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The Church Guardian.

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

Vol. 2.—No. 27.

THURSDAY, OCTOBER 14, 1880.

One Dollar a Year.

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

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

EDITORS.

THE Axminster, England Board of Guardians have banished beer from the dietary table of their workhouses altogether; cocoa, coffee, and tea being substituted.

MUSCRUS PASHA, who has represented Turkey for so many years at the Court of St. James has just received from the Sultan the Grand Order of the Osmanic in diamonds.

Miss Beckwith has been successful in her attempt to swim for one hundred hours, during six days, at the Royal Aquarium, Westminster. The Princess of Wales, and other notables were present on the first day.

THE monument of John Milton, in Cripplegate church, which, since its erection in 1832, stood in an obscure corner, has, during the recent restoration of the edifice, been placed in a conspicuous position near the southwest door.

SIR P. EGERTON, M. P., speaking at the Wirral, England, Agricultural Show, congratulated his hearers upon the difference between last year's crops and this, which he said, represented a gain of from £20,000,000 to \$300,000,000.

A RIFLE MATCH came off at Tottenham on the 5th Sept. between teams advocating the prone and back positions respectively. Some of the best shots in the metropolis entered, firing seven rounds with the Martini-Henry at the usual Queen's first stage distances. The "back" were the winners, with an average per man of 82.9 compared with 60.58 for the prone.

On Thursday 16 Sept. the bells of the parish church of Boston, England, were rung at intervals in commemoration of the 250th anniversary of the foundation of the city of Boston, Massachusetts. The latter Boston received its name in honor of the Rev. John Cotton, one of the "Pilgrim Fathers," who was twenty years vicar of Boston, in Lincolnshire, England.

The longest bridge in the world has been completed. It has been constructed upon the Volga, near Syzran, in Russia, and will form part in the Orskurg Railway. In length it is more than 4176 feet, or nearly three times as long as the bridge across the Menia Straits. It is 126 feet above the level of the water. There are in the bridge thirteen spans, which are of such enormous size that an edifice like the Water Palace at St. Petersburg could be placed between any two of them.

Another lake village, assigned by experts to the age of bronze, has been discovered at Auvernier near Neuchatel. Several millstones, quite new, others half made, have been brought to light from which it is inferred that the place may have been the seat of a manufactory of these articles. Another conclusion drawn from this find is that Swiss pile buildings served as actual dwellings for the primeval inhabitants of the land, and were not, as has been supposed, used merely as store-houses.

His Grace the Archbishop of Canterbury in the course of his third quadrennial visitation of his diocese, urged that it was the duty of the clergy to endeavor to imbue the minds of the laity with a love of Apostolical Christianity. He thought the tendency of the age was towards a lax view of Christian doctrine, and the substitution of a new in place of the genuine Gospel. The Primate then referred to the Biblical view of the Resurrection, contrasting it with modern views, remarking that the Gospel with the supernatural elements eliminated ceased to be the Gospel. The existing prejudice against miracles, his Grace maintained, was unreasonable and he contended that the whole of Christianity is built on the supernatural.

An anonymous donation of £10,000 has just been given to Melbourne Cathedral.

SIR F. ROBERTS, the hero of Candahar, is the son of a clergyman of the Irish Church in Waterford. His brother, Samuel U. Roberts, is one of the Commissioners of the Board of Public Works in Ireland. Sir F. Roberts is a member of the order of Good Templars, and a staunch teetotaler. He has a Good Templar lodge attached to every regiment under his command. Sir Garnet Wolseley is also a total abstainer.

ALL honor to Helen Gladstone. Although daughter of the English Premier she earns her own living, having taken the position of private secretary to the vice principal of Newnham College, where she was lately a student. Her main object is to set an example to her sex, and to do her share towards putting a stop to the idea, which is so prevalent in England, that it is degrading for a lady to work for her living.

MR. STOFFORD BROOKE, a distinguished but eccentric preacher, and more a man of letters than a divine, having ceased to believe in the Divinity of our Lord and thinking, therefore, that to worship Him is idolatry, has resigned his office as a clergyman of the English Church. Much as this is to be regretted, there can be no doubt of the propriety of the step. There are open positions, and there are questionable and debatable ones, in the ministry of the English Church; but to be a clergyman and a Unitarian is not one of them, unless to be a clergyman and to disbelieve the existence of God is also one. On this point no mistake is possible as to the intention of the Church or the obligations of her clergy.—*English Guardian.*

MYSTERIOUS DISAPPEARANCE OF A RAILWAY TRAIN.

A STRANGE fate has befallen a goods or "freight" train on the Pacific Railway in the United States, which, had it overtaken a passenger train, would have added a new item to the already long list of terrible railway catastrophes. A whole railway train, engine, waggons, driver, guard, and all, has not only left the line, but has entirely disappeared from view in the course of a journey between Kansas and Denver. The Railway Company has spent £500 in searching for the runaway, but without finding the slightest traces of it. About 400 miles west of Kansas city, the line runs through a place called "Monotony," which was visited some time ago by a terrible storm and water-spout, by which over 600 feet of the railway was washed away. The adjacent prairie was 8 feet under water, and it is conjectured that the locomotive and waggons were carried away by the flood and buried under a landslip. Freight trains on the American lines are never very regular in their movements, and a delay of a day or two in the arrival of the train in question at its destination did not excite much surprise. When, however, it did not turn up, especially after the discovery of the injury to the line by the storm, apprehensions for its safety were excited and a search was made. The train had, however, totally disappeared, and no signs of its whereabouts could be discovered. The Canada Pacific Railway, now in course of construction, offers several advantages over the rival American line both in shortness of route and in the fact that the maximum height of the mountains to be traversed is nearly 5,000 feet less than the maximum on the United States Railway. If it can also offer a guarantee that its trains shall not be mysteriously swallowed up en route, its complete superiority will be established and its popularity ensured.—*Colonies and India.*

It is stated that among other amounts misappropriated by Messrs. Littledale's clerk, who absconded and was arrested in Ireland, was a sum of £6,000, which he had been intrusted with to bank on behalf of the Liverpool Bishopric Fund.

AN international postal Congress, under the presidency of the Minister of Posts and Telegraphs, M. Cocheury, opened in Paris on Oct. 9. The object of the Congress, which will last three weeks, will be to arrange a tariff for an international parcel's post.

Foreign Missions.

INDIA.

SKETCHES OF THE PUNJAB MISSION.

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

VII.—THE MISSION TO THE DERAJAT.

SOMEWHERE about the year 1820, an Afghan youth named Ali Khan, a chief-tain's son of the Derajat, went down to the North-West Provinces of India to sell horses at the Hurdwar fair. Here he was accosted by a missionary, who offered him a Bible in the Pushtu tongue, largely spoken in his own country, enjoying him strictly to take care of it, for it was a precious book, and must be preserved from fire and flood, and some day he would surely find the value of it, when the English should reach his country.

"I," wrote Sir Herbert Edwards long afterwards, "was the first Englishman whom Mohammed Ali Khan saw from that time. It was in 1847 or 1848, and the man brought out the Bible to show me, carefully wrapped up in many folds of silk. 'See,' said he, 'I have preserved it from fire and water.' I asked if he had read it. He said, 'The village priest, who was a scholar, had looked into it, and said it was a good book, for it was all about father Moses and father Noah.' Strange to say, when the Peshawar Mission to the Afghans was founded in 1854, and he wanted to reprint the Serampore version of the Bible in Pushtu, the only copy that could be found in India was this one that had been treasured up in the Derajat for twenty or thirty years.

The Derajat is a long reach of frontier which lies between the right bank of the Indus and the eastern slope of the great Suliman range, which separates British India from Afghanistan. It extends from the Salt range which is the southern limit of the Peshawar division, to the north-eastern frontier of the province of Sindh, and is over 300 miles long, by 50 or 60 broad.

Some thirty years ago, every village in the valley of Bannoo, the upper part of the Derajat, was fortified with a high mud wall from the top of which it carried on war with its neighbours. The Sikhs never subjugated this tract of country, and when we first took possession bloodshed and crimes were so rife that it was said of it, 'If there be a hell on earth, it is this!' Its pacification was mainly due to General Nicholson, who was Deputy-Commissioner of it for four years. He turned it into one of the most orderly districts of the Punjab.

The name of Derajat means "the camps," and it arose from the conquest of the country by three chiefs, Ishamel Khan, Futteth Khan, and Ghazee Khan, who parcelled it out between them. They were evidently nomads, for their resting-places were called, as in scriptural language, the tents of Ishmael, Futteth, and Ghazee. Gradually the wanderers took root, houses replaced the tents, and towns grew up, the three principal of them being named after the invaders. Dera Futteth Khan has sunk into comparative insignificance; Dera Ghazee Khan, which is only thirty or forty miles from Multan, is a city of palms, a place of great natural beauty; Dera Ismail

Khan, a hundred miles further north, is an important commercial centre, although it cannot boast of beauty of situation, for it lies in the midst of an arid plain, a bare and desolate waste.

Both these latter towns face frontier passes, through which the inhabitants of the mountains issue forth by thousands at certain seasons of the year, bringing their wares and goods for sale in other parts of Hindustan. These are the Lohani and Pevindah merchants of Afghanistan. There are several tribes of them. Between them and the proud, fierce Wuzaroo of the border, ancient blood feuds reign, and from the moment the caravans enter the Wuzaroo defiles, each march has to be made in battle array, and desperate have been the struggles through which they have pushed their way, losing here a camel, there a bale of goods, a sturdy comrade, a fool-sore wife, or a stray child. Yet from generation to generation they go on undaunted, and ascertain as the wintry frosts set in, do the Lohani merchants, with their wily little camels, make their appearance on the plains of the Derajat. Here they are in British territory, the land of law and order, and most striking must the transition seem to them. Precautions cease; arms are laid aside, except when pasturing the camels under the skirts of the Afghan hills; the loads are opened out, and exposed for sale in the bazaars of the Derajat; and the whole company of the caravan enjoy a peaceful rest within the British border.

