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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. 26.

THURSDAY, OCTOBER 7, 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.

CONSIDERABLE deposits of tin have been discovered near Gladstone, in Queensland.

A LETTER from Anney narrates the ascent of Mont Blanc by a blind Englishman, Mr. J. Campbell, accompanied by his son and three guides.

DURING a thunderstorm last Wednesday fortnight, the Cathedral of Notre Dame was struck, and some stones fell in the Archbishop's garden. A boy was killed in the Rue du Foin.

It is announced in the *Gazette* that the Queen has directed letters patent to be passed for the annexation to the Colony of the Cape of Good Hope of the British possessions or territories in the Transkei known as Tembuland, Emigrant Tamkookieland, Bomvanaland, and Galkaland.

The French, who have held a protectorate over the island of Tahiti since the year 1842, concluded on June 29 last an agreement with King Pomare, by which Tahiti and the neighbouring islands under his rule were annexed to France. The King is to retain his titular privileges.

ON St. Barnabas' Day the Bishop of New Hampshire held an Ordination Service in the Church of St. John the Baptist, and admitted to the Diaconate Mr. W. S. Tucker. The Rev. Mr. Tucker was formerly a Missionary among the Baptists, more recently he has served acceptably as a Lay Reader at this place where he is still to remain.

The French expedition up the Niger river, in Africa, met with a repulse, on May 11th, near the village of Die, in Barbary. Capt. Gallieni's force was attacked by a thousand force natives, and, after several hours' hard fighting, the French retreated with a loss of fourteen killed, eleven wounded, and all their baggage captured. They returned to the coast, refitted, and have started by another route to try their fortune once more.

GREAT excitement has been caused throughout Australia by the discovery of the Temora goldfield near Sydney. The rush of people into the township, says the *Sydney Morning Herald*, increases daily, men arriving even from Victoria. The great drawback to the development of the field is want of water for puddling purposes. Gold is being struck very freely. Pegging out and sinking are rapidly going on, and bark huts and tents are rapidly springing up everywhere along the road.

DETAILS are given in the American papers with respect to the famous Dalrymple farm, twenty-five miles west of Fargo, Dakota, which is the largest cultivated farm on the Western Continent. It contains 36,000 acres of arable land, 24,000 of which are now under wheat and 12,000 under oats; 125 reaping machines were set to work last month to cut the wheat. Mr. Dalrymple manages his farm on strict business principles, his harvest work being performed on a forty days' contract with each workman at \$1.75 cents per day, he boarding them. The harvesters all board at large dining-halls prepared expressly for the Dalrymple family. Each reaper is operated by three horses or mules. There are 375 of them on these reapers. When shocked and sufficiently dried both wheat and oats are thrashed from the stubble and without stacking. The estimated yield by harvesters and proprietors is about eighteen bushels of wheat per acre and ninety of oats. The wheat product of this one farm amounts to 430,000 bushels—about 900 car-loads, or 45 train-loads of 20 cars. This immense crop will go to the seaboard by way of the lakes, through Canada and the Erie Canal, and is expected to net 60 cents per bushel at the farm.

THE Belknap (N. H.) Congregational Association has issued a declaration against divorce, "except for the single valid Scriptural cause," and has called upon the ministers and associations to take a stand on the subject.

A TREATY of Peace has been projected between Chili and Peru, whereby the former Power becomes master of all the territory of Bolivia on the Pacific. The cost of the war, \$40,000,000, it is stipulated shall be borne by Peru.

THE General Convention of the Church in the United States, which meets every three years, was to have been opened yesterday in New York city. We shall give our readers a full digest of the proceedings of this important body.

A PORTUGUESE steamer has penetrated further up the Congo than had been done before by a ship from that country, and the captain has had an interview with Mr. H. M. Stanley, who told him that his object was to open a path for future traders.

MONSIGNOR ELIOT Cost, Bishop in *partibus infidelium* at Chang-tong in China, has invented a new alphabet, composed of thirty-three letters, with which all sounds of the Chinese tongue can be clearly expressed: until now 30,000 were requisite.

A UNITARIAN newspaper, noticing with regret the reception of Mr. Santley the vocalist, into the Church of Rome, mentions that for some years Mr. Santley has been connected with the Unitarian Church at Notting-hill, and was one of the teachers in its Sabbath School.

ON the occasion of his marriage, the crown prince of Austria will receive from the aristocracy of Vienna, a present of a magnificent album, each leaf of which will contain drawings and water-color copies of the most celebrated and best-known paintings. About \$75,000 have been subscribed toward the purchase of this present.

THE recent mining disasters in England have led to the publication of some accident statistics: Ten thousand English miners are annually injured by accident, and 850 of these die. In Prussia, the mortality is much higher, a life being sacrificed for every 70,551 tons of coal raised, while in England the proportion is only one in every 29,419.

THE society for the diffusion of Jewish knowledge among the Jews of Russia supplied last year various schools, libraries, societies, rabbis, and writers with Jewish literature. Twenty-five schools were supported, at an expense of 3,180 roubles, and poor students were aided to the extent of 1,716 roubles. The society has 349 members, Suron Sunzberg is president of it.

THE fifteenth annual anniversary of the British Association for the Advancement of Science met at Swansea on August 25th. Dr. Andrew Crombie Ramsay, the President, confined himself in his inaugural address to showing that whatever may have been the state of the world long before geological history began, as now written in the rocks, all known formations are comparatively so recent in geographical time that there is no reason to believe that they were produced under circumstances differing either in kind or degree from those with which we are now more or less familiar. There is nothing very startling in the arguments by which he supports the main proposition; but the address, which, as a whole, will not, perhaps, be considered so eloquent as some of the introductory discourses delivered by several of his predecessors, is a model of simplicity and directness of statement.

Few things in the history of the Church, in the U. S., within the last twenty-five years have seemed to me so remarkable as the rapid progress of opinion among her members. That progress has been neither toward Romanism nor toward sectarianism. It has been a rapid progress toward a clearer comprehension, a more distinct assertion, and a more general reception of her own proper principles—her principles as Catholic, but not Romish; as evangelical, but not sectarian. It has been a progress, in consequence of which she more correctly understands and teaches the truth of the Gospel and primitive Church.—*Bishop Potter.*

THE Russian Government, a few months ago, gave orders to a firm at Bristol, R. I., to construct for it a torpedo boat, 69 feet in length, 7 feet in width, and 5 feet in depth; stipulating that she should make eighteen knots per hour, on a trial trip, before she would be accepted. The boat was finished a few weeks ago, and on a six knot run attained a speed of 19.87 knots, or about twenty three statute miles, and she was immediately accepted. An hour later she started for New York, and there was shipped to Europe. She is said to be three and a half knots better than any torpedo boat of her size, built up to the present time.

## Foreign Missions.

### INDIA.

#### SKETCHES OF THE PUNJAB MISSION.

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

#### VII.—AMRITSAR.—THE WORK ADVANCING.

Since the date of the last visit which our readers made with us to Amritsar many changes have taken place there. Many missionaries have come and gone; some have been called to their heavenly home, some are employed at other stations, some have returned to England. But the early pioneer, the Rev. Robert Clark, still labours there; so also does Mr. Keene, who joined the Mission so soon after him and Mr. Fitzpatrick, that he may be considered as one of its founders. To the former has fallen at intervals the difficult but interesting task of pioneering in other stations; the latter, with the exception of eighteen months spent at Kotghur, has devoted himself entirely to Amritsar. In the course of years the central station has surrounded itself with many off-shoots, and the Christian congregation, including those numbers at the present time 345 members. Several of the converts are men of education and independent circumstances, who display much zeal and activity in their Divine Master's cause. To this number belonged Paulus, Sadiq's father, the head-man of *Narawal*. He died in 1871. A church now stands where once the good old man sat and smoked alone in his faith, for he was for some years the only one of his family or village who called himself a Christian. The boys' school here numbers sixty-nine pupils, and the Christian head-master has been ordained Native pastor of the flock, which includes several young converts whose story might form a volume in itself. They owe their training and instruction to the Rev. Rowland Bateman, whose head-quarters are at *Narawal*, although he itinerates so extensively, moving about from place to place on his camel, that no station can claim him. "I have a great deal more room to work in," he writes, "than six men could occupy."

The *Narawal* out-station was commenced in 1856 in consequence of Paulus's baptism; the out-station of *Jandiala* existed still earlier. A school-house was

built there by the late Captain Lamb, who desired to erect one at each encamping ground on the road which was in his charge between the Beas and Lahore. He died in 1854, when only this one had been completed. But the *Jandiala* school has been carried on ever since, and numbers over a hundred scholars. *Batala*, a city of 24,000 inhabitants, was occupied in 1865 by a catechist from Amritsar. It was Sadiq's first charge after his ordination; and recently Mr. Bentel, the Inspector of Mission-schools formerly of Kotghur, and Miss Tucker (A.L.O.E.), have been devoting their zealous energies to this interesting field. It was here that the Moulvie, *Hasan Shah*, died with the Prayer-book under his pillow calling on the name of the Lord Jesus, and exhorting his son to be bolder than he himself had been, and to confess Christ openly.

*Taran-Taran* became an out-station in connection with Amritsar in 1871. It is an important holy place of the Sikhs, and a religious fair is held once a month around its large *encrel tank*. *Rakh Hindual*, or *Clarkabad*, named after Mr. Clark, is a Christian settlement served by the Rev. David Singh, formerly Native pastor of Amritsar. He possesses the confidence of Native Christians, and has much tact and prudence in advising and instructing them.

*Fatehgarh*, *Majitha*, and *Uddoki*, are out-stations of more recent foundation. The two first were commenced at the request of the respective head-men. In the last, Mrs. Elmstie, the devoted widow of the late Dr. Elmstie, of Cashmere, has been earnestly endeavoring to establish a girls' school. The chief pundit of the place is a Christian, but his wife and little daughters continue heathen. In spite of all these out-stations established as openings have offered; in spite of the systematic itineration of a missionary specially devoted to that work; and in spite of the cold-season evangelistic tours of others, it is greatly to be regretted that no living voice is raised for Christ once a year in as much as a twentieth part of the villages of the Amritsar district.

In Amritsar itself, by the blessing of God, the Christian Church has effected a sure settlement. Mr. Clark first made the attempt at residing within the walls, and since then there have been living in the city, at one time, as many as two or more English clergymen, two Native clergymen, and many catechists and teachers, besides a large number of converts.

This is the heaven which, God grant, may in His good time leave the whole lump. It is not much more than a quarter of a century ago since there were but few schools for boys in the Punjab, and none for girls. The opening of a zenana for Christian teaching was a thing unheard of. Europeans were looked upon with curiosity and fear whenever they appeared in towns or villages. Children fled at their approach, and the little girls were hidden lest they should be carried off and shipped to foreign lands. Now there are 1,300 boys and 800 girls under Christian influence and instruction. There is real life in the schools, and a true work for Christ going on in them. Every day the Bible is taught in each class by Christian teachers, and a knowledge of God's Word is thus spread throughout the country. A Christian shop has been established in the centre of the city, in which a Christian schoolboy is the shopkeeper. "It pays," writes Mr. Bateman, the promoter, "in a missionary as well as a pecuniary point of view. At first the neighbors would not allow even water to be given the Christian shopkeeper, but now they go freely in and out of the store and receive him as one of the trading community in their own shops; and have, in fact, made an unconsciously honorable amends by christening it the *Sachchi Dukan* (the honest shop)."

