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# The Church Guardian.

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

Vol. 2.—No. 33.

THURSDAY, DECEMBER 9, 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.

A COMPANY has been started to light Winnipeg with gas.

A RECORD of modern priests, monks, nuns and theological students who have left the Church of Rome is now in press.

THE *Durham Advertiser* states that Mr. Ground, who had been for some years a Congregational minister, has been promised ordination by Bishop Lightfoot.

MR. A. TAYLOR, a Wesleyan minister at Gore, has been ordained by the Bishop of Dunedin. This is the fourth case in which a Wesleyan minister has applied to that Bishop for admission.

DR. DUFF, son of the late Presbyterian Moderator, and an able advocate of missions, has, with his wife and family, been received into the Roman communion at Dunedin, New Zealand.

ONE of the Empress of Austria's brothers, Charles Theodore, Duke of Bavaria, has successfully passed the examinations qualifying him to practice as an oculist, and has lately performed successful operations for cataract.

THE recent Church Congress at Leicester surpassed all its predecessors (19 in number,) as a success with 1,000 more tickets sold than last year. It is wonderful how these gatherings widen and tone up the views of the clergy.

THE Plymouth Town Council has formed itself into a committee to set on foot a national memorial to Sir Francis Drake, to commemorate the approaching three hundredth anniversary of his return from circumnavigating the globe.

NOTHING better shows the recuperative power and the prosperity of the United States than the fact that since 1865 the public debt has been reduced \$904,000,000, and the credit of the nation has never stood so high at home and abroad as it does at this time.

IN the reopening of a church in Manchester, England, which had been closed for repairs, twenty-four women, who were unable to give money, contributed thirty-five days of hard labor in cleansing the church. This is the kind of giving that God requires: the giving that comes of sacrifice.

IN answer to the statement that "it was in 1746 that Wesley may be said to have thrown overboard, finally the last of his High Church leanings," it has been shown that Wesley wrote in a public letter to Lord North, in the year 1775, when he was seventy-two years of age, "I am a High Churchman, the son of a High Churchman." But a Dr. Kigg requests that people would not "quote Wesley to Wesleyan ministers, as it only irritates!"

THE Rev. John B. Morgan, the accomplished rector of Holy Trinity Church, Paris, France, came to this country in October to attend the sessions of the General Convention and also to lay the claims of the Parisian new Church before the Churchmen of this country. We understand that Mr. Morgan returns to Paris this week, and will take back with him for the new edifice, twenty-five thousand dollars cash, which are from new subscriptions.—*Epis. Register.*

AT the close of the late Pan-Presbyterian council, Dr. Schaff, carried away with the enthusiasm of the hour, raised the doxology, "Praise God from whom all blessings flow," and the audience joined with him in the singing. The chairman denounced it, as an act of intrusion and incivility, and much discussion has grown out of the matter. The genuine Presbyterian does not sing hymns but only Psalms, and the Doxology is not a Psalm of David.

IN the last ten months, books to the value of \$4,000,000 were exported from England to the Colonies and the United States.

A CURIOUS commentary on the state of Ireland is supplied in the report from Rome that the following sums were offered to the Pope as "Peter's Pence" by the Irish Bishops on the 11th inst., from the undermentioned counties:—Cashel, 2,766*l.*; Waterford, 1,350*l.*; Cloyne, 1,070*l.*; Limerick, 860*l.*; Kerry, 400*l.*; Ross, 60*l.*; Meath, 1,650*l.*; Belfast, 300*l.*

IT was a curious fact in the history of the late Pan-Presbyterian Council in Philadelphia that it was obliged to meet and put without any celebration of the Lord's Supper. It is said, upon what seems to be good authority, that this was owing to a want of agreement in its constituent elements, and for the sake of harmony they were compelled to forego what many esteemed a duty and a privilege.

SOME time since the now-deposed Bishop of Tournai asserted that he had in his possession an autograph letter from Pius IX., in which that Pontiff wrote that the election of Cardinal Pecci as his successor would be the ruin of the Church. A confidential agent who was sent to Belgium has seen the letter, and brings back an assurance of its authenticity, which is now admitted at the Vatican.—*Standard's Correspondent.*

THE BISHOP OF LONG ISLAND, U. S. A., AT LINCOLN, ENGLAND.

THE anniversary of the Society for the Propagation of the Gospel in Foreign Parts was celebrated at Lincoln on Sunday and Monday, November 7th and 8th. On the former day sermons were preached and collections made in behalf of the society in the cathedral and in all the parish churches of the city. In the cathedral the morning sermon was preached by the Bishop of Long Island, who had landed only a few days before, to fulfil his engagement to occupy the pulpit at Great St. Mary's, Cambridge, as select preacher before that University, on the three last Sundays of November: the first occasion such as invitation has been extended by either of our Universities to a prelate of the sister Church of America. The Bishop chose as his text Is xxxii. 20, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass," on which he based a masterly discourse, clear in thought, pure in style, refined in language, powerful in argument, fully justifying Dr. Littlejohn's high reputation as a preacher. In it he traced the missionary work of the Church, "sowing beside all waters," from the earliest epoch to the present day showing how, going forth in her Master's name to fulfil His commission, the blessing had rested upon her; and appealing to her not to relax her efforts to evangelize the world, which were more than ever needed, as the struggle between the powers of light and darkness became fiercer.

ON Monday, the 8th, two meetings were held, one in the afternoon, downhill, under the presidency of the Bishop of Lincoln, and one uphill in the evening, of which Sub-Dean Clements was the chairman. Both were very largely attended, and in the afternoon not a few had to go away from the doors.

THE Bishop of Long Island read an able paper on the American Church, in which he said:

"You who did so much toward planting the seed have a right to know, and it is my pleasure and privilege to tell you, of the reaping so far as the mere statistics of the hour can measure it.

"In the foreign field—Greece, Africa, China, Japan, Haiti, and Mexico—we have, including five Bishops, 233 missionaries. In the home-field—within the limits of our own country—we have 48 Dioceses and 16 missionary jurisdic-

tions, 65 Bishops and 3,400 clergy, 450 candidates for holy orders, 3,200 parishes, 1,200 Missions, 3,500 churches and chapels; annual confirmations, 30,000; Sunday school teachers, 35,000; Sunday school scholars, 300,000; parish school teachers, 900; Church hospitals, asylums and homes, 108; academic and collegiate institutions, 130; theological institutions, 16. In speaking of the total force at work, I ought to state that, as part of it, we have 11 Bishops and 265 clergymen conducting Missions among white people; 24 clergymen and 23 lay-readers among coloured people; one Bishop among Indians, assisted by 12 white clergymen, 11 native clergymen, 10 native catechists, and 15 white teachers and helpers, giving a total of 12 Bishops and 370 missionaries in the home field.

"To these statistics I add but two more items:

"About \$700,000 (or 140,000*l.* sterling) are annually contributed to maintain our missionary work; and the total offerings from all religious purposes have amounted in the year closing October 1st to \$7,750,000, (or 1,550,000*l.*). But these figures amount to no more in this, than in all like cases, when dealing with forces that spring from the invisible and eternal things of God's kingdom, they are but the fleshless skeleton of the reality.—Certainly they give no adequate idea of the actual influence of the American Church to day. In her very organization and attitude, in what she is and in what she represents, there is a moral power that mere numbers cannot gauge. Many (and some among them comprising not a little of what is best in American society) are swayed by her, though not counted within her fold. Deaf as may be the multitude to her voice, and for a reason already assigned, she has characteristics that tell upon people of culture who have any religion at all, and especially upon leading minds in society and politics who think deeply on the problems which American life is ordained to solve one way or the other. She has a history that goes back to the day of Pentecost; she claims to be more than a sect lifted into being by any one man or school of men. When asked for her founder she is not obliged to stop with Luther or Calvin, with Zuingli or Wesley, but points at once to Christ and His Apostles. This is a power that asserts itself more and more as intelligence grows, and as part of its growth, turns instinctively to history as one of the noblest of studies and wisest of teachers. She has a fixed and positive creed, transmitted unchanged through all the Christian past; and this, too, is a power that tells upon minds craving stability of faith amid the ravelling edges of a sectarian orthodoxy that never continues long in one stay, or amid the widespread anarchy of free thought in the realm of religion. Every day the Church welcomes new seekers among the thoughtful for the City that hath foundations—for the Rock that cannot be moved; souls weary of the new paths ending in the quicksands of speculative negations, and turning with almost passionate yearning to the ancient ways of the great company of God's faithful people. Again, she has a Liturgy that is part of the common heritage of the Catholic Church; a worship that enshrines not only the wisdom, devotion, and piety of the Fathers, but the blessed memory of well-nigh fifty generations of Christendom; a voice of intercession and thanksgiving, comprehensive as the wants of the whole body of Christ, and yet modulated and attuned to the cry of every individual penitent, the adoring rapture of every individual saint. This, too, is a power that by its sweetness, fervour, continuity, dignity, has wrought upon the denominational Christianity about us, as to make it only a question of time when it will begin first to imitate, and finally to adopt this priceless treasure of the Church. Still again, she has a ministry of Apostolic origin, and this, too, though until lately an occasion of controversy

and often of bitter prejudice, is now becoming a power of attraction. Not a few earnest men in the ministry of Dissent are beginning to feel the value of a commission whose authority none can question, and which connects them historically with the continuous priesthood of the ages. Finally, she has an Episcopate that offers an effective leadership in marshalling and directing her resources of every name; and this, too, is a power that cannot be overrated. While her diocesan Bishops, as a rule, have been wisely chosen, I shall speak particularly only of those called to the charge of missionary jurisdictions. Of these I cannot speak too highly. They are worthy of the best days of the Church, and for energy, zeal, endurance of hardship and denial, administrative ability, and abundance of labors I doubt whether any body of men consecrated to the like office and work has ever surpassed them. In the vast fields committed to their charge they stand out in bold relief as the central figures around which the Church's strength rallies for aggression and conquest. Though too far apart to join hands, or to meet for counsel save on rare occasions, their solitary Missions are aflame with Gospel light, and, as beacons, fires kindled along the far-stretching frontier, they signal the incoming host and give them a welcome as they advance over river, and desert, and mountain. Without exception these men of heroic mould are laying, amid discouragements and difficulties which it is impossible to describe in your hearing, foundations worthy of Apostolic master-builders in the primitive days of the Church. By what they do, dare, and suffer, they deserve to be regarded as the glory and strength of our missionary work. Now all these are powers that cannot be summed up in figures. Next to the truth as it is in Jesus, they, with their faithful clergy, comprise much of the real treasure, and largely represent the peerless spiritual endowment of our American branch of the Catholic Church. And it is only as we rise above mere statistics, and fasten attention upon those forces, that we can estimate the present influence or forecast the future of Apostolic Christianity in that land whose destiny is chequered with mighty hopes and equally mighty fears.—*Guardian.*

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF MADRAS.—I.

Important as is the Mission work of Northern India in its three great dioceses of Calcutta, Bombay and Lahore, there attaches a peculiar interest to the Southern diocese of Madras. It was here in the early dawn of the Christian era, that St. Thomas preached the Gospel of his Lord. It was here that in the 16th century Francis Xavier, the great missionary of the Roman Church, lived and labored. It was here that in the 18th century the Danes founded those noble missions which, after many alternations of decline and prosperity, have lately been blessed with such unparalleled success.

In the year 1706, Frederic IV of Denmark sent the first missionaries (not connected with the Roman Church) to India. It was a time of war and tumult; but while Europe was in arms, and Marlborough was filling the world with his fame, these peaceful soldiers of the cross, under their leader, Bartholomew Ziegenbalg, began, in a humble way, a longer, fiercer and finally more triumphant campaign against the false religions of the distant East.

After a few years the scanty funds derived from their native land were supplemented by grants from the English Society for Promoting Christian Knowledge and from the Society for the Propagation of the Gospel. The first mission of the English Church was established in Madras in 1726, and after

Ziegenbalg's death, the Danish Missions were adopted by the Christian Knowledge Society.