But the mass of their goods have hundreds of miles yet to go. The merchandise is rich and various: silk from the Oxus, lamb-skins from Bokhara, furs from Russia, gold from the Ural Mountains, fragrant spices, dyes, cloths, and metals. After a few days' rest, the onward march towards Hindustan, by Multan and Bhawalpora, begins. One or two Lohanis, deputed by their comrades, take charge of a long string of camels, laden heavily with their costly freight, and conduct them the whole length of British India, with a staff in their hands instead of weapons, and a dog at their heels in place of armed retainers. The main body, men, women, and children, remain throughout the winter encamped on the plains of the Derajat, pasturing their breeding camels, and awaiting the return of their friends with Manchester goods and indigo for Central Asia. Thus for several months of each year these mountaineers are brought within reach of Christian influence and Gospel teaching, leaving again to carry the experience and knowledge gained to the distant strongholds of Islamism—Cabul, Candahar, Bokhara, and Khiva.

The settled tribes of the Derajat are hardly less interesting than their Lohani visitors, and "common gratitude demands that we should do all we can for them, for in two great struggles they have come to our assistance, and fought nobly on our side—viz, in the Sikh War of 1848-9, and in the Sepoy Mutiny of 1857." On the former occasion Mohammed Ali Khan, the faithful depository of the Pushtu Bible already mentioned, brought 400 followers to join our standard. Sir Henry Lawrence and his assistants had shown great kindness to the Derajat people, and they did not forget it, but manfully repaid it in our hour of need.

These and other incidents of the past gave to the Derajat border and its wild clans an unusual interest in the minds of many high in power in India. In 1861 Colonel Keynell Taylor, who had lived for many years among them as Commissioner, "on more than friendly terms," offered £1,000 to establish a Mission in the district. His idea of being the people's true friend was to help them to hear of the true God, and he felt that he "should not look back happily on his long association with them, if this one effort were left unmade." Sir Robert Montgomery, the then Lieutenant-Governor of the Punjab, who, like his predecessor, Sir John Lawrence, regarded

Christian missionaries as friends both of the people and the civil government, warmly seconded the proposal.

The Derajat Mission was commenced in Dera Ismail Khan in April, 1863. Its founder were the Rev. T. V. French, now Bishop of Lahore, and the Rev. Robert Bruce one of the early workers at Amritsar, and since a zealous pioneer in Persia. Mr. French's health soon broke down under the influences of the trying climate, and in a few short months he had to leave, but not until he had preached in the streets and bazaars of the town Dera Ismail Khan, by the road and riverside, and throughout the country districts. Mr. Bruce and others continued the opening up of the Derajat Mission, but Mr. Bruce was offener than not alone, so great were the ravages made by sickness in the little staff of missionaries. From 1863 the Rev. D. Brodie was almost in sole charge for several years.

A very interesting and important addition has been made to the work, in the establishment of a medical mission in the frontier town of Tank. It had its origin in the spontaneous liberality of a single individual, who offered to build a hospital, with houses for the doctor, and necessary offices, and give a monthly sum of fifty rupees yearly to meet the current expenses, with a further sum of fifty rupees yearly to keep the buildings in repair, if the Derajat Mission would supply and pay the salary of a Native doctor. For the charge of the dispensary the services were available of Mr. John Williams, the son of a Native Christian. He had been a doctor in Government employ, but had given this up in order to devote himself to mission work. He accepted the post at Tank and during the first month about 300 patients received medicine and advice. The success of his treatment was most satisfactory, and he reported a daily increase in the number of those applying for relief. Two years later Mr. Brodie wrote:—

"From early morning till midday, or later if necessary, the Native doctor is unceasingly employed prescribing for and, with the aid of helpers, dispensing medicines to all comers. After his first or midday meal he has constant succession of visitors till late at night. So established has this custom become, that it is commonly said there two entheries or courts in Tank one that of the Nawab, and the other the doctor's. In the summer, under the shade of an enormous pipal tree, and in the cold weather round a fire in the compound, as many as ten to thirty persons congregate at a time, to whom he has constant opportunities of preaching the Gospel, and that in such a way, free from the excitement and ill-feeling so often consequent on bazaar preaching, as to obtain for it patient hearing. Of course amongst these the indoor patients always form a part, and they are composed chiefly of Provincials and hill-men, who come from great distance.

In 1874 Mr. Brodie was compelled to return home, leaving a young colleague, the Rev. W. Thwaites, at Dera, and a still younger missionary, the Rev. T. J. Leo Mayer, at Bannoo. The latter, referring to the discouragement felt at home on account of the difficulties connected with the Mission, wrote: "You seem to be well-nigh in despair at the little fruit in North India, but we ourselves feel much encouraged, considering how vast a gulf lies between us and the religion of the false prophet." He added, "Bruce's work lives here; his seed is springing up; it is not an ear, nor a full corn, hardly even a blade, but it is up. May God water it abundantly!" And Mr. Brodie related in England that during a tour of five or six hundred miles in the Derajat he had found scarcely a village in which there was complete ignorance of Christianity. There were Bibles and tracts in almost every one. Here surely is something for our hopes to rest on; for the promise is, "My Word shall not return unto Me void."

News from the North West

PROVINCIAL SYNOD

FOURTH DAY.

After transacting some business in connection with subjects to which reference has previously been made, one of the most important and interesting debates of the session arose on the motion of Mr. Thomas White, M. P., "That the rapidly growing settlements throughout Manitoba and the Canadian North-west Territories, and the impossibility of meeting their spiritual wants except through the medium of active missionaries, who must be supported chiefly by contributions from Churchmen outside of the field of their labours, makes a problem of intense and ever increasing interest for the Church of England in Canada in order that the ministrations may be supplied to the people of those vast territories; that the clergy and laity in Provincial Synod assembled respectfully beg of their Lordships the Bishops to adopt such means as may be deemed best by them to bring this work before the people of their respective dioceses, and to enlist an active interest in it, and pledge themselves to second, in every possible way, whatever measures may be adopted with that view." Mr. White said that the great North-western territory was now being opened up very rapidly for settlement, and before many years it would be a thickly populated district. He believed that within the next quarter of a century the larger portion of the Dominion of Canada would be west of Lake Superior, and it seemed to him, therefore, that it was their bounden duty to see that in laying the foundation of that population the Church and the Church interests should not be neglected. They were at that moment inviting immigrants to come over from the Mother Country, and a very large number of these immigrants had been born in the Church of England, nurtured in that Church, and their associations were all connected with that Church. He ventured to lay down this principle in connection with immigration, that as the first impulse of the immigrant when he landed upon our shores was, so would be his future happiness in this country. If they took these people and cast them upon that now land, giving them all the opportunities for the acquisition of material wealth, and at the same time left them without those ministrations of the Gospel which they had been accustomed to every day, they would do them a very serious wrong and a very serious injury, which might have a very material effect upon their future. What was the fact at this moment? Throughout the North West Territory he believed he was correct in saying that there were at least five or six missions connected with the Methodist or Presbyterian Churches for one connected with the Church of England. The Presbyterian General Assembly, at their last meeting in Montreal, voted \$15,000 expressly for the maintenance of missionary work in the North West Territory, and the Wesleyan body had entered upon that field with wonderful vigour and effect. The only denomination, the only Church which had not yet taken any practical steps towards the promotion of this mission work in the Territory was the Church of England. It was not creditable to them that that should be the fact. He was not speaking of the Church of England out of the Territory. They had there two Bishops of the Church of England, the Bishop of Rupert's Land, than whom there was not a better man in the Episcopacy, a man thoroughly devoted to his work, who had the confidence of the people in his whole diocese, and who was respected wherever his name was known, who was labouring hard with small means to accomplish that which it was the interest of Churchmen everywhere should be accomplished, and further west the Bishop of Saskatchewan. That prelate had recently been in England and had succeeded in raising a sum of £10,000 sterling for the establishment and endowment of a college. He believed that the Bishop of Saskatchewan, in connection with his college, was chiefly devoted to Indian work, a work of great importance, he admitted, but a work which did not meet the particular want, which, as it appeared to him, they ought to supply in connection with the North-west Territory. Under those circumstances they ought to have some more practical method of assisting the Church in these territories in the work in which it was engaged. It had been

suggested that this resolution should be embodied in some way connected with other resolutions on the paper, but he should be sorry for it to be connected with them, and he would give them the reason. He had entire sympathy with the other resolutions and with the work which they proposed to forward (that of Algoma), but he thought the appeal on behalf of mission work in the North-west was a distinct appeal, and one that would press with more effect upon the Christian liberality and Churchmanship of the laity, and above all upon their patriotism, than any appeal for general mission work, and a large amount of different classes of work. For those reasons he trusted that the bishops would be able to adopt some measures by which the interests of this work would be put distinctly before the people, and would be able to rejoice the hearts of the good bishops in that territory by giving them such contributions as would enable them to establish the work throughout the territory, so that the immigrants who came from England and from the older parts of the Dominion would find the institutions to which they had been accustomed, and would be able to settle and live religiously under the aegis of the grand old Church of England.

