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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 38.

THURSDAY, NOVEMBER 28, 1880.

One Dollar a Year.

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

LOCK DRAWER 20, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

The Rev. G. Venables, vicar of Great Yarmouth, has declined the living of Whitechapel.

An electric railway is now being constructed between Lichterfelde and Teltow, with a branch line to Grasso Kadettenhaus. The well-known firm of Siemens and Halske are the contractors.

Evryr has overcome the religious prejudice entertained by most Oriental races as regards the numbering of the people. A census is decreed, and a commission had been named to devise the best means of carrying it out.

The English papers announce that the Canadian Government officers, including the emigration Office, reading room, and E. C., to 9, Victoria-chambers, Westminster, to which address all communications should now be sent.

The Duke of Cambridge, as colonel-in-chief of the Royal Artillery, has approved of a regimental memorial being erected by the officers to their comrades of all ranks who have fallen in the recent campaigns in Afghanistan and South Africa.

The Paris Chamber of Commerce has purchased a site for an "ecole de hautes études commerciales", that is, for the training of merchants, bankers, and manufacturers. A school at Venice is the only existing institution serving in any way as a model.

At a reception of former Pontifical functionaries, on Sunday, October 24th, at the Vatican the Pope energetically reaffirmed his right to the temporal power, and described the recent fête in celebration of the entry of the Italian troops into Rome as accursed.

A SOCIETY of Mormon girls, having for its object the securing of monogamic husbands has been discovered and broken up, at Salt Lake. The members took a vow to marry no man who would not pledge himself to be content with one wife. Five grand-daughters of Brigham Young had joined it.

The Berlin correspondent of the *St. James's Gazette* states:—"An escort of Russian officers has passed through Berlin, having in charge a sum of 8,000,000 roubles, said to belong to the Czar's private fortune, and to be designed for investment abroad. What this may possibly mean is obvious."

In consequence of the report of men of science that the successive failure of harvests in Russia is due to the adverse changes in the climate, produced by the deforesting of the country, the Forest Department has decided upon undertaking next year the planting of the southern steppes on a most extensive scale.

From a decennial census for 1880, just issued, it appears that the Roman Catholic population in the United States amounts to 6,143,222. There are 67 Archbishops and Bishops, and one Cardinal, 5,989 priests, and 5,606 churches and chapels. There are 400,000 Roman Catholic children in the schools, and 375 charitable institutions exclusively devoted to Roman Catholics.

The total Oberammergau receipts for the Passion Play are stated to have amounted to £12,500. Of this sum, £6,600 would defray expenses and be devoted to certain communal purposes and the rest divided among the players (several hundred in number) according to their class—ten in all. Mayer, who had the chief role, got £50 for his thirteenth representation. By far the richest source of revenue, however, to the villagers was the accommodation they provided to the crowds of visitors.

The challenge of the judicious Hooker to the Puritans remains unanswered to the present day, and it is a case where silence is consent. It is an admission of the historical claim of the Church of England. "We require you to find out but one Church that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by episcopal regiment, since the time that the blessed Apostles were here conversant."

NICKLEISM is a new complaint in the Churches. It is the next thing to Nihilism; that is, it comes within a tickle of putting nothing into the contribution box. This disease is not confined to religious tramps and repeaters, but attacks well-to-do pew-holders, who thus keep up appearance at the smallest cost. The widow's mite, it is well to remember, was commended, only because it was all she had.—*Presbyterian Journal*.

ADVENT.

We trust that Advent will not be marked by loss of observance than heretofore. For a season it might be said of the Church that it hardly knew any other penitential time than that of Lent, and kept that timidly and deprecatingly, as if ashamed of its vigils. The world outside has come to recognize the Lenten Forty Days, and those bodies which have them not on their calendars have begun to look longingly upon them in their hearts. But Advent is hardly known as a season of observance. Few, we suspect, outside the Church know when it begins.

Yet how truly might the serious and devout of other communions welcome the observance! It has its double claim which they can hardly question. Those who, from critical reasons, see fit to challenge the assumption by the Church that she is celebrating rightly the commemorative period of the Lord's first coming, are yet one with the Church in the recognition of the fact. And surely all must feel that there is need in this day of keeping alive the promise of His coming again to judge the quick and dead.

Surely they must be aware that the doctrine of the final judgment is one which Scripture expressly teaches, and it has been suffered to fall into sad neglect. The Church must be true to her inheritance of appointed and orderly services. She is called upon to preach this truth in multiplied devotions, and in visible abstinence from lightness of thought and conversation. If the voice of the Church is silent, how can it be expected that the world will hear? If the Church is delinquent, how can it be looked for that the untaught and prejudiced shall heed?—*Churchman*.

A SPLENDID GIFT.

The history of Yarmouth records many curious, but at the same time very charitable bequests to the poor, from several of which benefit is still derived. The kindness of the donors may not be surpassed, but the magnitude of their gifts present separately no comparison with that which Ormelius Harley Christmas, Esq., Middle Market-road, has just bestowed upon the needy here. This gentleman, still living and active, we are pleased to say, has deposited with Sir E. H. K. Lacon, Bart., M. P., W. Worship, Esq., Edgar B. Frere, Esq., and R. Martin, Esq., all of this town, executors and trustees he has appointed, security for £15,840, the yearly income from which, about £770, is to be distributed in coal, bread, and money to the poor in the week before Christmas Day, and at no other time, for ever.

The above is clipped from the *Norfolk Chronicle*. We would say to our wealthy men in Nova Scotia and New Brunswick "go and do thou likewise." The generous donor is a distant relative, we believe, of one of our Nova Scotia clergy, who thus derives part of his name.

THE CHURCH IN SCOTLAND.

The *Presbyterian Witness* of Halifax quotes, approvingly, a long article from a London paper on the Episcopal Church in Scotland, in which the following noteworthy passage occurs:—

"Till within a very few years any ordinary Scotchman who ventured to frequent an Episcopalian place of worship, was in danger of having the stool of Jenny Geddes hurled at him in the form of the odium of Mrs. Grundy, of Edinburgh or Glasgow Society. These last few years have, however, witnessed a great change and turning of the ecclesiastical table. The theological war-drum throbs no longer. Presbyterianism and Episcopacy mean no longer patriotism and aggression, but merely different forms of Protestant doctrine and service. Episcopacy has in fact become the fashion in Scotland. This is due to a large extent, no doubt, to the fact that the ancestors of the great majority of the present Scotch aristocracy and leaders of fashion were Jacobites, and therefore Episcopalian. The heaven of Episcopacy has leavened the whole lump. The change, however, is most remarkable in Scotland on account of the so long undisputed supremacy of Presbyterianism there. At one time it was thought the fiercer and more æsthetic service in Anglican churches was the cause of it. But lately Presbyterianism has tried, by means of instrumental music, and the introduction of a liturgy, to compete with its rival in æsthetics. As we have seen however, this has failed; the more æsthetic Presbyterianism becomes, the more Episcopacy becomes the rage."

It will, probably, not be long before the Church in point of numbers occupies as prominent a position in the land of Knox as do so many of its adherents by reason of their learning, social position, and wealth.

The *Halifax Wesleyan* gives its readers the following clipping, which sounds strangely enough after the extract from the *Presbyterian Witness*:—

"At a meeting of the Scotch Episcopal Church Council in Edinburgh, on the 30th ult., a very unsatisfactory report was presented. The funds of the Church had suffered heavily through losses on property investments, which had been over-valued. In consequence of this it was recommended to the Council to reduce the salaries of the primus and bishops. It was also stated that in consequence of this loss it had been resolved to discontinue the *Scottish Guardian*, the Church newspaper, at the end of the present month."

With regard to this item, which first appeared in the *Pall Mall Gazette*, the secretary and treasurer of the Representative Council of the Scottish Episcopal Church writes to the *English Guardian*:—

"1. The slight and temporary loss incurred this year by an unfortunate investment has in no perceptible degree affected the disposable incomes of the various funds of the Scottish Episcopal Church. 2. Nothing has been done, or even proposed, towards reducing the salaries of the Primus and other Bishops. 3. The *Scottish Guardian* has never been the Church newspaper; and the possible discontinuance of its issue has nothing whatever to do with the finances of the Church. 4. The report on general Church finance, presented at the recent meeting of executive (preparatory to the forthcoming annual meeting to be held at Aberdeen), was so far from being 'very unsatisfactory' that a slight increase is traceable in all the funds of the Church."

This is the way in which so many good people get their heads full of false impressions respecting the Church.

An eccentric Presbyterian divine says: We have three prayers—the invocation, the long prayer, and the closing prayer. Some people spend the invocation in arranging their apparel after coming to church, the long prayer in wishing it were over, and the closing prayer in getting ready to start homeward."

A GREAT many men who start out to reform the world leave themselves for the last.

Foreign Missions.

INDIA.

ABOUT THE AFGHANS.—I.

Notes by the Rev. T. P. Hughes, of Peshawar.

There is much in the history and characteristics of the Afghans to excite the interest of Christian people in their welfare.

First, there is the universal tradition amongst themselves of their Israelitish origin—a tradition supported by the remarkable Jewish physiognomy of the people, by the names of several districts and tribes, and by some of their peculiar customs.

Then, in the next place, there is the fact that Afghanistan is at the present moment the great barrier to Russian encroachment on our Indian frontier, which must add to the interest felt by the supporters of Christian Missions as to the political and religious future of this remarkable people.

But, in addition to these considerations, there is much in the character of the Afghans themselves, which awakens the interest of all English travelers who become acquainted with them.

Their courage will bear comparison with that of any nation, and many are the instances of personal bravery which have been rewarded by distinguished marks of approbation by the English Government. Nor are they slow to appreciate this quality in others. In the Umbeyla war of 1863, it is related that a young English officer was deserted by his native sepoy, and for some time, single-handed, held his own in the midst of a crowd of Afghan warriors. When he fell, covered with wounds, the very men who had cut him down bore testimony to the indomitable pluck of the young Englishman who, rather than run with his men faced the foe alone, and died. They raised one united shout in the Pushto language, "Bravo! bravo! There's a brave young fellow!"

The hospitality of the Afghans is proverbial. Each section of a village has its *hujrah*, or guest chamber, and every chief of consequence keeps one.—These are supplied with beds, quilts, and pillows, and the wayfaring traveler can here claim protection for the night, with the usual meals.

The Church Missionary Society commenced its Mission at Peshawar (population 60,000) in 1855, in response to an offer of \$5000 from an anonymous friend for its establishment, or a requisition signed by the European residents. The first missionaries were Colonel Martin, the Rev. Dr. Pfander, and the Rev. Robert Clark.

The Mission at its commencement received considerable aid, both in money and in moral support, from the late Sir Herbert Edwardes, who was at that time Commissioner of the Division. Some apprehension of danger was felt by those who feared the propagation of the Gospel in so bigoted a stronghold of Mohammedanism. But Herbert Edwardes was too brave a man, too wise a politician, and too bold a Christian to share such fears. And God honored that Christian ruler in that very place, for he it was who, in the terrible Mutiny of 1857, held the bigoted Mohammedans of the Trans-Indus territory with a firm hand,

and made loyal soldiers of Afghan levies.

No Mission in India has suffered more than the Peshawar Mission from the sickness and death of its members. From its commencement, seventeen missionaries and eight missionaries' wives have been located at Peshawar. Of these, six have died at the station and two in England, and about seven have been compelled to leave in consequence of failure of health.

There are now some seventy Christians on the Mission roll, twenty-five of whom are communicants—a day of small things, but despite it not! The Afghans in days of yore came down from their mountain fastnesses and conquered India, and if ever through God's grace, a large Afghan Church should be gathered, it will make its influence felt over the wide-spread plains of Hindustan. Among our Afghan converts there have been men who have done good service to Government. When Lord Mayo wished to send some trusted native on very confidential and very important service to Central Asia, it was an Afghan convert of our Mission who was selected. Subadar Dilawar Khan, who had served the English well before the gates of Delhi, was sent on this secret mission to Central Asia, where he died in the snow, a victim to the treachery of the King of Chitral. Some three years ago, an officer, employed on a special service of inquiry as to the doings of the Wahhabis, wanted a trustworthy man to send to ascertain the number and condition of those fanatics who now reside at Palossi, on the banks of the Indus. An Afghan convert was selected for this difficult and dangerous undertaking. In the Umbeyla war of 1863 it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work were two Afghan Christians, converts of our Mission.

