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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity." - Eph. vi. 9.
"Earnestly contend for the faith which was once delivered unto the saints." - Jude: 1.

Vol. 2.—No. 28.

THURSDAY, OCTOBER 21, 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.

Advertisers should note that
our circulation is now

4,500

Weekly, being larger than that
of any other paper, secular or
religious, in the Maritime Pro-
vinces.

Without meaning to be boastful, and
more as a matter of business than of
pride, we have to draw our readers' at-
tention to the very large circulation of
THE CHURCH GUARDIAN.

We have no less than 4500 bona fide
subscribers on our books, representing all
classes of our people. We believe we are
correct in claiming a circulation nearly
double that of any other Church paper in
Canada, and very much larger than
that of any other religious paper in the
Maritime Provinces.

Lest some may feel disposed to grieve
careless in their payments, we are forced
to confess that even with this large number
of names, at the low price of a dollar a
year, we are very little more than able
to pay expenses, and consequently, need
all subscriptions promptly paid.

Being so widely and largely circulated,
we offer peculiar advantages to adver-
tisers; and we would be glad if our
readers and well-wishers will make the
extent of our circulation known to the
business men of their several communi-
ties.

As we are striving to educate our
people in everything which concerns the
interests of the Church, we ask for the
continued and increased support of
Clergy and Laity.

REV. WILLIAM H. OSBORN, late a Metho-
dist minister, has become a candidate for
Orders in Michigan.

Two deaf mutes were Confirmed in
Monroe, Michigan, Sept. 19th., part of
Rev. A. W. Mann's congregation who is
also a deaf mute.

MR. HERBERT GRANTHAM, formerly a
Methodist Minister, was ordained Deacon,
September 12th, at Sewanee, Tenn., by
the Bishop of Tennessee.

THE new Communion Service for St.
Michael and All Angel's Church, Balti-
more, U. S., is made of silver and jewelry
contributed by the congregation.

MR. WILLIAM JAMES TILLEY, formerly
a Methodist Minister, was ordained Deacon
September 8th, by the Bishop of
Vermont, in St. Stephen's Church, Mid-
dlebury.

It is expected at next year's Synod of
the English Presbyterian Church a pro-
posal will be made to sanction the
optional use of a liturgy, together with
forms for dispensing baptism and the
Lord's Supper, and for conducting mar-
riages and burials. An overture on the
subject has been submitted to the Bir-
mingham Presbytery by the Rev. J. W.
Rodger.

FRANCESCO RIZZOLI, professor of sur-
gery at the University of Bologna, who
died recently, has bequeathed his vast
wealth, estimated at nearly 6,000,000\$,
to the Municipality of Bologna, with the
stipulation that it should be devoted to
the completion and maintenance of the
Model Orthopaedic Hospital on his estate
at San Michele, in Bocca, an institution
on which he had during his lifetime ex-
pended a sum of 2,000,000\$.

THERE have been observed no less
than sixteen shocks of earthquake this
year in Switzerland.

MR. W. S. TUCKER, late a Baptist
Preacher, was ordained Deacon recently
at Wolfeboro, New Hampshire.

A FRENCH exploring expedition to
Upper Senegal and the Niger, to con-
sist of 700 men especially trained for
their work, has gone out under M.
Borgnis Desbordes. It includes 250
troops, and an auxiliary company of
sappers and miners, with labourers to
construct three military stations.

AT Paris, France, recently, five
men who had descended to clear the
main drain at the Boulevard Rochechouart
were dragged out, four being dead
one supposed to be dying, though he has
since recovered. The brazen helmets of
the firemen who courageously went down
to look after the men were black when
they came up.

LORD ARCHIBALD CAMPBELL, who
last week arrived in Liverpool by the
screw-steamer Peruvian, has published
an account of a gigantic fight of which
he and his fellow-passengers were wit-
nesses off Belleisle Island, between a
monster sword-fish about thirty feet long
and a large whale. When the combat
ended away from the sight of those on
board the Peruvian, the whale was get-
ting the worst of the encounter.

In a recent speech Earl Granville said
he believed that during the last fifty
years a great movement had been taking
place in the Church of England—much
more action and much more energy, some-
times accompanied by defects in religious
action; but on the whole, there was
immense vitality in the Established
Church. He believed there was no
greater test of this than Church extension,
when that was done not merely out of a
feeling, as it were, of ostentatious piety,
but with a view to meet the religious re-
quirements of the population.

A MEETING was held at the Chapter-
house of St. Paul's Cathedral, on Mon-
day, 27th ult., to consider the desir-
ability of raising a memorial to the late
Rev. C. F. Lowder. Canon Liddon, and
afterwards Lord Neleon, presided. The
following resolution was passed, and a
committee was formed for carrying it
out:—"That a sum of £10,000 be raised as
a memorial to the late Rev. C. F. Low-
der, to be expended in completing the
works which he began in connection
with St. George's Mission, and in clearing
off any existing liabilities." A
"Lowder Memorial Fund" account has
been opened at Messrs. Barnett and Co's,
Lombard-street. Mr. Lister Beck was
appointed treasurer. Letters of sympathy
were read from Dr. Pusey, the Dean of
St. Paul's, Canon Courtenay, Dr.
West, &c.

SPEAKING of the diocesan synods, the
Church correspondent of the *Waterford
Mirror* remarks that, notwithstanding
the depression which prevailed so gen-
erally during the past twelve months,
the Irish Bishops have been enabled to
speak thankfully of the past and encour-
agingly of the future:—"Every year
older the Church Act becomes there
is an increase of vitality and energy
recorded in the annals of our Chu.ch.
The number of churches that
have been built, restored, or renewed in
Ireland during the past ten years is an
omen of successes and prosperity in the
years that are coming on. Our people
are gradually recognising that the tem-
poralities of the Church are to be sup-
plied by its members, and they are learn-
ing to contribute their quota to the com-
mon exchequer. It is also pleasant to
notice how universal the practice has
become of having a Board of Education
for each diocese."

THE Territory of Dakota is now under
the charge of the Bishop of Nebraska.
At the recent convocation in Yankton,
it was decided to form into a Diocese,
and raise an Endowment of \$25,000.
A Bishop will probably be elected as
soon as the Diocese is admitted into
union with the General Convention.

At the Leicester Church Congress the
Rev. Prebendary Mayruck said, speaking
of the Old Catholics. "In Germany
there is a Church consisting of one
Bishop, 53 priests, and 45,000 lay mem-
bers. In Austria four priests and 10,000
lay members. In France two priests
and 1,000 lay members. Total, two
Bishops, 120 priests, and 106,000 lay
members, together with an entourage of
an additional 300,000 or so of adherents
who have not yet formally declared
themselves members. All these were
formerly Romanists."

THE American Association for the Ad-
vancement of Science is about to take
steps for the protection of the forests in
the United States and for the protection
of waste of timber generally."

A tree has been proposed for the
purpose of promoting these objects. The
attention of Congress and State Legisla-
tures is to be called to the great and in-
creasing importance of providing by ade-
quate legislation for the protection of the
woodlands of the country against need-
less waste, and for the encouragement of
measures tending to a more economical
use and proper maintenance of the timber
supply.

Foreign Missions.

INDIA.

SKETCHES OF THE PUNJAB MISSION.

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

IX.—THE VALLEY OF KASHMIR.

HERE every prospect pleases, and only
man is vile." It is a lovely place, that
Valley of Kashmir. Many a traveller,
many a poet, has celebrated its beauties,
as it basked in the warm rays of the set-
ting sun, while in the far distance rise
the snowy peaks of the Pir Punjab, tint-
ed with the rosy light of evening, and
between it and them stretches a vast
expanses of undulating plain, bearing on
its broad bosom cities, lakes, and gardens.
The Valley of Kashmir was the favourite
residence of the great Mogul Emperor.
The traces of their luxury and magnifi-
cence are still to be seen in the dilapi-
dated remains of mosques, garden
palaces, marble fountains, and sculptured
pillars, and in the richest of all their
gifts, the stately and beautiful chunar
tree, which they caused to be transplanted
hither for the embellishment of this
lovely land.

The city of Srinagar, the capital, is
built on the banks of the Jhelum; the houses
on either side stand close to the
water's edge, some of them, supported on
piles, projecting far over it. Seen dimly
through the delicately carved wood-work
of the half-open lattice, you will now
and then catch a glimpse of the graceful
form and face of some fair Kashmir girl
with braided tresses and dark bright
eyes, shyly peeping out on the crowded
river below. Near the city the water
expands into a silvery lake, dotted with
islands and floating gardens of melons
and cucumbers. Above its clustered
houses rises the hill Hari Parbat, with
an ancient fortress on its summit, and
beyond, across the plain of green mosaic
forming a beautiful background to the
whole, rearing their peaks out of the
midst of a dark belt of pine and cedar
forests, appear the white heights of the
lofty Pir Punjab, which separates Kash-
mir from the Punjab. Two wild and
lofty passes lead from the one territory

to the other, at an altitude of from 900
to 1100 feet above the sea-level.

Amidst all the advantages of fertility,
delightful scenery, and salubrious climate,
what is the character of the inhabitants
of the favoured land? The people have
been described as being "dishonest an-
gry, vicious, and untrustworthy,
sullen and disobliging, thieves and ox-
tortioners, no word too bad for them!"

The English visitor to the valley, the
natives of the surrounding countries,
their own rulers, and they themselves,
seem to have agreed in this verdict. The
Maharajah Gulab Singh, to whom the
country had only recently been made
over by the English, after the annihilation
of the Sikh principality in the Pan-
jab, allowed the first missionaries who
visited his capital to preach freely in
the bazaars, remarking that "his subjects
were so bad already that he was certain
no one could do them any harm, and he
was curious to see if the *Padres* could
do them any good!" This was in the
year 1854, and these missionary pio-
neers were Colonel Martin and the Rev.
Robert Clark. Books were distributed,
inquiry was awakened, and friendly in-
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They determined to try the experiment
of re-organising the Mission on a differ-
ent basis. The Kashmiris needed medi-
cine for the body and Gospel truth for
the soul. They were willing to receive
the one, nor did they seem indisposed to
the communication of the other. The
Committee therefore resolved on the
appointment of a medical missionary; one
who, while he alleviated the sufferings of
the body might minister to the maladies
of the soul, and make known to the
people the true Physician. Dr. Elmslie
accepted to post, and reached Srinagar
in the spring of 1865, accompanied by
two youths from the Amritsar School as
assistants, and by an old Native catechist,
a Kashmiri by birth.

Dr. Elmslie did not confine his labors
to Srinagar, but went through the
villages also, carrying help wherever he
could, and many a graphic picture might
be drawn of the surroundings of the
little mission encampment on such
occasions. Sometimes the tents were
pitched in a grove of fruit-trees, some-
times beneath the shade of a spreading
walnut, sometimes amongst a clump of
willows on the river's bank. Here sick
and maimed would surround them, and
here advice and medicines were freely
given, whilst Qadir, the aged catechist,
full of Jesus and His love, spoke and
preached and read with all comers.

For several seasons Dr. Elmslie re-
turned to his work as the spring came
round. One year it was his lot to min-
ister to the panic stricken population dur-
ing a severe visitation of cholera. In 1870
he came to England on leave for two years.
Having married in Edinburgh early in
1872, Dr. Elmslie was on his way back to
India with his wife shortly after that
event. Even then anxious friends noticed
in his manner the signs of weakness and
fatigue. Landing in Bombay, the doctor
and his wife proceeded at once to Kash-
mir, and entered upon a season of labor
pleasant, though more laborious, than
any which had preceded it. It proved to
be his last. He died at Gujarat on the
18th of November. The next day Mrs.
Elmslie received a letter from the Indian
Government, informing her that they
might remain in Kashmir all the year.
It was what Dr. Elmslie longed, labored,
and prayed for, but he died without the
sight.