We have already given in the *Church Guardian* (Feb. 17th) an account of the work of Schwartz in connection with these missions. After his death, for want of episcopal supervision and organization, the work languished. Few European clergy visited the native converts or sought to add to their number. In 1816, the Church Missionary Society began its work among them, and in 1824 the Christian Knowledge Society made over its missions to the Society for Propagation of the Gospel. These two Societies soon covered the Presidency with a net-work of missions; but it was not until 1837 that, at the earnest request of Bishop Wilson, of Calcutta, Dr. Corrie was consecrated the first Bishop of Madras.

He lived but two years, and was succeeded by Dr. Spencer (1837). His episcopate lasted 12 years, during which he exerted himself to increase the laborers. It was he who placed Dr. Caldwell (now one of the co-adjutor Bishops) and Dr. Pope in Tinnevely. In 1849 Dr. D. Doaltry succeeded to the Episcopate. He ordained several native clergy, among them Mr. Sathianadan, the present able and active pastor of the native Church in Madras. Dr. Doaltry died in 1861, and Dr. Gull, the present Bishop, was chosen to fill his place. During his Episcopate, so rapidly has the work increased, that in 1877 Dr. Caldwell and Dr. Sargent, two senior missionaries, were consecrated assistant Bishops to the Bishop of Madras. In our next number, we consist of the missionary work in the diocese will be taken up, beginning at that most interesting portion, the district of Tinnevely. We close with a short sketch of the Rev. W. T. Sathianadan from the *C. M. S. Gleaser.*

Three years and a half ago, there died at Poonamalli, near Madras, an aged schoolmaster, William Cruikshanks, who had for more than a quarter of a century, although totally blind, laboured most earnestly as head-master of the C. M. S. high-class school at Palamcottah. His earnest and spiritual teaching had been instrumental in leading many of the young Hindus under his charge to embrace the Gospel. One of these is now the Rev. W. T. Sathianadan.

Mr. Sathianadan had to endure the usual trial of a well-connected Hindu when he became a Christian. He had literally to give up all for Christ. But he was warmly welcomed by the Tinnevely missionaries; and after pursuing his studies, first under the late Rev. J. Thomas, and then at Bishop Corrie's school at Madras, he was attached as an evangelist to the Itinerant Mission commenced by the Rev. T. G. England. His zeal and ability marked him out for the sacred ministry, and he was ordained by Bishop Doaltry in 1860.

His first pastoral charge was in the Sivagasi district, North Tinnevely.

In 1863 he was appointed to the Native congregation of Trinity Church, Madras, where for the last fifteen years, he has labored both as pastor and as missionary; and has been privileged to gather round him a band of educated Christian men and fellow-workers for Christ. From his last Annual Report, dated November 30th, 1877, it appears that the congregation numbers 366 souls, of whom 184 are communicants.

Mrs. Sathianadan is the only daughter of the late Rev. John Devasagayam, so well remembered among us as the first Native clergyman of the U. M. S. in South India. She and her daughters have for some years carried on an extensive and successful work of female education in Madras, besides being devoted evangelists to their heathen sisters in the zenanas of that great city. The same Report gives the number of girls in her six schools at 444; and of the zenanas visited by her, with the assistance of some Christian women, as 80, comprising 105 lady pupils.

## Family Department.

## MORNING THOUGHTS.

(Written for the Church Guardian.)

The broad expanse of ocean blue,  
By Thy creation wrought,  
The distant hills of changing hue,  
Reveal to me this thought.

Thy wondrous love for lowly man,  
Whose merits are so small;  
For him whose life is but a span,  
Thou givest Thy life, Thy all.

When wearied with the worldly strife  
We come to Thee for rest,  
Grant us, O Lord, that in Thy life  
We learn Thy knowest best.

Taking the evil with the good,  
As coming, Lord, from Thee,  
Who givest us day by day our food,  
More thankful let us be.

And when this life is almost o'er,  
Our race is nearly run,  
Make us to love Thee more and more,  
And say, "Thy will be done."

P. E.

## ADVENT.

THE season of Advent, beginning as it does a month before the opening of the civil year, beautifully suggests the leadership which Christians should maintain with regard to the world, both in faith and good works. The Church does hold this leadership and must sustain it by her words and acts, if she is to lead the nations to the truth as it is in Jesus Christ. The doctrine of the Advent, like that of the Incarnation and the Atonement and the Resurrection, has a faint hold upon men's thought and belief, though it may have but little effect upon their conduct. The best that can be said is that the majority of men do not deny it, though unbelief is constantly at work to undermine their acceptance of it, and generally succeeds so far as to prevent their being practically governed by it. Christians must exhibit their allegiance to these great truths, and to Him to whom they relate in contrast to the world, if they are not to lose their place in the number of Christ's children, and to bring upon themselves the doom of apostates and hypocrites.

Advent furnishes the time for freshening the relations and duties that mark our distinctive position as Christ's followers. In the matter of giving money for religious purposes the world generally recognizes the duty, but only in such measure as is convenient and as a matter of inclination after other expenses are met. The Church on the contrary sets forth the offering of our substance to God, as one of the first duties to be attended to, and first in importance, both as regards the amount and the manner of the offering. She does, indeed, leave the performance of this duty, as of all other duties, to the control of each man's conscience in the sight of God, but she has spoken very clearly in regard to the matter, and very plainly in accordance with the utterance of Holy Scripture about it. More than twenty years ago, in that grand General Convention of 1859, the august assembly of her highest dignitaries and representatives gave solemn utterance of their convictions as to this duty in the following resolutions:

*Resolved*, That it is the duty of every member of the Church (all the baptized) to consecrate a definite percentage of his income to the advancement of the cause of our Lord and Saviour.

*Resolved*, That systematic and frequent offerings by persons and parishes, according to their ability, must be mainly relied upon, under the divine blessing, for the enlargement of the benevolent operations of the Church.

*Resolved*, That it be recommended to all clergymen in charge of parishes, to bring their flocks, as nearly as practicable, to compliance with the spirit of the Apostolic direction of the Church of Corinth, "upon the first day of the week let every one of you lay by in store as God hath prospered him." And that to this end the clergy bring the subject especially to the attention of the people, some time during the Advent season of each year.

These resolutions have never been rescinded, and they stand to-day as the recorded expression of the sense of the Church as to the obligation that rests alike upon the clergy and the laity within her fold. God help us all to be more nearly what the Church would have us be, both in our faith and in our works, that we may lead the world to its King.—*Kalendar.*

## SACRA PRIVATA.

Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lust thereof. Grant, O Lord, that I may keep under my body, and bring it into subjection, lest, by any means, I should be a castaway.—Rom. xiii. 14.

Be ye all of one mind, having compassion one of another. Be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing; for he that will love life and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it.—1 Peter, iii. 8-11.

Give me, O Lord, a wise, a sober, a serious, a religious heart, that I may do Thee honor in a faithful discharge of the duties of my calling. Give me a true Christian courage that I may never faint in the way of my duty. Prepare me from evil counsels, and rash enterprises. O make Thy way plain before my face. Support me this day under all the difficulties I shall meet with.

I offer myself to Thee, O God, this day, to do in me, and with me, as to Thee seems most meet. Vouchsafe me, Gracious God, the spirit of adoption, whereby I may cry, Abba, Father, and apply to Thee, through Jesus Christ not as an avenging Judge, but as a merciful and loving Father.

Remember that the life of man is only to be valued for its usefulness.

Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.—Matt. vii. 13, 14.

Grant, O Jesus, that I may never flatter myself or others on this subject.

This is My commandment, that ye love one another.—John xv. 12.

O Thou, who hast given me this command and pattern, give me a sincere desire of following, and grace and power to do it.

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, he shall be absolved (i. e., upon his confession).—James v. 15.

O Lord of life and death, have mercy upon all those who are visited with sickness; sanctify this, Thy fatherly correction, that they may search their ways, and see whence this visitation cometh.

Have mercy upon all that are appointed to die, and grant that they omit nothing that is necessary to make their peace with Thee, and that they may be delivered from death eternal. Alld, God, grant that we may apply our hearts to that holy and heavenly wisdom, while we live here, which may in the end bring us to life everlasting. Through Jesus Christ our Lord. Amen.

## THE POWER OF CHRISTIAN LOVE.

Not long ago a missionary in New Zealand assembled all his converts to Christianity for a farewell service. The service concluded with the celebration of the Holy Communion.

Among the first to come up to the table of the Lord was a man who knelt down at the further end of the row, hardly, however, had he got there, when he rose from his knees again and walked back to his place, having to traverse the whole length of the church to get to it. Before the missionary could recover from his surprise at this strange proceeding the man had walked back and knelt down in his old place, receiving the Holy Communion with the rest.

On asking the native, after service, what were his reasons for this curious conduct, the missionary received the following answer: "When I went up to the table of the Lord, I knew not whom I was to kneel with; then I saw a man beside me who killed my father and drank his blood only a few years ago! I had sworn to kill this man the first time my eyes should behold him again! Now you can imagine what I felt when I came to kneel beside him. Something seemed to urge me with terrific force, till I could bear it no longer and went back to my place. But when I got there I saw the heavens opened and the last great Supper of the Lamb, and I thought I heard a voice saying to me, "By this shall all men know that ye are My disciples, if ye have love one to another." That overpowered me, and at the same moment I seemed to see another vision—a cross and a man nailed upon that cross—and heard a voice saying, "Father,

forgive them, for they know not what they do." Then I returned to my place before the altar."

## FOR THE CHILDREN.—AN EX-AMPLE.

TRURO, N. S., Nov. 25, 1880.

REV. MR. MOORE:

Dear Sir,—Will you accept a small subscription for the orphan sufferers, from a few small children, under twelve years of age? I mention the ages, as you will think the subscriptions are small, and give you a list of names:—

Vernon Donkin, 25c.; McKay Donkin, 25c.; Clarence Archibald, 25c.; Frank McMullen, 25c.; Mabel McKenzie, 25c.; William Buchanan, 15c.; Charles Cox, 25c.; James Bruce, 10c.; James Weatherby, 10c.; Annie Weatherby, 5c.; Willie McDonald, 25c.; Harry Donkin, 10c.

Hops you will receive this all right. We remain yours,

VERNON AND MCKAY DONKIN.

[Dottie McDonald sent the first money from children from Londonderry Mines.—D. C. Moore.]

UNDER the weight of a guilty conscience, many a tear has fallen from the eyes of those who love sin.

## OUR LONDON LETTER.

(From our own Correspondent.)

After an absence from home, of a longer period than I anticipated when I last wrote to you, I again resume my weekly letter. Would that it might have been at a more fortunate time, for there is very little to chronicle; or is it that want of practice causes even a newspaper correspondent's hand to forget its cunning?

What Churchmen are most occupied with here at the present time is Mr. Dale's imprisonment. Mr. Dale, as you know, is the Rector of St. Vedast, a small and by no means handsome church, close to the General Post Office. For some years his case has been periodically brought before Lord Penzance. His crime is "Ritualistic practices;" in fact, thinking the Rubric about Ornaments, &c., at the beginning of the Book of Common Prayer more binding upon him than any recent Act of Parliament. No notice has been taken by Mr. Dale of the suit, its monitions or suspensions, except by an appeal to the Court of Queen's Bench nearly three years ago, when the sentence was quashed on the ground of informality. A second suit was instituted by the Church Wardens, and has been steadily pursued, the result being that Mr. Dale was arrested and conveyed to Holloway Goal, where he now is.

The GUARDIAN says: "Mr. Dale is a clergyman of academical distinction, a Wrangler in former days, and Fellow of his College, of blameless and laborious life, of many years service; and he has, we believe, been so successful as to have attracted a congregation—we know not whether of parishioners or others—to a hideous Church, which was previously almost empty. But he is committed to goal like a common felon; and that for conscience sake; for the sake of dresses, gestures and candles." It is not in my province to enter upon the merits or demerits of the case, but this I may say, that it is quite evident Mr. Dale's imprisonment has not in the least intimidated the Ritualists. It has led to a greater adoption of the vestments. Half a dozen clergymen within a mile radius, who regarded them with indifference until they seemed to be the apparel of martyrs, have just adopted them, and they declare they will stick to them. Some people think that Mr. Gladstone, who intensely dislikes the Public Worship Act, would, if he were acting by himself, advise Mr. Dale's release; but they forget that Sir William Harcourt is Home Secretary; that he is one of the authors of the P. W. A.; that he is proud of having saved it when the Primate came to him in a hansom on a memorable evening; and that a Prime Minister would hardly care to override his Home Secretary, and to defeat an Act of Parliament on a matter within the Home Secretary's own departmental jurisdiction. The Queen is said to be very much distressed at the imprisonment. It was a hint from her which led to the failure of the proceedings against Mr. Maconochie. She let the Archbishop know that she did not want the records of her reign to contain cases of imprisonment for conscience sake.