Mr. J. C. Brydges seconded the motion, and in doing so, said that if he would not be taking up too much of the time of the Synod he should like to have the opportunity of giving them some information about the country. During the last three or four weeks he had had considerable conversation with the Bishop of Rupert's Land, and had travelled for 600 miles through a portion of the territory over which he presided, and had therefore had an opportunity of hearing not only from His Lordship but from other men engaged in the work of the Church in that part of the country, their views upon the subject, and had seen from practical experience what was the position of the country and what required to be done. He might, first of all, say that the Church of England, in the Diocese of Rupert's Land, had been in operation for a considerable time along the banks of the Red and Assiniboine Rivers, that being the portion of the country where, previous to the last ten years, the principal portion of the population had gathered. That population was mainly half breeds, and there was something like half a dozen churches on the banks of the rivers, which formed a nucleus of rapidly increasing efforts amongst the people. Those churches were established and had been supported for some time partly by the contributions sent to Rupert's Land from the Society for the Propagation of the Gospel, the Church Missionary Society, and the Colonial and Continental Church Society, and they were now being supplemented by grants from the mission fund of this diocese, which embraced contributions from the members of the Church throughout the diocese, and also by contributions by the districts themselves. But outside of those few churches which were doing a great deal of good there was an enormous field, which at present was absolutely, almost neglected. When he told them that outside of the districts covered by these two rivers, and bordering upon the rivers, there were at this moment only two missions of the Church of England in a district something like 300 miles long and 150 miles wide, they would understand how important it was that some immediate efforts should be made to supply their needs. In a letter the Bishop of Rupert's Land told him that the only missions of the Church there were at Nelsonville and Rapid City. He was personally acquainted with these districts, and could confirm what the Bishop said. The Nelsonville mission had to meet the wants of a district 45 miles long by 75 miles wide. There were in the district 84 townships the largest of which had an area of 26 miles; 66 of the townships were settled in the way such townships were first settled, each containing some 16 or 18 families. They could understand from that statement that it was absolutely impossible at present to meet the wants of the people. The Bishop told him that the majority of the people who were settling in that part of the country were members of their own Church, and wished to remain in it. The other mission which had been established was at Rapid City, on the Little Saskatchewan, and in driving from Winnipeg to Fort Ellice, on the Assiniboine, which was about the limit which its operations had reached, he passed through about 250 miles of country, and after about 70 miles from Portage La Prairie

there was no church, no means of Christian ministrations, excepting the small mission at Rapid City. On that drive he was scarcely ever out of sight of houses, and he could almost constantly see two or three. They would agree with him that that was not a state of things which ought to be allowed to continue, if it could possibly be avoided. He thought it ought to be known to the members of the Church of England that whilst they were not able, for want of funds, to do what was desirable to be done in that part of the country, the Presbyterians and the Methodists were taking the most active and energetic steps to supply the wants of their people. The Bishop of Rupert's Land told him that in the District of Western Manitoba, where he had only been able to establish one mission, at Nelsonville there were five Presbyterian and five Methodist missions, so that there were ten missions of churches other than their own, compared with one, that he had been able to establish. In the same way, in the Little Saskatchewan country, there was only one Church mission at Rapid City, whilst there were five or six Presbyterian and five Methodist missions. It was quite clear, therefore, unless the Church was enabled, by the assistance of its members in the old dioceses, to take immediate and earnest steps to provide the necessary accommodation their own Church people, who desired to remain in the Church, would have to join the denominations, and would be lost to the Church absolutely and forever. Not only was that the case in the western portion of the country, but at Rat Portage there was the greatest possible want of more services. There was there a large number of workmen for the railway and a number of lumbermen, and there was absolutely no Protestant church of any kind. He trusted that these facts would be carefully considered by the influential members of the Church in the different provinces. The missions at Nelsonville and Rapid City had been instituted by a grant of £100 each from the Society for the Propagation of the Gospel, and were carried on by grants from that society, and the contributions from the persons who joined the Churches. In the City of Winnipeg there were two churches both of which were entirely self-supporting. One was under the charge of a gentleman well known to many in that house, the Rev. Mr. Fortin, who was doing excellent work. There was also the Cathedral, which had an endowment, an excellent college for boys and one for girls, supported by the efforts of the Bishop of Rupert's Land. He trusted that the statistical information he had given them, would be sufficient to prove the importance of the want, and that the House of Bishops, when they considered the question, would be able to devise some plan of bringing the matter before the members of the Church throughout the Ecclesiastical Province, in order that this great and pressing want might be supplied without delay.

The Rev. Dr. Sullivan thought it a matter of especial congratulation that their prominent Churchmen, who travelled over the country in promotion of its commercial development, kept a special eye upon its religious state at the same time.

Mr. Parkin pointed out that the question before Canadian Churchmen was whether they were going to rise to the circumstances in which they were placed. They had half a continent placed in their hands, and the capacity of the Church to progress and develop itself without the aid of the State had been shown by the history of the Episcopal Church in the United States. That being so, a great deal devolved upon them to take care that the Church took its proper place for the future. They must rise to a higher level than the Church had hitherto risen, and see to it that the Great West was made the passage by which the Church of England was to pass from East to West, so that the Golden Gate might become the golden gate of Paradise to millions of souls to come. The great difficulty they had to contend with was that their people had never learned the principle of giving, and did not give for Christ what they gave to advance their political and commercial welfare. The continent was being built up by a race whose power was felt wherever it went; that power must be supreme in the future, and they should determine to make it felt in spiritual as well as commercial matters.

After some remarks from the Rev. Geo. M. Armstrong, J. B. Plumb, M.P., Rev. Mr. Burke Rural Dean Allan, and others, the resolution was carried unanimously.

Afterwards, Mr. Brydges moved, and Canon Brigstocke seconded, the following resolution, which was adopted: "That a small Committee of the House be appointed by the Prolocutor to wait on the House of Bishops, and present the resolution just passed, and to urge upon their Lordships the necessity of taking immediate steps to give practical effect to it." The Prolocutor appointed the following gentlemen to be the Committee: Revs. Dr. Hill, Canon Brigstocke, J. W. Burke, G. M. Armstrong; and Messrs. C. J. Brydges, Thomas White, M.P., and G. K. Parkin.

At a subsequent session, Mr. Brydges, on behalf of the Committee, reported that the House of Bishops had heartily agreed to the resolution of the Lower House, and had deemed it important for the successful prosecution of the work, that a Central Board of Home Missions and a Central Board of Foreign Missions, with branches in each of the Dioceses, should be established; and that the following gentlemen had been appointed on the Boards of Missions, the Metropolitan to be President of the Boards and the Bishops Vice-Presidents. The Central Board of Domestic Missions to consist of Revs. Dr. Sullivan, Archdeacon Lindsay, Canon Norman, J. P. DuMoulin, C. Hamilton and F. W. Kirkpatrick, Messrs. Thos. White, M. P., F. Wolferstan Thomas, J. Hutton G. A. Kirkpatrick, M. P., and H. S. Scott. The Foreign Board to consist of the Revs. R. Lindsay, Canon Baldwin, M. M. Fothergill, Dr. Lobley, Canon Evans, J. C. Robinson and Chancellor Bethune, and Messrs. L. H. Davidson, Thomas Simpson, R. V. Rodgers, R. W. Henneker and W. B. Simpson. Excepting in Montreal the bishop of each diocese should appoint a corresponding committee of three clergymen and three laymen for such diocese, until the next meeting of the Diocesan Synod, when at each subsequent meeting the Synod should appoint.

After the House had, on motion of Mr. White, M. P., agreed to certain amendments made by the Upper House in the "Form of Consecration," the House adjourned.

We trust that this great and momentous question of Missionary work in the North West, to the discussion of which we have given so much space, and which claims the best consideration of all who love the Church of England, will be very seriously thought over by our readers, and that God may awaken a much greater zeal and a much larger liberality than we have heretofore witnessed. It is very desirable, too, that the Bishop of each of the dioceses in this Province shall proceed without delay to carry out the provisions of the resolution of the Upper House, by appointing a corresponding Committee, so that efforts may be put forth *at once* to make the movement a real and substantial one.

DIOCESE OF FREDERICTON.

We gather from the D. C. S. Report, supplemented by information in our possession, the following statistics up to Dec. 31st, 1879. Since then there is a large increase. Sunday Schools, 95. Teachers about 500. Scholars about 4,500. Number of Churches and Chapels, 112. Stations where services are held, 126. Piousages, 38. Communicants about 5,400. Added during 1879, 605. Baptisms—adults, 74; infants about 1126; total, 1,200. Marriages, 226. Burials, 485. Number of clergy, 71.

The church parishes raising in 1879 for all church purposes over \$1,000 are: Stanley, \$2,500; Rothesay, \$1,800; Chatham, \$1,765; Moncton, \$1,389.50; Woodstock, \$1,100.

The parishes reporting over 200 communicants are: Fredericton, 430; Kingston, 337; Trinity, St. John, 250; St. Mark, St. John, 250; St. Paul, Portland, 237; St. Andrew's, 220; Woodstock, 207.

The Reserve of the Widows' and Orphans' Fund had reached on May 1st, 1880, \$13,613.58, and 28 clergymen were connected with it.

The assets in investments were \$108,766.65. Besides this the Society holds the following Life Insurance Policies, presented in each case by the parties insured, who still pay the yearly premiums: 1. Sir S. Leonard Tilley, policy in Phoenix Mutual Life Insurance Co., \$1,000. 2. Rev. James Neale, policy in Standard Life Assurance Co., £600 stg, and bonuses, subject to certain annuities.

Thirteen persons became Life Members of the Society during the year, and part of a legacy of \$100 from the late Benjamin Dowling, of Albert Co., has been received. The Rev. Dr. Coster, and the Rev. E. S. Woodman died during the year. Three clergy left the Diocese, and five were ordained.

PERSONAL.—Rev. E. F. Wilson and wife, of the Indian Homes, Sault Ste. Marie, are in St. John.

Rev. F. H. Almon will give up the charge of St. Mary's Church, St. John, the end of this month.

The Metropolitan is expected to be at the consecration of Trinity Church, Digby, N. S., on the 15th.

Rev. T. E. Dowling preached at Margerville, Sunday, the 10th.

CLERICAL CHANGES.—Rev. George Love, M. A., Missionary in Albert Co., has accepted a call to the Parish of Kingsclear, and will shortly enter on his duties. This leaves the important work in this country without a head. We hope some one will soon be found to take it up. The stipend is \$800.

Rev. A. H. Weeks is about to leave the Parish of Queensbury.

ST. JOHN.—The beautiful east window has just been put in place in Trinity Church. There is a further delay in the time for consecration, as the building is not quite ready.