From the book-shop \$800 worth of books have been sold by the munshi,

and the colporteurs associated with him, in the course of one year; and Susan, now one of four Bible-women, is permitted to bring the Bible with her into more than forty zenanas. The number of those willing to listen to her is steadily increasing. Sometimes she may be found reading and teaching on the borders of a bathing tank, sometimes in the Mission Hospital; or she has an opportunity of speaking to the women at some domestic festivity; or, again, she takes up her post at the place for the burning of the dead, where females of all ranks congregate on various occasions, and listen to her attentively.

An important agency in the Amritsar Mission is the large mission room in the city, close to the Native pastor's house. It is known as "Shamaun's Flag for Christ." Shamaun was the first fruits of the Amritsar Mission, a Sikh Grunthi, or priest, whom Mr. Fitzpatrick baptized in 1853. In 1858 he died. The Native Christians had just then completed a new burial-ground, which had become necessary, as their numbers increased, and he was the first buried in it. At his death he bequeathed to the Mission all his property in order, as he said, that a flag for Christ might be erected in a city where so many flags are seen in honor of Nanuk and Mohammed, and of the Hindu deities. He referred to the flags which are seen on the tops of the highest trees in the city, marking out the abodes of the fakirs of the Native religions; and he wished that a house might be set apart to represent in Amritsar the Christian faith. His own house had in the course of time to be taken down on account of Government improvements, but with the compensation-money the present mission room was built; and here a Sunday-school, night-school, and Bible readings are held, and attended, not only by Christians, but by Mohammedans and Hindus. Here, too, there is a Native Christian reading-room and library; and here the Native Church Council holds its meetings.

Amongst the children are reckoned those in the orphanages, or Mission boarding-schools, superintended by Mrs. Elmstie. Some few are the children of Native Christians, but the greater number have been deserted starlings or waifs and strays sent to the missionaries' care by the police or the Magistrates. On one occasion a tiny baby girl was welcomed; she had been found on the cold marble steps of the durbar. A slip of paper was in her mouth, on which was written that she was the child of high-caste parents, but that her mother had died. She was "only a girl," so that it was not thought worth while to rear her in her natural home. Another time a beautiful boy of about five was removed from the dead body of his father, who had fallen prostrate by the wayside, and to whom he clung in an agony of grief. The man had apparently been overtaken by sudden illness on his journey, and had died ere he could seek help. None knew who he was, so the boy found a home in the orphanage. Scarcely a month passes without some child being received; often several at once. Amongst the rest is an Abyssinian boy, a curious contrast to his companions. He was sent by the officer of a passing regiment. He had been found by some English soldiers, when an infant, hidden in a cave at Magdala. Amongst these different elements there is need of constant care and watchfulness. Many of the children have been brought up under the most unfavorable circumstances possible, some in the midst of vice; some have had their constitutions wasted by famine and sickness. The latter become an easy prey to cholera and fever, and it is seldom possible to preserve the lives of the little infants. Still this is a fruitful field, and those who labor in it find happiness and blessing in their self-denying toil. The good seed is sown in many young hearts, and the promise is sure that it shall be found "after many days."

## News from the Home Field.

## PROVINCIAL SYNOD.

THIRD DAY.

(Continued.)

On Mr. White, M. P., presenting the Report of the Special Committee, upon the Form to be used for the Consecration of Churches and Chapels, considerable discussion took place upon the new name given the Church in the Report, viz., "The Church of England in Canada," instead of as formerly, "The Church of England and Ireland," etc.

Mr. L. H. Davidson wanted to know by what authority the title was given for it was a mystery, and he found that in the official records of the Provincial Synod it had always been called "the United Church of England and Ireland." He did not think they had any right to call themselves by any other name.

Mr. White pointed out that the committee had ascertained that there was a conflict of opinion as well as of authority as to the proper name of the Church, and they thought it better to leave the words as submitted to them to the House of Bishops. That was their motive in adopting that particular form of expression, although it was not strictly accurate.

The Rev. Mr. Darling said that to call themselves the Church of England would be a piece of sentimentalism. Nobody regretted the severance of the tie more than he, but when they were told that they were not an integral portion of the Church of England, why should they insist that they were?

The Rev. Mr. Ballard pointed out that there was no such Church in the world as the United Church of England and Ireland. When the Irish Church was disestablished it was thought she had a right to take any name she liked, and she took what the Lord had given her, "The Irish Church," continuing her succession from the days of St. Patrick. They did not ask the law to acknowledge the name, but they took it. In official documents she was called "The Protestant Episcopal Church in Ireland," but they repudiated that name, and maintained that she was the Irish Church, and the law would have to accept that name. He held that in this country they were just as capable of declaring their own name, but the United Church of England and Ireland would be a misnomer.

Chief Justice Allen thought the report was right. By the Act, the 19th and 20th Victoria, the members of the Canadian Church were legally recognized as members of the United Church of England and Ireland; that Act gave power of legislation to the Synod, and the Synod had a right to call themselves by any name they pleased. It seemed to him, therefore, that the name, "The Church of England in Canada," as used by the Bishops in the form of consecration, and reported by the committee, was right. In the proceedings of the Synod in 1877 they would find that they used the words, "the Bishops of the Church of England in Canada," so that the time had gone by for calling themselves by any other name.

On Mr. Davidson's motion the report was adopted with the exception of the title, which was referred to a committee. Subsequently the Committee reported in favor of the new title, and their report was adopted.

We regret very much, a regret shared in we feel sure by the great mass of Church people, that the more correct and more expressive title was not adopted—The Church in Canada.

Mr. Walkem moved the adoption of the following Canon sent down from the House of Bishops: "Whereas the following resolution was adopted by this Provincial Synod, 'No clergyman of this ecclesiastical province shall knowingly solemnize a marriage forbidden by the 99th Canon of 1603 A. D.,' which is as follows:—'No person shall marry within the degrees prohibited by the law of God, expressed in a table set forth by authority in the year of Our Lord God 1563; and this table of degrees prohibited in marriage, set forth by authority in the year of Our Lord God 1563, in the recognized Book of Common Prayer, is hereby adopted by the Church of the Ecclesiastical Province; secondly, no clergyman shall knowingly solemnize a marriage within the degrees prohibited by the said table; thirdly, a printed copy of the table of prohibited degrees shall be placed in the vestry-room, and one near to the entrance of every church in the ecclesiastical province, at the charge of the parish, or in some place where it may be conveniently read.'

The Rev. G. M. Armstrong, while very strongly opposed to the proposed legislation, thought it unwise for the Synod to pass a Canon which, if the Bill became law, would place the clergy in antagonism to the law of the land.

Canon Brigstocke was surprised that there was any opposition. The Canon only caused them to give their official confirmation to what had already been done. The necessity for a Canon simply arose from the fact that the table of prohibited degrees did not stand in a position of like authority to the other portions of the book of Common Prayer and in order to remove any doubt there might be as to its authority, they were asked to adopt the Canon. It seemed to him to be exceedingly timely that the subject should come before the Synod when they knew that the bill could certainly be again discussed in the next session of Parliament. The Church was the pillar and ground of the truth in this land, and its duty was to oppose anything that would be contrary to the Divine ordinances. If these marriages were prohibited by the Jewish law, still more were they prohibited under the Christian dispensation, and they would be derelict in their duty if they did not declare that they were within the prohibited degrees.

The Rev. W. S. Darling said that the question was this: If the Legislature permitted the marriage of a woman with her deceased husband's brother, it broke the law of God. They were asked to accept such an Act of the Legislature and conform themselves to its requirements, but he hoped they would refuse to do so, or to conform to any such enactment which would involve them in sin. He hoped, by a unanimous vote,—because he could not imagine how a Christian man, whether clergyman or layman, could do otherwise,—they would give a distinct protest against it, for if they did not, they would be partakers in the sin.

The Rev. J. Carry said that the proposed legislation would place them in opposition to the Legislature. That would be an awkward, but in no sense a dangerous position. If the Legislature proposed to compel them to solemnize such marriages, they would simply resist on the higher claims of duty to Almighty God, but it did not propose to compel them. If these marriages were legalized, the Church would refuse to recognize them, and a good deal of social trouble would be caused thereby. The law would not compel them to do anything against their consciences, but it would make it very uncomfortable for the clergy, in their intercourse with their lay parishioners. The great Romish organization which they had to face in Montreal was at the bottom of all this. The Pope sold the power of dispensation to the Bishops, which was one great source of his power, and of his bad influence, and the Bishops sold them to the laity. Their position and ecclesiastical relations would not be touched in any shape or form, but they saw that the Church of England would be touched by the proposed legislation, and out of pure envy toward that Church, the Church of Rome had taken the lead in bringing this subject on. Mr. Carry concluded by calling upon the Synod, if they professed to love the Church of England so much, to show that love by their obedience to its laws.

The Rev. G. W. Hodgson observed that people may say the law of the Church was not fixed and unchanged upon this matter if it were necessary to pass a canon upon it. But the fact was that those marriages were against the common law of the Church, and they only defined it by the canon. The theory of the whole table of prohibited degrees proceeded upon the principle that affinity had the same effect as consanguinity, and left the people to apply their common sense to that principle. The question was much more one for the laity than for the clergy, and he hoped they would oppose such a change. He had not the least doubt that the gentleman who had last spoken had pointed out the real authors of the proposal, and he could imagine the scornful contempt with which an educated Romanist would look upon a Protestant who would speak against Romanism on a platform, and then support this change which was not proposed in the interests of morality, but only in the interests of that aggressive Church. (Applause.)

The resolution of Mr. Walkem, seconded by Canon Jones, for the adoption of the Canon, was agreed to by an enormous majority.

Chief Justice Allen then moved "That a committee of this House be appointed

to confer with a committee of the other House in the preparation of a petition to the Dominion Legislature, in reference to a bill to legalize marriage with a deceased wife's sister. He was told that it would be an inopportune time to petition, as the Legislature was not in session, and, as he thought, there was a good deal of force in the argument, he proposed that the petition should be drafted and placed in the hands of the Metropolitan for presentation if the subject were brought forward next session.

The Rev. Dr. Ketchum moved, and the Rev. Mr. Burke seconded, "That the Synod concur with the House of Bishops in reference to a petition against legalizing marriage with a deceased husband's brother."

Mr. T. White, M.P., opposed the concurrence in the suggestion of the House of Bishops to petition the Legislature, and in reference to the statement that the bill of the last session was the outcome of a Roman Catholic conspiracy, he stated that it was, in fact, defeated as the result of a caucus of Roman Catholic members, acting under the influence of the most extreme of their Bishops. The bill, if it passed, would not in any way affect the rights of the Church or of its members. The Canon passed that day would be binding upon the Church, after the Legislature had passed the bill legalizing the marriage with a deceased wife's sister, but it should be remembered that while the Church held strong ground on this subject, other denominations did not feel so strongly.

Mr. Davidson stated that it had been generally asserted in the province that the Bishops of the Roman Catholic Church were in favor of the bill, and he knew for a fact that the measure had been introduced by a member of that Church. He honored the clergy of the Church of England for the fearless stand they had taken in this matter, and pointed to the lamentable state of the marriage laws in the United States, and strongly advocated everything for the sanctity of the tie.

The Rev. Mr. Baker pointed out that if the American Church did not forbid these marriages she did not specially sanction them, and there was no American Bishop and no newspaper organ of the Church that was in favor of them. People who married in that way were under a ban.

The Rev. Dr. Sullivan stated that if the Legislature passed ten thousand bills to legalize these marriages he would refuse to celebrate them, for the law of the Church was superior to the law of the State. (Applause.)

The motion was then adopted by almost a unanimous vote.