It is rather interesting to notice that, while the Church Association is prosecuting a clergyman for too much zeal,

the Bishop of Lichfield has seen fit to institute an inquiry into the conduct of one of its members (Rev. J. E. Gladstone, Vicar of St. Matthew's, Wolverhampton), who is suspected of too little.

A bright and pleasant, though cold, Lord Mayor's Day enabled the spectacle provided by Lord Mayor McArthur to take place amid conditions implying success. The show seems to have pleased everybody as much as usual. The crowd was rather more riotous than usual. In Fleet Street, at times, the police had difficulty in preventing a free fight. There was a great desire to cheer the mace, and a greater desire to howl at Mr. Bedford, the inventor of the cadaverous looking griffin on the top of the Temple-bar Memorial.

The banquet in the evening at the Guildhall was a most enthusiastic affair. The Premier received cheers that must have satisfied the most greedy lover of applause. Lord Selborne, having uttered what he regarded as an axiom, that the security of life and property was the first object of statesmanship, became hopelessly astonished when he discovered that he had harped upon a chord which vibrated loudly for more than a minute. Mr. Gladstone is more of a master of popular assemblies, but he had something of the same experience; every sentence implying the readiness of Ministers to suppress illegality was taken up. Everything said on the other side—which, after all, was what he wished to emphasize—passed amid faint signs of assent. The Banquet, in fact, became a sort of demonstration in favor of applying exceptional laws to Ireland. It became thus in spite of the orators; in face of the Minister whose object it is to evade the enormous responsibility of adding to the ordinary machinery of the law; and notwithstanding the hints thrown out as the speaking proceeded.

It is taken for granted now that the prosecution against Mr. Parnell will fail. Even the members of the Government are not sanguine about it. They are disappointed, moreover, at the effect of the proceedings. They had expected that the Land League would have been in the same position as the Catholic Association when Mr. Daniel O'Connell was prosecuted. But the arrangements made to carry on the agitation, even should Mr. Parnell go to prison, preclude the hope that even his conviction would be followed by quiet. This is what heightens the significance of Mr. Gladstone's promise, that if the ordinary law fails he will apply coercion. It is clearly understood that if the prosecutors fail, whether directly or indirectly, he will suspend the Habeas Corpus Act.

The editor of one of the society papers is to-day speculating when and where the marriage of Lady Burdett-Coutts is to come off. Except that the marriage is not off, and that the Baroness does not intend it to go off, there is nothing to add to the statement of the case as it stood a month ago. The Baroness is willing to give up £80,000 a year, to give up estates and stocks and places, but she sticks at the demand that she shall turn out of the house at Piccadilly, and give up Holly Lodge, the two spots that are associated with the pleasantest recollections of her life, and of course it is quite natural that she should. But a will is a will, and I do not see how the Baroness Burdett-Coutts can expect to have a husband and a fortune too, when the property was bequeathed to her on the distinct understanding that she should not marry.

At last we are to have the revised edition of the New Testament. The Jerusalem Chamber Committee has finished the work, and in a few weeks the long expected volume will be issued by the University Press. It is to be hoped that it will be issued in a cheap form, so that everybody may have it, and become familiar with it by use before learned partisans prejudice the work.

I see your Bishop's Charge and the sermon which he preached at the recent meeting of the Provincial Synod have been received here, and I have heard them very highly spoken of.

## BOOK NOTICES.

R. WORTHINGTON, 770-Broadway, New York, has sent us the following illustrated new Juvenile Books, suitable for Christmas gifts:—

*Sunday*.—A Chatterbox of Choice Readings for Sunday and Every Day, and interspersed with gems of Thought from the best authors. Beautifully illustrated with choice engravings and Colored Illustrations. 4to, boards, in a cover

or new design, richly printed in colors. \$1.25.

*What Rosa Did*.—A Series of fascinating Stories of the Adventures of a very curious little girl. Profusely illustrated with spirited illustrations. Small 4to, boards, in rich and fanciful cover, printed in colors. 75 cts.

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*Kate Greenaway*.—*Trot's Journey*.—Rhymes, Stories, and Pictures. Illustrated by Kate Greenaway, author of "Under the Window." Small 4to, boards, in new and beautiful cover of Eastlake design, printed in colors. 75c.

All these books are beautifully illustrated, strongly and handsomely bound, and well adapted for the young. We believe they can be had at the principal bookstores.

THE united circulation of the MONTREAL WITNESS publications is by far larger than those of any other publishing house in Canada. They are as follows:—DAILY WITNESS, 13,300; WEEKLY WITNESS, 28,300; NORTHERN MESSENGER, 50,000; ACRORE, 9,000—in all 101,500. Now, estimating the population of Canada at 4,500,000, and five souls to a family, there are 900,000 families in the Dominion, from which it will be seen that one of those WITNESS publications, if no two were taken in the same family—would be sent to one out of every nine families in the Dominion, including all races and religions, and, besides, leave a good fraction over to cover the foreign circulation. The publishers of the WITNESS are not satisfied with this wonderful success, and are endeavoring to increase their proportion of subscribers by some certainly very attractive inducements, which can be explained to those interested by every subscriber of the MONTREAL WEEKLY WITNESS or NORTHERN MESSENGER.

## BOARD OF FOREIGN MISSIONS.

RECEIVED, Dec 6, from Rev. J. J. Ritchie, Four Dollars, collected at Lequille Schoolhouse, for Foreign Missions.

Wm. Gosrip,  
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## LADY BEAUTIFIERS.

LADIES you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength and beauty as Hop Bitters. A trial is certain proof. See another column.

## Births.

RAYMOND.—At the Parsonage, Stanley, on Tuesday, the 23rd Nov., the wife of the Rev. W. O. Raymond, of a son.

## Marriages.

CROSBY—DONALDSON.—At East Boston, November 10th, by the Rev. J. H. Waterbury, Rector St. John's Church, I. B. Crosby, of Dalton, Georgia, to Isabella R., daughter of the late Wm. Donaldson, Esq., of Dartmouth, Nova Scotia. The happy couple have our best wishes.

MILCENT—BOUTILLIER.—On the 11th Nov., at All Saints Church, Bayswater, by Rev. John Manning, Rector of Blandford, Frederick Milcent, to Ada, daughter of Robert Boutillier, Esq., of Blandford.

MEISSNER—ZINK.—On the 27th Nov., at Saint Barnabas Church, Blandford, by the Rev. John Manning, Rector, Henry Meissner, of Deep Cove, to Alice Matilda, daughter of Jacob Zink, Esq., of Lower Blandford.

COOLEN—JOLLYMORE.—On the 2nd inst., by the Rev. the Rector of Hubbard's Cove, William Coolen, of Foxpoint, to Georgina Jollymore, of Mill Cove, Co. Lunenburg.

## Deaths.

HIBBARD.—At Saint George, Charlotte Co., N. B., on Nov. 25th, the Hon. Francis Hibbard, M. L. C., in the 70th year of his age—much respected and deeply regretted. "Blessed are the dead which die in the Lord."

MCALLISTER.—At Georgetown, November 19th, Charles McAllister, aged 75 years, leaving a widow and seven children, and a large circle of friends to mourn their loss. The deceased was a native of Loughaber, near the Giant's Causeway, County Antrim, Ireland. [St. John Telegraph and Fredericton Reporter please copy.]

## NOW READY.

THE CHURCH KALENDAR FOR 1881, on a large sheet, handsomely printed in bold type, containing a text for every day in the Christian year, with a full Church Rules and Maxims, and adapted for localizing. Price of the Church Kalendar, \$5.00 per 100 copies.

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The clergy are requested to forward their orders as soon as possible to prevent disappointment.

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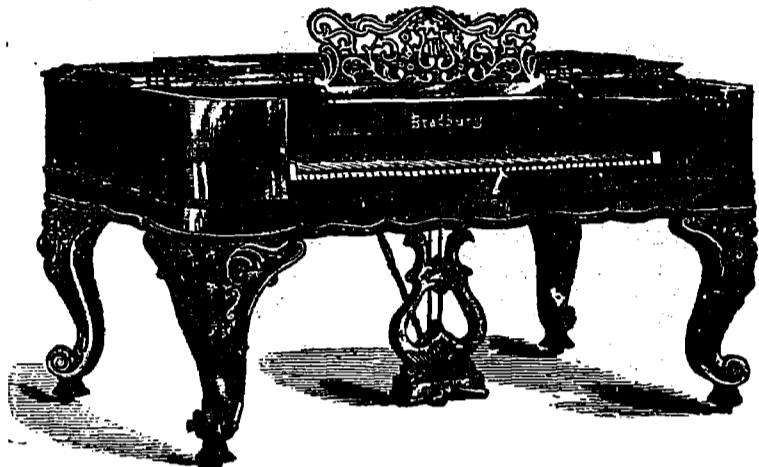
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BULBS! BULBS! FALL AND WINTER. 1880.

BROWN BROTHERS & CO. Beg to remind the public that they have received their usual full supply of Autumn and Winter Bulbs, consisting in part of Hyanthid, double and single in great varieties of colors, Tulips, Crocus, Narcissus, Snow Drops, Lilies, &c., &c. These Bulbs have all been purchased from the best growers in Holland, and will be found first-class in every particular. On receipt of price Messrs. Brown Bros. & Co. will send Bulbs to any part of the Dominion, free of charge. Price descriptive Catalogue sent free on application.

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BROWN BROS & CO. Halifax, Oct 12th, 1880. Depot for Simson's Concentrated Extract of Coffee.

Wholesale Dry Goods. ANDERSON BILLING & CO. Are now showing the bulk of their importation of British, Continental, American, and Domestic Goods, For FALL & WINTER. Every Department contains SPECIAL LINES, which no buyer visiting the City should fail to examine. Stock will be complete 10th Sept'r. WAREHOUSES III & III GRANVILLE ST. HALIFAX, N. S.

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Weekly Markets.

Table listing market prices for various goods including flour, sugar, and other commodities. Includes columns for item names and prices.

The Church of England Sunday School Institute Publications.

Instruction for Confirmation for the Use of Senior Class Teachers. By the Rev. E. P. Caelewallie, M. A. Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. O. Roy, M. A. Lessons on Early Church History. Reprinted from the "Church Sunday-School Magazine." Glad's Ecclesiae or Church Lessons for Young Churchesmen. By the Right Rev. J. K. Ticombe, D. D. The Reformers, their Homes, Haunts, and Works. By Dora M. Tunnefather. A Church Sunday-School Hand-Book. A Manual of Practical Instruction for the Management of Church Sunday Schools. Compiled by the Rev. E. P. Caelewallie, M. A. Lessons on the Life of our Lord, By Emily E. Dales Bible History Lessons for Junior Classes. By J. Lilla Treiter Elementary Lessons on the Old Testament. By Emily E. Dales. Lessons on Israel in Egypt and the Wilderness. By Sarah Geraldine Stock. Lessons on the Gospels for the Ecclesiastical Year. By Laura Soames. Fifty-Four Infant Class Lessons, with Introduction by George Warrington. Bethlehem to Olivet. A Course of Lessons on the Life of Jesus Christ. By John Palmer. Lessons for the Little Ones. Containing Fifty-Two Infant Class Lessons. By Caroline L. Orcombe. Lessons on the Collects. By the Rev. John Kyle. Steps to Truth. A First Course of Teaching for Sunday Schools. By Eugene and Sarah Geraldine Stock. Lessons on Genesis. By the Rev. W. Sawmery Smith, B. D. Lessons on the Church Catechism. By Rev. A. Clunney Macpherson, M. A. Lessons on the Acts of the Apostles. By Eugene Stock. Lessons on the Life of our Lord. By Eugene Stock. For sale by J. A. MOHILLAN, 98 Prince William Street, St. John, N. B.