CARLETON—St. George's.—The Reverend E. F. Wilson, Principal of the Indian Homes, Algoma, addressed the congregation of St. George's Church, on Sunday morning, October 3rd. One circumstance was mentioned which will be gratifying to the many readers of "the death of the Neepigon Boy." Mr. Thomas Renison, of Cashel, Ireland, a graduate of Dublin University, and candidate for Holy Orders, having excellent references, and full of Missionary ardour, having had his interest aroused by Mr. Wilson on behalf of Neepigon, has not only offered himself for the work, but sailed for Sault Ste. Marie on September 30th, where he will remain during the approaching winter, studying the language, and go up to Neepigon next Spring.

CAMBRIDGE.—On Wednesday, the 29th Sept., ult., this Parish sustained a great loss in the death of one of its oldest Church members, viz, B. M. Dykeman Esq. Mr. Dykeman has been Church Warden for this Parish for a large number of years, and has always been a firm and consistent member of the Church. He was a regular Communicant, and punctual in his attendance at the Sanctuary. His end was peace.

NEWCASTLE, QUEEN'S CO.—The Church in this picturesque little village, and which had well nigh fallen into decay, has lately been restored at a cost, we believe, of over \$500, and on the 29th ult. it was consecrated by the Most Rev. the Metropolitan. Prettily situated on the rise of a well wooded hill, the little Church presents to the passer by an exceedingly attractive appearance, and, on entering one is especially pleased with the church-like character of all its arrangements. The seats are open and unappropriated, and in the absence of a chancel proper, the altar has been placed upon a raised platform, which is covered by a very chaste and suitable carpet. The font, placed near the west door, and as well the altar and lectern are of wood, of beautiful workmanship, and are all, we believe, the generous gift of the Bishop of the Diocese.

The Bishop, accompanied by the Rev. G. H. Sterling, the Rev. F. Alexander, and Mr. Charles Clowes, arrived from Margerville at 12 noon; and a second party, which included Mr. and Mrs. Smith, of Margerville, Mrs. G. H. Sterling, and Mr. and Miss Sterling followed shortly after. The Rev. W. and Mrs. Jaffrey also drove over from St. Mary's. The whole company were most kindly provided for at the hospitable residence of Mr and Mrs. Yeamans.

The service of consecration being appointed for 3 p. m., the Bishop and clergy, in their robes, proceeded at that time to the church, where the petition for consecration was presented and read by the Rev. G. H. Sterling, the Missionary of Newcastle. The prayer, "Prevent us, O Lord, in all our doing," was then said by the Bishop, and the 24th Psalm commencing, "The earth is the

The Church Guardian,
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Halifax, N. S., 1st Oct., 1880.

THE TRUE AIM OF THE CHURCH IN CANADA, APOSTOLIC IN ORDER, AND CANADIAN IN ORGANIZATION.

We call especial attention to the golden words of Bishop Harris of Michigan, quoted below, on the important distinction between Order and Organization. He has brought out a principle which should apply to our Church in Canada as well as in the United States. He shows that the English Church, while preserving Apostolic order and doctrine, has ever been thoroughly English, identical with the life and customs of the nation. He claims that the American Church should follow the lines of American progress, and while preserving primitive order and doctrine should be distinctively American in organization. It is our firm conviction that this principle should be the basis of our legislation in the Dominion. Let us preserve as Scriptural and Apostolic the Episcopate, the Sacraments, and the Doctrines which have been since the days of the Apostles, but let our organization, our methods of work be distinctly adapted to the needs of this new country, following along the lines of national progress. Our true principle is to adopt all that is good and suited to our condition in the organization of the Mother Church, but to remember, at the same time, that the life, habits, manners and customs of the people in England are widely different from ours here. Consequently, we want Canadian methods of work adapted to the needs of the country as we find it. Let us not slavishly adhere to ways and methods simply because these are found to be the best in England, but let it be the aim of our legislators, clerical and lay, and all who love the prosperity of our Church, to adapt the Canadian Church to the Canadian people. We want legislation based, in many cases, not so much on precedent as on actual facts viewed by practical men. We desire much changed in our organization by a

traditional conservatism altogether too narrow for the wants of a young and growing country, which has yet to form and perfect many of her institutions. Bishop Harris says:—

"The subject of Polity covers that which pertains to the continuity, and that which pertains to the freedom of the Church. He would for convenience name the two departments, Order and Organization."

"The distinction is to be emphasized. At first, the Church had no organization at all in our sense, but only order. Naturally her earliest organization fell in with the lines of the Roman Empire. At the end of the second century, the Dioceses, Metropolitan Sees and Patriarchates of the Church, coincided with the jurisdictions of Roman Praetors, Proconsuls, and Imperial Prefects. And because the Church thus adapted herself, she ran a mighty course in disciplining the nations of the great empire."

"Confusion came, when the distinction between order and organization was lost sight of; indeed, the two changed places."

"* * * And this confusion is the incurable evil of the Roman System. From the Curia itself to the obscurest mission, Rome is a foreign power wherever she sets her foot; in all lands her ministers are aliens."

"In England there was always a different practice and theory from that of Rome. If, under the hands of William the Conqueror, with his numerous foreign retainers, great changes were brought to pass, still the long conflict of which Thomas à Becket was a victim, testifies to the truth here mentioned. And at the time of the Reformation, the distinction between order and organization was again most clearly drawn. The English Church was careful to maintain the Episcopate, the Sacraments, the Doctrine, as they had been from Apostolic times; but she was also careful to make herself thoroughly an English Church."

"* * * Finally, no better illustration of the recognition of organization as distinct from order, could be chosen, than that afforded in the establishment of our own American Church. The first thing to be done after the recognition of the national independence, was—to secure for the Church a due observance of Apostolic order. The succession of Bishops from the mother Church was properly arranged. But organization must be devised also; and this followed as it should, along the lines of the new Republic. The result is remarkable. It is of no importance here to go into the old Church controversy, that corresponds to the controversy about States' rights in political affairs; we need not concern ourselves to agree with Dr. Hawks, that the Polity of the Church is determined from below, up through vestries and Diocesan Conventions to General Conventions; or with Dr. Vinton, in the opposite theory; for both are right. The Church has her order from above, her organization from below. But what it is important for us to observe, is—that the Church recognized the situation in which she found herself. It was a popular government; as a matter of course, lay representation became a constituent of Church authority. To the Diocese of Maryland belongs the honorable distinction of being first to admit the voice of the laity to her councils."

"We have, then, a Church in which the two elements of order and organization meet at all points."

"Our American Church is Catholic in order, but national in organization. * * * The speaker would forbear to point out how the things which may now disturb us spring from the attempt of some of the clergy to undo what our fathers have so wisely begun, and to introduce foreign ways, in organization and ceremonial, not congenial to our American life. Rather, he would plead for a hearty acceptance of the principles we have inherited, and for a conducting of the Church upon the lines of national progress—upon the lines of American statesmanship. The Church must not lag behind, nor run beyond the needs of national life."

"Let then the Church be free to follow along the lines of American commerce and statesmanship. Statesmanship, there is and must be. * * * There will be a distinction, in the time to come, between American Churchmen and foreign Churchmen. The Church's destiny depends upon the character of her men. The Church which shall survive the conflict that may overtake us here, will not be Mediæval, nor Latin, nor English, but American."

WORKERS TOGETHER WITH GOD.

THE summer has passed away, and the season has come for organizing parochial work for the winter. In every well-ordered Parish there must be some kind of organization if results are expected. Some Rectors may prefer one plan, some another, but in every field there are the careless to be warned, the neglected to be cared for, weak places to be strengthened, and work to be done for Christ and His Church. May God speed the day when all our Christian men and women shall feel it is their duty to arise and work systematically and perseveringly; to devote time as well as money to the service of God. When people are asked to engage in Church work, the common excuse is "want of time." If you have little time, then what you do for Christ is so much the more valuable. Do you wish to give Him what cost you nothing? If you notice you will generally find the busiest people to be the most energetic workers in the Parish. Work for Christ, when faithfully done, is no doubt a matter of toil, anxiety and self-denial. We know, dear reader, that you have many duties at home or in business. The world has many claims upon you. But don't you think that you could deny yourself a little, and at the cost of some toil, spare some part of your time for work in the Parish? We appeal to you, Christian women, so to arrange your household duties that you may have time for the week-day services, for the sewing society, or the Parish meetings, or the organized work that is going on. Christian men, take some time from your stores or your farms and work with some of the zeal you show for your own interests for Him who gave you the brain to think, the hands to labor, and the health you enjoy! Cooperate with God in His great work in the world. What, we ask, are you doing for your Saviour, who has done all for you? Is there nothing you can put your hand to? Is there no way you can strengthen your Pastor's hands? Have you time for everything but Christian work? Dear friends, you have thought, and health, and skill, and time, and money, and talents—are they all for yourself and no part of them for God? There are around you blessed works of mercy and charity which you could assist and which are now left undone for want of workers. And the time is short. The memory of good deeds done for Christ will never fade from your mind. There is not a word you can say or a work you can do in the Name of the Redeemer, but will affect you through all eternity. "Let us consider one another to provoke unto love and to good works." May you be not only a reader and a hearer, but a Christian worker.

SHORTENED SERVICES.