The Native Christian Church is presided over by the Rev. Imam Shah, a convert from Mohammedanism, who was ordained deacon and priest by the late lamented Bishop Milman.

The present Mission chapel is a temporary structure.

On Sunday morning there is an average attendance of forty-five; Sunday evening, thirty; Wednesday, twenty-five; daily morning service, twelve; daily evening service, twenty. The Christians who reside near the church attend the daily evening service very regularly. The daily service is a shortened form compiled from the Liturgy, the liturgical form of prayer being well suited to converts brought in from the ranks of Mohammedanism. Occasionally some of the Mohammedan guests of the Mission attend, and as part of the chapel is screened off for those ladies who prefer seclusion, it has often happened that Mohammedan ladies have been present at the service.

The boys' schools, under the management of the Rev. Worthington Jukes, contain 400 pupils, and in the girls' schools and zenanas nearly 100 pupils are under instruction.

Bazaar or street preaching is regularly carried on in the centre of the city every Tuesday and Friday. A few years ago bazaar preaching Peshawar was attended with some danger, and one occasion the life of one of the European missionaries, Mr. Tutting, was attempted. The crowds, however, are now more orderly, and there are frequently attentive congregations. But it is the most favourable way of bringing the Gospel before Mohammedans. The Mission *hujrah*, or guest-house is the most interesting and encouraging feature or work, for it is in conversation there with numerous Afghan visitors and guests that the clouds of ignorance and prejudice which overshadow the mind of the stranger are speedily removed by the warmth of social intercourse. The most bigoted opponents of the bazaar preaching, then become attentive listeners to the Gospel plan of salvation.

(To be continued.)

Family Department.

A VISION OF THE NIGHT.

[Written for the Church Guardian.]

Weary, and sick at heart, and wounded sore With the fierce darts of evil, I no more Strive to do right, and tread the narrow way, But with strange perverseness chose to stray, In the dread path of evil, there to stray.

And as it hap'ed, that on a darksome night, When wearied out with conflict, and the sight Of sorrowing faces, which, unceasingly, Gazed on my sinful acts and then on me; I laid me down to rest, and, as I slept, I dreamed a dream,

I dreamed, and lo! an angel in white garb, Stood by my bed-side, who bade me arise And follow him. I wondering obeyed, Following with fear my white-robed visitant Who turned and took me by the hand and then I quickly through the air did with him fly Up higher, still, and higher. Then, for a space, My eyes with bright and glorious light were dim- And as it were a portal arch we passed, Surpassing splendid. All ablaze with light, White gold and rubies glittered like the sun, On the high column. And now loud and clear Rang sweet from angel-lips the song of praise, Of Him who lived, and died, and lives for aye. Then casting up my eyes, yet higher still, I saw a face which I did know full well That of my mother. And a look was there Which I had oftimes seen in childish days When I had given her pain. And then I thought

On lessons given by that parent dear, And as I thought, I wept. The chorus ceased, And when I looked to ascertain the cause, My eyes were dazzled by a wondrous light, And on my face I fell. Then came the words "Go sin no more, my child" from lips so pure, I felt not fit to listen. As a gentle hand Did softly lift me, I awoke And so it was a dream.

When from this wondrous vision I awoke I scarce believed that it could be a dream, But when I realized what it could mean, I then and there resolved to fight anew Against those sins and follies which before Had been a rife within me. And not trusting to My own poor strength, or to mine own weak will I will from henceforth serve my God aright, And ever to His bidding lend mine ear. And then if I shall reach that heavenly home Where Christ in beauty has His royal throne I shall with angels and archangels bright Sing ever praises to my loving Lord.

THE UNINVITED GUEST.

"Molly, put the kettle on, Molly, put the kettle on, Molly, put the kettle on— We'll all take tea."

Thus sang the cheerful mother of the Donald family, as she set the kettle of potatoes over the fire to boil for breakfast. The kettle was a tight fit for so many potatoes, and Bonny, looking on with interest from his high chair by the fire, remarked:

'Full, mamma; ain't it?' 'Yes, laddie, full as it can hold—just like our house.'

'How it spatters and boils over, mamma.' 'And how our house spatters and boils over with us, too, wee one.'

Sure enough the Donald dozen did live in such a small tenement that it was a puzzle how they ever could all get packed into it at once.

But then early in the morning the father went out to his work; Alec followed to the shop, Jennie to the store, Nickle to sell morning papers, some to school and some to do errands, till Bonny and the baby would be left alone with the mother. Then, shutting the door after the last, she would say,

'Do you see how they all boil away, Bonny?' and she would sing merrily as she scrubbed, swept, and cooked.

She did not sing so often after father Donald fell one day and broke a leg. Nor did she fill the kettle of potatoes as full either after that. Mr. Donald lay helpless, and worried about the place he feared he should lose.

'But I've worked for the house till it seems I could not work anywhere else. If they'd only promise to let me back again when I'm able, I'd bear the rest with an easy mind,' said the sick man, getting froward and flushed.

'Lad, I can't have you fret so,' spoke his wife at last. She took down her bonnet and shawl, and said to the mother, 'I don't believe he'll refuse a woman, and you such a faithful hand. Bonny is so good he won't be any trouble to you, and I'll take the baby along.'

So Bonny climbed up by the window, and watched his mother and the baby 'boil away' like the rest.

Then Bonny played by himself, a

long while, it seemed to him. He built a church tower with his blocks, like the tower he could see shooting up above the low roofs. He changed the blocks into street cars, and dragged them up and down the window sill. He thumbed his torn picture-books; he thumbed his rag doll. Getting tired of all, he flattened his dear little soft nose against the pane, watching the people tramp, tramping by on the brick sidewalk, and the carts, drays, carriages, that clump, clumped over the stony street. He liked this, and crooned over to himself, contentedly, tunes that were no tunes, and words that he made up as he went along.

But time went on, and still his mother did not come. Bonny grew hungry, and crept down to ask papa about it. Papa was lying quiet and breathing heavily. Bonny had fairly sung his father to sleep.

It occurred to Bonny, as he tiptoed back, that there could be no good reason why he should not go and find his mother or else Jennie, or Nickle or Ted. Jennie's old red cape hung in the corner; quickly he threw it over his yellow head, and holding it fast under his chin with one hand, he lifted the latch and stepped forth.

He walked slowly and thoughtfully off in the direction he had seen his mother take, with short nipping steps, like a meditative chickabiddy's. He had not a doubt that he should come to some member of his numerous family before long, but meanwhile he was thinking less of that than of the sights by the way. Two boys were racing velocipedes. To Bonny that was a splendid sight.

'I wish I had a velociperspede,' he whispered, with a pensive air.

On and on he plodded, blissfully bewildered, absorbed in these enchanting visions, until he found himself before a caterer's show window, tempting with crisp loaves of bread, daintily frosted cakes, and unspeakable cookies, tarts, jellies.

'Oh my! oh my!' cried Bonny beginning at last to remember that he was nobody but a little hungry boy, 'I'm hungry—I'm so hungry!'

While he stared with all his longing eyes, he heard these words spoken loudly right by his side. 'Come on, then; we shall be sure of a good dinner.'

Bonny turned round. Two men in tall black hats were striding by, and one as he spoke, clapped the other on the shoulder. The invitation was not meant for Bonny at all. But that did not make any difference to him. He simply received the idea that if he followed these two men he should get to a dinner. So he pressed sturdily after them. He had to walk fast, and sometimes he almost lost sight of them in the throng. Bonny was so hungry by this time that he was very much in earnest. He did not stop to watch the people, nor to look into any more shop windows.

It was really not long before the two tall hats were soon turning up some low, broad steps. The panting Bonny, tugging after, followed unnoticed through a wide door into a vast hall all paved with marble. Quite confused and out of breath, Bonny suddenly stood still. Where he had lost sight of the two tall hats and the wearers of them he did not know.

'Seems like another out-doors,' the child thought, looking up at the high ceiling; 'but where's the dinner? There is a dinner; I smell it; it smells good. Seems to me I never did smell so much dinner in my life.'

By this time he also became aware of a cheerful clatter of dishes and voices; and following the sound across the wide hall, he pushed open a great door that stood half ajar.

Sure enough, there before him lay table after table, adorned with spotless linen, and spread temptingly not only with flowers and fruit, but with plenty to eat.

How should little Bonny know that this was the day when the grand Metropolitan Hotel first opened to the public? How should he know that here were all the mighty men of the city—merchants, editors, ministers even—with their wives, met together by invitation to celebrate the dedication dinner? You see, they had not invited Bonny; nobody expected him; so nobody noticed him as he slipped noiselessly in.

Good service is promptly service. It ceases to be a favor when he upon whom the service is conferred, has lost in patience and hope deferred what he might have bestowed in love and gratitude.

"DOES IT PAY?"

It pays because it gives us our income. Let us regard question and answer once more from another aspect.

Take the commonest possible case, of the offer of preferment to a clergyman in the shape, say, of a parish recently populated and a church recently built. The income is known to be in part—perhaps mainly—from pew-rents. The clergyman accepts the charge. Day by day he finds his work marred in the countless ways the pew-rented parson knows only too well. His hands are tied. But what is he to do? He cannot bear the thought of a sacrifice of income,—perhaps he cannot afford it,—even though that sacrifice should fill his church. It would not pay him. So he goes on with his work inwardly chafing, doubtless, oftentimes, probably persuading himself that it is all for the best, but never in all probability shaking himself free. He has made the fatal initial mistake of regarding himself, who is the minister of the parish, as though he were entitled to be paid as if he were the chaplain of a congregation, and he honestly thinks that any "sacrifice of income" would be doing "an injustice to himself." For so phrases run, and so does use blind men.

What should he have done? At the outset he should have said to himself: "I have no right to sell the rights of the poorest of my people. I dare not take from them their church and compensate them with a 'Mission Room.' My honest income is only what comes to me honestly. If that suffices for my needs I can accept the living. If not, I cannot. But to sell what is not mine to sell, what is the property of my people—of all my people of all equally, I cannot and I will not." If only clergy would look fairly at the "charges" offered them before they accept them, and before they accustom themselves to the idea of their right to be supported out of the rights of their flocks all would be well in many and many a case.—Chester Diocesan F. & O. Church Paper.

"SAMENESS."

In your issue of the 29th ult., "B" touched upon a matter of great practical importance. The analogies proposed are unanswerable reasons for sameness in worship, but they do not show in what the value of the sameness exists.

Dr. Bellows, in his work, "The Old World in its New Face," pp.177 and 178, has probably hit it more exactly. He says "Nothing can give a better impression of the power of the English Establishment than the overflow of its energy and working strength. Not a town of any magnitude, nor a watering place of note is to be found on the Continent, in which an English Episcopal service is not heard on the Sunday mornings and evenings of the traveling months of the year. Doubtless the punctiliousness with which the English hunt up their own church, Prayer Book in hand, does something to continue the narrowness and formality of their faith; but on the whole the effect is good. The English piety is formal, ritualistic, but it is robust and substantial. It does not diffuse itself like a universal spirit through life, but it keeps certain precious truths and principles under a very strong police, and makes them efficacious and fruitful." It would be refreshing to copy the whole of pages 221 and 222, vol. 1. It is simply an expression of this thought, "The Liturgy proposes a set of grooves for his religious thought and feeling."

Our Liturgy is framed to produce mental, moral and spiritual culture. The first Prayer Book was called 'A complete Instruction for a Christian Man.' Such it was meant to be, and such our service, if attended and used from infancy up, would prove to be. Sameness is essential to produce this effect. The same thoughts in the same words must be repeated over and over till they become the very law of the inner man. This is genuine culture, and it can not be acquired but by repetition, not of many, but of a few things.

Think how many times a boy must say, *his, hoc, hoc*, before it is a "groove" for his mind to run in. So it is of the precious truths that are the law of life. The great value of our Liturgy is in its "sameness."—S. A. BRONSON, in the Standard of the Cross.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart.—David.

BOOK NOTICES.

A CHARGE DELIVERED TO THE CLERGY, at the Visitation held in the Cathedral Church of St. Luke, at Halifax, on the 6th day of July, 1880, by Hisbert, Lord Bishop of Nova Scotia. (Published at the request of the Diocesan Synod.)

The very able Charge of His Lordship the Bishop of Nova Scotia, to which we referred in warm terms at the time it was delivered, is here before us in pamphlet form. Not only does his Lordship refer to objects and matters of local interest, but he also gives a full resumé of everything of note that has transpired during the past four years, in connection with the Church both at Home and Abroad. We can only at present briefly summarize the important contents of the Charge, but that of itself will at once show its great value.

