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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. 37.

THURSDAY, DECEMBER 23, 1880.

One Dollar a Year.

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

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

EDITORS.

The Baptist minister at Shelfanger, a former student of Mr. Spurgeon's college, has recently been confirmed, and is now reading for holy orders.

By invitation of the dissenting ministers of Boston the Rev. W. J. Knox-Little lectured before them on Monday December 5th. The subject was Ritualism.

In Lomborg, on Sunday, the fiftieth anniversary of the Polish Revolution of 1830 was celebrated. A poem written in honor of the occasion was confiscated by the police.

According to a telegram from St. Petersburg, the Russian police have succeeded in tracing Chalturin, the author of the dynamite explosion in the Winter Palace, to London.

On Tuesday, Nov. 30th, the Bishop of Connecticut held an ordination in St. Paul's Church, Bridgeport, when Mr. George R. Warren, late a Congregationalist minister, was admitted to the Holy Order of Deacons.

A Greek inscription has been found in the ruins of Chersonesus, near Sebastopol. It is a decree of Disphantas, one of the generals who assisted Mithridates Eupator in conquering the Crimea, and fills up a gap in the career of Mithridates.

In the marshes of Corcelletes, near Conside, canton Vaud, has been found a fine canoe in a perfect state of preservation, 11 metres 16 centimetres long, and slightly more than a metre broad. It has been placed in the court of the Lausanne Academy.

RECENTLY, a letter was returned from the dead-letter office to the postmaster of New Orleans which had gone to England via New York, returned to America via Boston, forwarded from there to the dead-letter office, and returned to New Orleans, with nearly \$70,000 of drafts on it.

There is in prospect a great law suit for next year when the revised New Testament appears. An eminent firm of London publishers has resolved to print an edition of the New Version, and dispute the legal power of the Company of Revisers to hold a copyright, or transfer it to the University.

A supplement to the *Gazette* contains a Royal Proclamation regarding the British Parliament till Thursday, the 6th of January, then to be holden for the despatch of divers urgent and important affairs." By another Proclamation the Convocations are prorogued till the day following.

The first translation of the Bible into the English language was commemorated on Wednesday evening December 2nd at the Academy of Music, New York, by a Wycliffe Semi-Millennial Celebration under the auspices of the American Bible Society. The principle feature of the celebration was an Oration on "John Wycliffe and the First English Bible" by the Rev. Dr. Richard S. Storrs. Many prominent Clergymen and distinguished Laymen were present, and the audience crowded the Academy.

The clergy of the Church in the United States have more than doubled during the last thirty years. In 1850 they numbered 1558, and there are now 3375. In the same time the number of communicants has more than quadrupled being in 1850 79,986, and in 1879 322,713. The increasing missionary spirit of the Church, as manifested in the late General Convention, is a favorable augury for the future, and a larger rate of increase may reasonably be expected. The Church is taking a strong hold in the new States and Territories of the West.

The first peal of bells ever hung in England was put up at Croyland Abbey A. D. 960. Many years ago it was estimated that there were 2262 peals of bells in England.

The Egyptian Government has sanctioned the opening of a Custom-house at Cairo, thus enabling goods from Europe for that city to pass untouched through the Alexandria Customs.

SPAIN'S salt fleet numbered 656 ships last year, with a combined capacity of about 20,000 tons. The principal markets are all on this continent, the Canadian and Newfoundland fisheries taking about 6,000 tons annually, Argentine Republic 65,000 tons, Brazil 25,000 tons, and the United States about 12,000 tons.

In excavating for the St. Gothard railway near Amsteg, a magnificent glacier garden a series of so-called giant's kettles or enormous holes torn in the rock by the action of glacier millstones, has been laid bare. One half of the garden lay across the railway track and had to be blasted away, but the other half has been walled round, and will be carefully preserved.

The Harvard Register publishes two columns of the names of women who have given to Harvard University "sums varying from the legacy of Judith Finch in 1676 of fourteen shillings, to \$140,000, the noble legacy of Mrs. Anne E. P. Sever in 1879." This does not include the many valuable gifts of collections, specimens, and books, frequently the accumulations of fathers, husbands, and sons, which women have generously placed in the museums and libraries of the University.

At three o'clock on Wednesday morning 25th Nov., a terrible disaster happened at Spezia. The steamer *O-tigia*, belonging to the Florio Company, came in collision with the French Messageries boat *Cucle Joseph*, coming from Naples, and sank the French ship almost immediately. There were three hundred persons on board, fifty of whom were saved; two hundred were drowned, and the fate of the other fifty is unknown. One man was picked up who had been in the water for upwards of two days, and had drifted, clinging to a table, more than thirty miles.

By the will of Mrs. Altana Westcott, the widow of the late Samuel Westcott, Mayor of Jersey City, liberal bequests were made as follows: To the Rector, Wardens, and Vestrymen of Trinity Church, at Athens, N. Y., \$10,000; to the Children's Home, Jersey City, \$5,000; to the Home for Aged Women, Jersey City, \$5,000; to the Sisters of the Poor of St. Francis and St. Mark's Jersey City, \$5,000; to the Hudson County Episcopal Church Hospital and Home, the library and, with the exceptions of some minor bequests, the remainder of the estate, the entire value of which is placed at \$100,000.

The floating "Church of Our Saviour," at the foot of Pike Street, East River, Rev. Robert J. Walker, Missionary, has 269 communicants, including 171 seamen. It has also Temperance and Sewing Societies, Reading-rooms, Library and other benevolent adjuncts to a working Church, in a neglected neighborhood, and is doing most excellent service in its sphere. On a recent Sunday afternoon books, Testaments, and tracts were presented to natives of the following countries, viz: Finland, Norway, Sweden, Denmark, Germany, France, Italy, and Portugal, each man receiving a book and Testament in his own language. On the same afternoon, several copies of the Holy Scriptures, Prayer Books, and religious Books were given to seamen from various English speaking countries and islands of the sea.—*New York Guardian*

The National Church understands that the revised translation of the New Testament will be published in February next.

A THICK-HEADED squire, being worsted by Sidney Smith in an argument, took his revenge by exclaiming, "If I had a son who was an idiot, by jove I'd make him a parson." "Very probably," replied Sidney, "but I see that your father was of a different opinion."

Our last number contained an allusion to the proposed purchase of a Baptist Chapel at Darlington by the Vicar of that town. A correspondent sends us the following:—It may be interesting to your readers to learn something concerning the history of the Baptist Chapel at Darlington, recently purchased by the Vicar of that town for Church purposes. It is no uncommon thing for Churchmen to purchase Nonconformist chapels abandoned by their congregations; but this chapel points a moral almost unique in its application. It was built and supported by persons bitterly and personally opposed to the Church of England. It was regarded in the town as the centre of an active anti-Church organization. It was to show the superiority of Nonconformity over Churchmanship. All the hopes of its builders were disappointed; the vain expectations of its Nonconformist promoters are entirely overthrown. As a Church, it will become a source of light and peace to a populous neighbourhood; and that the blessing of God may rest upon it is the earnest prayer of all Churchmen.—*Church Bell*.

ONE of the Presbyterian congregations took formal possession yesterday of a church building which it recently acquired by purchase. The occasion was, of course, one of great rejoicing; and the following extract from one of our daily papers will show your readers how our Presbyterian brethren of Baltimore manifest their joy in these days of enlightenment and progress:—

"Yesterday the inclosed space in front of the pulpit was tastefully decorated with flowers. On the right and left were exotics, and in the centre was a cross which looked like glistening marble. On the top of it was perched a snow-white dove, and around it flowers were entwined. There was also a magnificent basket of flowers."

And so, the world moves on.—*American Exchange*.

## WESLEYANISM.

Sir.—Happening to possess a copy of Wesley's Book, referred to by your Wesleyan correspondent, I see the "Collection of Psalms and Hymns," published by John and Charles Wesley, twelfth edition, is dated 1791, the "Companion to the Altar," by John Wesley, ninth edition, is dated 1792, and the "Hymns on the Lord's Supper," by John and Charles Wesley, with preface added, from Dr. Brevint, tenth edition, is dated 1791. The three are bound together in my copy, and as the comparison of dates appears to be interesting, I venture to mention it.

At the same time, I should like to take the opportunity of saying that from an intimate connection with and knowledge of some of the Wesleys of John Wesley's own time (my grandfather among others being one of the early members of the society), I know that Mr. Wesley's mind and teaching, as accepted and carried out in the first half of this century, was such that the old members went away to the parish church for the Sacraments, and only attended the "preaching-houses" out of Church hours. If Wesleyans could now be induced to return to the "old paths" of their co-religionists, all the greatest difficulties of home re-union respecting them would be removed.—*John Trewarthen in Church Times, All Saints' Day, 1880.*

## PRESBYTERIANISM AN AID TO ROMANISM

We wish respectfully to submit the following brief extract from the *Church Times* to those of our evangelical friends who believe that Romanism owes its modern growth largely to what they are pleased to call the Ritualistic element in our own Church.

"No one can doubt the thorough Protestantism of Scotch Presbyterianism, whether in the Establishment, the Free Kirk, or the minor communions north of the Tweed. No one can dispute the numerical feebleness of the Episcopalian body. And, lastly, no one can question the thrift and diligence of Scotchmen in general, nor the comparative poverty of their country, which qualities of the soil and people make it a less attractive field for immigration than England. Nevertheless, while the Roman Catholic body in England and Wales amounts at the utmost to some five per cent. of the population, it constitutes some eight and half per cent. of the population of Scotland. That shows, so far, that Presbyterianism is not so strong a bulwark against Romanism as the Anglican Church is; and we may point out the moral farther by remarking that Roman Catholic controversialists, who may be supposed to know their business and the interests of their communion, never trouble themselves to argue or write books against Presbyterianism or Methodism, or any other of their Protestant rivals in these islands. The conclusion so far, is that persons who on religious or political grounds desire to check the spread of Roman Catholicism are more likely to effect that purpose by strengthening the Church of England than by any other method."—*Kalendar*.

## Foreign Missions.

### THE DIOCESE OF MADRAS.—III.

#### TINNEVELLY.

After having given a sort of bird's eye view of Tinnevelly and of the work which has made it of late years so remarkable, we will now accompany Dr. Strachan of Madras, on his interesting tour to some of the principal stations of the S. P. G.

Tinnevelly is a province about twice as large as Prince Edward Island, but it differs from our sparsely settled Canadian colonies, containing 1,700,000 inhabitants. Dr. Strachan reached it by rail in three days from Madras. Eighteen years ago he was just one month accomplishing the same journey. His first Sunday was spent at Sawyerpuram. This village was originally bought by an Englishman named Sawyer as a place of refuge for native Christians when persecuted by their countrymen. It is a flourishing little place, shaded by tall trees. It is almost entirely Christian and has a Training Institution for Mission Agents. There have been a large number of accessions to the Church here during the past year. Dr. Strachan writes: "With reference to these I gathered the following facts. In July last, by the advice of Bishop Caldwell, a Lay Evangelist Association was formed. About 30 men and 25 women joined. The men met together on the last Thursday, the women on the third Wednesday, in the month. The meeting was presided over by the Missionary. After prayer and reading of the Holy Scriptures, the Evangelists gave the reports of their work during the past month. Each Evangelist goes out at least four times in the month. At the suggestion of the Bishop, Whitsunday was set apart as a day of special thanksgiving for the recent accessions in Tinnevelly, and special efforts were made during Whitsuntide to preach the gospel to the heathen. It was believed a pentecostal blessing would follow a pentecostal zeal. So it proved; as the result of these efforts 106 have

joined the ranks of Christ during this month."