The Rev. T. R. Wade and the Rev.
T. V. French of Lahore, with Benjamin,
Dr. Elmslie's Native assistant, filled up
the gap during the following summer.
They itinerated through the valley, accom-
panied by old Quadir Baksh, the
catechist. The people followed them
from place to place, parents bringing
their sick children, little and big, upon
their backs and in their arms, children
their parents, husbands their wives, and
friends their neighbours, the utterly
helpless sometimes carried on charpoys—
small bedsteads—while the blind would
be led by a little boy or girl. Often as
many as 300 would be assembled under
the cherry and walnut trees when halt
was made. Before medicines were dis-
tributed a portion of Scripture was al-
ways read, and an address given to the
people assembled. The people would
join with sobs and sighs, and ejaculations
to God for mercy.

The latest report of this Mission is
from the pen of Dr. Downes, the present
medical missionary in the valley. The
total number of visits to the hospital in
the four summer months of 1877 were
10,490. These were each morning ad-
dressed by the old catechist, Quadir
Baksh.

There have not been a great number
of baptisms in connection with the Mis-
sion. Men who have lived long in thick
darkness, when light is brought to them,
do not see all things clearly at once. But
bigotry and superstition are being
removed, and the few bright rays that
appear are, without the proof and promise
of a day of judgment and salvation, a
store for that land where now, every
breath please, and only good is left.

News from the Home Field.

PROVINCIAL SYNOD.

LAST DAY.

The Synod assembled at 10 a.m. The usual votes of thanks were passed to R.R. and Steamboat Co's., the Officers of the Synod, &c. The House of Bishops then entered in their robes. The Metropolitan stood in the centre, on his right the Lord Bishop of Nova Scotia, and on his left the other Bishops in order of their consecration. The Metropolitan then congratulated the Synod on their harmonious and useful meeting. He alluded to the three most important matters, the Canon on Marriage, the establishment of a Central Board of Missions, and the Revival of the Permanent Diaconate. He said the Bishops would give their most earnest attention to the latter, which had been concurred in as amended.

He gave one word of caution. There was danger that we should legislate too much, and not too little. He then announced the measure that had been passed. The most important are—Revival of the Permanent Diaconate; A Canon on "Prohibited Degrees In Marriage;" The formation of a Central Board of Foreign and Domestic Missions; A Resolution in favor of Church of England Temperance Societies; A Protest against the Change of Name in the late Census; the Provision for assistance to Church work in the North West; and the Confirmation of amendment to Canon XII. providing that the liberty of short and Services shall be extended to Sundays, with the approval of the Bishop, whose need seems to require it.

The Doxology was then sung, and the Metropolitan protracted the Synod. With regret the members separated. Probably no Provincial Synod has ever been more harmonious, or brought together a body of men intellectually stronger in debate, or more earnest in their work. Laymen vied with clergymen in their appreciation of the future of the Church, and that grasp of the practical measures needed to put the Church of England where she ought to be, in the van of Christian enterprise. With regret the delegates lost the kind friends in Montreal who have so generously entertained them. They will never cease to remember their kindness, and should any of their kind enter, there be within reach of the homes of those they may be sure of a warm welcome. The principal thing we regret in Montreal is the debt casting on nearly every Church we have there. Three of them have debts of \$30,000 apiece on them. We hope before another Synod to record that these drawbacks are removed or are in a fair way of being removed. The wealth that we saw everywhere displayed, shown in the great commercial enterprises, the beauty and solidity of all public buildings, and the handsome private residences, show what Montreal could do religiously. A portion of the wealth is in the hands of Churchmen, and we trust they will not long submit to the humiliation of worshipping in debt-loaded Churches.

DIOCESE OF NOVA SCOTIA.

MAITLAND.—*Sunday School Picnic.*—The teachers of the Five Mile River Sunday School, and the members of the congregation in that part of the Parish of Maitland, gave picnic on the 7th of October, for the children, in the pleasant and beautiful intervals, owned by Mr. Thomas Lattie of that place. This spot is in every way suited for such a gathering, being situated in the midst of surrounding hills, and running through it a gracefully winding river. Wednesday, the 6th, was the day appointed for the picnic; but as it proved unfavorable, the first fine day, which happened to be the next, was seized upon for the occasion. The children met at the Church of St. John the Baptist at 11.30 a.m., and proceeded to the grounds, where, notwithstanding the coolness of the day, some pleasant and enjoyable hours were spent. Only one word need be used to express what the little ones enjoyed—it was happiness apparently unalloyed. Swinging, running and amusing games made their eyes sparkle and brought roses to their cheeks. After suitable seats and tables had been arranged by Mr. Joseph Miller, a devoted and real member of the congregation, and well laden with good things, the children, in number about 40, sat down and partook, with admirable ease and enjoy-

ment, of the feast which had been prepared for them by kind friends. Tea over, the swing was again sought, and other amusements engaged in for a short time, when they were finally called together to have dealt out to them the contents of a good-sized box of sweets, which had been provided for them by a kind lady of Halifax, a sister of the young ladies who conduct this Sunday School. Before they were permitted, however, to taste anything so delicious as candy, the Rector of the Parish, Rev. A. D. Jamison, who was present all the afternoon, finding them assembled together, took the opportunity to speak to them some kind and encouraging words. He expressed himself pleased with seeing so many bright, smiling, happy faces before him. He was happy in their happiness. He was glad to hear from their teachers so good an account of them—their regular attendance at the School—the excellent lessons they brought to them. This must be a great satisfaction and source of happiness to them (their teachers); it proved their labour well appreciated, that the drive of six miles every Sunday was not labour in vain. But the greatest happiness and satisfaction would be felt by the children themselves. Sacred truths learned by them would grow up and abide with them until their dying day. The very name of a Sunday School picnics suggested to them the truth that religion and happiness went hand in hand. The man who did his work, as if he were doing God's work, was the happiest man. The woman who did her work in the same way was the happiest woman; and so with children. The child who had been the most regular attendant at Sunday School, and learned his or her lessons the best, was the happiest child on the grounds that day. He hoped, indeed felt sure, there were many such children before him. He then contrasted the world of nature with the world of grace. God created man to be happy, and made the world to minister to his happiness. The autumn leaves all glorious in green, and crimson, and gold, the singing birds, the babbling brooks, the opening flowers, the brightness of the rising, the glories of the setting sun, were all made to minister to our happiness, and they were the creation of God's hand. The world of grace was also His creation, but it was made by the death of His Dear Son. The religion of Jesus Christ was intended to make us happy in this world, it would sweeten the cares and trials of life, its happiness was greater than that of the world; it was unchanging, abiding, satisfying, perfect, pure, a foretaste of heaven. At the conclusion of this address, the children were made, if possible, still happier with a liberal supply of sweets, and shortly after left the grounds for their respective homes. Those present regretted that the children from the Maitland School were unable, from the prevalence of diphtheria in that neighbourhood, to join their young companions at Five Mile River, as on a former occasion. I may mention that this Sunday School was originated about five years ago, and is kept up by the Misses Cochran of Maitland, who drive six miles every Sunday in summer to meet these poor children and instruct them. They are aided in this work by Mr. W. Burton and Miss M. Miller. What good has been done, and will be done by the labours of these self-denying servants of their Heavenly Master, cannot be fully known, until that day when it shall be told before men and angels: "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is in this part of the Parish of Maitland where a new Church, which has been in course of erection for four or five years, is now being completed. Of course, it is natural to say that each new Church in the country parts of the Diocese, when it is finished, is the neatest and prettiest in the country. We claim the same privilege, and beg leave to say that when this new Church is finished, if it is in as poor a district in the Diocese of Nova Scotia, another Church can be found like it, we would like to see it.

ALBION MINES.—Charles Bowran, (the only member of the Church of England who perished in the late accident at the Foord Pit) was buried on Thursday, at 10 o'clock, in Christ's Church Yard. The procession was very large, more than filling the church, many having to remain outside, about 200 miners with the broad blue scarf of the Miners' Association formed the most prominent part of the congregation. The office for the

burial of the dead was said by Rev. D. O. Moore, the congregation sang the hymn "When our heads are bowed in weeping," led by Miss Yorke on the organ, who also played "The Dead March in Saul," as the procession filed out into the grave yard. Bowran was a respectable young man—he was in his place in church on the previous Sunday. He leaves a widow and infant child. Dr. Johnstone, Coron'r, Mr. J. G. S. Hind, and other officials attended the funeral.

APPEAL.

By the late sad accident, at the Albion Mines, six men perished:—

J. W. Fraser, overman, leaves a widow and 9 young children.

J. Connally, overman, leaves a widow and 14 children, 9 of whom are young.

Merle Benoit leaves a widow and 2 young children, the widow cannot speak English.

Chas. Bowran leaves a widow and infant child.

Chas. LaCompt leaves a widow—his children are working for themselves.

Hugh McElvie leaves aged parents.

All these were good members of society in their different spheres.

Subscriptions for the help of the widows and orphans are earnestly besought, and can be forwarded to the Rev. D. C. Moore, Rector of Christ Church, Albion Mines, or to any of the officials of Halifax Co.

FALMOUTH.—The Rev. C. J. Brenton severed his connection with this Parish on the 27th of August last. Three years ago Mr. Brenton was appointed to the Curacy here by the late venerable President of King's College. During his residence here he laboured faithfully in many ways for the building up of the Church, and, assisted by his devoted wife, his labours were crowned with much success. The Sunday School and congregation grew well, and a renewed zeal was manifested.

Mr. Brenton was appointed by the Metropolitan of Rupert's Land, out of 42 applican's, to a very important position in the growing Diocese of Manitoba. It will require much talent and faithful labor to continue the increase of the Church there; but we feel that a good man has been entrusted with the important work. Mr. Brenton is an M. A. of King's College, and always shows a warm feeling for his alma mater. On the eve of his departure he was invited to the Church, when the following address was read to him by Lewis W. Hill, Esq.: To the Rev. C. J. Brenton, M.A., Rector of St. George's Church, Falmouth:

REV. AND DEAR SIR,—In view of your immediate departure for Manitoba, we the members of your congregation, deem the present a fitting time for the expression of kind wishes to you, and of sorrow at our separation. During the past three years your ministrations among us, as an ambassador of Christ have been marked by such christian feeling, you have been so zealous to advance the interests of the Church, so indefatigably have you laboured on behalf of the Sunday School, you have striven so earnestly by love, and by a faithful exposition of our shortcomings, to raise us to a higher scale of christian life,—in fact, you so identified the interests of the congregation with your own, that we can only look upon the severance of the tie which has hitherto bound us, as pastor and people, as an irreparable loss to our community. We beg your acceptance of the accompanying purse as a slight token of our appreciation of your worth. We pray that He who has called you to a wider sphere of usefulness may give you grace and strength to discharge your onerous duties to His own glory.

We beg to tender our kindest regards to Mrs. Brenton, who has so endeared herself to all by the especial interest she has taken in the advancement of the choir. May she be long spared to assist you in your parochial labours.

With heartfelt regret we bid you farewell. We pray your journey may be prosperous, and that having lived a happy and well-spent life, you may reap the reward of the faithful servant of God.

Signed on behalf of the congregation, JOHN LAWRENCE, } Church
JAMES SMITH, } Wardens,
W.M. SANGSTER, Vestry Clerk.

REPLY.

To John Lawrence, James Smith, William Sangster, on behalf of the congregation of St. George's Church Falmouth:

GENTLEMEN.—I thank you very sincerely for this expression of your regard

for me and well-wishes for my future. I assure you, the sorrow at leaving you, with whom I have been so intimately connected, is much softened by the assurance of your good feeling towards me, and from knowing that you feel that my labours, on your behalf, have been faithfully performed. And I can assure you that there is on my part a deep feeling of thankfulness to you for the kindness you have in numerous instances shewn me many in this Parish I have found true and faithful friends, you have proved yourselves such by word and deed. Every appeal to you for assistance has been cheerfully responded to, and the many discouragements I have met with have been lightened by your ready kindness to me. I shall long remember your warm greetings and thoughtfulness displayed in many simple acts, and my hope is, that in the distant sphere to which I am about to depart, I shall meet with as kindhearted and as peaceable a people as I have met with here. In looking back over the 3 years of my labour among you, I can see many things that I have been compelled to neglect, from having, on account of the smallness of my salary, to devote much of my time and powers to other work; but yet, as far as I had opportunity, I feel I have laboured to the best of my ability, and I depart with a clear conscience in this respect. I have always felt a very great interest in the Sunday School, and many a time when there was little else to cheer, I have received fresh power and encouragement from the good number of bright hopeful faces of the children of this Sunday School. The remembrance of them will not soon fade from my memory.