1. Feeling and eloquent references made to the losses by death which the Church has been called upon to mourn. Among the number, the lamented Solwyn, Bishop of Lichfield, better known as the Apostle of New Zealand; and that brave veteran of the Cross—the late Bishop Feild; of Newfoundland, fittingly and lovingly alluded to. 2. The Second Lambeth Conference, and certain of its most important transactions appropriately discussed, and some wise reflections made thereon. 3. A strong appeal made to the clergy with regard to the better observance of Ascension Day, in connection with a reference to the Day of Intercession. 4. Early Celebrations of the Holy Communion while encouraged have their dangers pointed out. 5. Several Decisions of the Privy Council criticized with some sharpness and with great force. 6. The question of Marriage with a Deceased Wife's Sister, etc., very fully presented in a logical and most convincing manner, and much information thrown upon the whole subject of Marriage. 7. The Centenary of Sunday Schools referred to, and Sunday Schools commended. 8. The General Education of Young Ladies practically considered, St. Margaret's Hall eulogized, and the practice of sending Church girls to Romish Schools emphatically condemned. 9. Some Romish errors and Romish claims exposed and refuted. 10. The question of Future Punishment and the terms "Everlasting" and "Eternal" discussed, and the dangers which must result from a denial of the doctrine plainly set forth. 11. An earnest and affectionate appeal to all to live the Christian Life, so as to be ready at the Call of the Master.

We hope the Clergy, one and all, will make some efforts to place this valuable document in the hands of their people. A little trouble, a little persuasion, if needs be, will ensure it a wide and general circulation. We shall gladly forward it to any of our subscribers on receipt of the price—twelve cents.

THE CHURCH KALENDAR FOR 1881.

The Rev. T. E. Dowling, of Carleton, N. B., has compiled a large Sheet Almanac, which will prove very valuable in Parishes. The price of this is \$5.00 per 100; but a noticeable feature, and one for which we specially commend it, is this: A space in the upper part can be filled, if desired, with local matter at from \$2.75 to \$4.00 additional. By this means the clergyman can sell and place in every family a local Church Directory, containing a large amount of necessary information. There is a wood cut of the "Good Shepherd" in the centre. This and the stereotype plates of each month were prepared by Mr. C. H. Flewelling, of Prince William Street, St. John, under the superintendence of Mr. Lawson, of the Globe office. The texts for each day have been specially selected to suit the Christian Year. The arrangements of the four quarters of the year, in the centre of the Almanac, is unique. We strongly commend this Almanac to the attention of the clergy. It is Canadian, admirably gotten up, and should be encouraged. We are informed that the Kalendar will be localized in at least eight Parishes in the Diocese of Fredericton. The localized sheet would readily sell at 10 cents a copy, which would pay all the expense incurred. These Wall Almanacs are largely used in Parishes in England; but this is the first attempt of the kind made in the Lower Provinces; and it will be to the interest of our clergy to localize it. Send for one of Mr. Dowling's own Parish, and you will at once see that the amount of local information when found in every Church house, in a conspicuous place, will prove most valuable. The Kalendar becomes

a silent monitor, reminding the people of the services, the work and the needs of their Parish; and inciting them to their duty.

CHILDREN should always not only sit with their parents, but come to service, enter the Church, and go to the pew, with them. The last and worst place for them is at the door. If children, over twelve, cannot attend both Sunday School, and Church service, let them be taken to the latter.

SUBSCRIPTIONS RECEIVED.

Mrs J. H. Miller, Fredericton, N. B.; R. J. Wilson, Halifax, N. S.; Wm. Frederick, Dartmouth, do.; Jas. Miller, Northfield, do.; Seneca Kaulbach, Lunenburg, do.; E. L. Fenety, N. W. Arm, Halifax, do.; Hugh Jolner, Estabrook, Carleton Co., N. B.; Mrs. Devereux, Portland, do.; David Morash, Chester, N. S.; Nepean Clarke, Halifax, do.; Lewis Pickett, Anson, N. B.; J. W. Withers, St. John's, Nfld.; C. E. Turnbull, Digby, N. S.; Jas. H. Wadby, do.; Thos. Wolf, Western Head, Liverpool, do.; Jas. Myra, Junr., do.; Mrs. A. C. Evanson, Hampton, N. B.; Rev. W. B. Longhurst, Grandy, Que.; Jno. A. Wright, St. John, N. B.; Wm. T. Pillman, French River, P. E. I.; Neil McLeod, do.; Benj. Pillman, do.; Mrs. Jno. Picketon, do.; Duncan Adam, do.; Jos. A. McKay, do.; T. Mack, do.; Rev. T. B. Rengh, do.; Jno. Champion, Fermoyle, do.; Jno. Casely, do.; Jno. Hillman, do.; Wm. E. Grahame, Park Corners, do.; Jno. Duggan, do.; Wm. Delaney, Burlington, do.; Wm. Poynter, Kensington, do.; Jno. A. McLeod, do.; Mrs. Thos. Walker, do.; Wm. Thompson, Long River, do.; Thos. Thompson, do.; Rev. Dr. Hill, Halifax, N. S.; Norman L. Wetmore, Moncton, N. B.; Wm. Rapp, Gunning Cove, N. S.; Mrs. A. J. Miles, Welsford, N. B.; Geo. A. Bittair, Bristol, do.; J. Burton, St. Andrew's, do.; Henry Baker, Moncton, do.; Capt. Jno. Newcomb, Parrsboro', N. S.; Mrs. Jas. Kerr, Port Grenville, do.; Wm. Parsons, do.; Jas. Griffith, Fairville, N. B.; Miss Mary A. Wilde, do.; Chas. Emerson, Carleton, do.; Alex. Mitchell, Fredericton, do.; J. S. McCallum, do.; Neil McNeil, North Range, Digby, Co., N. S.; Dr. H. G. Fairh, Liverpool, do.; Chas. Johnson, Weymouth, do.; Albert Garrett, Western Head, do.; Geo. Bond, Berwick, do.; D. P. Allison, Windsor, do.; Stephen Barron, do.; Joseph Weston, Wolfville, do.; Owen Evans, do.; Dr. McLatchey, do.; Mrs. Fred. Brown, do.; Rupert Pratt, do.; Mrs. Quin, do.; Mrs. A. Hensley, do.; Mrs. G. Graham, do.; Rev. J. O. Ruggles, Kentville, do.; A. B. Munie, do.; J. E. DeWolf, do.; Mrs. J. L. Dodge, do.; Miss Lovett, do.; R. R. Sutherland, do.; John G. Byrne, do.; E. Lawrence, do.; Daniel B. Whitter, (2) do.; Mrs. George Dudge, do.; Wm. B. Ward, do.; Mrs. C. Robinson Port Williams, do.; Elias Boutillier, do.; Mrs. Charles Halls, do.; Robert Starr, (2) do.; Joseph Keniclie, do.; Mrs. T. H. Gilliat, Church Street, Cornwallis, do.; Wm. Sutton, do.; Miss O'Brien, do.; Thos. Ashe, Berwick, do.; R. F. Lovett, do.; Solomon Rafuse, Conqueror Bank, do.; C. E. McKenzie, Halifax, do.; W. T. Crocker, Doris, N. B.; W. H. Crocker, Yton, Quebec; Albert Tanton, St. Eleanor's, P. E. I.

BOARD OF FOREIGN MISSIONS.

RECEIVED, Nov. 16, from Rev. H. D. DeBels, Secretary, \$2.25, contribution from the Annual Rural Deamery, held at Granville, at its last regular Session, to the Alaska Mission Fund. W. GOSSETT, Treas. B. F. M., Diocese N. S.

"LIES (BIG LIES)!" Not so fast, my friend; for if you would see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say, "Truth, glorious truth." See "Truths," in another column.

Marriages.

ETTER-JACKSON.—At St. Mark's Church, Halifax, on the 9th inst., by the Rev. H. J. Winterbourne, Incumbent, Mr. Peter Etter, to Mrs. Hannah Jackson.

DIMOCK-PIERS.—At St. Mark's Church, Halifax, on the 16th inst., by the Rev. H. J. Winterbourne, William Ker Dimock, Esq., of Windsor, to Laura Marion Piers, youngest daughter of L. E. Piers, Esq., late of Halifax.

SCHWARTZ-BOUTILLIER.—On the 17th inst., at St. Luke's Church, Hubbard's Cove, by the Rev. the Rector, Horatio Schwartz, to Matilda Boutillier.

COLWELL-DYKEMAN.—At Cambridge, N. B., on the 9th September, by Rev. B. Shaw, W. Gilbert Colwell, to Harriet Atwood Dykeman.

WHEATON-FURRIS.—At the Rectory, Cambridge, on the 21st October, by the Rev. B. Shaw, William Wheaton, to Margaret Ann Furriss.

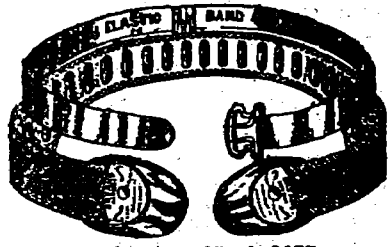
Deaths.

HAINS.—At Brighton, Digby Co., on the 5th inst., Hope Augusta, daughter of Kingsley Hannah Hains, aged 2 years, 2 months and 10 days.

LOVE.—At his residence, West Waterloo, Johnston, Queen's Co., on the 11th of November, James Love, aged 63.

WELSH.—At Mount Edgecumbe, on Tuesday, 16th inst., Lois Lillian, the eldest beloved daughter of James and Annie Welsh, aged 4 years and 5 months. "Suffer little children to come unto Me."

BRYAN'S ELECTRIC BELT.



THE ONLY GENUINE.

A SELF CURE WITHOUT MEDICINES

A Marvellous Remedy

Intelligently Applied.

A POSITIVE CURE FOR

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

It Gives New Life and Strength to the Waning Organism.

READ THE TESTIMONY

Dwight King, Esq., Albany, N. Y., says: "I feel that it has saved my life!"

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FELLOWS' COMPOUND SYRUP OF HYPO-PHOS-PHITES

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

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

Its effects are usually visible within twenty-four hours, and are marked by a stimulation of the appetite, the digestion and assimilation entering directly into the circulation; it tones the nerves and muscles; exerts a healthy action of the secretions; neither disturbs the stomach nor injures the system under prolonged use, and may be discontinued at any time without inconvenience.

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

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES

SPEEDILY AND PERMANENTLY CURES

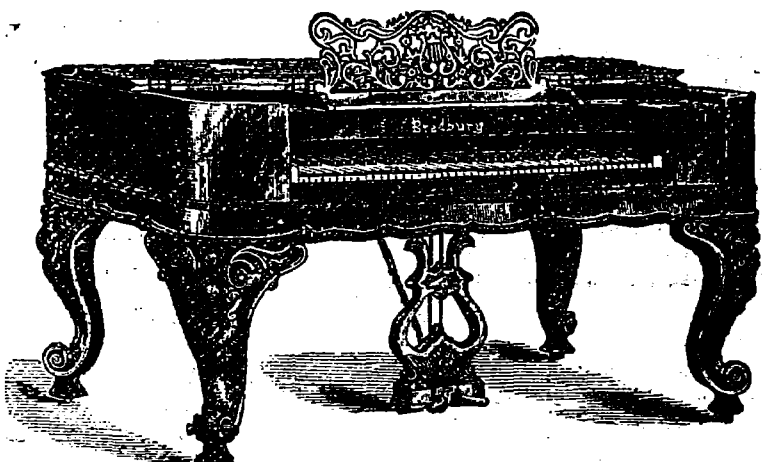
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And will rapidly improve the weakened functions and organs of the body, which depend for health upon voluntary, semi-voluntary, and involuntary nervous action.

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Weekly Markets.

Table listing various market prices including Fish, Flour, and other commodities.

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ALSO,—Fancy Random GLOVES, in variety, all new Goods.

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Would invite special attention to his Splendid Stock of Goods for Fall and Winter Wear, in Overcoatings, Suitings, Trouserings, and Vestings,

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EASY TERMS. Samples Free by Mail. Garments Expressed to any part of the Dominion.

Perfect Satisfaction Guaranteed, and no Garments allowed to leave the Premises unless satisfactory. J. K. TAYLOR, Union Street, St. John, N. B.

