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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 82.

THURSDAY, NOVEMBER 18, 1880.

One Dollar a Year

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

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

EDITORS.

A Paris dispatch says: "Three Catholic priests have, within the last few weeks, joined Pere Hyacinthe."

The Rev. Augusto Laine, a Priest of the Church of Rome, was recently married to Madame Lochez in Paris.

There are now thirty-three Volunteer Corps in India, with a total enrolled strength of upwards of eight thousand men.

The consumption of mule and horse-flesh is steadily increasing in France. The weight has risen from 171,300 pounds in 1866 to 1,982,620 pounds in 1879.

It has been estimated that there are now no fewer than 148,000,000 copies of the Bible, as against only 5,000,000 copies in circulation at the commencement of the present century.

The comet observed by Mr. Lewis Swift, of Rochester, N.Y. on the 11th ult. is likely to prove a notable one. It is very large, with a slow rate of motion and its movement is in a direct line toward the earth.

The death is announced of Said El Bakri, the Sheikh of all the Derwish orders who played an important part in the religious movement that preceded the deposition of ex-Khêivo Ismail Pasha.

At a recent heathen festival in India, the offerings, chiefly from the poor, amounted to £1,000,000. Now let the Christians of this land, rich and poor together, show that they are equally zealous in their faith.

The long lost Chronicle of Philip of Navarre, which gives the history of the island of Cyprus from 1131 to 1309 has been discovered by LeComte Riant. The MS. was finished by a prisoner, Jehan Le Mege, in 1343.

A snowstorm occurred in the province of Buenos Ayres by which 700,000 cows, 500,000 sheep, and 250,000 mares are estimated to have perished. The storm raged with more or less violence during three days and three nights.

CONSIDERABLE activity prevails in the phosphate "mines" in the Ottawa Valley, Canada, and large quantities of phosphate of lime are being worked and sent to Quebec and Montreal. Some of the land containing deposits is selling at \$1,000 an acre.

The sarcophagus of Roger of Tuscany, Bishop of Lausanne, who was buried in Lausanne cathedral in 1220, was opened a few days ago. The body was almost intact, and the six and a half centuries had not sufficed to destroy the texture of the Episcopal robes.

At Berlin an old trunk full of papers, which had not been touched for seventy years has been discovered to contain, among documents of Marshal Berthier different papers in the handwriting of Napoleon. One of them is his appeal to the Saxons in August, 1806.

We understand that the sale of the Penny Testament, cheapest edition ever published, has already reached nearly 400,000, and that the publisher, Mr. Elliot Stock, confidently expects that a million copies will be disseminated in the course of twelve months. *London Record.*

On 17th Oct. a fire, which broke out in a hotel at Christiansen, in Norway, was carried by a strong west wind over the town, a large part of which was before the morning completely reduced to ashes. The cathedral and the post-office, among other buildings, were both destroyed.

The Church of England has 872 parishes or churches in London again 1620 ten years ago. Of these churches 409 have weekly and 43 daily communion. The latter item show an increase of 30 in ten years. Some 417 have Saints' Day service; 245 daily service; 875 surpliced choirs, a gain of 261 since 1869; 210 free seats, a gain of 121 in ten years.

The Barrow Ship-Building Company on Oct 19th launched from their yard the steam-ship *Furnessia*, which is the largest vessel, with the exception of the *Great Eastern*, ever built in England. Her length is 445 ft. her gross tonnage 5500 tons, and her engines of 60 nominal horse-power, and 3800 indicated horse-power. She is intended to form one of the Anchor Line fleet sailing from the Clyde to New York.

"THE OLD CHURCH PATH," a valuable little monthly magazine, conducted by Rev. G. H. Hunt, of Tuscaloosa, Ala., has been merged in the *Living Church*. It is another example of the indifference of clergy and laity to the Church press as a power for good. The editor says:

Our opinion as to the great need and possible usefulness of such a publication is in no wise changed but we are utterly discouraged by the general indifference which we have encountered, especially among the Clergy and on the part of those too who have freely expressed most favorable opinions as to the worth and value of what we were able to present.

It is now certain that the harvest of this year is the largest ever reaped in Manitoba. For wheat an average of thirty bushels to the acre is claimed, with an immense area sown; barley forty bushels; and oats for y to forty-five bushels. This large yield will not only put the majority of the settlers in easy circumstances, but will also be a strong encouragement to new settlers coming in. Only the other day a large party said to be composed of the very best class of immigrants, left Winnipeg for the Little Saskatchewan and Bird Tail Creek districts, with eleven waggons and seven carts loaded with their effect.

A PUBLIC meeting of the Society for Promoting Christianity among the Jews was held in New York, October 24th. The Annual Report indicated that the Society had accomplished a good deal since the last meeting. The attendance at the Jewish School conducted by the Society in New York has been brought up to eighty-five—thirty three boys and fifty two girls; in the Industrial School there are forty-six pupils and in the Sunday school sixty. Lecturers have been delivered at frequent intervals by various ministers, the average Jewish attendance at which has been about two hundred. A number of conversions and baptisms of Jews were reported from that city. From some interior points ministers reported there were many secret believers in Christianity among the Jews.

An answer that is frequently made by so called Churchmen, whenever they are solicited to subscribe for a Church paper, is that they can't take so many papers; "We get all the Church News in daily papers." Yes, and you get the sermons too, and many of you don't go to Church. But what reliance can you place on Church news as interpreted by the average reporter? Even the editor of the daily paper isn't always a safe teacher of Church History and Church Principles. The following is a specimen from the *New York Times*, "This ecclesiastical body claims to be an offshoot from the Church of England, which dates properly from Henry VIII's quarrel with Clement VII. on account of the Pontiff's unwillingness to sanction his divorce from Catherine of Aragon, and his marriage with Anne Boleyn." That is the kind of "Church news" that nine-tenths of our Church families are reading to-day.—*Living Church.*

The two new bishoprics in China to which the Rev. C. F. Scott, and the Rev. Geo. E. Moule, were consecrated Bishops on St. Simon and St. Jude's Day, are to be designated North China and Mid China respectively.

## NEW MISSIONARY BISHOPS.

CLOSE upon the appointment in England of Missionary Bishops of North China and Mid-China, comes the action of the General Convention in the United States nominating three more Missionary Bishops for the Home field. Rev. Geo. K. Dunlop, of Missouri, was nominated by the Bishops, and elected by the House of Deputies, Bishop of New Mexico and Arizona; Rev. Leigh R. Brewer, Bishop of Montana; and Rev. Dr. J. A. Padlock, Bishop of Washington Territory. These Bishops are supported by the Board of Domestic Missions, until their jurisdiction become regular Dioceses with an Endowment for the Episcopate.

## CATHOLIC.

"Words are things" the misuse of the word Catholic, through ignorance or inattention, favors and helps those who so use it by design. "That is the Catholic Church," "that is the Catholic Cemetery," from the average Protestant, is a concession that gives aid and comfort to the follower of the Bishop of Rome, that he is not slow to avail himself of.

The fact is, the official name in the Creed of Pius IV and in the atelchism of Trent is not Catholic but "the Holy Roman Church." There may be a question about the holiness but there can be no just ground of offense in using the title which the standards authorize and the facts of history justify. But to confess in the Apostles' Creed our belief in the Holy Catholic Church, and then apply the term to that which is merely Roman is a glaring inconsistency. It is an offense against truth that a Churchman should not be guilty of.

As a mere sect, with a handful of notions that constitute our peculiarities, the sooner the better we get out of the way and make one less amid a chaos of denominations that divide and weaken our popular Christianity.

But if we float the same old banner which once marshalled a united and triumphant Church, we must stand by our colors, and labor and wait for God's own time when what has been shall be again: "One fold and one Shepherd."—*Pacific Churchman.*

## Foreign Missions.

### INDIA.

THE LATE REV. GEORGE MAXWELL GORDON.

The death of this self-denying and devoted Missionary at the sortie from Candahar Aug. 16th, was mentioned in a paragraph of THE CHURCH GUARDIAN Sep. 30th. Gen. MacLagan has since written a sketch of his life in the *Intel ligencer*, part of which we copy:

Far from home and country, and amid the noise of battle, fell at the early age of 40 George Maxwell Gordon, the faithful messenger of the gospel of peace, sharing an enterprise of peril with those among whom he was ministering, and sharing, with those who fell around him in the strife, a soldier's grave. This is all we yet know.

He was the son of a naval officer belonging to a northern Scottish family, was educated at Trinity College, Cambridge, and after paying a visit of much interest to Palestine he turned his steps toward India. Taking duty at first in the Southern Presidency, his field of Mission labor has for some years past

been in the Punjab. He went to the northern frontier provinces on the invitation of his friend the Rev. T. V. French now Bishop of Lahore. Mr. French was at that time head of the Lahore Divinity school, which he had projected and brought into successful working order and here in this work Mr Gordon joined him. Not long before his death he had the satisfaction of seeing his loved friend again when the Bishop paid a short visit to Kandahar a few months ago.

After having been for some time attached to the Divinity School at Lahore, Mr. Gordon went out as an itinerant Missionary into a central part of the Punjab, which had not before been systematically visited in this way, and which was not included within the limits of any of the established local Missions. The tract of country is that between the Indus and Jhelam rivers known by the general name of the Salt Range. It is occupied by a mass of hills containing inexhaustible store of rock-salt, which has been excavated in large quantities for many centuries and at the present day supplies the wants of a great part of the Punjab and neighbouring territories. The chief town of this region is Pind Gordon Khan, on the river Jhelam. This place Mr. Gordon made his head-quarter—if any place could rightly be so called by one whose home was anywhere. His work was to see and know the country and the people, to give them his message and his help; and he made himself thoroughly independent of any local habitation. It was this freedom from the cares belonging to a fixed abode or personal requirement that fitted him to do what he did. That he might move about with the greater facility he accustomed himself to such fare as even the lower classes of natives of the country could ordinary command. He used like wools, like some other Missionaries, to adopt the local native dress when this seemed desirable. He thus had occasion to carry little about with him, and he made small and few demands on the resources of the people and of the places he visited.

Yet his little tower at Pind Dadan Khan it was the corner bastion of an old fort, of which little else remained) was not without comforts for its occupant when he paid it occasional visits. A few well chosen books on the shelves and some good engravings on the walls, sufficed to give it such a home-like aspect as befitted the abode of a man of literary culture and refined taste, and was suitable to the simple character of the building.

Wherever he stayed, and whatever his habits for the time, he gained the respect and the esteem of natives and English alike even of those who did not quite admire his simple mode of life. But it had its uses especially when they who saw it knew that he had means which could have procured him all he could desire. Possessed of private wealth, he used it for others, and denied himself. The manner of his life varied according to the needs of the occasion, but this was its principle at all times—self denied, and labour for the good of others. His influence and his example impressed one among whom he worked, for this principle ruled his action.

But only such a constitution as his could stand what he did.

It was no fanciful experiment on himself, or neglect of duty with respect to his health, that induced him to adopt his simple mode of life among the people of the country for whom he laboured, subsisting as they did, and inured to Native ways. It was a conviction that, for the work he had in hand, and the position in which he was placed, this method best answered his purpose, and that he was able to carry it out. His simple habits did not make him appreciate less, the ordinary social requirement of English life in India. He had equal aptitude for quiet companionship and general society, much readiness in conversation; and enjoyment of music. In camp he was a welcome and valued addition to the mess

of the 32nd Pioneers, of which he was an honorary member on the line of march, and at Quetta.