Dr. Strachan continues: "At 11 A.M. on Trinity Sunday, Morning Prayer was said in the village church, which though large was literally crowded so that many had to sit outside. About 900 worshippers. The responses and singing were most hearty. Then came the most interesting part of the Service—the admission of 26 adults into the Fold of Christ, by the Sacrament of Baptism." The next morning at sunrise, I reached Nazareth. It may be interesting to those who have never seen a Mission station, if I give an account of Nazareth and the variety in unity of the Mission work carried on there.

"Going up a long, wide, straight and clean street, lined on either side with margosa trees, we come to the large and strongly built church. In front, is the village green, enclosed on one side by the hospital, on the other by the village schools and post-office. To the south are the boarding schools, the Parsonage, the Orphanages and the village market; to the east are the cottage hospitals, in which sick people coming from a distance may reside. Daily prayer is said morning and evening. On Sunday there are three Services in this church, and a Sunday school for men and women. The Boarding-schools are a most important element in the Tinnevelly system. The children are for some years separated from their homes, the surroundings of which are not always the healthiest. Habits of order, cleanliness, and steady application are formed and elevated the character. Then there are the Day-schools in which sound elementary instruction is given. Suitable buildings have recently been erected for 100 boys and 100 girls who have been left orphans by the late famine. These will be Christianity and carefully brought up. Then there is the hospital, an incalculable boon to the suffering.

Add to all this the presence of an European clergyman living in the midst of these people—his whole life devoted to their spiritual, mental, and social advancement."

On June 18th, Dr. Strachan was present at the Provincial Church Council of the S. P. G. Mission in Tinnevelly. He writes: "In the morning a procession was formed consisting of the school children followed by 22 clergymen and Bishop Caldwell. We marched from the parsonage to the church singing a processional hymn. The service consisted of Morning Prayer, a Sermon, and Holy Communion. The meeting of the council was presided over by the venerable Bishop. Venerable, indeed, if over that term were applicable to any man. A man of feeble constitution, yet of restless activity; of commanding intellect, and yet content to spend his life in Tinnevelly. . . . The next day, the annual Church Conference was held. During the meeting, the Bishop read out the numbers of accessions and baptisms from June 30, 1877, to date, June 20, 1878. There were 19,304 accessions, and 2653 baptisms. When these numbers were announced, the whole congregation rose to their feet, and sang a thanksgiving hymn. The scene was both exciting and impressive. Never have I heard such an outburst of song in a native church. Every one seemed to be singing from his heart, as he poured forth his thanks to Almighty God for the wondrous works He had done in His Church.

There must have been 200 Mission Agents present, and their exciting joy told me that they felt their prayers had been answered, and I understood, in a way I never had done, one of the reasons under God's blessing, of the recent accessions. Dr. Strachan's visit to the important station of Edeyengoody, (the abode of the shepherd), and the consecration of the Church of the Holy Trinity in that place will be mentioned in our next number.

Family Department.

LYRA MISSIONARIA.

THE CALL.

"Speak, Lords, for thy servant heareth."

Sweet Child! and wouldst thou choose indeed
The thorniest path of human care?
Without the garland wouldst thou bleed,

Long may it glow the flame that now
Burns with a faint and flickering light
Warning thy breast thou knowest not how;

The heavens are gray with gathering snow,
Loud in the white and sobbing main,
And Winter peals his blast of woe

Oh list! and on their labours look
To share whose labours Thou wouldst come
Mid thy gloom, in pastoral nook,

Where shalt thou find on earth below
The settled reign of love and power
The mingling Twelve had hoped to know

Thou canst not see the tears that flow
O'er the bleak toil of discontent:
The mystic Urim lose its glow;

Alas to many a herald's ear
Must pierce his own prophetic strain
Ere the fierce world be won to hear,

O turn thee to the hermit cell
Where Wisdom's smile and Wisdom's ray
Have hid the young disciple dwell:

O mark him when his latest year
Finds shelter in some soft retreat,
Where memory feeds without a fear

When rises with the cheering song
The anchor of the homeward ship
Who fears to join the happy throng

The sacred round from Yule to Yule,
That sees the young Timotheus grow
More steadfast in love's lowly role,

CHRISTMAS.

The star rains its fire,
And the beautiful sing,
In the manger of Bethlehem,

CHRISTMAS BELLS.

(Written for the Church Guardian.)

Through the years that intervene,
O'er the ocean wide between,
I can hear this Christmas Eve,

Through the years that intervene,
In this far off, alien scene,
I can see, this Christmas Eve,

Kinging in the happy time,
With a glad sonorous chime,
I can hear this Christmas Eve,

They are telling what of old
Through the ages past they told,
Each succeeding Christmas Eve,

And the people, passing by,
Hear the voices from on high,
Each succeeding Christmas Eve,

Needs must hear a note of sadness
Underlying all the gladness—
How the world did Him receive.

Through the years that intervene
And the distance wide between,
Comes the solemn minister-chime,

A HARD LESSON.

A TALE.

(Written for the Church Guardian.)

The office of Dryson, Pickett & Co.,
Solicitors, was as dingy and unattractive
A place as a lawyer's office need be;

It was early in the afternoon of a
Bright, frosty, glorious Christmas Eve,
Some ten or twelve years ago;

This other person formed a very striking
Contrast to the old lawyer, who, from
Life long association, had become, at least

Archie Lennox was five or six-and-
Twenty, and looked as if care and he had
Yet to make acquaintance. A brave,

The shadows were lengthening on the
Snowy ground when Archie, after getting
Through a little necessary business, and
Having received from Mr. Dryson, and
Placed in his pocket-book, an envelope

Archie, meant the greatest happiness
That life could hold, and it was no wonder
That that adventurous sun-beam spoke
To him of a world apart from these dusty
Parcements.

Having no son of his own, the doctor
Would have been a well pleased had Archie
Adopted his own profession, but, as he
Showed no preference for it, and inclined
Rather to a study of the law, he was left

Great had been the rejoicing in the
Goodwin's household over Archie's school
Triumphs and subsequent success; but
This last good news could no longer be
Welcomed with the doctor's smile of approval.

The doctor's death had occurred about
Two years previous to the commencement
Of my story, and Mrs. Goodwin,
With her daughter Inez, and Beatrice—
Or "Trixie," as they called her—the

"Lennox," said Mr. Dryson, in his
Driest and most business-like voice, "you
Remember about the disposition of Mr.
Culpepper's property?"

"His niece, Miss Culpepper, who, you
Will recollect, was to receive her legacy
Within three months of his death, has

And charity, that more excellent way,
Is a tender affection for the whole crea-
tion of God.

Some of the brightness went out of
Lennox's face at this request.
"This evening, sir! Why, I should
Not get to Hillerton till past midnight;

"No," was the somewhat abrupt re-
joinder; it is my rule never to leave an
Important matter to the last moment; and
This should have been attended to before."

It suggested itself very forcibly to
Archie Lennox's mind as being some-
what unjust that he should have to pay
The penalty of the senior partner's remis-
sion, and the penalty seemed at that

The shadows were lengthening on the
Snowy ground when Archie, after getting
Through a little necessary business, and
Having received from Mr. Dryson, and
Placed in his pocket-book, an envelope

containing the notes for the legatee, left
The office. His lodgings were near at
Hand, and thither he went and hastily
Dressed himself for his journey. On the
Table in his dressing-room were sundry
Little parcels containing Christmas pre-
sents for Mrs. Goodwin, Inez and little

It was a glorious evening; the streets
Were full of people, with the brightness
Of the morrow in their faces; shops were
Already lighting up, though the sun had
Barely set, leaving a rosy light upon the

At right angles from the street along
Which he was walking, ran another
Which led to the pleasant suburb where
The Goodwins lived, and, when Archie
Lennox reached the crossing, he paused

(To be Continued.)

SACRA PRIVATA.

"I exhort that, first of all, supplica-
tions, prayers, intercessions, and giving
of thanks be made for all men."—1 Tim.
ii. 1

"For ye are all of one blood."—Acts
xvii. 26.

And charity, that more excellent way,
Is a tender affection for the whole crea-
tion of God.

O God, Almighty and Merciful, let
Thy fatherly kindness be upon all whom
Thou hast made; hear the prayers of all
That call upon Thee; open the eyes of

Preserve this land from the miseries of
war; this Church from all wild and dan-
gerous errors; this people from forgetting
Thee, their Lord and Benefactor. Do
graciously to all those countries that are
made desolate by the sword, famine, pes-
tilence, or persecution. Bless all persons

"In everything give thanks; for this is
the will of God in Christ Jesus concern-
ing you."—1 Thess. v. 18.

Cause us, O God, to profit by all the
visitations of Thy grace and mercy.
It becometh well the just to be thank-
ful. O Lord and Father, I am not
worthy of the least of all the mercies

served favors, deliverances, merciful ap-
pointments, visitations, opportunities of
doing good, chastisements, and graces of
Thy Holy Spirit, vouchsafed to me, I
bless Thy good providence; beseeching
Thee to pardon my ingratitude, and that
I have passed so many days and years

THE following Carol is from the pen of
the late Vicar of Morwenstow, Rev. R.
S. HAWKER:—

MODRYB MARYA—AUNT MARY.

[An old and simple-hearted Cornwall
household name, "Uncle" and "Aunt," were
used as they are to this day in many counties
of the East, not only as phrases of kindred, but

Now of all the trees by the King's highway
Which do you love the best?
Oh! the one that is green upon Christmas Day,

Its leaves are sweet with our Saviour's Name,
'Tis a plant that loves the poor,
Summer and winter it steals the same,

'Tis a bush that the birds will never leave,
They sing in it all day long;
But sweetest of all, upon Christmas Eve,

I love that tree the best:
'Tis a hower for the birds upon Christmas Day
The bush of the bleeding breast.

THE CHARGE

DELIVERED BY THE
LORD BISHOP OF NOVA SCOTIA
To the Clergy, July 1880, is now
published.

For sale at the Store of
W. COSSIP,
Granville St., Halifax.

\* \* Will be sent, post free, for 12 cents.

Births.

MORFAT.—On the 14th inst., the wife of W. I.
Moffat, Esq., Amherst, of a daughter.

Baptisms.

MORGAN.—At Greenwich, on the 12th inst., by
Rev. D. W. Pickett, Lydia Jane, daughter
of William and Agnes Morgan.

Marriages.

BAILEY McLEAN.—On the 23rd inst., at St.
Luke's Church, Hubbard's Cove, by the Rev.
the Rector, James Wellington Bailey, of
Calais, State of Maine, to Annie Sophia
McLean, of Hubbard's Cove.

BLISS.—Borsford.—At Trinity Church, Dor-
chester, 15th inst., by the Rev. R. S. Hawker,
Courtney Bliss, M. D., of Amherst, to Desie,
daughter of Blair Borsford, Esq.

Deaths.

KERR.—At Port Greville, Parramora, on Wed-
nesday, Dec. 8th, Mrs. Henry Kerr, aged 33,
leaving a widower and seven small children to
mourn their loss.

WETMORE.—At Bloomfield, King's Co., N. B.,
on the 11th, Esther Susannah, widow of the
late Henry S. Wetmore, in her 62nd year.

McALLISTER.—At Gettown, N. B., November
19th, Charles McAllister, aged 75 years, leav-
ing a widow and seven children, and a large
circle of friends to mourn their loss. The
deceased was a native of Loughaber, near
the Giant's Causeway, County Antrim, Ire-
land. [St. John Telegraph and Frederickton
Reporter please copy.]

LADIES, DELICATE AND FEEBLE

Those languid tiresome sensation, causing
you to feel scarcely able to be on your feet;
that constant drain that, taking from your
system all its former elasticity; arising the
uloom from your cheeks; that continual strain
upon your vital forces, rendered you irritable
and fretful, can easily be removed by the use
of that marvelous remedy, Hop Bit-ers. Irregu-
larities and obstructions of your system are
relieved at once, while the special cause of
periodical pain are permanently removed.
Will you heed this? See "Truths."