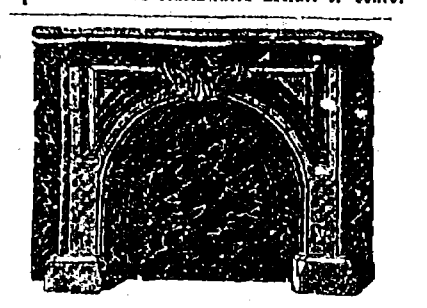
BULBS! BULBS!

FALL AND WINTER. 1880.

BROWN BROTHERS & CO.

Reg to remind the public that they have received their usual full supply of Autumn and Winter Bulbs, consisting in part of Hyacinth, double and single in great varieties of colors, Tulips, Crocus, Narcissus, Snow Drops, Lilies, &c., &c.

Halifax, Oct 12th, 1880.



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Are now showing the bulk of their importation of British, Continental, American, and Domestic Goods,

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Every Department contains SPECIAL LINES, which no buyer visiting the City should fail to examine.

Stock will be complete 10th Sept'r.

WAREHOUSES III & III GRANVILLE ST. HALIFAX, N. S.

The Leaflet of Sunday Teaching,

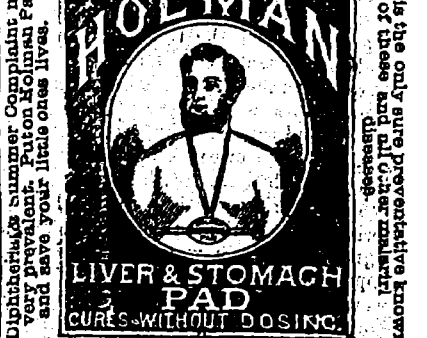
A for Younger B for Older Scholars.

This volume of the Leaflets of Vol. II of the above well-known publication containing lessons on the later historical books of the Old Testament, Sermons and special lessons for the Christian Seasons, will commence previously to Advent Sunday.

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

Leaflets for the Little Ones, (The single series already published) are also in course of re-issue for the year 1880-81.

For specimen copies, &c., address, LEAFLET OFFICE, 27-29 ST. CATHARINE'S, ONT.



HOLMAN'S LIVER & STOMACH PAD CURES WITHOUT DOSING. The celebrated Hart Conway, Esq. writes: "I never travel now without my Pad. As soon as I get ill and consequent of irritable, dependent and generally disagreeable, on goes my Pad, and in a few days my liver and stomach are relieved into the dim distance and I am on the pleasantest terms with my good god."

The Church Guardian, WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND

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

BREATHINGS AFTER UNITY.

It is a hopeful sign of the times, that while among some bodies of Christians there are evident signs of disintegration and plying with schisms, yet at the same time earnest people of all shades of belief are feeling their way towards true unity, both outward and inward. Thoughtful Christians are beginning to feel in a deeply that the divisions of Christianity are a blot on our common Christianity, a dishonour to our Blessed Lord, and a needless and cruel rending of the one Body of Christ. The pretty fallacy that we are but different regiments of the same army, is seen upon examination to be as false as it is unfair. What would be thought of army corps, under one Commander-in-chief, each with different drills, different plan of campaign, each pursuing its own ways, and occasionally firing into each other, or pausing for skirmishes between different generals. The resolution brought in at the Provincial Synod, asking the Bishops to arrange a conference with leading men of the sects, was introduced at such a late period of the Session that the Upper House could not devote the time to it that its importance demanded, so the matter was unfortunately postponed. Still, the manner in which the resolution was received, and the response awakened by the sermon preached on "Unity" by Mr. Carmichael, showed how deeply the representatives of the Church in Canada felt upon the subject. We give some extracts from a sermon delivered a few days ago by Rev. J. S. Black, in Erskine Presbyterian Church, Montreal, showing that some among the Presbyterians in Canada are yearning for the day when Christ's Prayer shall be answered, "that they all may be one."

"In opening, he pointed out some of the main differences between the Greek, Roman, Episcopal, and Presbyterian bodies. The Methodist Church was separated from the Episcopal in polity and government; the Congregational was at one with the Presbyterian in doctrine; the Baptist was congregational in its polity, and separated only as to the subject and mode of baptism. Many minor differences had existed, but were gradually disappearing, notably in the Presbyterian and Methodist churches. The signs of the times were that the day was approaching when the Methodist Church would unite again with that great and honored Church from which it sprang to do a blessed and glorious work. Nearer still was the prospective union of the Congregational and Presbyterian churches.

Many took a stand against union on the general issue of human nature, but it was clear that if human nature as a result of sin was wrong, it was the duty of the Church to find a remedy for the wrong, instead of taking refuge behind it. Others confounded union

with uniformity, and having shown that the latter was for the time impossible, rested satisfied in their objection. As the churches now are, there is room for individuality, and no lack of liberty, and the same would be true of the united Church.

"One of the greatest evils of disunion was waste. The city was over-churches; church-building had been overdone, and some of the churches had not gone to the wall, so much more to the credit of the energy of the Christian men who had managed their secular affairs, and to the ministers who had labored for their spiritual interests. The fact remained, however, that the city was over-churches. While the heathen had not a church for 100,000 souls; in this city there was a church for every 800. Going into the smaller towns and villages this evil was more glaring. In small towns of a thousand inhabitants there were to be seen three, four, or five denominations struggling for existence. Nor was the survival of the fittest generally the order, but rather the survival of the one with the best contribution list.

"Another great evil was the weakness of missionary enterprise. He had nothing to do with how much this was the fault of individual denominations. The greatest evil of all was that our Lord's Prayer, uttered on the eve of His Passion, remained unanswered.

"Disunion was a constant reproach. The Church of Rome forgetting its countless schisms, kept saying that the only way out of the entanglements of denominationalism was a return to her bosom. The superficial union of Rome was a strong argument. By the famous index the Church of Rome fulminated against infidelity, while Protestantism remained silent. He then quoted from the last address to the clergy by the Bishop of Canterbury, exhorting to liberality, and a feeling of Christian union with the nonconforming continental churches. Such an address 25 years ago would have been impossible. Coming nearer home, he quoted from the Rev. Mr. Carmichael's sermon, and the resolution passed by the Anglican Synod which recently met in this city. Such were some of the signs of the times, but it was not enough to stand and look at the stately goings of Providence. One of the aids to union was official action such as the Anglican resolution quoted. There should be social clubs of ministers formed. Not to magnify differences by debate, but to discover the extent of common ground. Union could never come without mutual concession."

This discourse is another straw, showing the longing for unity existing among Christians. May God hasten the day when, as there is "one Spirit," so there shall also be "one Body," an outward unity of organization as well as an inward unity in the Spirit. We long to clasp hands with devout Christians in an outward and real union, based on the Apostolic Faith, drawn from the Word of God, and summed up in the Creeds, the Apostolic Ministry of Divine institution, and the two Sacraments of Christ's appointment. Having these jewels, in different settings, perhaps, with varied ritual, with liberty as wide and comprehensive as ever should be found in the Church of God, composed as it is of stones of all shapes and quality, how different would be the outlook!

We trust that although, owing to its late introduction, the House of Bishops could not take practical action on the resolution, yet the matter will not be allowed to sleep, but that some day in the near future, a conference of representative men from all Christian bodies may be held to consider, not an "Alliance," for that means a confederation of independent Bodies, but the basis of an organic union, "that the world may believe" that God sent His Son to redeem the race.

CATHEDRALS.

VI.

It remains in this concluding paper to point out what we reasonably hope for and expect in the cathedrals of the future. In these North American Dioceses there

seem to be three classes of so-called cathedrals.

1. Pro-cathedrals, having a staff of officials duly installed, under Statutes, with salary attached to the office, and with specific duties, including certain periods of residence; such as Halifax and probably Rupert's Land.

2. Pro-cathedrals, which have also a staff of dignitaries, varying in number, but having no statutes, no salaries, no official duties.

In each of the above classes the cathedral is in reality a Parish Church, honored with the Bishop's seat, of which the Rector may or may not be connected with the cathedral body, and in which the Bishop has no rights, save those which the Rector may of courtesy accord him.

3. Real cathedrals, founded by and vested in the Bishop of the Diocese and his successors. Of these, the only example is Fredericton. Here the Bishop is Dean, and there are seven Canons, of whom one resides in England. The Canons hold their appointment from the Bishop, but can only be considered as Honorary Canons, since there are no statutes, no salaries, and no specific duties.

Assuming then the need, or at all events the high usefulness of a cathedral in every Diocese as a centre of Diocesan activity, it is clear that only the last of the three classes above mentioned can answer the purpose fulfilled by the ancient cathedrals of the Church. Where the so-called cathedral is a Parish Church, the Bishop is powerless, so soon as the will of the Rector is antagonistic to his own. Cathedral work can only be successfully done when there is an undivided authority, that of statutes, by which all parties consent to be bound. The sooner, therefore, that cathedrals are built, worthy of the name, and constituted the Parish Churches of the Diocese, entirely independent of every other authority, save that of the cathedral body, the sooner will the opportunity arrive for systematic work for the whole Diocese, emanating from its true centre the cathedral. This will, of course, be a work of time, but not necessarily a very lengthened period of time. What our Bishop has done in a comparatively poor Diocese, other Bishops may accomplish in more favored ones. And the gain to the Church of the independence of its Bishop, and his freedom to carry on the needed work in the ancient way, would more than compensate for the pains and expense of building and endowment.

The work the Church may fairly look for from the cathedrals would be the following, much of which could be done by the existing machinery:—

I. (Common to all.) Counsel for the Bishop. In many cases there can be little doubt that in a new country like this the advice and assistance of those who are actually engaged in the field would be highly advantageous to the chief pastor. This duty could be, at least, as well discharged as it is by a Standing Committee solemnly elected every year by Synod, and never once called upon to do anything. And in the event in years to come of Residentary Canons, it may be assumed that they would be appointed for their learning, and experience, and services rendered to the Church.

II. Church Education.—There is no greater want at the present time, say in the Diocese of Fredericton, (and no doubt the want is felt more or less elsewhere) than that of a thoroughly good school for boys and girls, where they could be trained on the strictest Church principles, for occupying those positions in life which so many miss for want of competent education. Such schools would flourish under the shadow of the cathedral, and in conjunction with it. The Principal would natur-

ally be a clergyman, and a member of the Cathedral Body; while from the ranks of the male teachers and the boys would be drawn lay clerks and choristers.

Here would also be founded the Divinity School of the Diocese. Trained under the eye of the Bishop himself, and profiting by his instructions, and in sympathy with the Diocese in which they are to serve, young candidates for Holy Orders, after having taken their Degree in Arts, would be required to spend a certain period in the study of Systematic Theology. Here the Bishop would make himself thoroughly acquainted with each man's character and special capabilities, and thus send him to the particular part of the Diocese in which he was needed.

Under this head could also come the Missionary Preachers of the Diocese. Engaged in the services of the Sanctuary, in giving lectures in their department to the Divinity Students, and in fitting themselves by study and thought for their holy and onerous duties, they would go forth in pairs to hold parochial missions, under the sanction of the Bishop, and with the invitation and co-operation of the Rectors of Parishes where such might be thought advisable, to stir up the sluggish, to revive Church life and thought, and under God to bring a harvest of souls into the spiritual garner. There is no doubt that this kind of work is gaining ground in the Church, and it should emanate from the cathedral as its centre.

III. Such a staff as would be engaged in these and kindred employments, would solve the problem of how to keep up the daily services of the Church. These would be rendered in such a way as to prove a model for the rest of the Diocese, and especially for the students who are preparing for the Sacred Ministry. There would be a class for instruction in the music of the Church in connection with the Boys' school; and the old treasures of Song, in which the Church of England is so rich, would be unlocked for the general benefit, to the great advance in musical taste and education, which would gradually permeate the whole Diocese.

IV. But one of the most useful and spiritual of all the purposes of the cathedral of the future will be that it will afford a place and an opportunity for holy retirement. Here, once in every year, we may hope that the Bishop will call together his clergy for a few days, that he may "impart to them some spiritual gift"; that he may provide for them an occasion for silent meditation and reflection on the work to which their lives are consecrated; where they may renew before God their ordination vows, and acquire by communion with Him fresh strength and grace for the conflict with sin and Satan, not only in their flocks but in themselves.