Having prepared the way for a permanent Mission in the Salt Range district, and having stated a new Missionary in the work, Mr. Gordon proceeded to the Dorajit districts, west of the Indus. For the special Mission to the Baluch he obtained the services of two more men, one of them a Medical Missionary, who commenced the work under his guidance, and have since carried it on. It was while thus engaged that he saw and took the opportunity of going into Baluchistan as a Missionary pioneer. And thence, as the minister and commander of the British soldier, to Kandahar.

Of this visit to Candahar we give Mr. Gordon's own account he writes.

I am on my way to Dera Ghazi to meet Lewis and Jukes, who are to be there with the Bishop and Clark in the beginning of March. I still always regard my journey to Candahar as very important from a missionary point of view; and although the slow and tedious march there, with its long delays disappointed the hope of an earlier return, yet the time has not been wasted, and I shall henceforth be able to read the Bible to the Afghans in their own language whenever the opportunity presents itself. It was one of those undertakings in which I felt the loadings of God's providence, and when I saw some twenty regiments encamped without a pastor or Scripture-reader, there seemed to me to be an additional inducement to urge me onwards. The generals and officers gladly accepted my services, and I found a missionary sphere in the hospitals and *etc.* If in this sphere of faith I have exceeded my duty as a missionary of the C.M.S., the fault is mine, and I hope that your Committee will condone it and not lose confidence in me for the future. One may be said, in common parlance, to have carried one's life in one's hand every day in Candahar, for the place was full of fanatics more fatal in their attacks than the enemy in the field; but my life, thank God, was in better keeping than my own.

I have received great kindness from many officers during this campaign, and all have been cordially friendly. Some have been more like brothers than friends. The Christian intercourse which I have enjoyed with them has been very refreshing.

I am thankful to say that the Gospel in Arabic, Persian, and Pushtu was favorably received by some of the learned and influential Natives of Candahar, whose friendship was shown in frequent visits to my tent and hospitality at their own houses.

General Bidilulph's division is now returning to India, and I have taken advantage of the opportunity to return with them. General Stewart's division remains for the present at Candahar.

I now turn in dependence upon God to the work of the Baluch Mission and the Jhelum Itinerancy. May God in His own time raise up an apostle to the Afghans of Cabul and Candahar!

What one sees to be much needed is the earnest and devoted labor of some one or two men who shall itinerate among the people, and become identified with them.

If it be objected that the European constitution cannot adapt itself to Native habits, I believe that such outer differences as dress and food present no real obstacles if thorough sympathy of heart be established. The lessons of another Epiphany are teaching us this: if Christ be enshrined in the fervent yet unadorned life, as in the manger at Bethlehem, He will surely draw the Gentiles to Himself. As self decreases, He will increase.

And the more this is so, the sooner may that consummation be expected, when, to the touch of His glorious Advent,

"East and West, without a breath  
Mix their dim lights like life and death  
To broaden into boundless day."

Family Department.

OUR LIVES.

(For the Church Guardian).

Our lives belong to God, and one by one, The days are given us from His own hand; The joys and calls that come to us in each Are not of chance, but as our Father planned.

The foolish "taking thought" that Christ re-proved, Long years ago, in lives so like our own, Oft moves us to forget the Father's love That even in the lilies' bloom, is shown.

He thinketh for us, and He leads us on In His own paths, not always our way; And oft we find it hard to trust and love— We only learn life's lessons day by day.

He knoweth what we need before we ask And loves to hear and grant His children's pray-ers;

Then let us live to-day as unto God, And leave to Him, to-morrow and its care.

THE RECTOR'S HOLIDAY.

By MARY R. HIGHAM.

(Concluded).

By the time Albany was reached, Mr. Whiting felt almost a boy again. He stepped from the car with the alacrity of years gone by, and walked up to the hotel to dine with his old friend, who decidedly showed that he approved of diners, if not of lunches; finally, he yielded to the Rev. Mortimer Dayke's invitation, and consented to pass the night with him at the hotel, and pursue their journey the following day; and that evening, the two men—having satisfactorily disposed of the past—talked long and earnestly of the future, and Mr. Whiting unbosomed himself as he had done to his family. It seemed when he thought it over, that God had led him along to meet this new path. The Rev. Mortimer Dayke was possessed of ample private means, had a flourishing parish in New York, a chapel, an assistant, one or two missions, a parochial school and guild, and choir boys to train—indeed he had so much that Mr. Whiting had never heard of, that that poor man was quite bewildered already, and began to ask himself if it were not all a dream, part and parcel of his own dreams; and that his friend, after all, was not another clergyman, but a priest—forgetting that he himself had been ordained priest such a long, long time ago. He had forgotten a great many things since then.

Meanwhile Mr. Dayke had made his plans. For one thing, Mr. Whiting was to be his guest. He had a house in the city, adjoining his church—very elegant, but not luxurious, quiet perfect in its appointments, but almost monkish in its simplicity—for Mr. Dayke was a celibate, not after the order of Francis, but of more modern saints, who understand so wisely the art mingling esthetics with asceticism.

"You are my guest," he insisted; and that ended the matter. Mr. Whiting sent an incoherent letter to his family, that he had found a dear old friend, and should spend Easter with him; and another at the same time, to the young fellow who came over to the funeral, that Bill Hull and the senior warden had liked so much, asking him to conduct the services for him on Easter Day. And then, he wound up with a short note to Bess—the first letter she had ever received from her father—begging her to see that there were no flowers on the altar. If Mrs. Whiting had needed anything to convince her of her husband's partial lunacy, this note was only another link in the chain of evidence. "Flowers on the Altar! Bess had always placed a modest vase on the Communion Table, but that was Bess' idea, not her father's. It was more than likely he had never seen them."

And while his family were speculative and anxious, the hours were flying by all too quickly for the happy rector. He went home with his old friend, saw the bronzes, pictures, and curiosities he had brought with him from foreign lands, turned over portfolios and rare old books, walked with him to visit his missions and schools, and saw the wonderful machinery of a city parish in perfect working order. He met brother clergymen—all of them had travelled more or less—of course they could preach. Men who had stood under the shadow of the Vatican and St. Peter's, and planted their feet where St. Paul's, aye, even where the Saviour's had been

landed; of course, they had something to say—he he—he was loath to confess that he was not what one would be disposed to call an experienced traveller. It is true, that once in the course of ten years he had been down to Utica to attend a meeting of some sort, and once there he had paid a flying visit to the State Lunatic Asylum, but he mentioned this little circumstance with a great deal of modesty, when he found that the others had done so much more. And it was like turning over the fresh pages of a new book, to listen to them. Then there was Broadway, the crowded Avenue the Park, the churches—he wandered from one to the other. All through that Holy Week the bells were tolling "come" and he came. He stood under the gray shadow of old Trinity, looking up and listening to the sweet chimes ringing aloft, and then stole through the open door, and knelt down by himself in the spacious church, hearing the throbbing of the tumultuous organ overhead, like a great pulse beating through the stillness, the tears filling his eyes with excess of quiet happiness. And then he dropped into galleries with his friends, and saw beautiful statuary and pictures, he even caught himself looking into shop windows, gay with silks and lawns, praying with Philemon, "Lord turn away mine eyes from beholding temptation," yet looking nevertheless—wondering all the time if Bess wouldn't be as pretty as the girls sauntering up Broadway, if she was attired as they were.

But the crowning joy of all was Easter, the magnificent churches, the white-robed choristers, the singing, the wilderness of flowers, the chancel heavy with perfume, the Easter joy everywhere. He rose with his friend at early dawn, and took Communion in the dim quiet church, with a new feeling in his heart of having for the first time come to the open tomb "while it was yet dark."

So it came to pass that when he stood in his own pulpit, a week later, he preached to his people with a vigor and freshness that he had not known since he stood before them, a beardless youth. He had brought so much of the Easter joy home with him, how could he help but put it into speech! If he had not "after the fashion of men" stood under the shadow of St. Peter's, he had tarried long enough under the shade of old Trinity to dream no more, fresher dreams, and to bring some of them back with him. People nodded and smiled to each other, when they came out of church, and shook hands with their "dear old rector," complimenting him upon his improved health, yet hoping he would not leave them for so long a time again. But before another week had gone by, the "dear old rector" had called a vestry meeting, (when had he ventured upon such a proceeding before?) and laid before them a proposition from his friend, the Rev. Mortimer Dayke of New York, of whom all Deacons' Corners had heard of course—a man distinguished in his profession, as well as in the literary world. The Rev. Mr. Dayke needed an assistant—some one versed in mission work—and he offered this place to his friend; indeed, the latter could scarcely be called a business letter, as it began "Whiting, my dear old fellow," and ended with a compliment, as he spoke of the talent which he had been content to bury away in an obscure town. This was bearding the lion in his den, truly! The parish rose, and by one consent voted their dear old pastor an increased salary. "Let it be a thousand dollars this time," advised the warden's lady. "We cannot afford to lose our rector, after such years of patient toil on his part." And so the thousand dollars was offered and accepted, with a dreamy pleasure on Mr. Whiting's part, and open joy on that of his wife and daughter. Thereupon, the parish fell back into its ordinary security; even Bill Hull coming up and saying, as he shook hands with a contented air, "We couldn't afford to lose you, Dominic, nohow."

So the rector staid on and on, and is staying there still. He has changed only in one respect; every year, he allows himself a holiday. It is not always to New York, although, he and his old friend, with a gulf of opinions wide and deep to separate them, bridge it over with loving letters and friendly counsel. Sometimes, he goes to Boston; once, he went up the wonderful Saguenay; and, another time, he visited the Centennial, and his wife and daughters went with him. Perhaps it would have been better for him, in a pecuniary sense, if he had accepted the position offered him by his friend in the city, but he has never regretted his choice. He will live and die among his

people—what more could a faithful pastor ask? For some good fairy had worked a charm into this twofold life, though the people never knew wherein lay that charm. Short-sighted mortals!—they took all the credit to themselves; they had forgotten entirely that the rector had taken unto himself a holiday!

NEWS OF THE NORTH-WEST.

The Central Board of Domestic Missions says:—

"Ten years ago, the North-West was practically unknown, and the few living there, were settled on the banks of the Red and Assiniboine Rivers. The inhabitants were then mainly half-breeds, and a few missions existed, created and supported by grants from the S. P. C., the Church Missionary Society, and the Colonial Church Society, of England. At that time, Winnipeg was but little more than a Hudson's Bay Co.'s post, with less than 500 persons living round the old fort. Now it has a population of about 12,000 persons. It has at present two Churches,—one entirely self supporting, and the other very largely so.

East and West of Winnipeg, population is rapidly pouring in, and spreading over a very wide area of country.

West of Red River, in a district of country, extending at present upwards of 250 miles in length by about 120 miles in width, settlement is progressing with great rapidity, and the opening of the railway now being built in that district, will very rapidly indeed fill up the country. At present, our Church has hardly any missions, beyond those originally established for the half-breeds on the banks of the two rivers, and now happily becoming the centres of important parishes.

In South Western Manitoba, there is one mission of our Church at Nelsonville, lately established, covering a district about 45 by 75 miles in extent, containing about 80 townships, each having upwards of 24,000 acres. 66 of these townships have already rapidly increasing settlements of about 20 families each. Churchmen are scattered over the whole district, in many parts predominating in number.

In the same district the Presbyterians and Methodists have each established five missions, making an aggregate of 10, compared with the single mission of our Church.

In the district of Western Manitoba, and the country traversed by the Little Saskatchewan River, the process of settlement is rapidly advancing, and towns and villages are already springing up. The only point in a district stretching 140 miles through a splendid country, at which a mission of our Church has been planted, is Rapid City. In the same district the Presbyterians and Methodists have each, at least, 5 missions, making again 10 missions of other churches as compared with one of our. A member of the Synod stated that he had lately driven for about 600 miles through that section of country, and had hardly ever been out of sight of a house, or of farms in progress of cultivation.