MACDONALD & CO. HALIFAX, N. S.

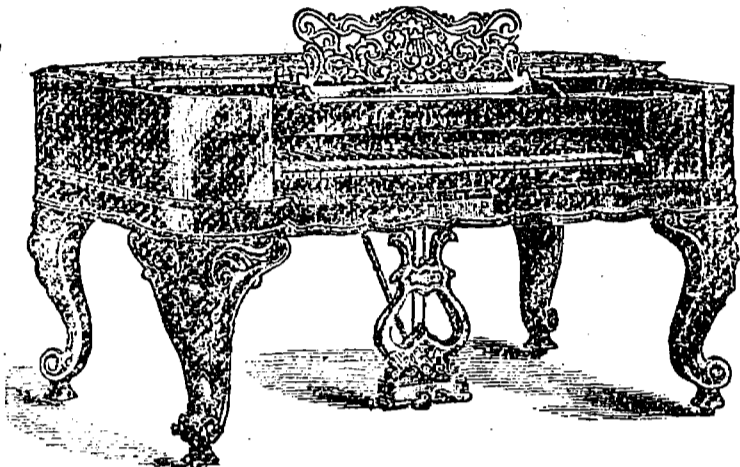
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BRADBURY PIANOS LEAD THE WORLD.

Received SEVEN PREMIUMS and GOLD MEDALS in Four Weeks. Over 16,000 in Use.



From personal acquaintance with this firm, we can say that they are worthy of the highest confidence in the public. We are using the Bradbury pianos in our families, and they give entire satisfaction.

FRETBORN GARRETSON SMITH, late Supt. for and Successor to Wm. B. Bradbury. WAREHOUSES—New York: No. 14 E. 14th Street, bet. Broadway and 5th Av. Brooklyn: Music Hall, Junction Fulton & Flatbush Aves. Brooklyn: 388 Fulton Street, near City Hall. Jersey City: Montgomery st., Cor Greene, Washington, D.C.: 1103 Pennsylvania Av. FACTORY, Raymond St., cor, Willoughby, Brooklyn.

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.

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES SPEEDILY AND PERMANENTLY CURES Congestion of the Lungs, Bronchitis, Consumption, Nervous Prostration, Shortness of Breath, Palpitation of the Heart, Trembling of the Limbs and Lungs, Physical and Mental Depression, Loss of Appetite, Loss of Energy, Loss of Memory.

PERRY DAVIS & SON & LAWRENCE, GENERAL AGENTS, MONTREAL.

The Champion Nerve Tonic, or Egyptian Cordial, Is a Specific for Nervous Debility, Prostration, Despondency, Languor, Weakness of Memory, Loss of Nervous Power, Involuntary Vital Losses, &c., &c.

A. A. WOODILL, Chemist, Halifax, N. S., Sole Agent. Manual sent free to any address on receipt of 3 cent Stamp.

ROYAL

Insurance Company, of Liverpool, England. Representing the largest Net Surplus of any Fire Insurance Company in the World.

LOSSES PROMPTLY PAID Without Retention to the Insured Office.

C. J. SPIKE, General Agent for Nova Scotia. Office, Corner of Hollis and Sackville Streets, HALIFAX, N. S.

REMOVAL OF DRUG STORE.

JOHN K. BENT, WHOLESALE & RETAIL DRUGGIST. 132 GRANVILLE STREET, Six Doors South of the Old Stand, where will be found a complete assortment of Drugs, Medicines, Chemicals, Spices, Seeds, Dye-stuffs, Combs, Brushes, Fancy Soaps, Perfumery, &c.

HALIFAX EMPORIUM OF CLOTHING

44 Barrington St., corner of Jacob. A CHOICE STOCK OF Men's and Boy's Clothing, Well assorted, at a fully 20 per cent below current prices. Gentlemen's Suits Made to order of shortest notice and latest Fashions.

DRY GOODS

1,000 Yds Dress Tweeds At 5 1/2 per yard. The Advertiser is removing from the Premises, 147 Argyle St., to 152 & 154 Barrington Street, corner of Jacob.

Wholesale Dry Goods. ANDERSON BILLING & CO. Are now showing the bulk of their Importation of British, Continental, American, and Domestic Goods, For FALL & WINTER.

JOHN C. SPENCE, Glass Stainer, MONTREAL.

Dalhousie College and University, HALIFAX, N. S. MUNRO EXHIBITIONS AND BURSARIES

Through the liberality of Geo. Munro, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Session of this College in the year 1881, 1882 and 1883.

The Exhibitions are open to all candidates; the Bursaries are limited to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are offered to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and entered the third year of their Arts Course, and who intend to enter the third year of the Arts Course in this University.

BRYAN'S ELECTRIC BELT.

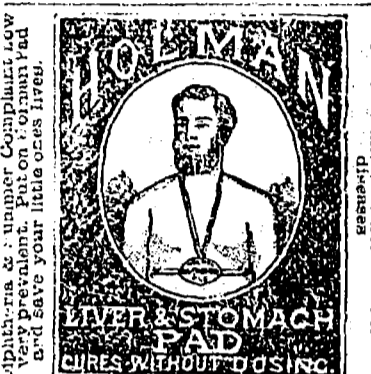


THE ONLY GENUINE. A SELF CURE WITHOUT MEDICINES

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." Gen. A. Preston, Esq., B. H. Wainwright says: "It has stopped the principal trouble." Edw. Williams, Esq., Newark, N. J., says: "It acted so quickly and so removed the debility." Wm. F. Greenleaf, Union, N. Y., says: "It has made a new man of me." M. M. J. PARKER, Oswego, New York, says: "It has done me a great deal of good and carried me through my former year, and I have gained of it pounds of flesh, and my general health is improved." Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.



The celebrated Hart Conway, Esq. writes: "I never travel now without my Pad. As soon as I get ill out and consequently irritable, disquieted and generally disagreeable, I go to my Pad, and in a few days my bad humor has retired into the dim distance." I am on the present subject, terms with my good ones. I don't know but that one could show the Liver Pad to the "Ladies' Res. Hosp., the Children's Association, Young Men's Best Companion, and a far better aid to purity than the tonic on the Crown-wolfen Era known as "Doctor's Saviour Root" and "Add to Children's." These Pads for the benefit of suffering humanity, are sent free, on receipt of price to 140 Hill Street, Halifax, with full instructions. Price \$2.50 and \$3.75. The "Ladies' Res. Hosp." and "Add to Children's" pads, remove the old and "Ladies' Res. Hosp." pads, 50 cents each. Dr. Bennett, of London, gives free advice at the office by letter or verbally.

EDWARD ALBRO, 101 GRANVILLE ST., 101 HALIFAX, N. S.

Keeps constant on hand, imported from the best English, American and Continental Manufacturers, and offers for sale, amongst others, the unmentioned goods, viz:

- Ivory and Bone Handled Knives. Electro Plate and German Silver Forks, G. S. and Plated Tea and Table-spoons. Stag Ivory and Pearl Handle Pocket Knives. Ladies' and Gentlemen's Superior Clippers. Peerless Ice Cream Freezers. Enamelled and Granite Iron Preservative Kettles. Enamelled and Tinned Saucepans. Mrs. Pott's N. P. Bad Irons. Double Pointed Knives, Tinned and Blued. "Enterprise" Tobacco Cutters and Shavers. Agricultural Tools. Ladies' and Boys' Garden Tools in Sets. Chinese Razors and "Emerson's" Straps. Brushes of every description. "Walcott's" Horn Dressing Combs. 14lb and 28lb alters Family Balances. Green Wire Cloth for Windows &c. Green and Gold Flower Stands and Baskets. Wellington Knives - Polish an Knife Boards. Gilt and Silvered Picture Wire. H. Walker's Silver Polished Needles. Tupper's Improved Needle Pointed Pins. Candy Cleaners. Prepared Knives. Cythes, scythes, rakes and stones. Hay Rakes and Forks. Hay Cutters, &c.

CUT NAILS, CLINCH NAILS, Mine Rail Spikes, &c., &c.

Of superior quality and pattern, at lowest Market Rates. Orders solicited. Also, Fish Plate and other Iron rolled to order. E. G. SCOVIL, Cold Brook, N. B.

The Halifax Photographic Company, Corner of Barrington & Prince Sts. Christmas Cards, in great variety. Frames & Cases, all sizes & prices. Novelties for Hand Painting, in paper, wood and silk panels. Hand-painted Tiles and Vases. Fancy Panels for Enamels, and other Fancy Goods, suitable for XMAS GIFTS.

Havill's Lung Healer.

This LUNG HEALER combines within itself the best of all the valuable and reliable qualities. First—Immediately soothes all irritations of the air-passes and lungs, from what ever cause arising. It operates by softening the tough and rigid phlegm, and discharging a free excretion. Second—It soothes the medicine acts like a stimulant, and it is impossible to describe the almost instantaneous effect it has had on many persons affected with this complaint. Third—PULMONARY CONSUMPTION—To those who are suffering under this wretched, and deadly disease, will be found invaluable. It almost instantly relieves the most distressing Cough, Pain in the Chest, Difficulty in Breathing, &c., and communicates new energy to the oppressed pulmonary organ, so that they are enabled to throw off the morbid matter which oppresses them. Fourth—For the complaints of Infancy and old age, such as Whooping Cough, Croup, Croup, Whooping Cough, &c. It is peculiarly adapted, being both agreeable to the palate, and perfectly safe when administered, and more effective than any medicine at present known, in quickly giving soothing relief to the most aggravated cases.

TESTIMONIALS: Mr. Havill's LUNG HEALER. It is with pleasure that I add my testimony to your list in favor of your LUNG HEALER. I had a very bad cough, and it was not until I procured a box of your LUNG HEALER, and I gave it immediate relief, and in a few days the cough was completely gone. I feel I cannot say too much in favor of your valuable medicine, and, accordingly, I advocate its use on all suitable occasions. There are several persons taking it through my recommendation, and in every instance with a favorable result. (Signed) JOHN W. BLACKLEY, Cornwallis St., Halifax, N. S.

Mr. Havill's LUNG HEALER. For the last 10 or 12 years I have suffered greatly from Asthma, having an attack every few weeks but not November I was induced to give Havill's Lung Healer a trial, and I did so, with very good result. It gave me immediate relief, and I am happy to state that I have not felt since. I can therefore well recommend it as a cure for Asthma, and also for cold and all diseases of the lungs, as I have seen its cure in our own family. Yours respectfully, J. I. CHASE.

Wholesale Markets.

Table listing market prices for various goods including fish, flour, and other commodities. Columns include item names and prices per unit.

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

IT IS NON-PARTIZAN.  
IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR, PAID IN ADVANCE WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America  
Address THE CHURCH GUARDIAN,  
Lock Drawer 29, Halifax, N.S.

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.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

Almanacks and Pocket Books FOR 1881,

Can now be procured at the Depository, Messrs. McMillan, Saint John.

All recent Publications are kept in stock. THEODORE E. DOWLING, Secretary.

December 7, 1880.

A MERRY CHRISTMAS!

Our young readers are in the midst of the ever-greens, with radiant faces working "to beautify the place of God's Sanctuary," and to express by outward symbols the inward joy which all true Christians should feel at the recurrence of the day on which we commemorate the Incarnation. The best skill at our command should be given to array the House of God in festive robes, to announce the coming of the "Babe of Bethlehem."

"Libanus and Sharon Shall not greenen but  
Than our holy Chancel  
On Christ's Nativity."