Thus the Cathedral will prove a real blessing to the Diocese. No longer a mere name, it will have become a mighty power. Having connected with itself and fostering under its wing a class of men of learning and industry, not holding honorary appointments, but instruments of spreading the Church's wealth of knowledge and experience, the Cathedral will be the great Educator, in the fullest sense of the word, for the Church at large. It depends on the energy of the Clergy and the liberality of the Laity how soon all these engines for good shall be set in motion. Soon may the day arrive, when they may all be working with one heart and one soul, blessing and being blessed, and repaying a thousandfold in the benefit of the Body of Christ the self-denial and self-sacrifice which will be needed to complete and endow them.

OUR LORD'S COMING

The Advent Season, which begins the Ecclesiastical Year, has not been intro-

duced into the Church's Calendar by chance and arbitrarily, but most wisely and to fulfill a great purpose. As at the first, so now, it is to prepare us for Our Lord's First Coming, and to warn us of His Second Advent. Who can hear unmoved the Advent Cry of CHRIST'S Messenger, echoed by the Church for the many centuries since, and gathering strength and force as the years roll on, "Repent, for the Kingdom of Heaven is at hand!" And it is to be devoutly hoped that, beyond the present, the Advent Lessons may have led to the thoughts of, and preparation for, that other Coming of CHRIST, at the Last Day, to Judge the World. Ages ago, when the Cry was first heard, men were living all unconsciously of the near approach of the Mighty One; God grant that Earth's people may not now be heedless to the calls which resound from the ten of thousands of CHRIST'S Temples scattered over the Globe.

THE LORD IS COMING! What a Glorious Anticipation for the Christian; how sad will be the Reality to the careless and Godless. Men heard the first Call, and one cried, What Must I Do? and another, What Must I Do? so may men now, everywhere, catch up the Savior Convert's anxious and soul-stirring question, and utter it with all the force of an awakened conscience, WHAT MUST I DO TO BE SAVED?

God grant that very many hearts, this Advent Season of 1880, may be brought by penitence, and confession of sins, to lead a New Life in CHRIST, that so Christmas may be hailed with joyous songs of praise as the Birth-Day of their Deliverer—their King and God.

APPEAL.

THE HALIFAX BRANCH.

OF ST. ANDREW'S WATERSIDE CHURCH Mission is in urgent and immediate need of magazines, illustrated papers, etc. for distribution after the services. You will confer a great favor by sending them at once to the Depot on Market Wharf.

SOME MODERN RABBIS.

By REV. F. H. POTTS, M. A., OF IOWA, U. S. A.

(Concluded.)

Very frequently we Churchmen have been accused of being uncharitable because we dared to maintain, with St. Paul, "There is one Spirit, one Lord, one Faith, and one Baptism." Yet the truth is never uncharitable. On the contrary, it is the greatest charity to speak the truth, and the most flagrant breach of charity to say to those whom we know are doing wrong, "Well, it does not matter much; you ought not to be creating or sustaining division in the Church, but we will not say anything about it, for you know you are sincere; and sincerity covers a multitude of sins." But not thus do we speak. On the contrary, we lament the divided condition of the Christian world, and must do all in our power to enable others to perceive the dangers of which we are so conscious. And others are perceiving it; for in a recent number of the Independent, the Rev. Dr. J. H. Mellvaine, a Presbyterian minister, in an article on sectarianism, speaks of "the Protestant Church as shivered into a thousand disjointed and angular fragments, and which has well nigh obliterated from the bosoms of her people and the clergy, even the sentiments of Catholic unity—that unity upon which this salvation of the world depends; for what else than this can be understood from the words of our Lord, in which He prays that His 'people may be one, in order that the world may believe?' We see also, that while the Church was engaged in reading the Body of Her Lord, and in separating His bleeding members as far from each other as possible, she lost all consciousness of being Christ's missionary society, and for more than two hundred years never sent a missionary to the heathen.

Other evils from this state of schism throughout the Church are without num-

ber and beyond computation. It is perhaps the least of them that in every village of a thousand inhabitants there should be put one congregation, there must be now, four, five, or six, with all this enormously increased expenditure and waste of the church's resources. Each of these superfluous congregations also lies under the sorest temptation to draw away the members of others to itself; and thus the Christian community in every village tends to become packs of wolves, in place of the lambs of Christ's fold.

Here certainly are strong words: yet do they not overstate but rather understate the real condition of affairs; and it is a great comfort to us to see how that others are learning—what we repeatedly have declared unto them viz; that to follow a rabbi now can not be less dangerous than it was in the days of old. It is one of the peculiarities of the Church of England for which we can not be too thankful to Almighty God, that when it was reformed, it did not take the name of any of its reformers. It is not the Church of Trauer, or Latimer, or Ridley, but simply the Church. In other parts of the world it was not so; there, the Church lost its Catholic character, and became the Church of some one prominent man, who was its Rabbi and after whom it was called. Luther, Calvin, Knox, Robinson, Wesley and a multitude of others, founded religious organizations; usurped the place which of right belonged to God's ministers and are responsible for evils growing out of the present divided condition of the Christian world. Until very recently the Church, notwithstanding all occasional excitements and diversities of opinion has been preserved from the sin of schism. Some "have gone out from us because they were not of us," and their unhappy condition is rapidly showing itself in a Re-Reformed P. E. Church and an imperium in imperio, in which, as it would seem, each one desires only to be a bishop, that thus they might prove to the world that as they have all along been telling the world, "episcopacy is a matter of no consequence," and hence with wonderful consistency, no sooner does any one join the Reformers than he becomes a bishop.

And in many of our congregations this same spirit of the Rabbi manifests itself. People will tell you they entered the Church because they "preferred it." Now, while it is perfectly true that there are a multitude of reasons why one should prefer the Church, yet at the same, if any one is in the Church simply and solely because of his preference, he has made a sad mistake; for if his preference lead him into it, what can prevent him leaving it, if any thing should occur to change those preferences? The fact is God has given us no preference at all in the matter. He gave us the Church and the Bible to aid us in our journey heavenward, and they are inseparable. Both are necessary for the salvation of our souls, and yet the Bible, that much abused book, is so far misunderstood by those who profess to make it, and it only the guide of their lives, that only the other day a preacher told his hearers that he thanked God that in his church every thing, even the creed, was determined by the votes of the members, thus making the truth of God to be as changeable as the whims and caprices of our very capricious American people.

We repeat it that any one who attends the Church simply because he was "in it" or because it is "convenient, or because he prefers the congregation or the minister, does not appreciate aright either his privileges or his responsibilities; and can be of little benefit to the cause. Responses, for, as so frequently happens, some slight trouble may arise and then he will leave the Church and endeavour to find in some other congregation a more congenial church affiliation," or, in other words, a Rabbi more to his taste!

Now do not for a moment think I undervalue that feeling of affection which unites a congregation to their minister. There are some few parishes in our land where the clergy have been officiating for 20, 30 and even 50 years and may God hasten the day when there shall be more like them. You ought to love your minister and the members of the congregation; but you ought to love the Church itself more than any one person in it, otherwise you will be making Rabbi of your friends, and will be tempted to follow them rather than God's will as made known in the Sacred Scriptures and taught in the Church.

Why is it that sometimes upon the death or removal of a rector, some of our churches immediately begin to decline? The reason can only be, the people in the church are not Churchmen; they do not love the Church, but only some certain few in it, whose favour must be earned and enjoyed through at the cost of the church itself and the sacrifice of every religious obligation.

Now, had such persons been well grounded in the principles of the Church and taught to love it, whether popular or unpopular, they would still cling to it in weal or woe, and would not have fallen into the sin of following a Rabbi.

Let us, then beware how we act; let us not speak of the Church as "our Church" as though it were not the Church of all of God's creatures; let us not call it "Episcopal" only as though it were not at the same time truly "Presbyterian" and "Congregational"; let us not call it "Protestant" only as though it were not at the same time "Catholic," for it is all this—because being God's Church, and not man's, it is as many-sided as the truth itself, and embraces the whole truth, and not a mere portion of it.

What then is our duty? Is it not this? To hold fast the old Faith, not because it is the Faith of our parents or of the English Church in this nineteenth century, but the Faith of the "Catholic Church" in all ages. Christ is the Head of the Church, and we each are its members. Let us then practice true humility, not setting our opinions above the decisions of the undivided Church nor deviating in non-essential matters from the local usages of the congregation to which we belong, nor in any thing making the word of man of equal authority with the teachings of the Spirit, as made known to us in the Church—the "pillar and ground of the truth."

Above all, let us have faith in Christ and the Church He established, living in peace with all who profess and call themselves Christians, of whatever name, loving them in spite of their errors, and by our own consistent living and believing doing all in our power to hasten the day when they, too, shall be in the one Church, perfectly joined together and living together as members of one family, the household of God.

THE MOTHER CHURCH OF ENGLAND.

BY REV. R. W. LOWRIE.

(Continued.)

3. During all this while, there was but little infusion of Romanism; for the power of Rome was, at home even, very weak. But at last and by degrees, the British Church, though always bravely resisting was forced to yield very much to Italian ways and views. 1066, England was conquered by William of Normandy and the foreign influence greatly increased. Pretty soon, we see the National Church of England, though, of right, free and independent, reduced to almost the condition of abject vassalage. Still, she continued the National Church. Condition is one thing; identity, another. America receives yearly thousands of German and other foreigners and remains America still. And so the English Church in spite of all the importation of foreigners and foreign customs, was still the English Church. She was, however, in a most deplorable, low condition. She was, hardly more than an ecclesiastical colony—a dependence of Rome. But, as the land of England when a Roman colony, made so by the arms of Cæsar, rose up and achieved her civil freedom so now the Church of England, with great courage, rose up and won her ecclesiastical liberty.

4. Wickliffe was her pioneer reformer. In 1375, he protested against certain Romish abuses; and called on the English Church to maintain her inalienable right. One hundred and fifty years before the days of Henry the Eighth, the English Churchmen had, thus, begun the work of reforming the abuses of several centuries. Before his time even, Dunstan, Pottock, Foliot, Greathead, Bradwardine, Fitzralph and others had prepared the way for him. After the death of Wickliffe, his work was taken up by Cranmer, Rogers, Hooper, Taylor, Ridley, Latimer, and others of whom the world was not worthy; the opportunity of Henry the Eighth, with the then Bishops of Rome, concerning the divorce of the King, from Katherine, affording great assistance to the cause of

Reform, by lending the ecclesiastical movement the help of the civil arm.

The work of reforming the English Church is, by some, ignorantly referred to King Henry VIII. Some even absurdly think that this King "organized" the Church of England! Kings, however, do not originate Churches. Least of all would a Roman Catholic Monarch spend his time in starting what is sometimes called a "Protestant" Church. Henry lived and died a Romanist. He wrote a treatise in defence of Romish views, and the "Pope" dubbed him "Defender of the (R. C.) Faith." In his will, Henry left money for the saying of masses forever for his soul. Strange if so radical a Romanist should employ himself in the anti-Romish work of reforming the Church Catholic in England of all Italian error and evil. Truth is, Henry cared nothing for Reform. But he was so bent on Divorce, that he was willing to allow reform to go on unchided and unchecked in fact, greatly aided and abetted by the throne, because he saw in it, a safe and speedy stopping stone to the accomplishment of his matrimonial projects. The Church wished to be rid of Pope and Papacy for one reason; the King, for another. And thus, the civil arm upheld the ecclesiastical.

Henry died in 1547. Edward became King, a boy of ten. Queen Mary followed with a bloody reign of five years and a halt. Elizabeth came to the throne in 1558. The Reformation was now resumed and very actively pressed. And mark that it was a Reformation, and not a Revolution! To re-form is one thing; but it is another to re-volve, i. e. overthrow everything. No new Church was founded; the old one was restored.

5. Some may tell you, that, one by one, Englishmen had grown tired of abuse, and gone out of the old English Church, and set up a new English Church; that some of these came to be leaders and finally, Bishops; and that, soon a Prayer Book was composed, the Bible translated, and this new creation recognized by the State in place of the ancient Church of the land. Not so. This movement would not have been Reformation, but Revolution. On the Continent, new religious bodies were started by Luther, Calvin, and others; but in England, the old Church was preserved; only excrescences were cut off; ceremonies were altered, and abuses remedied. But the same Bible was used; the same three orders of the Ministry were retained; the same Liturgy, though wisely purged; the same mode of Church government; the same Divine sacraments; the same creed; the same essential doctrines; even the same Diocesan and parochial divisions and machinery. Thus did she remain in the identical Church; the Old Catholic Church of England—the same after, as before, the Reformation.