East of Red River, to the shore of Lake Superior, a distance of upwards of 400 miles, through which a line of railway is being constructed, not a single church of any protestant denomination is found. Thousands of men are now at work on the railway,—large lumbering establishments are springing up,—and towns and villages are having their foundation laid. At one of these places—Rat Portage—our Church is about to establish a mission trusting that funds will be forthcoming to maintain it.

Our Church people in Winnipeg, and throughout Manitoba, are doing their utmost to meet the demands for church ministrations, but their power is totally inadequate to the crisis.

In addition to a large emigration from Europe, growing in extent every year, great numbers from all parts of Canada, are every month passing into the North-West. A considerable proportion of these belong to our Church, and desire earnestly to continue within it. But unless immediate aid, and with no stinted hand, is intended to those members of our Church, who are planting their homes, and the homes of future generations, in that new country, they must of necessity be lost to us, and absorbed into other religious bodies.

The Societies in England have done much to establish the foundations of our Church in the North-West, but it will be

wholly in vain to deal for further help until we have given substantial proof of our desire to do all we can to supply the spiritual need of the Country.

A new and we trust what will prove a blessed work has been inaugurated by Rev. Dr. Williams, of St. George's church, New York. It will be opened for free evening services. This done in order to meet the religious wants of working men and women, of persons who have no church ties, of young men from the country who have into the city to earn their living, of those who live in boarding and tenement houses, and of all who are unable to pay for a pew or sitting. St. George's opens its doors on Sunday nights, with free sittings—and cordially invites every man and woman in the city who will come, to enter its wall, to join in congregational singing, and to listen to the gospel. A free church, a free gospel, hearty singing and a cordial welcome to every soul who enters the church, is offered to the people by this night service. A choir of one hundred voices is being trained to render the musical portion of the service effective and to lead the people in hearty congregational singing.—Ex.

NO USE.

THERE is no use in putting up the motto, "God bless our Home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up the motto, "The Lord will provide," while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use in putting up the motto, "The greatest of the-e is charity," while the tongue of the buckbiter wags in that family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of "the head of the household," groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the Church. In how many homes are those mottoes standing—let us say hanging—sarcastic, which serve only to point a jest and adorn a satire? The beauty of quiet lives, of trustful hopeful, free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of pigment and the worsted and the floss have faded, and the frames have rotted away in their joints.—Epis. Reg.

"I BELIEVE IN GOD."

"I believe in God," said the old Bishop, beginning the Creed, in the service, and there was no response.

"I believe in God," he again repeated, and still there was no reply."

Then, in a voice of thunder, he said: "Am I the only one here who believes in God?"

Of course, the response came. They believed in God, but were ashamed of the fact.

"In the beginning God created the heavens and the earth."

All the great heresies of the ages are here denied and rebuked in this brief sentence. *Atheism* is denied, for God is asserted had declared to be the universal Creator. *Polytheism* is rebuked for one God only is declared. *Materialism* is scouted, for matter is not recognized as eternal, but created. *Pantheism* is forbidden, because God is represented as distinct from His works, and above them. *Fatidism* finds no place, for the freedom of the Creator in Creation is clearly established.

DON'T CENSURE.

REMEMBER the good old rabbi who was awakened by one of his twelve sons saying—

"Behold! my eleven brothers lie sleeping, and I am the only one who awakens to praise and pray."

"Son," said the wise father, "you had better be asleep, too, than awake to censure your brothers."

No fault can be as bad as the feeling which is quick to see and speak of other people's wrongs.

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. GOSSIP, Granville St., Halifax. Will be sent, post free, for 12 cents.

RELIGIOUS DUTY.

MANY persons have an idea that they are free from religious duties until they agree to be bound by them. They think that the attendance upon public worship, the support of the Church, the avoidance of unprofitable amusements, and the maintenance of high Christian character may be binding upon the acknowledged Christian, but they do not apply to the irreligious man, especially the avowed skeptic.

But moral obligation is not created by contract, nor does it depend upon belief. It requires no contract to bring a man within the range of God's physical laws. Disregard of the laws of health is punished, irrespective of the ignorance or disbelief of him who disregards them. Strychnine would kill, even though the victim did not believe in the power of poison or the fact of death; and so of the civil laws. It requires no contract to obligate a man to obey the laws of the State. He may be ignorant of the laws; he may refuse to obey them; he may deny their existence; yet they bind him, and for their violation he is justly punished. And so of the moral laws; it requires no contract to bring man under their authority. By the very nature of his being he is under their authority.

There can be no evasion of the laws by which God carries on his moral government. They must be obeyed or disobeyed. Among those laws are the duties pertaining to the Church of Christ. The Church is a most important part of the moral government. It is the duty of every one to whom that Church is presented, to enter it, to sustain it, and to be conformed in conduct to its teachings. Each one of these duties is binding; and the non-performance of the first—that of entering the Church—by no means lessens the obligations of others; nor does disregard of them all either change their nature or diminish their force. The Divine law which lays these duties upon every one, is an eternal fact; and neither its existence, or its power is in any way affected by men's belief concerning it.—N. Y. Guardian.

BOARD OF FOREIGN MISSIONS

Received, \$250 from Newport, for Alabama; also \$6.75 from Walton. Total, \$256.75. Wm. Gossip, Treas. B. F. M., Diocese N. S.

An error occurred in last week's "Foreign Missions" article. Second and third lines of 4th column should read "especially the Cambridge Mission—the Diocese of Bombay, and the work carried on by the Wantage Sisters." The words in italics were omitted.

NOT A BEVERAGE.

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing opium and other drugs. They do not tear down an already debilitated system, but build it up. One bottle contains in drops, that is, more real hop strength, than a barrel of ordinary beer. Every Druggist in Rochester sells them and the physicians prescribe them."—Rochester Evening Express on Exp. Bitters.

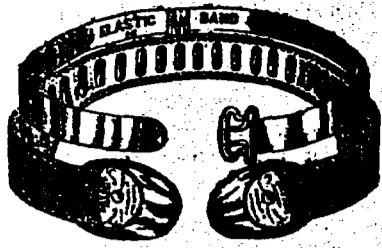
Marriages.

HARNISH—DORRY.—On the 3rd inst., by the Rev. Henry Stamer, Rector of Hubbard's Cove, Jas. Robert Harnish, to Susan Dorry. SCHNARE—MANUEL.—On the 4th inst., by the same, John David Schnare, to Annie Manuel. BRIGLEY—SMITH.—On the 4th inst., by the same, Robert Brigley, to Adelaide Smith. WESTHAVER—MILLER.—On the 6th inst., by the same, Simon Westhaver, to Sarah Miller. ROSS—PORTER.—At Peggwash, on 3rd inst., by Rev. R. F. Brine, Rector, Mr. Albert Ross, to Miss Martha Porter, both of Victoria.

Deaths.

WORRALL.—At Halifax, on Saturday evening last, Margaret Jane, wife of H. F. Worrall, aged 49 years. PEASE.—At Beausfield, Charlottetown, P. E. I., on the 2nd inst., suddenly, of diphtheria, Edith Alice Madeline, only and dearly beloved daughter of James and Edith Pease, aged 9 years. GORDON.—At Albion Mines, of diphtheria, William, eldest child of Joseph and Margaret Gordon, aged 14. BURNS.—At Port Greville, Parramora, on Monday, the 8th inst., in the 33 year of her age, Mrs. William Burns. Also, at the same place, on the 11th inst., Mr. Wm Burns, widower of the above.

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THE ONLY GENUINE.

A SELF CURE WITHOUT MEDICINES

A Marvellous Remedy

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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

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FELLOWS' COMPOUND SYRUP OF

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

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

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

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SWIFTLY AND PERMANENTLY CURES

Congestion of the Lungs, Bronchitis, Consumption, Nervous Prostration, Shortness of Breath, Palpitation of the Heart, Trembling of the Hands and Arms, Physical and Mental Depression, Loss of Appetite, Loss of Energy, Loss of Memory.

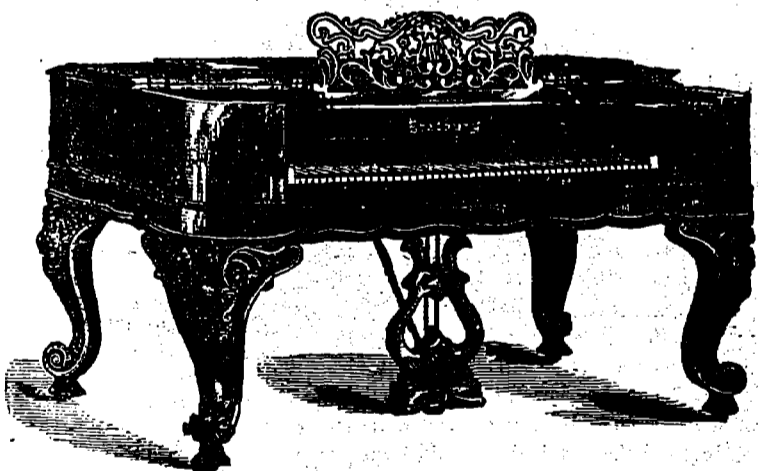
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- Rev. John P. Hurst, D. D. Gen. O. O. Howard, Oregon; Dr. Joseph Cummings, Ut. T. B. Arthur, Phila.; Rev. J. M. Walden, Cin. O.; Rev. R. M. Hasfield, Phila.; Dr. J. M. Reel, New York; Dr. O. M. Sims, Brooklyn; Dr. H. B. Ridgway, Cin. O.; W. G. Fischer, Phila.; Chaplain McCabe, Phila.; Rev. A. J. Kynett, D. D.; Rev. Daniel Curry, D. D.; Rev. W. H. De Fay, D. D.; Dr. Daniel Wise, N. J.; Sands St. Church, Brooklyn; Rev. J. S. Inskip, Phila.; Rev. L. Hitchcock, Chicago.

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Weekly Markets.

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

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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 did that it is by your medicine and the blessing of God that I am now a free man.

New Brunswick Advertisements.

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OCTOBER, 1880. Wholesale Departments.

Our Stock of DRESS MATERIALS, LINEN, WOOLLEN, and COTTON GOODS of every kind, MILLINERY, TRIMMINGS, and SMALL WARES of every description is now complete in each department.

JOHN K. TAYLOR,

Merchant Tailor and Importer, Would invite special attention to his Splendid Stock of:

Goods for Fall and Winter Wear, in Overcoatings, Suitings, Trouserings, and Vestings.

Comprising all the Novelties of the season, and is by far the largest stock of the best Goods in the City.

Clergymen's Clothing of Every Style

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Perfect Satisfaction Guaranteed, and no charge unless we leave the premises unless satisfied.

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BULBS! BULBS!

FALL AND WINTER. 1880.

BROWN BROTHERS & CO.

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

Halifax, Oct 12th, 1880.

Wholesale Dry Goods.

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

The Leaflet of Sunday Teaching,

A for Younger B for Older Scholars

The release of the Leaflets of Vol. II of the above well-known publication containing lessons on the latter 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 revision for the year 1880-81.

LEAFLET OFFICE, ST. CATHARINE'S, ONT.

THE CHURCH KALENDAR FOR 1881,

on a large sheet, handsomely printed in bold type, containing a text for every day in the Christian year, with useful 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 in the Almanack in Parishes, Parochial or local information will be inserted on application direct to Messrs. Ellis, Robertson & Co., Globe office, St. John, for which an extra charge will be made as follows:—Bourgeois type, from \$2.75 to \$4.00 according to the quantity of matter inserted, for the 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, Carleton, St. John.

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THE CENTRAL BOARD OF MISSIONS.