NEW FALL & WINTER STOCK OCTOBER, 1880.

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It contains the elements essential to the animal organization, the oxidizing agents and tonics. In combination with the stimulating agent phosphorus, possessing the merit of being slightly alkaline, and is dispensed in the convenient and palatable form of a syrup. Its effects are usually visible within twenty-four hours, and are marked by a stimulation of the appetite, the digestion and assimilation entering directly into the circulation; it tones the nerves and muscles; exerts a healthy action of the secretions; neither disturbs the stomach nor injures the system under prolonged use, and may be discontinued at any time without inconveniences. In a word, it possesses the stimulants to arouse the strength, the tonics to retain it, and merit of a high degree. FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES SPEEDY AND PERMANENT CURES Congestion of the Lungs, Bronchitis, Consumption, Nervous Prostration, Shortness of Breath, Palpitation of the Heart, Trembling of the Hands and Limbs, Physical and Mental Depression, Loss of Appetite, Loss of Energy, Loss of Memory. And will rapidly improve the weakened functions and organs of the body, which depend for health upon voluntary, semi-voluntary, and involuntary nervous action. SEND FOR A PAMPHLET.

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The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 4 p. m., at his office, No. 52 Granville Street, (up stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

**INSTRUCTION OUT OF THE PULPIT.**

The Bishop of Fredericton, speaking at the consecration of the new Church at Gagetown, N. B., alluded to the ignorance of Scripture, even of its simplest historical facts, which he found so prevalent among the younger members of the Church. This is also the experience of all who have to deal with the religious training of the young. It is especially noticeable in country districts where Services are few, and Sunday Schools are irregularly kept, and taught by Teachers, who, in many cases, can hardly be called for ignorance of the Bible. At the last Grammar School we attended in England, we not only studied Scripture History, but went over and over again Whaley's introductory Lessons on "The Evidences of Christianity," a little book which ought to be in the hands of all our young people. How seldom do we see such a book, or even a Scripture History in the houses of our people. We are very fond of talking of the lack of home teaching. How few parents are capable of teaching their children anything but the questions and answers on their papers. And how little are we doing to fit the future parents for teaching! The fact is, this matter of religious instruction is one of life and death to the state, as well as to the Christian people in it. Given a couple of generations without religious teaching, and the result is communism, anarchy, and social and public chaos. The state absolutely refuses to teach the simplest elements of religion, and thus practically ignores Him who is Ruler of the world, and from whom the powers that be derive their authority. To Christian people is committed the task of religious instruction. And the result in a scattered and new country with few books, and fewer qualified teachers is this ignorance of the Bible complained of. We say nothing of ignorance of Church History. That is a *terra incognita* to almost all, young or old. Now, the ordinary sermon from a text has its place and usefulness, but it will never remedy this ignorance. Most of the time, the clergy preach to people as if they knew a great deal of Scripture. They preach theological discourses, containing expressions and phrases which are so much Hebrew to most of their hearers. The people want exposition of the Bible, and some idea of the connection between the books, and Bible teaching on subjects treated as a whole. The writer of this has for some time past at his Friday evening Service, taken up different books, and given a familiar explanation of them, chapter by chapter. He has found the benefit of it himself, and the people have been in-

terested and instructed. We want more expository, and less preaching. Another great want, is more instruction out of the pulpit. Sufficient use is not made of week evening classes at different points, preceded by a very brief Service, where solid instruction should be given on Biblical and Historical topics. The crying need in the Church is more teaching. Therefore, we encourage the formation of Guilds, Bible Classes and meetings of all kinds where instruction is given. Here comes in another use that could be made of permanent deacons. These men could be most usefully employed in holding Bible Classes during the week. What would not Rectors give if they had in their Parishes laymen competent to give instruction of this kind to the young men? It is this concentration of teaching power which makes us look with admiration on a large and well-ordered English Parish, with its staff of Curates, its Bible Women, Scripture Readers, District Visitors and Societies of all kinds. They are able to reach and instruct large numbers of people by their well organized equipments. While we sigh at our weakness and want of means we may well ask ourselves if we are making as much use of the power that lies in instruction as we might, whether we are not depending too much on services and Sunday schools, and neglecting means of familiar instruction which our people, young and old, so sorely need. Clergy and people need to come in contact, so that an interest may be excited in the subject of instruction, and that spirit of inquiry provoked which will result in knowledge and reasons for our belief and practice.

**PARISH WORK AGAIN.**

The mistaken notion regarding congregations is, that they are to be worked up by the minister; whereas, the true idea is, that they are bodies of people organized to work, and the minister is to work among them, as their guide and leader. The official functions of the Parish Priest cannot be delegated to the laity, he alone is authorized and commissioned to perform certain spiritual acts, but there is a large amount of work which he cannot do alone. One reason why so many Parishes are at a stand still, is because the people think their duty is done when they attend the Services more or less irregularly, and contribute a paltry sum to the stipend of their clergyman and the Parish expenses. They allow one man, single-handed, to try and grapple with the manifold works required in the Parish. There is a spiritual side to the pastor's work which belongs to him alone, but there is a temporal side closely connected with this which the people ought to share with him. We lay it down as a rule, that every adult in the Parish, unless hindered by extraordinary causes, should have some specific work to do in connection with the Church. It may be very humble or very trifling. God thinks none the less of it, if done to his honour. We sometimes wonder if Parishes realize what might be accomplished "if the people had a mind to work," not the few faithful ones to be found in every community, but we mean the parishioners as a body. What a gain it would be if every Parish had a Guild Society, with its manifold agencies for work! Inside and outside of the parish, God is calling for laborers. The fields of duty are white, and they stand waiting for the laborers. Look among you, ye who read this, and see what might be done in your own parish. Resolve to be a power in some work, and stir up others to help you. The winter season is now upon us when, in the country, especially, there is much leisure time. Shall that time be spent mainly in amusement, or is there nothing that you owe to God? God has

given you strength, energy, ambition and hope. We ask you to give them to the best of all causes, under the most glorious of all leaders, Jesus Christ.

Be God's servants; be Christ's soldiers.  
 "Think that day lost whose low descending sun  
 Views from thy hand no noble action done."

SEVERAL mistakes occurred in our leader of last week. The kindness of our friends will doubtless overlook the blunders; and their presence will make our proof-reader more watchful in the future.

**AN EXAMPLE WORTHY OF IMITATION.**

They have a way of doing things in the United States which could well be copied with great advantage to the Missionary cause of the Church with us in Canada. The Woman's Auxiliary to the Board of Missions, held their annual meeting in New York, on Oct. 12th, at which the wives of several of the Missionary Bishops made known the wants of their respective fields. The N. Y. Churchman shall tell the result:

"These various remarks were listened to with deep interest, and, as each of the first four ladies ceased speaking, gifts and pledges were promptly made, which in a very short time ensured the support of the woman helper in Salt Lake, a scholarship at Reno for the coming year, and the erection of seventeen dormitories—afterwards increased to twenty—in Wolfe Hall, while over \$200 were contributed for Mrs. Bisford's work, the whole amount raised, in money and promises, being more than \$1,300. This quick and generous response was most satisfactory to both those who asked and those who gave assistance, and added greatly to the interest of the meeting."

**PETITION AGAINST A CHANGE IN THE MARRIAGE LAWS.**

We direct the attention of the Clergy to the Petition printed below, copies of which will at once be sent them, asking the Dominion Parliament not to change the existing Laws relating to Marriage. As the Session of the House begins so early, the Clergy must bestir themselves at once, so as to be in a position to send up to Ottawa a well filled Petition immediately after the Christmas vacation.

TO THE HONORABLE THE \_\_\_\_\_ OF THE DOMINION OF CANADA:

The Petition of the undersigned Members of the Church of England, in the Parish (or Mission) of \_\_\_\_\_ in the Diocese of Nova Scotia,  
 Humbly Sheweth,

That your Petitioners have reason to believe, that a Bill is to be introduced in your Honorable House to abolish one, or more, of the restrictions upon marriage, contained in the Table of Prohibited Degrees recognized by the Law of England. And, inasmuch as they believe these restrictions to be enforced by the Holy Scriptures, they earnestly deprecate the passage of any Bill which would legalize marriages prohibited by the Word of God.

Your Petitioners submit that, as Christians, they are well assured that marriage, according to their Master's teaching, is a divine institution, (not merely a civil contract,) and that "so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful;" and they fear that the proposed legislation may involve the Dominion in the guilt of direct antagonism to the revealed will of the Almighty Ruler of the Universe.

More particularly, your Petitioners apprehend that any alteration in the relative position of Brothers-in-law, and Sisters-in-law, must injuriously affect the comfort and happiness of many households, and must also deprive motherless children of the loving care of any unmarried Aunt, at the time when, immediately after the Mother's death, such care would be most beneficial, and under the present law is frequently enjoyed.

Your Petitioners therefore pray your Honorable House, to refuse to adopt any restrictions, of which the divine authority, and binding force, were acknowledged by the whole Church, for many ages from the beginning of the Christian dis-

persation, and to uphold the principle, that not even the highest civil authority may dispense with them.

And your Petitioners will ever pray, &c.

THE Dominion Churchman, in its latest issue, takes a little article of ours on "Extremes meet," which had found its way into the Ohio Standard of the Cross, and credits it to that paper. We often see pieces from Church Work in it without credit. Even this is better than taking an article referring to an incident in New Brunswick, and crediting it to an Ohio paper.

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

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

"This is a great mystery, but I speak concerning Christ and the Church."—Ephesians v. 32.

THESE words the inspired Apostle uses when speaking of the relative duties of husbands and wives. In the verses preceding the text he had been enforcing these duties. Husbands are to love their wives as Christ loved the Church; wives to submit themselves to their husbands as the Church to Christ. The sacramental view of the marriage union comes from thinking of it as an earthly representation of a heavenly union, and from recognizing that special divine grace will be given to those married persons who seek it, which will enable them to fulfil their high duties, and to set forth the Divine ideal. It is Christianity alone that has raised that which was a mere natural union into a far higher sphere, thereby giving rise to the Christian home life with all its sanctities, and elevating woman to a position higher than she had had before.

Referring marriage to the union between Christ and the Church, as its example and ideal, guards two truths; i. e., the indissolubility of the marriage vow, and the completeness and perfection of the union between man and wife. When one of these truths is tampered with, the other suffers.

An attempt, which very nearly succeeded, was made last winter to change the marriage laws of the Dominion, so as to permit marriage between a deceased husband's brother and a deceased wife's sister. The attempt will probably be made again, so it is well the matter should be brought before you.

Some speakers in Parliament stated that the English House of Commons had passed such a bill as this, and that many prominent English statesmen and divines had spoken in favor of it. This statement was quite inaccurate. Such a bill never passed; I doubt if it was ever introduced into the English Parliament. It would be difficult, if not impossible, to find a single person of note who has advocated it.

It may be granted that the advocates of a change in Canada are more consistent than these in England; but that does not alter the fact that no one in England has proposed to allow marriage with a deceased brother's wife.

If we thought of this subject merely as members of the Church of England, the proposed change need not give us the slightest anxiety. The law of our Church is clear and explicit, and Parliament cannot change it. Any priest of the Church of England solemnizing such a marriage is liable to degradation; any member of that Church contracting the alliance, to excommunication; no priest who performed the ceremony in such a case can continue in the ministry. No persons who so marry can continue in the Church.

But as citizens of the country we have a deep interest in the question. If the change is wrong, it must do harm. A nation cannot any more than an individual, escape the consequences of a wrong act, or of a mistaken act, however honest the mistake may be.

In considering the question I will take the lowest grounds possible—will meet the advocates of the change on their own grounds.

[Let us then consider the principle of the existing prohibitions—first without any reference to the Bible at all.

Shall there be any prohibitions at all?

Everyone will say Yes. Prohibitions must be, under two heads—of Consanguinity or Blood relations—of affinity or Marriage relations. What blood relations should be prohibited?

These also are under two heads—direct and collateral. Let us see what are prohibited under each head and why.