6. Make, always, a careful distinction between condition and identity. This is frequently thus illustrated: cleanse a garden of weeds—convert a wicked man—reform a drunkard—wash a child's face; homely comparisons—but are not garden, evil doer and child the same before and after this cleanse? Even so is dear Mother Church of England the identical, historic Church planted on British shores in the first century of Christianity.

7. It was in 1534 that the breach between Henry and the "Pope" began. For several years the Church pushed on her work of Catholic Reform of Roman Catholic abuse. In 1559, her Reformed Prayer Book went into general use. For twelve years during the reign of Elizabeth, the Romanizing party attended the Reformed Catholic services; and the Holy Communion included. Two "Popes" offered to recognize the Reformed Liturgy, if England would acknowledge the "Pope." At last, those who feared the Bishop of Rome, seceded; at the inauguration of Papal emissaries, from the Church of their forefathers and of their native land, and organized the Roman Church in England. History asserts these facts: let Reason answer which is the old—that which swarmed, or that which remained in the live!

8. In 1611, the present version of the English Bible was given the world by the Bishops of England. In 1640, many religious bodies withdrew from the English Church; and afterwards, the Methodists, also. In 1784, and 1787, the Scotch and English Churches sent the United States the Episcopal in the consecration of Bishops Seabury, White and Provoost. God bless dear Mother Church of England.

Canada received the Episcopate in 1787.—(Hrs.)

Correspondence.

ST. PAUL'S PARISH WORK.

(To the Editors of the Church Guardian.)

DEAR SIRS,—Your readers must be very pleased to be told by "Aurus" and another writer of the good work that is being done by the Rector and Parish of St. Paul's. One of the statements made by "Aurus," however, has sent me to this year's report of the Board of Home Missions, and there is an apparent discrepancy between the two.

"Aurus" states "St. Paul's and her members have done more to assist the poorer outlying Parishes and Missions than any Church in the Diocese." Yet I read in the report of contributions, from—

Table with 2 columns: Name and Amount. St. Luke's: £704.08; Bishop's Chapel: 205.50; St. Paul's only: 184.73

This seems to be the more remarkable as, contrasting St. Paul's with St. Luke's—and the contrast is more marked as respects the Bishop's Chapel—I understand the Parish is twice as large, has three times the wealth, enjoys an income of \$1200 a year from glebes; whereas the smaller and poorer Parish of St. Luke has no glebes, and is in every respect self-sustaining.

Will "Aurus" be so good as to explain? AUGUSTUS.

REPORT OF THE BOARD OF HOME MISSIONS.

(To the Editors of the Church Guardian.)

SIRS,—The other evening, in looking over the Report of the Board of Home Missions, which I had just received, my attention was arrested by the comparison of the subscription lists for 1877, 1878, and 1879. This comparison, says the Board, "shows a favorable result." The lists, as stated in the Report, are, for 1877, \$4137.71 for 1878, \$3542.45; and for 1879, \$4881.09, to which is added a sum of \$419.19 collected by the Secretary, making the total for that year \$5299.28. The increase of the subscription list of 1879 is, therefore, \$1161.57 over 1877, and \$756.83 over 1878. And "this fact," the Report says "of itself proves that the people are waking to a sense of their responsibilities."

But figures are often misleading; and I am afraid they are so in the present instance. The first impression that a casual reader would receive from the Report would be that the income from subscriptions of the Board in 1879 was within a fraction of 25 per cent. more than that of 1877, and 49 or 50 per cent. in excess of 1878; which, if a fact, would most certainly "prove that the people are waking to a sense of their responsibilities."

But the Report itself contains no evidence of any such fact; and it is impossible to gather from it what the income of the Board from donations and subscriptions for 1879 really was. Wishing to institute a comparison of the receipts of the three years, I took the Report for 1877 and 1878, and from page 13 of the Report for 1877, and page 13 of that for 1878 learnt that the total receipts on the General Account for these respective years were \$5216.68, and \$1324.2. But these receipts included interest on investments, &c., which had to be deducted. I turned, therefore, to the table of "Receipts by the Treasurer," added all the receipts for "General Purposes," and subtracted the interest on investments, and in the case of 1878 two or three sums received for the "S. P. G." and "Mission," and the result I obtained was that the income for "General Purposes" from voluntary contributions was, in round figures \$450.00 in 1877, and \$4200.00 in 1878. But turning again to the Report for 1879, I found, the data for a comparison were wanting. There is no summary of receipts such as are always found in the Reports prepared by the late Secretary; while the Treasurer's account, and the "Returns from the Parishes from May 1st, 1879 to January 16th, 1880," are of no value for this particular purpose.

I then turned my attention, to the lists as they appear in the Reports, and the only result was an increase of perplexity. The figures in the Report are for 1877, \$4137.71; 1878, \$3542.45; 1879, \$4881.09, exclusive of the amount collected by the Secretary, \$419.28, inclusive of that amount. My figures obtained by adding the lists as they appear in the Reports, are 1877, \$4261.79; 1878,

\$677.88; 1879, \$4411.57. In all these lists are included subscriptions to and collections for the Widows and Orphans' and Superannuation Funds, and in that of 1879, certain sums collected by the Secretary. The Bishop's donation of \$200, which does not appear in the lists, is not included in my figures for 1879, and I presume not in the Report, as it has no tendency to 'prove that the people are waking to a sense of their responsibility.'

The figures in the Report have, doubtless, been obtained from data which it does not itself contain, and to which I have no access. But however this may be, it is, I think, much to be regretted that we should have given to us as a guide to the financial state of the Board of Home Missions during a transitional period like the last two years, when a new rule, excluding from publication in the forthcoming Report all lists which are not in the Secretary's hands before the 1st of January has been introduced, (if not strictly enforced) only a comparison of the subscription lists for this transitional period. For these lists do not tell us what the income of the Board is in any given year; they tell us nothing certain about the prospects of the years in which they respectively appear. A list is often published in the Report of one year, while the subscriptions represented by it go into the treasury of the year following. And it seems not improbable that the result of the new rule, to which reference has been made, may have been the omission from the Report of 1878 of the lists of some parishes in which the work of the Board has been steadily continued. At all events, some special causes must have been at work to prevent the appearance of the names of certain parishes and missions. Antigonish, Dartmouth, Digby, Port Medway and Yarmouth, not to mention less important places which have been steady supporters of Home Missions, are conspicuous by their absence from the Report of 1878. A comparison of the lists made at such a time, and under such circumstances, is surely most fallacious as an evidence of the interest which the people of the Diocese generally are taking in the work of the Board. A comparison of those parishes and missions which appear in the Reports both of 1878 and 1879 is more to the purpose. And there is an increase of \$300 in favor of the latter year, an increase which, "taking place in the year of greatest depression," calls for thankful acknowledgment and inspires with hope, but a very different thing from the increase of \$1,756.83 which the comparison of the lists in the Reports shows, but which I cannot reach within \$9.00 by the simple process of arithmetical addition.

I will not adduce any more figures, for probably the only result would be to weary such of your readers as may venture to peruse this, and more thoroughly to confuse myself.

It may be a very easy thing to remove the confusion. But the Report itself does not furnish the information necessary for the purpose. And I scarcely think that I shall be alone in regretting that, instead of a comparison of subscription lists, we have not been favored with a statement of the total income of the Board for "General Purposes," derived from donations, subscriptions, and collections, for the year 1879, together with an estimate of the probable income for the present year, based on the lists received before the 16th of January last, but paid since, and on the lists already received for the present year, and almost certain to be paid before its close. Such a statement, and such an estimate used formerly to be given, and then we knew pretty accurately the position we were in.

Has there, or has there not, been such an increase in the income, as the comparison of the lists would seem to indicate? I, for my part, should be overjoyed to learn that such was the case; and if my letter draw forth an assurance from the Secretary that it is so, it will not have been written in vain.

In conclusion, I would ask whether, having already decided to publish in the Report of any particular year those lists only which have been received during the course of that year, it would not be well to go a step farther, and publish only those that have been paid in before its close?

As the subject and tenor of my letter are scarcely such as should appear over a non-de plume, I subscribe myself, Your obedient servant,

D. SMITH, Sydney, N. B., Nov. 8th, 1880.

News from the Home Field.

DIocese of Fredericton.

SUMMONING OF THE FREDERICTON SYNOD.—The following notice appears in the N. B. Royal Gazette of Nov. 17th:—

I hereby summon a Special Meeting of the Synod of the Diocese of Fredericton, to be held in the School Room of Trinity Church, in the City of Saint John, on Wednesday, the twelfth day of January next, at 7 o'clock, p. m., for the purpose of submitting to the Synod the name of a person to be elected as Bishop Coadjutor, according to the provisions of the Canon for the appointment and election of a Bishop Coadjutor.

By an oversight, probably, the signature of the Bishop of Fredericton is not appended. This confirms the Telegraph's announcement which we quoted last week. Special prayer should be made in all Church households for the guidance of God the Holy Ghost, that choice may be made of a fit person for this high and holy office. We venture to suggest that the Bishop set forth a special prayer, to be used in all Churches in the Diocese, beginning at Advent.

DEANERY OF ST. ANDREW'S.—A meeting of this Chapter was held on Wednesday and Thursday, Nov. 3rd and 4th, in the Parish of St. Patrick. There were present, the Revs. Dean Smith, of St. George, Dr. Ketchum, of St. Andrew's, J. Rushton and W. M. Groton, of St. Stephen, C. P. Wilson, of Campbellton, and J. W. Milledge, the Rector of the Parish. The Valley of the Didgestash in which the church is situated, is one of the most lovely and picturesque in the Province, and the well cultivated farms speak volumes for the industry of the Royalists and their descendants, who settled the Parish. The church, situated near the River, is one of the best of the style erected some 30 or 40 years ago and replaces an older one, which was built on the very top of a hill, overlooking the valley; but the people wisely erected the second building in a less conspicuous, but warmer situation, not, however overlooking the true ideal, that the church is like a city set on a hill, that cannot be hid, for its tower is visible for many miles round.

The Clergy arrived at noon on Wednesday, and were heartily welcomed to dinner by Mr. Dyer and his hospitable family. At 3 o'clock, the Chapter assembled, and after Prayers, read and discussed Hebrews v. in the Original. This was followed, according to rule, by the solemn reading of the Exhortation and Questions in the Ordination Office. A meeting was appointed for St. George in January, weather permitting, when Hebrews iv. will be read, and a paper by the Rev. W. M. Groton.

At 7.30 Evensong was said in the Church, followed by some excellent remarks by the Dean and Dr. Ketchum. Dean Smith insisted strongly on the necessity of Lay help in the Parish, prefacing his remarks by a description of the constitution of the Church, the body of Christ, in which, "whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it."

Dr. Ketchum described the objects and works of the Church Society, and pointed out the gradual withdrawal of the help received from the S. P. G., and the constant development of the spirit of self-support throughout the Diocese. He concluded by urging the people to heartily unite in supporting their Rector, and helping on the day when the Parishes of St. David and St. Patrick, shall be entirely self-supporting. As a result of these addresses it was pleasant to hear that some of the Churchmen in the Parish increased their contributions to their hard working Rector's salary.

On Thursday morning, Matins, and Holy Communion, with sermon, by the Rev. W. M. Groton, were celebrated at 10.30. The preacher chose for his subject the parable of the Unjust Steward, and appealed to his hearers to imitate, in their duties to the Church, the wisdom, sagacity, prudence and perseverance of the Steward, while avoiding his selfishness and hypocrisy. The sermon was listened to with marked attention, and it is to be hoped will produce good and lasting fruits.

At this Service, the child of the Rector was received into the Ark of Christ's Church by Baptism, and received the

name Gertrude Winifred. It has unfortunately not been customary to have children baptized in the Church, but in private houses. We trust this example will have the effect of sweeping away this erroneous practice.

After the Service, the clergy adjourned to Mr. Monahan's house, where the host and hostess gladly and bountifully supplied the wants of the visitors with an excellent dinner. After the meal was over, votes of thanks were unanimously passed to Messrs. Dyer and Monahan for their hospitality, and to those who provided accommodation for the clergy on Wednesday night. Also, a special vote of thanks to Mrs. and Miss McAleonean for kindly lending their organ for the Services in the Church.

The offertories at the two Services amounted to \$6.44, a very good total, considering the small number of Church people in the Parish.