We were premature in our remarks last week respecting the Board of Missions. After our article was in type, we received a Circular from the Board giving a list of Members and Corresponding Committees. A statement of the position and needs of the Church in the North West will be found in another column. The Members of the Central Board, after reciting the history of the Circular of the Board go on to state:—

"The general purpose of the appointment of this Board is, the development of an active interest among the members of the Church, on the subject of the missionary needs of the vast territory commonly known as the North-West, comprising the Dioceses of Algoma, Rupert's Land, and Saskatchewan now being rapidly occupied, not only by an enormous tide of emigration from the old world, but by thousands of young men from the older and more settled portions of the Dominion of Canada.

"How best to provide this growing population with the ministrations of religion is a problem with which the Church in Canada is now fairly confronted, and the solution of which will not permit of any postponement or hesitation.

"The Church in her collective capacity has fully recognized the gravity of this problem, and taken the first step towards its successful solution, by the appointment of a Central Board, charged with the special care of Domestic Missions, and instructed to act in conjunction with local Boards or committees formed in each separate Diocese.

"The Central Board does not propose to interfere in any way with the details of the local missionary work of each Diocese, that being solely under the control of the Diocese itself. Its function is to act as a medium of communication between the Ecclesiastical Province of Canada and the North-West, by disseminating missionary information, and by receiving and transmitting to their proper destinations any funds entrusted to them for this purpose.

"Money already set apart by individual contributors or Dioceses, will be sacredly applied to the ends specified.

There is no question about the overwhelming importance of this work. A grand opportunity is now presented to the Church of England of extending her ministrations, and through them the Kingdom of Christ, over a territory which ere long will number its population by millions. There is no question also that prompt action is needed. We must put the men into the field, and find means to assist them. Efforts made now will be returned a hundred fold in the increased strength of the Church, and the great North-West may yet help in the evangelization of the world, giving to the Church of England in time to come a more numerous and more vigorous body of men to assist weak Mis-

sions in our own Ecclesiastical Province. It is plain that money is needed. It is further plain that we need just such a Church Building Society as the American Church has organized lately. They have undertaken to raise a fund of one million dollars in three years, the interest of which is to be spent in building churches in the Great West, and part of the capital may be loaned for the building of Churches. This is to commemorate the 100th Anniversary of the Consecration of Bishop Seabury in 1784. In 1787, Bishop Inglis, of Nova Scotia, was consecrated the first English Colonial Bishop. Can we not begin to create such a fund to mark this event? A Church Building Fund, a wise use of Permanent Treasures, means to assist in maintaining services among the thousands pouring into these Territories, and men of ability, perseverance and piety, are all needed. Truly the crisis is at hand, and it will test what our Christianity is worth. The Treasurer is Mr. C. J. Brydges, Montreal. The corresponding committees for the Maritime Provinces are—Nova Scotia, Revs. Dr. Hill, D. C. Moore, J. Abbott, Messrs. W. C. Silver, W. Gosip, Dr. Cowie; Fredericton, Revs. Canon Partridge, T. E. Dowling, Messrs. H. W. Frith, H. M. Jarvis, Geo. A. Schofield.

CATHEDRALS.

V.

Against the Cathedral System as sketched in brief outline in former papers, two arguments, which are not so much objections as assumptions, are frequently directed. The one is that the whole thing is an anachronism; that however much good it may have done, in former ages, it is at the present day a great waste of money and energy to conserve the old fashioned, behind-the-age system, which is cramped and stereotyped, and which can never regain its lost power until it has been thoroughly modernized and reconstructed.

Let us note first, that this statement comes from those who do not belong to the Church. It has never been seriously proposed by any son of the Church to abolish Cathedrals. For a Churchman to suggest such a step would be to proclaim his own ignorance of the past, and want of foresight for the future. And as regards those who are not of our communion, it is not to be expected that they should understand that of which they have never made a study.

But what is an anachronism? It is something which is out of time, unsuited to the age in which it exists; from which the real meaning and use has departed. A rose without its fragrance; whose leaves retain their charming look, but have lost their virtue. To proclaim that this is the case with the Cathedral system is to beg the question at issue. But the best answer to those who say so, is to point to the work that Cathedrals are doing now, and increasingly doing. Is St. Paul's Cathedral, London, an anachronism? It is so, it is a very happy and effective one. It was not doing as much as it should, some few years back. But there is not an institution yielding greater power for good anywhere in the Church to-day, than St. Paul's. And without particularizing any further, it may be said of all the English Cathedrals that their tendency is upwards. They are gradually learning that a utilitarian age is pulling them on their trail; and that they must work for the Church in a degree commensurate with their dignity and position. In them, with their offices and revenues, the Church possesses a most powerful machinery ready to her hand, not an anachronism in any sense of the word, but a series of corporate bodies only needing the aid of an awakened responsibility to start up into vigorous life and

work. And the only question is how best and most efficiently to rise to the highest ideal. But further we are surely entitled to ask what is to be put in their place, if they are to be swept away? Would it be possible, within any reasonable term of years, to construct a centre of diocesan life and work, in sympathy with the "spirit of the age," and which should supply the acknowledged need so much better as to justify so complete a change? Better far to uphold and perfect existing machinery, which is known by experience to be able to do the work than to try new methods, which may prove superior, but which, equally, may fail.

The second assumption is that the Cathedral system as existing in the "other Country is unsuited to these new lands. The genius of the western people is against all empty titles and dignities. Here we have no Cathedrals truly such; no endowments for the support of Cathedral officials; no men of sufficient learning to fill such offices if they really existed; no population numerous enough to make the publication of learned works a financial success. Hence the mere titles of dean and canon convey no meaning, and are only an empty sham, which should never have been introduced into the Church of the Continent.

The answer to this heavy indictment, made entirely by clergy unconnected with Cathedrals, and coming from them with a grace and a force which leaves nothing to be desired, would seem to be briefly this. That in the first place the "laughing Church which blesses the new countries of the west is identical in origin and spirit with her spiritual Mother, and that the progress of our legislation and deliberation shows her to be truly and wisely conservative. By slow degrees and as she is able she is putting forth her powers and endeavoring to perfect her organization. If she cannot have in every diocese a true Cathedral at once, she must have her seat in some Church. And that the use of a Parish Church in place of a true Cathedral is only a temporary expedient, which will fall into disuse as soon as the liberality of a growing family of sons and daughters, eager in self denial and good works, shall provide the central Church of the Diocese. That there are no endowments is a slight exaggeration. In some of our Dioceses there are endowments, though they are still small. In some Dioceses the Dean and Canons have their specified duties and fill a certain term of residence. And in no case are they an empty name; for if they can from whatever cause fulfil no other part of the ancient duties of their office, they can always form the Bishop's Council; neither a meaningless nor an unworthy function. If it be said that there are no men of sufficient learning to adorn and utilize such offices, on the next vacancies occurring let the offer be made to the most experienced and the wisest of those clergy at present unselected for the honor, and the difficulty will be immediately disposed of. If the charge, however, be a true one, that we have not a learned clergy, the reasons are not far to seek. The generality of the clergy are too actively employed in the actual work of extensive missions, that it is next to impossible for them to do more than keep the knowledge they have already attained, and there are few libraries other than limited private ones, to which a writer can have habitual access. But these are obstacles which time will overcome. As the countries grow older, the population will increase, the number of clergy will become larger. Those who have the aptitude for study will be able to devote themselves to it, as others to the mission field. The Cathedrals will be provided with residences and stipends, and the true

usefulness and importance of the offices connected with them will here be tested and shown. The Church in the United States is adopting the system wherever she can, and there can be no doubt, that in spite of objections and disparagements, her Canadian Sister will in due time follow her example.

SCHOOLS OF THOUGHT.

At the recent Leicester Church Congress, there was a discussion on the "Three Schools of Thought." The inference was left that every Churchman belonged to one of them. The Bishop of Carlisle, in summing up, declared that he had known Bishop Lightfoot, of Durham, for a quarter of a century, yet could never discover to what School he belonged, and as to himself he feared there was not one of the three which would dream of owning him. This was a happy hit. THE CHURCH GUARDIAN is glad to be in his Lordship's company. It is too busy thinking about the important work the Church of God has to do in the world, and the best means of doing it, to have time for partizanship. While we have to stand in defence of "the Faith" once delivered, in the presence of a world which is trying to undermine it, the School of human opinion to which we belong seems a small matter. While men are speculating about matters of opinion, masses of the people are slipping away from Christianity altogether. It is time for us all, clergy and laity, to arise from the ruts of ecclesiastical questions which only engender strife, and in the power of a consecrated, intelligent Christian manhood, try to reach the hearts and consciences of this irreligious, itching eared rising generation, who have heaped to themselves teachers, and who are growing up without definite doctrine, and with very vague ideas about the Person and Work of Christ, the Office of the Holy Ghost, the Essentials of the Faith, the Ministry and the Sacraments. They who mix among the people know too well the theological muddle in the minds of the average Christian, "bewildered among many counsellors." Let us have more pastoral instruction out of the pulpit, and less technical and dry preaching in it.

THE COADJUTOR FOR FREDERICTON.

The St. John Telegraph says that it is expected a special meeting of the Synod will be held in January next to elect a Coadjutor. We are not in a position to state whether this is correct or not, but we are inclined to believe, for several reasons, that it is. Should one of the persons whose names will be submitted by the Bishop be elected, it would admit of the consecration taking place in the Spring, and the new Bishop would begin his work at a favourable time of the year. Our beautiful Summer months would enable him to see the Province at its best, and give him a good impression of his new home. We shall be glad to find that the report is a correct one.

If people do not "stand" after this, our correspondents will not be to blame. We have had to make a good deal of other matter "stand" aside in order to find room for the voluminous correspondence on the subject.

SOME MODERN RABBIS.

By Rev. F. H. FORT, M.A., of Iowa, U. S. A.

(Continued.)

Such was the Rabbi whom the Lord warned His disciples not to imitate. He did not forbid the distinctions of office in the world of even in the Church; but He did forbid the seeking of office for its own sake. He did forbid the obtaining of office for honor which God will bestow upon those especially the following of any human authority which in any

degree is independent of or supercedes the Divine Word.

Nor are terms of distinction wrong when applied to members of the Church. St. Paul speaks of certain of the Corinthians as his children; calling himself their "father," and addresses Timothy and Titus as his "son." St. Peter applies the same term to St. Mark.

Is it not therefore plain that the Saviour prohibits not the titles themselves but that spirit of pride and ambition which covets and uses them? The haughty spirit which would domineer over inferiors, and the servile spirit which would basely cringe to superiors! This same spirit which the Lord condemned was by no means confined to the Jewish Church. For very soon after the Gospel was preached at Corinth, the words were heard; "I am of Paul, I am of Apollos, I am of Cephas and I am Christ." And it was for the purpose of rebuking this sect spirit that the Epistle to the Corinthians was written.

The party of Paul attached great importance to the Doctrine of free grace; that of Peter, to the ceremonies of the Jewish religion; that of Apollos to the spiritual side of the gospel, and that of Christ professed to hold the truth in its purity. Yet this was not so; for none of them maintained the truth in its entirety, but only a portion of it, and as long as they were divided or even inclined to be divided, the truth would be in danger, and if the division actually occurred, the truth would ultimately be lost.

Therefore the apostle raised the note of alarm, and in his Epistles to the Galatians, Colossians, Ephesians, Timothy and Titus, warns us against following the teachings of any man, and especially against the tendency to make the opinions of any man our standard in religious matters. The apostle sums up his warning in these remarkable words. "Now we command you brethren that ye withdraw yourselves from every brother who walketh disorderly, and not after the tradition he received of us."

However, the apostle's warning was not heeded, and everywhere there arose men desirous of being called "rabbi, rabbi" who taught some one position of the truth which they magnified at the expense of the remainder; and made their opinions of equal authority with the Word of God.