AN amendment to Canon XII. on "Shortened Services," confirmed at the past session of the Synod without debate, is worth more than a passing notice. There is no greater evidence of the disposition of the Church of England to adapt herself to our modern life, and the changed circumstances of the busy world of to-day, than in her legislation of late years on the Services of the Church. No where under Heaven are men more free to preach the glorious gospel than in our own beloved Church. We have the greatest freedom compatible with a wise and kindly restraint, the utmost liberty while kept from license. A generous and liberal conservatism preserves due order and adherence to liturgical forms of worship, while varying the use of those forms as needs may require. Following the Mother Church, we some years ago adopted the use of a shortened form of Morning and Evening Prayer on week days, except on great Festivals

or Fasts, varying in length according to the discretion of the clergyman. Upon special occasions approved by the Bishop, services may be arranged, compiled from the Bible and Book of Common Prayer. At any hour on Sundays or Holy Days, where Morning and Evening Prayer have been said, a third service compiled from the Bible and Prayer Book, approved by the Bishop, can be used. The Morning Prayer, Litany and Communion office can be said separately, in varying order, or together as is the general custom. Sermons may be preached, preceded only by a collect or bidding prayer. And at this last session, the privilege of using a shortened service was extended to Sundays and Holy Days, in the following words: "Inasmuch as liberty is given by Canon XII. for any clergyman in this Province to use a shortened Form of Morning and Evening Prayer on ordinary days, Resolved, that similar permissive modifications in the order of the Public Service of the Church shall be considered to extend to Sundays and Holy Days when the clergyman shall deem it desirable, either from the peculiar condition of his congregation or from the laborious nature of his ministrations. Such liberty, however, shall not be used without the written sanction and approval of the Bishop in every several case." We rejoice that the Canadian Church has taken such a practical step as this. The permission granted in the amendment will be more useful, perhaps, in large Missions than in towns. But every clergyman has felt the need of such permission occasionally. And in some cases necessity has required him to break the law. Our legislation is in advance of that of the American Church. While their service is somewhat shorter than ours, the last General Convention steadily refused to legalize shortened services on week days. Probably this Convention will be wiser. A wise use of the liberty we have will make our services more effective. The old plan of tacking together three distinct services in the morning ought to be given up. More frequent and shorter services should be the rule. It will take some time for clergy and people to get out of their accustomed habits, but we are convinced that a re-arrangement of hours and order of Services would be very beneficial. The Communion office should stand by itself, ordinarily on the threshold of the day. At that Service, the faithful assemble to receive their spiritual food. Morning Prayer comes in at another hour with sermon, which might be especially for the instruction and building up in the Faith of Christian people. The Litany at special seasons could be added to this, or be used alone at a later hour. Evening Prayer might be left as it is, while the sermon might be especially directed to meeting the unrest, the doubts, the irreligion of the day. On special days, services could be compiled, as some are compiled, to meet special cases. In some such way, and we only throw out these thoughts as suggestive, our Services could be made to reach the people effectually. We now have sufficient elasticity in the use of the Services, what we need further is the enrichment of our offices for such days as Easter and Christmas for instance, and permission, when we use Services together, to omit the repetition of such things as are common to all. This we shall get in time. In the meanwhile, let us make good use of the liberty we have.

CONSECRATION AT DIGBY, OCTOBER 15TH.

THE town of Digby, nestling among its orchards, with its background of hills gorgeous with the tints of autumn, and its beautiful basin in the foreground sparkling in the sun, is now looking very lovely, and is well worthy of a visit on

its own account. But on Friday, (tomorrow), Oct. 15th, the new Trinity Church—now so much spoken of by all who have seen it—is to be consecrated, and a large gathering of the brethren from around is hoped for.

This Church is the fruit of much exertion and self-denial on the part of the faithful in the place; and being free and unappropriated throughout, will be of much comfort and advantage to "the poor and the stranger forever." Part of its debt, (about \$600) is due in the Bank of Nova Scotia, and as it is hoped the sympathies of visitors will be enlisted in its favour, a collection towards defraying this debt will be taken up at the Consecration. Arrangements have been made with the Railways and Boat converging at Digby, for reduced fares on this occasion; so that the expense of travelling will be very much lessened.

We warmly urge upon our readers' attention the work in the Parish of Digby, and bespeak for the Consecration Service a large attendance of the faithful. Under more than ordinary trying circumstances, the Rev. John Ambrose and his people have been laboring to erect a house of worship worthy of themselves and to the glory of God, and the debt which is still upon it, although in itself small, is beyond the already overtaxed means of the people themselves to liquidate.

FAITH AND REASON.

[Written for the Church Guardian.]

By Rev. F. H. PORTS, OF IOWA, U. S.

(Concluded.)

There are also mysteries in the science of mechanics. Very learnedly have men discoursed about force, matter, time, motion and space. But what is force? We can neither see it, hear it, taste it or smell it. We know it only by its effects. What is motion? How does a body in motion impart its motion to another body which it meets? When moving it weighs no more than when at rest; how then does the motion enter it, and why does it leave it?

What is gold? You answer it is a substance of a certain color and taste, and with the exception of platinum and a few other rare and unimportant metals, is the heaviest of all bodies; being nineteen times heavier than water. It is very malleable and ductile. A sheet of gold leaf has been made no thicker than the one two hundred thousandth part of an inch, and less than one-half a pound can be drawn into a wire long enough to reach around the world. This is all very true yet you have not answered my question. I asked what gold is; not what are its properties. Well then, "gold is matter." What is matter? "Matter is composed of atoms." What are atoms? They are the "indivisible particles of which all matter consists." So then matter is composed of atoms, and atoms constitute matter, and that is all that "science" can tell us about the matter.

Then these atoms are said to be indivisible and "can be conceived as formed or produced by dividing a substance until it can be divided no longer; just as you would grind flour until it was as fine as it could be." Are the atoms of all substances of the same size? No; the atoms of gold are of one size; those of lead of another, and those of iron of still another. It is maintained that no two bodies in the world are composed of atoms of exactly the same dimension. Here then we are involved in a palpable contradiction; for how can the atoms be indivisible and yet not of the same size? The answer is we can not tell; we know the fact and believe it, though we can not account for it.

Speaking of the constitution of matter and its divisibility, Professor Townes of the University of London says, "We have absolutely no means at hand for determining this question, which remains at the present day in the same state as when it first engaged the attention of the Greek Philosophers, or perhaps of the Sages of Egypt and Hindostan long before them."

What is space? No one knows. Is there space where there is not something to fill it? No. Is there any limit to the universe? No; for if there were, there

would be a force on one side of the planets and other heavenly bodies causing them to approach, and soon chaotic ruin would be the result.

What is time? "A measured portion of eternity." And what is eternity? "Time without measure." Can we conceive of it? No; but we know there must be something corresponding to the term. Though we can not explain or describe it.

It was then the soundest philosophy which St. Paul was uttering when he told the Corinthians. "We see all things, enigamatically by means of a mirror"; that is, we see only their reflection and not the things themselves. We know of things as they manifest themselves to us by the changes they undergo and by their influence one upon another.

How motion is produced is as much a mystery as how the mind of one man can act upon the mind of another, or how the Spirit of God acts upon our spirit. As the two former acts are not disbelieved because beyond our comprehension, why should the latter be? Are we to reject the mysteries of the spirit world, because we can not explain them when we do not reject the mysteries of the natural world for the same reason? Certainly not; for the preponderance of the argument is in favor of the spirit world. The real things are those which are unseen.

Let then no reasonable man reject the Bible because it contains things hard to be understood. If we fail to comprehend "earthly things" which ought to be easy of comprehension if any thing is, should we expect fully to understand "heavenly things," which from their very nature are beyond the grasp of our intellect?

But perhaps you think there are no mysteries in mathematics. It is the favorite boast of would-be philosophers that mathematics is one of the exact sciences, and its results always certain and reasonable. Let us examine this matter. It is laid down in all treatises on Geometry that two parallel lines are always equidistant, and can never approach, however much they may be extended. Of course it follows if two lines are not parallel, they will meet if sufficiently produced. That is, if they are not parallel, they can be made to meet. Every school boy knows that, and yet it is not so; for it is possible of the asymptotes of a parabola to be forever meeting and never come in contact. You say that is a contradiction, and we quite agree with you; and yet geometers tell us we must believe it; and Professor J. Y. Johnson of London speaking of those lines says. "However improbable their existence, it can easily be proved." How any one can prove that which he knows to be a contradiction we do not undertake to say; we leave that for those whose readiness to receive the deductions of science is equalled only by their readiness to reject the teachings of God's Holy Word.

We might also ask, what is the bond of connection between our souls and bodies? How do our bodies grow? How is our life preserved from day to day; how is a plant produced from a single seed, and how is it that each seed produces its own kind of plant? There are multitudes of questions which we might ask, but which no one could answer; for there are multitudes of things which we all believe though we can not explain them.

If then it is not incredible that there should be things in nature above our comprehension why should it be incredible that there should be things equally incredible in the scriptures? The leading truths of the Bible, however, such as God's existence, our Lord's incarnation, death, resurrection and ascension, though mysterious and incomprehensible, are in no wise more so than many things which we accept and act upon though inexplicable. The only question is, has God revealed Himself to us, and not, can he do so, or ought his revelation to be so plain that no one could fail fully to understand it?

Indeed the very fact that there are hard passages in the Bible is an argument in its favor; for if it were all easily understood, we might very justly conclude it was merely a human composition; for all books that a man has written can be understood by man. But if on the contrary, the Bible be an inspired book—inspired, that is in a respect in which no other book has been; for in a certain sense all good books are inspired; since all good thoughts are the results of the Holy Spirit's influence—if the Bible be inspired we should naturally expect to find in it many things too high or too deep for us.

We ought then to accept the truth as it is revealed to us; rejecting nothing, but believing it all: living up to it, and acting out the good principles it contains. Those matters which are most important for us to know are very clearly made known. No one can mistake the Creed, the Lord's Prayer and the Ten Commandments. If he believes these and lives by them, he will have fulfilled his duty. We ought to improve what we do know, rather than perplex and distress ourselves with what we do not know; and as we grow older and better we shall be more competent to understand what is now dark and mysterious.

The Holy Bible was given us to be our guide in life no less than our comfort in death. No one has yet regretted that he has believed that book and acted according to its teaching; but multitudes have lamented, when too late, that they did not follow it.

There is a definite faith revealed which all must accept who hope for happiness here or hereafter. This contains all which it is best for us to know while in this world, and will enable us to conduct ourselves so as to be admitted into the other world, where we shall know as we are known.

Let us then hear the conclusion of the whole matter. We should not reject the Bible on account of its difficulties, because:—

1. We are learners here, mere children in comprehension and intellect.
2. We see things but very imperfectly; only as revealed in their reflected images. We see the reflection, and not the very things themselves.
3. There are mysteries in the world of nature as in the world of spirit. Astronomy, Physics, Geometry, Chemistry and Mechanics all contain truths beyond our comprehension.
4. We believe these things though we can not explain them.
5. We ought to treat the truths of the Bible in the same just manner; not disparaging the Book because of its difficulties, but accepting what is clear, and waiting patiently for the time when it shall be made perfectly intelligible to us.