I thank you for the purse so kindly given, and especially for your prayer that the Great Head of the Church, who has called me to another field may ever give me Divine assistance to discreetly and faithfully fulfil my duties. And I hope I may long be thus remembered by you when you meet in this temple, where we have so often on bended knee offered our petitions to Our Heavenly Father. Though far separated, we must remember that we are members of the same Mystical Body, united to and worshipping the same Great Head.

Accept my thanks for your kind remembrance of Mrs. Brenton. She has always felt the greatest interest in the people of this Parish, and her highest pleasure was when the quiet Sabbath, or week day for choir practice would roll round and she could be with you.

I hope the truths I have plainly placed before you, will not be forgotten, but that they will become more deeply impressed upon you, and that the fruit will be shown in brotherly love, zeal in the cause of God's Holy Church, and a careful attention to all the duties that belong to the Baptismal Covenant.

Sorrow fills my heart at departing from you. I have learned to look upon you as friends and brethren, and I assure you I am sorry to part from you, but I believe it is my duty to do so. God has called me to a more extended work, and he, who is mindful for all His children will not leave you alone, but will provide for you if you are faithful in the performance of your duty, and rely confidently upon Him. I shall ever hear of your prosperity in things spiritual and temporal, and if we never meet again in this earthly tabernacle, let us earnestly pray that it may be our portion to have our perfect consummation and bliss in our Father's house, eternal in the Heavens.

(Signed) CHARLES J. BRENTON.

BAYFIELD.—*Holy Trinity Parish*—Recently a successful picnic, but on a limited scale, for paying off the debt on the church, was held in this parish. Those interested had determined that whatever the receipts, little or no expenses should be incurred, the result being that only one dollar was so incurred. The total realized was ninety three dollars. Our Fatherly and revered Bishop, a ways in sympathy with those parishes that are most willing to help themselves, contributed another ten dollars, to be used for such Church purposes as the Rector should deem proper, at his visitation here in August, the receipt of which is hereby gratefully acknowledged. The receipt of a pair of handsome altars, contributed by Mrs. J. T. Wyld of Halifax is also thankfully acknowledged.

This lady will be gratified to know that her gift has largely increased the desire of our worshippers to beautify God's house with His own handy work. May He who said, "Behold the Lilies," greatly multiply her spiritual gifts and blessings.

Our Rector is very much cheered, refreshed and encouraged since his return from the meeting of the Provincial Synod. He never wears of telling the things about our Zion, which he saw and heard. We cannot but realize how beneficial the effect of his mingling with his fellow Churchmen, from Sarnia to Cape Breton, to hear from them the same story of toil and labour, of victory and triumph. How thankful we are to feel that Clergymen and laymen, everywhere, are using their influence, intellectual, religious, and moreover their world of gifts, to the strengthening of the ties and the lengthening of the cords of our beloved Church. That our missionaries at home and abroad never weary, but toil on waging war against sin and vice in all their forms and disguises. What eminent, far-reaching and blessed results may not, too, be expected from the deliberations of such Church councils as in our day assemble at so many points and at so often recurring periods of time.

Again, few of the Churchmen of this Diocese could feel sanguine as to the passage of a Canon on the permanent Diaconate, how thankful then must they be that the Provincial Synod, by an unanimous vote, passed this measure which must in the future influence mightily for good the Church in this Dominion. Many among ourselves, to say nothing of those without, looked not for the unanimity of sentiment that prevailed with regard to the question of Temperance. How many of those who heard or read the earnest addresses of Bishops of clergy, and of the laity on the question of Missions, must have had their faith strengthened, their zeal quickened. How many will bless God for the sound teaching as to the doctrines of the Catholic Faith uttered by the Metropolitan and the Bishop of Nova Scotia? and may it not be added how many more will have their sympathies enlarged toward the Dissenter resolving to bring him back to the one fold, after hearing the burning words of Canon Carmichael on unity? Our parishioners, I need hardly tell you, felt a pardonable pride in seeing their Rector among the delegates to so distinguished a Council of the Church, being yet young in the Church, perhaps the junior but one among them. We were thankful, too, to learn that besides to his duties as a delegate were added that of a paid reporter for one of the Halifax secular papers. It is not long since when, if the secular papers in our Province referred at all to Church subjects it was to hint up some scandal, or perchance, to perpetuate some unfounded calumny against members of the Church, or else to proclaim in great capitals that millions of Churchmen had gone over to *Liberalism!* Shall we not be thankful that a change has at last come when our own men, as was the case in the Diocesan and Provincial Synods recently held, faithfully represented the interests of the Church of God.

WINDSOR.—Mr. W. R. Butler, the newly appointed Professor of Mathematics, at King's College, has arrived from England, and is now residing at the College. The Autumn term commenced on the 5th with an attendance of forty-two, being the largest number of students present for fifteen years.

AMHERST RURAL DEANERY.—The next meeting of the Chapter of this Deanery will be held, (D. V.) at Pictou, on Thursday, October 28th. By order, J. A. KAULBACH,

Secretary.

TURO, Oct. 1st, 1880.

DIOCESE OF FREDERICTON.

ST. JOHN.—Yesterday being the day appointed by his Lordship the Metropolitan to be observed as a special thanksgiving on behalf of the harvest, was observed as such in the Episcopal Churches in the city by special services and sermons and decorations suitable to the occasion.

The congregation of Trinity, who are always most particular in observing the festivals of the church, had the school room where the services are held tastefully trimmed for the occasion, the decorations being much admired. The reredos was panelled and lined with white, the centre panel having a large wheat cross and those on either side bearing the sentences, The Living Bread, The True Vine, each boarded with moss, ferns, grapes and rowan berries, while between was the word Alleluia thrice repeated. On the front of the Holy Table appeared

the sentence, Praise ye the Lord. The lectern, reading desk and font were tastefully trimmed with autumn leaves, rowan berries and green and purple grapes, the whole effect being very striking, which was considerably heightened by a beautiful sickle of flowers and bunches of wheat placed between the lectern. The windows and gaudoliers also looked well and were tastefully trimmed. The music by the choir at all three services was hearty and effective, consisting of the usual chants for Psalms and Canticles and Harvest Hymns. In the evening the Anthem, O Lord how Manifold, from the 104th Psalm, was sung. The preacher in the morning was Rev. Canon Brigstocke, and in the evening the Rev. Mr. Wilson of the Diocese of Algoma.

S. Paul's Church was beautifully trimmed for harvest by the ladies of the congregation, and was confined entirely to fruits, flowers and ferns, of which there were a great abundance. Over the holy table was a large cross, made of wheat, the panels behind bearing a traycey of autumn leaves.

The lectern was tastefully and appropriately decorated with the fruits of the field and the orchard. On each side of the chancel steps were sheaves of wheat rising from beds of moss, in which apples and other fruits were arranged. The font was also prettily trimmed.

At the Cathedral the lectern and font were beautifully decorated with autumn leaves and floral tributes. At the base of the font were number of vases filled with hothouse flowers. At the evening service the anthem was very finely rendered, and his Lordship the Metropolitan gave an instructive discourse suitable to the celebration of thanksgiving.—*Telegraph*, 11th.

STANLEY—The concert lately held in aid of Church funds was very successful, something like \$125.00 being realized. The new Parsonage is rapidly approaching completion. It will be in every respect a comfortable and convenient residence. The cost will be in the neighbourhood of \$1,300.00. It has been built in a similar manner to the Church viz: by voluntary labour and materials furnished by the parishioners. The hired people of Stanley are by no means wealthy and really have made considerable sacrifices in order that the Parish might be provided with a suitable Church and Parsonage; we trust that a blessing may rest upon them for all they have done and are doing. As will be seen elsewhere in our columns the missionary at "Stanley and Tay Creek," has been called upon to mourn the loss of several members of his flock.

NEWCASTLE, QUEEN'S CO.—Continued.—After the Evensong, the Bishop held a Confirmation. Mr. Sterling presented some twenty-five candidates. Several persons well on in years, one a very aged man, were among the number, who received the sacred ordinance. The discourse which the Bishop subsequently delivered was a plain and very instructive explanation to the people of the nature of Church Consecration. He bid them understand that their Church was now forever set apart from all profane and common uses, and given to God. And as it was now His so, in future, it would be the place in which His Presence would be specially vouchsafed to them. He hoped they would all value their high and holy privileges—that they would make good use of their Church by assembling within its walls for holy worship as often as opportunity offered—and especially that they would regularly and devoutly meet for participation in that highest act of Christian worship, the Holy Communion of the Body and Blood of Christ.

He reminded them also that that was now the place in which the Church desired that all her holy ordinances should be celebrated—there they should bring their children to Holy Baptism—there the marriage vow and covenant should be sanctified and blessed and there, too, as the Church directed. He trusted would be seen the mother offering to God her praises and thanksgivings for His care in a special time of pain and peril. The large congregation, numbering, probably, over 200, listened with great attention to the venerable Bishop's remarks; and it was evident, by their quiet and reverent demeanour, from first to last, that the whole proceedings had been to them of deepest interest, and that the occasion was one which would be long remembered by them all. Appropriate hymns were sung during the service, Mrs. Sterling giving her kind and very valuable assistance upon the organ. The collection, which removed the last remaining debt upon the Church, amounted to over twelve dollars. For long time, and of necessity, an almost forsaken Mission, the day's proceedings abundantly testified to the noble work which, (under God) in the face of many discouragements and most trying difficulties, had been accomplished in Newcastle.

On Sunday, 19th, the mission ended. There were three services, matins and Holy Communion at 10.30 a.m.; litany and holy baptism with an address to the Sunday School children at 3 p.m.; and evensong, with the closing sermon at 7 p.m. The congregations throughout the mission week were good. At the last service, though the church was arranged to seat only about 160 comfortably, there were fully 200 present. The church was packed, the porch was full, and many had to remain outside. Every one seemed pleased with the mission, and thankful to Mr. Neales for his earnest, plain, practical, common sense sermons and instructions, and also to Miss Carman for the most extraordinary improvement in the matter of singing the praises of the Lord in the Lord's House. The congregation would not allow the organ to be returned but purchased it for their

church. Throughout this mission not the slightest attempt was made at exciting the people, both the Rector and the missioner believing that great religious excitement is injurious, not beneficial to that "pure religion and undefiled" which God asks of his children. Good results of the mission have already been seen, and much fruit is prayerfully and hopefully looked for in the future.

FREDERICTON.—Special services of thanksgiving for the bountiful harvest with which the country has this year been blessed were held yesterday at the Cathedral and at St. Ann's. The latter church was tastefully and appropriately decorated with the fruits of the field and the orchard. On each side of the chancel steps were sheaves of wheat rising from beds of moss, in which apples and other fruits were arranged. The font was also prettily trimmed.

At the Cathedral the lectern and font were beautifully decorated with autumn leaves and floral tributes. At the base of the font were number of vases filled with hothouse flowers. At the evening service the anthem was very finely rendered, and his Lordship the Metropolitan gave an instructive discourse suitable to the celebration of thanksgiving.—*Telegraph*, 11th.

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There will be no deviation from this rule, as the paper cannot possibly be published at the low price of a dollar unless the subscriptions are promptly paid.

Halifax, N.S., 1st Oct., 1880.

CATHEDRALS.

I.