We wish all our readers, young and old, a very Merry Christmas. May we couple with this a few words of caution. What real good has the holy season of Christmas ever brought to the worldly, covetous, selfish heart? It is only a change from worldly care to worldly pleasure; from excess of anxiety to excess of eating and drinking;—it is only a day of more than ordinary festivity. It has no hope of future glory; its joy does not proceed from the fact that to such a heart a Saviour has been born, and the soul feels joy for pardoned sin and hope of glory. If there be any one who slight the Incarnation of the Son of God, and passes through this holy day and season untouched, unmoved by thoughts of the Virgin born—alas! that soul is dead! May the loving Jesus show each one of our readers the meaning and object of this great day; may the Holy Ghost write upon the heart that Jesus Christ was born into the world; that they might be born in heaven. May the Ascended Son of God take the film from our eyes that we may see Him. Let this be our Christmas Prayer. In this spirit go forward to the Christmas Feast of the Holy Eucharist, with thanksgiving on your lips and in your heart. "Ye that do truly and earnestly repent you of your sins." If you do not, "Repent ye, for the Kingdom of Heaven is at hand." "Ye that are in love and charity with your neighbors." If you are not, how can you bear unforgiving thoughts in your hearts this holy tide. "Agree with thine adversary quickly." Ye "that intend to lead a new life," "Draw near with Faith, and take this holy Sacrament to your comfort."

Who amongst us will be on earth next year we know not. But this we know, that death is dear to him who loves the Virgin born.

It is not necessary to meet the cavils of those who deny that the twenty-fifth of December marks the true anniversary of our Saviour's Birth. Enough for us that the Church has declared it to be the very time, and that all Christendom keeps the day in commemoration of that Great Event. It is not the time but the FACT itself in which we are all deeply interested. Thank God for His Church, to which, under Him, we are indebted for this Observance, which has accomplished so much in keeping fresh in the world's memory the Birthday of its Deliverer.

The attention of the Clergy is directed to the advertisement of CHURCH WORK in another column. The addition of Lesson Papers on the Church Catechism will add materially to its usefulness as a Parish Magazine. It is admitted on all sides to be the most useful publication the Church in Canada possesses, and being so it should be very generally circulated.

THE REVISION OF THE PRAYER BOOK.

So many false notions prevail with regard to the early history of our Prayer Book that we think the *Guardian's* summary of a recent lecture in Ely Cathedral will prove both interesting and instructive to our readers:—

In accordance with a suggestion of the Bishop made at his Primary Visitation of the Cathedral in 1877, two courses of Lectures upon Ecclesiastical History were delivered in the south transept of Ely Cathedral in the years 1878-79. The third series of lectures commenced on Wednesday last, when the south transept was filled with an attentive audience, consisting of the Bishop, Dean, and Canons; the students of the Ely Theological College, and many clergy and other inhabitants of the city and neighbourhood.

Canon Lubbock, the Principal of the Theological College, is the lecturer of the present year, and has chosen as the subject of his four lectures "Epochs of Worship in the Church of England":—

1. The Anglican Reform.
2. The Puritan Innovation.
3. The Elizabethan Reaction.
4. The Caroline Settlement.

In opening the subject, the Canon remarked that "three things in particular contributed to call for a revision of the service-books about the middle of the sixteenth century:—1. The dissolution of the monasteries made a complete reconstruction of the Breviary an imperative necessity. In religious houses where it was of the very essence of their constitution that the worship of God should enter largely into the routine of daily life, it was an easy matter to subordinate all other occupations to that which was held to be of primary importance; and eight times during the twenty four hours the bell of the monastery summoned its inmates to assemble in the chapel for divine service. With the abolition of the religious orders the offering of frequent worship became wholly impracticable. Up to the time of the dissolution the daily service had not attracted the bulk of the people; they were satisfied with the consciousness that prayer and praise were offered day by day to the Creator, though they themselves were precluded by their occupations from participating therein. But now that the representative intercessors, the quasi-priests of the nation, had been swept away, men realized that if the homage of the creature was to continue to be paid, such changes were called for as should make their payment compatible with their secular duties.

"2. A second demand for revision arose out of the revival of learning. The close of the fifteenth century witnessed the beginning of what was designated 'the New Learning.' The Universities claimed the honor of its birthplace. Erasmus, of whom it has been said that he was the first man of letters who had appeared in Europe since the fall of the Roman Empire, worked a complete revolution in the education of

the country. . . . That for which we are most deeply indebted to him is the impulse which he gave to the study of the New Testament in the original language. The ever-memorable Dean Colet, foremost among his friends, substituted lectures on Scripture at Oxford for the customary disquisitions on Scotus and Aquinas; while at the sister University George Stafford discarded the glosses of the schoolmen altogether, and taught his classes to study the text; and not a few of the Reformers sat at his feet. One of the most immediate results of this reaction, which rapidly affected the community at large, was to make them dissatisfied with the part they had hitherto been contented to take in public worship. Men awoke to the realization of the privileges which attached to the priesthood of the laity, and they determined to claim a portion in that intelligent and rational service which the clerics had monopolized all too long.

"The first step towards the attainment of this was the introduction of the vernacular in place of a dead, unspoken tongue in the public forms, the supersession of Latin by the language of the country.

"3. The third, and by many considered to be the chief, call for revision came from the pressing necessity for purifying the service-books from error, and clearing away the accretions of superstitious usage which had accumulated upon them in mediæval times."

The lecturer then proceeded to examine the authority by which the revision was undertaken and carried out, with a view to estimating how far the work is entitled to the confidence of the Church. "There are few greater mistakes," he said, "than to accept as correct the loose statement so frequently made, that the Committee of Revision was appointed by the Crown. Long before it ever entered into the head of Henry VIII. to touch our services, a reformed edition of the Sarum Breviary had been issued. This, again, was succeeded a few years later by a somewhat similar revision of the Sarum Missal. On the contrary, the King was at this time most unwilling to meddle with Church reform of any kind, as unwilling as Convocation was the reverse. When, at length, the King was persuaded to interest himself in liturgical improvement, his first step was to commission the Archbishop to acquaint the Houses of Convocation that it was his pleasure that the Service-books should be revised, and Convocation ordered that the work be intrusted to the Bishops of Sarum and Ely, with three Assessors each from the Lower House." Their labors resulted in the "publication of a new and uniform Order, chiefly in English, for administering Communion in both kinds, according to the rules of Scripture and the use of the Primitive Church. This received the unanimous sanction of Convocation, and was, in due course, ratified by Parliament."

(To be continued.)

The Bishop of Winchester on the 23rd Nov., consecrated the new church of All Saints, for a district which has been formed out of the parish of Hambleton, with a small portion of Catherington. The building, which is in the Early English style, and which will accommodate 220 persons, has cost about 1,500*l.* At the luncheon Bishop Harold Browne, in the course of some observations which he made in returning thanks for a toast, said that a certain number of the clergy unhappily took strong views; but he regretted that they should be incarcerated for their habits and practices, although he did not agree with them. If such persons, however, had their extreme opinions he was very well satisfied that the great majority of the clergy throughout the country were more intent upon their work and the salvation of souls than upon small differences of theological opinion. If the laity could see, as a Bishop could see, what passed all round they would see that their was a great deal more unanimity than generally appeared; and he thought that some of the extreme opinions they have read of late would have died away if they could have been let alone. Nevertheless he did not think that people should break the law of the Church as laid down by authority. Yet nothing was gained by what looked like persecution, and he regretted what had been going on lately, as he thought it was more likely to give an impetus to discord, and difference of opinion, and extreme practices than any thing else.—*Gua dian.*

CHURCH WORK.

Important Announcement!!

About twelve months ago, Church Work, then in its 4th year, was offered to Rectors of Parishes, WITH COVERS FREE OF CHARGE, so that each Parish might have its own Parish Magazine. It has since been introduced in that form into many of the Parishes of Canada, and has met with the warmest commendations from those of the Clergy who have adopted it. Being anxious to enlarge its circulation, as well as to

EXTEND ITS FIELD OF USEFULNESS, the publishers are bringing the scheme more prominently before the Church. The plan, which is simple and attended with

VERY LITTLE TROUBLE AND NO EXTRA EXPENSE, is as follows: The back or 4th page of the Covers is filled with Advertisements, which are easily obtainable from the

Business Men of the Parish, say 10 at \$2 each. This amount, \$20 in all, Will pay for the printing of the local matter each month, and leave a surplus. For example:—

DR.	
50 Papers and Blank Covers, 1 year.....	\$15.00
Printing Local Matter.....	10.00
	—————
	\$25.00
CR.	
50 Subscribers at 30c.....	\$15.00
10 Advertisements at \$2.....	20.00
	—————
	\$35.00
Surplus.....	\$10.00
or—	DR.
100 Papers and Blank Covers, 1 year.....	\$30.00
Printing Local Matter, do.....	12.00
	—————
	\$42.00
CR.	
100 Subscribers at 30c.....	\$30.00
10 Advertisements at \$2.....	20.00
	—————
	\$50.00
Surplus.....	\$8.00

Which surplus may be applied to supplying the paper to those of the congregation too poor to subscribe for it or for any other purpose.

Or, as in some cases at present, all four pages may be changed monthly, at a cost to subscribers of about 40 cents a year.

The value of such a Publication has been recognized, and it has been

ENDORSED BY MOST OF THE BISHOPS AND CLERGY OF CANADA AND NEWFOUNDLAND.

The addition of Covers makes it a still more valuable assistant to a Rector, and an important means for reaching people whom he would not otherwise be able to address.

Church Work has been made the Diocesan Paper of the Diocese of Quebec, and is largely circulated in the Provinces of New Brunswick, Nova Scotia, and Newfoundland. It has also a considerable circulation in the United States. All who have localized the Paper speak in the highest terms of the success which has attended its introduction, and of the benefits which they feel their Parish has derived from its circulation.

A special feature in CHURCH WORK for the coming year will be the publication of a

SERIES OF SUNDAY SCHOOL LESSON LEAVES on the Church Catechism. They will be prepared by the Rev. W. C. BRADSHAW, of PETERBORO', ONTARIO, Secretary of the Church of England Sunday School Institute for the Diocese of Toronto, and a member of the Toronto Diocesan Sunday School Committee. Four weeks' papers will be published each month. In order that Rectors may form some idea of the scope of the Lessons, we give an extract from the author's note to the Editors. He says:

"For some time past I have been greatly dissatisfied with what I consider the inefficient and careless habits of Sunday School teachers in training their scholars in the Church Catechism. Whether it is that they do not themselves know that excellent little manual of theology, or whether they deem their duty accomplished by merely teaching the words by rote, certain it is that our young people grow up with very vague and indefinite ideas of what, as Church people, they are supposed to believe. The Bible Lesson seems to absorb the most of the hour, and the few minutes devoted to the Catechism are almost misspent."

As we have shown, there is really little trouble attending the paper's publication as a Parish Magazine, as the printing and mailing are done at our office, Rectors have but to send on the advertisements, and once a month copy for Covers.

Every Parish in the land ought to have, and in this way can very easily have its OWN PARISH MAGAZINE.

We shall be glad to mail a sample cover on application, and to afford every information. Address,

REV. JOHN D. H. BROWNE,  
Lock Drawer 29, Halifax, Nova Scotia.



FROM HALIFAX TO MANITOBA.

EMERSON, MANITOBA,  
Sept. 27th, 1880.  
(Continued.)