The members of the Deanery returned to their houses on Thursday afternoon, favourably impressed with the general appearance of progress and zeal manifest among the people of the Parish.

FREDERICTON.—The Rector of Fredericton has a work of considerable magnitude on his hands. It is proposed to erect a Church building, costing several thousand dollars, to be used for Synod and D. C. S. meetings, C. of E. Temperance Society meetings, S. S. purposes, &c. The ladies intend to hold a sale in aid of this before Christmas.

The chancel of St. Ann's Church is to be re-decorated, and a handsome reredos erected; \$800 have already been spent on the other parts of the building.

DORCHESTER.—The Gilbert family (descendants of Sir Humphrey) have erected in the beautiful cemetery a monument to their departed dear ones; sacred to the memory of their father, a brave old Loyalist; their mother, daughter of a Loyalist and major in H. M. army of that day; their brothers, leading and influential politicians, &c.; and some others. The writer recalls with pleasure the many happy hours spent under the hospitable roof of the present Gilberts, who are staunch adherents of their Church and Queen—old time hospitality such as one rarely meets with these cold times, but yet just what might be expected from the children of such a stock. May the family ever be represented by men as ready to uphold the principles of patriotism and faithfulness to Church and State.

KINGSTON DEANERY.—The Quarterly Meeting of the above Deanery was held at Cambridge, on Wednesday and Thursday, Nov. 3rd and 4th. Clergy present—The Reverend Canon Medley, R. D.; J. Neales, J. J. Hanford, D. W. Pickett, B. Shaw, J. Lockward, J. H. Talbot, W. J. Wilkinson, and O. Hoadley. Wednesday, Nov. 3.—Chapter met at 3 p. m. Revelation xix was read in Greek, and discussed; Psalm iii, in Hebrew was read and explained; Rev. D. W. Pickett read a very interesting paper on "The Validity or Invalidity of Lay Baptism," confining his remarks to the Scriptural aspect of the question. This paper called forth a valuable discussion, which was taken part in by all members present. Service was held in St. James' Church at 7 p. m. Rev. J. H. Talbot preached from 1 Timothy, iv. 16, Rev. B. Shaw, organist. Thursday, Nov. 4.—Holy Communion 7 a. m.; Chapter met at 9 a. m., and continued until 11 o'clock, a. m. The next meeting was appointed for Sussex, February 2nd and 3rd, 1881.

DIocese of Nova Scotia.

HALIFAX.—St. Mark's.—Wednesday, Nov. 3, being Thanksgiving Day, was well observed in this district, by special services in the two Churches. At St. John's Village Church there was Matins and Holy Communion at 11 a. m., when a goodly number remained to show their gratitude for blessings vouchsafed to them during the past year. In the evening a harvest festival was held at St. Mark's, which was every way a success. The sacred edifice was thronged by a large and attentive congregation. Evensong commenced with the singing of the well-known hymn, "Come ye thankful people, come." The proper psalms were effectively chanted, and the hymns nicely rendered by the choir, which, we were glad to observe, is making good progress. The Rev. Mr. Winterbourne, incumbent, preached a powerful and eloquent ser-

mon suitable for the occasion, which was listened to with rapt attention. We were agreeably surprised to notice that St. Mark's is the only city Church which follows the almost universal custom of garnishing God's house in token of His bounty and loving kindness in permitting us to gather in safely "the kindly fruits of the earth." The decorations were confined chiefly to the chancel and the sanctuary. The gaseliers were prettily rimmed with oats, barley encircled with bunches of red berries. Ivy plant-ers gracefully suspended in appropriated places. On the centre of the altar were placed, in an upright position, miniature sheaves of oats, wheat and barley, flanked on either side with vases of choice hot-house flowers. Immediately in front of the sheaves was a profusion of fruits, consisting of grapes, apples, &c. On the floor of the sanctuary there were three groups of tropical plants and chrysanthemums, in flower, placed respectively in front of and at each end of the Holy Table. The pulpit, prayer desk and font received due attention at the hands of the decorators. On the whole, the Church presented a most festive appearance, and reflected great credit both on the part of those who very kindly lent the plants and those ladies who so willingly gave up their time "to beautify the place of My sanctuary."

RAWDON.—A short time since the Rev. Mr. Ancient, Rector of this Parish, had the misfortune to lose a fine four-year-old ox; and as he has recently settled in the Parish, and has been put to considerable expense in getting his necessary outfit, the loss was a serious one, and rather discouraging to him. Some of his parishioners, however, determined that he should not bear the entire loss, and went to work to help him in a way which showed not only great kindness, but also great delicacy of feeling. A few nights after the accident Mr. Ancient was called out to the barn by his man where he found a fine three-year-old steer with a ticket on his horns, upon which was written, "Presented to Rev. W. Ancient by his friends." Nor did the kindness of his people end here, for a few days afterwards Mr. James Casey, one of the most zealous Churchmen in the Parish, drove up to the Rectory with a very valuable buffalo robe, which he had purchased with the subscriptions of the people of the Parish, and presented it to him. The following day (Sunday) Mr. Ancient went into the Mount Uniacke gold mines, which form part of a Mission attached to Rawdon Parish, and here he found another buffalo robe awaiting him as a present from the miners. Considering the short time Mr. A. has been in his Parish, he has every reason to be satisfied with the practical good will of his people; and he is determined, that as far as he is concerned, every effort shall be made to strengthen the ties which have already been formed between pastor and people.

SHIP HARBOR.—We gave an interesting account of the Bishop's visit to this Mission sometime ago, but omitted an important addition which afterwards came from the aged Missionary, which we now gladly publish. It is a noble exhibit, and is calculated to stimulate the younger clergy to increased zeal and labors. "We arrived at the parsonage, Ship Harbor, from Jeddore, at 7.30 p. m. on Saturday, 24th. Next morning, Sunday, 25th, a very fine day, the Church—St. Stephen's—perhaps one of the prettiest country Churches in the Diocese, was filled as usual to overflowing at an early hour. The Rev. R. Jamison, Rector and Rural Dean, accompanied with his Lordship the Bishop, proceeded from the Vestry during the singing of the processional hymn, "Onward Christian soldiers," the Bishop to the Communion Table, and the Rector to the reading desk. The latter, as usual, read prayers and the preface to the Confirmation Service. After this, the Bishop, in his usual impressive manner, first addressed the congregation generally on the relative duties of pastor and people, and then to the candidates for confirmation—40 in number—nearly equal in the sexes. He made a most stirring appeal, earnestly urging them to go forward as good soldiers of Jesus Christ, under whose banner they had enlisted; and to whose allegiance they had this day their premises given. The number confirmed in the Parish Church was 40; in Jeddore, 18. Total 58. Communicants lately administered to in the 3 Churches, 86—a goodly number. I feel deep gratitude to Almighty

God for continuance in health and comparative strength to see the last of my eight Churches on the once desolate coasts of the eastern shores of Nova Scotia now consecrated, and set apart for the worship of God." R. J.

P. S. I beg to correct an erroneous statement that appeared in a recent issue of the CHURCH GUARDIAN, that the people of Oyster Pond, Jeddore, received only \$50 of help in building and finishing their pretty little Gothic Church; whereas, the truth is they received one-half only of that sum—£25—in addition to what their minister was able to contribute for their encouragement. They are, therefore, deserving the more credit, which the Bishop did not fail to give them. R. J.

WEYMOUTH.—On the day appointed by authority, the 3rd inst., we had a Thanksgiving service in our new Parish Church, at 10.45 a. m. There was a good attendance of worshippers and of communicants. The sermon was announced for the evening service at St. Thomas', Weymouth Bridge, where also a gratifying number were present. The rector after prayers for the day, preached from the words, "O, give thanks unto the Lord for He is good."—Ps. xviii. 1, alluding to the object of this day's service; that "all scripture was given by inspiration of God, and was profitable for doctrine, for reproof, for instruction in righteousness, &c.; and that "Whatever things were written aforetime, were written for our learning, &c. Hence, as Harvest Thanksgivings were enjoined on the Jewish people their observance would be suitable also under the Christian dispensation. What well-ordered Christian heart would not swell with gratitude on review of God's mercies? And, if we were told to "give thanks for all things," surely the pious Churchman would not fail to recognize much for which he ought to be thankful, even in the most unpropitious seasons. If the bounties of heaven are withheld from men, is there not a cause? "When all the ends of the earth shall fear Him, then shall the earth bring forth her increase, and God even our God, shall give us His blessing." We are only repeating what many of the correspondents of the CHURCH GUARDIAN have already said, in reference to their own Churches, when we say, that ours were fittingly decorated. Miniature wheat-sheaves, wheat and floral crosses, fruits and flowers graced the Re-tables. "I am the Bread of Life," the monogram I. H. S., the former in wheat ears, and the latter in leaves, encircled by a wreath of wheat, occupied proper positions. At St. Thomas', E. S., two new baskets, filled with various products of the soil encircled with the leaves of fruit and other trees, were placed within the chancel rails; they were more simple of the whole, which, the Rector said in his discourse, would be given to the widow of Mr. Joseph Robart, late sexton of this Church, a colored communicant. He was trained while young by a former Rector of Weymouth, the Rev. W. H. Snyder. A good attentive sexton is a valuable office in any Church, and for a while we cast about in vain for a fitting successor, when, in the providence of God, we incidentally found a fine young colored man, who has hitherto proved in no wise inferior to Joe Parson, as poor Robart was sometimes familiarly called. The grapes, the produce of the hot-house of one of our good women, were afterwards taken to four sick persons, and a considerable quantity of vegetables, some meat, tea, sugar, and a little money, were presented to Mrs. Robart. The font, near the door of the new Church, was also very tastefully ornamented with such flowers, shrubs and berries, as the season offered; but we are constrained to say that at St. Thomas' we are yet without a font. May we not, then, hope that some one who has resided or worshipped among us may supply our want; or failing that, it may be that some pious reader of the CHURCH GUARDIAN will seize the opportunity, thereby offering a "In memoriam" of some dear relative or friend. While writing, we beg to state that two elegant chandeliers, for the nave and chancel, have just been received for our new Church. They have each six branches, and the lamps have illuminators. One of them is the gift of Mrs. Moody, of Yarmouth, widow of the late Dr. H. G. Moody. The other, exactly similar to this, was presented by Mr. Howard Jones, second son of Mr. St. Clair Jones, a young gentleman who is now studying at King's College, Windsor, and who is thus early desirous

out of his own funds, to supply some of the wants in the Lord's sanctuary. Mr. Charles Burrill also gives generously, as is his wont, a nice pendant lamp for the porch, besides contributing otherwise. The stand, of three lights, was presented by Messrs. Nicholson, Frost & Co., of Boston, U. S., accompanying their gift with the remark that it was "to the Church of their love." It will be fittingly placed on the Holy Table, and lighted at evening service whenever required. Our desire is that God would "remember for good" these our kind donors and all others who have, in many instances, freely, and of their own accord, contributed to render beautiful this the House of our God. We must not omit to remark that we are glad to believe that the CHURCH GUARDIAN is, and most deservedly so, growing more and more into favor in this county, as elsewhere; and we conceive that many a devoted pastor would wish nothing better for his people than that every family in the rural districts should, besides having the Sacred Oracles, our inimitable Prayer Book, a large assortment of good, sound Church Tracts, and have also a weekly number of the CHURCH GUARDIAN. The offertories on Thanksgiving Day came up to nearly the sum suggested by the B. H. Missions—\$8.00. It will be brought up to the remittance usually sent. It may be also remarked here, that if God spare us we purpose having a real Harvest Festival in September next, besides the General Thanksgiving appointed by "the Powers that be." For, apart from the incongruity of having a Harvest Festival in November, ears of grain were actually difficult to be had here, owing to the establishing of steam flour mills by Mr. St. Clair Jones, where every thing of the kind had already been thrashed out, for miles around, and was being ground daily. In the erection of this superior establishment, Mr. Jones was actuated by those motives which should influence every large hearted citizen—to benefit his fellow-men. It was clear that much time and labor were frequently lost by the modes that formerly prevailed; and, consequently, if a more sure and expeditious process were adopted, many of the people would be encouraged to raise more wheat, barley, oats and buckwheat. The result has fully justified the most sanguine expectations by the cultivation of larger cereal crops. Many of our farmers have now the sweet satisfaction of raising, in whole or in part, their own bread; and last, though not least, of knowing that much of what went formerly for the purchase of American and Canadian flour, may be applied to other household purposes, and to what all ought to rejoice to learn—the keeping of more money in the country.