Not to mention the various Christian sects of the ages past, let me recite the names of only a few of the one hundred and thirty seven now in existence in this land and England, most of which are no older than the beginning of this century. All these originated with men and are therefore of merely human authority, and are concerned chiefly with matters of no very great practical importance. They owe their origin to the fact that some one dissatisfied with the existing condition of things, thinking that either the faith or practice of the Church was at fault, left the Church, and drew about him a few followers who looked up to him for guidance, and in spirit if not in so many words, addressed him as "rabbi, rabbi."

Here are a few of the sects created by our modern rabbis: Glasites, Deistes, Irvingites, Gurneyites, Harmonites, Bisselites, Howelites, Parkerites, Greggites, Inghamites, Iamelites, Wilburites, Millerites, Wilkinsouians, Albrights, Hickites, Cheneyites, &c. &c.

Now what does the existence of these sects prove but that men have forgotten the words of our Blessed Lord, and like the Pharisees of old, love to be called, "Rabbi, rabbi?"

And they also prove that like the rabbis of old, the rabbis of the present day have in a great measure, "made the word of God of none effect by their traditions." For if what these men teach as Gospel truth is indeed such, it can be found in the Bible and in the Church to whom that Bible was entrusted, and by whom it has been preserved, and hence there is no need of leaving the Church for the gospel's sake. But if—as is generally the case—what these sects teach as their distinctive doctrine, is not Bible doctrine, but merely human speculation, then these organizations are unnecessary and should not be encouraged; agreeably to the words of the Apostle; "Earnestly contend for the faith and avoid those who cause divisions."

But not only are these divisions of the Christian Church needless, they are exceedingly sinful as well, and no one can knowingly aid them, and at the same time obey the precept; "Hold fast the form of sound words; let all speak the same things, that there be no divisions among you; mark them which cause

divisions and avoid them for they serve not the Lord Jesus; be not children tossed to and fro, but be established in the faith; keep the unity of the Spirit in the bond of peace: there is one faith, one Lord, one baptism; though an angel from heaven preach any other gospel than that we have preached unto you, let him be accursed.

Not only is division needless and sinful, but as a matter of course from its sinful nature, it is fraught with the greatest dangers to the souls of men. Look over the Christian world and see how every where men seek their own rather than the things which are Jesus Christ's. In faith and worship and religious life, they are all different. Though they use the same Bible, yet they turn it into a book of proof texts to support the special theology of the rabbi whom they follow. They each have their own religious platform, profession or creed; their own tradition, their own set of Hymns and Psalms, and thus while claiming to derive their ideas from the Bible, make that Blessed Book as diverse in its teachings as the sects are numerous, and the result will be, as many bibles and churches as there are believers.

Who can doubt the moral effect of division upon the Body of Christ? Zeal for the cause of the Lord becomes zeal for one's own sect; and energies are put forth to little purpose when the members of the household are arrayed one against another, and each is more desirous of the success of his party than of the "Church which the Lord hath purchased with His precious blood."

The evils incident to a divided Christendom and every where patent owe their existence to that spirit of self-will, falsely called independant, so characteristic of the present day.

Seen in general look upon sectism as a matter of little consequence, for, as they say, "since we are all going the same journey, matters it how we travel?" But we assert and are supported by Holy scripture in our assertion, that division is one of the crying sins of the times; and it is remarkable, as showing how here and there, the truth so long forgotten, is making itself felt, to read occasionally in the Denominational papers such an article as this I am about to quote, as an evidence that others besides ourselves are alive to the dangers which threaten our Christian name on account of our following of rabbis of our own choosing, instead of the teachers whom God hath set over us.

[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.

"JUSTICE" ANSWERS MR. TROOP.

(To the Editors of the Church Guardian.)

Sirs.—As editors, especially of a Church journal, you certainly do require much patience and discretion. In the letter signed by Rev. Mr. Troop, which appeared in your columns to day, there is some strong language concerning anonymous writing.

1.—I would first say with regard to this, that my remarks referred to a speech delivered by a delegate from the Province of Canada before the General Convention in New York. I am not aware that the Curate of St. Paul's was such a delegate.

2.—If my letter had treated of a private matter, personally concerning Dr. Hill alone, Mr. Troop's epistle would have weight; and had I so far forgotten myself, as to write concerning such a subject you would, as a matter of course, have declined to publish the letter. But it must not be forgotten that the speech in question was delivered by a public man in a public capacity, on a public occasion, before one of the most public assemblies in the world, on which the eyes of the whole Anglican Communion were reading; and that extracts from the speech were quoted from New York papers, which had commented on it, by our own secular prints.

The circumstances, moreover, connected with Trinity Church, are also so public as to have been openly referred to in our own Synod, and to have formed the subject of a brief correspondence in the daily papers of the city. This being the case, the letter signed by Mr. Troop to me is empty grandiloquence.

It is, however, a matter of regret, that when a few simple questions are asked concerning something which has taken place in the Parish of St. Paul's, one of its clergy should feel it necessary to become very excited and angry about the matter. I apologise to Mr. Ancient, if he thinks I should do so, for mentioning him by name; and in justice to him, let me add that he is not the writer of these notes, or either of them. Under the premises here noted, I am not yet convicted of cowardice, Mr. Troop and his author to the contrary notwithstanding, when I again subscribe myself, JUSTICE.

WHY DO SOME PEOPLE STAND

(To the Editors of the Church Guardian.)

Sirs.—"Churchman" asks this question. Let me follow it with times and seasons.

Why do some people stand when a friend enters the room to make a call? Why do some people stand when they wish to pass a unanimous and complimentary vote in a public meeting? Why do some people (all who are loyal to their sovereign) stand when "God save the Queen" is sung? Why do all Church people stand when they sing God's praise? Why do some people, who would not fail to stand on all the above occasions, find fault with the "some people" who stand as a mark of respect when offerings are made to Him, from Whom we receive life and breath and all things? Why do some people stand aside and allow to pass by that charity "which thinketh no evil"? Why do they take their stand upon an imaginary idolatry in their brethren of the same household, and not practice more of the virtue that "hoped all things"?

QUEST.

'COME AND PREACH FOR US, AND OTHER PAROCHIALS.

(To the Editors of the Church Guardian.)

Sirs.—The reading of your excellent selection from the Rev. R. W. Lowrie, particularly the seventh paragraph, has given rise in my mind to the following thoughts. I hope no one will think them a stab in the dark—particularly my brother Troop, of Halifax—because I write anonymously. I write under my own signature when it is in my judgment best. But when I do not wish my words to be indebted to the shadow of a great name, which I have not, but which I might have, I write otherwise. In passing, I may say that I quite agree with the strongest expression of reprobation of anonymous scurrility that could, with propriety, be printed. But I am certain that if I appended my name to this communication, I would be, among certain classes of Churchmen, a marked man; I would never have another Parish offered to me; I would live and die in obscurity an insignificant Curate, or something else. No! gentlemen, if these things have in them the force of truth whether written anonymously or otherwise, let them rest on their own solid foundation, and not on the authority of the Rev. Doctor's Great name. This in passing.

Much of the scandal and odium that attaches to the trial sermon business is referable, in my opinion, to the clergy themselves; and I fancy that I have even noted that the habit of leaving the few sheep in search of new patrons and better parishes, is more or less distinctive of particular schools of thought. But, whether this be so or no, I leave to be settled by the observation or experience of your readers.

Is it a thing to be wondered at, if this be the case, that laymen, when they see or hear of self-seeking clergy running hither and thither in search of fresh pasture, should not fail to profit by the example? If from time to time clergy men leave their legitimate Parish to seek for new fields, it is but a natural thing that the laity—and to some laity more natural than to others—should like to know something of the work of their would-be Pastor in the Parish which he then holds. This, where it is rightly done, and it is a pity it is not more frequently rightly done, is a very proper proceeding. But it is intimately connected with a very unchristianlike practice of libel and party enquiry. Let us therefore, a Parish is vacant. The great body of the Parishioners are convinced to hope and pray that they may have a good and useful Pastor sent to them. The more immediately active and responsible part look about them and find that the more responsible enquiry made of trustworthy persons who know better

than they do many, private particulars, they decide to recommend to the Parish the name or names of certain clergy. The names become known, and at this point the mischievous work of the meaner sort of ecclesiastical wire-pullers begins. It continues at the Parish meeting which is called for the election of a Rector, and at which sterling worth and unobtrusive personal piety are at a discount by reason of the overbearing presence of robust party managers, who love the prominence and dominance of their party far more than they value the peace of the Church. The wardens or other specially-appointed persons submit the results of their care and responsible choice of a name or names. At this stage, when the question is about to be put and happily settled, an irrepressible, self-commissioned Parishioner, of noted party bias, rises to say that he has written to make enquiries privately concerning the clergyman nominated, and that his correspondents inform him—although they do not know the clergyman personally—that he is, say—a High Churchman, or worse still—a Bishop's man. This accusation is true or untrue, fatal. It matters not that the charge may be at once true and highly honorable, for what can be more honorable to a clergyman than to stand deservedly high in his Bishop's esteem, or what could, rightly understood, be a better guarantee to a Parish of the worthiness of their choice? It matters not, the poisoned arrow has pierced, the end sought for has been obtained; nor, as might be supposed, will such persons give their authority when properly and fairly called upon to do so. And the net result for the time being is, that the better sort of Parishioners are grievously hurt and wounded; the more useful and Churchlike are disgusted and disheartened, whilst the meaner and the more designing sort get their way. Assumption, talkativeness, rude forwardness, and conscious capacity to be powerfully disagreeable have gained the day. Such is unhappily and undeniably the beginning, the middle, and the end of many such Parish meetings.

And, long as in these Maritime Provinces the Parishioners exercise the right to choose their clergyman in what I may call—a committee of the whole—will such things be likely to continue; and the more experienced, retiring and useful clergy, who stay in their Parishes and mind their business, when solicited, will refuse to allow their names to be put into nomination rather than run the risk of being subjected to rude party enquiries as to the exact shade of their ecclesiastical colour. I see no sign of it at present; but the day may not be far distant when our Churchmen will see as they have seen in other Dioceses, that they can best exercise their right by appointing a small-trusted committee with full power to carefully enquire and select, subject to the approval of the Bishop. But the mere mention of the Bishop is enough to anger the leading spirits in many a Parish, which stands mostly in need of episcopal discipline, and which would be most benefited by it.

As for the "come and preach for us" plan, there is little or nothing to be said in favor of it. Any clerical wobble—if there is such a person—would be well able to shine for a few Sundays. He could certainly put out all the strength he had—and small blame to him—for his weakness would come soon enough; whereas an every-day man would be almost tempted to affect mediocrity rather than produce the impression that he was a man greater, or more learned or eloquent than in matter of fact he was perennially.

Infinitely better is the plan of having prudent and really representative men of the vacant Parish go into that of the clergyman thought of. Still, it has its danger and its weak side. Few men are uniformly well, bright and equal in their public ministrations. Wonderfully subtle and unaccountable are our feelings; and men, justly reputed, learned and able—very notably so was Dr. Isaac Barrow—may appear very dull in the pulpit. The truth is, that no one or two sermons ever made or unmade the reputation of a preacher; and still less, of a Parish Priest. But so long as the sermon, and not the much larger question of the clergyman's skill in guiding, strengthening and developing the several resources of a Parish, is to be the great criterion of things, will not much amend. Nevertheless, we lift our pen for the right. And I am, gentlemen, your obediently, CAPTIVE G.

'WHY SOME PEOPLE STAND.'

(To the Editors of the Church Guardian.)