As there has been, and as there is likely to be in the future working of the Church in the Colonies and other parts of the Anglican communion, considerable discussion in reference to the Cathedral system of the Church, it may be well to put together for the information of Church people, who are not specially acquainted with ecclesiastical history, a few notes upon this subject. Two things have, in recent discussions, been rather hastily assumed. First, that there being scarcely one example of a true Cathedral in the Colonial Church, the appointment of officers in connection with pro-cathedrals is an unreality. Second, that because the condition and surroundings of the Church in new countries are, in many respects, different from those of the Church in Europe, therefore any such ecclesiastical machinery is necessarily out of place.

With regard to the first allegation, all that needs to be said at present is that the appointment of honorary officials, who draw no stipend from cathedral revenues, and have no fixed duties to perform in consideration of the same, has for some time past been known to the Church. Such persons were chosen by the Bishop of the Diocese as subjects of distinction at his hands, for their piety, learning, and services to the cause of religion. And if there are still such clergymen to be found, as it would indeed be a sad state of things if there were not, it cannot be an unreality for the Bishop of any Diocese to select those among them who seem to be worthy, for almost the sole mark of his approbation yet remaining at his command. No one thinks the less of a civil or military distinction, of which there are many recognized forms, because it does not carry with it a salary, or because there are no special, or only nominal duties attached to it. The sole objection which can be made to such marks of distinction, which

will certainly be bestowed and valued as long as human nature remains what it is, is that they may be abused. This applies equally to every exercise of power; and will continue possible, though it may be always matter of regret.

As to the second assumption, it will hardly be denied that in the past history of the Church the tendency has ever been to work from centres. Not to speak now of the evident necessity of this, history convincingly proves that immense advantages have been derived to individual Dioceses as well as to the Church at large, from cathedral establishments, with their bodies of learned clergy, their well-trained musicians, their schools of Divinity, their colleges for the instruction of youth, and other institutions. The art and science of ecclesiastical architecture; the development of the ritual music of the Church; the elucidation and interpretation of Holy Scripture, and kindred studies; no less than the evangelization of the Diocese at large, have proceeded during the ages past, with varying intensity and success, from the central work and influence of the cathedral. And it is safe to say, that that which has worked so well in what are generally assumed to be the "dark ages," without the advantages which modern enlightenment and modern facilities afford, when the stimulus of public criticism was unhappily wanting, and the power of the press was a thing unknown, will undoubtedly be again the method of work which the Church, as soon as she is able, will, in her wise conservatism, adopt. True, she has few cathedrals yet in these her infant branches. But she will have them, and with every equipment and every real improvement upon the past that the nascent liberality and affection of her sons can give her. Little by little, with prudent caution, she is putting forth her powers, she is systematizing her work, she is perfecting her organization. And there can be little question, but that another century will see many cathedrals on this continent, from which as centres of life and influence, will go forth men fitted for the work of the ministry; boys and girls carefully trained in the principles and practice of the Church of God; mission-preachers, whose natural powers have been fostered, and whose zeal has been kindled into a living flame; and critical, devotional, or practical treatises on the different aspects of the Christian life; which will all unite to lift the Church into her true position, as providing, in accordance with the will of her Founder, evangelical truth and apostolic order, absorbing into itself the tentative systems forged by man's ingenuity or perverseness as substitutes for the ancient faith.

It may be interesting to many of our readers, thou, that in one or two papers we should indicate the position of the cathedrals of the Mother Church, and point out what features of the cathedral system may wisely be retained and used in the present condition of the Church's growth.

NEGLECT OF PUBLIC WORSHIP

This serious evil, an evil which has been prevalent to a greater or less extent in all ages of the Church, is exciting wide-spread attention. And well it may. Of what use is it to multiply costly Churches, and provide manifold agencies if these Churches are but half full, and the great proportion of men stay at home? Is public worship a duty? Unmistakably so. It is due, we owe it to God, as creatures approaching a Creator to pray, give thanks and call on His Name. Yet what a lamentable sight do we see among professing Christians of every name. It is sad to think of the neglect, the carelessness displayed, not only by those who profess no relig-

ion, but by Christians in name. This is the case all over the Christian world. The Bishop of Manchester has publicly drawn attention to some statistics in England. We find the following paragraph:

"In the course of a sermon delivered at St. Andrew's Church, Ancoats, on September 9th, the Bishop of Manchester presented some remarkable statistics as to attendance at public worship. In a Manchester parish containing 1,233 houses the clergyman found, as the result of personal inquiries, that the heads of 906 families openly professed that neither they nor their households attended any place of worship. Ninety-three families called themselves Church of England people, 94 families called themselves Roman Catholics, and the rest were made up of different denominations, the Wesleyans being strongest, with 54 families. The fact that 806 families out of 1,233 never attended public worship was, the Bishop remarked, a scandal and a peril to society. He did not want to proselytize, he did not want the Church of England to gain in numbers at the expense of the dissenters, or even at the expense of the Roman Catholics, but there was surely work enough for all to do in stirring up that inert mass of apathy, and in bringing the people to a consciousness of their peril."

In the United States both religious and secular papers have been discussing this question, and actual counts have been made on given Sundays, shewing the small attendance in the different houses of worship, compared with the adult population, and the small percentage of male worshippers. Dr. Farnest Walker speaks of the same evil in the early days, alluding to the sixth century, and gives the only remedy, a LOVE of God. It says:

"John Chrysostom, the golden mouthed orator, preaching in the city of Constantinople on some great festival, was pained when he thought of the disparity between his immense congregation then and the smaller throngs on ordinary occasions. He says to his people: 'You are to-day cheerful and I alone am dejected; for when I look over this spiritual sea and behold this boundless wealth of the Church and then consider that so soon as this festival is over, the multitude will start away from us, I am pierced with grief that the Church, having brought forth so many children, cannot enjoy them at each assembly, but only at a festival. How great would be the spiritual exultation, how great the joy, how great the glory of God, how great the spiritual feast, if on each occasion of assembling we could see the enclosures of the Church thus filled!' This age is no worse than any preceding one nor is it better. But everywhere and during all times one thing only can lead people to worship God and to listen to His Holy Word. That thing is a love of God. If we do not really love Him, nothing can make us go to Church regularly. Excitement, fine preaching, or fine music may draw us on some special occasion, but not twice at least every Sunday."

"If we love our Divine Master we will walk with Him, and talk with Him, and like to hear about Him, and we will fall low on our knees before His footstool, and we will offer Him the sacrifice of praise and thanksgiving. If we do not love Him—and I believe going to Church and attention to the divine ordinances are a proof to ourselves of that love—then we are none of His, we are not Christians after a godly sort, and we can have nothing bright and beautiful to look forward to in the future. We shall not wake up after His likeness from the sleep of death, unless we have done His will on earth."

HARVEST HOME.

In gratitude to God for another year of bountiful Harvest, our Church folk have been assembling in God's Houses to offer up their praises and thanksgivings, bearing with them the "first-fruits" to offer to God, and to adorn His temple. The Lord of the Harvest has not failed in His promise, and sunlight, rain and dew have conspired to bless the earth and make it yield its increase. Let us not forget that the sowing, tending and reaping are only the instruments. It is God that makes

these effectual. And as we eat our bread in thankfulness of heart, let us remember the "Bread of Life" Who came down from heaven to feed our souls with the bread of the Everlasting Harvest, when we are reaped by the hand of death. May God gather us into His garner among the holy and pure grain.

THE PAN-PRESBYTERIAN COUNCIL.

"The Independent discovers two currents in the council, and both vigorously opposed to the skepticism of the day; but one liberally so, and the other narrowly and bitterly so. One is for freedom of investigation and for large liberty of difference within the Church; while the other would hold every Presbyterian rigidly to the old beliefs. Even Dr. Cairns was not sound enough to satisfy certain extreme men from the South and West, and from Ireland!

In the entire Service of Praise of the Council the name of the Lord Jesus Christ was not to be found. This was because some delegates objected to singing anything but the Psalms. Patience! 'It was a Unitarian service of song,' says the *Independent*.

Many able papers were read, shewing wide difference of opinion. There were representatives there all the way from the most narrow conservative to the broadest kind of liberal. The aesthetic taste is growing, and there is a growing desire to observe the Christian year. Dr. Hitchcock spoke in favor of Whit Sunday, Trinity and the other Festivals not now observed among them. Christmas Day is observed by many now.

THE N. B. EXHIBITION AND ITS LESSONS.

In the interests of the CHURCH GUARDIAN we paid a flying visit to the Provincial Exhibition held in St. John. Such a full and faithful account has been given by our secular contemporaries, that it is unnecessary for us to enter into details, even if we had the space. It would be but little to say that we were proud of the exhibit of our native Province. In every way the exhibition has been a success. Opening on Tuesday, by Thursday night 32,000 adult tickets were sold. Crowds from all parts of the Province, and strangers from other parts of the Dominion thronged the building morning noon or night. The quantity and quality of the articles displayed shew that after years of commercial depression our people are beginning to recover their energies. The display of stock and home manufactures in dry goods, machinery, &c., greatly surprised many of our people. It takes an occasion like this, when the products of our people's skill are brought together, to show the nature of our resources, and the skill we have in our midst.

There is a tendency in the Maritime Provinces to depreciate our own country and to make much of the superior advantages in the United States and of other parts of the Dominion. The Provincial Exhibitions held are an answer to this depreciation. Manitoba sent the productions of her fields; but we are satisfied our people were convinced that our farmers can hold their own with Manitoba. We saw vegetables, fruit and other products of the soil worthy of all praise. Our cattle presented a fine appearance. Manufactured goods were there which bore most favorable comparison with the best of the kind in the United States. Machinery was exhibited (invented in New Brunswick) which had won diplomas abroad, and is extensively used there. Our country readers sent articles which were admirable specimens of their work. We hope this exhibition will go a long way to counteract the unwise depreciation of our Province, to which many people are constantly giving utterance. Our people are hardy and skilful. Capital is, to a great ex-

tent, wanting, but we have other things which, in part, compensate for its loss. Intelligent farming brings a rich reward even here. Skilled labour will always find a market for its productions. Only let our people go to work with a will to build up their own country.

It is a sad sight to see our young men and women leaving their own Province, which is capable of producing such an exhibition as we have seen, and seeking their fortunes elsewhere. Why should we go to Manitoba or the U.S., when our own land and our own industries need our presence. We have an expensive School-system. We educate our boys, and give them trades or teach them a business, and they flock off to the U.S., and enrich that country with their skilled labours. The very best of that labour is largely Canadian. It is no wonder our country is poor. And our people encourage this, by refusing to see that we can produce with encouragement, and more cheaply, the same class of goods here. They pay an increased price abroad for the work done in many cases by our own Provincial men whom we have lost. If our country readers into whose hands these lines may fall would make up their minds to acquire information, to study up their profession, to bring to bear on agriculture the results of the latest research, and whether it is farming or other work to do it intelligent, and to be content with their lot, they would remain in the country, and we should make rapid advances. The N. B. and N. S. exhibitions have plainly shewn unprejudiced observers that these Provinces are rich in resources, and that there is no need for our people to be tempted away from their homes. Here they can gain a good and honest living, and a comfortable independence with the same amount of work they would have to do elsewhere. Let us not desert our Provinces in the days when they need our aid, and when intelligent work will bring to every one a fair reward.

FIFTY YEARS IN ONE PARISH.

We congratulate the Rev. Canon Walker, B.A., on the completion of his 50th year as Rector of Hampton, N.B. As our readers will see from our columns, he was surrounded by all his family, three of his sons being in active ministerial work in the United States, and the parishioners very properly commemorated such an unusual event in these days of frequent changes by tokens of their regard. We trust that the venerable Canon, now the senior clergyman of the Diocese, may be spared yet many years as the Nestor of the Fredericton clergy. Canon Walker was ordained Deacon in 1826, two years before the Metropolitan took orders, and held the Parish of St. Eleanor's, P.E.I. He removed to Hampton in 1830. When he entered the ministry there were five Colonial Bishoprics of the English Church, viz.: Nova Scotia, Quebec, Calcutta, Jamaica, and Barbados. He has lived to see these increase to 69. In the same time the ten American Bishoprics have increased to 63. The two Dioceses in British America have become 16, and during his pastorate at Hampton the 26 clergy in New Brunswick have increased to 70.