## DIOCESE OF TORONTO.

UXBRIDGE.—On Thursday last, the congregation of St. Paul's Church, Uxbridge, held their annual Harvest Festival and S. S. Pic-nic. A service of Thanksgiving was held at one o'clock, in which the Incumbent, the Rev. J. Davidson M. A., was assisted by Rev. A. Hart, of Markham, and Rev. Bryan of Sunderland, there were present about 100 children and many adults. An eloquent address was given by Rev. Dr. Hodgkin, founded on the words of the Psalmist, "Let the people praise Thee, O Lord, ye let all the people praise Thee: then shall the earth bring forth her increases. The service concluded by all uniting in the 100th Psalm, after which the young people marched in procession to the Park, where their parents and friends joined with them in various sports and amusements. Such of the congregation as were not at the Park, were busily engaged in preparing a sumptuous repast, in the Ontario Hall, under the supervision of Mrs. H. Tompson, always a ready helper in every good work. At five o'clock the party returned from the Park, and showed a due appreciation of the efforts put forth in their behalf. The prettily arranged tables were soon dismantled and the obliging waiters given all they could do. The evening was greatly enlivened by the presence of the Uxbridge Band, who kindly gave their services, and thus offered their expression of Thanksgiving to the Lord of the Harvest. After some very pretty songs and duets, which were well rendered and duly appreciated, the assembly joined in singing God save the Queen, which was led by the Band, and all departed for their homes, with loving, grateful hearts, having thoroughly enjoyed a very pleasant day.

## DIOCESE OF FREDERICTON.

TRINITY Church.—Rev. R. Mathers, of the Wiggins Orphan Asylum, has been doing duty in the absence of the Rector.

CHATHAM.—Rev. W. S. Neales, formerly Rector of Chatham, accompanied by Mrs. Neales, closed a welcome visit among their old friends here on Wednesday of last week. They were the guests of G. A. Blair, Esq., while in Chatham, and of Geo. Burchill, Esq., while at Nelson.—Advance.

FREDERICTON.—The Metropolitan has returned to Bishopscote. Repairs and improvements have been made in St. Ann's Church during the absence of Rev. G. G. Roberts, Rector of Fredericton.

GOSHEN.—Laying the Corner Stone of a new Church, to be erected in the Settlement of Goshen, Parish of Johnston, Queen's County.—On Thursday, September 23rd, 1880, the settlement of Goshen presented an appearance very unusual for that quiet, out-of-the-way place. From 9 o'clock a. m. until 1 o'clock p. m.; people might be seen coming in every direction in single and double carriages, in farm wagons and on foot, until about 400 people were gathered around a new, but rude structure, 40x30 feet, which was erected in the short space of six hours, and on the top of this building floated the Union Jack. On the Sunday previous, the Rector held afternoon service in it, with a congregation of at least 200 people. One side was fitted up with a long table and benches, where 50 people could sit down at once to tea. The main part of the building was seated off with benches, and on the east end a small platform was erected for speakers, the platform at the back part, and on the wall being beautifully decorated with overgreens and autumn leaves. The Rector, Rev. B. Shaw, at precisely 1 o'clock p. m., being attired in surplice, hood and stole, left the building, followed by a procession, walking two and two, and went to the corner of the site proposed for the new Church, when the service begun by singing the 215th Hymn, Ancient and Modern—"The Church's One Foundation." The procession walked twice around the ground while the Hymn was being sung, stopping at the corner where the stone was in readiness to be laid. Then a short service, consisting of versicles, psalms and appropriate prayers, took place, the psalms being Nos. 84, 127, 87 and 122. The wife of the Rector then deposited in a tin box several newspapers, some coins and other articles, and read a paper describing when the stone was laid, by whom and for what purpose, with a list of Church officers and residents of Goshen and vicinity; also setting forth that this stone was laid as the corner stone of a new Church to be called St. Paul's Church for the use of the members of the Church of England. Then Mrs. Shaw laid the stone with appropriate words, and in a manner becoming to a Free Mason's wife. The whole service was very solemn and impressive, and commended itself to the judgment of many who had never witnessed such a scene before. The people then adjourned to the new building, where Hymn 242—"We love the place, O God"—was sung, and then the Rector preached a short sermon from Psalm 127, 1st verse—"Except the Lord build the house," &c. After the service was over, the good people of Goshen, with their friends and helpers from English Settlement, soon prepared a good and substantial table for the visitors and friends. T. H. Pearson, Esq., and Charles Murray, Esq., M. D. took the laborious duty of selling all the tickets for tea, which were at the low price of 25 cents, coming within the reach of all. The tea-drinking lasted for about three hours, the tables groaning with the weight of good things even to the last, and barrels of eatables disposed of after all were satisfied. With the consent of the people, the lecture advertised for the evening, gave way to several spirited and humorous addresses before the people dispersed by the following persons: Rev. James Talbot, Rev. S. James, T. Hetherington, Esq., T. H. Pearson, Esq., John Leonard, Esq., and the whole was concluded by some stirring words from the Rector, who thanked every one for their work and kindness. The National Anthem was sung, and three cheers for Goshen, which made the building ring again, brought a very agreeable day to a happy close. \$80 was cleared beside expenses, and \$72 was signed afterwards in aid of the Church.

## DIOCESE OF NOVA SCOTIA.

HALIFAX.—His Lordship, the Bishop of the Diocese, has returned home from his visit to Montreal and the United States, looking very well, and showing by his sermons, on Sunday last that he has lost no part of his wonted vigor.

GRANVILLE.—Harvest Thanksgiving.—The annual service of Thanksgiving for the blessings of Harvest was held in the Parish Church of All Saints, Granville on Sunday afternoon last. On the previous day, a band of the willing and energetic helpers with which the Rector is blessed, met at the Church and decorated it beautifully with choice fruits, (grapes, pears, apples &c.) a profusion of flowers and grain, and appropriate texts. The altar was vested in white silk, with dossal to match. In the centre of the re-table stood a large cross of wheat, grapes and flowers, two brass vases filled with flowers being placed on either side. At the Service the Church was crowded in every part, and the musical portion was ably rendered by a full choir under the efficient management of the able and painstaking young organist Mr. Le Baron Mills. The offertory was for the S. P. G.

## Appeal.

DIGBY.—In order to reclaim and gather in the former members of the Church of England, scattered year after year by the Pew System, and want of room in the old parish Church, and also to accommodate the visitors to this beautiful and healthful watering-place, a new free and unappropriated church was erected in Digby, and occupied for the first time on Sunday, December 21st 1879.

So determined are the people to avoid the crying evil of former days, and to keep their new church free and unappropriated, that they scarcely ever sit in the same seat two Sundays in succession. The Church will seat 500. On extraordinary occasions it is filled, but congregations of 300 are not uncommon. It is gathering in many who did not frequent the old building. The Church people of Digby, besides helping Weymouth, N. S., and other parishes in Church-building and restoration, within the best three years, have done their utmost in their own parish by liberal contributions to atone for the evils of the Pew-system of former years, and—avoiding extravagance—have put up a building no larger than the wants of a growing town actually required. It is of wood, and cost nearly \$11,000, (£2,200, stg.) Notwithstanding help received from England and elsewhere, a debt of \$2,100, (£420, stg.) still remains on the building. None of the congregation is rich, and as the parish has no assistance of any kind from outside for the support of its clergyman, or the maintenance of religious worship, the pressure of the new Church debt is very seriously felt, and unless soon relieved, will injuriously affect the well-being of the parish. Will you then, for the love of the Master, help Him, in his needy brethren, in this case, by forwarding a donation—however small—to the address of Revd. John Ambrose, Digby, Nova Scotia? If one member suffer, all the other members suffer with it." Remember the words of the Lord, how He said, "It is more blessed to give than to receive." For a very considerable portion of the debt, the Rector, Revd. John Ambrose, is personally responsible. The building of this Church in Digby, has been warmly commended to the assistance of Churchmen by the Most Reverend the Metropolitan of Canada, and the Right Reverend The Lord Bishop of Nova Scotia, who know the circumstances of this willing people, and the difficulties and opposition with which they have been obliged to struggle. This opposition has been met with forbearance, and by "speaking the truth in love," and former opponents are now returning to the Church of England.

BADDECK C. B.—Another link of the chain to which connects us with the last century has been severed by the death of William Jones Esq., who died Sept. 17 at his residence, Big Baddeck, Victoria Co., C. B. The deceased was son of W. Jones, Esq., and grandson of Jonathan Jones, an officer of the King's army in the war of Independence of the American States. He, with many other Loyalist officers, received grants of land in different parts of the remaining British Provinces, as compensation for their services in time of war, and to make up in some measure for their loyalty in leaving the Homes which they had willingly

given up for 'King and Country.' J Jones settled upon his grant on the Baddeck River, served his generation and died, leaving as issue two sons. Jonathan who died in Baddeck, and William father of the subject of this obituary who died in Ontario. Born Sept. 29 1799. He was 81 years of age at the time of his death. His funeral was one of the largest ever seen in the Island showing the general respect in which he had always been held by the community of which he had always been a useful and honored member. He had a remarkably robust and healthy body, with an intellect as clear and unclouded as his body was hearty and strong. He occupied many prominent positions in the Island, being one of the first Justices of the Peace ever created in this part of the Island, and the first Judge of Probate in the County of Victoria—after its separation from Cape Breton, the duties of which high offices he fulfilled with credit to himself and satisfaction to the community. As a Churchman, he was always punctual and regular in his place at the Services, and the Lord's Table, in the little Church of St. John, which mainly owes its existence to his fostering care. He gave the land whereon it stands and also the site for the Graveyard adjoining, monuments of his generosity and zeal for the Church of which he was always a member and warden. In his death, the Church has sustained a heavy loss, the community has lost a useful and honored member, and the missionary a pious friend, whose mature advice was always at his service. Men of his sterling character are not often met with. He leaves a widow, two sons and many grandchildren to mourn the loss of one who lived and died a resigned and contented Christian. [Canadian papers please copy.]

**RAWDON.**—On Thursday, August 23rd, the people of this parish held a harvest thanksgiving. At 10.30 a fair congregation assembled in the church, where service was conducted and a sermon preached by the Rector. The sermon was to have been preached by Rev. Mr. How, of Newport, but he was unavoidably prevented being present. The church had been tastefully decorated for the occasion, and looked remarkably well. Behind the Holy Table stood a rearedos consisting of three panels, with gothic arches, of white bordered with neatly trimmed evergreen. About three inches from the border, and following it round the arches ran a ribbon of autumn leaves, with a small latin cross of the same in the centre of the middle arch. Upon the Holy Table, directly under the cross of leaves, stood a beautiful geranium, flanked on one side by a vase of wheat, and on the other by a vase of oats, while directly in front of it stood a small pyramid of apples. The font was covered with a cone of evergreen entwined with autumn leaves, on the top of which stood a miniature sheaf of wheat. The stem of the font was entwined with sprigs of Virginia Creeper.

Since the present Rector came to the Parish, quite a large choir has been formed which, under the instructions of the Rector, ably assisted by the organist—Miss Richardson—has made rapid progress, and gives promise of considerable proficiency. During the service this choir sang, with good effect, an anthem taken from the 150th Psalm, and also the Kyrie. The hymns were 383 and 365, A. & M., new edition. The sermon was from Gen. viii. 22. The theme being "Our God a covenant-keeping God." In the afternoon the Sunday School children assembled on the Rectory grounds, and enjoyed the several games provided for them; and judging from the number of "jack-knives" carried off by the successful runners, &c., it may be presumed that "trading" that important article will form the leading business carried on by the boys for some time to come.

Between 4 and 5 p. m., the children were summoned to the threshing floor, where a table had been spread, and where they did "ample justice" to the good things it contained. The day, although cold; was fine and enjoyable. Had the weather permitted, the holding of the festival on Tuesday, as was intended, the attendance would have been larger, several being at the Halifax Exhibition on Thursday. Thanks are due to all who assisted in decorating the Church and otherwise promoting the success of the day, prominent among which were Misses Maxon, Casey, and Richardson, and Mrs. Caldwell, and also Mr. Thomas Maxon, one of the Church Wardens, who made the frame for the rearedos, and top for the font. The collection, which

was for the clergy superannuation fund, amounted to \$4-60.