At half-past seven Monday morning we bade adieu to our very kind friends the B's, whose hospitality had made a pleasant break in our long journey, and reached Montreal in the afternoon. At every station crowds of French came to hand—we were essentially in a foreign land. I had neglected my French since leaving college but with a little nibbling of the head I managed to muster enough to ask the information I needed. As we approached the St. Lawrence at St. Hyacinthe the land became perfectly flat; the soil was black, and had the appearance of being very rich. It was laid out in narrow lots, and hundreds of fences blackened the country for miles on either side. Though it rained when we reached the city, I started to view it. First I took a hasty glance at the Post Office, a fine structure, and the several banks in its vicinity. Judging from that part of Montreal, it might well be called a city of Banks. The most of them are of an elegant and impressive style of architecture. A few yards away was Notre Dame Cathedral. I entered it, and for upwards of half an hour admired its many points of interest. The altars, paintings and images are beautiful. Many visitors were moving among the aisles, feasting on the many beauties before them, while about worshippers knelt in prayer before some favorite altar or saint. As the day was hazy, I did not ascend the tower, from which, I was told, there was a very extensive view, and for the same reason omitted a visit to the Mount; but took instead a street car for the Dominion Exhibition grounds. The street leading to them was lined with lotteries, and men hotly declaring, in mingled French and English, the wonders of the lion chained within some rough board enclosure. Depositing a quarter in a safe, I entered the grounds, which were lined on three sides with stalls for horses and cows, while the interior was dotted with many picturesque buildings for exhibits in the various departments. Having only 2½ hours to stay I was compelled to make the most of my time. The cattle, being near, attracted my attention first. The bulls were especially fine, exceeding in fineness any I had ever seen in Nova Scotia. The Hereford appeared to be the favorite breed. Galloways, Ayrshire and Durhams were well represented. The stallions were numerous, and made a fine appearance. One, a fine black horse, weighing 2000 lbs., and imported a few months ago for \$400, received much attention. There was a fair show of machinery; I had seen better at exhibitions in St. John. There was a handsome array of carriages and sleighs. Among the many objects of curiosity was a newly patented diving apparatus, the identical rubber suit in which Capt. Boynton crossed the English Channel, and a sewing machine, made for H. R. II. the Princess Louise, of various native woods, and inlaid with pearl. A bear's head, the crest of the Marquis, and a view of Windsor Castle, done in pearl, were of skilful workmanship. There was a good array of fancy work and paintings by the congregation of Notre Dame. There were several pieces of statuary well executed. Small figures in Alabaster 18 inches high were priced \$300. There were several nearly full-sized representations of the Crucifixion. The Council of Public Instruction was well represented. The copy books and exercise books in composition, arithmetic, Algebra, geometry, Bible history, &c., had been carefully preserved and neatly bound. Those of the congregation of Notre Dame were very creditable. I was much pleased with Prof. Loverin's Historical Centograph, constructed on the principle of the Rem and Zabian method of studying Universal History. This unique invention the Professor explained to me, and answered my historical questions with surprising facility.

The last that took my attention was the "Manitoba Hall." There was a fine display of vegetables from the Prairie Province. I would not wish to see finer cabbage, potatoes, mangles, beets, cauliflower, all grown without any fertilizer. There were turnips as large as the full grown in Nova Scotia. All the vegetables were gathered early in October. I was particularly interested in this department which showed to such good effect the wonderful fertility of this Garden of the Dominion. I found in one of the Superintendents a Church Warden from

Selkirk, who spoke in glowing terms of his Province. "Surely," said a bystander, "no one need fear to starve in a country that produces fruits so bountifully and so large as those before us."

But 6 o'clock had arrived, so I hurried for the hotel, on my way taking a turn through some of the principal streets, where were some nice private residences, and catching a view of the English Cathedral and the famous Windsor Hotel.

At 10.30 p. m., we left Montreal for Toronto, having, as usual, a long and crowded train; but I was too tired to notice the various stations, and slept till 4 o'clock Tuesday morning. Our way was through a pleasant, fertile and well-cultivated country. When we reached Kingston we had a view of Lake Huron, and for more than 150 miles we skirted the water, often being within a stone's throw of it. The next point of interest was Port Hope, the seat of a famous boys' school. I was very favorably impressed with what I saw of the place. We reached Toronto nearly an hour late. As we remained there but a short time, I had little opportunity of seeing the city; but from what I did see of it, during a short walk, I should think it very beautiful—the streets are wide and straight, and the buildings neat and pleasing. I am told there are 27 Episcopal Churches in this city. Forty-eight miles West of Toronto is Guelph, a town of about 10,000. I was charmed with its beauty. The streets are wide, and the houses often almost hidden amid the shrubbery. Most of the houses of this, and, indeed, of the numerous towns we passed through, were built of brick or stone. There is a very beautiful Episcopal stone Church there; also, an elegant R. O. Church. Through this extensive country, for 400 miles, we went across richly-cultivated farms. Clover, to a considerable height covered most of the fields.

After we left Guelph, though we passed by places with historical names, as Hamburg, Shakespeare and Stratford—such as would impress one favorably—yet the country had a rougher and less prepossessing appearance.

We reached Sarnia about 9 o'clock—more than two hours after time. There the train was carried across the Detroit River to Port Huron on a ferry steamer. At the latter place the baggage had to be examined, as we were then in American territory. There was much confusion; trunks and boxes that had been nicely strapped were forced open. Many covers were completely shattered, and only kept down by cords. The poor French and German emigrants had much difficulty in making themselves understood. I felt quite relieved, as I had no trunks to be opened, having had them checked at Portland for St. Paul. They were sent forward in a sealed car, which also obviated their being rummaged at a former station (Island Point) in Quebec.

Many emigrants took steamer at Port Huron for Duluth, and thence go by train to Glyndon, only a few hours from Emerson.

After all the baggage had been examined and re-shipped we started for Detroit, which we reached about midnight, 564 miles from Montreal. The Grand Trunk is said to be noted for being behind time. As we were so late, I very much feared missing our connection with the Michigan Central; but, fortunately, we found a train which immediately left for Chicago, distant 284 miles. The car we now travelled in was of much hand-somer finish than the one left, and we were cheered by feeling we were making better time. Being very tired I slept for 218 miles, and awoke about 5 a. m., to catch a glimpse of Lake Michigan at Corymbo. The soil of Michigan is a white sand. It looked dry and sterile compared with the rich Falmouth clay. We passed large fields of corn. We reached Chicago half an hour too late for the Wednesday morning 10 o'clock train. Without visiting any part of that vast city, we awaited the 9 p. m. express. I did not see any of the country till we reached Madison, the Capital of Wisconsin, 138 miles from Chicago. As it was 3 in the morning, I could just distinguish the houses in the dim light. As we entered the city, we crossed a large lake, which must be a source of much pleasure to the inhabitants. For the next 150 miles to Merillan we went mostly through thick forests, with only occasionally a cleared farm; the houses were of logs or small frames; the soil was white sand, like that of Michigan. The farms had been cleared out of the bush, and were growing hay and large fields of corn. As we approached Augusta, 298 miles from Chicago, the aspect of the country

changed. Beautiful farms appeared, stretching away in the distance, on both sides of the railway. The houses were mostly poor, but when we approached the station there were many nice frame houses. Lumbering is much engaged in. At one barn I counted nine horses stringing hay; at another 22 large stacks of hay. In one place I counted 50 stacks; I might have counted 100. It was all on upland. We had three cars of Swedish and Canadian emigrants, who dropped off all along the line. At Merrillan I entered a house to buy some bread. I found the head of the family, a pleasant French woman from Quebec, pleased with her lot. She had only been there a year. I asked her if she did not regret coming. She replied in the negative, and said they had been doing well since they came.

(To be Continued.)

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

THE PARSONAGE,  
UPHAM, 4th Dec., 1880.

(To the Editors of the Church Guardian.)

SIRS.—In a late New York paper, I saw a notice, among others, under the head of "Religious Services," the name "Independent Catholics" with addresses, by Father —, &c. Can you give any information as to who these Independent Catholics are, &c., &c.?

At the same time, I would ask if you have happened to meet with a letter from a late R. C. Priest in Montreal, to his Bishop, stating his reasons for leaving the Roman Catholic Church?

Hoping you will be able to give a satisfactory answer, I am, sir,

II.

HOLY DAYS.

(To the Editors of the Church Guardian.)

SIR.—I read in my Prayer Book, in the Rubric after the Nicene Creed, that "then the curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed." "On Advent Sunday, the Rector of the Parish in which I live did 'declare unto the people' that the next Tuesday was a Holy day, but he did not tell us that the Monday was a Fasting-day. And this is not the first time in which my fellow parishioners and myself have been led to neglect the discipline of the Church without any intention of doing so on our own part. Had it been the first time, I would, of course, have attributed it to accident. But as long as I have been in this parish, I have never once heard my parish priest make the proper announcements as to Fast-days. Although borne and bred in this diocese, I regret to say I have been in very few Churches in it, but I have been told that it is by no means uncommon for clergymen to neglect this order altogether. Can the Bishop be aware of this unblushing violation of the Rubrics? I cannot believe that he is.

Yours truly,

PROTESTANT.

THE CLERGY AND THE BISHOP'S CHARGE.

(To the Editors of the Church Guardian.)

SIRS.—In the charge lately delivered by our Bishop, it is stated that 32 clergy had been lost, and 33 taken their places; so that, as the Bishop says, "we are nearly in the same position as we were in the beginning of the period; but we ought to have increased."

Perhaps it will be of some consolation to the Diocese to know, that this position of the Ministry is not peculiar to this place. In Mr. Buxton's book—"A Handbook to the Political Questions of the Day"—it is stated, that notwithstanding what we hear of ecclesiastical activity in the old country during the last half century, the number of curates in that period has only increased from 5,230 to 5,765; an increase not even in proportion to that of the population. I think it would have been of great interest if the Bishop had stated the reason why so many of the clergy seek pastures new. It is not comforting to have men who have gained a free education in the University running away from the Diocese at the earliest opportunity.

Perhaps the whole policy of charitable people and societies, with their noble offers of help, tends to fill the ranks with many amiable and pious men who love to wander. It seems that the Ministry can never have its true dignity till it is cut aloof from mendicancy, and young men who feel a real call, (not those who are placed in it) make their way to the Ministry through the same hardships which meet many a young fellow toiling to the bar or to medicine. The influence which draws men into the Ministry is far holier than that which draws to the other professions, and yet little trust is reposed in its power.

WM. CHAS. WILSON.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

(To the Editors of the Church Guardian.)

SIRS.—As the obnoxious Deceased Wife's Sister's Bill is to be brought forward in the forthcoming session of the Dominion Legislature by Mr. Girouard, and as the Provincial Synod, as well as the Diocesan Synods of the Church of England in Canada have, with one voice, announced their intention to oppose it by petition, and in every other right way, will you allow me, in a few words as possible to recapitulate the leading arguments against this Bill? for whatever may be said to the contrary, I am convinced it is a subject on which a large proportion of the public have not bestowed much thought or study,—merely pushing it aside with the indolent and falsely-liberal remark, "It is none of my business; let people do as they like in such matters." Whatever others may say, this is scarcely the language which ought to be expected from the faithful children of a Church which from the very first, has held the proposed marriage to be incestuous. Her reasons are to be found in Lev. xviii. In the 16th verse a woman is strictly forbidden to marry with two brothers in succession, and by implication a man is hereby forbidden to marry with two sisters in succession, for the relationship is precisely the same. If men insist on requiring a direct prohibition in the latter case, and refuse to be guided by implication, let them show us a direct prohibition of marriage between a man and his own daughter, or the widows of his grandsons, or his own nieces by affinity.

If the 18th verse of the chapter be quoted to justify marriage with a wife's sister after the wife's lifetime, the answer is that the Hebrew phrase, "a man to his brother," or "a woman to her sister," occurs 42 times in the Hebrew Bible, and never once means blood relationship between the individuals, but simply means two men together, or two women together. "A woman to her sister" merely means one woman beside another, in her lifetime.