Marriages are prohibited in the direct line in every degree, i. e. parents and their children, grandchildren, &c., are prohibited.

There is no need to seek a reason for such prohibitions—the very thought of such unions is horrible. We can speak of them (and anyone will agree) as forbidden naturally.

Now as to collateral blood relations. The principle adopted in our table of prohibited degrees is that these relations may not marry within the fourth degree. In this way of reckoning the steps are taken to and from the common ancestor, and both parties are included. But this will be plainer by illustration.

Take brother and sister. This is called the third degree, counting thus:—B. other one, up to parent two, down to sister three.

The reason of this prohibition is not quite the same as that of the former. There may have been a time when such unions were necessary. But it is quite evident that the close and intimate family life of brothers and sister makes it of the utmost importance morally that such unions be not thought of. And when an opinion is passed on from generation to generation, being thus hereditary, it becomes instinctive. These unions were forbidden as soon as possible on moral grounds,—aversion to them has now become an instinct of all civilized races.

Now take the next step, viz: uncle and niece. In counting as before we begin with brother one degree up to parent two, down to sister three, down to sister's daughter four—within the fourth degree, therefore, prohibited.

The reason of this is a similar one to that in the case of brother and sister, though not so strong. There may be many circumstances under which a father's brother will take almost a father's place. In the very great majority of cases the difference of age is such as to assimilate the relationship in some degree to the paternal. That is a very general agreement (we shall see by and-by not a complete agreement) that for moral reasons these unions also should be prohibited.

Counting in the same way as before, it will be seen that cousins are in the fifth degree. They are not prohibited. Many think they should be; and they are not without strong reasons in support of their opinion. It is, however, plain that, if prohibited, it would be on a different principle from the other collateral relations. Cousins do not live intimately in one family as do brothers and sisters. There is not the same nearness to the father as in the case of the uncle, nor ordinarily the same difference of age. They would not be prohibited, on moral grounds. If forbidden, it would be for physiological reasons. It is probable (to say the least) that on these grounds it would be better to prohibit them. But I am now only showing that the table is consistent with itself in not prohibiting them. However desirable that it should do so it has not gone into these reasons. It may be imperfect—it is not inconsistent.

So much for blood relation. Now, as to the question of affinity or marriage relation.

It comes before us in this form. With reference to this question, are a man's wife's relations to be considered his own? Now, surely there can be but two answers to this question—yes or no. Our present laws say yes, and act consistently on that principle. If there are any who think the answer should be "no" their position would be intelligible and their course clear. They must say, a man, therefore, can marry his deceased wife's sister, mother or daughter and a woman may marry her deceased husband's father, son or brother. If a man's wife's sister is no relation to him, neither is his wife's daughter (by a former marriage) nor his wife's mother. Do let those who propose the change adopt some principle. The present table is logical and consistent. One which wholly disregarded affinity would also be so. But this proposed one is neither one thing nor the other.

Suppose these changes made, what moral could give any reason for the prohib-

itions as they would then stand. What principle would have been adopted? What guide have been followed? Such hand to mouth, unprincipled (I use the term in the sense of being based on no principle) legislation would be absurd and dangerous on any subject, much more so on so important a one as holy matrimony.

Without, then, any reference to Holy Scripture or to ecclesiastical tradition, on the simple grounds of common sense, and logical consistency, these changes should be regarded as doing either too much or too little. Standing alone, they are wholly indefensible. Further, they are highly inexpedient.

Their proposers say that an uncle or aunt will always be the best to take care of the fatherless or motherless children. As a matter of fact, a man can, and very often does find a very good stepmother for his children without marrying their aunt. But give what weight you please to this argument, it tells quite the other way. At the time of the mother's death the aunt and often is of invaluable assistance, *because she is considered as the mother's sister.* She can immediately be present and helpful. But suppose that this relationship ceases, what can she do? She can then be in his house as a servant. Ought a single woman to live intimately on a footing of equality with a single man whom she may marry? To take the lowest ground, to what cruel aspersions and imputations would she be subjected here? Is the world so uncharitable that it would never attribute her devotion to her sister's children to another motive? Suppose two sisters—both anxious to come at once and take care of the children, the widower must decide their conflicting claims, and take the chosen one into his house to live with him as a sister, until a decent interval had elapsed before he made her his wife!

This consideration further shows the fallacy of the statement that a new law merely would give liberty to those who wish thus to marry; and leave others in the same position as they now are. It will do nothing of the kind. From the moment it passes, it changes the domestic relations of every man and woman who could be affected by it from one end of the Dominion to the other. From the time it passes, it in every case deprives the beloved children of their aunt's care at the time it is most wanted. For if a widower may marry his sister-in-law, he cannot take her to his home unless his wife is dead, and he cannot make her his wife immediately.

In the majority of cases it deprives the children of their aunt's care altogether, for many men don't want to marry a second time at all, and of those who do only a small proportion want to marry their sister-in-law. In fact, wherever the law has effect at all, it will completely abolish for everybody the relations of brothers and sisters-in-law, and will make a change in every house. It is therefore contrary to the first principles of sound legislation; for it inflicts a great inconvenience on the many for the convenience of the very few.

(To be Continued.)

FROM HALIFAX TO MANITOBA.

EMERSON, MANITOBA, Sept. 27th, 1880.

(Continued.)

For 100 miles from Vancoboro the way was, for the most part, through a wilderness, occasionally a field was seen with a small unpainted house and barn. All the station houses from Fairville were small and had a neglected appearance; but as we approached Bangor, the aspect of the country changed. Comfortable farm houses appeared, the land was well cultivated, and saw mills were quite numerous. The E. & N. A. Railway runs a very steady train; but travellers would be thankful for a good supply of drinking water. We were occasionally fortunate enough to have an old tin can, with a leaky dipper filled with poor water. A halt of two hours was made at Bangor, when ample justice was done to refreshments obtained at the Depot dining-room. During this time the train left behind at Vancoboro, came up, and travellers were once more united to each other, and to their baggage. Shortly after 8 p. m., we started with a long (14 cars) and crowded train. But we had very agreeable company in a party from Boston, just returning from a five-weeks fishing in the country. I cannot say anything about the country between Bangor and Portland, as I made myself as comfortable as possible, and slept. We reached Portland at 3 a. m. Thurs-

day. Here, I had to send my trunks from the Maine Central Depot to the Grand Trunk Depot. We waited till the transfer train came up, on which we stepped, and landed at the G. T. Depot just as the train was on the point of starting. I had just time to get my trunks checked for St. Paul, and placed on board, when we started. I would advise those intending to take this route to have trunks checked at St. John for Danville Junction, 27 miles from Portland, or better still, to Montreal, and thus avoid taking it to Portland, and paying express from Maine Central Depot to Grand Trunk Depot. We left Portland by the 9 30 a. m. train, which was late; the view on leaving the city was very pleasant. The ocean rolls its deep, blue waters up, and many vessels were riding at anchor, or sailing to and fro. As we proceeded north, there was much to catch the eye—neat, cozy farm houses, grounds well kept, very frequently plots of rich intervals. The soil appeared to be sandy, and though there had been a heavy rain, there was not much mud. The effect of the city's wealth and refinement was visible for many miles through a comparatively fertile country. One feature so common in Nova Scotia, I failed to notice—the Virginia pole fence. The fences were of boards, or poles placed horizontally in posts set in a straight line. I was particularly charmed with the many beautiful elms I saw. They grew in clusters, on spots of intervals that fringed the Bay. Immediately, my thoughts reverted to the beautiful elms that ornament the College grounds at Windsor. It might be blindness; but I did not think I saw any that rivalled those graceful trees that shade Old Alma Mater. I was much impressed with the variety of the scenery as we proceeded towards the White Mountains. A lofty range of hills stretched to the right and left of us. Their sides were clothed with hard wood trees, whose leaves presented a rich variety of green, gold, pink and purple. I was particularly pleased with the beauty of the many little villages we passed. One of the prettiest was Mechanics' Falls, 36 miles north of Portland. We had for 150 miles several high peaks continually before us. It was the grandest mountain scenery I had beheld since I had left Wales, in my childhood's days. Every little village had one or more large and neatly kept hotels. One of them, "The Alpine," at Goreham, whence tourists leave for the White Mountains, was really grand. The station house were, without exception, of a very neat style, commodious, well fitted up with offices, baggage rooms, telegraph offices, ladies' and gents' waiting rooms, &c.

The spires of many Churches appeared among the green hills. As far as I could learn, nearly all the denominations were represented. The morning had been rainy, and the clouds were low, so I could not see the highest peaks—Mount Washington, which was a disappointment. Every few stations we would come to a large shed filled with wood, which is used on the engines, instead of coal. It appeared to me to be an economical arrangement, besides giving employment to many men, as about 3,000 cords are required for nearly every station annually. After we reached Bangor a change was plainly visible in the manner and dress of the travellers; and after we left Portland, there was yet another difference. At every station, crowds came on board on the way to attend the Dominion Exhibition, just opening at Montreal, and French, or rather *Patois*, became the general language on the train. All the lines from St. John to Montreal run much more smoothly than the Windsor and Annapolis Railway.

As we neared Montreal, being fearful that we might find difficulty in obtaining accommodation, as on the previous day, 40,000 were said to have arrived in that city, and as our train being three hours behind time, would arrive there at midnight, we decided to remain over night at some intervening station. Compton was selected, as some friends lived there, and as being the seat of Compton Ladies' Academy. So we alighted at 6 p. m., and obtaining a carriage at the little French inn, we drove from the station to the village, about one-and-a-half miles, and were warmly received by our friends. We thoroughly enjoyed a good night's sleep, and rose the next morning to look up in a most beautiful country. Less than quarter of a mile in a westerly direction from our chamber window, the Ladies' College, a prepossessing brick building, occupied a pleasant situation far beyond it, on three sides, rose beau-

tiful hills, whose sides clothed with rich green, presented a romantic appearance. I was delighted with the rows of beautiful maples, and occasional willows around the front of the College, and lining the streets of the town. The grassy sides of the roads were level and well kept, so that the grass that grew there had been mown, which produced a neat and pleasing aspect.

The following day (Saturday), I went by morning train to Sherbrooke, thirteen miles distant. I found this to be a flourishing town, of from 8,000 to 10,000 inhabitants. It had several nice and large buildings. Those that especially attracted my attention were the Eastern Townships Bank, of granite, St. Mary's R. C. Church and Convent, St. Peter's Episcopal Church, Boys' R. C. College, Young Ladies' Academy, Boys' Academy, and the Central School, all of brick. There were also the Patent Mills, one of the largest of its kind in the Dominion, and employing nearly 300 workmen; a foundry which produces all kinds of iron work, including steam engines; a paper mill, pulp mill, furniture factory, and several saw mills. The streets are lighted by oil lamps, but gas and water works are in course of construction. I was surprised at the cheapness of meat: nice beefsteak was selling for 10 cts., roast, 8 cts., sausages, 10 cts., though lamb brought 10 cts.

I walked back to Lennoxville, 3 miles, and having only 20 minutes before the train would arrive, I had not much time to do the Bishop's College buildings. As is well known about 4 years ago the college was completely destroyed by fire, and a short time before the boys' school, too; but now the old site is crowned by handsome brick buildings, which do credit to the Church in Quebec. Closely connected with the college is the Boys' Grammar School. I visited, under the kind escort of its Rector, the various class-rooms, many of the dormitories and the armory. The grand staircase is one of the chief internal ornaments. It is certainly a beautiful building, one of which its Rector may justly be proud. Last year it had upwards of 70 pupils. Under the same roof with the college is the Chapel. It is a perfect gem, but in very correct proportion. Instead of the light benches usually seen, are massive stalls placed parallel with its sides, after the old English Chapel style. The dim light falling through the richly stained glass windows cannot but impart a deep religious feeling that will leave its impress upon the worshippers. The beauty of the chancel owes much to the hand of the Rector, the Rev. Mr. Read. The library is a small room, and as yet has but a small number of volumes. Everything had that bright and neat appearance which one would expect to find in a new building. The practice adopted there of collegians and Grammar school boys dining in the same room, would hardly pass at Windsor.

