in the school.
**JOHN DOUGLASS & SON,
Montreal.**
THE ORIGINAL AND GENUINE
MENEELY BELL FOUNDRY.
Established 1823. Bells for all purposes. War-
ranted with factory and durable.
MENEELY & CO., W. ST. TROY N.Y.