If the levitical law requiring a man to supply to the widow the place of her husband (his deceased brother) be urged (by which the families of the Jewish tribes were to be kept distinct until Christ's birth) it is an exception to the rule in verse 16, permitted for this solitary purpose, through which exception our Lord's descent is traced through Boaz. The Mishna shows that it was by the Jews held to be unlawful for a man, even under this exception, to take his deceased brother's wife, if she was the sister of his own wife.

As to the assertion that Christians are not bound by the Jewish laws of marriage, we answer that the 3rd verse of Lev. xviii shows that this law was not confined to the Jews. It was a law of nature, the violation of which caused the Egyptians to be an abomination to the Lord, and the Canaanites to be spued out of the land.

St. Paul, in 1st Cor. v. 1, shows that a species of incest which had occurred amongst the Corinthian converts to Christianity would not be so much as named amongst the heathen. The laws of heathen Rome would not permit the incestuous marriages now sought by Mr. Girouard for his friends, and it required all the arts of certain court sycophants, backed by all the influence of the Emperor, to effect such a change in those laws as enabled Claudius, the 3rd Emperor, to marry his niece, who afterwards poisoned him. The arguments used for the change of the law then were precisely those used now: "We are more enlightened than were our ancestors; marriage should be free. Foreigners permit those marriages." It is an ominous fact that this tampering with the marriage law, and yielding to unbridled desire, was a very

marked accompaniment of the decline and fall of the Roman Empire. Heathen Rome, like Great Britain at the present day, had her colonies in the furthest parts of the known world; but with sinful luxury came rapid curtailment and eventual ruin.

Our Lord restored the ordinance of marriage to its primitive purity, restricting divorce to one cause, and but one, and abolishing polygamy. It is monstrous, therefore, to argue that marriages forbidden by the law of God's Church, and also even by the heathen, should find a place in the pure and self-denying Gospel of Jesus Christ.

When a sinful luxuriousness began to invade the primitive Church in the 4th Century, a law was enacted by the Emperor Constantine, forbidding marriage with a deceased wife's sister, as well as other such previously forbidden unions. No such marriage is on record in the Christian Church until towards the close of the 15th Century, when Pope Alexander Borgia—himself an incestuous person, whose examples and opinions in the matter of purity were to be abhorred by all Christian people—in the plenitude of his papal power, granted a dispensation to King Emanuel, of Portugal, to marry his sister-in-law, and to Ferdinand, of Sicily, to marry his aunt.

Dispensations for a sum of money, increasing in amount according to the nearness of kin, now became the practice of the Roman Church. But in the Reformation, by the 32nd of Hen. VIII., the English Parliament abolished such invasions of the law of God, and shortly afterwards the Table of Kindred and Affinity, now in use in the Church of England, restored marriage to its primitive purity.

So far for the Scriptural argument, which, with unblushing effrontery, certain doctors in our day declare to be now exploded and given up. We have seen that the Law of God written in Leviticus, and the laws of the Primitive Church, and even in the hearts of the heathen, condemned the marriages coveted by certain rich men and their advocates of various periods of the world's history.

In the days of the Commonwealth of England the Assembly of Divines in Westminster decreed that a man should not marry any of his wife's kindred nearer in blood than his own; nor a woman any of her husband's kindred nearer in blood than her own. This rule finds a place in the Presbyterian Confession of Faith, Chap. 24, Sec. 4.

The Greek Church, so conservative of ancient customs and laws, is most decided in her antagonism to these marriages.

But our innovators appeal to our sympathies in behalf of children deprived of their mothers by death, and plead that her sister—their aunt—is, of all women, most likely to supply to them a mother's tender care. This may be true, if she remain merely their aunt; but experience has shown, again and again, that her tenderness towards them is not increased by making her their step-mother, especially if she afterwards have children of her own to share their father's affection. And by the proposed change in the law the aunt, if a pure-minded woman, will be obliged, by self-respect and the ways of decent society, to absent herself from the house of the man she is likely to marry, until wedlock authorises her to share his house with him. This deprives the poor man at once of the help of the only woman who might be disposed, without wages, to take charge of his motherless little ones in the hour of their greatest need. It would deprive rich and poor alike of their aunts' love and care for the children. Away, then, with this pretended sympathy for children!

If once it be declared that mere affinity is no bar to marriage (which is the logical outcome and will be the result here, as in Germany, partially, and among the Mormons, completely, of the proposed change in the law), then a deceased wife's mother is more likely than her sister to be a kind step-mother; and a deceased husband's father to be a tender step-father to the bereaved children. This latter argument was actually put forward in an English newspaper in 1878 by a man who took to wife his deceased son's widow, and afterwards complained of having been excommunicated therefor. Are we prepared for enormities like this?

We would ask the disturbers of the present law, upon what principle do you propose to make the change? Is consanguinity to be the only bar to marriage? If affinity be at all recognized by

...as a bar, at what degree do you propose to draw the line? Is a man to be free to marry his mother-in-law, or his step-mother, or his grandfather's widow, or his daughter-in-law, or his niece, or his aunt by affinity?

To be Concluded

WHY DO SOME PEOPLE STAND?

(To the Editors of the Church Guardian.)

Sirs,—As it is perhaps time that this discussion should cease, I must thank you for the space you have kindly placed at my disposal, and if you will allow me a few more lines for closing remarks, I will trouble you no further.

My object in asking the question I did was not to "find fault," or to "raise objection," or a "controversy," but to gain information and, if possible, to get a good and common practice of the Church of England adopted in St. Luke's Cathedral. Why I should be met by sneers and rebuke seems unaccountable. Feeling that some ill-informed persons might write on the subject, I asked an answer from some one "capable, and whose duty it is to teach in the Church," as I had a right to expect sound reasons and doctrine from such a person. It will be noted that none such have had a word to say; the conclusion is obvious, and you may judge of my surprise on receiving such replies as those from "Querist," "Catholics," and "Sto."

To me it is painful to see members of the same Church following two different forms, and now I am told that a third has very recently been started. This, of course, is the natural result of sanctioning the first departure. It is such practices as these that have driven many members of the Church from the Cathedral. Some have gone to St. Paul's and elsewhere, while other have ceased to go to any church.

Did you ever reflect when looking at the rows of vacant pews which, twelve or fourteen years ago, were filled with earnest worshippers, what is the reason these seats are now empty, and how can they again be filled? Deaths and removals have not emptied the galleries of St. Luke's and caused this wholesale exodus. Mr. Hodgson's suggestion, which is simply to adopt the common practice of the Church, appears to me the only sensible one that has yet been offered; it covers the whole ground, can offend none, and, in my opinion, would help largely to draw back many who cannot follow the present practice, and who will not attend Church because they do not wish to appear singular.

Mr. Hanson has thrown no new light upon the subject; the reason he suggests, which others have already given viz., that there is no rubric for sitting, is a very good one for standing all through the service, except at prayers—providing this was the common custom—but it is no excuse for suddenly rising up when the Warden happens to reach a certain spot with the offertory.

The rubric which directs that "the Priest shall humbly place the offertory upon the holy table, has been quoted by some correspondents in favor of the peculiar form they advocate. I ask any reasonable person if the act is not nearer one of ostentation than of humility? Is it seemly in the face of this rubric to vaunt a trivial offering before the Great Giver of all we possess; for who will be bold enough to say that he has given freely and liberally of the abundance with which God has blessed him. It would not here seem out of place to offer a caution against that "pride that apes humility."

Mr. Hanson says that "in olden times the people stood to hear the sermon," although the Bible says that Eutychus sat while Paul preached. I cannot, however, see that this, like Mr. Hanson's other statements, has anything to do with the subject. I am confident that both he and "W. R. B." are laboring under a mistake, and could never have seen the novel form to which I have alluded. "W. R. B." is also mistaken about the practice of St. Luke's being "High Church." The Cathedral is not High Church in any sense of the term. I am aware that some people follow the fashion because they believe it to be so, but they are greatly in error. In all extreme High and Ritualistic churches that I have visited—among others, St. Alban's, London, and one which I judged still higher, in Brighton—the practice was unknown, as it is in every other church with which I am acquainted, whether High, Broad or Low.

To "J. A." I would say that I hope he can now understand my "ideas and

motives." I have endeavored to make them plain; his do not appear to me so clear. His "beautiful act of worship, which the growing reverence of the age has introduced," does not present a single "beautiful" color to me. If he hankers after such "beautiful acts," they are to be had in abundance in the Church of Rome without the necessity of his taxing his brain to invent extraordinary ones. He has struck a key-note in the last four words of his letter, to which I would add the word unauthorized, in which case it becomes the duty of every Churchman to protest to the utmost of his ability otherwise when will such innovations cease, and where will they ultimately lead us?

To "Sto," who seems as irrepresible as he is irascible, I must devote the remaining portion of my letter. Before, however, doing so, I might say that the quotations from the Living Church and the New York Standard, which are both American papers, have no bearing whatever upon the point at issue. They tend to show that the practice is borrowed from the United States, which I was quite prepared to hear, although I have never seen it even there. We do not, however, belong to the American, but the Anglican Catholic Church.

I would ask "Sto"—Why did you not "reiterate" your statement that you could "no where find in the Scripture or Prayer Book any instance or authority sanctioning the practice of sitting." It was upon this statement that I met you and gave you chapters and verses sanctioning the practice of sitting, you were not given all, as there were many references. I contented myself with a few from Scripture only. If you consult the Prayer Book more closely, you will find even there a person directed to sit on a certain occasion, although you failed to come upon the passage. The texts given I consider as very "pertinent to the question" which you yourself raised, and I ask any candid and unprejudiced person to read over carefully the correspondence and judge between us. I deny the right of any Rector to change the ceremonies of the Church at will, and I deny that the Bishop of the Diocese has yet given his assent to the presentation of our alms-tween to God, or, as "Catholics" would have it, three or even four times. I challenge you to give one case where the practice is followed in England as it is in St. Luke's Church.

As I have shown that your positive statements made in a former letter were unreliable, you will, I hope, pardon me for doubting the correctness of your further statements and quotations, which, however, are foreign to the point you have attempted to discuss. If your letters have the effect of making Churchmen think and examine carefully into matters which are sometimes taken for granted, they will have accomplished good. In the next time, as the new and "beautiful form" will not stand ventilation and light, I feel confident that the day is not far distant when it will be numbered among the things of the past. CHURCHMAN.

[This discussion must now cease.—Eds.]

News from the Home Field.

DIocese of QUEBEC.

QUEBEC.—A very successful meeting of the "Quebec Church Missionary Union" was held on Tuesday, the 7th, in the National School Hall. The Rev. J. P. Dumoulin, Rector of St. Martin's, Montreal, kindly came down and delivered a most admirable address on the great Bishop Selwyn and Mission work in New Zealand and Melanesia. The address was intensely interesting throughout. Mr. Dumoulin carried his audience with him, and in most beautiful language pictured the life and work of the Bishop, who was truly one of England's noblest and best men. The "Union" has secured the services of several able lecturers for the season, who will be able to impart interesting information on missionary work.

RURAL DEANERY OF QUEBEC.—The triennial meeting of the Quebec Rural Deanery was held in St. Peter's Church on Tuesday morning, the 7th. After Mattins and celebration of the Holy Communion, the clergy proceeded to the election of a Rural Dean, subject to the approval of the Lord Bishop of the Diocese, which resulted in the unanimous re-election of the Rev. M. M. Fothergill as Rural Dean.

DIocese of FREDERICTON.