DIGBY.—Rev. J. Ambrose begs to acknowledge with thanks the kindness of the following additional subscribers to the fund for paying off the liabilities on the new free seated Church in Digby, for which he and a few others are personally responsible—Jno. Hicks, D. M. Browne, J. E. Curran. Further assistance is earnestly requested, and will be promptly and thankfully acknowledged.

AMHERST.—Contributions from Christ Church, Amherst, for 1880, to the Diocese of Algoma, \$64. This handsome amount reflects credit upon Rector and people in this important Parish.

NEW ROSS.—A short time ago, I had the pleasure of attending a Sunday School picnic in the above quiet, rather scattered village, an account of which, besides proving possibly interesting, may show to what excellent use that net juvenile organization, the 1st Royal Reserves can be put. The Missionary held a short Service for the children, all looking pictures of eager expectation, and wearing badges to mark them as members of the Sunday School. After this, they formed in double line outside the new pretty Church, headed by Howard Hillz, Captain of Company K., 1st Royal Reserves, behind whom came the Ensign, bearing a banner with a peculiarly, but suggestively designed emblem on pale blue. This was a tall Ionic pillar, with well-finished capital, on which rested an eagle volant. The pillar stood on a square foundation stone, surrounded by twelve granite stones, over which clambered many passion vines. This, we learned, was meant to teach the children that the Church is the pillar and ground of the Truth upon which has lighted as an eagle heavenly wisdom; and the Church

is built on Apostles and Prophets, Jesus Christ Himself being the chief cornerstone, while the vines set forth the Passion and Cup of our Saviour, of which the Apostles had to quaff to be strengthened for eternal life. The other officers in order and the teachers flanked the procession, which, as the Missionary struck up some marches on his organ in the adjoining field, began to move, passed around the church, and up into the same field. Once dismissed, they flew like sparrows to enjoy the swings and other games provided for their amusement. It was surprising to see what an inviting bountiful supper attracted them at 5 o'clock, after the Missionary had sung with them, presiding at his organ, the "Gloria Patri." This being over, another well-prepared table was ready for the others present. But as the people wished to obtain funds to insure their parsonage, they all paid twenty cents admission by ticket to second table, and we heard that fully forty-two were thus provided for. It was a pretty and amusing sight to see the awariness of children flocking after Mrs. Grocer to get some of the candy she had in a satchel for them.

A refreshment table, ably presided over by one of Mr. Grocer's female parishioners, contributed its share to the general success, while the quiet festivities of the evening on the roomy carriage floor of the new barn added not a little to the funds realized. The children had mostly left by dusk, and the rest, after Mr. Groser led at the organ the National Anthem, went home in excellent spirits after 10 o'clock, all agreed that it was one of the most enjoyable days ever spent at New Ross; and considering that fully \$15.65 were taken in, when little was anticipated as a result, it must be put down as quite a success.

ALBION MINES.—You can have no fuller details of our calamity than the daily press affords. The visitation of the bereaved brought out much that was heart-rending. One woman who a short time ago had husband, three sons, and a nephew, all working at good wages, is now helpless with the three younger children. The nephew went away, one son was drowned at sea, and her husband and other two sons lie at the bottom of the Food Pit, and she is partially a cripple. The men who are thrown out of work behave admirably. A gentleman of high standing, who saw the row mentioned in the *Herald* and *Chronicle* says that one drunken man caused it all. The endless messages of condolence and promises of help continue to pour in. Rev. J. Abbott was amongst the earliest. There was also a very hearty message from Canon Townshend, of Amherst, another from the late Rector of Christ's Church, Dr. Bowman, to whom, of course, many of the missing were old friends. The Committee chosen for the Relief Fund is based upon the "Drummond" Committee of seven years ago, vacancies being filled by the successors in office of those removed, etc., two or three are added. The name of Mr. McDougall, who so freely and ably gave his services as Secretary to the former committee, is a guarantee for economy, while the Treasurer's clear head, and the precision of all that Mr. Carrick undertakes, make the financial department an assured success. Our Church is again mercifully spared from numerous losses—two men now, and one in the previous flood, three only out of 49! We ought to be the more ready and able to help others. There are 103 orphan children, 9 aged parents, and 25 widows. The accident by water left 5 widows and 20 children to be cared for—a total of 162 individuals. The Marquis of Lorne's, our Bishop's, and other large contributions are all named in the secular papers. The writer returned from an outpost service through Stellarton, at 9 p. m. on Friday, and all the three drinking places were shut and dark, not a soul on all the street; one man was talking loudly to another, or the place would have been noiseless.

PRINCE EDWARD ISLAND.

P. E. ISLAND.—*Crapaud*.—St. John's Church, has been presented with a newly designed Font of freestone, by two members of the Church. The congregations continue large. The singing is very hearty, and responses becoming more general. The Sunday Schools in the Mission have been very successful, especially in Springfield. The Sunday School in Springfield has been mainly conducted by Messrs. Thomas and Robert Haslem, who have

evinced a warm interest in training the young in Church and religious ways. The various congregations in the mission, continue to manifest a commendable interest in all branches of Church work.

DIocese OF NIAGARA.

PARISH OF STAMFORD.—"All Saint's Day" is kept as an annual festival in Drummondville, in commemoration of the opening of "All Saint's Church," on November 1st, 1857. The weather for the season was fine. There was a celebration of the Holy Communion at 9 a. m., and at 12.30 Choral Evensong. The president of De Veaux College, Suspension Bridge, N. Y., the Rev. G. H. Patterson, came over with a Surpliced Choir of boys and men, and conducted the service. There were eight of our own clergy also in the choir. The service was well done, with a great deal of reverence and devotion. Mr. S. Marklem, the owner of Clark Hill, Chippawa, kindly took charge of the organ and played in his usual happy manner. The service was "Barnaby's", the hymns A. & M., were—processional, 242, 428; anthem, Rev. 13, 14, 435, and recessional 215. After the service we adjourned to the Town Hall, where about 80 sat down to a cold collation or picnic dinner. The day passed off well, and we may hope, not without some profit to not a few of the congregation. On Thursday, Nov. 6th, the Bishop of the Diocese, held confirmation in the morning at St. John's, Stamford, when six were confirmed. This little Church is remarkable for having its five windows all "Memorial", beautifully executed by Mr. Causland, of Toronto. At 3 p. m. the Bishop held a confirmation at All Saint's, Drummondville, where 10 were confirmed. At each of these services, notwithstanding the inclemency of the weather, there was a large congregation, and particularly so in All Saint's; the Bishop was as usual, earnest in his addresses to the newly confirmed. In the evening again a 7 p. m., the Bishop preached in All Saint's on "Occupy till I come", pointing out our duty, and that we were only Stewards of God's gifts which we possessed. May these services all be blessed, and a larger outpouring of the Spirit be the result.

DIocese OF QUEBEC.

ACKNOWLEDGMENT.—The rector and wardens of St. Armand, East Quebec, acknowledge with gratefulness and appreciation, the contribution of One Hundred Dollars, by the hands of Mrs. Landsbery, from George Whitfield, Esq., of Barbadoes, towards the Bishop Stewart Memorial Church, now in course of erection at Freligsburgh, Quebec.

The Week.

HOME NEWS.

Ottawa, Nov. 20.—Major Wills, Immigration Agent, states that about one thousand immigrants have come into the Ottawa district during the present year.

Ottawa, Nov. 20.—Both Hon. Messrs. Caron and Mousseau were re-elected by acclamation to-day. Nominations in Montmorency, Joliette and North Oxford take place December 2nd.

The S. S. *Trinacria*, Anchor Line, which sailed on Friday for London via Boston, takes cargo from this port, valued at \$11,695. In the cargo were 1460 bbls apples, 1275 ca. preserved lobsters.—*Halifax Recorder*.

One of the French delegates, now in Canada, had an interview with Sir John Macdonald on Monday, relative to the setting apart of 150,000 acres of land in the North-West for French settlers from Alsace and Lorraine.

Ottawa, Nov. 20.—The comparative value of timber exported is for 1879, \$1,163,400; for 1880 (nine months only) \$1,474,000, giving a total estimated cut of lumber for Ottawa of 235,000,000 feet, which represents a value of at least \$2,820,000.

Ottawa, Nov. 20.—The *Canada Gazette* of to-day contains the formal announcement of the appointment of Messrs. Angers and Macdonald to Superior Court Judgeships. It is announced that application will be made for the incorporation of the Keweenaw and North West Railway Company to construct a line of railway from the north side of Cedar Lake to the forks of the Saskatchewan River and thence to the Rocky Mountains by way of Peace River.

FREDERICTON, Nov. 16.—Capt. Puncot, of the steamer "Kloronoville," which has just arrived, says the river is full of ice within a short distance of this city. The steamer leaves this afternoon for Swan Creek—her winter quarters.

TRURO, N. S., Nov. 20.—A fire broke out to night at nine o'clock, in Archibald & Sons' tannery, near the station, destroying the building, machinery, and finished leather. The loss will not be less than seven or eight thousand dollars, with only one thousand dollars insurance.

MONTEAL, Nov. 20.—To day the committee organized in connection with the Stellarton disaster, telegraphed \$2,000 in addition to the \$500 already sent for the relief of sufferers. The city was divided into districts and it is thought that about \$5,000 will be raised in all.

MONTEAL, Nov. 20.—The steamship Dominion will leave here on Wednesday, taking part of her cattle on board here, and balance at Point Levis. This will be the last shipment of cattle by the St. Lawrence route this year. 392 cattle and 714 sheep were shipped from this port this week.

STELLARTON, Nov. 20.—Everything is quiet at the Pit. The Relief Committee met at three o'clock this afternoon, under the Presidency of H. S. Poole. The other nine managers were unable to attend. The chief business appears to have been the distribution of 22 quarters of beef and 20 barrels of potatoes, which arrived to-day from Charlottetown. The next meeting will be on Friday at three o'clock. The Governor General has sent one hundred dollars and a kind message; Messrs. Howland, of Toronto, twenty-five dollars, per Rev. D. C. Moore; Rev. Dr. McCulloch, 500 pounds flour and five dollars, per Rev. T. Cummings; a young woman in Boston, five dollars, per Rev. C. Dunn; one ton of oatmeal, from Petitecodiac.

NEWS FROM ABROAD.

AGRAM, Nov. 17.—There have been renewed shocks of earthquake, and the people are panic-stricken.

In 1880 the wool clip of the world was estimated at 220,000,000 pounds; in 1878 at 1,586,000,000.

ST. PETERSBURG, Nov. 21.—The Nihilists have issued a proclamation, stating that the hour of revenge is approaching.

PARIS, Nov. 19.—Another explosion from fire damp occurred at Mars to-day, and 12 persons were killed and many others injured.

NEW ORLEANS, Nov. 12.—The estimates from all parishes give a total sugar crop in this state of 237,000 hogsheds, and the yield of molasses at 13,000,000 gallons.

LONDON, Nov. 20.—The British steamer Mildred, which sailed from New York Sept 28 for Marseilles, foundered in the Atlantic. The crew, 23 in number, were drowned.

LONDON, Nov. 20.—A Paris despatch to the *Telegraph* states that there is an unconfirmed report of another attempt on the Czar's life, and that the Czar has been fatally wounded.

LONDON, Nov. 21.—The *Sportsman* has the following: "Laycock has challenged Hurlah. He says in his letter that he must return to Sydney, and therefore hopes Hurlah will afford him an opportunity of ascertaining who is the best sculler in the world."

LONDON, Nov. 21.—Sir Alexander Cockburn, Lord Chief Justice of the Queen's Bench, died suddenly at 12 o'clock last night, of heart disease. He had a headache at Westminster during the day, and walked home to dinner, and was apparently well.

NEW YORK, Nov. 18.—A cable from London says the news from Ireland continues alarming. It is now feared there is only too much foundation for the reports that the peasantry are arming and only waiting for a favorable opportunity to defy the authority of the Government. Alarming rumors are continually pouring in from all parts.

Laycock, the Australian, won the final heat in the International Regatta carrying off the first prize of five hundred pounds; Ross, second, three hundred pounds; Hosmer, third, one hundred and sixty pounds; Smith, fourth, forty pounds; Ross and Laycock fouled about Chiswick Eyot. Laycock then took the lead. He not only won on the foul, but won on the race handsomely by seven lengths, in 26 min. 43 sec. Hosmer was a good third.

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