**PRINCE EDWARD ISLAND.**

**FRENCH RIVER.**—We are at present arranging for the erection of a tower and steeple for St. Thomas' Church, to be completed before Christmas. A friend in town is kindly collecting money for a bell. When we have these and the Church newly painted, new fences, &c., around the Parsonage, I shall feel that something has been done to make this one of the finest of our Island Churches. The people are alive, this is the most encouraging feature. We hope to do great things; if we fail it will not be because we have not laboured for success. The number of communicants is steadily increasing in each part of the Parish. At Kensington the number has nearly doubled, if not quite, within the last year or two. Some of the younger members are taking hold in earnest, but all are doing. Mr. Welsh, lay reader, from Charlottetown, a most excellent young man, as well as an earnest worker for the Church, comes up occasionally and renders needed assistance. Taking matters altogether, we have reason to thank God and take courage.

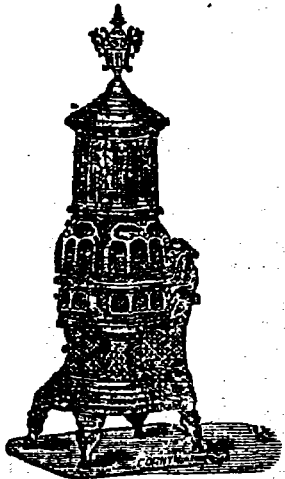
**UNITED STATES.**

**PORTLAND, MAINE.**—On Sunday morning, Sept. 19th the Rev. J. Abbot of Halifax, preached in St. Luke's Cathedral and the Rev. T. Neales of Woodstock, at Evensong. On St. Matthew's Day, the Rev. Canon Ketchum of St. Andrew's preached at the opening of the 61st Annual Convention of the diocese, and the Rev. T. E. Dowling of Carleton, delivered the first address at the Missionary Service, in the evening on "Home-Mission-work in the Dioceses of Maine and Fredericton."

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

**PROVINCIAL SYNOD.**

THE presence of a delegation to the Provincial Synod from the American Church added to the interest of the occasion. Of the Committee appointed at the last General Convention, the Bishop of Louisiana is dead, and the age of the venerable Bishop of New York prevented him from attending at this time. Bishop Niles, of New Hampshire, a Canadian by birth, worthily represented the sister Church, accompanied by two well-known Presbyters, Dr. Boardsley and Dr. Wm. Payne. To keep up this fraternal feeling, the Synod appointed a delegation to visit the General Convention in October, consisting of Rev. Dr. Sullivan, of Montreal, late Rector of Trinity Church, Chicago, and Rev. Dr. Hill, of Halifax, with G. A. Kirkpatrick, M. P., J. B. Plumb, M. P., and R. T. Clineh, Esq. They will see things done in a very business-like way in the House of Deputies. The Diocesan delegates are all arranged under banners, with the name of the Diocese inserted on them. Before any one speaks, the President calls out "The delegate from Maine or Albany, as the case may be, has the floor." Everything is done promptly, as it should be done in such a body. It is to be hoped they will apply the knowledge thus gained to our next session, and endeavour to have the business carried on in a manner worthy of the occasion. The Provincial Synod ought to be the model for decorum, dignity and business-like way of proceeding. To a new member, and one who is accustomed to the working of large Societies, where delegates are gathered together in the same way as in our Synod, the careless and unbusiness-like way in which some of the Synodical work was carried on was rather surprising. To say the least, it was by no means a model for business. Surely there is experience enough in the Synod to have an improvement next time. One of our American brethren remarked to us, "We put our motions very differently in the General Conven-

tion." We had to admit that and much more. We would like to see the Synod the model of a legislative assembly, and, we believe, it could be made so. As it is, our conduct of business is amusing to visitors who know the rules which govern such bodies, and painful to those of us who understand how impressive the working would be if conducted properly.

It was supposed that one of the principal questions would be the right of the Bishop of Fredericton to the office and dignity of Metropolitan. Mr. Leo H. Davidson, a prominent lawyer in Montreal, is the champion of the claims of that Diocese. He is able, energetic and persevering. If an indomitable will combined with forcible speaking could secure Montreal the dignity, the Diocese would soon have it. A Committee was appointed last session, consisting of nearly all the lawyers in the Synod, to report on this matter. We are not in Mr. Davidson's confidence, but we presume that he naturally expected this Committee would bring in a report for or against the legality of the present Canon. In all probability the report would endorse the present arrangement. Then Mr. Davidson would be prepared to fight the question out. Instead of that, the Chairman, Chief Justice Allen, reported that the Committee could not agree, and left the matter where it was. Consequently Mr. Davidson had to give notice of a general motion, which did not come in order until the evening before the last day. He addressed the House in a very able and lengthy argument of over two hours duration. As he was about to conclude, Judge Kingsmill raised a point of order. The resolution was not an amendment of the present Canon or a substitute for it, and consequently was out of order. The point was sustained by the Chair, and the whole matter dropped. The House heard patiently Mr. Davidson's statement, and every one was impressed with the fact that he was most sincerely in earnest, and thoroughly believed in the claims of Montreal. What will now be done remains to be seen. The present Canon will evidently be sustained by the Synod by a large majority. We trust the matter will not be taken into the courts, but that if a fair vote can be taken in the Synod, Mr. Davidson will be content to abide by that decision.

**OUR ILL-PAID CLERGY.**

THE letter signed "Circumspicio" in another column, speaks so plainly and so startlingly for itself, that we need say but little to commend it to the thoughtful and active attention of those interested. The writer of it is one of the very best and hardest worked of the Nova Scotia Clergy, and his words are, therefore, the more worthy of consideration. It is a very unfortunate state of affairs when the Preacher of the Gospel finds, after long years of toil and self-sacrifice, that he is unable to support himself and his family with the income his Parish gives him. If this be true—and there can be no doubt as to its truth in the great majority of our Parishes—then the sooner something is done to remedy it the better for our beloved Church in the Diocese.

It is a disgrace to have it known, and yet it cannot be any longer concealed, that our clergy, as a rule, do not get a salary equal to that enjoyed by an upper clerk in a store. Nothing can be plainer than that, while the position of a clergyman necessarily entails hard work and spare living—all of which is cheerfully borne by those in the ranks, yet no father of a family can be expected to prepare his son to enter upon so difficult and arduous a profession, with no hopes in prospect of a sufficient income to provide a decent and respectable support for

himself and family, and something to look forward to to save him in his old age from distress and want.

It is high time that the laity aroused themselves to realize the serious consequences which must follow a continuance of their present illiberality in supporting their ministers. Unless a change is speedily made, we shall have our best men leaving the Province in such numbers that many of our parishes will be without pastoral care. Already four or five have gone to other dioceses, and we are told at least as many more are seriously talking of following them.

**QUEBEC.**

We had the pleasure recently of spending a few days in the ancient city of Quebec. On our arrival we were heartily entertained by the Rev. M. M. Fothergill, rector of St. Paul's church, and the next day we went to the house of Rev. C. Hamilton, rector of St. Matthew's church, who, with his good wife, were exceedingly kind and hospitable.

So much has been written of the natural scenery and historic associations of Quebec that we need not repeat the story here. Like a grim warrior the city frowns above the river, and the views in every direction are charming. There are two towns—the lower and the upper—connected by many steps, and also, in one place, by an elevator, in which, for the sum of three cents, you can ascend to the upper town. Scattered everywhere are Roman churches and institutions. The Parliament building is an imposing structure of grey stone, the inside of which is now approaching completion. A visitor is struck by the quaintness of some of the old buildings, by the massive fortifications, and the old-fashioned gates of the city. In general appearance, the city is dull. You feel that you are among a foreign people. Out of the population of 60,000, 53,000 are French and Irish Romanists. Of the 7,000 Protestants, 1000 belong to the Church of England. It is a curious fact that, while the French element is gradually increasing, the 7000 Protestants own one-half of the assessable property.

The Roman Catholics have here Laval University—a famous institution,—and numerous churches, hospitals, etc. Their Cathedral of Notre Dame is an old-fashioned stone building. Both the cathedral and St. John's church (which we visited) have the usual amount of finself artificial flowers and gaudiness. The crucifix is either absent or on a small scale, and the figure of the Blessed Virgin takes its place.

We were shown over the citadel, which is considered impregnable, and saw the old French earthworks, and the spot where Montgomery lost his life. The view from the citadel is very fine.

No visitor of course could omit seeing Wolfe's monument. We went to the Plains of Abraham, and stood on the spot made memorable forever by the death of the illustrious General. There a broad plain stretched before us, on which some horse artillery were exercising, while below stretched out the river, and the ascent up which the British troops came. The monument is of brown stone, surmounted by a helmet and sword, and surrounded by an iron railing. On one side are the simple words, "Here died Wolfe; victorious, Sept. 13th, 1759." On the other side are: "This pillar was erected by the British Army in Canada, A. D., 1849. His Excellency Lt. Gov. Sir Benjamin D'Urban, G.C.B., K.C.H., K.C. T.S., &c., Commander of the Forces, to replace that erected by Gov.-Gen. Lord Aylmer, G. C. B., in 1832, which was broken and defaced and is deposited beneath." The French have apparently no disposition now to disturb the monument, which is

solemnly handed over to the care of each incoming battery or regiment.

In another part of the city is a joint monument to Montcalm and Wolfe, bearing the simple words on two sides—"Wolfe," "Montcalm"; and on the third side the following neat and touching inscription: "Mortem communem virtus, famam historiam, monumentum postentas dedit." This translated is, "Valour gave them a common death; history a common fame; posterity a common monument."

On St. John's Street there is a handsome stone building, occupied as a "Church Home for the Helpless and Aged Poor." This was built in 1861. It has now about 20 orphan boys in one part of the building, and in another accommodation for about 30 aged men and women. It is under the care of the Cathedral, but the Rev. C. Hamilton, of St. Matthew's, has most kindly, for the past 16 years, held daily prayer in the Hall with but few interruptions. We are sorry to say that his generous offer to put up a Chapel as a memorial was not taken advantage of by the Cathedral corporation.

In another direction, there is a Church of England Female Orphan Asylum, founded in 1839. The obliging matron, Miss Woodhouse, kindly showed us over the building, which is most neat and comfortable. It is heated by hot water, and has every modern convenience. There are 20 orphan girls in the Home, all belonging to the Diocese of Quebec. One is from Labrador. Those that we saw looked the picture of health. Among the curiosities shown, is a text of Scripture written and signed by the late Dowager Queen Adelaide. We were shewn specimens of the children's work consisting of samplers, quilts, and all kinds of useful and fancy work, which would do credit to any one. The institution is evidently well managed and very useful. It is endowed, and has a grant from the Government. There is a hospital called the "Jeffrey Holes Hospital," endowed by a man of that name, which we also visited.