The following from the *Living Church* is commended to our readers. The Editors and contributors to the CHURCH GUARDIAN have each an individuality. They are not chained to an iron-clad set of opinions, which must be held because some one else or some school holds them. Consequently they give sometimes the result of independent thinking, and take a practical view of subjects hard to reconcile with the views of any one particular school of thought in the Church:—

"It should not be expected that every

thing which appears in this paper should be interesting to every reader. If we had only one class of readers and very few at that, we might possibly give thirty columns each week that would suit every one. But we have a great variety of patrons to please, and we must give a good variety of reading. *The Living Church* aims to be a family and parish paper, to interest and instruct young and old, learned and unlearned. A reader can see at a glance what he wants to read; and every one, we trust, will find something of interest. If any of our readers notice deficiencies that can be remedied, they will confer a favor by kindly informing us.

Another thing should not be expected—that the views of every one who writes for this paper should agree with the views of everybody who reads the paper. We are not in favor of a repressive policy in legislation or in journalism. We believe that a paper which represents a Living Church should be as liberal as the Church it represents, and that Churchmen will be made more intelligent, more charitable, more earnest, by reading views and opinions that are not merely the echo of their own. That is our platform."

THE DIOCESE OF MAINE. At its last Convention, passed a resolution looking to the establishment of the "Quebec Scheme" for payment of its Missions that is making grants from the Mission Funds conditional on a certain amount being raised in the Mission. New Brunswick was represented at the Convention by Rev. Dr. Ketchum, Rev. T. E. Dowling and Rev. Rural Dean Neales, and Nova Scotia, by the Rev. John Abbott of Halifax.

NEWFOUNDLAND.

TELEGRAM IN A NEWFOUNDLAND CHURCH DURING THE BISHOP'S VISIT.

The old Church at New Harbour, Trinity Bay, built, as the inscription on the gallery tells us, in the year 1815, by the inhabitants, "as a monument of the zeal for religion" was thronged to its extent on Sunday evening, 19th., Sept. The preceding Wednesday, the Bishop of the Diocese had arrived in the 'Lavrock' for a visitation of the mission. Never before, so the old people say, had the old Church been so crowded: and many feared for its security. A little after the commencement of the sermon, a crack came, and instantaneously followed a panic of a terrifying heartrending description.

The two doors at the opposite ends speedily became blocked up with struggling, terrified people; the crowd nearly carrying away with it, the posts on shores supporting the gallery, thus nearly precipitating the catastrophe which many thought was impending. Many smashed through the rotten old window frames, and got out through them. The panic was quieted in about two minutes, when it was found the building did not fall in. Fears were allayed and confidence restored by the Bishop giving out, and beginning to sing the evening Hymn, in which those yet in the Church joined, and afterwards knelt for the Episcopal Blessing. An after examination showed that the sides of the building had given way somewhat: and it was a wonder that the panic—especially the rush of the people to the doors—did not end in the collapse of the whole Church. By God's great mercy we were spared even the usual casualties of such events, as no one was seriously hurt. The fact of our beloved Bishop's life having been in as much danger as any one's, gives special interest to the occurrence.

One result of the panic is that the people of New Harbor are now without a Church, as the old Church is too unsafe to be used, and, indeed, would need considerable repairs to make it fit for use. Happily the new Church is well advanced, and the poor people are doing their best to secure its completion by the spring. The failure again this year of the cod-fishery, makes it utterly im-

possible to do this unaided. £100 would complete it free of debt. Subscriptions (and special gifts for furnishing or beautifying the Church) will be thankfully received by the Priest of the Mission, Rev. Arthur C. Waghorne.—Com.

THE ENGLISH CHURCH CONGRESS.

STRIKING WORDS OF THE LORD BISHOP OF PETERBOROUGH.

AT Leicester, in England, a Church of England Congress was sitting when the mail left on the 30th ult., the Congress having been presented with an address of welcome by the Non-conformist Ministers of Leicester. The President of the Congress, the Bishop of Peterborough, acknowledged the welcome in happy terms. A striking address was delivered by the eloquent Bishop, the closing passage of which, solemnly delivered, made a great impression on the audience, some of whom, it was remarked, cheered with great enthusiasm the reference to the desirability of putting no trust in princes." We quote the remarks which so moved the English audience :

"The idea of our Leicester Congress, if I may venture to speak for it, is this—the Church of England for her Master's sake the servant of the English nation. This is surely what we mean when we speak of her as the National Church. That is a privilege of which no legislation can ever deprive her. That is a duty and a responsibility of which she may not dare to divest herself. We are here to find an answer to the challenge, not unfairly put to us—What is the Church of England doing to justify this high claim on her part? We are here to discover, if we may, what hindrances she still meets with, what helps she may devise, in the performance of her great task. And this desire to be practical will account for the omission from our lists of subjects of some of what are called the 'burning Church questions' of our time. If these do not appear in our programme, it is not because we were afraid of them, but simply because they were crowded out by subjects which seemed to us at once more important and more practical. For burning questions are not always important ones, sometimes they are even pitifully small and unimportant. And, besides, they have, for the most part, I think, a happy way of burning themselves out if you let them alone. Are we not walking now coolly and comfortably enough over the ashes of more than one once-burning and now burnt-out question? No! The really great and urgent questions of the day are far other and weightier than these. While we have been disputing about details of ceremony and modes of worship the world around us has been disputing whether there is any use or meaning whether in our worship or in the faith that it expresses. It was a burning question once whether the minister should deliver his Master's message clad in a black dress or in a white one; and while that dispute was being waged the question was smouldering all around us whether he had any message whatever to deliver. It is, or it lately was, a burning question to which side of the holy table the clergymen should stand to minister the sacrament of his Lord; but it was and is a burning question with thousands who have witnessed nor cared to witness either position, whether the Lord of the sacrament be an imposter or a fanatic. It is a burning question what is the precise mode of the Lord's supernatural presence in the Eucharist. Alas! it has ceased to be a question with multitudes whether there be any supernatural at all. Yes! the one great Church question of our time, before which all others fade into insignificance, is this: What can the Church of England do for these masses on whom, in their fast-growing might, some are looking with timid fear and others with minister expectation, but on whom the Church should look only with yearning and affectionate desire as her truest wealth and her most precious Catholic heritage? This tangled, trodden earth-soiled harvest into which her Lord has sent her to toil and reap—can she gather this? Can she so enlarge her barns as that they shall hold this? Here, believe me, lies the one supremely urgent question for which we have to find an answer, and that speedily. And in the answer to this question, if she can find it, lies the secret, not only of

the Church's duty, but the secret also of her strength and her security. Her path of duty is in this aspect what it has always been—the path of safety too. The Church of England has been learning of late the lesson—has she at last fully learnt it? well for her if she has—not to "put her trust in princes." (Great applause.) Not in the capricious and often too costly favour of statesmen, not in the adhesion of nor in her adhesion to this or that party in the State, not in trying to obtain from the timid friendship of one set of politicians, or from the contemptuous patronage of another, a defense against the inveterate hostility of a third, will her security be found, but in the hearts of the people, in affections of the multitude whom her Master is calling her to win and to serve for Him. (Applause.)

THANKSGIVING DAY: INFANTS' HOME, HALIFAX.

The Committee of the Infants' Home, Halifax, have had to acknowledge for the last two or three years generous gifts from Churches throughout Nova Scotia, made on Thanksgiving Day. This year our necessities are as urgent as ever, and we therefore renew our appeal for such help as the generous-hearted friends of the feeblest of God's creatures may feel so disposed to give. The Lord Bishop of Nova Scotia presided at our last annual meeting; and for years he has given us his countenance and his substantial aid. In the course of his remarks at the last anniversary, His Lordship said that "he had taken a deep interest in the infants' Home from the first. Years ago an experiment was made in the north end of the city which proved a sad failure. Very different has been the result in this instance where care, skill, and wise management have been crowned with such striking success. Nothing could be more satisfactory. He had visited the Home and had seen for himself how it was managed. He was there for an hour among forty babes and scarcely a cry was heard. The Matron is surely the right person in the right place. He deprecated the prejudices that existed against the Home and hoped they would soon be wholly removed. He expressed his warmest sympathy with the work of saving the babes and their mothers, and trusted that the appeal for enlarged support and for a new building would be met in the right spirit."

We cannot present our cause to the Churches in terms more impressive than are thus used by His Lordship the Bishop. In a period of less than six years we have delivered from suffering or from death hundreds of young babes; and for scores we have found safe, loving, Christian homes in the country. We respectfully ask the help of the Churches in this holy, Christlike work. When you go to Church on Thanksgiving Day, or when you sit at your table surrounded by your own happy family, remember the destitute, neglected, perishing little ones whom we so successfully endeavour to save.

In the name of the Committee of the Halifax Infants' Home.

Most respectfully yours,
ANTOINETTE NORDMEYER, Treasurer.
MRS. E. M. SAUNDERS, Secretary.

PROHIBITED DEGREES.

A CATECHISM ON MARRIAGE, especially with regard to its prohibition with a deceased wife's sister, by the Rev. Joseph J. Curling; with an appendix showing the Divine authority for the Table of Prohibited Degrees, by the Rev. Joseph F. Phelps. Preacher of the Cathedral of St. John the Baptist, St. John's, Newfoundland.

This little pamphlet, which was so highly recommended in the Metropolitan's address at the opening of Provincial Synod—and is also endorsed by several of the Bishops, may be had on application to this office; price 10 cents each, or \$1 a dozen.

BISHOP HERZOG, old Catholic Bishop for Switzerland preached in St. Ann's Church, New York, Oct. 3rd and in Trinity Church Oct. 10th, in both cases in German. On the morning of that day he celebrated the Holy Communion in English at Trinity Church. He speaks English brokenly.

On page 6 will be found another very interesting letter from the Rev. C. E. Grocer, Missionary in the Sandwich Islands.

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.

APPOINTMENT TO PARISHES.

(To the Editors of the Church Guardian.)
Sirs.—May I ask you to publish the following information which I have obtained directly from each Diocese, and put in this short form :—

I ask this in order that all may have the power to think over the subject, and also that opinions may be drawn out through your invaluable paper, which will aid the Synod Committee to draw up a report superior to any which their unassisted labour could produce. Personally, I have strong opinions about the matter, but reserve them. No one, however, can, I think, dissent from the statement that the relationship between the Minister who has care of souls, and the souls committed to his care is so solemn as to demand the utmost diligence on our part to find out the best way of initiating that relationship.

The various Dioceses in our Ecclesiastical Province at present deal with this grave subject thus :—

Diocese 1. Here a Rector is elected by a majority of the Parishioners present, at a meeting duly called, and when he shall have obtained the Bishop's letters of institution, shall be inducted by the Bishop into the said Parish. If no election is made within 12 months, the Bishop shall be at liberty to appoint a Rector.

Diocese 2. The Rector is appointed by the Bishop, with the concurrence of the congregation or congregations, such concurrence to be given by a Board of Concurrence elected at special meetings of the congregations.

Diocese 3. The Bishop appoints after consultation with the Church Wardens and Lay Delegates of the vacant Parish.

Diocese 4. The Rector is elected by a two-third vote of the male Parishioners present, at a meeting duly called, and unless there is some lawful impediment, the Bishop is required to issue his mandate to institute.

Diocese 5. On the Bishop giving notice of vacancy, the Vestry meet and choose 2 or more clergymen, from whose names the Bishop shall select one. If no nominations are made within three months, the Bishop has the absolute right.

Diocese 6. The Bishop appoints, after conferring with a Committee of the Parishioners, one member to every 25 registered voters in the congregation.

Diocese 7. The presentation to all Rectories is vested absolutely in the present Bishop during his Incumbency.

Diocese 8. The Bishop appoints after consultation with the Church Wardens and Lay Delegates.