Just as I was leaving the grounds the train reached the depot. Making much haste I was just able to reach it as it started. In half an hour I was again in Compton. In the evening I visited the Ladies' Academy. Many of the pupils had arrived, and appeared very happy under the kind care of Principal and Mrs. Hinzey. The building is so pleasant and well arranged, the country so beautiful and the staff of teachers so well qualified and agreeable, that I think young ladies must be very happy at the school. Many young ladies from Nova Scotia, New Brunswick and the Canadas can testify of the kindness of the teachers and the efficiency of this seminary. A valuable addition has just been made to the musical and German department in Mlle. Hemin, just returned from an 8 years' course at Stuttgart. The yearly charge at Compton is very low, only \$185.

On Saturday I visited the celebrated stock farm of Hon. Senator Cochrane. Many of his finest animals had been sent to Montreal on exhibition. I counted in his barn 40 cows, all giving milk. I saw the celebrated Dutchess cow, for which he had refused \$25,000, and which had returned her owner, in calves, the fabulous sum of \$151,500. The Senator has sold bulls 13 months old as high as \$12,000. I had seen what I thought were large fields of turnips in Falmouth, but there I looked upon one of 20 acres. This farm produced this year 27 acres of roots, 30 acres of wheat, besides other grains, and \$20,000 worth of beef and mutton. The Senator has just imported a herd of Herefords which, on account of their flesh producing qualities, are fast coming to the front,

they have to lie in quarantine for 3 months below Quebec. After enjoying a very pleasant hour with Mr. Cochrane, and witnessing an exciting game of lawn tennis, we drove home. There was a question I was particularly anxious to solve, viz., why the farmers of Quebec and Ontario can afford to send cattle to Halifax, 800 miles or more, and sell at prices with which Nova Scotia farmers pretend they cannot compete? Probably there are more extensive and better grazing grounds in the Upper Provinces; but the farmers produce a superior article and one better able to stand the voyage to England by feeding large quantities of imported corn, which, unground, is purchased at 80 cts. per bushel. The Senator thought if more energy were manifested in Nova Scotia there need be no ground for complaint.

On Sunday I attended two services, assisting at both.

[To be continued.]

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Rev. Robert William Evans, head master of the Cathedral High School at Bombay, on account of services rendered by him to the cause of education in the East Indies.

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.

FOREIGN MISSIONS.

Sms.—The Presbyterians have sent a fourth Missionary to Trinidad. All honour to them! I am brought face to face with the fact—the meeting at which the fourth Missionary was sent, having been held in this Parish—and am constrained to ask when shall we send our first Foreign Missionary?

D. C. MOORE.

Albion Mines.

ST. LUKE'S CHURCH.

(To the Editors of the Church Guardian.)  
Sms.—A "Pew-holder" in St. Luke's ought to be the last person to find fault with you for calling that Church a *pro-Cathedral*, for, however much a "Pew-holder" might prefer to have the Bishop in charge, it was only after the most positive assurances from the late Rector and his Lordship, that no Parish rights would be interfered with in any way, that the pew-holders agreed to their Church becoming for the time being the Cathedral of the Diocese. All the talk in the world wont alter the fact that a Parish Church cannot be a Cathedral proper.

ST. LUKE.

"WHY DO PEOPLE STAND?"

READING, ENGLAND, Nov. 17th, 1880.

Sms.—A copy of the CHURCH GUARDIAN is now before me, bearing date of Nov. 4th. If you have not received any more satisfactory reply to your correspondent's letter headed "Why do some people stand?" might I suggest, it is, to say the least, for want of any direction to tell people "to sit," that people naturally stand in obedience to the last direction before the Creed. In older times, the people stood to hear the sermon. The only recognized postures, according to the rubrics, are kneeling and standing. Sitting, not standing, is the innovation.

I am, sirs, yours faithfully,  
E. K. HANSON.

ST. LUKE'S CATHEDRAL.

(To the Editors of the Church Guardian.)  
Sms.—I had read your article on Cathedrals; but you will notice the question is not the constitution under which a Cathedral may be, but its right to that name and style. Canterbury Cathedral is the Cathedral Church of the Archbishop of the Diocese, though the present Archbishop has less power in it than our Bishop has in St. Luke's Cathedral. To quote from a recent work, "It should be noticed that the quality 'Cathedral' does not reside in a Church because of the Dean and Canon, but because of the Bishop's 'Cathedra' or chair which is placed there."

And, again, "the question now is not what powers St. Dunstan or St. Thomas a Becket might have possessed; but as to what powers Archbishop Tait now possesses in the Cathedral of Canterbury."

The lessening of the powers and authority of the late Archbishop has not taken off in any degree from the right of that glorious Church at Canterbury to the name and style of "Christ Church Cathedral." It would be simply ridiculous to call that building, because of its changed constitution, a *pro-Cathedral*.

P. H.

"WHY DO PEOPLE STAND?"

(To the Editors of the Church Guardian.)

Sms.—"Churchman," of Halifax, asks the above question, with special reference to the attitude of standing at the offertory. He says, "that it forms no part of the ritual of the Anglican Church, either High, Broad, or Low." Is it possible any Churchman can have lived anywhere in these times, and have been all the time in blissful (at least to him) ignorance of all that has been written, said and done, because this very standing at the offertory was early in the High Church movement of the last twenty-five years, a striking feature? But aside from this, his yet to be acquired knowledge on this point, I wish to ask him, does he not stand when at the close of the sermon the preacher calls for an ascription of Praise? And if he does, where does he get his authority for standing when the minister begins the Service with the sentences? He has no rubric for it. The "fitness of things" it is, that suggests that when the ambassadors of God, the ministers of Christ enter, the people should stand; the only attitude that would be taken by them to signify respect to the sacred offices which those ministers fill. And, as respects the offertory, does "Churchman" regard it as most fitting, that while the Church Wardens are to reverently (serenely) bring the alms on a basin to the priest, and the priest to *knobly present* (one act) and *place* (another thing) it on the Holy Table, the givers are to sit at their ease, and give no sign that they have anything to do with the same? And, moreover, why should he not rise to his feet, for does he not himself, in a second or two, rise to his feet anyway to get on his knees when called to pay for the "whole state of Christ's Church"? If he were giving an offering or gift of any kind to anybody, (we need not go so high as kings and queens), would he not do it standing, as the proper and most natural thing to do? Therefore, why make a deviation when it comes to offering to God, a religious act, an act of worship. Giving is as much an act of worship, as he has often read and heard, as prayer, and more so, therefore it demands a reverential and distinctive attitude. And Churchmen are seeing this and doing it.

W. R. B.

Iron Hill, Quebec.

"AURUS" TO "ARGENTUS."

(To the Editors of the Church Guardian.)

Sms.—Your correspondent "Argentus" asks for an explanation of my assertion that "St. Paul's and her members have done more to assist the poorer outlying Parishes and Missions than any Church in the Diocese; and does so, because he finds, by referring to the Home Missions Report for this year, St. Paul's has only given one-fourth as much as St. Luke's, and less than the Bishop's Chapel to the H. M. Fund."

He has apparently lost sight of two facts in making his request. First, that neither this nor any one year's donation to that fund, or any other fund, affects my assertion in the least, and therefore, his statistics do not require explaining. Second, that Missions and Parishes have been reached independently of the Home Mission Board. One instance is quite sufficient to meet "Argentus" figures.

One gentleman, a member of St. Paul's, gave more than double St. Luke's total contributions for one year, to one Mission, in one year. As to "Argentus" comparison of the two Parishes, in wealth, size, and sources of income, the assertions in my first letter, pretty effectually dispose of anything to the disadvantage of St. Paul's, unless, indeed, "Argentus" would wish to challenge them, when I shall be happy to supply him with statistics.

AURUS.

WHY DO SOME PEOPLE STAND?

(To the Editors of the Church Guardian.)

Sirs,—I cannot regard your correspondent 'Churchman' as a fair and logical controversialist. He asked for reasons for a practice he disapproves. When four of your readers good naturedly endeavour to satisfy him by stating the grounds of their belief that good reasons exist for what he condemns, they are at once assailed with ridicule, and the terms, "hornets," "unchristian," "abusive," "chillish," "detestable quibbling," "reckless perversion of scripture," and other choice epithets, are freely applied to them. One is reminded of the amiable Milesian gentleman who only wanted somebody to tread on the tail of his coat, that he might challenge him to mortal combat. With such an opponent, all reasoning is in vain. When the savage war whoop is sounded, it is time to retire, and not wait for the tomahawk and scalping knife. But as some may be misled by avasive reasoning, I would appeal to such to consider how far "Churchman" has met the statements and arguments of those who differ with him.

Of nine paragraphs, he has allotted six to "Quarist," Mr. Hodgson, and "Catholics," and three to me.

For myself, I reiterate: 1. That the only attitudes mentioned in and consistent with the letter and spirit of the Prayer Book, are those of standing and kneeling.

2. That sitting when engaged in acts of public worship is nowhere approvingly mentioned in the Scriptures.

3. That there is no impropriety but the contrary in the practice objected to of standing on the presentation of the offertory, no matter when or by what authority introduced in Church worship.

"Churchman" has not shown that any of these positions is untenable. Consult the Prayer Book. It will appear, that in the Morning and Evening Services directions are in several places given for kneeling and standing; for sitting none.

The scriptural texts to which "Churchman" refers are not pertinent to the question. Judges xx., 26, relates to a period of desolating and exterminating warfare, when the Israelites, and all the people, an immense host, "went up, and came into the House of God," (Bethel, *vide Gen. xxvii., 22*), "and wept, and sat there before the Lord, and fasted until even, and offered burnt offerings, and peace offerings before the Lord." Will "Churchman" undertake to say they sat when those offerings were made? When the multitude sat, it was probably on the ground. "Before the Lord" is interpreted to mean the "place where He is worshipped."

The texts referring to seats in the Synagogues (places of meeting or assemblies), are familiar to every Biblical reader, but prove nothing for "Churchman's" purpose. A Christian Church is a holier place. It is to the Christian what the Temple was to the Jew. The Synagogues were accessory to the Temple. In Jerusalem alone, we are informed there were nearly five hundred. In these, large portions of the Scriptures were read by successive members of the congregation, then seated; and to these sittings the texts quoted refer, and not to acts of worship. That Jesus sat when he taught in the Temple (*John viii. 2*) is in no way an authority for sitting when addressing the Almighty. Sitting was the posture of the Teacher among the Jews, the people standing round about him. (*Lightfoot 243*). According to Lightfoot, (*on Luke iv. 16*) Jesus, as a member of the Synagogue to which he belonged, stood up to read, and sat when he taught, agreeably to the general custom.

It may be questioned how far in this Diocese the Rector and congregation, with the sanction, express or implied, of the Bishop had or have authority to introduce now or modify existing observances. This it is not my province to discuss. It is sufficient for me, and many others, that any ceremonial observance is not displeasing to God; approving of all that "do serve to a decent order and Godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification, whereby he might be edified." (Prefix 2 to Book of Common Prayer.)

I understand that in many Churches in Great Britain the practice prevails of standing on the presentation of the offertory and the following extract from a religious paper shows that it is not uncommon in the United States.

"It has been a growing custom throughout the Church for years past that the entire congregation should rise, in order by this act to unite with the Priest in the solemn presentation of the offerings of the people unto the Lord. This solemn act, so entirely in harmony with the spirit and purpose of the rubric, which requires that the Priest 'shal humbly present' the offerings and place them upon the Holy Table, like any change, whether for the better or not meets opposition from some, while the objections commonly urged are often the strongest arguments in favor of the practice. This is particularly so in the case of an old parishioner in Canada, who stated his objection as follows:

"It seemed to him absurd to make such a fuss over the few shillings they put on the plate Sunday by Sunday. If they were to stand up, and so profess before God that they were actually making to Him an offering from the means He had given them, it would be necessary to make this matter of the Sunday collection more a matter of conscience, and to give something proportionate to their means and worthy of the Great Being to whom the offering was made." He therefore, preferred the old fashioned idea of the 'penny collection,' which touched no man's conscience, and extracted from his purse but a few paltry cents. Thus did this good man, in opposing the introduction of the use, present an argument in its favor, and thoughtful men will probably consider it a useful idea if it will only set men seriously to think what is due to God in the matter of 'tithes and offerings' which they have heretofore withheld from Him."—*Living Church, Nov. 18.*

For "Churchman" I have but a few closing words. Reason and revelation alike teach that in all religious rites, ceremonies and oblations there is no intrinsic efficacy. In the sight of God they are only of value, as they proceed from the heart, as acts of faith in accordance with His will; (*Isaiah i. 13*) and of use, as they serve to fix our attention, and are auxiliaries to devotion. "What is not of faith is sin." (*Romans xiv. 23*). The outward act to be acceptable must be prompted from within. Could I be convinced that the practice objected to is displeasing to the Almighty or "an unseasonably ostentatious parade" I would cordially unite with "Churchman" in seeking for its abolition, but I am not disposed to cavil at any thing conducive to greater reverence in the Sanctuary. STO.