Sirs.—Your correspondent "Churchman" seems to have worked himself up into a state of excitement concerning the custom of rising at the presentation of alms and oblations. I am not one whose duty it is to teach in the Church, and, perhaps, not one capable of replying to "Churchman's" confident reasonings; still, I believe, the above act to be a harmless and edifying custom, and one quite in harmony with the ritual and teaching of our Church. I am willing, and ready, too, to give my reasons for so thinking. If we are to confine ourselves strictly to the directions of the rubrics, we find ourselves in an awkward fix. There are many "practices" and "innovations," introduced at some time or other, such as singing hymns and reading prayers at certain places in the service, the changing of the dress before the sormon and many others which will have to be got rid of. The simple reason why people should stand when the "alms and oblations" are presented, is that we are then making a solemn offering to God, first of our wealth, for use in His service, and secondly, of bread and wine, for use in the solemn Eucharistic rite. "Churchman" declares that this offering is made in the prayer for the Church Militant, but he has fallen into the error of mistaking the prayer for acceptance for the formal act of presentation. The latter is made, in the case of alms, when the priest presents the basin. The rubric is as follows: "The Churchwardens . . . shall reverently bring it to the priest, who shall humbly present and place it upon the Holy Table." As regards the bread and wine, they are connected with the offering of money, and as an offering are equal to it at least, since the prayer for acceptance mentions the oblations as well as alms, it certainly seems fitting and decent that we should stand when we make these and all other offerings to Almighty God. I cannot agree with "Churchman" that the comparison in the case in question of "the Creator" with an "earthly sovereign," is either irreverent or in bad taste. To the man who once said, "I also am a man in authority, and have soldiers under me," &c., &c., our Blessed Lord replied, "Verily, verily I say unto you, I have not found so great faith no not in Israel."

It is quite absurd to imagine that because men stand when the oblation of bread and wine is made, that any adoration is intended to them. Standing is scarcely the proper position for adoration, although "Churchman" seems to favor it. It is simply one of reverence, of respect, and of significance. We rise to sing our hymns, at the ascription, before the Gospel, &c., and why should we not when we publicly and distinctly offer to God of our means and of our earthly creatures for consecration in the Blessed Sacrament? It strikes me that lack of reverence is more to be feared, in these careless days, than excess of it. CATHOLICUS.

'WHY DO SOME PEOPLE STAND?'

(To the Editors of the Church Guardian.)

Sirs.—In this week's paper "Churchman" objects to congregations standing either at the offering of the alms or of the oblations. I must confess that I have never been much impressed by the custom of the people rising when the alms are being carried to the altar.

But surely "Churchman" is hardly in earnest when he contends that such an act implies adoration. If he is, I wonder what his definition of adoration would be.

As a barrister, I have been accustomed to stand while the Judge takes his seat on the Bench, and I know many congregations who rise when the clergy and choir enter the Church; but it never occurred to me, nor, I should say to any one else, except "Churchman," that we had thereby been guilty of idolatry to be abhorred by all faithful Christians.

I feel particularly strong on this point, for I know some Judges, and for that matter, some Clergymen, to whom the idea of "worshipping" would be particularly abhorrent to me. I feel I can undertake to assure "Churchman" that although "it is not my duty to teach in the Church," he is (as he evidently half suspects), quite wrong in his views. I will venture to say that every one of those whose practice he disapproves of, would be the first to admit that "no adoration is intended, or ought to be done" either the dollars and cents or the bread and wine

which were placed upon the Holy Table.

Permit me to make a suggestion. — I am aware that each Church has its "use," which it may not be prudent, for light reasons to change, but it has always seemed to me, that the congregation cannot be better employed during the collection of the alms, than in singing a hymn.

I know no more dreary, wearying way of spending ten minutes or a quarter of an hour, than to be compelled to sit in Church, listening to the jingling of money, which it may be a voluntary on the organ, endeavours to drown.

It may be replied that no rubric orders this. Of course, I am aware of it, but if the rubrics are followed with Chinese exactness, it would be impossible to conduct any Service. I have never yet been able to discover a rubric directing the clergyman to get into his surplice in or out of the vestry.

If the plan of singing a hymn, or at a celebration an offertory sentence, were adopted, one among other advantages would be that "Churchman," and those who think with him, would be able to discover an intelligent answer to his question, "why do some people stand?" without being driven to the alternative of thinking (or saying they think) that many of their fellow Christians are guilty of the dreadful sin of idolatry.

Your truly, EDWARD J. HONGSON.

Hillsborough House, Charlotte-town, P. E. I., 6th Nov., 1880.

WHY DO SOME PEOPLE SIT?

(To the Editor of the Church Guardian.)

Sirs.—"Churchman" asks "Why do some people stand when the offertory is being laid on the communion table?" The Clerical authorities he mentions will probably furnish a full and appropriate reply. However, as a lay member of the Congregation permit me to state some reasons which seem to commend the observance of the practice to which he objects, and which I hope may reconcile him and others to its continuance, if not elsewhere, at least in the Cathedral Church.

Without entering into the consideration how far the practice is sustained by ecclesiastical authority or precedent, I would in the first place ask Churchman "Why any one should sit who is able to stand or to kneel while engaged in the public worship of God?" I do not think any satisfactory reply can be given to this retorted question.

I can no where find in Scripture or the Prayer Book any instance or authority sanctioning the practice of sitting, which I can only regard as an innovation on the proper primitive mode of worship, that has crept into the Church and culminated in the obnoxious low system; a system which in my humble judgment defaces and desecrates the House of God by an exclusive appropriation of that which belongs to God and the sheep of his pasture; although sitting, may be exceptionally allowable as a concession to human weakness or infirmity, but cannot be approved when adopted from indolence, ignorance or indifference.

We do not sit but stand in the presence of an earthly sovereign. Shall we evince less respect in the presence of the King of Kings?

The Psalmist has said "Blessed is the man who hath not sat in the seat of the scornful" and speaks of the ungodly as unable to stand in the congregation of the Righteous; but nowhere do I find sitting, while engaged in public worship, approvingly mentioned in Scripture.

Kneeling and standing are the only attitudes mentioned in, or consistent with the letter and spirit of the Prayer Book.

The lame—the infirm—the very young or old may well be excepted from the operation of a general rule—but the Church of God is no fit place for self-indulgence, slothful ease, indolence or carelessness for sacred things.

The Church is a collective body and to my mind there is a peculiar significance and propriety in the united use of the congregation in rising, and standing while they as a body through the Wardens, their representatives, present to the Priest their united contributions to be devoted to the service of God. Who should be offended? I for one should regret to see the practice discontinued so long as collections are made in the body of the Church—though personally I should prefer a system which would render collections in Church unnecessary. I do not attempt to answer other points in Churchman's letter, but trust they will receive due attention from those to whom he appeals. STO.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Luke's.—This Church—the pro-Cathedral of the Diocese—has been handsomely painted, and now presents a greatly improved appearance. We published last week a list of the services and other Christian work in the parish of St. Paul's; we shall be glad to let our subscribers know what St. Luke's is doing, if we are favored with the facts.

The Church of England Institute opened its winter's work by a paper and discussion on the subject of "Pews as Free Seats," on Monday week. Rev. J. D. H. Browne read the paper, and His Lordship the Bishop, Rev. Dr. Hill, Rev. G. O. Troop, and Messrs. W. C. Silver, W. M. Brown, W. H. Wiswall, R. J. Wilson, T. Brown, and S. H. Shreve took part in the discussion, all speaking more or less in favor of Free and Unappropriated Churches.—Dr. Hill predicting that in five years there will not be a powdered Church in Nova Scotia.

B. H. M.—Any of the Clergy or Local Committees wanting additional B. H. M. Reports, can have them on application to the Secretary, at the Diocesan Rooms, 54 Granville St., Halifax. Apply early.

SPRING HILL.—Mr. W. W. Fowler, of St. John, N. S., has presented a handsome prayer desk, made of ash, for the new Church.

The Spring Hill Mining Company finding that the Church was closely hemmed in at east and west ends, have generously altered the bounds, making the site 90x90 feet, thus giving plenty of room.

The newly organized choir at Spring Hill meet regularly for practice, and good progress is being made. The members have purchased music; and for the future a course of instructions in the art of singing from note will be given.

At a meeting, held on Wednesday, Oct. 27th, it was formally resolved that the Church be known as All Saints Church. The building on the old site had been known as Christ Church; but the Parish Church of Amherst being called by that name, it was thought better to call this All Saints Church, after the festival nearest the intended day of opening.

JOGGINS MINES.—It is intended to hold a public tea at Joggins Mines about the 17th Nov., the proceeds to be devoted to the purchase of a new stove for the Church and the shingling of the roof. There will also be a sale of the Spring Hill aprons on the occasion.

EAGLE HEAD.—A tea-meeting was held on the 21st ult. at Eagle Head for the purpose of raising funds to insure the Church property of the Parish, when upwards of \$100 was realized as the net proceeds. Considering that the resources of the people are limited, the sum realized reflects credit upon the energy which the members of the Church in that part of the Parish always display in laboring for the benefit of their Church.

GLYNBOROUGH.—The new Church is rapidly nearing completion on the outside, and bids fair to be a neat, substantial structure. It is designed to seat 150 persons. The windows are Gothic in style. The chancel one seems well proportioned and that over the entrance door of plain, though of good design, adds much to the appearance of the Church. The contractor has undertaken to complete the outside and floor it by the 10th of Dec., but by present appearances it will likely be done before that time. We are in hopes that by erecting temporary seats to occupy it at Christmas, if we can succeed in retaining the contract price by that time. This, we think, can be done, encouraged as we are, by generous donations from many friends outside of the Parish, chiefly in Halifax. There is a large margin yet, and much need of help, before we can say the work is accomplished. Who, among the rich Church people of the Province, will aid us in this desirable work? Amounts may be sent to Wm. Hartshorn, Esq., Treasurer.

WINDSOR.—On the 8th inst. C. Edgar DeWolf, Esq., of Windsor, delivered a highly interesting lecture "On the Life of Sister Dorcas, a member of the Sisterhood of the Good Samaritans. The

learned lecturer gave a particularly well selected resume of her life and noble actions, so as to bring vividly forth and to show to the greatest advantage the multiplicity of her good qualities and varied attainments, the amiability of her sweet disposition, her strong will, indomitable energy, great skill both as a nurse and surgeon, her frequent brave defences of God's holy name when taken in vain by blasphemous tongues, wondrous fortitude under excruciating agony, heroism in nursing those whose bodies were infected with loathsome and contagious diseases, her strong sense of the ludicrous, her happy way of looking on the bright side of things, which buoyed her up in her arduous toil, and her love in early days of outdoor pastimes, &c. The lecture was delivered to a most attentive audience, numbering some 100 souls, so that the Guild Room was well nigh filled. The proceeds were generously offered for the fund of St. Matthew's Mite Society. In tendering the hearty vote of thanks of all assembled, the Rev. Mr. How spoke in the highest terms of (and commended their example to his many excellent lady parishioners) the Christ-like work being now carried on by the good Sisters of the Church of Kilburn Road, London. Reference was made to the signal blessings of God, whereby these ladies had erected (and solemnly had blessed) their "paradise of brick," known as the "Orphanage of Mercy," at a cost of \$80,000. Their household of destitute orphan girls numbers already 150, and is supported by the voluntary subscriptions of the faithful. There were afterwards distributed some copies of the monthly magazine, *Our Work*, issued by the above named Sisterhood. Our kind friend Mr. DeWolf gave us a slight and much appreciated taste of his remarkable powers of reciting poems and prose from memory, and was, further, good enough to promise a reading in about 6 weeks later. We can certainly insure him a bumper house. After singing the doxology and the pronouncing of the benediction, this assembly, fully delighted, and promising to bring as many more at the next entertainment, was dismissed.