We have six Churches in the city. The Cathedral is a large stone building of the Georgian era, with no beauty about it, and fitted up inside with the traditional pews and galleries. The organ is in the west gallery. The pulpit stands in the centre of the aisle, and on either side are the reading desk and lesson desk. The chancel contains a bust of the first Bishop of Quebec, Dr. Jacob Mountain, and by his side a marble figure which we took to be Faith. There is also a mural tablet to the memory of the Hon. and Rt. Rev. C. J. Stewart, second Bishop of the Diocese. Near the Church is a substantial stone Rectory. The late Bishop was Rector of Quebec and Dean of the Cathedral. Now the former Chapels are Churches, and the Rector of the Cathedral is Rev. G. Housman, M. A., assisted by Rev. C. Rawson, M. A., Curate. It is practically a Parish Church, though really belonging to the Bishop, but there are no revenues for the constitution of the Cathedral system. There are 385 communicants. By far the handsomest Church in the city is St. Matthew's, the Rev. Charles Hamilton, M. A., Rector. It is a free Church, of stone, seating 700, and valued at \$37,000. There are over 200 families and upwards of 300 communicants. The interior presents a very attractive appearance, and the chancel is beautifully decorated, with the appointments in good taste and order. The organ cost \$3,000. There is a surpliced choir, and the service is monotoned. We had the opportunity of preaching there on Sunday morning, and could not help noticing in what perfect order everything was. There is a beautiful window to the late Bishop G. J. Mountain, "the founder of this

Church, who, for fifty years on this spot, preached the Gospel to the poor." St. Matthew's has a school house in another part of the city. There are daily services at 5 p. m., and weekly Communion. In connection with the Church there are a Young Women's Guild, Mothers and Daughters Meetings, Clothing Society, Association of Lay Helpers, and a Depository of Church Literature. St. Peter's Church, in that part of the city known as St. Rochs, is a plain stone structure. The Rev. M. M. Fothergill is Rector, with over 100 families under his charge. We preached there on Sunday evening. The Church is partially endowed. Mr. Fothergill is Clerical Secretary of the Synod, and a graduate of St. Augustine's College, Canterbury. He is chaplain to the Marine Hospital. There are three other Churches—St. Michael's, opposite Mount Hermon Cemetery, which is endowed, served by Rev. A. A. Von Illand, Rector; St. Paul's, Rev. T. Richardson, Rector, who is also chaplain to the gaol, and Trinity Church, Rev. Mr. Ker. St. Matthew's has a stone parsonage, St. Peter's a brick one, and there is one, we believe, at St. Michael's. The two former are close together on St. John's Street, and the Bishop also lives near. Placed in the midst of a living population, and overshadowed numerically by an arrogant adversary, the clergy of Quebec have a difficult task. The English population is not growing, nevertheless the Church is holding her own, and increasing. Mixed marriages are, of course, a subject of endless trouble. We wish every success to the clergy of the ancient city, and especially to our friends who so kindly helped us to visit the prominent places of interest. May they long uphold the banner of the Church of England, Apostolic equally with Rome, and Catholic, but not Roman.

**THE PAN-PRESBYTERIAN COUNCIL.**

It was discovered at Edinburgh, where there were about forty-eight kinds of Presbyterians in the world, and it will be a part of the work of the present Council to bring them, if possible, into closer harmony and unity. To those accustomed only to the extreme orthodoxy of the Presbyterianism prevalent in Scotland, Canada, and the United States, this might seem an easy task, but when it is remembered that the Presbyterians of England a century ago lapsed largely into Unitarianism, although they still hold to their Presbyterian name and polity, and that a large section of the French Protestant Church is almost equally heterodox, to say nothing of the theological wanderings of some of the minor bodies of the Continent, it will be seen that harmonious discussion of theological questions that would give room for representatives of all these bodies, would require a very wide tolerance. The Assembly is to be entirely free from ecclesiastical restraint, and owing to the large number of eminent men present the proceedings will prove of unusual interest.

At the first meeting, Prof. Roswell D. Hitchcock, D. D., of New York, read a paper, in which he said that Presbyterianism had place for less Puritanism and more of a liturgy in its services.

Principal Grant condemned "heresy hunters," and spoke in behalf of more breadth and freedom of opinion.

If the editor of the *Guide* publishes an "appendix" again this year we hope he will procure an American *Church Almanac*, and print from it the list of the American Bishops. The Appendix for 1880 contains a list taken *verbatim* from the S. P. C. K. Almanac, which was full of omissions and inaccuracies. It is an easy matter to have it correct, but an English Almanac is not the best guide for information about the Church in the United States.

OUR AGENT.

Mr. W. B. SHAW has canvassed P. E. Island with gratifying success, having succeeded in adding over 400 subscribers to our list. All the Parishes did remarkably well, while special mention might be made of the Mission of New London, where 77 subscriptions were taken. He speaks in the highest terms of the appearance and fertility of the farms, some of them having 130 acres under crop. The improvements during the past ten years have been very marked. Our thanks are due to the Island clergy for their assistance to Mr. Shaw. He has spoken very warmly of the interest they have taken in the success of the paper. In Shediac a considerable addition was made to our number. After going through a few Parishes yet untouched in Westmoreland and King's Co., N. B., Mr. Shaw will return to Nova Scotia to go over the ground canvassed last year, where he hopes to get, beside the renewals, a large increase in subscribers.

Faith and Reason.

[Written for the Church Guardian.]  
By Rev. E. H. POTTS, DIOCESE OF IOWA,  
U. S. A.

We sometimes hear people declare they will not believe what they cannot understand, and therefore they will not accept the Bible, because it contains many things beyond their comprehension. Now such persons talk very unwisely; for as a matter of fact, they do accept very many things they do not understand, and act out a practical denial of their assertion every day of their lives. A very homely illustration will make this manifest.

Our life is sustained by the food we eat. This food consist of a variety of substances, differing in color, flavor and other respects; and yet by the chemical process called digestion, they are all converted into chyme and chyle and finally into blood. From this blood is formed bones and muscles, rosy lips, pearly teeth, black, blue or hazel eyes, black, auburn or golden hair. Now how is this wonderful transformation effected? No one knows. It is a mystery, and yet it is a fact. Our objector ought then, in order to be consistent, no longer to partake of food, since he cannot tell how it is converted into blood.

It being granted then that men in general believe many things without feeling themselves obliged to understand them; the fact that the Bible does contain matters which our intellect cannot grasp, is in itself a proof, not that it is on that account to be rejected as a mere human composition, but on the contrary ought to be received as of divine origin. For it is evident that being inspired by the Holy Ghost, and relating to spiritual matters, it must of necessity speak of subjects hard to understand; and treating, as it does, of God, the infinite Creator, it must touch upon much that cannot be comprehended by man, a finite creature.

Hence to assert that the Bible should contain nothing mysterious is in fact to assert that God can reveal nothing but what we can fully understand, and is in reality claiming to be God's equal; and that our knowledge is co-extensive with His.

We should always bear in mind there is an essential difference between what is above reason and what is contrary to it. We all know there are many things which are beyond the scope of our intellectual powers, and yet are true. Concerning this we have three observations to make:

1. When we were children many things were to us entirely incomprehensible, which are now among the simplest and plainest elements of our knowledge. Try to explain to a little child how a steamship is propelled across the water, how a telegraph message is sent, how the sound of the human voice can be heard miles away from the speaker by means of the telephone, or how the footfall of a fly is rendered audible by the tasimeter, and you would of course fail.

Yet these are matters which are plain to us who have investigated them, and are no longer children, but have reached mature years.

Now we are but as children with regard to God's revelation, and shall be such as long as we remain in this world;

for here we see by means of a mirror darkly and imperfectly.

We hope to know more as we grow older, and attain a complete understanding of many mysteries in the future world, where we shall be as it were, no longer children, but shall have reached the full stature of men. We are learners now and should not oppose our puny understanding to the boundless wisdom of our great Teacher.

If God has made a revelation of Himself to mankind in the Bible, we ought to use our reasoning powers solely for the purpose of ascertaining whether it is what it professes to be, and then accept it, without considering whether or no it agrees with our preconceived notions as to what should be its character. We ought not to attempt to draw down God's revelation. In short, in order to understand God we must conform to His will, and in believing on Him, we need to assent to some things which are beyond our reason, but never opposed to it, or to be so regarded because our reason is not on a par with them.

2. We are like a person in prison, looking through the crevices in the wall. He sees the sunshine but cannot tell where the sun is. But he knows there is a sun and that it is shining. So too we know not the nature of God, or where He is. But we know He has caused the light of His Blessed Word to shine upon us, and we ought to receive it and rejoice in its brightness; thankful we have it without insisting upon knowing the why or the where or the how of it; any more than a man would refuse to enjoy the sunlight because he could not see the sun.

3. A person living in the valley can not see the cities lying on the other side of the mountain range; but he ought to believe in their existence if he were told of them by one who had ascended the mountains and beheld them. So too he should not set at naught the superior knowledge of those who have been permitted to rise above the fogs that encompass us, to catch a glimpse of the glories of the other world. Heaven and its beauties are very near us though we cannot see them, just over the river of death. When we have climbed the mountains and crossed the river, we shall enter a purer atmosphere, free from all the clouds which sin has caused to gather around our mental and spiritual nature.

All living creatures have some knowledge of the external world, yet no two classes possess the same amount of knowledge. What could a fly tell you of the motion of the heavenly bodies? He knows nothing about them because it is above his comprehension. So too there are many things above our comprehension, for however superior we may be to an insect in our mental attainments, our knowledge is as nothing, compared to that of other beings.

Many things are classed among the indisputable truths of natural religion, which are still beyond our utmost comprehension. Who can understand how that God exists, and always did exist? That He is always acting, but never changing? that He knows and foresees all things, and yet His knowledge does not cause any thing of necessity to occur that He fills all things, and is about our path and "about our bed, and spieth out our ways?"

Now it is evident that we can not grasp such truths as these, for finite minds can not measure infinite subjects. We fail to understand them because God has not thought fit to communicate to us, in our present state of existence, the power requisite for that purpose.

What is more difficult to conceive of than that God has existed for ever? Yet we believe it, for we exist and the world exists, and it and ourselves must have had a cause. Carry back the succession of causes as far as you please, and at last you come to a Being who had no cause; and that Being is God.

Moreover there is something very incomprehensible in the attributes of God, with regard to time and space. We think of things as present or past or future; but we can not suppose God ever thinks of these arbitrary divisions of time; all is present to Him all one unchanging now.

Again, how can God fill all things and yet not be diffused through space? We say God is, and yet the unity of God is as much a mystery as the Trinity. We can no more imagine how God can exist at all, than how He can exist in three persons.

In fact, there is something hid in all that is revealed. We know that God created the world in time—six thousand

years ago. But why did He create it then, and not millions of years before? and the same question may be asked, even supposing it was created millions of years before it was created. Why was it made at one time rather than another? That it was made in six days or periods we know, but why did God not make it in a moment of time, since He certainly could have done so?

Men boast of their attainments in this world of nature, but after all what do they know of nature? Their knowledge is simply the collection and classification of certain facts and phenomena, and of some of their consequences. They ascertain the relation of a few things to a few others; and though they know a good deal about them, they know nothing at all as to their real character. We know the planets revolve about the sun in elliptical orbits but why in an ellipse rather than in a circle? We know that ether boils at 96 degrees, alcohol at 176, water at 212 and oil of turpentine at 316, but why? We know that at 38 below zero mercury becomes a solid, above that it is a liquid, at 662 it boils and evaporizes, but why? What causes an apple to fall from the tree to the ground? Gravity. What is gravity? Who can say? Two pieces of lead or other soft metal, made perfectly smooth and placed together will adhere; but why? Because of the attraction of cohesion? Most substances expand when heated and contract when cooled; but water does not. At 39 degrees it begins to expand, and continues to do so until it reaches 32, when it becomes a solid. Why? The atmosphere is composed of four parts nitrogen and one part oxygen. They are mechanically mixed and not chemically combined and yet the composition of the atmosphere is every where the same; though nitrogen is the lighter gas, and ought according to the laws of gravity, to ascend, and leave the oxygen by itself. Why does it not do so? What is the seat of life? Do we live because we have bodies or have we bodies because we live? Undoubtedly the power to live does not belong to the constituent parts of our bodies, but is the result of the mutual operation of the body with something which we call the principle of life. What it is, no one knows. Our deepest chemical researches and our finest discoveries give us no information upon this point. Theories there are in abundance, but nothing certain is known.