Diocese 9. Has no Rectories as yet, but the Bishop has thus far made all appointments to Curates.

I have omitted minor details for the sake of brevity.

D. C. MOORE,
Chairman of Committee.

GAGETOWN, N. B.

(To the Editors of the Church Guardian.)

Sirs.—I know that you are always glad to hear of growth and progress in our beloved Church, whether materially or spiritually manifested. The casual looker-on or visitor can say little with respect to the latter, but he must be blind indeed who cannot readily see tokens of the former. Specially is this the case when the evidence presented is that of a new and appropriate edifice approaching completion, and to be consecrated to the holy purposes of divine worship. An instance of this attracted my attention a few weeks ago, when my pilgrim life brought me to a short standstill in the beautifully situated village of Gagetown, on the St. John River. There I was delighted to see a neat gothic Church, almost completed, occupying the site of what my recollection of a previous visit reminded me was a venerable, not handsome, and most uncomfortable structure, wherein several generations of pew-owners had enjoyed the ministrations of the Church of England through the liberality of the venerable Society for the Propagation of the Gospel in

Foreign Parts. Musing thereon, I was led first to visit and examine the neat edifice in course of construction, and then to seek information as to how this had been brought about. The new Church measured as to the nave, 45 by 24 feet, with a chancel 17 foot 6 inches square. The walls are 13 feet 6 inches high, and support an excellent roof of pine, with open timbers. Near the south west corner is a tower, with belfry and spire 56 foot high, surmounted by a plain cross. Attached to the Church is a snug vestry room, 8 by 12.

The interior of the Church is noticeable, both from its strict simplicity, and the excellence of the workmanship. It is finished and wainscoted with black ash, of beautiful grain, and texture, all of which I believe, is to be oiled. The seats, prepared in Fredericton, but put together by the builders of the Church, are also of black ash, and seem comfortable and substantial. I ought to say that the whole interior of the roof has been oiled, and the rafters stained and oiled. The East, West, and South chancel windows are to be immediately filled with stained glass, memorials of loved friends by those who wish to add these tokens to the adornment of God's House. The other windows are to receive diaper glass with coloured borders. Externally, the Church presents a very neat appearance, and being well painted, is a most attractive landmark. The bell can be heard quite a long distance, some miles, and the cross glitters its token of redemption to eyes looking at it from every direction.

One naturally asks how so neat a Church could be built in these hard (and cold) times in so small a community, and on enquiry, I found that through their own efforts, and the liberality of friends, the "Ladies' Sewing Society" raised \$300 for the purpose. Other sums of \$200 from the poorer people, subscriptions amounting to \$250 from other contributors, added to the amount. Above all, what gave courage to the enterprise was a bequest of \$1000 by an old and faithful member of the Church, lately gone to his rest. The balance of the subscription list, if paid, will enable all the bills to be settled, so that no debt will rest on the Church.

Almost all the Chancel furniture has been provided, though I was told that there is still lacking a carpet for the Chancel, lamps for lighting the Church, and stoves for warming. One cannot help congratulating the hard working and self-denying Doctor, (Rev. J. Neales), on this material result of his 22 years faithful work in the parish; and also complimenting the very intelligent and clever master-builder, Mr. Gilbert Williams, on the excellence of his performance. The work of building has been carried on steadily and expeditiously from the time that the first digging was done for the foundation, soon after the frost went out of the ground; the frame having been previously brought from the woods by a party of willing and energetic workers.

I was pleased to learn that the building committee hope to have the Church ready for consecration early in November, and that all the willing workers and well-wishers are looking forward to that time as one that will be full of joy and satisfaction, and promise of increased interest in the Church, and prosperity for the future.

I should say that emphatically one of the best features in the new Church is that the seats are to be "free and unappropriated," a "house of prayer for all people," rich and poor alike.

If you think this worthy of a place in your columns it will be a sincere gratification to

A VISITOR.

STEWIAKE.

(To the Editors of the Church Guardian.)
Sirs.—Are there no Church of England people in Stewiacke. Have I been dreaming or was not Stewiacke once part of Truro parish, and was not the first Rector very nearly allied to the chief speaker at the late Centenary?

Did Mr. Haile never exist? Is Richard Unineke dead? or Rev. J. B. Dodwell? I thought I saw the last named in the flesh not long since. But some people argue that our existence even may be an illusion! If so, perhaps the Presbyterians, Baptists and Methodists may suffer under an illusion, and our Church people be the only wise ones for not encouraging at so great a gathering the illusion of the existence of the Church of England.

REALIST.

Family Department.

[For the Church Guardian.]
P.S.A.L.M. O X I V.
WITH GLORIA.

When Israel's sons at God's decree
From captive chains, shook free their hands,
The chosen race His favour knew
And wonders filled "th' astonished lands."

The shuddering sea their march beheld,
And, all her waves, in horror fled :
Jordan's swift flood was backward hurled
From Israel's heaven-guided tread.

Around the "mountain's trembling brow"
Behold the dazzling lightning's play, —
While ominous thunders, loud and deep,
Sound o'er the earthquake-guarded way.

Whence this commotion wild, O sea ?
Why, Jordan, these affrighted waves ?
Why, mighty mount, this tottering crou, —
Which else, Time's fiercest tempest braves ?

Well mayst thou shudder, conscious world
And, to thy depths abyssm, thrill !
John ab ren is thy towering pride,
And bids these foaming floods "Be still!"

To Him, whose glorious Name entwines
In Godhead One, the Persons Three,
Till time's last age has rolled away,
All honor, praise, and glory be !

LORENA.

Oct. 7th.
LETTER FROM SANDWICH ISLANDS.

WAIIKU PARSONAGE,
Island of Maui, H. I.
Sept. 23d, 1880.

My Dear Friends.—While sitting in the parlor of S. Cross School last week, I picked up some CHURCH GUARDIANS, and came across my second letter in the July number. I see that I have promised to write of our works here in Wailuku, and now that we have quite settled down and the romance of the change is over, and nothing is strange anymore, I feel that I can fulfil my promise understandingly and clearly. To begin, then, our Church is a school church, not consecrated, but supposed to be only a temporary building. It is neat enough, however, and answers the purpose very well, especially since the church part is now used only for the Services. Until a year or two ago, the Church had the exclusive control of education here; but along with other progress in those Islands, has come improvement in educational matters, and a Government school building has been erected, and several teachers employed, and all support withdrawn from the English Church. So that where the Church schools numbered considerably over one hundred, and occupied the whole building, now we have only forty, and occupy only the hall for the Services. The Church will seat about one hundred people is very cool and airy and every way tidy. A platform is run across the east end, and upon this stand prayer desks and lectern, and the steps supplies the chancel rail, and another the altar. The altar, which is of proper dimensions, is vested properly, and its tabernacle holds the cross vases, and candlesticks, while a stained window, the only one in the Church, is placed above. I am thankful to say, the building is one easy to speak in and there are no hot stove pipes just over one's head to make the temples throb, and no cold weather under the floor to bum, the foot. It is an interesting change from my experiences in Minnesota and Nova Scotia. The little church room is always full of bright sunshine; the windows are always open, and people glide noiselessly into church without pegs in their heels, and shawls and numberless wraps enveloping their persons, making them look like mummies. They sit into Church in lawn and other light textures beaming with smiles of contentment, and throughout the service seem thoroughly to enjoy themselves, not wearily fanning and fanning their tired and hot countenances, but thoroughly enjoying the cool breezes which ever blow here, and make the climate perfectly charming. I am sure they must enjoy their worship, for when they are bidden to "let their light shine before men" to the glory of God, they gladly average in their offerings one shilling per capita, and stand upon their feet and literally offer their alms to their God upon His Holy Table. Of course the congregations are small, averaging perhaps fifty, but the town has its meeting house for natives, and a congregational place besides, which leaves the church but a few, for the Islands are distinctively congregational. Those few, however, have their church, and would not be without it, so that despite the few my income is just double what it was in Nova Scotia, and is more than

promptly paid. We have no choir. Mrs. Groser does faithful service at the organ, as she has always done for me, and her reverend father before me, playing the organ and leading the singing, while opposite Mr. Merrill stands and lends his stentorian tones, and I try in my feeble way to add to the effect, and some half-whites sitting in the front seats do a good part, and far from complaint very kind words are spoken of their efforts, and so we, day by day and Sunday after Sunday, try to fulfil our duty to the praise and glory of our Heavenly Father. And how feeble indeed are these efforts how choked oftentimes with cares and worldly thoughts. Who but our adorable Jesus would accept such half-hearted service, and make it acceptable to our God? Like St. Paul, we and you and all Christian folk would do more if we could, but an infirmity, or a prejudice, or a preference, or an indifference, or a discouragement, stands in the way, and we are very submissive to these kinds of things for it is the old, old story of sin—poor human nature!

But as an oasis in the desert, comforting the weary traveller, so does every Christian find his little green spot of earthly joy, and continue on in his Christian course despite his own shortcomings and infirmities. That's what we are trying to do and we have many assurances of the ultimate success of our hopes and efforts.

Our work is never bustling, the climate would forbid that; neither are we once at rest. It is continual work, but work quietly and regularly done. Take the first day of the week, we have early Communion, then Matins at 11 a.m., Sunday school at 3 o'clock, and in the evening at 7, Evensong.

On the 1st and 3rd Sundays I am not at Lahaina, on the 2nd and 4th Sunday's over at Lahaina, while once a month a service is held by one of us at Hamahapoko. Throughout the week we have school work, principally to attend to. The children, comprising natives, half-whites, and a few Chinese assemble at 8.30 in the school room, and are marched, after the ringing of the bell into the church for Matins; they are very well-behaved, and take a hearty part in the responses of the service. The school begins work at 9 a.m. At 1 p.m., Mr. Merrill hands the school over to the missionary priest, myself, and he, assisted by his wife, instructs the children in Christian duty, Church doctrine &c. After which while she instructs the girls in sewing, he teaches them drawing and writing until 2 when work is *pan*, a native word meaning finished. In the afternoon we have writing to do and Evensong at 5 p.m. and in the evening while Mr. Merrill has a class of young men, I teach a class of Chinese. My share in the work is of course very much interrupted by my absence every other week in Lahaina, and by my long trips to Makawao and Hilo &c. whether I must go to visit and baptize &c.

In going among the natives, there are many novel things which a stranger has to become accustomed to.

How strange to see a tall muscular Kauka sitting upon the sea shore in the breeze, the surf just roaching him, no hat upon his head, nothing on him, the Honolulu newspapers which he is devouring with marked eagerness! Many a man thus seen or found up to his waist in the wind and water of the taro patch is a justice of the Peace, or a District judge, or a prominent lawyer, or a Deacon of the Congregational Church. No one is poor here, there are no paupers. No one even asks for help. They live in little houses built of grass, and sleep on large mats made of straw, very strong and finely made, and those they pile upon each other until the whole is sometimes two feet high.

They make their little taro-patches with little difficulty; they dig out a large square hole, say thirty feet square, and build a substantial wall of clay about and above it, and fill this with mud, which they keep fresh and moist by running water through it. Here they plant their taro, which is their principal food. And as you visit these people you see the men divested of all clothing, save the breech clout, and the women with their clothes tucked up standing in this mud and planting or cultivating the crops. Several thin, angular, meek, hungry horses are seen, too, smelling around for feed, and getting a scanty living on the grain which fringes the taro patches, or standing belly deep in water and feeding on the grasses which grow on the bottom. Taro costs little or nothing to raise, and with it they fatten

themselves and their dogs, and this with coconuts and guava, and some small fish, keeps them well and happy. A happier lot of people, one never saw. And why should they not be happy? They have places of worship, they have schools in abundance, they can read and write, all of them, they need little money, they have plenty to eat, they need not work very much, and body, mind and soul are at perfect rest, and nothing transpires to disturb their tranquility, for even their Kingdom is managed for them by the Haole or foreigner.