WESLEYAN TESTIMONY TO THE CHURCH'S WORK.

The following unwilling testimony to the Church's zeal and growth in England will be of interest:

At the recent Wesleyan Conference, the statistics of the Society, which showed a diminution of 934 members, led to some interesting conversations on "The Work of God." In particular great stress was laid on the fact that 64,000 persons had been received during the year on trial, and no fewer than 44,201 as full members; so that, as there has only been 5,572 deaths, the real loss was no less than 37,729.

Dr. Rigg believed the main reason to be that other Ministers had multiplied who were doing the work of preaching and Pastoral Visitation in a measure and with a power unexampled. He said:

"I believe that this is the great, wide cause which we meet with everywhere. I am sorry to say that some Churches which I know are crowded where the Chapels are very poorly attended, and that the Chapels in those places are as scantily attended as the churches used to be three generations ago; and everybody knows that this is true. Of course we cannot wish that there should be less zeal in the Church. We may say as regards ourselves that we are as good as our fathers. I dare say we are; and some of you that are younger, better than we who are older. But it is a harder light to-day than it was thirty years ago. Then we could go and preach, and we had no competitors, and, wherever we went, our Chapels would be filled. Now it is contest and competition everywhere."

Dr. Osborn said he had been watching the religious condition of the country for more than half a century, and he had no hesitation in saying that he did not believe there ever was such a revival of religion as that of which the Established Church of this country has been the subject during the last half century:

"Looking at its origin, effect, tendencies, and results, there is nothing in ecclesiastical history that can be put side by side with it. I do not enter into details, but I know a place in which the Clergy are patterns to all Christian

Ministers of every kind and distinction, in zeal, in untiring labor. They seem to me to live in the Church, except when they are in the school or in the houses of the people. They have such a judicious use made of the Church's gifts that the effect is to swell the congregation; and so with eight Services a day with five men always at work visiting boarding-schools and day-schools—and remember that means laying hands upon young people in a plastic state, holding Bible Classes, Sunday School teachers' classes, in one way or other giving up their whole time to the work—is it a wonder that Churches are crowded? They can adopt all our means except the class-meeting. They can use private influence and public influence, and influence of every degree, and they do it. And it is impossible to expect that you can have the same facilities of access to the people, or the same influence as you had fifty years ago."

In an article on these discussions, the Methodist Recorder says:

"No Church probably gains so many; no Church probably loses so many. We do an immense business, we employ a vast capital, and we show large returns; but when we come to take stock and balance our accounts we have amassed but little profit. We raise members, but we fail to retain them; we grow workers, earnest, zealous workers, but we do not suitably and adequately employ them, and they leave us to fill other pulpits and occupy other spheres, and cultivate other fields. There is no Church that gives so much to other Churches and gets back so little. In every department of Christian activity and service, from the highest to the lowest, you may find hundreds and even thousands who were reared and trained in Methodism, who are the fruit of Methodist teaching and influence, and who carry with them the warmth and fervor of Methodist zeal, but for whom Methodism, from some reason or other, has not found an abiding home or a sufficient sphere. This is a startling fact."

THE BISHOP OF ONTARIO'S LABOURS.

The Bishop of Ontario, Canada, says that he has confirmed 25,000 persons since his consecration in 1862, 8,000 of whom were accessions from different denominations, and that during that time 130 new churches have been built in his diocese.

The *New Era* prints the above under Roman Catholic news; will it please correct its mistake, and inform its readers that this is not a Romish, but a Church of England item.

THESE wise words are worth remembering: "Repentance without amendment is like pumping in a ship without stopping the leak."

MANITOBA.

WINNIPEG—ST. JOHN'S CATHEDRAL AND COLLEGE—THE UNIVERSITY OF MANITOBA.

(From Correspondence of the Living Church.)

A short distance beyond the limits of the city, and about two miles from its central business portion, is situated, Bishop's Court the see residence of the Bishop and Metropolitan of Rupert's Land. The Most Reverend Robert Machray, D.D., LL.D., is the present Incumbent of the See; and he exercises jurisdiction over a territory covering an area of 300 miles from east to west.

Up to the year 1875, this was all one vast diocese; but, in that year, it was subdivided into four—Rupert's Land, Moose, Saskatchewan, and Athabasca, each of which has its own episcopal supervision; and, over the whole, Dr. Machray is Metropolitan. In what may be termed the arch-diocese, there are now 30 clergymen, most of whom are settled within the Province of Manitoba. There are three organized parishes, and as many churches, in the city of Winnipeg—Holy Trinity, of which, the Rev. O. Fortin, B.A., is Rector, and which is self-supporting; St. James, the incumbent of which is the Rev. C. Pinkham; and Christ Church in charge of the Rev. Canon Grisdale.

Close to Bishop's Court is St. John's College and under the same roof, St. John's School for boys. As soon as practicable an effort will be made for the erection of more suitable buildings both

for College and School, as well as for the Theological and University students. This mention of the University leads me to speak of an Institution located at Winnipeg, known as "The University of Manitoba," consisting at present of three affiliated Colleges—St. John's, representing the Anglican Church; St. Boniface, representing the Roman Communion; and Manitoba, representing the Presbyterians. Others will doubtless be connected with the University from time to time. It is governed by a Council consisting of a Chancellor, a Vice Chancellor, seven representatives, elected by each affiliated College, three elected by the graduates of the University, and one by each of the two sections (Protestant and Roman Catholic) of the Board of Education. The Bishop of Rupert's Land is the present Chancellor. The experiment of such a University as this is, I believe, unique; and I was informed that it bids fair to be an eminent success. I have a word or two more to say about St. John's. The mental and intellectual training at that Institution, is no sham. It has been my privilege to see some of the Examination Papers in several various branches, Classical, Scientific, Moral, and Mathematical; and I venture to say that they would not be unworthy of any of the colleges, either of our own country, or of the old world. As a matter of fact, St. John's College has already turned out several most able and distinguished men; among whom I may mention the Hon. J. Norquay (the present Prime Minister), A. K. Sobister, LL.D., Master of the Stationer's School in London, and Editor of the leading Educational Journal in England. The college is also one of the chief meteorological stations for the Dominion; in fact, is the central station, to which all the rest refer.

But I must speak, also, of another educational enterprise in connection with the diocese, almost half a mile from the College and lying between it and the city is the "St. John's College Ladies' School," of which the Metropolitan is President. It is a handsome and spacious building of brick, with every convenience for the purpose for which it was erected. The diocese is indebted for this Institution, in a large measure, to a prominent English clergyman, the tidings of whose sad and (as men speak) untimely death has so recently reached our shores. I allude to the late Rev. Henry Wright, who, at the time of his sudden summons, was Prebendary of St. Paul's, and Honorary Secretary of the Church Missionary Society. How little did we either of us imagine, as the good Bishop was telling me, with gratitude and affection, of all that Prebendary Wright had done in aid of the work in his diocese, that just three days before, the waters of the beautiful Cumberland lake had closed over the lifeless form of his much loved friend! St. John's College Ladies' School at Winnipeg, will be a fitting memorial of our deceased brother; since, by making a most generous donation, he inaugurated the effort, which, having been subsequently aided with great liberality, in other quarters; has proved a grand success. The outlay for its completion amounted to \$23,000. The Rev. Canon Grisdale is Rector of the School, and the Venerable Archdeacon Cowley is Chaplain.

There is a great deal more that I should gladly say with respect to these two important institutions, if the space at my command would permit. But I must hasten on to a subject of commanding interest in the founding and working of new dioceses in this great West; I mean, the Cathedral System. In the immediate neighbourhood of the Episcopal Residence and of the College, is a plain stone building, in the simple form of a parallelogram, and capable of holding a congregation of about two hundred and fifty. This is St. John's Cathedral, the Mother Church of the diocese, built eighteen years ago. The Dean and Chapter are incorporated by an Act of the Legislature; and there is a body of Statutes framed by the Metropolitan, as nearly as circumstances would permit, after those of the English Cathedral. The Capitular Body consist of a Dean and six or more canons, whose main functions are—to conduct the regular services in the Cathedral Church, to have spiritual charge of the souls connected with it; to form a Council for the Bishop, according to his discretion; to assist in the Mission work of the diocese, and (for the present) in the Educational work of St. John's College, especially in the Theological Department. It is intended that endowments shall attach to all the Cathedral offices; and, in point

of fact, two of the canonries are already so endowed. For the present, the Bishop himself acts as Dean receiving, however no emolument for the discharge of the duties appertaining to the office.

Connected with the College, and with the Cathedral as a Collegiate Church, there is a valuable tract of land (on a portion of which all the present buildings stand), running along the river bank for about a third of a mile, and extending back for four miles. It comprises not much short of one thousand acres, and must eventually be extremely valuable.

It will be evident from the foregoing statement of all the work that had been done, and that is still going on, in connection with the Cathedral, the College and the Schools at Winnipeg, to say nothing of the missionary work accomplished in other parts of the diocese, that both the Bishop and his clergy are, emphatically, busy men. With such a Bishop, a man would have to work, or find another sphere of duty. In fact the work that has been done so far can have resulted from nothing less than unremitting labor. Moreover, between the Bishop and the clergy by whom he is surrounded, the warmest affection and the most perfect confidence appears to exist. They work together in harmony, having for their sole aim the glory of their Divine Master and the well-being of His Body, the Church, which He bought with the price of His precious Blood.

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.

TABLE OF PROHIBITED DEGREES.

(To the Editors of the Church Guardian.)
Sirs,—Our Legislature, in attempting to relax the Marriage Law, is, as the Provincial Synod decided,—taking a step in the wrong direction.

A good deal has been said about the action of the Papal priesthood in this matter. I would tell, for the benefit of your readers, what a faithful layman of that communion thinks of the marriage with a deceased wife's sister. He said of the two: "It is worse to marry the wife's sister than one's own, for the former is a spiritual relationship contracted through the Holy Sacrament of Matrimony, while the other is but a relationship of fallen nature."