(To be Continued.)

BISHOP HERZOG.

The Rt. Rev. Dr. Edward Herzog, Old Catholic Bishop for Switzerland, arrived in this city on September 15th by the steamer "Algeria." He is desirous of studying closely the workings of the Church in a republican country, in which it is free from all limitations of State establishment. To this end he will attend the sessions of the Synod of Western New York, which meets at Geneva, N. Y., on the 21st inst., and to which he has been cordially invited by Bishop Cox. Bishop Herzog visited at once on his arrival the venerable presiding Bishop of the Church in the United States, from whom he received a warm welcome and a brotherly invitation to be present at a Catholic Bishop at the approaching meeting of the House of Bishops.

Having asked and received from the Bishop of New York permission to officiate in the churches of his diocese, Bishop Herzog preached on Sunday last, in German, at an early service in the church of the Nativity. The Rev. Dr. Siegmund and the Rev. Mr. Gruber read the service. Afterward, at the invitation of the rector, the Bishop attended the morning service at Trinity church, taking his place in the chancel in the same dress which he had used in preaching. He took no active part in the service, as not yet feeling sufficiently at home in the English liturgy, but received the Holy Communion at the hands of Dr. Dix, who both preached and officiated as celebrant.

The Bishop has accepted an invitation to preach in Trinity church on his return to New York, and it is probable also that during his stay in this country he will speak on the nineteenth century Catholic reform, in which he has been one of the principal actors, in Grace church, and in St. Ann's Brooklyn Heights.—New York Churchman.

We hear people frequently declaring that England is rapidly becoming Radical or Republican in sentiment. To all

such the fact that a recent vote of the Commons upon a resolution practically to abolish the House of Lords had but thirteen supporters in a house composed of 700 members, shows pretty conclusively the fallacy of those ideas. This decisive vote should remove all such false impressions.

We call the attention of our readers, especially those in New Brunswick, to the new advertisement of Mr. John K. Taylor, merchant tailor, &c., of Carleton, St. John. He has a large patronage among the clergy for clerical clothes. The New Brunswick editor having dealt with him for several years, can recommend his goods, prices and terms to the clergy.

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.

TO A CLERGYMAN ABOUT TO LEAVE THE DIOCESE OF NOVA SCOTIA.

Dear —: I am very sorry to find by your letter that we are to lose you from this Diocese. Matters are really taking a serious turn with us in Nova Scotia, when—not merely a certain sort whom we can well spare—but men like yourself, Campbell, Wiggins, Sargent, Sills and others have left in a comparatively short period of years.

I think it is high time the attention of our laity were drawn to the ominous fact that whilst New Brunswick is well supplied with able and educated clergymen, and finds no difficulty, when she needs them, to get—we may say—picked men from Nova Scotia, Western Canada and the United States, our Diocese is so poor that none, in this way, will do her reverence.

I have been laboring fairly successfully in this Diocese ever since my ordination in Halifax, nearly 28 years ago, and during that time my official income has never—with strict economy—been sufficient for the needs of my family and myself, nor equal to that of a head-clerk in a dry-goods establishment; and, now, in one of the best country parishes, I must support all my expenses on \$800 a year—never over \$900. It is hard in such cases to 'Owe no man anything,' or to experience that 'they who preach the gospel live of the gospel.'

We have at present poor prospects for our young men of any ability and zeal, when they know that the Bishop has no patronage whereby he may hold out the prospect to a hard and judicious worker of comparative rest and enough to live on in his old days, when growing infirmity bids such an one—if he be conscientious—to remove to a more circumscribed sphere of labour, where his experience may balance loss of bodily activity, and to give place in the larger parish to a younger and more vigorous man. No wonder our young men go in time to dioceses where such patronage is placed in the hands of those who best know the man, and where a man's salary, at all events, leaves him some annual savings for the years of infirmity. No wonder the sons of clergymen in this Diocese so seldom seek Holy Orders. They know the prospect too well, having so often beheld the iron entering the souls of their parents.

In this Diocese, so little do most of the laity heed the ominous departure of educated, competent and zealous clergymen, that when a parish, in any way worth taking, falls vacant, the probability is that it is given to the nominee of some prominent parishioner who has been fascinated by a chance sermon of some lately-fledged priest, or even unfledged deacon—in either case, perhaps—without the University training, which cost others of us much expense and laborious self-denial.

It is well that God cares for us, but so should the Church of God, and she does where—actuated by the love of God—she is alive to her duty.

I have a great mind to send the foregoing to THE CHURCH GUARDIAN, that live paper, for the benefit of all concerned. Matters are scarce ever so bad, but that

through neglect they may become worse. Hitherto, until aroused by your proposed departure, "I held my tongue and spak nothing; I kept silence, yea, even from good words, but it was pain and grief to me." But now, I think, it is time to speak with my tongue or pen, and perhaps stir up others to speak also. Whilst New Brunswick is honestly and vigorously working the excellent Quebec scheme for the prompt payment of her clergy, too many of our half-paid clergy have been criticised and worried by people who imagine they have nothing to do but get rid of their pastor, hold up a finger, and find swarms of excellent preachers and parish-visitors rushing in from all quarters to compete for the honour of a 'call,' i. e., semi-starvation. But New Brunswick, Ontario, the North West granary—Manitoba, and the United States are also holding up their fingers, and it does not require a long time for a needy man with a large, or even small family, to choose.

Yours most sincerely,  
CAMPBELL.

MR. GRAY'S BOOK.

(To the Editors of the Church Guardian.)  
Sirs.—The date of Rev. W. S. Gray's book is 1692. If he will write the Clj so that the upper points of the three letters will touch in one, he will at once see the derivation of the M, which stands for 1000; if the next two letters are similarly treated, we will get its more modern form, D, 500. The rest is plain.

NOTATION.

Yarmouth, Sept. 10.

THE RECTORY,  
Saint Martin's, N. B.  
Sept., 1880.

My Dear Mr. Gray.—The date of the publication of your book, entitled "L'art de plaquer dans la Conversation" is 1692. The style of the enumeration used is one of the recognized varieties of possible usage of Roman numerals; and the value attached to the several acts of letters is as follows:—

Clj=1000, written also OO, and M.;  
IjC=500, written also DC; and XCII=92, in common usage, making a total of 1692.

Any attempt at giving the reasons why such arbitrary values were originally assigned to those several combinations, would necessarily be as unsatisfactory as an effort to explain the nomenclature of the chemistry of the seventeenth century, or to offer a successful analysis of much of the symbolism of Algebra. But, unsatisfactory as it is, men still necessarily agree to accept and abide by what has been handed down for no better reason, in many cases, than that it is so.

In the fact that mille signifies a thousand, we can see a good reason for the numeral value assigned to the letter M; and similarly for the letter O as representing a hundred; but it is as difficult on the other hand to understand why the Romans chose the letters OO, to represent a thousand, or D to stand for 500; why they should have decided that the letter C, reversed and depressed, should in company with the letter I stand for 500, may be as hard to explain as the fact that the Greeks express the same number by an alpha enclosed in a border thus:—[H.]

But let me offer you the following as a contribution to a fuller solution. The Latins expressed the number 400 by CCC. This they plainly found to be a long and tedious method,—as the Greeks did the writing of IIII for the same number; and, with a touch of the modern desire for shortness, instead of writing five Cs for 500, they arbitrarily chose to write Ij instead. And every succeeding C signified 100 up till 900,—which was written IjCCCC; while, by the Greeks, the same number was written [H]IIIIH. And, as for convenience, they dealt arbitrarily with the expression of 500,—so when they came to write 1000, instead of adding another C to the already overburdened 900, they made the letters Clj to stand for a thousand; just as the Greeks did—only more successfully—when they made the letters CHI or X to stand for 1000.

I am glad to know that you are well enough to be curious; and I hope that before long your health will be thoroughly re-established.

Believe me to be, Yours truly,  
J. ROY CAMPBELL.

[We have received several solutions to Mr. Gray's query, but we can only spare space for the insertion of the above.—Eds.]

Family Department.

THE TWO RIVERS.

(Written for the Church Guardian.)

BY G. A. HAMMOND

Earth's streams of pleasure glitter,
As on this life they roll;
Casting a ray most winning
Upon the journeying soul.

But joy and wealth and glory
Evade its dim recesses;
Hope has no history there,
And kindness no caresses.

God's streams of pleasure glitter,
As on this life they roll;
A River full and golden,
Meandering near the soul.

Shun the earth's drowning stream,
Avoid its ill abysses;
Woe dates its history thence,
And wails o'er sad excesses.

"AND WHO IS MY NEIGHBOUR?"

(Written for the Church Guardian.)

(Concluded.)

The days went very slowly now. Early every morning I went to hear how Mrs. Gilbert had passed the night, and to look for a moment into the cool, darkened room where she was lying.

For some days Mrs. Gilbert's life seemed to hang upon a thread. One morning I stayed for hours in the little garden watching and waiting for any sign.

Dr. Bentley had been with her since early morning; I could not go until I had seen him; and read in his face whether there was any hope.

A week had passed, during which my daily visits to Rose Villa had continued. Sister Constance and myself had become

quite friends. Now that she could venture to leave her patient for a little while, she would walk up and down the garden path with me, and speak in her low, pleasant voice about Mrs. Gilbert's gentleness and sweetness, and what a pleasure it was to nurse such a patient.

The room was only partially darkened now; through one of the windows the rosy light from the sunset shed a warm ray that touched the snow-white bed in which Mrs. Gilbert rested.

But on the morrow, when I went to see her she had another nurse beside Sister Constance—a tall, bronzed, bearded man who could have carried her about like a baby, her very opposite in appearance, except that his eyes were clear and kind like hers.

That evening Stanley, our beloved, was with us once more, welcomed with what delight I need not say.

and Bessie; as for me, my having met him, as I did, at his sister's bedside, seemed to have made us friends already. During Mrs. Gilbert's slow recovery I tried to make up by every means in my power for my past neglect.

THE END. SACRA PRIVATA EXTRACTS. Relations, Benefactors, &c. Be gracious, O Lord, unto my relations, benefactors, enemies, and all that have desired my prayers; all who, by their own labors, do minister to our necessities; together with all our known and unknown benefactors.

Bless all my labors for Thy glory, O Lord, and for the good of Thy church. "Verily, I say unto you, whatsoever ye shall ask the Father in Thy name, He will give it you."

These are what I ask, O God and Father, above all things, for myself, and for all that have desired my prayers—that we may be restored to Thy image, and never deface it by our sins; that the image of Satan may be destroyed in us; that all carnal affections may die in us, and that all things belonging to the Spirit may live and grow in us; that Christ may dwell in our hearts by faith; that Thy name and the name of our Lord Jesus Christ may be glorified in us, and we in Him; that our hearts may be entirely Thine; that we may never grieve Thy Holy Spirit; but that we may continue Thine forever, for Jesus Christ's sake.—Amen.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Eph. iv., 29.

Grant O God, that I may delight in Thy love; that my conversation may be truly Christian.

May I never hear with pleasure, nor ever repeat such things as may dishonor God, or injure my neighbor, or my own character.

(To be continued.)

THE CARPENTER'S DREAM.—A poor man was a carpenter; and he often said to himself and to others, "If I was only rich, I would show people how to give." In his dream he saw a pyramid of silver dollars—all new, bright and beautiful. Just then a voice reached him, saying—"Now is your time! You are rich at last; let us see your generosity!"