ST. JOHN.—Mr. G. R. Parkin, of Fredericton, delivered a very able and brilliant lecture in the Mechanics' Institute course on the 13th, his subject being "The Future Relation of England and her Colonies." In opposition to Goldwin Smith, and the few who advocate annexation to the United States, he spoke most forcibly in behalf of closer union with the Empire by Imperial Federation. Mr. Parkin has earned the thanks of all true and loyal Canadians for the stand he has taken. Prof. Smith and Mr. Clark are both Englishmen by birth, and they are not the ones to speak on behalf of Canada. In this part of the Dominion the old Loyalist blood repudiates all idea of closer union with our American Sister. It is the same elsewhere. Our destiny lies between Federation and Independence. The tendency of political effort would seem to be towards Federation. The social and political crises across the border are not such as attract us. And the practical results of their mode of government are deplored by the best thinkers among themselves.

SACKVILLE.—Rev. Cecil F. Wiggins, who has had charge of this Parish since the first of July, has been appointed Rector by His Lordship the Metropolitan, which appointment will doubtless give satisfaction to the parishioners. The new Rectory commenced in August is fast approaching completion, and will be ready for occupation in a few weeks. It is a very neat building in the Gothic style of architecture, and will be an ornament to the Parish. Too much credit cannot be given to R. C. Boxall, Esq., C. E., who is the architect, and also a member of the Building Committee, for the very great care taken in preparing plans and specifications, and for his constant supervision of the construction of the building.

FREDERICTON.—In the death of the Hon. Judge Fisher the Church has lost a staunch adherent. Judge Fisher was a prominent member of the Synod, and took a great interest in Church matters. At the funeral ceremonies in the Cathedral, conducted by the Metropolitan and the clergy of the city, "Rock of Ages" was sung, which, by the deceased's request, was sung at his dying bed. Judge Fisher before his appointment was one of the leading politicians of the day and has done good service to his country. The past year has been fatal to many of our prominent citizens. We extract from the Globe the following tribute to his memory:—

CHARLES FISHER.

To all men 'tis appointed once to die; Lillie we speak the sad, familiar phrase, And straight pursue our wonted worldly ways. As if to us Death's shafts could ne'er come nigh: Yet when the stroke that oft has passed us by Falls swift and a cry and figure prostrate lays That rose erect and strong for many days, Filling a large space in the public eye, We stand appalled. Amid the tears and sighs Of sorrowing friends, who all his virtues tell, Let us record his worth who now has died, His memory cherish with a mournful pride And reverence due;—a man, large-hearted, wise, Who loved his country and his kind, and served them well.

W. P. D.

St. John, 11th Dec., A. D., 1880.

FREDERICTON.—There is no truth whatever in the statement of the Toronto city press that the Bishop of Fredericton intends to propose the name of the Rev. John Pearson, of Holy Trinity, Toronto, as Coadjutor Bishop.

WATERFORD.—We regret to learn that by the burning of a barn belonging to Mr. Samuel McAfee the Rev. J. Lockward, missionary at this place, sustained the loss of carriage, sleigh, &c., and was also injured himself by a fall.

KINGSTON.—The annual service of the Kingston Choral Union will be held in Trinity Church on the afternoon of January 26th. The Union comprises the choirs of this large Deanery. The sermon will be preached by the Rev. E. S. W. Pontreath.

ST. JOHN.—The Debating Society of the Church of England Institute have been discussing the Union of the Provinces, and decided that it has been beneficial.

MISS S. J. PETERS, an old and respected member of Trinity Church, and for many years a valued teacher in the Sunday School, was buried on the 15th.

ST. PAUL'S CHURCH.—Seventeen persons were confirmed in this Church by the Metropolitan recently.

DIocese of NOVA SCOTIA.

HALIFAX.—Garrison Chapel.—Although the Church for the Army, through the kindness of those in authority—particularly the Senior Chaplain, the Rev. Mr. Townsend—a very large number of civilians attend the Services of this Church. The Advent sermons have been on subjects bearing upon the season, and have been of more than ordinary interest. Mr. Townsend is a most striking and attractive preacher.

ST. MARK'S.—The congregations in this Church continue large, and more than ordinary interest has been shown in the Advent Services.

The Chaplain of St. Andrew's Waterside Church Mission desires to thank the following friends who have lately sent magazines, etc., in response to appeals in the CHURCH GUARDIAN:—A Sailor's Friend (Liverpool), F. S. West, Esq., E. C. Fairbanks, Esq., Rev. Prof. Wilson, Mrs. J. J. Kerr, W. Gossip, Esq., Rev. D. C. Moore.

MAITLAND.—The Clerical Secretary visited this Parish last week to present the claims of the B. H. M. Unhappily he people are not able to give as they would wish to raise the amount required by the Board towards the salary of their Rector, than whom there is no more faithful priest in the Diocese. It was feared that the Rev. Mr. Jamison would be lost to the Parish, but now it is hoped that he has decided to remain. Certainly if it were in the people's power, they would gladly increase his salary, but at present that is utterly impossible. Mr. Jamison is a worker, and his Parish shows the fruits of his labours in the large attendance upon the Church services and the Sunday Schools.

RAWDON.—We are glad to learn from the Rev. Mr. Ancient, who paid us a visit a few days ago, that he is most comfortably situated, and that his people show in many ways that his services are appreciated.

HALF-WAY COVE, GUYSBOROUGH CO.—The Rev. Mr. Arnold, since taking charge of this extensive Mission, has put new life into it; and by a judicious and plain setting forth of Church doctrine, has drawn many more closely to his Spiritual Mother. Our people must be fully instructed, so that they may be able to give an answer to him that asketh for the hope that is in them. We must have in our parishes definite teaching, and plenty of it, for it is only by careful training that we can hope to furnish our people with the needful weapons of defence against Romanism and Infidelity.

DIocese of NEWFOUNDLAND.

CONSECRATION OF BISHOP'S COVE CHURCH.—On Thursday, Nov. 25th, the Church of St. John the Evangelist at Bishop's Cove was consecrated. At an early hour the display of bunting throughout the settlement, and a long string of bright flags surmounted by a new St. George's Cross, stretching from the final on the Church spire to the flagstaff in the graveyard, showed that the day was no ordinary one. The Lord Bishop, who arrived at the Church shortly before eleven o'clock, was greeted with a hearty welcome.

The Consecration Service was according to the form now adopted in the Diocese. The Bishop, attended by his Chaplain, Rev. Wm. Pilot, B. D., bearing the Pastoral Staff, was met at the Church door by the Incumbent, the Rev. A. C. J. Warren, and his Church-wardens together with the following clergy: Rev. J. C. Harvey, Rural Dean, Revs. J. Godden, R. H. Taylor, J. M. Noel, W. C. Shears, F. R. Murray, C. Baker, D. V. Gwilym, and C. Ernest Smith.

The sermon was preached by the Rev. Wm. Pilot, B. D., (Superintendent Church of England Schools) from St. John iv., 24: "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth."

The celebration of the Holy Communion followed, when a large number communicated.

The building, which was commenced several years ago by Rev. J. M. Noel, has been brought to completion by the exertions of the present Incumbent, Rev. A. C. J. Warren.

OUR LONDON LETTER.

(From our own Correspondent.)

It was generally known on Friday among Churchmen that the writ had left London for the apprehension of the Rev. R. W. Enright, and on Saturday morning information was received from Warwick that the Under Sheriff would issue the writ, and serve it about midday. The news spread quickly, and by 1 o'clock on Saturday afternoon over a thousand persons had assembled outside the vicarage at Bordesley. Half an hour later I am informed, the Sheriff's officer arrived with the warrant, and was shown into the vicarage drawing-room, Mr. Enright entering with his friends. About eleven policemen were on duty outside the house, a large crowd having gathered, which was addressed by Mr. Enright at the gates of the vicarage. He was accompanied to the station by a large body of his friends, who repeatedly cheered him. Arriving at Warwick he addressed the spectators at the station. At his own request Mr. Enright was allowed to walk to the goal, about half a mile from the station, and which can be reached without actually passing through the town. He was accompanied by his friends to the entrance of the goal, where he took leave of them, and knelt and received a blessing from the Rev. Dr. Nicholson of Leamington. There are now two prisoners of the English Church imprisoned for conscience sake, and probably before this reaches you a third will be added to the list. It is quite plain to see how it must all end, and many moderate men amongst us are beginning to even hope and long for the end. As Mr. Bright puts it, these shameful proceedings "help many Churchmen to a clearer view of their illogical position" as a State Church.

It is a fact that the Establishment of the Church has long since ceased to be. Practically speaking, every one may deprave the Prayer Book as he pleases; Church rates can no longer be entered; ecclesiastical courts are set up to which the Church has not consented. The seats of the Bishops in the House of Peers have ceased to be of any practical utility. In a word, all that now remains of "State patronage" is unfair taxation of the clergy, trading bishoprics, deaneries, canonries and benefices for political purposes; and a claim to pervert the Church formularies under pretence of interpreting them.

"Have you seen 'Endymion'?" is the only question one hears asked now. Everybody is trying to get hold of it. He who possesses Endymion has the key to present happiness. He who does not possess it, is for the moment unhappy and disconsolate. Many rumours have been afloat as to the price paid for the publishers. It was £10,000! Mr. Longman dined with the author, and the matter over with him, and left Hughenden with the manuscript in his portmanteau, and a cheque for £10,000, actually in the pocket of Lord Beaconsfield. It was all arranged in a few hours.

Tennyson's new volume of poems was also published to day. Its most successful opening piece is a story, told in the style of "The Grandmother," of a first quarrel between husband and wife, which was healed when the husband was drowned.

One reason why Tennyson has been ever so popular that he had never to wait for appreciation is that he has studied the mood of the hour. He published *Memoriam* at the moment when men's minds were stirred to their depths by theological problems. He gave "Maud" to the country when it was mad with the fever of the Crimean war. He celebrated the early beginning of the discussion of woman, her position, and education, by the publication of "The Princess." We began to consult our historic conscience; he produced historical studies. We attempted to reform the drama; he wrote plays. In the height of the excitement which seemed to bring another Russian war near, he published "The Revenge," the one good thing which "jingoism" has left behind it. At the present moment, everybody is interested in the land question; and so in his new volume of verse the Post Laureate presents us with "The Village Wife, or the Entail." It may be recommended to public speakers who want an exposition of the law in a popular form. It describes the ruin of a squire and the fall of his house because his estate is entailed and the heir will not consent to the sale of the land. The squire, a bookworm, is incapable of managing his land. He gets into difficulty, but he cannot sell any of his property. Encompassed by debts, he allows



the education of his girls to be neglected, and they turn out badly. He is bound to the land, and the land to him. In vain he appeals to his son—"Fur I finds as I be that I debt as I oaps as thou'll help me a bit, an' if thou'll gree to cut off thy tail I may saavo mysen yit."

A family ruined, an estate spoilt, and a final injustice done—that is Tennyson's story of the entailed estate.

Sometime ago, the Victoria theatre, one of the largest of London theatres, was bought for the purpose of turning it into a coffee palace and coffee music hall. It is situated in one of the busiest, and perhaps, lowest parts of London, on the sunny side of the water. Everything has been done that can be done to make the thing a grand success.

Speaking of new books, I intended mentioning the "Sunday School Century Bible," published by Eyre & Spottiswoode. It is a most valuable book, and is one that should be in the hands of every clergyman.

The Week.

HOME NEWS.

The Galarus copper mines have been sold to an American company for \$25,000. Manganese mines of value have been discovered at Loch Lomond.

Montreal Dec. 19.—This being the year when English Protestants are entitled to the Mayor, a meeting was held to-day, at which Mr. George A. Drummond, of Redpath & Co., was nominated.

St. John's, Nfld., Dec. 18.—Steamer "Cerberus" from St. George's Bay, brings an account of the loss of the barque "Nonantum," which sailed from Miramichi November 19 for Gibraltar.

A shipment of Moncton refined sugar to Halifax has been made, and to-day it is stated, a car load is to be forwarded to Ontario. There is great call on the local grocers for the home article, on account of its purity and sweetening qualities.