Things do not move in the Province of Nova Scotia quite so rapidly as they do with us here in the United States. We notice in The Church Guardian that the controversy is waging quite warmly on the subject of standing up at the presentation of the Alms in the Office of Holy Communion, which has long since passed that stage with us, and is now generally conceded to be the proper thing to do.—*New York Standard.*

News from the Home Field.

DIocese of Nova Scotia.

HALIFAX.—Albermarle Street Mission Sunday School reports, 1st November, 1879, to Nov. 30th, 1880: Morning session teachers, 11; afternoon, 12. Total number of scholars on roll during year, i. e., present at least once, 226.

| Scholars.  | families.       |
|--|-----------------|
| At present on roll, 111*   | representing 72 |
| Placed on monthly visitation list (not being able to secure their attendance, 50 | 41              |
| Remitted from Halifax, 12  | 9               |
| Transferred to Church Sunday Schools, 12   | " 9             |
| Returned to their proper Sunday School, 14                                       | " 10            |
| Gone to Poor House, 2  | 1               |
| Unknown and lost, i. e., not retained in any way, 25                             | " 24            |
| 226  | 166             |

Largest No present on Sunday morning, 41; afternoon, 68. General average, morning, 31; afternoon, 46.  
\*One-third colored.

Our rules for working are, to receive only such scholars as attend no Church or other Mission Sunday School, and the weekly visitation of absent scholars.

In connection with the Sunday School a Meeting is held on Friday and Sunday evenings, by Mr. Carter and Mrs. Harrison, which is attended by a few

adults. Mr. Carter also devotes 3 hours every Sunday afternoon to the work of Bible reader in the district. Altogether, about 60 visits weekly are made by the workers of this Mission. Donations from friends, in the way of old clothing, boots and shoes, may be sent to D. McGREGOR, Superintendent, 130 Göttingen Street, or Junior Inglis School, Albermarle Street.

DIGNY.—Rev. John Ambrose acknowledges, with thanks, a donation of five dollars towards the Digby Church.

WESTMOUTH.—Mr. Shaw has, in the course of his agency in behalf of the Church Guardian, lately been among us. We are gratified to learn that he speaks very encouragingly of the success he meets with in this Diocese; and we can readily conjecture, from the acknowledgment of remittances, the reception the paper has met with in New Brunswick. As was to be expected, in all similar undertakings, a few names have dropped off from the subscription list, but these have been more than compensated by the accession of fresh subscribers. The gain has been 12 per cent, and, doubtless, a much larger increase will be reported from some other places. We cannot but again repeat that the Editors deserve the warmest thanks and encouragement of the whole body of the Church for furnishing her members, at so small cost, *prepaid too*, such an amount of valuable reading matter. But very few, indeed, can conjecture the toil, anxiety, responsibility and expense which the weekly publication of the organ involves; and we believe that the recognition of all this will continue to be shown by a yet larger increase of subscribers. We are glad to find (of which we had no doubt whatever) that Mr. Shaw is so cordially received, both by the clergy and the laity. His are no light duties, and we are sure that all will do their utmost to render these self-sacrificing and disinterested labors as pleasant as possible; and we can hardly conceive of a more acceptable way than by our loyal Churchmen having their subscriptions ready against Mr. Shaw's arrival, as well as by encouraging and stimulating their friends and neighbors, who have not yet done so at once to become subscribers to the Church Guardian.

ALBION MINES.—Our special Advent services, on Wednesday and Friday, at 2.30, consist of Litany and a short instruction.

Mr. Rutherford's arrival is a great relief to our good Churchwarden, Mr. Hudson, who, I regret to say, has kept his bed for some days from the effects of double Quinsey and prostration; and no wonder, when one thinks of all the wear and tear, bodily and mental, he has gone through in connection with the late accidents.

Sir George Elliott is not here.

DIocese of Fredericton.

FREDERICTON.—Hon. John A. Beckwith, M. L. C., died in his 80th year, and was buried on the 25th ult. The service at the Cathedral was conducted by the Rector and Rev. F. Alexander, M. D. The remains were interred in the Forest Hill Cemetery.

ST. JOHN.—Children's services were held in Trinity and St. Thomas' Churches on the 28th. At Trinity it was an anniversary service, and Rev. Canon Brigstocke addressed the children. At St. Thomas' Church, the Rev. Wm. Armstrong, Rector, catechized, and Rev. R. Mathers, Warden of the Wiggins' Orphan Asylum, addressed the children. At St. John's Church a conversation and tea meeting took place recently in the School Room, and a considerable sum was realized for the benefit of the poor fund.

To day (Thursday) Trinity Church, St. John, has been consecrated, i. e., set apart for ever for the worship of the Triune God, and separated from all common and profane uses. We congratulate the Rector and congregation on the completion of their work so far. The building and school house are worthy of the site and of the traditions of the congregation. A full account will appear in our next issue.

SAINT GEORGE.—On Nov. 12th, at the Friday evening service, six infants, of various ages, were baptized in St. Mark's Church by the Rector. A plain explanation of different parts of the Baptismal

Service was given, and suitable hymns sung. There was quite a good attendance. On Sunday, the 28th—Advent Sunday—the Church was filled by a large congregation, attending the funeral of the Hon. Francis Hibbard, M. L. C. The large number showed the respect in which he was held. It is not a twelve month since a similar concourse had assembled in the same place to be present at the last obsequies of a much-loved daughter. He had attained brilliant success with his antimony mines, and had earned for himself and family a good fortune, but it caused him no struggle to leave it all behind. Hymns, "Just as I am," and "When the dark waves around us roll," were sung by the choir, and an address given by the Rector. The lengthy funeral cortege then proceeded to the beautiful new cemetery, where his remains were laid, in "sure and certain hope" of a glorious resurrection, near those of his dear daughter. In both cases the hopeful and comforting language of the "The order for the burial of the dead" was very appropriate.

WESTFIELD.—Less than a month ago, a meeting to take into consideration the building of a new parsonage was held at the Parish Church, and its result reported in your issue of Nov. 11th. It was then stated that Mr. Woodman had offered to give two or three acres of land for a site. When the Committee went to locate the site he very generously increased it to four acres, which he had valued at from \$400 to \$500. The deed has already been drawn up and recorded. The Committee decided to lose no time, and as soon as a plan could be decided upon commenced work, with the intention of having the foundations all finished this fall. The work progressed rapidly till within about three days of completion, when Jack Frost brought all to a stand still. Tuesday last, twenty-two men, with twenty horses, turned out to haul lumber from the station, which arrived the evening before, and before night they had nearly twenty-five thousand feet on the parsonage ground. Some more is expected to arrive the last of the week. Wednesday a number of men were engaged in placing under cover the finishing pine and flooring required for the building, and hauling stone to complete the foundations. Some men have already given six days' work; so far all the work has been given. Mr. Woodman, who was badly hurt in the late R. R. accident while on his way home from buying lumber for the parsonage, is doing well, and expects to be able to return home in a day or two. Much sympathy is felt for him throughout the Parish, as he is a general favorite. The Rev. Mr. Wiggins was also in the wrecked car, but escaped unhurt.

ST. JOHN.—The ladies of St. Paul's Sewing Society held their annual sale of useful and fancy articles, on Tuesday, the 7th of December, at the house of the president, Mrs. Wm. DeVeber, Carleton street.

DIocese of Quebec.

MONTMORENCI.—The Rev. W. S. Vial, Incumbent of Montmorenci, and Chaplain to the Beauport Lunatic Asylum, exchanges duties this winter with the Rev. E. Botwood, Rural Dean and Rector of St. Mary's Church, St. John's, Newfoundland.

ADVENT LECTURES.—Special Advent Services are being held in the Cathedral St. Matthew's, and St. Peter's Churches.

RIVIERE DU LOUP.—Rev. R. C. Tamba has returned, after a lengthened stay in Europe, quite restored in health. He has been appointed to the important mission of Riviere du Loup, *en bas*.

QUEBEC.—Two Choral Societies have been established in the city for the winter—one conducted by Mr. Bishop, organist of the Cathedral, and the other by Mr. Self, organist of St. Matthew's Church. Both Societies are well attended, and the efforts of the conductors in endeavoring to cultivate a taste for good music are thoroughly appreciated.

DIocese of Rupert's Land.

We are in receipt of the *Manitoba Daily Free Press*, giving a full report of the meeting of the Diocesan Synod of Rupert's Land, held in St. John's Cathedral, Winnipeg, on 24th and 25th Nov. There were present sixteen of the Clergy

and eighteen of the Laity. His Lordship the Bishop's Address is full of interest, not only to the Churchmen of his Diocese, but to their brethren all over Canada. Strong allusions were made in it to the lack of material support received from their richer brethren of the older Provinces of Canada, and hopes were expressed that the action of the late meeting of Provincial Synod in Montreal would lead to a change in that particular.

In speaking upon the needs of the Diocese, his Lordship said:

"I hope we may in time have substantial assistance from the older Provinces of Canada. They in their day received such help from England. The majority of our new settlers are their people. The other bodies receive such help liberally from their denominations in Canada. The Provincial Synod of the Ecclesiastical Province of Canada at its late meeting established an organization with this object. It has been started with some energy. I hope it may bring us substantial help. I am sure we shall be very thankful for it, and will be willing to do what we can to aid the movement. We get considerable help from England, chiefly for our older settlements, which, unfortunately, have not advanced as regards self-support. I have stated, therefore, that \$4,000 from Canada would enable us to meet present necessities measure our necessities? Not for a single year. Let me review what has passed before our eyes in the past ten years. Then there was only one village in the country with about 300 of a population. There was scarcely a house a quarter of a mile from Red River or the Assiniboine River. To-day we have a country 120 in breadth by 200 miles in length, covered with small settlements, being dotted over with homesteads—and yet this country is but the gateway to the vast region of fertile land beyond. The village of 300 people has become a city of 12,000 inhabitants, with a business that is perhaps only exceeded now by six or eight cities in the whole Dominion. A year ago the duties paid on imports made Winnipeg the eighth city as a port of entry in Canada. But a year has done much in Winnipeg. This past year has seen nearly 300 houses wholly or partially built, at a cost of nearly a million of dollars. In 1870 there were established nineteen post offices. There are now nearly 150. If we measured our progress by the common schools we should find a like result. But we know the life and growth of this country are yet scarcely commenced."

The Bishop felt that any help obtained from England would be very inadequate, although it would be of great importance in their present position:—

"I am happy to be able to say that I think we may get some further help from England. We may be sure we shall require more than the utmost we shall be able to get, but every additional help will not only remove some deficiency but will increase our ability to help ourselves in the future. It is this that lends double value to all help at our present stage. Some time ago I addressed a letter to the Archbishop of Canterbury stating briefly our circumstances. The Archbishop has informed me of the deep interest the communication has given him, and of his desire to help any effort for us. I have since learned that he has communicated with the society for the Propagation of the Gospel and the society for Promoting Christian Knowledge, and that he has recommended an exceptional aid to us in view of our exceptional position."