We may not see it in this light, but surely it will be strange if the taught in the Papal Church should have higher spiritual discernment than their teachers; but the chief end I have in writing is to suggest that if any alteration be made in the Table of Prohibited Degrees, it should be in direction of addition—viz: by enacting that—

- A man may not marry:
31. His father's brother's daughter.
 32. His father's sister's daughter.
 33. His mother's brother's daughter.
 34. His mother's sister's daughter.

- And that—
- A woman may not marry:
31. Her father's brother's son.
 32. Her father's sister's son.
 33. Her mother's brother's son.
 34. Her mother's sister's son.

This is a matter not of affinity, but of consanguinity, in common phrase, "cousining."

The marriage of those thus related is productive of the very worst results in the offspring, and productive of very heavy charges upon the rate payers. Let any one study the statistics of lunatic and idiot asylums, orphanages, deaf and dumb and blind asylums, and count the useless waste of humanity in our poor houses, whose sad fate is the result of the infatuation of fools in marrying. I was in a house not many hours since, where the head of the house was married cousins—octogenarian—and they are hampered with six out of eight children children yet as far as capabilities go—though from 40 to 50 years of age, only 2 (women) able so much as to "tie their own shoes," to use the father's expression.

We all know the results—less in degree perhaps, but the same in kind—striking from these marriages. Will not the legislature, in the interests of the human species, and of men's species, take some action in this matter?

Family Department.

TRUST IN THE LORD.

(Written for the Church Guardian.)

Through weal and woe, in sorrow and in joy, Trust in the Lord! One only thing in life without alloy, Trust in our God!

Affliction's waves the soul's true teachers are; Trust in the Lord! Love comes by losing; confidence by cure; Trust in our God!

F. P.

SELFISHNESS.

I heard something the other day about a little friend of mine that gave me great pleasure; it was the remark, made by one who had good opportunity to watch her that "Mary was growing less selfish."

I suppose we do not think always that selfishness is bad as it really is. It is about as bad as can be. It is putting self first and foremost, without regard to the rights or comfort or pleasure of others.

But this selfishness goes deeper than those things that are (as we may say) on the outside. It is bad enough to think so much of self that you do not care for the pleasures or the rights of others, but the worst of selfishness is its aspect toward God.

This is the worst kind of selfishness; and one dreadful thing about it is that sometimes those that are kind and generous toward their friends, are still supremely selfish toward God; they will not give themselves to God.

Now, my dear children, will you not, each one of you, ask yourself the question, "Am I selfish toward God?" If you must say "Yes," then ask God, for Christ's sake to change this selfish heart of yours, and make it love him. Let Christ, by the Holy Spirit, come into your heart and cast out this miserable self, and be your Lord forever.—Child's Paper.

A DELIGHTFUL LEGEND.

THERE is a charming tradition connected with the site on which Solomon's temple was erected. It is said to have been occupied in common by two brothers one of whom had a family; the other had none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in...

Judge of their mutual astonishment when on the following morning they found their respective stocks undiminished. This course of events transpired for several nights, when each resolved in his own mind to stand guard and solve the mystery. They did so, when on the following night, they met each other

half way between their shocks with their arms full.

SACRA PRIVATA EXTRACTS.

"Speak not evil one of another."—James iv, 2.

"Foolish talking or jesting are not convenient; but rather giving of thanks."—Eph v., 4.

"Set a watch, O Lord, before my mouth: keep the door of my lips."—Ps. cxli.

"Out of the abundance of the heart, the mouth speaketh. How can ye, being evil, speak good things?" Matt. vii, 34.

O Holy Spirit of Grace, enable me to overcome the shame of a degenerate age, which will hear nothing with delight, but what concerns this world. O touch my heart with the true love of God, the excellencies of His love, the pleasantness of His service, and the wonders of His providences.

This I beg for Jesus Christ's sake. "Ask what ye will, and it shall be done unto you."—John xv., 7.

These, O Jesus, are the things that I ask, Intercede for me, that I may be truly sensible of the diseases I labor under, and thankfully embrace the means which Thy goodness hath ordained for my recovery.

Grant that the end of all my actions and designs may be the glory of God. Enable me to resist all the sinful appetites of my corrupt nature.

Grant that I may hunger and thirst after righteousness.

Vouchsafe me the spirit of adoption, of supplication and prayer—of praise and thanksgiving.

Obtain for me, O Jesus, the grace of mortification and self-denial; the graces of a true humility, and the fear of God.

Grant, O God, that I may never knowingly live one moment under Thy displeasure, or in any known sin.

THE HABIT OF SELF-CONTROL.

—If there is one habit which, above all others, is deserving of cultivation, it is that of self-control. In fact, it includes so much that is of value and importance in life, that it may almost be said that, in proportion to its power, does the man obtain his manhood and the woman her womanhood.

The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires.

He who has acquired this habit, who can govern himself intelligently, with painful effort, and without any fear of revolt from his appetites and passions, has within him the source of all real power and of all true happiness.

The force and energy which he has put forth day by day and hour by hour, is not exhausted, nor even diminished; on the contrary it has increased by use, and has become stronger and keener by exercise; and, although it has already completed its work in the past, it is still his well-tried, true and powerful weapon for future conflicts in higher regions.—Phila. Public Ledger.

FAITH AND NO FAITH.

I HAVE a very kind horse, and in the stable there is a cat; she came there herself. One day I found her with some pretty kittens in a barrel, the boys took all but two, and the next morning the cat had her two kittens in the horse's manger. She could trust the kind horse and not the boys—she had faith in one and not in the other.

There was a young colt in the stable, and one day when I had the horse out in the carriage, the colt got to the manger where pussy had made her bed—what he did I don't know—but pussy had no faith in him; and the cat carried the kitten out of the manger; after long looking I

found them as far off as they could get up in the corner of the hay loft overhead.

Faith left the kitten with a trusted friend, but when there came one not to be trusted the cat was wiser than many boys and girls, eye than many men and women, and took her little one out of the way of harm. D. C. M.

MY MOTHER'S BEEN PRAYING.

IN February, 1861, a terrible gale raged along the coast of England. In one bay, Hartlepool, it wrecked eighty-one vessels. While the storm was at its height, the Rising Sun, a stout brig, struck on Long Rear Rock, a reef extending a mile from one side of the bay. She sunk, leaving only her two topmasts above the foaming waves.

The life boats were away, rescuing wrecked crews. The only means of saving the men clinging to the awaying masts, was the rocket apparatus. Before it could be adjusted, one mast fell. Just as the rocket, bearing the life-line, went booming out of the mortar, the other mast toppled over.

Sadly the rocket men began to draw in their line, when they felt that something was attached to it, and in a few minutes hauled on to the beach the apparently lifeless body of a sailor-boy. Trained and tender hand worked, and in a short time he became conscious. The Sunday Magazine may describe the final scene:

With wild amazement he gazed around on the crowd of kind and sympathizing friends. They raised him to his feet. He looked up into the weather-beaten face of the old fisherman near him and asked:

"Where am I?" "Thou art here, my lad." "Where's the cap'n?" "Drowned, my lad." "The mate, then?" "He's drowned, too." "I he crew?" "They are lost, my lad; thou art the only one saved!"

The boy stood, overwhelmed, for a few moments; then he raised both his hands, and cried in a loud voice: "My mother's been praying for me! My mother's been praying for me!"

And then he dropped on his knees on the wet sand, and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love, and to God's faithfulness in listening to a mother's prayers.

The little fellow was taken to a house near by, and in a few days he was sent home to his mother's cottage in Northumberland.—Youth's Companion.

AN HOUR AT THE NOVA SCOTIA EXHIBITION.

THE Exhibition in Halifax does not seem to have hindered the success of the Kentville one in the least. It is difficult to imagine how room could have been found for more exhibits—in most of the departments—than were to hand.

The display of cattle and poultry was certainly highly creditable. The Jerseys, especially, were very much admired and indeed, their beauty of proportion and shape was worthy of notice. Their exquisitely shaped heads, and slender limbs, reminded one of the ideal cows of painters like Landseer and Rosa Bonheur, which one never expected to see off canvas.

Among the poultry were some silver pencilled Hamburg chickens, top notted Poles, white games, and bantams which would have gladdened the eyes of the most fastidious professor of Gallinology.

It seemed to our critical eye that the committee, might have had the Exhibition building painted, gay flags, made the dingy building look very gay and cheerful. The interior however presented a most striking and animated appearance. The not very capacious aisles were thronged to suffocation, and in the galleries it was scarcely possible to pass along.

In our passage through the latter, we were brought up by a seemingly impassable barrier. On looking down we were astonished, and amused to find a very stout, female party seated calmly on the floor. She had a contented smile on her face, and was pensively eating an apple. Finding the crush unpleasant, and knowing the influence of 'size' she had anchored herself, until the way became less impeded.

The apples and grapes were really magnificent, and prove conclusively that Nova Scotia is "The land of fruit." The vege-

table were also remarkably fine; we observed some enormous mangel wurtzels, which were grown in the region of Wolfville.

Flowers were in abundance, from the conservatories of Shand of Windsor, Smith of Cornwallis, and other persons. There were some very fine gladioli, and some exquisite pansies, the latter came from D. Rimouth.

The Fine Arts department was rather a failure. We have rarely seen worse wax flowers than those exhibited, and many of the pictures, were exceedingly poor. There were some bright exceptions however. The exquisite landscapes in oils, by Miss Browne, of Paradise, were very much admired, as well as Miss Pratt's water colors. The panel paintings by Mrs. Grant, of Halifax—which took the prize—were also very good, though none of them were really as artistic as the little head in water colours, near at hand. Some pictures in needlework, reflected great credit on the workers. Artistic needlework is worthy of encouragement.