Ottawa, Dec. 17.—Some time ago Judge Savary, of Digby, gave a judgment to the effect that Local Governments had no power to appoint Justices of the Peace. The Herald referred to it at the time, and pointed out the serious consequences likely to arise, should his judgment be sustained.

From information received by His Worship Mayor Tobin, in response to his application to the Dominion Government on behalf of the City Council, it seems settled that the Dominion Exhibition of 1881 will be held in Halifax.

Waterville, Kings Co., N. S. is fast becoming an important Station on the W. & A. R. Some 5000 barrels of apples, and considerable numbers of cattle, sheep and poultry have been forwarded from this place during the past season.

The harbor, from the large arrival of fishermen, now presents a lively appearance. The fishing season opens with promise of great success. The herring so far caught are large and fat and command good prices from the Gloucester men, four of whose fine bank fishing schooners are laying in the harbor buying fish.

The North Sydney Herald says:—Oil Operations.—We learn that the Victoria Oil and Mining Company are making excellent progress with their operations near Baddeck, having at last secured their new derrick completed (72 feet in height), and everything ready for sending down the drill.

Mr. Loughhead is at present in the States, and has, we learn, while there, contracted to put down ten wells for the "Inverness Oil and Land Company." Immediate operations will be prosecuted by this Company, the machinery having been already purchased.

NEWS FROM ABROAD.

London, Dec. 16.—The Cold Stream Guards have left for Dublin.

Dublin, Dec. 13.—The Orangemen broke up the land meeting at Loughball, County Antrim.

Berlin, Dec. 16.—The Cologne Gazette confirms rumors of the proposed cession of Crete to Germany.

London, Dec. 18.—The 20th regiment, now stationed at Malta, has been ordered to proceed to Ireland.

Bucharest, Dec. 16.—Twenty persons implicated in an attempt to murder Brabantz have been arrested.

Paris, Dec. 19.—"Le Temps" says France could not participate in a naval demonstration against Greece.

The Hague, Dec. 17.—The Dutch Chamber has been voted seven thousand guilders for a new Arctic expedition.

St. Petersburg, Dec. 19.—All of the Moscow students, except six, who were arrested yesterday, have been released.

New York, Dec. 18.—Steamship Celtic, from Liverpool, brought \$970,000 in British gold—coin and bars.

London, Dec. 17.—The Daily Telegraph says that the Government contemplates proclaiming martial law in the disturbed districts of Ireland.

Portsmouth, Dec. 17.—The iron screw troopship Assistance, which is about to undergo refitting, has been ordered to be in readiness to proceed within 12 hours notice on a special voyage to Ireland.

London, Dec. 19.—2,000 persons attempted on Saturday to wreck the residence of Mr. Downing, a Justice of the Peace, at Lonicanon, County Mayo, after he had served writs of ejectment on some tenants. The police kept them back at the point of the bayonet. Downing escaped to Dublin.

New York, Dec. 19.—A World's London special says: The entire interest of the hour is centred in the Irish land question. It is clear to most people that the Queen's Government no longer has an existence in Ireland, but has been superseded, at least for the present, by the Land League, whose decrees are now promulgated in open day, executed with promptitude and vigor and respected implicitly.

Dublin, Dec. 16.—At the meeting at Mounaghan to-day, 5,000 persons were present. An Anti-Land League was formed. To-day the police at Ennis took forcible possession of some cars that had been refused by the owners to convey prisoners.

New York, Dec. 18.—Cable specials state: The state of anarchy and fear which now exists in Ireland is startlingly illustrated by the declaration of the bench by the jury empanelled in one of the several murder cases, shortly to be tried that they do not—and shall not—consider as binding their oath to give a verdict according to their conscience, because a verdict of guilty would inevitably cost them their lives.

BOOK NOTICES, &c.

The Holiday Number of "Our Little Ones," Russell Publishing Company, 149 Tremont St., Boston, has been sent us. This is such a charming little periodical, that we would again heartily recommend it to our readers.

We have received, from W. K. Crawford, King St., St. John, the January Number of Harper's Magazine, which will be unusually attractive, abounding in interesting matter and charming illustrations.

The following are among the very interesting contents of the December number of THE PREACHER and HOMILETIC MONTHLY. Sermons: "God and Caesar," by Edmund Bersier, D.D., translated by S. P. Scovall, D.D.; "Evaluation of Character," by J. P. Newman, D.D.; "What Must We Do to be Saved?" A Reply to Col. Robert Johnson, by David Swing, D.D.; "A New Job," by John Waught; "The Impulse of Missionary Zeal," by R. S. Storrs, D.D.; "Authority in Religion," by Rev. T. K. Beecher; "The Good Shepherd," by Rev. H. M. Gallier, LL.D.; "Looking Unto Jesus," by Rev. William Hall; "Evangelicalism and Ritualizing," the Supreme Work of the Gospel Preacher," by Rev. J. R. Thomas; "Children's Service," "Keeping the Heart," by Rev. J. Q. Adams. Then we have a very instructive "Lecture to My Students," by Rev. Dr. Crosby, embracing his paper on "Light on Important Texts," and Dr. Cuyler's reviews: "Brotherly Talks with Young Ministers," "The Departments," "Sermons, Children's," and "Preachers Exchanging Views," and interesting, a usual, Rev. J. Stanford Holme, D.D., has taken charge of the Book Review department. The twenty-five dollar prize offered by the Publishers for the best "Topical Sermon" has been awarded by the Committee of Reference to Rev. R. G. Ferguson, of Beller, Pa. This Month is growing more and more in favor with persons interested in homiletic literature. Per year, \$2.50; single number, 25 cents. J. K. Fink & Co., 10 and 12 Dey Street, New York.

In remarkable efforts to gain new subscribers, many publishers seem anxious to overlook those already on their lists. To add many names to their list of subscribers they offer very great inducements, by which they cheapen the paper to those who do not now subscribe for it, while for every one gained, perhaps one or more old subscribers drop out, and take another paper whose inducements to new subscribers sound equally attractive. These publishers in their struggle after a large subscription list lose at one end what they gain at the other, and at the same time depreciate the price of their paper. The Monthly Witness is not one of these. Its special endeavor seems to be to increase the value of the paper, so as to make it necessary, and any very special inducement to new subscribers is made through these old ones, so that the old subscriber gets equal advantage. The special offer this year is the presentation of a celebrated picture, "Jesus Leaving the Palmetto," to every old subscriber to the WEEKLY WITNESS, who sends a new subscription with his own, and the new subscriber gets a copy as well. If the names are sent independently of each other, 25 cents in addition to the price of the paper is charged for the picture, or \$1.25 in all. By such means as these, benefiting both old and new subscribers, the WEEKLY WITNESS and Northern Messenger have enjoyed a constantly increasing subscription list, until together with the DAILY WITNESS it numbers over one hundred thousand.

LITTLE'S LIVING AGE.—The numbers of The Living Age for the weeks ending December 11th and 18th, contain the following, among other interesting and valuable articles: Nature and Law, by Dr. Wm. B. Carpenter; Modern Review; Marie Antoinette and Robespierre, translated for The Living Age; and the Procedure of Deliberative Bodies, Contemporary Review; A Religious Poem of the Ninth Century, Fraser; Political Socialism, Macmillan; Jomiel, Moreau and Vandamme, Fortnightly; The Works of Sir Henry Taylor, Nineteenth Century; Insect Conservatism, Spectator; Science for Babies, Saturday Review; Erasmus Darwin, Temple Bar; A Successful African Expedition, Nature; together with instalments of two serials, and the usual amount of choice poetry, etc.

The new volume begins January 1st, and to new subscribers remitting before then for 1881, the intervening numbers are sent gratis. For fifty two numbers of sixty-four large pages each (more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50, the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year both, postpaid. Littell & Co., Boston, are the publishers.

It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks &c., and puffed up by long bogus certificates of pretended miraculous cures, but a simple pure, effective medicine, made of well known valuable remedies, that furnishes its own certificate by its cures. We refer to Hop Bitters, the purest and best of medicines. See "Truth" and "Proverbs" in another column.

NOW READY.

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

In order to facilitate the cost of localization of the Almanack in Parishes, Parochial or local information will be inserted on applications direct to Messrs. Ellis, Robertson & Co., Globe office, St. John, for which an extra charge will be made as follows:—Bourge also type, from \$2.75 to \$4.00 according to the quantity of matter inserted, for a whole number ordered.

The clergy are requested to forward their orders as soon as possible to prevent disappointment. A specimen of THE CHURCH KALENDAR will be forwarded on application to the Reverend T. E. Dowling, Carlton, St. John.

XMAS, 1880.

Presents for Gentlemen in Dressing Gowns, Kid Mitts and Gloves, Fancy Knit do.; Silk Handkerchiefs and Mufflers, Muffettes, Scarfs and Ties, in variety; Scarf Pins and Sleeve Studs, newest Novelties, Silk Umbrellas, &c., &c. All new Goods, at

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DEPOSITORY S. P. C. K.

Just received at this Depository, a large assortment of Sunday School Library Books, Quite new and original, and especially adapted to the Sunday Schools of the Church, 13c. and upwards.

Also, a further supply of Littledale's Plain Reasons against joining the Church of Rome, 25c.

Some of the New Books S. P. C. K. well adapted for

Christmas Presents. The usual Stock of Bibles and Testaments, Church Services, and Books of Common Prayer.

DEPOSITORY AT THE United Service Book and Stationery Warehouse, No. 103 Granville Street.

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Dec. 1880.

J. & J. D. HOWE, MANUFACTURERS OF SETTEES, For Churches, Sunday Schools, and Public Halls, in Ash and Ash and Walnut, of superior quality. All kinds of Church Furniture,

Made to order. PHOTOGRAPHS furnished on application. ESTIMATES made from Architects' Drawings. All work warranted. WAREHOUSES—Market Building, German Street. FACTORY—East End of Union Street, St. John, N.B. 25-6th

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Absolutely Pure Spice.

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

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

Ground Allspice. Ground Cinnamon. Ground Cloves. Ground Ginger. Ground Pepper. Mixed Spices

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

Leaflets for the Little Ones, (The single series already published) are also in course of re-issue for the year 1880-81. For application please, &c., address, LEAFLET OFFICE, 27-29 ST. CATHARINES, ONT.

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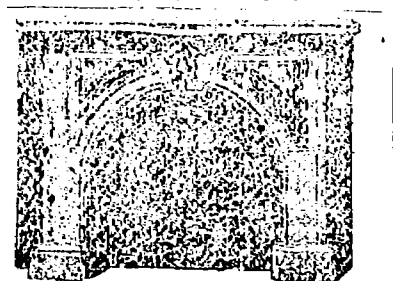
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No. 1 Bitters and No. 2 Syrup, my cough stopped, appetite returned, bowels became regular, and now I feel quite well, and would recommend it to every person suffering, as I feel that it is by your medicine and the blessing of God that I am now a live. Respectfully yours, P. B. DAWSON. Sworn before me at Acadia Mines, this 7th day of July, 1879. JOHN M. CAMPBELL, J. P.



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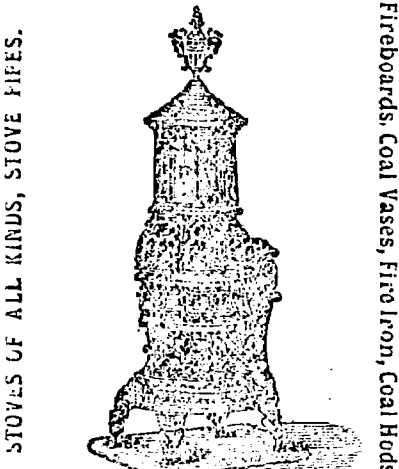
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