The Rev. W. Boyd Carpenter is, we understand, about to contribute to Church Bells a series of papers designed to furnish, in a popular form, arguments which may be of service to young men and others in meeting the current criticisms of the atheist and the agnostic.

ental critics, upon the great doctrine of Christianity will be treated and refuted. The readers of the magazine will be invited to forward to the Editor a note of any difficulties which may present themselves to their minds in connection with the subject, and with these the writer of the papers promises to deal in a supplementary article.—Literary Churchman.

Children's Department.

GOD'S BIRD.

MISS LA FLESCHÉ, the educated daughter of an Omaha chief, who has been writing and speaking on behalf of her race in the East, last winter, told to a friend lately this little story, to illustrate the method by which the red man trains his children.

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird. It is mine," I said. "He looked at it. 'No, it is not yours. You must not hurt it. You have no right to it.'"

"Not mine!" I said. "I found it. Whose is it, then?"

"It is God's. If you keep it, it will die. He will cure it. Go, and give it back to Him."

"Where is He?" I asked. "He is here. Go to the high grass yonder, near its nest, and lay it down, and say, 'God, here is Thy bird again.' He will hear you."

"I went to the tall grass crying, and awed, and did as he bade me. I laid it down on the grass in a warm, sunny spot, and said, 'God, here is Thy little bird again.'"

"I never forgot that lesson."—N. Y. Churchman.

THE BISHOP OF NOVA SCOTIA'S SERMON.

WE find, to our regret, that the copy of the Bishop's Sermon, on which we relied, was not altogether accurate, and we are now enabled to furnish the following corrections of the principal errors:

In the GUARDIAN of Sept. 23rd, page 5, column 2, line 25, for "ritual" read "doctrine." In column 3, line 41, for "buried" read "ruined."

In GUARDIAN of Sept. 3rd, page 4, line 32 from the bottom, after "depends" insert "This erroneous supposition appears to be, in some measure, attributable to a confusion between two offices of the Church, which is commissioned to evangelize the world, and also to edify and feed the faithful, the ordinance of preaching being the more effective agency in the one case, the Holy Sacraments being essential in the other."

In the last line for "in which" read "But we hope that there is so far a general agreement, that we all believe."

In page 5, column 1, line 27, for "measure" read "manner;" line 34, for "observe" read "discern;" line 35, for "public" read "great;" line 80, for "services" read "music;" line 82, for "actor" read "orator;" line 90, read "agreement in the principle." After line 10 from the bottom, ending with "thinketh no evil," the following is the correct reading to the end of the sermon:

Let us beware of cherishing unfounded prejudices, let us take care not to misrepresent the sentiments of any of our brethren. We are bound to ascertain what they really do hold, and to be sure that we understand their opinions before assuming that they are erroneous. The same truths may be expressed in diverse forms, and they who differ in words may be one in heart and in belief. I am persuaded that if more pains were taken to understand the real meaning of those who seem to differ from us, we should frequently find that there is essential agreement, where there is apparent diversity or even opposition. There are errors of excess, and errors of defect, and the extremes on either side seem widely separated; but neither should judge the other. A branch of the Catholic Church, as distinguished from the sects, must needs be comprehensive; let us not endeavor to restrict the liberty of others, but let us beware lest our own use of

our liberty degenerate into license. Let us adhere to the fair interpretation of the meaning and intention of the system of our Church, as avowedly a restoration (through reformation), of the doctrine and discipline of the early ages. Either the gold is represented by her, or by some other religious system, or it is not to be found upon the earth at all. The latter proposition cannot be admitted, and we declare by our adherence to her our conviction that there is nothing better to be found. Some, it is true, believing that we have the gold, yet think that they detect alloy, which may be beneficially purged away, and call for a Revision of the Prayer Book. These dissatisfied persons seek for changes generally in one direction, desiring to expunge some teaching which has been deliberately retained by the compilers. They thoughtlessly ignore the special providence which guided our own reformers, and would foist upon us now, those foreign perversions of the truth, and repudiations of primitive doctrine, which were rejected by them, and from which we have been thus far mercifully preserved.

Let us then boldly declare and maintain our belief in the traditions that we have received, and let us all work heartily together, preserving the unity of the spirit in the bond of peace, in opposition to the flood of scepticism which threatens to overwhelm the truth. Let us ever bear in mind that the object of the organization of the Church, and of the whole system, is to develop the spiritual life, to unite us in the closest and most intimate union with our dear Lord. Let us, as God's fellow-laborers, work together for the furtherance of the truth, and for pulling down the strongholds of error. That we may do this effectually, the love of Christ must constrain us; we must be able to speak of that we do know, and testify of that we have seen, in our own experience, whether as pastors bearing the commission of the Chief Shepherd, or as lay members discharging the functions of the holy priesthood, of which all the members of the one body are partakers. The source of all energetic action must be faith, faith that worketh by love; faith appropriating to ourselves personally the gifts conveyed through Christ, faith that realizes the invisible and intangible; faith that is the substance of things hoped for, the evidence of things not seen. Let us see to it that we are individually and collectively building upon the one foundation, and let every man take heed how he buildeth thereon.

Births.

ROBERTSON.—On Tuesday, 28th Sept., at 205 Hollis Street, Halifax, the wife of D. Robertson, Esq., of a son.

Marriages.

MILLER—HARRIS.—On the 27th ult., by the Rev. Henry Stamer, Rector of Hubbard's Cove, Robert Miller to Alice Harris, both of Mill Cove, Lunenburg Co.

MOODY—JONES.—At the Stone Church, St. John, on the 9th Sept., by the Rev. Wm. Armstrong, James C. Moody, M. D., of Richibucto, and Gussie, second daughter of the late James H. Jones, Esq., of Digby.

WHITE—MALLETT.—In Trinity Church, Digby, on the 13th Sept., by the Rev. John Ambrose, M. A., Mr. Francis John White, of Moncton, N. B., to Miss Adeline Mallett, of Meteghan, Digby Co., N. S.

WARDROPER—HATHWAY.—On Tuesday, 28th Sept., in Trinity Church, Boston, Mass., by the Rev. F. B. Allen, Mr. Herbert E. Wardroper, of St. John, N. B., to Miss Helen M. Hathway, daughter of the late Thomas Hathway, Esq., of the same place.

Deaths.

HILTZ.—At St. Margaret's Bay, September 15th, Charlotte Ida, eldest daughter of A. G. and Mary Hiltz.

MINGE.—At Tatamagouche Road, on Wednesday September 1st, Adeline Estella, infant daughter of David and Nancy Minge, aged one year, one month, and nine days. "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God."

MCCLEAN.—At Albion Mines, Sept. 29th, at Albion Mines, Charlotte, relict of the late Mr. Allan McLean, in the 87th year of her age in Communion with the Church of England.

HOW TO GET SICK.

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

HOW TO GET WELL.

Which is answered in three words—Take Hop Bitters! See other columns.

The Week.

HOME NEWS.

Toronto thinks its late Exhibition will clear about \$5,000.

A special train ran over Eastern Extension from Port Mulgrave last week.

According to an Ottawa despatch to the St. John Telegraph, the Canadian census will be taken on the 3rd of next April.

The Montreal telegraph company's receipts for the quarter ending Sept. 30th, is \$23,000 in excess of the same period last year.

The N. S. Provincial Exhibition held in Kentville last week was in every way a great success. The exhibits were numerous and very creditable, and the attendance was particularly large.

Corstine & Co., have established a new industry in Montreal for the purpose of manufacturing fur and felt hats. Hitherto this important trade has been supplied by American manufacturers.

Queen Victoria has presented an oil painting of herself to Mrs. Stephen, wife of Mr. George Stephen, President of the Bank of Montreal, in acknowledgment of her kindness to Prince Leopold whilst in Canada.

The Halifax Exhibition although a very good show, has proved a financial failure. The total attendance during the four days of the exhibition was barely 11,300, and the gross receipts \$2,660 71. There is a deficit of say \$4,000.

At a meeting of the Managing Committee of the Halifax Rowing Association it has been decided to send Warren Smith to England, to take part in the Hop Bitters \$5,000 regatta. The champion will sail on the "Hibernian" on Tuesday next for England. He is to be accompanied by Messrs. Alexander McDonald and Spellman, his trainer.

Mr. Blake, M. P. for Waterford, Ireland, is in New York. The object of his visit is to look into the Immigration and Meat questions, with a view to making a report of the same on his return to England. He will visit Canada and compare the prospects for emigration here with those for emigration to the States. He will visit all the leading cities in this country.

The oil works at Lake Ainslie C. B., are giving further indications of containing valuable depositories. We are glad to learn from a resident in the neighborhood that this week will put the matter to a practical test. Five wells are being pumped. Valuable lubricating oil is obtained worth 10 or 12 times as much as Pennsylvania oil. The oil region is very extensive, and will probably soon have a large population in that neighborhood. New companies are being formed every week, and there are many people from the United States about the place.—North Sydney Herald.

The Halifax sugar refinery when completed will be the largest piece of masonry in Nova Scotia. Over three million brick will be used. The offices in the north wing are three stories high. The sugar-house is to be nine stories high, all of which are now up. The filter-house is to be ten stories high, and all are built. The char-house, of the same height, is in the south east wing. The boiler-house in a detached building at the back is to be two stories high, with a chimney 145 feet in height, which will have an iron ladder built up the inside. The sea wall and wharves give accommodation for large ships at high or low tide. The rows of sheds are to be built between the main building and the wharves. One hundred and fifty men are now employed on the work, and it is expected the refinery will be in operation next spring.—Ec.

NEWS FROM ABROAD.

Cheyenne, N. Y., Sept. 26.—Four inches of snow fell yesterday at Lookout station, on the Union Pacific Railway.

The tonnage of English sailing vessels has decreased by about 500,000 tons since 1870, but steam tonnage has increased by about 1,400,000 tons.

A petition, signed by 300 members of Ulama, and a number of high dignitaries, has been delivered to the Sultan, urging resistance to the demands of the Powers.

Candahar, Sept. 27.—Gen. Phay has been ordered to increase his force to 10,000 men, which points to the probability of a garrison remaining here a few months.

New York, Oct. 2.—Twenty seven thousand immigrants arrived here in September.

Five hundred watches and seven hundred pocketbooks were pickpocketed at Tammany Hall Ratification meeting and torchlight procession, in New York, last Thursday.

Vienna, Oct. 2.—Goschen, British Ambassador to Turkey, leaves Constantinople in November, and shortly after his arrival in England will be appointed Chancellor of the Exchequer.

Candahar, Oct. 4.—Female relatives of Abdurrahman Khan have been refused permission to go to Cabul. The Ameer is about to send Shere Ali's brother to Candahar as Governor.

Viceroy of India telegraphs that Ayob Khan passed through Ferrat, leaving a Sirdar as Governor. He declared his intention of going to Herat and settling affairs and then returning to attack Candahar.

St. Petersburg, Oct. 3.—All the editors in chief of journals here were summoned before General Melikoff and told that their continued discussion of a constitution for Russia has displeased the Czar, and that nothing more on the subject will be allowed to appear, as during the present reign it would be premature to discuss a constitution.

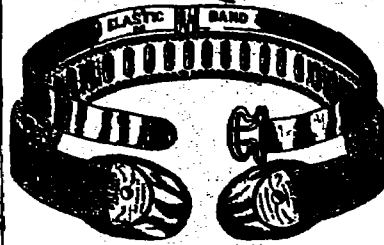
London, Oct. 2.—The Sportsman says a meeting of well-known oarsmen was held last night, to witness the final deposits made in the Laycock-Blackman match, to come off Oct. 5th. Haulan and Trickett were present and shook hands, amidst enthusiastic applause. Already, a strong feeling exists, which is steadily growing, that Haulan will be an easy victor.