About half our congregation is composed of these people who have learned English. Our school is nearly entirely composed of them, and just so soon as we are able to meet them in their own language we shall have a great work before us. It is a little strange to see in our school seats side by side, the Hawaiian, Chinese, Portuguese, and half-white. There are some very pretty faces among them too, and the loose, long holoku, or dress of the girls, gives grace to their movements, and this, with their flowing hair, and bare feet, and modest, shy behaviour, contrasts favorably with the pert, high-heeled, wasp-waisted, fashionable misses who often come here from other lands. Let me close with two remarks. First, let me ask our friends to write, and send papers. And let me ask some one to try and bring his influence to bear upon my worthy and good friend, the Editor of the CHURCH GUARDIAN, so that he may be induced to send me the paper.

Second, I will send one of the native hymns, which we sing very often in our Sunday school, and at Matins on Saints Days. It is the same which we sung so much at Eagle Head, where we were drilling those dear boys for the choir.

Until the next, I am very truly yours,

C. E. GROSER.

"JESUS MEEK AND GENTLE."

E Jesu akahai,
Hoola aloha
E hooole mai
I kon kamalii.

Hala i nihala,
Wehe ua kaula,
Honoku i ma'uhane
Mai ka uahahoe.

Hoopiha i na nahu
Me ke loha nau ;
I ke a'ohua
Kano ia makou.

O o' ke ala,
E kai i kou poe,
Ma ko ke ae no poe,
A hiki ka la.

E Jesu akahai
Hoola aloha
E hooole mai
I kon kamalii.

AMENE.

THE STONE LAMB.

A German clergyman, Pastor O. Feuerke, tells a story in a very interesting book of his about things which have really happened to him, or which he has met with on his travels. In 1865 he stood

with a little band of travellers before the beautiful Roman Catholic Chapel of Werd and der Ruhr, in Germany, waiting for the key to be brought that the door might be unlocked for them to enter. While they waited they saw something on the ledge of the roof, which they found to be a caged stone lamb, and began to wonder what it meant up there. So they asked an old woman who was bobbing along a little way off, if she could tell them about it, and she replied "yes," and related why it had been placed in that strange place.

"Man," many years ago, she said, "where that lamb now stands, a man was busy repairing the roof of the chapel, who had to sit in a basket fastened by a rope as he worked. Well! he was working in this manner day after day when suddenly the rope which held the basket gave way, and he fell down, down from that great height to the ground below! Of course, every one who saw the dreadful accident expected that the man would be killed; especially as the ground, just there, was covered with sharp stones and rocks which the workmen were using for building. But, to their great astonishment, he rose from the ground and stood up quite uninjured! And this was how it happened; a poor lamb had wandered quite up to the side of the chapel, in search of the sweet young grass which sprang up among the stones and the man had fallen exactly on the soft body of this lamb—it had saved his life; for he had escaped with the mere fright and with not so much as a finger broken. But the poor lamb was killed by

gratitude, the man had the stone lamb carved, and set for a lasting memento of his escape from so fearful a death, and of what he owed to the poor lamb."

Do you not think this is a beautiful story?

Does it not remind you of the story of the Lord Jesus, the Lamb of God who was slain for us that we might live forever? Never forget that "He was wounded for our transgressions, He was bruised for our iniquities." And let us copy the poor man's example in being truly thankful, and in showing that we are so.

He could not do anything more for the lamb which had so wonderfully saved his life than to make a little monument or memento of what it had done. But there is much that we can do for the lamb of God who was slain for us.

We can love him for what he has done, and we can give him the one thing he wants from us.

Do you ask what it is for which even the God of Glory longs, he who has all the riches of the world, and to whom heaven and earth belong? He says: "My son give me thine heart"—Selected.

MARTIN LUTHER AND THE ROLL.

AFTER a time of great trial, Luther tells us he was seeking rest in sleep, and he saw, as sleep came to him,—in his dream he saw,—Satan standing at the foot of his bed. And Satan jeeringly said to him: "Martin, thou art a pretty Christian, Martin! Hast thou got the importance to assume that thou art a Christian?" "Yes," said Martin, "I am a Christian Satan; because Christ has allowed me, as any sinner may, to come to Him." "What!" said Satan, "thou a Christian? Thou art a pretty Christian, Martin! See what thou has done?"

And Satan took a roll and began to unroll it; and there at its head, Martin Luther saw some sins set down that had passed away into the dim distance of childhood. He had forgotten them.

Martin shrank as it struck his sight: but the roll was unrolled leaf after leaf, foot after foot; and, to his horror, he saw sin after sin, he never knew anything about at all, written down there, complete in every detail,—an awful list;

and in his dream, he says, the sweet of mortal agony stood on his brow. He thought, "In truth, Satan has got right on his side. Can such a sinner as this be just with God?" He said, "Unroll it! unroll it!" and Satan jeeringly unrolled it and Luther thought it would never end.—At last he came nearly to the end; and, in desperation, he cried, "Let us see the end!" But, as the last foot of the paper rolled out he caught sight of some writhing red as blood, at the end; and his eye caught the words. "The blood of Jesus Christ, His Son, cleanseth us from all sin." And the vision of Satan floated away, and Luther says he went to sleep. Ah, yes, dear friends! that is it. The Saviour ever deigns to wash away even the unknown defilements of His child's soul. "The blood of Jesus Christ, His Son, cleanseth from all sin."

Moral disaster, life-wreck, comes whenever the servant takes the reins and rules the life. Gluttony, or any kind of intemperance, eusebles the soul, and drags it down to death. It cannot be too early nor too deeply realized that the body is the servant of the soul. We are compelled to care for the outward, the material, but only that it, in turn, may serve the lord of the dwelling. The body must know its master. Integrity is lost the instant any appetite or desire in the body becomes so clamorous and important as to take control of us. Better lose at once all possibility of any enjoyment through the material organism, than have yourselves enslaved to gross passions—to sink beneath the brutes.—President A. Owen Devlin Unite sig.

EVERYTHING around us has a capacity for rest as well as action. The stormy winds and restless waters can be calm as a summing infant. The city, with its hum and stir of voices and footsteps, lies hushed and restful in the quiet of every midnight. There is a double capacity, however, in the Christian life; not restless at one time, and calm at another; not working first, and then taking rest; it is composed of united labor and repose. It is only the Christian who can combine these two apparently anomalous states, namely, that of work and rest.—Illustrations of Truth.

The nearer the soul is to God, the less its perturbations; as the point nearest the center of a circle is subject to the least motion.

If we make religion our business, God will make it our blessedness.—F. Adams.

Marriages.

DORT—DORT.—At the Old Dutch Church, Hamway Cove, on October 8th, by the Rev. W. J. Arnold, William L. Dort, to Mary E. Dort, of Sandy Cove, Guysboro.

ULLOTH—WEBBER.—At Torbay, on October 11th, at the residence of the bride's father, W. Webber, Esq., J. P., by Rev. W. J. Arnold, John J. Ulrich, of Cole Harbour, to Lavinia C. Webber, of Torbay.

PATINE—TURNER.—At St. Andrew's Church, New Haven, C. B. George Payne, of Rose Blanche, Nfld., to Mary Anne, daughter of Mr. James Turner, of same place.

HILLARD—KNIGHT.—At Ingleswood Manor, Musquash, N. B., October 13th, by Rev. H. M. Spike, Rector, Heidie Hilliard, C. E., of Oldtown, Maine, U. S., to Bebbie, daughter of T. E. Knight, Esq., of Musquash.

TYRER—BOLDON.—At Chance Harbour, Port Musquash, N. B., October 12th, by Rev. H. M. Spike, David Tyner, to Amanda Adelaidie Boldon, of Chance Harbour.

DARKE—MCMLLEN.—On Thursday last at Florenceville East, by the Rev. Leo A. Hoyt, Andover, Mr. Samuel Darke, to Katie, daughter of Mr. Wilsey McMullen, both of Port Hoyt.

HOYT—VOUGHT.—At St. John's Church, North Sydney, Monday, October 11th, by the Rev.

G. Metzler, Mr. Chas. J. Hoyt, to Elizabeth M., eldest daughter of John Vought, Esq., all residents of North Sydney.

TRAVERS—DVER.—On the 11th October instant, at St. Peter's Church, Alberton, P. E. I., by the father of the bride, Mr. J. Charles Traviers, of Kildare Capes, to Isabella, only daughter of the Rev. R. W. Dyer, Rector of St. Peter's. The ceremony was witnessed by very numerous confraternals, who were unanimous in their hearty congratulations of the bride and bridegroom, both of whom are most deservedly popular in their neighborhood.

Deaths.

BOWMAN.—Oct. 12th, Charles Bowman, aged 28, in the accident by water at the Food Pit, Alton Mines.

STONE.—At Tay Creek, York Co., N. B., on 23d ult., of consumption, Martin, beloved wife of Henry Stone, Jr., aged 21 years.

THOMAS.—At Tay Creek, York Co., N. B., on the 3d ult., of consumption, Elizabeth Allen, daughter of the late William Thomas, aged 25 years.

THOMAS.—At Tay Creek, York Co., N. B., on the 6th inst., of consumption, William, son of the late William Thomas, aged 27 years.

GRAY.—At Stanley, York Co., N. B., on the 4th inst., after an illness of only two days, Anna Gray, aged 79 years, deeply and sincerely regretted by a large circle of relatives and friends.

SUBSCRIPTIONS RECEIVED.

Andrew Robinson, Lawrencetown, Halifax Co., N. S.; Hugh Line, Truro, do; Rev. A. C. McDonald, Bayfield, Antigonish, do; Matt Connors, Afton, d.; Mrs. Dr. S. the land, Tatcadi, d.; Chas. Harper, Point du Chemin, d.; N. B.; F. L. Thred, Shedia station, d.; Mrs. Biss Smith, do; Mrs. D. Cummins, do; Mrs. W. E. Atkinson, do; Mrs. Jno. Cook, Point du Chemin, d.; Hon. D. Hazleton, Shedia, Cape, d.; Mrs. H. A. S. will, do; Henry Robinson, d.; Archl. Murray, do; M. W. Bateman, do; Mrs. Alex. McQuade, do; Jno. Welling, do; Mrs. Alex. McQuade, do; Mrs. Jno. N. Ayer, d.; E. P. Harsham, d.; N. I. Cannon, Shedia, d.; Mrs. Anthony S. Arbour, d.; S. J. Welling, d.; Obed Chapman, d.; E. J. Melling, Shedia Cape, d.; W. V. Harsham, d.; Mrs. Jas. Niclson, Petetodiac, d.; C. E. Fowler, d.; Mrs. David Taylor, d.; Mrs. McCarroll, d.; J. H. Morton, d.; Frank Reynold, d.; J. H. Mullin, Havelock, d.; G. Rix Price, d.; E. S. Ritchie, Petetodiac, d.; G. Thom, Sulphur, d.; Jno. Negus, North River Platfor, d.; A. E. Flewellings, Pleasant Grange, d.; W. C. Crawford, Hampton, d.; S. S. Earle, d.; W. R. Crawford, d.; Mrs. Geo. Flewellings, d.; Mrs. Wm. Flewellings, d.; Jno. Raymond, d.; Joshua Smith, Hampton, Station, d.; Mrs. Wm. Crawford, d.; Samuel M. Crawford, d.; Jas. C. Jackson, d.; H. Fairweather, d.; Mrs. Jas. E. H. Blueberry, Queen's Co., N. S.; Rev. M. M. Fothergill, Ques; Isaac McAker, Birchtown, Shelburne, N. S.; Wm. Heaven, Sandy Point, d.; E. W. Beatty, Parsons, Miss. M. E. Fraser, d.; Capt. D. M. Pittis, d.; Wm. P. Lynch, Sussex, N. B.; D. S. McNamee, d.; Miss E. Solley, d.; Regie Arnall, d.; C. H. Fairweather, d.; Archl. Mitchell, d.; Mess. Ross and McPherson, d.; Wm. Howes, d.; Jno. Bernett, d.; Dr. Vail, d.; A. McLean, d.; Mrs. O. Hallatt, d.; Wm. McMillan, d.; J. M. Hallett, d.; A. E. McLeod, d.; D. S. Flewellings, d.; H. A. White, d.; H. Golding, d.; Anna Kennedy

The Week.