Our Thanksgiving Day Services were well attended. The offerings from St. James', \$2.50, and from St. Matthew's, \$6.75, were in aid of the work in Algoma.

DIARY.—In the notice of the consecration of Trinity Church, in a late number of the CHURCH GUARDIAN, no description of the stained glass windows in the east and west ends was given, as those in the Chancel had not then come to hand. The east triplet is the gift of some members of the Viets' family, of this place, and is a memorial of Rev. Roger Viets Sour, and Rev. Roger Viets, Jr., first and second Rectors of this Parish, and of George A. Viets, (son of the latter) at the time of his death studying for Holy Orders. The centre or principal light represents our Lord's ascension, in the act of blessing His Apostles, grouped below. The left-hand light gives the visit of the wise men to the infant Saviour, whilst that on the right illustrates the delivery of the ministry, with its authority, responsibility and succession, to the Apostles, in the person of their representative St. Peter. The figure of our Lord is pointing with one hand to sheep quietly feeding close by. Below these figures, in each triplet, is an angel in the act of praise. The western triplet is the gift of the Rev. Dr. Nichols, Rector of Liverpool, N. S., and is a memorial of his father and brother, whose names and ages—as in the case of the other memorials in the east triplet—are marked below. The left hand light represents Christ before Pilate, held and guarded by soldiers,—the centre, the crucifixion, our Lord committing His weeping mother to the care of the beloved disciple, whilst the other, Mary stands by. The right-hand window portrays Christ's resurrection, with symbols of triumph, the soldiers in consternation, the three crosses on the distant hill, in the gray light of the morning. These windows were obtained from Mr. J. C. Spence, of Montreal, and give very great satisfaction to all who have seen them,—losing nothing by comparison with the large rose window immediately above the west triplet and the font,—given by the Sunday School children, representing Christ blessing little children and executed by the well-known Alex. Gibbs, of Bloomsbury, London. The drawing, expression and coloring of the windows, obtained from Montreal, are all exceedingly good; and the freedom

from Customs duty of the article of domestic manufacture, makes a very favorable difference in point of price.

GRANVILLE.—Any person acquainted with the Parish Church of All Saints, Granville, and who has not been there since last June, would hardly recognize the old Church now, it having undergone a complete transformation. It has been painted inside and out, the underpinning thoroughly repaired, the old side galleries taken down, and the organ and choir removed down stairs. A spacious chancel has been built, the walls of which have been diapered in black and gold on a blue ground to a height of 9 feet, a text in gold letters on black running round the top. Standard lamps are placed on the floor of the sanctuary at the north and south ends of the Holy Table, and a credence stands in the proper position. The whole of the work was undertaken by the ladies of the knitting circle, upon whose energy and zeal for God's house it reflects the greatest credit. The most encouraging feature of all, and a fact that rejoices the heart of the Rector, is that perfect unanimity has prevailed throughout the whole of the work. The people wisely recognize the propriety of making God's house as rich and beautiful as possible, and the foolishness of ever thinking that black gowns and white washed walls were necessary to a spiritual worship. All have worked harmoniously together; many men have given their own work, some gave lumber and some money. In the upper neighborhood, where the people live some distance from the houses at which the knitting circle is held, the ladies held a social a few weeks since, at the residence of Mr. W. H. Bent, who kindly lent his house for the purpose, and realized the sum of \$22. The new chancel will probably be consecrated, if convenient to the Lord Bishop, some time next spring. A great loss has just been sustained by the marriage of the president of the knitting circle—Miss Annie Mills—an indefatigable worker for the Church in any way required. She was married to Mr. John Troop, of Bear River, and left Granville, amidst general regrets for her loss, but with best wishes and earnest prayers for her happiness in her new home.

DIOCESE OF FREDERICTON.

ST. JOHN.—Personal.—Rev. L. DesBrisay, late of Montreal, recently appointed Rector of All Saints, Hamilton Ont., has been visiting his friends in the Province. He left on the 9th for Hamilton.

Trinity Church.—A handsome brass eagle lectern has been presented by Mrs. W. C. Parley in memory of her husband. The contractors have brought a claim for extra work done to the amount of \$1,000. The Corporation dispute the claim, and the matter has been referred to arbitrators.

The C. of E. Institute has organized for the winter, and the members hope to do an increased amount of work.

C. of E. Institute Literary Club.—Before it was known here that the question was under discussion in the Halifax Institute, it was decided to have the following resolution debated upon by the Literary Club on the 18th inst. (Messrs. I. Allen Jack and J. A. Wright for the affirmative, and Messrs. J. S. Armstrong and A. P. Tippett for the negative:—

Resolved, That the practice of selling, renting or appropriating sittings in the House of God is wrong, and should be discountenanced.

Among the lecturers at the Mechanics' Institute this winter, we find the name of G. R. Parkin, Esq., of Fredericton.

DORCHESTER.—Choir Union of the Deanery of Shediac.—The programme for this festival, to be held in Dorchester on the 29th, has been issued, and a circular sent to the choirs, asking their hearty co-operation. The programme is: Processional, "Forward be our watchword." Psalter (Elvey's) Psalms 87, 148, 150, to Gregorian tunes, Magnificat and Nunc Dimittis, Wesley in F; Hymns, "Of the Father's love begotten," "Ten thousand times ten thousand," "Come unto Me, ye weary." Recessional, "Through the night of doubt and sorrow." Amen chanted at end of prayers and benediction.

GAZETTES.—Consecration of Saint John's Church.—On Wednesday, the 10th inst., this Church was consecrated by the Most Reverend the Metropolitan. The other clergy who were present, and who took part in the service, in addition to the Rev. James Neales, the Rector, were the Revs. S. J. Hanford, Canon DeVeber, Canon Partridge, Thomas Neales, and H. H. Neales. His Lordship, followed by these clergy, was met at the south door of the Church by the two Churchwardens, James W. DeVeber, Esq., and Dr. C. Alden, the former of whom having read the petition for consecration, the service for the same proceeded, the clergy advancing up the aisle chanting the 24th Psalm. The Morning Prayer was read by Rev. Canon Partridge, the first lesson by Rev. Canon DeVeber, the second lesson by Rev. S. J. Hanford. The Rector read the Anti Communion Service, the Most Rev. the Metropolitan being the celebrant. The Epistle was read by the Rev. H. H. Neales, the Gospel by the Rev. Thomas Neales, both sons of the Rector; they also assisted in the administration of the sacred elements. His Lordship's sermon was from Malachi i. 11—"From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering for My Name shall be great among the heathen, saith the Lord of hosts." He began by referring to the ignorance of Holy Scriptures, even of its simplest historical facts, which he found so prevalent among the younger members of the Church, showing negligence on the part of parents, and resulting in a great degree from the custom of running here and there "to get a little good," by which many are "ever learning, and never able to come to the knowledge of the truth." His Lordship proceeded to point out in a very plain manner the duties of the members of the Church to the Church, and to themselves, calling to their mind the great privileges of membership in it. In drawing out the teaching of the text, he showed how the practice of the Early Church during the Apostle's age, and after was marked by a celebration of the Holy Communion every Lord's Day. Very kind reference was made to the late Charles Smith, Esq., a faithful benefactor to the Church. His Lordship, in congratulating the Parish upon attaining at last, after years of discouraging delay to those most interested, an object of which they might justly be proud, reminded them that the more important work was to be kept in view—the building up of their spiritual life, and the securing a joyful entrance into the House of God, not made with hands, eternal in the Heavens. There was an unusually large number of Communicants. One pleasing feature of the Service was the prompt and hearty manner in which the choir rendered the chants and hymns. While the offertory was being presented at the altar, the first verse of "Holy offerings rich and rare" was sung, and hymn 323, A.M., after the consecration prayer in the office for the Holy Communion. The offertory, amounting to \$19.00, is intended to aid in purchasing a carpet for the Chancel. The Rev. A. V. Wiggins, of Westfield, to whom much thanks is due for his kind assistance in furnishing plans for the Church, did not arrive in time to take his place with the other clergy. A partial description of the above beautiful Church has already found its way into the CHURCH GUARDIAN. The altar, reading desk, lectern and credence, the gifts of the Rector's sons, and the alms-dishes, kindly given by Mrs. Medley, have since been obtained, and were in use. The Church is to be furnished throughout with stained glass windows, the principal ones to be memorial, but unfortunately the manufacturer at Montreal failed in forwarding them in time for the consecration, which could not be delayed lest the River should close for the season. A missionary meeting was held in the evening, when a most forcible address was given by the Rev. Canon Partridge on the mission work of the Church, and its position as the upholder of Divine Truth. In the course of his remarks, he made very kindly reference to the Rector, and congratulated him upon the successful issue of a work to which he had given such untiring and earnest labor. The Rev. S. J. Hanford spoke at length, and with great earnestness, after which followed a few very touching words from the Rector, whose heart was almost too full for utterance. It may be added that the day of this joyful occasion was as bright and warm

as could have been desired, giving increased cheer to all hearts.

BATHURST.—The Church of England congregation have decided to push vigorously forward the construction of their new Church. The building is now boarded in and roof shingled, tower erected, and part of the inside work done; and the building committee recently entered into a contract with Mr. Felix St. Clair for the finishing of the outside. The Church, when completed, will be a very handsome one, and we trust that those in charge will lose no time in completing it for occupation.—Telegraph.

We have had intimated to us that the St. John Weekly Telegraph has a larger circulation than the CHURCH GUARDIAN. Not wishing to detract from a contemporary or to mistake our own position, we cheerfully give publicity to the fact.

DIOCESE OF MONTREAL.

(From our own Correspondents.)

REV. CANON EVANS celebrated the ninth Anniversary of his Rectorship of St. Stephen's recently. The new Church will soon be occupied.

At St. George's and St. James' Churches, Montreal, Missions in the North-West have been warmly advocated.

A Confirmation was held at Rawdon wherein a large number indeed were confirmed, the Bishop preaching in the morning on Confirmation and in the evening on the "Lord's Supper." St. Luke's Church Montreal, has lost its amiable and lamented young rector, Mr. L. B. DesBrisay having been appointed to the Church of All Saints, Hamilton, Diocese of Niagara. We are sure that he will be there even more useful than in St. Luke's parish. Not but what St. Luke's requires an energetic and useful man, but it presents a limited field. St. Luke's and St. Thomas's as every one knows in this city are so near each other, and both situated in the end of the city where the Non-Roman population is in the minority that it is hard to gather two congregations of Church of England people, without drawing upon families that ecclesiastically belong to other parishes. The Rev. A. A. Allen late Incumbent of Huntingdon has accepted the parish of Clarenceville. This gentleman has met with an unfortunate loss and at a very unfortunate time. On his transit from his old to his new charge, he put up his horse and buggy at a friend's. Here the barn being burnt down, Mr. Allen's horse, harness and buggy were also consumed. We all know what a loss that is to a Clergyman in these days when their stipend is as a rule only sufficient to meet the bare necessities of living. Perhaps his new parishioners, feeling that these things are kept more for their benefit than the clergyman's own, and being a well-to-do people will do something towards making that loss fall lightly upon him. We cannot but remark that the Ember weeks have been entirely passed over so far as holding any of the Ordinations at these seasons is concerned. Probably our Bishop is consulting convenience more than custom, yet it is a pity that the candidates are thereby robbed of the united intercessions of the whole Church. There is to be an ordination to the diaconate on the 21st Nov. Coming so near the Advent Ember season one can hardly see why it should not have been postponed to that time.

The Rev. J. C. Davidson has resigned Hemmingford. The Rev. gentleman, after a long service in the work of the Gospel, retires from active service. It is said that he will take up his residence in Frelisburgh in the Parish of St. Armands, where his son is Rector.