One wonders that so little really fine fancy work is to be seen at Exhibitions. With the exception of two stripes in Berlin wools and several antimacassars, the whole display was very ordinary. And yet one sees every day, magnificent specimens of "cunning work." Why are they not brought forward at the right time? Where are the point lace makers of Nova Scotia, for example? A case of millinery, shown by Miss Hamilton of Wolfville, brightened the south Gallery very much, and displayed the good taste of the exhibitor. Mitts, and warm ones too, just the thing for a person, in one of his twenty mile winter drives. Socks, blankets, wools, cloths, scarfs, make one shiver apprehensively, at the thought of the cold winter coming on so fast.

We must not forget to speak of the beautiful furniture in the south end of the building. This was not only perfect as regards workmanship, but very artistic in form and finish. The bedroom set, in ash, was very fine. Just the thing to make our beautiful native woods up into. Mr. Gates' organs must not be left unnoticed. They were evidently appreciated, as the crowd of listeners, each surrounding some rustic votary of Euterpe, showed. The instruments are really well got up, and seem to give general satisfaction to purchasers.

The ladies of St. James' Church, Kentville had refreshments and dining tents, during Exhibition week, and with the energetic and cheerful Rector, Mr. Ruggles, to keep things moving, made a considerable sum. There was also a Fancy Sale by the ladies of St. John's Church, Wolfville.

Swings, balloon men, photographers, ginger beer stalls, &c., &c., attracted the multitude, of course. The greatest attraction, however, was the band of the 101st regiment, which played all through the afternoon at intervals. Hotels and boarding houses, were crammed, and private houses thronged with acquaintances and friends, and the quiet little village presented for a few days a most lively, and cheerful appearance.

Tardy churchgoers are rebuked in the Congregationalist by an antique song, from which we quote:

"Poakinge along, we are poakinge along! Farre behind ye time we will joyn ye waitinge Throng: Ye Anthem will be done, and ye service well begunne, When, see moderately slow, we come poakinge along!"

Ononus [Adagio ritardando]—Poakinge along! & Squeaking along, we are squeaking along! Squeaking up ye aisle, in ye midst of prayer or songe. We are squeaking to our seats, by ye pulpitte or ye door. And ye Preacher here hee may waite, till our squeaking is o'er!

Some consider me every sanguine, because I always attempt whatever has even a slight prospect of success, and am never disheartened by failure. But the fact is I never do fail, for my orders are not to conquer, but to fight, and whenever I do happen to conquer also, that is so much over and above.

An American lady, Mrs. Read, of Wilmington, Del., offers to contribute \$15,000 for the erection of an Episcopal church in Nice, Switzerland, as a memorial of her husband, deceased in that city, as soon as the land necessary for the purpose shall have been bought and paid by others, and a clean title obtained.

THE LORD searcheth the heart. O Lord, purify us.

EVERY natural longing has its natural satisfaction. If we thirst, God has created liquids to gratify thirst. If we are susceptible of attachment, there are beings to gratify that love. If we thirst for life and love eternal, it is likely that there is an eternal life and an eternal love to satisfy that craving.—F. W. Robertson.

"Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.—Amen." Jude 24, 25.

Baptisms.

At Westfield, N. B., on October 1st, by the Rev. A. V. Higgins, A. B., Albert Row, son of Benjamin H. and Jane Stevens; Edith May and Laura Augusta, child of Charles F. and Lavinia Hayton; and Harry Walton, son of George O. and Annie Buchanan.

Marriages.

DICKSON—PICKETT.—On Monday last, at Rapids des Femmes, by the Rev. Leo A. Hoyt, Andover, Albert A. Dickson, of Tilley, V. C., to Bessie Hildreth, only daughter of the late D. W. Pickett, of Rapids des Femmes.

HUESTIS—WEBSTER.—At St. Andrew's Church, Petitediac, on Wednesday, 29th ult., by the Rev. C. Willis, Rector, assisted by the Rev. W. J. Wilkinson, M. A., Geo. A. Huestis, of Windsor, N. S., to Mary Lide, daughter of J. B. Webster, Esq., of St. John, formerly of Petitediac.

BEARDSLEY—CASSIDY.—At St. Mary's Church, Aylesford, Sept. 30th, by the Rev. R. Avery, Rector, Mr. Amos Beardsley, to Miss Fanny, daughter of Mr. James Cassidy.

Deaths.

MILLER.—At North Range, parish of Weymouth, of diphtheria, on the 2d inst., Horace Melvin, beloved child of David R. and Deborah M. Miller, aged 3 years and 6 months.

DYKEMAN.—At Cambridge, N. B., on the 29th September, B. M. Dykeman, Esq., an old and esteemed inhabitant, and for very many years a Churchwarden of the Parish.

SUBSCRIPTIONS RECEIVED.

Wm. T. Hunt, Summerside, P. E. I.; Thos. Andrew, do.; S. A. Murray, do.; J. H. Howe, do.; E. Mawley, do.; Jas. Gourlie, do.; W. A. Robins, Cheyenne, Wyoming Territory, U.S. A.; David Rogers, Summerside, P.E.I.; Wm. G. Taylor, do.; Jas. S. Taylor, do.; G. E. Compton, St. Eleanor's, do.; Hubert G. Compton, do.; A. J. Craswell, do.; Jas. W. Riley, do.; Miss Jones, do.; Benj. D. Tanton, do.; Mrs. Jas. Lyle, Campbell, do.; Harry Compton, St. Eleanor's, do.; Wm. Andrews, do.; Hugh Sherriff, A. E. Holland, do.; Miss J. D. Reid, do.; T. C. Cannon, do.; Geo. McLeod, Summerside, do.; Geo. Thomas, do.; Capt. A. C. Kennedy, do.; Mrs. W. T. Newman, do.; Rev. Prof. Roe, Lennoxville, Que.; Jas. T. Allan, Fredericton, N. B.; Mrs. Pinder, do.; Mrs. Jno. Cameron, do.; Edward Williams, do.; Hugh Hamilton, do.; Mrs. McLaughlan, do.; Mrs. Jas. Brown, do.; Rev. J. W. Burke, Belleville, Ont.; David Whitford, Chester, N. S.; Miss M. E. Frank, Harrietsville, Ont.; J. N. Thomas, Londonderry Mines, N. S.; Cecil Fraston, do.; Alex. Dewar, do.; G. B. Fowler, Wolfville, N. B.; Mrs. B. Barnhill, Joggins, N. S.; R. Adams, Athol, do.; Mrs. W. Carter, Maccan, do.; Miss Marshall, Boston, Mass.; Rev. Chas. Hamilton, Quebec; Humphrey Gilbert, P. M., St. John, N. B.; D. Sellers, Lepreau, do.; Major Crowley, Charlottetown, P. E. I.; F. ed. D. Stanley, Dover, N. H.; U. S. A.; Mrs. C. Hickey, Chester, N. S.; W. A. Quinton, Fairville, N. B.; Richd. Lodge, do.; Mrs. L. Markee, St. Stephen, N. B.; Mrs. Henry Maxwell, do.; Peter Lingley, Wolfville, do.; Francis Dougherty, Port Hill, P. E. I.; Hon. John Yeo, do.; John Mansfield, Senr., do.; Wm. Junken, do.; J. W. Richards, Biddeford, Lot 12, do.; T. H. Pope, do.; Robt. Ellis, do.; Geo. Palmer, Senr., Freeport, Lot 11, do.; Jno. Yeo, do.; Peter Oliver, Conway Station, do.; W. B. Oyer, Alberton, do.; Joseph L. Dyer, do.; Dr. Beers, do.; Jas. G. Higgins, do.; Henry Oliver, do.; Ed. Parkinson, Jas. E. Birch, do.; Benj. Champion, do.; Wm. Durant, do.; Eben Bearston, Montrose, do.; Saml. Tower, Tignish, do.; Wm. Platto, do.; J. C. Travis, Kildare Capes, do.; Jas. Paterson, do.; Mrs. Bell, do.; Jno. J. Raynor, Hardy, Lot 6, do.; Jas. Webb, Beatty, do.; Chas. Drake, Halifax, N. S.; W. G. LeRy, Bryson, Que.; E. H. Brown, Hantsport, N. S.; J. E. Stevens, do.; Rev. G. E. W. Morris, Halifax, do.; Mrs. Boggs, do.; Geo. Wolf, Western Head, Liverpool, do.; S. H. Shreve, Halifax, do.; Mrs. Jameson, Centreville, Bedouque, P. E. I.; C. A. Daniel, Halifax, N. S.; D. M. Strong, do.; Rev. J. Davidson, Uxbridge, Ont.; Jno. Dwyer, Western Head, Liverpool, N. S.; Jas. DeYeber, Gagetown, N. B.; Jno. Cooper, do.; Wm. McKeague, do.; Rev. H. How, Newport, N. S.; Geo. Shelton, Jr., Summerside, P. E. I.; Walter Pays n, Weymouth N. S.; Elizer Jones, do.; Rev. J. L. Bell, Dartmouth, do.; Isaac Whiting, Shediac, N. B.; Mrs. Dr. Sutherland, Tracadie, N. S.; A. J. Hiltz, Chester, do.; Walter Lowe, Charlottetown, P. E. I.

HOW TO GET BACK. Expose yourself day and night; eat too much with exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know

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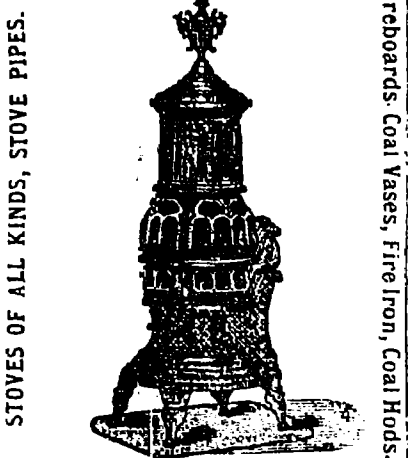
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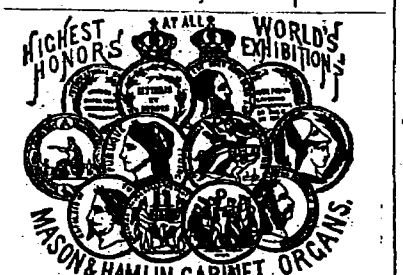
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