That the Church in Rupert's Land is not depending altogether on others, or has lost sight of its own responsibilities, is clearly shown in the following:—

"But, my reverend brethren and brethren of the laity, while I am very conscientious that for the work before us we must have outside help—yet I am very anxious that we should thoughtfully consider how we can do the most for ourselves. And first, as regards the giving of our means. This is a duty incumbent upon every Christian, especially incumbent upon us who in the past have been so largely aided by others. Besides this, our people will never rise to a due sense of their Christian privileges, certainly they will never value the Church to which they belong, if they do not give for the work substantially of their means. No doubt errors have existed, and still exist, with respect to gifts for God's service and other good works, as if they were efficaciously meritorious in themselves. We have to learn to feel when

we have done all, that we are only unprofitable servants. But we must be careful in rejecting unscriptural views of the merit of good works not to regard their presence in our Christian life as of small importance. On the contrary, they are from a spiritual point of view of all importance. Such fruit should appear in every life devoted to God's glory. More than this, they become to us means of grace. By this I mean that the discharge of them for God's glory brings God's blessing, and a larger administration of God's grace. Thus St. Paul taught his converts:—"God is not unrighteous, that He will forget your works, and labor, that proceedeth of love." Looking at the question in a secondary light, as bearing on the attachment of our people to the Church, I hesitate not to say, from my experience and my observation of human nature, that as long as a member of the church does not in some way work or give for the Church, the Church has not real hold on his affections.

The Mission Board, in order to encourage systematic giving, and to enlist the interest and help of, if possible, every member of the Church has put forward a plan asking for at least five cents a month from every member of the Church over eighteen years of age. Larger subscriptions from those who can afford them will be very welcome and helpful; but it is anxiously desired to bring out aid from all. This general assistance from all the members of the body has been the secret of the financial success of the Free Church of Scotland and of the Wesleyan body.

I may say that the plan has been very successfully introduced into St. John's Cathedral parish and Holy Trinity parish, and I hope it will be generally adopted.

The following resolutions were adopted later in the session:—"The Synod has heard with much thankfulness of the action of the Provincial Synod of the Ecclesiastical Province of Canada, in favor of missions in the Northwest, and desires the Bishop to express this feeling to the Metropolitan of Canada, and to the chairman of the Board of Domestic Missions that has been organized, and to give the assurance that the Mission Board of this Diocese will be glad to render any assistance in its power."

"That our special thanks are due to Mr. Thomas White, M. P., and Mr. C. J. Brydges for the efforts made by them to bring the interests of the Church of England in Manitoba and the North West before the Provincial Synod of the ecclesiastical province of Canada."

**The Week.**

**HOME NEWS.**

Ottawa, Dec. 4.—Voting on the Canadian Temperance Act will take place in the County of Queens, N. S., on the 3rd of January.

The Grand Trunk receipts for the week ending Nov. 27th, 1880, were \$209,930, as against \$195,225 the corresponding week last year.

The Antigonish *Casket* says that several attempts have recently been made to wreck trains on the Eastern Extension Railway a few miles from the Strait of Canso. It also states that on the evening of the 19th ult., a short distance east of West River, two bullets were fired into a passing engine, fortunately only breaking the headlight glass, but endangering the lives of the fireman and engineer.

A careful estimate places the amount of spruce to be cut this year on the St. John river and its branches at 120,000,000 feet, which does not include the quantity to be cut on the Nashwaak river. Mr. Alex. Gibson has the sole control of the Nashwaak, and his operations may be anywhere from 30,000,000 to 50,000,000 feet. Placing them at 40,000,000, the total would be 160,000,000, which is considerably above the annual average.—*News.*

We are glad to hear that Mr. Mann has obtained from England plans and estimates for the building and machinery of a Cotton Spinning and Weaving Mill of a power of 20,000 spindles and 250 looms, and that he is canvassing our dry goods and general merchants with a view to raising the requisite capital. There can be little doubt that such an undertaking has money in it, and we hope that our merchants and the public generally will show their determination to encourage the establishment of local-manufactories by each one doing his part in this business.—*Halifax Mail.*

The meeting in the Academy on Friday evening with reference to the Winter Port Question was one of the best arranged, best conducted, and ably addressed of any meeting of its kind ever held in Halifax. The house was filled to its utmost capacity, but without producing any discomfort; the best of feeling prevailed, and the speeches were uncommonly pointed and able. Every speaker spoke well, and every one seemed to bring new facts and arguments to bear on the question, so that there was scarcely any repetition, while at the same time there was very little difference of opinion.—*Herald.*

The Mill Property owned by the Petitcodiac Lumber Co. has been bought from the official assignee for \$11,000 by Messrs. Humphrey & Trites. It includes mill, boom, 14,000 acres of timber land, etc. The mill alone is said to have cost the Lumber Company \$20,000, and Messrs. Humphrey & Trites are, therefore, understood to have secured a great bargain. Being a responsible and cautious firm, the town of Petitcodiac is to be congratulated on the mill having passed into their hands. The Spool Factory belonging the same estate has been purchased from the assignee by Messrs. DeVeber Bros. for about \$6,000.—*Sun.*

ENGLISH GOODS VIA HALIFAX.—Last evening about 8 o'clock, a train of twelve cars, eleven containing English goods and another containing goods from the Londonderry Iron Works, all for St. John reached this station from Halifax. In less than an hour afterwards the train was despatched for its destination. The steamer reached Halifax Tuesday morning, and if no accident happened the goods landed for it. For St. John merchants reached their destination inside of 48 hours after the steamer was sighted at Halifax.—*Moncton Times.*

The Montreal *Journal of Commerce* gives the following table, showing the rapid development of cotton manufacture within the Dominion

| Year.     | Mfd. Cottons. Value. | Raw Cotton. Quantity in lbs. |
|-----------|----------------------|------------------------------|
| 1874..... | \$11,182,045         | 3,514,287                    |
| 1875..... | 9,850,836            | 3,788,109                    |
| 1876..... | 7,160,013            | 5,527,428                    |
| 1877..... | 7,406,066            | 5,578,222                    |
| 1878..... | 7,104,517            | 7,243,415                    |
| 1879..... | 6,528,558            | 9,720,708                    |

Showing a decrease of 6½ million of dollars in the quantity of manufactured cotton imported; and an increase of 300 per cent in the importation of the raw material.

The Montreal *Gazette*, speaking of the extraordinary development of our export trade in live stock to England, says that six years ago (1874) the whole trade consisted only of the exportation of 63 head of cattle! Four years later (1878) it had grown to,—what was then thought the 'enormous' proportions of 7,964 cattle, 909 swine, and 11,985 sheep. The next year (1879) these figures were more than doubled, we having exported no less than 23,273 cattle, 3,544 swine, and 54,721 sheep. And for the year ending the 30th ult., the *Gazette* says these figures have been again doubled, our exportation being 49,460 cattle, 700 swine, and 81,543 sheep. These were shipped as follows:—

|               | Cattle. | Sheep. | Swine. |
|---------------|---------|--------|--------|
| Montreal..... | 35,416  | 67,943 | 700    |
| Quebec.....   | 9,894   | 11,208 | .....  |
| Halifax.....  | 4,460   | 2,392  | .....  |
| Total.....    | 49,460  | 81,543 | 700    |

The *Gazette* estimates that during the next year we will ship nearly, if not quite, 100,000 cattle, which, in five years more, will, in all likelihood, be increased to 200,000.

Ottawa, Dec 4.—The revenue and expenditure for November were as follows:

|                                       |              |
|---------------------------------------|--------------|
| Customs.....                          | \$1,290,390  |
| Excise.....                           | 550,901      |
| Post Office.....                      | 118,875      |
| Public Works, including Railways..... | 278,901      |
| Bill Stamps.....                      | 13,118       |
| Miscellaneous.....                    | 123,869      |
| Total.....                            | \$2,375,056  |
| Revenue to 30th October..             | 9,650,313    |
| Total.....                            | \$12,025,369 |

Expenditure..... \$2,548,830  
Expenditure to 30th Oct.. 6,565,849

Total..... \$9,114,679  
For the corresponding month last year the Customs receipts were \$1,013,137; excise \$409,771; total, \$1,894,449.

The imports and exports for October were:—

| IMPORTS.  |             |
|---|-------------|
| Total Dutiable Goods.....                       | \$5,431,812 |
| Coin and Bullion, except U. S. Silver Coin..... | 124,709     |
| Free Goods and all others..                     | 1,989,448   |

|  |           |
|--|-----------|
| Total entered for consumption.....                                   | 7,145,969 |
| Duty paid.....   | 1,435,175 |
| For the corresponding month last year the duty paid was \$1,186,486. |           |

| EXPORTS.                    |            |
|-----------------------------|------------|
| Produce of Mine.....        | \$ 195,855 |
| Produce of the Fisheries... | 567,917    |
| Produce of the Forest.....  | 3,051,640  |
| Animals and their Products  | 2,933,533  |
| Agricultural Products.....  | 6,070,810  |
| Manufactured goods.....     | 466,891    |
| Miscellaneous.....          | 77,096     |
| Coin and Bullion.....       | 160,000    |

Total..... \$13,453,743  
of which \$11,653,702 was the produce of Canada.

**NEWS FROM ABROAD.**

London, Dec. 6.—Ross has challenged Laycock for a race.

London, Dec. 6.—A despatch from Ragusa says the International Fleet departed on Sunday, the English fleet for Malta, the Russian for Naples, and the French for Toulon.

Advices from Buenos Ayres say that the Government is trying to start a British Colony on the Rio Negro. President Roca offers a grant of land free for 50,000 Irish immigrants.

In the last week in October the wrecks in Europe were almost unprecedented in number. The approximate value of the property lost is put at \$20,000,000, of which \$15,000,000 was British.

At a congregation of the University of Cambridge a proposition to make the study of Greek non compulsory, a knowledge of French or German being substituted, was rejected by 185 votes against 145.

Berlin, Dec. 5.—The fact that no member of the Royal Family will represent the Emperor William at the forthcoming fete of St. George at St. Petersburg, has caused an unprecedented sensation in Berlin.

New York, Dec. 3.—It is stated that \$100,000 have been raised by a few friends, including Democrats and Republicans, in Philadelphia, for Gen. Grant, which will be presented to him in a few days.

New York, Dec. 4.—Cable specials state that the Lord Chancellor has in hand a Land Bill intended to convert the terminable tenures into perpetual tenures on certain conditions and subject to modified rents.

Anti-league meetings are being initiated in Ulster. The first one was held in County Down and resolutions were adopted to hold anti league meetings wherever the league meets. The Grand Lodge of Orangemen has endorsed the anti-league movement in County Down in the following resolution:—"The Grand Orange Lodge of Ireland heartily approves of the contemplated action of the Loyalists of Down to counteract the working of the Land League and earnestly recommends all true Orangemen to aid in the movement."

While an employe of the Hearsage Mill, Portsmouth, N. H., was cleaning pipes with a piece of waste, at 6 a.m., on Saturday, the gas jet ignited, and the waste and fire at once ran along the oily surface of the room, the occupants being scorched in making their escape, and one being burned to death. The fire soon enveloped the building, which in two hours was destroyed. Loss, half a million dollars. It was insured. Several other buildings caught, but were saved without much damage, except the Baptist Church, which was injured to the extent of \$2,000.

Chicago, Ill., Dec. 5.—The wreck on the N. W. Railway yesterday, at Carey Station, was caused by the engineer of Geneva Lake express stopping his train to repair something about his engine, while the Zanesville train was coming at full speed about four minutes behind. The flagman was sent back, but owing to a dense fog did not warn the approaching train, and a fearful collision was the result. The coach of the forward train was wrecked and burnt, but not before all the passengers were rescued. About a dozen were slightly injured by cuts and bruises.

London, Dec. 4.—Ross had a lead of a length at the Boat House, which is the first landmark after the start, Trickot, after Barnes was passed, was much exhausted, while Ross was going well within himself. Trickot, however, made a last game effort, Ross also spurred, eventually winning easily. Time 23m. 40s.

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

**BROWN & WEBB'S SPICES**

have invariably stood the test, and been reported

**Absolutely Pure Spice. }**

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

**The Best is Always the Cheapest.**

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

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

Ground Allspice.

Ground Cinnamon.

Ground Cloves.

Ground Ginger.

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Mixed spices

**Brown & Webb,**

**WHOLESALE DRUG AND SPICE**

**MERCHANTS.**

**H-157**



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