St. John parties expect to ship one thousand head of cattle to Europe this fall.

Ottawa, Oct. 18.—The first construction train was run over Chaudiere Railway Bridge on Saturday.

Virginia raised 1,550,000 bush. of peaches this year; Tennessee, 550,000 bushels; North Carolina 120,000. This is the largest crop ever grown in the United States.

In his speech at the Farmer's Dinner, Charlottetown, Hon. J. C. Pope announced that the next Dominion Exhibition will be held in one of the Maritime Provinces.

LONDON, Oct. 6.—A battalion of guards will shortly be sent to reinforce the troops in Ireland. A despatch from Dublin states that a number of hay racks were burned, in Ballyart and Baltimore.

Archibald Forbes the great War Correspondent arrived in Halifax from New York on Monday. The officers of the North British Society entertained him at dinner at the Halifax Hotel the evening.

Berlin, Oct. 16.—The National Zeitung to day discussing the Eastern Question says that Prussia Bismarck maintains that Turkey has the fullest right to exist as a nation, if she fulfills her engagement and Treaty stipulations.

The Montreal Star, referring to the Railway Syndicate, says the Bank of Montreal, it is understood, is deeply interested, and has undertaken to float the first issue of bonds to the amount of £10,000,000 sterling.

A year ago, Messrs. Flemming & Sons, St. John, received an order for nine heavy freight engines. They have already turned out two, and a third is nearly finished. They are fitted with heavy boilers, and six driving wheels.

Change of Day.—The Allan Steamers sailing fortnightly from Halifax for Liverpool, G. B., via St. John's and Queenstown, commencing with the Caspian 25th Oct., will leave at noon on Monday instead of Tuesday as heretofore.

The Secretary of the Halifax Rowing Association acknowledges the receipt of one thousand and seven dollars, being the amount subscribed by the citizens to defray Warren Smith's expenses in crossing the Atlantic to row in the Hop Bitters Prize Regatta.

Cologne, 16.—At noon to-day the Cathedra festivities closed with a grand historical procession, which proved to be of far greater interest than yesterday's religious ceremonies. In those ceremonies, the only point worth noticing was the Kaiser's speech which seemed to breath a spirit of reconciliation between Church and State.

Work has been begun upon a new family hotel to face Central Park, New York, on Eighth avenue and extending from Seventy-second to Seventy-third street, which it is designed shall not only the largest but the completest hotel of the kind in the country. Mr. Edward Clark, President of the Singer Manufacturing Company, is the proprietor, and he proposes to expend over \$1,000,000 in the building alone. The building will be nine stories high, with a peaked roof, and will occupy the whole frontage of the block on Eighth avenue, 204 feet, and will present fronts of 200 feet on Seventy-second and Seventy-third streets. The style will be Renaissance, of the period of Francis I.

Two special trains left this Station for Quebec yesterday, carrying for shipment from that port to England, some of the finest beef cattle that have ever left a Canadian port. What is more important the cattle were obtained exclusively in the Provinces of New Brunswick and Nova Scotia. The first train consisted of ten cars, carrying 150 head; the shipment of Messrs. Coughlan and McDonald. The most of these cattle came from St. John by rail on Tuesday last, having come to that city by steamer from Nova Scotia. Some of them were shown at the Kentville Exhibition. The second special consisted of ten cars of cattle, and one car of potatoes for food, the latter having been purchased at Shedia at fifteen cents per bushel.

There were also 150 head of cattle in this shipment, the shippers being Messrs. W. & A. Fawcett, Sackville; H. Humphrey, Sackville, and John Avard, Shemogue.—*Saturday's Morning Times.*

CAN'T PREACH GOOD.
No man can do a good job of work, preach a sermon, try a lawsuit well, doctor a patient, or write a good article when he feels miserable and dull, with sluggish brain and unsteady nerves, and should make the attempt in such a condition when it can be so easily and cheaply removed by a little Hop Bitters. See "Truth" and "Proverb," other column.

The Leaflet of Sunday Teaching, A for Younger B for Older Scholars

The release of the Leaflets of Vol. II of the above well-known publication containing lessons on the historical parts of the Old Testament Scripture and on the latter half of the Church Catechism, with special lessons for the Christian Season, will commence previously to Advent Sunday.

For the convenience of Teachers who desire the aid of the publication of the Church of England Sunday School Institute in preparing their lessons, the Scheme of Lessons for the year contains references to those publications.

Leaflets for the Little Ones, (The single series already published) are also in course of release for the year 1880-81. For specimen copies, &c., address,

LEAFLET OFFICE,
27-30 ST. CATHARINE'S, ONT.

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A CHOICE STOCK OF Men's and Boys' Clothing,

Well assorted, and fully 20 per cent. below current prices.

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GREATLY REDUCED PRICES.

Everything marked down.

The Advertiser is removing from the Premises, 147 Argyle St., to 152 & 154 Barrington Street, corner of Jacob.

1,000 Yds. Dress Tweeds

At 52c. per yard.

23-14 W. JONES.

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A School Master of Grade B, N. S. A communicant of the Church, and one desirous of acting as Lay Reader preferred.

Apply to Editors Guardian, Halifax.

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WE REGO TO ANNOUNCE the Opening of the LARGEST, RICHEST, and most varied assortment of

Fancy and Staple Goods we have yet shown, and have pleasure in inviting our friends and customers to an inspection of our stock which must be seen to be appreciated. We call special attention to our

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of various colors, in fashionableness, trimmings and styles English Ulsters and Sacques

from \$1.75 up forming one of the largest, best, and decidedly the CHEAPEST STOCK in this line on Retail in the city.

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In all the LEADING GOODS as worn this season.

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The new and leading all Wool Fabrics, and a large variety of medium and cheap stuffs in all the usual colors.

Embroidered Costumes,

Casulmers and Kidited Jerseys for Ladies and Children.

Black and Coloured Velvettes;

Biges and Coated Silk and Velveteen.

Black and Coloured Silk Plush, New Shades,

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Broads and Pompadour Satins,

Black Silk Fringes,

Coloured Etelle Fringes, &c., &c., &c.

Corsets and Underwear.

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Our SHOW ROOM is especially attractive in Autumn Millinery, Fancy and Ostrich Feathers, French Flowers and Ornaments, Gold and Jet Trimmings, Lace, Broads, &c., &c., Fur, Moosky, Beaver, Rabbit, Camel Hair, Peat and Straw Mats, &c., &c.

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

It Gives New Life and Strength to the Wailing Organism.

READ THIS TESTIMONY

DWIGHT KING, Esq., Albany, N. Y., says: "It has stopped my principal trouble." HOW. WILKINS, Esq., Newark, N. J., says: "It acted soothingly and removed the debility." W. F. GREENHORN, Union, N. Y., says: "It has made a new man of me." M. M. PARKER, Oswego, N. Y., says: "It has done me a great deal of good, and carried me through another year, and I have gained at least pounds of flesh, and my dyspepsia is removed." Any one needing further information is requested to address the office of this paper, or to

H. M. MALOY, 147 E. 16th St., New York City.

PATENTED 1874 & 1877.

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(Thursday, October 21, 1880.)

DEPOSITORY Society for Promoting Christian Knowledge.

Halifax Foreign District Committee. Bibles, &c., and upwards; do, handsomely bound: do, French German Italian, and Spanish. New Testaments, &c., and upwards.

French, German, Italian, and Spanish.

Common Prayer, with Psalms, Hymns, and New Appendix, &c., to 22s.; do, handsomely bound, 3s.; do, with Church Hymns, 18s., and upwards; do, large type, 20s. and upwards; with Church Hymns, 2 vol. in case; do, in French, Prières Publiques.

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THE MUNRO BURSARIES.

The Winter Session of Dalhousie College will commence on Wednesday, 27th October, 1880. The Matriculation Examination will begin on that day, at 10 o'clock, a.m., and Classes will be opened on Monday, 1st November. Students may enter as (1) Undergraduates, with the intention of applying for a University Degree in Arts or Science at the end of their course, or (2) as General Students who do not look forward to a Degree. For the latter no Matriculation Examination is required.

The Matriculation Examination partly oral and partly written; the subjects for entrance into the First year of the Arts course are:

I. IN CLASSICS.—Latin, Grammar, Greek Grammar, one Latin subject, one Greek subject. The following subjects are recommended:

In Latin.—Cæsar, Gallic War, Book I.; or Virgil, Aeneid, Book III.

In Greek.—Xenophon, Anabasis, Book I.

Instead of the above, equivalents may be offered, if they be not parts of the Undergraduate course, or giving a week's notice to the Secretary of the Senate.

II. IN MATHEMATICS.—Arithmetic; Euclid's Elements of Geometry, Books I. and II.; Algebra, Simple Rules, and Simple Equations of one unknown quantity not involving Surds.

III. IN ENGLISH.—Grammar; History of England; Geography; Composition.

The subjects for entrance into the first year of the Science Course are:

I. IN MATHEMATICS.—Same as for the First Year in Arts.

II. IN ENGLISH.—The same as the First Year in Arts.

III. IN LATIN OR GREEK OR FRENCH:—Latin.—The subjects of the Matriculation Examination for the First Year in Arts.

German.—Grammar and Translation.

French.—Grammar and Translation.

The following Bursaries and Scholarships are offered for competition at the Matriculation Examination:

1.—The Munro Bursaries.

GEORGE MUNRO, Esq., the Founder of the Munro Professorship of Physics in this University, offers this year seven Bursaries for competition at the Matriculation Examination.

The value of each of these Bursaries is Two Hundred Dollars yearly with Free Class-Tickets for the first two years of the Undergraduate Course, taken consecutively; provided that the holder of Bursary gets a Certificate of Merit at the Sessional Examinations of the first year. After these two years, the Bursaries are again to be competed for, and will be held during the third and fourth years of the Course, on Terms similar to those of the preceding years.

These seven Bursaries are allotted for competition to students from the following five districts of Nova Scotia, and from New Brunswick and Prince Edward Island, one to each, viz.:—

1. The Island of Cape Breton.

2. Pictou, Antigonish and Guysborough.

3. Colchester, Cumberland and Hants.

4. Halifax, Lunenburg and King's.

5. Annapolis, Digby, Yarmouth, Shelburne and Queen's.

6. New Brunswick.

7. Prince Edward Island.

Candidates must satisfy the Principal, before the week in which the Examinations are held, with respect to the districts to which they belong, and as coming from which they are entitled to compete.

Students who have already Matriculated at any College are disqualified for competition.

The Bursaries will be awarded to those Students from the several districts mentioned, who make the highest total of marks at the Matriculation Examinations: but no Bursary will be awarded unless a Standard of Merit, determined by the Senate, shall be reached by the candidate.

The Examination for the Munro Bursaries are the same as those for the Professors' Scholarships.

Further information may be obtained on application to the Principal.

Professors' Scholarships.

Two Scholarships, entitling to free attendance on all the Classes of the Undergraduate Courses in Arts.

The subjects of Examinations for these scholarships this year are nearly the same as those for Matriculation in Arts at the University of Halifax, viz.:—

Latin for 1880.—Cæsar, Gallic War, Book I.; Virgil, Aeneid, Book III.

Greek for 1880.—Xenophon, Anabasis, Book I.

Arithmetic; the ordinary rules of Arithmetic, Vulgar and Decimal Fractions, Proportion and Interest.

Algebra as far as Simple Equations and Surds.

Geometry: First and Second Books of Euclid.

English: Grammar, Analysis, Outline of English, and Canadian History, and General Geography.

One Scholarship entitling to free attendance on all the classes of the Undergraduate courses in Science, is offered by the Professors this year for competition at the Matriculation Examination. The subjects are the same as those of the Matriculation Examination in Science.

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