MEMBERS of the Franklin search party, under Lieut. Frederick Schwatka, United States Army, were picked up by Capt. Michael Baker, of the barque "George and Mary," of New Bedford, at Depot island, 1st of August, they having returned from their sledge journey to King William Land on the 4th of March of the present year. The sledge journey was the longest ever made through the unexplored Arctic region, the party having been absent eleven months and four days. During that time they travelled 2,819 geographical or 3,251 statute miles, the only journey ever made that covered the entire Arctic winter. They made complete search of King William Land and the adjacent mainland, travelling over the route pursued by the crews of the "Erabus" and "Terror" upon their retreat to ward Black's River, and while so engaged buried the bones of all remaining above ground, and erected monuments to their memory. Their researches established the fact that the records of Franklin's expedition are lost beyond recovery. A large quantity of relics of Sir John Franklin's expedition have been gathered from each spot where the graves were found, a few tokens being selected that may be serve to identify those who perished there. They brought the remains of Lieut. John Irving, third officer of the "Terror," which were identified by the prize medal found in his opened grave. No material sickness occurred during the absence of the party.

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TRUTHS. Hop Bitters are the Purest and Best Bitters ever made. They are compounded from Hops, Buchu, Mandrake and Dandelion, the oldest, best and most valuable medicines in the world and contain all the best and most curative properties of all other Bitters, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can persist long exist where these Bitters are used, so varied and perfect are their operations. They give new life and vigor to the aged and infirm. To all whose care or ailments arise from the weakness of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating. No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or out of spirits, use the Bitters at once. It may save your life. Hundreds have been saved by so doing. \$2-\$500.00 will be paid for a case they will not cure or help. Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters. Remember Hop Bitters is the only Genuine German Brewed, but the Purest and Best Medicine ever made, the "Invaluable" Friend and Hope, and no person or family should be without them. Try the Bitters to-day. Try Hop Cough Cure and Pain Relief FOR SALE BY ALL DRUGGISTS

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It Gives New Life and Strength to the Waning Organism.

READ THE TESTIMONY

Dwight King, Esq., Albany, N. Y., says: "I feel that it has cured my 'feet'." Geo. A. Preston, Esq., Birmingham, Ala., says: "It has stopped the principal trouble." Edw. Wilkins, Esq., Newark, N. J., says: "It acted soothingly and removed the debility." Wm. F. Greenstreet, Union, N. Y., says: "It has made a new man of me." Miss M. J. Parker, Oswego, New York, says: "It has done me a great deal of good, and carried me through another year, and I have gained eight pounds of flesh, and my dyspepsia is removed. Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

SUBSTITUTES!

The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers, and which is this: When asked for a bottle of Pain-Killer, they suddenly discover that they are "sold out," "but have another article just as good, if not better," which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Pain-Killer; and being compounded of the best and cheapest drugs, are bought by the dealer at about half what he pays for the genuine Pain-Killer, which enables him therefore to realize a few cents more profit per bottle upon the imitation article than he can on the genuine.

FOR CHOLERA MORBUS, CRAMPS, AND ALL

SUMMER OR BOWEL COMPLAINTS

PERRY DAVIS' PAIN-KILLER

IS UNEQUALLED.

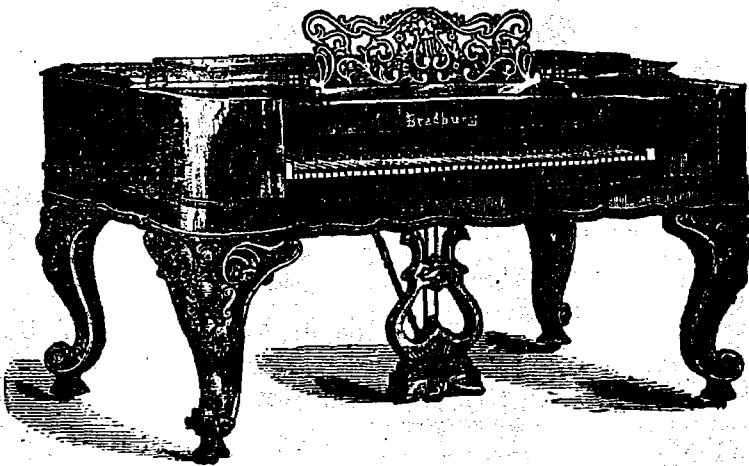
IT CURES ALMOST INSTANTLY

The Pain-Killer is put up in 25 and 50 cent bottles, containing 25 and 50 cents respectively.—Large bottles are therefore cheapest.

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Bishop Harris, N. Y.
Bishop Wiley, Cincinnati.
Bishop Hewitt, Atlanta, Ga.
Bishop Merrill, Chicago.
Rev. H. H. Whitney, D. D.
Mrs. U. E. Grant, Wash'tn.
Admiral D. D. Porter, "
Rev. O. H. Tiffany, "
Grand Central Hotel, N. Y.
St. Nicholas Hotel, N. Y.

- Rev John P. Hare, D. D.
Gen. O. O. Howard, Oregon.
Dr. Joseph Cummings, Ct.
Dr. S. Arthur Pills.
Rev. J. M. Walden, Cin. O.
Rev. H. M. Harris, Phila.
Dr. J. M. Reid, New York.
Dr. C. M. Sims Brooklyn.
Dr. H. B. Ridgway, Cin. O.
W. G. Fischer, Phila.
Chaplain McCabo, Phila.
Rev. A. J. Kynett, D. D.
Gov. Daniel Cury, D. D.
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Dr. Daniel Wise, N. J.
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Halifax is in latitude 46°, or the same as the South of France. Its harbor is celebrated. It is now the only Imperial Naval and Military Station in Canada.

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1000 Yds. Dress Tweeds At 5/6c. per yard. W. JONES.

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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 & 113 GRANVILLE ST. HALIFAX, N. S.

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

The Matriculation Examinations are partly oral and partly written; the subjects for entrance into the First year of the Arts course are: I. IN CLASSICS.—Latin Grammar, Greek Grammar, one Latin subject, one Greek subject. The following subjects are recommended: In Latin—Caesar, Gallic War, Book I.; or Virgil, Aeneid, Book III. In Greek—Xenophon, Anabasis, Book I.

Instead of the above, equivalents may be offered, if they be not parts of the Undergraduate course, or giving a week's notice to the Secretary of the Senate. II. IN MATHEMATICS.—Arithmetic; Euclid's Elements of Geometry, Books I. and II.; Algebra, Simple, Rules, and Simple Equations of one unknown quantity, not involving Surds.

III. IN ENGLISH.—Grammar; History of England; Geography; Composition. The subjects for entrance into the first year of the Science Course are: I. IN MATHEMATICS.—Same as for the First Year in Arts. II. IN SCIENCE.—The same as for the First Year in Arts.

III. IN LATIN OR GREEK OR FRENCH.—Latin.—The subjects of the Matriculation Examination for the First Year in Arts, German.—Grammar and Translation. French.—Grammar and Translation. The following Bursaries and Scholarships are offered for competition at the Matriculation Examination:—

I.—The Munro Bursaries. GEORGE MUNRO, Esq., the Founder of the Munro Professorship of Physics in this University, offers this year seven Bursaries for competition at the Matriculation Examination. The value of each of these Bursaries is Two Hundred Dollars yearly with Free Class Tickets for the first two years of the Undergraduate Course, taken consecutively; provided that the holder of Bursary give in a Certificate of Merit at the Seasonal Examinations of the first year. After these two years, the Bursaries are again to be competed for, and will be held during the third and fourth years of the Course, on terms similar to those of the preceding years.

These seven Bursaries are all offered for competition to students from the following districts of Nova Scotia, and from New Brunswick and Prince Edward Island, one to each, viz:— 1. The Island of Cape Breton. 2. Pictou, Antigonish and Guysboro. 3. Colchester, Cumberland and Hants. 4. Halifax, Lunenburg and King's. 5. Annapolis, Digby, Yarmouth, Shelburne and Queens. 6. New Brunswick. 7. Prince Edward Island.

Candidates must satisfy the Principal, before the week in which the Examinations are held, with respect to the districts to which they belong, and as coming from which they are entitled to compete. Students who have already Matriculated at any College are disqualified for competition. The Bursaries will be awarded to those Students from the several districts mentioned, who make the highest total of marks at the Matriculation Examinations; but no Bursary will be awarded unless a Standard of Merit, determined by the Senate, shall be reached by the candidate.

The Examination for the Munro Bursaries are the same as those for the Professors' Scholarships. Further information may be obtained on application to the Principal. Professors' Scholarships.

Two Scholarships entitling to free attendance on all the Classes of the Undergraduate Courses in Arts. The subjects of Examinations for these scholarships this year are nearly the same as those for Matriculation in Arts at the University of Halifax, viz:— Latin for 1880—Caesar, Gallic War, Book I.; Virgil, Aeneid, Book III. Greek for 1880—Xenophon, Anabasis, Book I. Arithmetic; the ordinary rules of Arithmetic, Vulgar and Decimal Fractions, Proportion and Interest. Algebra as far as Simple Equations and Surds. Geometry: First and Second Books of Euclid. English: Grammar, Analysis, Outline of English and Canadian History, and General Geography.

One Scholarship entitling to free attendance on all the classes of the Undergraduate courses in Science, is offered by the Professors this year for competition at the Matriculation Examination. The subjects are the same as those of the Matriculation Examination in Science. By direction of the Board of Governors. WILLIAM DOULL, Sec'y.

Halifax Medical College. THE FOURTEENTH SESSION of this INSTITUTION will commence on THURSDAY, October 28th, 1880. For copies of Annual Announcement or any information, address the Registrar, No. 49 Granville Street Halifax, N. S. J. F. BLACK, M. D., Registrar. 4-23

COLLEGIATE SCHOOL, WINDSOR, N. S. Head Master: REV. C. E. WILLETTTS, M.A. Graduate and formerly Scholar of Corpus Christi College, Cambridge. The next Term will begin SATURDAY, Sept. 4. 2m-11

Trinity College School, Port Hope, Ontario. HEAD MASTER, REV. C. J. BETHUNE, M.A. With a Staff of Six Assistant Masters. The school is now in its sixteenth year. The large and handsome buildings are unsurpassed in the Dominion. Pupils are prepared for the Matriculation Examinations of the University, the Entrance Examinations of the Law and Medical Schools, the Royal Military College, the Army and Navy, &c. In the Modern Department special attention is directed to preparation for Connors's Parasitoid. The school premises now include a warlike of 20 acres of land, which offer equal grounds for play and exercise. A Gymnasium and Croquet Ground have been recently erected. Fees (exclusive of board) \$25 per annum. Tuition \$100 per annum, each for the sons of the Canadian Clergy. For a copy of the School Calendar apply to the Head Master.

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This School will Re-Open September 13. Classes will be formed at once for the University Examinations. The title "Associate in Arts," can now be obtained from King's College, Windsor. Pupils not desiring to pursue the higher Studies, as prescribed by the University, can make a specialty of Arts and Belles Lettres. Unusual facilities are provided for the acquiring of a thorough and correct knowledge of the French Language. There is a Preparatory Department for young Pupils. For Terms, &c., apply to the President.

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GEORGE RENT, Proprietor. Mail Contract. TENDERS, addressed to the Postmaster General, will be received at Ottawa, until noon on Friday, the 8th October, for the conveyance of Her Majesty's Mails six times per week each way, between BARRINGTON AND PORT GLYDE, under a proposed contract for four years from 1st January next. Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Office of Barrington and Port Clyde, or at the office of the Subscriber. CHARLES J. MACDONALD, Post Office Inspector. Post Office Inspector's Office, Halifax, August 27th, 1880.

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