The late Rector of Clarenceville calls attention in your columns to what the Montreal correspondent of the Dominion Churchman writes concerning the arrears of that Parish. He says those arrears had been paid up before he left. Probably our Bishop makes no appointment to any Parish until the arrears due to outgoing Rector or Incumbent are paid. Arrears of stipend, however, is a very frequently met with circumstance in our Parishes; and it is not peculiar to this Diocese. If the amount paid up reached the minimum fixed by the Synod, and the arrears that which was expected over and above the \$500 or \$600, clergymen might live in hope and patience. But when the whole amount is only \$500, as it is in most cases, and there are great arrears even at that, it is hard for the clergyman to struggle on, in poverty, and worse, debt.

The Week.

HOME NEWS.

Lady Macdougall presented new colors to the 97th Regiment on Monday last. Thirteen thousand cases of lobsters were shipped to Europe in one day, lately, from Halifax.

The Canada Gazette to-day summons Parliament to meet for the despatch of business on Dec. 9th.

The East end branch of the Molson's Bank in St. Thomas, Ont., was robbed of \$1,500 in a most daring manner on the 5th.

Messrs. S. Cunard & Co. have sent a letter to the morning papers denying that Halifax is no longer to be the Winter Port of the Dominion.

Fredericton, Nov. 13.—Crowds of lumbermen are daily leaving for the woods. A great quantity of logs will be cut this winter, judging from the number who have gone lumbering.

The Ontario and Pacific Junction Railway will apply next session for an Act authorizing it to extend its line from Lake Nipissing to a place on the Ottawa River, south of Lake Temiscamouigne.

A quantity of new Canadian silver coin of the different denominations has been struck in England, and some of it has been received. It is exactly like the old coins, except that it is dated 1880, and looks as bright as a new pin.

The Bank statement for October shows the paid-up capital to be \$59,163,860; notes in circulation, \$27,981,567; total liabilities, \$120,507,737. Assets:—Specie, \$7,087,292; Dominion notes, \$10,874,664; total assets, \$191,617,956

Messrs. A. Davis and Eugenie Fountain, two Montreal men, are awaiting the trial of a new engine invented by them, and built at Paterson, N. J., to run 90 miles an hour with a train of cars. It is built with machinery on top of the boiler.

Further rich fields of gold are reported to have been found at Montague, N. S., and something exceedingly rich is said to have been struck in the Caribou District, Halifax County. Mount Uniacke, Renfrew, and other gold districts in Nova Scotia are again coming to the front.

Several seats in the House of Commons are now vacant. They are:—Joliette, P. Q., by the elevation of the Hon. Mr. Baby to a Judgeship; North Oxford, Ont., by the death of Mr. Oliver; and Bagot and Quebec Counties, P. Q., respectively by the acceptance of seats in the Cabinet by Messrs. Mousseau and Caron.

Representations have been made to the promoters in Quebec of the Credit Foncier, Franco-Canadien, in favor of the establishment of a branch of the same in P. E. I., where, it is said most of the farmers are paying interest on mortgages running from 8 to 12 per cent. Mr. Bowers, of Charlottetown, who has the matter in hand, has been given an introduction to Mr. Thors, of the Banque de Paris, by Hon. Mr. Paquet.

Albion Mines, Nov. 12.—This morning the Ford Pit blasted on the south side. Several men and boys came up scorched and sick with fire damp; but 43, as nearly as can at present be told, are within the fallen coal, and, without doubt, dead. The cause of the explosion will probably never be ascertained. All the managers of neighboring mines hurried to assist, and a train with 40 or 50 men came down from the Vale, under Mr. W. Moore.

We stated the other day that Alex. Gibson, Esq., having received a large sum of money is his share of the N. B. Railway sale, would likely invest considerable of the cash in manufacturing industries in this Province. He has already taken a large interest in the Gibson tannery, and now the Telegraph mentions a rumor that he intends establishing a woollen factory in St. John. Mr. Gibson recently inspected the factory at Hochelaga, Montreal.—Moncton Times.

Moncton stands to-day the prominent inland town in the Maritime Provinces. Among its industries, one might mention the Sugar Refinery, Brass Factory, Weir's Machine Shop, the Moncton Car Company, now building cars for the Pacific Railway, Record & Boyers Foundry, Neil & Cru's Tannery, three Carriage Shops, two Planing Mills, Winter's Store and Tinware Shops, &c., and hosts of minor industries.

The great boat race on the Thames has resulted in another victory for Hanlan and Ganley. We now have all fairness claim the championship of the world in rowing. It is not a question if we have not the three best oarsmen in the world. Hanlan, Ross, and Smith can we think, be relied on to beat anything in the way of sculling on either side of the Atlantic. At all events, we have now the Champion's belt in Canada, and we think we shall be able to keep it against all comers.—Herald.

The funeral of the late A. H. Crowe, Grand Master of the A. F. and A. Masons of Nova Scotia, took place at two o'clock Saturday afternoon. The several lodges in this city assembled at Masonic Hall at 1 o'clock. The Master of St. Andrew's Lodge, No. 1, R. N. S., to which deceased belonged, opened the lodge in the Third or Blue degree. A procession was then formed; every brother carrying a sprig of evergreen, and marched up Saltor, through Pleasant and Morris streets, to the late residence of the deceased on South Park street, thence to Camp Hill Cemetery by the most direct route.—Chronicle

A terrible accident occurred at the Stellarton Mines, Pictou, on Thursday last. Over 50 lives have been lost, and between 30 and 40 widows and 120 orphans made. The Ford Pit, in which several lives were lost a month ago, was the scene of the explosion, since which the whole of the Mines have been, by successive explosions, rendered a mass of ruins. Work will have to be suspended for fully six months, and, besides the loss of life and the needs of the widows and orphans, 300 men will be thrown out of employment, and 1000 persons dependent upon charity.

On Saturday night and Sunday further explosions occurred, creating intense excitement and alarm.

Stellarton, Nov. 15.—All day men have been engaged closing all old workings, and shafts to prevent air from getting into the mine. The New Glasgow and Pictou engines are pumping water into the mine, and there is every possibility that the explosions are over. A large number are engaged in cutting a trench from the river, when the flooding will proceed rapidly.

THE ENGLISH MAILS.—The Circassian from Quebec for England passed Rimouski at 10 p. m. on Saturday. The Peruvian, inwards, arrived at Rimouski an hour later. A special train, with her mails, left that place at 2 p. m. yesterday—the mails being in charge of Mr. Walmsley—and arrived here at 6 45 o'clock last night. It made a remarkable quick run, going part of the time at the rate of sixty miles an hour. The Peruvian is the last Allan mail steamer to go up the St. Lawrence this season. The next inward steamer, the Polynesian, will come to this port, and will be due here on Friday next. Two more steamers will leave Quebec for England this year—Sardinian on the 20th and the Peruvian on the 27th instant. The Polynesian will be the first mail to leave Halifax for England. She will depart on the 4th December. Halifax Herald.

Mr. David Nicholson, who has a steel wire manufactory near Edinburgh, Scotland, is reported to be making preparations to remove his works to this country. He visited Nova Scotia about three or four years since, but the then tariff did not give him an opportunity to operate to advantage here. He is satisfied that with the present tariff he can make the drawing of steel wire profitable here. He has not as yet decided where to settle. It is probable that, if he settles in or near Londonderry, he will be able to make satisfactory arrangements with the Iron and Steel Company at that place to be supplied with the raw material required by him.—Chronicle.

The N. B. Railway Company, up to the present time, have let timber borths for the season of 1880—81 sufficient to yield 70,000,000 logs. Of this number A. F. Randolph, Esq., will get out 13,000,000. Compared with the business of the Company in this line, for 1878 and 1879, the amount is four times greater this year than for either of those periods.—Globe.

NEWS FROM ABROAD.

Lisbon, Nov. 14.—The Bank of Lisbon has been destroyed by fire.

London, Nov. 10.—The anniversary of the birth of the Prince of Wales was celebrated amid unusual rejoicing at Sandringham.

TEHRAN, Nov. 14.—Two thousand bodies are lying in the environs of Soig Balak unburied. The death of the Persian commander-in-chief is confirmed.

Louisville, Nov. 14.—Chas. Harseberger, a printer, 19 years of age, hailing from Washington, D. C., started to run a foot race, and after going about 20 yards, burst a large blood vessel in the region of his heart, and fell to the ground dead.

Dublin, Nov. 14.—At a meeting of 5,000 people at Knockamore, 13 landlords and land grants were formally boycotted. 6,000 men are at Lough rebullding a house for an evicted tenant, 4,000 of them are reported to be armed, and prepared to resist any interference.

London, Nov. 14.—The Observer has reason to believe that the Ministry does not contemplate any immediate exceptional measures for the preservation of peace in Ireland, but intend to defer action until the meeting of Parliament which may be expected early in January.

New York, Nov. 12.—A London despatch says all arrangements are completed for the arrest of Michael Davitt as soon as he arrives from New York as a political convict who has violated his ticket of leave. If blood be not shed by the time the "Batavia" touches the Irish coast, this arrest will go very far towards precipitating open revolt.

TEHRAN, Nov. 12.—The former Persian Minister of War has been sent to the seat of war in consequence of the dangerous illness and reported death of the Persian commander. Some of the Kurdish chiefs have submitted, others have fled. The Persians bombarded Sorajcolah. The Kurds lost 100 killed and 150 wounded. Persians are plundering Kurdish villages in the vicinity of Urumiah.

A telegram from Ballina represent great excitement in consequence of the report that fifty Orangemen would pass through there for Boycott's farm. Firearms were purchased and carried by bands of men to oppose the passage of the Orangemen. A meeting was hastily called, at which loaded revolvers were produced and most violent language against the Government used.

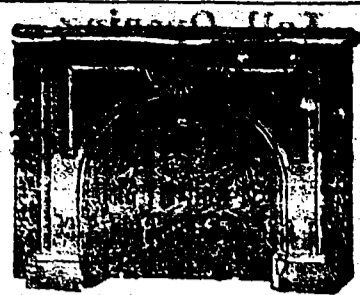
Dublin, Nov. 11.—A despatch from Ballinrobe, the residence of Boycott, says: Nearly a thousand troops of all arms, are quartered at Ballinrobe, under the command of Col. Beddingfield, so that every precaution has been taken to carry out the wishes of the Irish Executive, by preventing a collision between the two parties. The people here bitterly denounce the interference of the Orangemen who, they believe, care little for saving the crops, but rather desire to revive the old spirit of Protestant ascendancy in Connaught.

LONDON, Nov. 15.—The great race between Hanlan and Trickett for £200 sig., and the Championship of the world, was rowed on the Thames this morning and resulted in an easy victory for Hanlan. The start was an excellent one and the race was well contested until Hammersmith Bridge was reached. Shooting under the arches of this Bridge the men were nearly abreast of each other, but immediately after clearing the bridge Hanlan took the lead and forced ahead of his competitor. He kept the lead, constantly increasing it and won easily. The excitement all along the course was intense, and the victor, as he shot by the winning post, was greeted by vociferous cheers.

THE MAINE, U. S., BEET SUGAR COMPANY have started up for the season and are working night and day, with a crew of 125 men and an outlay of 25 tons of coal per day. About 120 tons of beets are worked daily and 10,000 tons will be used this season. There are 6000 tons on hand. About 300 tons arrive daily by cars and 50 by farmers' carts, from Maine, New Hampshire and the best are as good as last year's though the yield will be one-third less owing to the drought. With a full supply of beets the factory could turn out 200,000 tons per season or 2000 tons of sugar and molasses. The waste is now bought by one person for \$1 per ton and sold for manure. Already 2000 tons of beet pulp have been contracted for feed.

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



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